Sacrifices of Thanksgiving

(0:04) Good afternoon, church. This last Sunday before Thanksgiving of 2026, I felt led to preach (0:15) on Thanksgiving. The sermon is titled, The Sacrifices of Thanksgiving.

And we have much (0:23) to be thankful for. And our generation is probably the most thankless generation on (0:30) record. Certainly the most thankless in a long time.

Increasingly, Thanksgiving is just (0:36) a blip between Halloween and Christmas. And I'm not, as those who know me, I'm not a fan (0:43) of Halloween, but it's very popular right now in America. And then we go straight from (0:47) Halloween to Christmas and Thanksgiving is like this blip.

We stop long enough to have (0:51) a big eat and then it's Black Friday, or what I call it is, thankless for taking day. (0:58) Because it's a madhouse in the shopping centers after Thanksgiving. So, you know, it should (1:05) really be called thankless taking day.

But I want to just take some time to focus on (1:13) Thanksgiving. On how much we have to be thankful for, how much we have to be grateful for. (1:21) And while Thanksgiving is a blip in our culture, it's not a blip in scripture.

The Bible teaches (1:27) about Thanksgiving in several places. And we're going to go just in a few of those here (1:32) in this lesson here. Our message outline, we're going to talk about the sacrifice of (1:41) Thanksgiving in the Mosaic Covenant.

We're going to talk about the Thanksgiving choirs (1:47) of David that was re-instituted in Nehemiah. We're going to discover today that Thanksgiving (1:54) is a key of access to God. We're going to discover how Thanksgiving roots us in God (2:02) and that we have every reason to be thankful.

So with that in mind here, let's talk about (2:11) the sacrifices of Thanksgiving in the Mosaic Covenant. And Thanksgiving, unlike a lot of (2:18) our holidays, where we simply choose to convene a holiday to give thanks, like Christmas, (2:23) we don't know when Jesus was born, but we pick December the 25th. You know, and I can (2:29) go on with a lot of other holidays that we observe that if somebody says, prove from (2:34) the Bible that this is of God, you can't go to the scripture.

And I'm not saying this (2:39) to say we shouldn't observe them, but just that these holidays are traditions of men (2:43) and some traditions can be good traditions of men, and then there's bad traditions of (2:47) men. But Thanksgiving isn't in that. We can appeal directly to the scripture as the basis (2:54) for Thanksgiving.

Now the Bible doesn't tell us it has to be the fourth Thursday, November (2:58) that we do. And of course, Thanksgiving wasn't something done once a year. This was something (3:05) that was ongoing.

And in Leviticus here, we're going to see in the Mosaic Covenant that provisions (3:11) were made for sacrifices of Thanksgiving. Let me get a drink here before I start reading (3:20) the scripture. The enemy's already not liking the message.

Leviticus 7, 11 to 15, this is (3:33) the law of the sacrifice of peace offerings, which he shall offer to the Lord. If he offers (3:39) it for a Thanksgiving, then he shall offer it with a sacrifice of Thanksgiving. Unleavened (3:45) cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed (3:52) with oil.

Besides the cakes of offering, he shall offer a leavened bread with the sacrifice (3:58) of Thanksgiving of his peace offerings. And from it, he shall offer one cake from each (4:03) offering as a heave offering to the Lord. It shall belong to the priest who sprinkles (4:10) the blood of the peace offering.

So you're having these sacrifices of Thanksgiving. You're (4:15) having these offerings, and the Mosaic Covenant is outlining exactly how these offerings were (4:20) supposed to go. And the priest gets to eat.

That's the priest's big eat for the Thanksgiving (4:27) in the Mosaic Covenant. The person offering the Thanksgiving offerings, the sacrifice, (4:32) they was given a sacrifice. They was offered a sacrifice.

It costs something. And the kind (4:39) of prayers that move heaven involve Thanksgiving. And the kind that move heaven involve sacrifice.

(4:48) It costs something. Now, I'm not saying that we can add to the finished work of Christ (4:53) on the cross. No, that's once and for all, that's sufficient.

