

## THE COMER'S CONFLICT WITH SATAN

### NO. 100

A SERMON  
DELIVERED ON SABBATH MORNING, AUGUST 24, 1856  
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AT NEW PARK STREET CHAPEL, SOUTHWARK

*“And as he was yet a coming, the devil threw him down, and tare him.  
And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.”  
Luke 9:42*

THIS child possessed with an evil spirit is a most fitting emblem of every ungodly and unconverted man. Though we are not possessed with devils, yet by nature we are possessed with devilish vices and lusts, which if they do not distress and vex our bodies, will most certainly destroy our souls. Never creature possessed with evil spirit was in a worse plight than the man who is without God, without Christ, and without hope in the world.

The casting out of the unclean spirit was moreover a thing that was impossible to man and only possible to God. And so is the conversion of an ungodly sinner a thing beyond the reach of human ability and only to be accomplished by the might of the Most High. The dreadful bellowing, foamings, and tearings caused in this unhappy child by the unclean spirit are a picture of the sins, iniquities, and vices into which ungodly men are continually and impetuously hurried. And a type of that sad and terrible suffering which remorse will by and by bring to their conscience and which the vengeance of God will soon cause to occupy their hearts.

The bringing of this child to the Savior by his parents teaches us a lesson, that those of us to whom the care of youth is entrusted, either as parents or teachers, should be anxious to bring our children to Jesus Christ, that He may graciously save them. The devout desire and compassion of the father for his child is but a pattern of what every parent ought to feel for his offspring.

Like Abraham, he should pray, “O that Ishmael might live before thee,” and not only put up the prayer, but also strive in the use of the means to bring his child to the Pool of Siloam, that haply the angel may stir the stream and his son may step into the water and be made whole. The parent should place his offspring where the Savior walks, that He may look upon him and heal him.

The coming of the child to Christ is a picture of saving faith, for faith is coming to Christ, simply believing in the power of His atonement. And lastly, the casting down and tearing which is mentioned in my text is a picture of the comer's conflict with the enemy of souls. “As he was yet a coming, the devil threw him down, and tare him.”

Our subject this morning will be the well-known fact that coming sinners, when they approach the Savior, are often thrown down by Satan and torn, so that they suffer exceedingly in their minds and are well-nigh ready to give up in despair.

There are four points for our consideration this morning. That you may easily remember them, I have made them alliterative—the devil's *doings, designs, discovery, and defeat*.

#### I. First, THE DEVIL'S DOINGS.

When this child came to Christ to be healed, the devil threw him down and tare him. Now this is an illustration of what Satan does with most, if not all sinners, when they come to Jesus to seek light and life through Him. He throws them down and tears them. Allow me to point out how it is that the devil causes those extraordinary pangs and agonies which attend conversion. He has a multitude of devices, for he is cunning and crafty, and he has many divers ways of accomplishing that end.

1. First of all, he does this by *perverting the truth of God* for the destruction of the soul's hope and comfort. The devil is very sound in divinity. I never suspected him of heterodoxy yet. I believe him to be

one of the most orthodox individuals in creation. Other people may disbelieve the doctrines of revelation, but the devil cannot, for he knows the truth, and though he will belie it often, he is so crafty that he understands that with the soul convinced of sin his best method is not to contradict the truth, but to pervert it.

Now I will mention the five great doctrines which we hold to be most prominent in Scripture, by the perversion of each of which the devil tries to keep the soul in bondage, darkness, and despair.

First, there is the great doctrine of *election*—that God has chosen to Himself a number that no man can number, who shall be holy, since they are ordained to be a peculiar people, zealous of good works. Now the devil agitates the coming soul upon that doctrine. “Oh!” says he, “perhaps you are not elect. It is of no use your coming, and struggling, and striving. You may sit still and do nothing and yet be saved, if you are to be saved. But if your name is written among the lost, all your praying, seeking, and believing cannot save you.”

Thus the devil begins preaching sovereignty in the sinner's ear, to make him believe that the Lord will assuredly cut him off. He asks, “How can you suppose that such a wretch as you can be elected? You deserve to be damned and you know it. Your brother is a good moral man, but as for you, you are the chief of sinners. Do you think God would choose you?”

Then if the tempted one is instructed that election is not according to merit, but of God's free will, Satan opens another battery and insinuates, “You would not feel like this if you were one of God's elect. You would not be allowed to come into all this suffering and pray so long in vain.” And again he whispers, “You are not one of His,” and thus attempts to throw the soul down and tear it in pieces.

I would just like to have a blow at his schemes this morning by reminding our friends that when they come to Christ they never need puzzle themselves about the doctrine of election. No one, in teaching a child the alphabet, makes him learn Z before he has learned A. So a sinner must not expect to learn election until he knows faith.

The text with which he has to understand is this, “He that believeth on the Lord Jesus shall be saved.” And when the Lord has enabled him to learn and believe that, he may go on to this, “Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus.”

But if he cannot shake off the subject from his mind, he needs not do it, for he may remember that every penitent is elect, every believer is elect. However great the sinner, if he does but repent, that is a proof that he is elect. If he does but believe on Christ, he is as certainly elected as his faith is genuine.

I cannot tell that I am elected before I know whether I believe in God. I cannot tell a thing unless I see its effects. I cannot tell whether there is a seed in the ground unless you enable me to stir up the soil, or to wait till I see the blade shooting from under the earth. So I cannot tell whether your name is written in the Lamb's book of life until I see God's love manifested in you in the stretching out of your hearts towards God. I cannot disembowel the deep rocks of obscurity to find out that hidden thing, unless evidences and effects furnish me with spade and mattock.