We can come in entanglement (4:59) with that worse. But it should cost us something. Not that our cost pays a merit, but it will (5:06) certainly cost if we want to be on board with what God is doing.

If we want to be entangled (5:12) with Christ, it's going to cost something. And in a few years, it's going to cost something (5:17) to be a Christian. And I won't speculate here onto the politics.

I don't think it really (5:24) matters how the political game plays out. But there are certainly several scenarios (5:28) that will result in becoming a Christian, living as a Christian, becoming a very costly (5:34) thing. And I think it will be costly no matter which party gets into power.

They're all godless. (5:42) You can make the case, and I'm inclined to agree one of them is far more godless than (5:47) the other, but they're both godless parties. They're both parties rooted in humanism.

They're (5:51) both parties rooted in man in his ways. Neither one trusts God. And it's so easy to get caught (5:59) up in saying, the kingdom of God's going to fall if our party doesn't win.

Nonsense. America (6:07) might be finished if we mess up the next election. But God's kingdom will not be finished.

God's (6:19) going to cost you something. That's why the Bible talks about sacrifices of thanksgiving. (6:25) That's why it talks about sacrifices of praise, because it costs.

The flesh of the sacrifice (6:35) of his peace offer for thanksgiving shall be eaten the same day it is offered. He shall (6:39) not leave any of it until morning. That reminds me of the manna.

God graciously provided manna. (6:47) And this is the thanksgiving offering it's talking about. The idea is we should be thankful (6:51) for God's provision, and be thankful enough that we're willing to sacrifice to show God (6:57) how grateful that we are.

Our sacrifice doesn't earn merit for heaven. It doesn't make us (7:04) more righteous. Our righteousness is in Christ.

But if we want to be entangled in God's righteousness, (7:11) the process is going to cost. It costs him everything. So if it costs us a little inconvenience, (7:19) it's really not a big cost.

No, there's no cost you can pay that remotely compares to (7:25) the price Christ paid for us. And so we're to offer these sacrifices of thanksgiving. (7:36) Thanksgiving was important enough that by the time of David that there were thanksgiving (7:43) choirs dedicated to thanking the Lord.

And David had these and then with the reforms (7:51) of Ezra and Nehemiah, a number of things were reinstituted. One of the things that was reinstituted (7:56) was the thanksgiving choirs of David. And we see this in Nehemiah 12, 31 to 46.

So I (8:03) brought the leaders of Judah up on the wall and appointed two large thanksgiving choirs. (8:09) And then in 38 it picks it up. The other thanksgiving choir went the opposite way.

I was behind it with (8:15) half the people on the wall going past the tower of ovens as far as the broad wall. So you had (8:20) these huge thanksgiving choirs continuing here. So the two thanksgiving choirs stood in the house (8:26) of God.

Likewise, I and the half of the rulers with me. In the verse 45, both the singers and (8:34) the gatekeepers kept the charge of the God and the charge of purification according to the command (8:39) of David and Solomon, his son.

For in the days of David and Asaph of old, there were chiefs of the (8:47) singers and songs of praise and thanksgiving to God.

We should do that. And the Davidic worship (8:56) was 24-7. These singers would worship God 24-7, 24 hours a day, 7 days a week, non-stop.

I would (9:03) love to see the churches come together to do this. That is a prayer of mine and right now that's (9:09) simply a prayer. The churches aren't organized that way.

We're too busy thinking of our political (9:17) merits. We're too busy thinking of our academic merits. And in fact, these worldly things are so (9:23) such a big deal that one very famous Christian apologist decided, I need that PhD so bad that (9:32) I'm going to just copy and paste large sections of text and submit it in these research papers.

And (9:38) he thought he was taking a shortcut at the time. And it's now coming back to bite him. It's now (9:43) come back in scandal because he wasn't willing to sacrifice.

And because his whole focus was, (9:51) I want to get this big platform. The loss of the platform is running too many ministries. It's (9:59) running too many people.

People are like Esau selling their birthright for a pottage. A pottage (10:06) is going to go in your mouth one day and in the next 72 hours is going to go out the other end. (10:11) People are selling their birthright for future dumb.

That's how we are. We're not any different (10:20) from the Israelites of old. We do the same stupid dumb stuff and too many of us keep doing the same (10:27) thing over and over and over and over again.

Even when we have the precedence from the Bible why it's (10:36) bad to pursue, why it's bad to set up the idols. Even when we have precedence of history of various (10:43) types of threats because people do the same patterns over and over. And you can show people (10:51) this it goes in one ear and out the other.

And those gaslights, they'll call you names. They'll (10:56) say oh you don't know what you're talking about. And it'll be different this time.

People will say (11:06) things like socialism, the Soviet Union was just a bad implementation. Or when you want to know (11:14) about the dangers of what happens if a religion like Islam becomes culturally predominant. You (11:20) know and that religion makes far different claims than our understanding of religion.

In fact, (11:26) it's different enough that for years Christians referred to Muslims as Mohammedans because they (11:32) thought that the Islam promoted the worship of Mohammed. They didn't really understand Islam. (11:38) People today still don't understand Islam.

But when people come over from these other countries (11:43) and they say look Americans if this takes over it's not going to be good for you. They're holding (11:54) hands with people on the left but they're not going once they get power they're going to do (11:58) different. People say oh that was just a bad implementation.

You don't know what you're (12:02) talking about. It's going to be different this time. And I can go on and on of all kinds of (12:08) isms all kinds of things where people deliberately forget the lessons of the past.

There's a reason (12:18) why we study history to see patterns in the past in the hopes that we don't repeat them now. Whether (12:23) it's socialism, whether it's Islam, or whether it's just the dumb stuff that people do in their (12:28) ordinary everyday life. They say ah Israel did that and paid the price.

And now that they're (12:39) restoring these Thanksgiving choirs they're wanting to remember the good thing in history. (12:47) You know David prevailed. David was the successful king.

He got his dynasty largely because he was (12:54) a man after God's own heart. And what do people after God's heart do? They worship God. They (12:59) worship God.

They worship God. They pray God. They praise God.

They worship God. And David not (13:04) only worshiped God privately but once he came into the kingdom he made it a priority of the kingdom. (13:10) And he organized the priests and the Levites in all sorts of different ways and one of the streams (13:17) was having constant worship to God.

This was David's pattern. This is what David did. This is (13:26) what we should do.

This is what the Church in America by and large is failing to do. With a (13:31) few notable exceptions. I hope to change that today.

I don't have any delusions that my sermon (13:37) is going to go out and reach millions. My platform is pretty small but I hope wherever it goes out (13:43) that it transforms the lives of those who listen to this. We need to once again have Thanksgiving (13:51) choirs.

And why go through all this? Why do we offer sacrifices at Thanksgiving? Why should we (14:03) come together collectively to give Thanksgiving? Because Thanksgiving provides a key of access to (14:09) God. And for this we're going to be in Psalms 100 verses 1 to 5. This is one of my favorite, (14:17) favorite psalms. And of course at the very beginning it identifies itself as a psalm of (14:23) thanksgiving.

So this psalm was sung as a psalm of thanksgiving. Make a joyful shout to the Lord (14:36) all ye lands. Serve the Lord with gladness.

David's calling on everyone. All ye lands. He's not just (14:45) calling on the Jews.

He's not just calling on the people who are partakers of the Mosaic Covenant. (14:51) All ye lands is pretty broad. Anyone, you know, if you're an Ethiopian, if you're a Persian, if you're (14:58) a Roman, no it doesn't matter what country you're reading this and you're convinced that the God of (15:03) Israel is God, then offer up Thanksgiving.

This was the alms that Cornelius was giving, you know, (15:11) in our study in Acts on Tuesdays. Cornelius received the gospel and the angel appeared

because he says (15:18) your alms have come up before God and your prayers. But this is part of what Cornelius was doing was (15:23) he was thanking God.

He was not a Jew. He was not a partaker of the Mosaic Covenant, but he believed (15:29) that the God of Israel is the true God and he worshiped God and eventually the angel appeared to (15:36) him and orchestrated for him to meet Peter. Peter preached the gospel to him and his whole household (15:42) not only gets saved, but the Holy Spirit is poured out.

There are cessationists that say that the very (15:49) first meeting was the only time that that happened. That's not so. It happened a second time in (15:54) Acts chapter 10 with Cornelius.

God's interested in pouring out his spirit to whoever will seek him, (16:03) whoever's willing to be thankful. So we're to serve the Lord with gladness, come before his (16:09) presence with singing. Verse 3, know the Lord, he is God.

It is he who has made us and not we (16:19) ourselves. We are his people and the sheep of his pasture. One reason why I think we're not thankful (16:25) is that we tend to think that we made ourselves.

We hold to all sorts of fancy theories that the (16:32) molecules somehow just randomly came together and through this molecules-to-man evolution we just (16:38) happen to be and life goes on without any reference to God. Now I'm not going to go into the mechanics (16:46) of creation or whether it was six days or millions of years. I'm not going to go there other than to (16:52) say this was simply not possible without God's intelligent intervention.

The mind of God interacted (17:00) with the creation. He spoke the universe into existence. He gave instructions that governed (17:05) how life would emerge and then once that life emerged, how that life would be maintained and (17:12) he does so on the microscopic level.

Our DNA is literally an information system. It parses language (17:21) as it is read. Our DNA is read by RNA and it parses it just like a computer parser would read language.

(17:30) It is an information system. So much so that a number of scientists approached it from an atheistic (17:36) perspective and by the time they were done, they became Christians because they saw the glory of (17:42) God in DNA. God has made us.

We have not made ourselves. We are the people and sheep of this (17:52) pastor. We live in God's world.

He doesn't live in our world. Too many of us and this is true in the (17:58) church. We tend to think God lives in our world, you know, and we pursue our worldly agenda.

We pray (18:05) just to kind of plug God into what we want to do. In reality, God plugs us into what he wants to do (18:11) and once we get that

(0:00) Everything changes. God doesn't plug into what we want to do. God isn't there to help one political party or another political party win.

(0:12) And we have idolatry on both sides of the aisle. On one party, we have people telling that a certain politician is God's anointed, (0:22) and if you don't think he's God's anointed, you're in rebellion against God. (0:25) Now we have a guy on the other political party that says his political agenda is the gospel of Jesus Christ, and if you don't support that agenda, you're not a Christian.

(0:37) So we've got idolatry on both sides. We need to strap the idols, folks. God made us.

(0:44) We live in his world. God doesn't live in our world. God doesn't live on the Republican Party plantation.

God doesn't live on the Democratic Party plantation. (0:53) The kingdom of God is not a Democratic Socialist paradise. The kingdom of God is not a conservative paradise.

(1:01) The kingdom of God is. And if we want the blessings of God, we plug into his kingdom. We recognize that he made us.

We did not make ourselves. (1:11) We live in his world. Enter into his face with thanksgiving and to his courts with praise.

Be thankful to him and bless his name. (1:25) This is the critical part here. If we want to have access to God, all of us do because we talk about it all the time.

(1:35) Getting into the presence of God, pressing into the presence of God. We're told that thanksgiving is the key to being able to actually come into his presence. (1:45) We enter into his courts with praise.

We don't enter into his courts through grumbling. We don't enter into his courts with our political agenda. (1:54) We don't enter into his courts with the list of all the things we want him to do for us because we think God is Aladdin, the magic genie.

(2:03) We come into his courts thanking him. Blessing his name. Praising his name.

For the Lord is good. His mercy is everlasting. His truth endures to all generations.

(2:15) So we establish that God is good before we give our first request. God isn't good because he gives us what he wants. He's already good.

(2:26) And because he's already good, he's generous. And his truth truly endures to all generations. (2:39) Thanksgiving.

We enter into his courts with thanksgiving. Without it, we don't enter his courts. It's the key to entering his courts.

(2:48) Thanksgiving roots us in God. We want to have our life built on the foundation of Christ. Thanksgiving is essential.

(2:57) And in Colossians 2, 6-10, it reads thus, As you therefore have received Christ Jesus the Lord, so walk in him, rooted and built up in him, and establish in the faith as you have been taught, abounding in it with thanksgiving. (3:16) So you see, thanksgiving is tied to rooted and built up in him. Abounding in it with thanksgiving.

So thanksgiving roots us in God. (3:27) Thanksgiving is how our faith becomes grounded in God. Because we're thankful to him for everything he does for us.

(3:38) We should be thankful to God. We should always be thankful so that thanksgiving can root us in God. (3:46) Because it's so easy, if we're not thankful, to be caught up in philosophies.

There's all kinds of slick philosophies out there. (3:57) Many of them will wrap themselves up in Christian language. And Paul talks about this in verse 8 of Colossians 2. (4:07) Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of this world, and not according to Christ.

(4:19) He calls it empty deceit. There's all kinds of philosophies. Some of them will tell you that they're Christian.

They'll use the same terminology that we use. (4:31) They redefine the meanings of those terms. And what they're really telling you is something far, far different.

(4:49) There's people that will point to the fact that the Bible commands us to care for those that are less fortunate. (4:57) We are to seek justice for the poor. Seek justice for the needy.

We're to offer our bread to the hungry. (5:03) And these verses address individual responsibility. And I'm going to do a sermon series on this down the road.

(5:10) But they'll take verses that address individual responsibility and they'll use all this slick language you have. (5:16) You think that the Bible is endorsing a modern government program, a political philosophy that did not even exist at the time the text was written. (5:26) If you could go back in time and ask the apostles, what do you think of democratic socialism? What do you think of Marxism? (5:33) What do you think of critical theory and all this modern jargon? They're going to say, what are you talking about? (5:39) Those things weren't even a thing.

But modern people will have you think that these modern philosophies of the kingdom of God, (5:48) they're very slick in dressing up the terminology of the gospel. (5:53) The Bible talks about people, how they have a form of godliness, but they deny the power thereof. (6:00) They'll use the same words found in the gospel, but it's devoid of God's power.

It is devoid of God's truth. (6:06) It is according to this passage, it's according to the tradition of men. (6:12) According to the basic principles of this world, not according to Christ.

(6:16) So it's rooted fundamentally in the world. (6:19) And in verse 9, it describes Christ. (6:21) For in him dwells the fullness of the Godhead bodily.

(6:27) And you are complete in him who is the head of all principality and power. (6:30) So Christ is the head of all principality and power. (6:32) He's not a way to God, he's the way to God.

(6:35) He has the fullness of the Godhead bodily. (6:39) And if you're in Christ, you're complete in him. (6:49) And I don't have verse 20 here, but it defines the principles of this world.

(6:54) And the principles of this world, it's based on human commands, human traditions, human philosophies. (7:00) So if we're thankful to God, we can be rooted in God. (7:04) We can be rooted and grounded against philosophies, against humanistic thought systems that would claim to be the gospel of Christ.

(7:15) But instead of thanksgiving, they'll preach envy, they'll preach hate. (7:20) And people will preach hate while claiming that hate has no home here. (7:24) There's a little video on the internet, somebody's got a sign saying hate has no home here.

(7:30) And a conservative comes up to the house and the guy rips up the sign and kicks him out. (7:37) And it means that there are people who will claim that hate has no home here, but their whole world view is based on hate. (7:47) They'll talk about inclusion and use a language of inclusion to exclude a group of people.

(7:54) We have a politician who says that all religions contain ways of God. (7:59) And he talks about how the gospel is inclusive to all people. (8:04) But he does this in a sermon where he points out a specific group of people that are excluded from this.

(8:10) The whole sermon isn't simply to draw people near, but it's drawing them near so they can come after this one group. (8:17) And the one group of people he doesn't like are those who believe in the grammatical historical hermeneutics of the Bible. (8:23) The ones who believe what Jesus delivered to the apostles.

(8:26) That is the one group that is excluded. (8:29) Isn't that kind of odd? (8:31) You claim to love Jesus, you claim you want to draw people to Jesus, (8:36) but you demonize those who are actually following the words of Jesus, who are following the message of the apostles. (8:43) And you're reinterpreting Jesus, and by the time the reinterpretation is done, you are preaching another Jesus.

(8:51) And Paul warns us that. (8:53) Not everyone who says they preach Christ is preaching the historic Jesus. (8:57) There's people who preach a different Jesus.

(8:59) Who does different things from the historic Jesus. (9:04) And they'll cherry pick the scriptures that they can fit into that, and they'll ignore the ones that don't fit. (9:11) And they have this slick cover.

(9:15) Paul is warning us not to let anyone cheat us through that kind of philosophy. (9:21) If somebody claims they're of God, but they're building a philosophy that depends on the traditions of men. (9:27) That the kingdom of God is equated with a man-made political program.

(9:31) That it can only be implemented if it can implement man-made philosophies, man-made institutions. (9:37) They are trying to teach you. (9:39) They are plagiarizing God just as much, if not worse, than what Westhoff did with his academic papers.

(9:47) Westhoff's plagiarism was academic, and of course it's serious. (9:51) A problem as it's academic, but this kind of plagiarism can cheat you out of eternal life. (9:57) It can result in people going to hell.

(10:00) I don't know if Westhoff's plagiarism will send anyone to hell. (10:04) Maybe. (10:04) But if you're plagiarizing the gospel, and you're misrepresenting the gospel, (10:09) that's a sure fire way to drag people to the pits of hell.

(10:13) To cause them to experience hell fire, rather than eternity with Christ. (10:18) And he's warning us not to do that. (10:21) And the whole methodology involves thanksgiving rooting a sin.

(10:27) It means being rooted and grounded in Christ. (10:29) It means latching on to the faith that Christ delivered to the apostles, and being thankful for what God has done. (10:38) And so thanksgiving roots us in God.

(10:42) We need to be rooted in God. (10:44) We need the Lord as our anchor. (10:46) And we have every reason to be thankful.

(10:50) Every reason. (10:53) And as we go into our final passage here, it's 1 Corinthians 4, 6-7. (11:01) And here Paul gives an antidote against pride.

(11:08) He says, (11:22) So in this passage here, and I kind of just took a little clip, but you go into 1 Corinthians 4. (11:28) He's warning about pride. (11:30) A significant part of this chapter is warning against pride. (11:32) People prop themselves up, as part of a broader narrative, (11:37) warning against divisions in the church.

(11:40) And the divisions in the church were rooted in pride. (11:43) And the pride is not unlike, the boy says, my daddy can whip your daddy. (11:49) I remember that as a kid.

(11:50) The boys would argue, and that's what they would say. (11:52) My daddy would whip your daddy. (11:55) And it was over nothing.

(11:58) This is just as much over nothing, but people do that in the church. (12:01) They do that in politics. (12:04) Politics and religion are two sources of pride.

(12:07) And so Paul was warning against pride here. (12:11) He wants you, and the antidote isn't this false humility where you cut yourself down. (12:18) He's not telling people, think of yourself as nothing.

(12:21) But he says here in verse 6, (12:32) So he's giving the antidote to pride. (12:35) He's saying, this is my intentions here. (12:37) And he's about to give an argument that destroys all pride.

(12:43) And once I say this, you should realize there's never a reason to be prideful. (12:48) There's never a reason ever to be arrogant. (12:52) And people have pride, they have arrogance because they forget this.

(12:56) Or because they come up with some other narrative that they can kick God to the curb. (12:59) And say, I'm rich because I have superior evolved DNA or whatever spin that they want to have to it. (13:09) Or they have this other national narrative or family narrative that excludes God.

(13:15) But with what Paul says here levels all that. (13:18) All of it. (13:22) He says, (13:33) Well I'm rich.

(13:35) I'm smart, I got a PhD. (13:39) I'm well connected, I can make a phone call to the president and he'll drop what he's doing to listen to me. (13:45) Or whatever you're bragging about.

(13:49) Paul's asking, how are you different? (13:51) What makes you different from the other guy that you're looking down on? (13:56) And the next statement here destroys all pride. (14:01) If you take it seriously. (14:03) And what do you have? (14:06) And this is my question for anyone listening to this.

(14:09) What do you have that you did not receive? (14:16) Does anybody have something they didn't receive? (14:19) Or was derived from something they received? (14:22) And the obvious answer is no. (14:24) We're created beings, we're not gods. (14:27) I'm not self-existent.

(14:29) Where I can claim I don't need God, I've existed from all eternity. (14:32) I can't claim that. (14:35) And if I do, I'm a madman.

(14:38) Only a madman would claim that. (14:40) And so the point is that everything you have, you received. (14:45) Now if you did indeed receive it, why

do you boast as if you had not received it? (14:50) If everything I got I received, or was derived from something I received, I should be thankful.

(14:57) For the rich person, maybe they're rich because they received benefits growing up. (15:04) They might be received because their DNA programmed their brain to have good business acumen. (15:12) They would have only had it had they received it.

(15:15) If they didn't receive it, they wouldn't have it. (15:17) So why are you boasting? (15:19) You shouldn't be boasting at all. (15:22) You should be thankful.

(15:25) Those of us who are blessed should be thankful for the blessings that we have. (15:30) We have every reason to be thankful, and no reason to boast. (15:35) And no reason to complain either.

(15:37) On that other side, we're to give thanks in everything. (15:46) In closing here, I just want to talk about the necessity. (15:53) I want to cultivate in the listener.

(15:55) Or the reader, depending on what venue you're accessing a sermon. (16:01) The benefits of Thanksgiving. (16:05) That Thanksgiving is not something we invented to do.

(16:08) It's been ordained of God. (16:10) It was a part of the Mosaic Covenant. (16:12) It's included in the New Covenant.

(16:14) And it was important enough that David set up Thanksgiving choirs. (16:19) We should be thankful individually. (16:21) We should be thankful collectively to God.

(16:25) I hope that you all understand Thanksgiving is the key to access to God. (16:29) If you want Christ as your foundation. (16:32) If you want to be rooted in God.

(16:35) Be thankful. Cultivate Thanksgiving. (16:38) Thank Him day in and day out.

(16:39) Thank Him when everything is going well. (16:41) Thank Him when everything is going bad. (16:44) And we do that because we have every reason to be thankful.

(16:47) Because every blessing we have, we have through Him. (16:53) And I didn't put the hymn, but we could have put the hymn, Count Our Blessings. (16:56) That would have also fit in with the Thanksgiving service as well.

(17:03) But we have every reason to be thankful. (17:05) The call, and I'm putting the call out now. (17:08) If you've not been thankful enough to repent.

(17:11) And if you're a listener and you've never accepted Christ as your Lord and Savior. (17:14) Now is the time to come. (17:16) Now is the time to say, Lord, I'm a sinner.

(17:19) Lord, thank you that you died to save me. (17:21) I receive your salvation. (17:24) Heavenly Father, we come right now in the name of Jesus.

(17:26) And Father, we just ask for you to just stir up within us. (17:31) A spirit that wants to give thanks to God. (17:34) A spirit that's willing to give sacrifices at Thanksgiving.

(17:37) That's willing to allow that Thanksgiving to frame our narrative. (17:40) How we approach life. (17:43) Help us to be continually Thanksgiving.

(17:47) To enter into your course with praise. (17:49) To press in with Thanksgiving. (17:52) And to cling to your message with Thanksgiving.

(17:54) Let that Thanksgiving root us and ground us into him. (17:58) And Lord, always remind us of all of our blessings. (18:00) And that we have every reason to be thankful for everything that's happening.

(18:04) For every blessing we have. (18:06) We pray all these things in Jesus' name. (18:09) And all God's people said, Amen.

Transcription Provided by Turboscribe