There is a newspaper in Glasgow called the *Christian News*, alias, the *Un-Christian News* or *Christian Wasp*, and the editor says of me, that I am not fit to preach God's Word because I do not know (can you guess what it is?) who God's elect are. He writes words to this effect, “According to his own confession, the young man does not know who God's elect are until he has asked them questions and knows their character.”

Well, if I did, I would be marvelously wise indeed. Who does know them apart from those signs, and marks, and evidences in the heart and life which God always vouchsafes to His elect in due time? Shall I unlock the archives of heaven and read the rolls, or with presumptuous hand unfold the Lamb's book of life, to know who are God's elect? No, I leave that for the editor of the *Christian News* to do, and when he publishes a full and correct list of the elect, no doubt it will be bought up tremendously and the printer will speedily make a fortune by it. Let not the soul be distressed about election, for all who repent and believe do so, as the effect of their election.

The next doctrine is that of *our depravity*—that all men are fallen in Adam, that they are all gone aside from the truth, and that moreover by their practice they have become full of sin, that in them dwells no good thing, and that if any good thing shall ever come there, it shall be put there by God. For there is not even the seed of goodness in the heart, much less the flower of it.

The devil torments the soul with that doctrine, and he says, “See what a depraved creature you are. You know how dreadfully you have sinned against God. You have gone astray ten thousand times. See,” he says, “there are your old sins yet a crying after you.” And he waves his wand and gives a resurrection to past iniquities, which rise up like ghosts and terrify the soul.

“There, look at that midnight scene. Remember that deed of ingratitude? Hark! Do you not hear that oath echoed back from the walls of the past? Look at your heart, can that ever be washed? Why, it is full of blackness. You know you tried to pray yesterday and your mind roved to your business before you were half through your prayer. And since you have been seeking God, you have only been half in earnest, knocking at the door sometimes and then afterwards giving it up. It is impossible you should ever be forgiven. You have gone too far astray for the Shepherd to find you. You are altogether filthy. Your heart is deceitful above all things and desperately wicked, and you cannot be saved.”

Many a poor soul has had a most terrible tearing with that doctrine. I have felt something of it myself, when I have verily thought that I must be rent in pieces by the dread remembrance of what I had been. The devil throws the sinner down and pulls him almost limb from limb, by persuading him that his guilt is heinous beyond parallel, and his iniquities are far beyond the reach of mercy, and his death warrant is signed.

Ah! poor soul, get up again, the devil has no right to throw you down. Your sin cannot be too great for God's mercy. It is not the greatness of sin that can cause any man to be damned, if there be not a want of faith. If a man has faith, notwithstanding all the sins he ever may have committed, he shall be saved.

But if he have but one sin without faith, that one sin shall utterly destroy him. Faith in the blood of Christ destroys the sting of sin. One drop of the Savior's precious blood could extinguish a thousand flaming worlds if God should will it, much more put out the burning fears of your poor heart. If you believe in Christ, you shall say to the mountain of your guilt, “Be thou removed far hence and cast into the depths of the sea.”

Then, there is the doctrine of *effectual calling*, that God calls His children effectually—that it is not the power of man which brings us to God, but it is the work of God to bring man to grace, that He calls those whom He would save with an effectual and special call which He vouchsafes only to His children.

“There now,” says the evil one, “the minister said there must be an effectual call. Depend upon it, yours is not such a call. It never came from God. It is only a few heated feelings. You were excited a little under the sermon and it will all be gone directly, like the morning cloud or the early dew. You have strong desires sometimes, but at other seasons they are not half so vehement. If the Lord drew you, you would be always drawn with the same power. It will be over soon, and you will be all the worse for having been inclined to go to God under these legal convictions, and then, afterwards, running away from Him.”

Well, beloved, tell Satan that you don't know whether it is an effectual call, but you know this, that if you perish you will go to Christ and perish only there. Tell him you know it is so effectual that you cannot help going to Christ, that whether it is to last or not you cannot say, *that* you will let him know by and by, but that you are resolved (for this is your last defense), if you perish, to perish at the cross of Christ. And so by the help of God you may by some means overcome him when he throws you down on that doctrine.

The devil will also pervert the doctrine of *final perseverance*. “Look,” says Satan “the children of God always hold on their way. They never leave off being holy. They persevere. Their faith is like the path of the just, shining more and more unto the perfect day, and so would yours be if you were one of the Lord's. But you will never be able to persevere. Don't you remember—six months ago, when you

were lying on a sick bed, you resolved to serve God and it all broke down? You have vowed many times that you would be a Christian, and it has not lasted a fortnight. It will never do, you are too fickle. You will never keep fast hold on Christ. You will go with Him a little while, but you will be sure to turn back. Therefore, you cannot be one of the Lord's, for they never turn back."

So he tries to pull and tear the poor soul on that great and comforting doctrine. The same nail on which a sinner must hang his hope, the devil tries to drive into the very temples of his faith, that he may die like Sisera in the tent of Jael. Oh! poor soul, tell Satan that your perseverance is not yours, but that God is the author of it. That however weak you are, you know your weakness, but that if God begins a good work, He will never leave it unfinished. And repelling him thus, you may rise up from that throwing down and tearing which he has given to you.

Then there is the doctrine of *redemption* with which the unclean spirit will assault the soul. "Oh!" says Satan, "it is true Christ died, but not for you. You are a peculiar character." I remember the devil once made me believe that I was one alone, without a companion. I thought there was no one like myself. I said that others had sinned as I had done and had gone as far as I had, but I fancied that there was something peculiar about my sin.

Thus the devil tried to set me apart as if I did not belong to the rest of mankind. I thought that if I had been anybody else I might have been saved. How often I wished I had been a poor swearing drunken in the streets and then I thought I might have a better chance. But as it was, I thought I was to die alone, like the deer in the shade of the forest.

But well do I remember my friends singing that sweet hymn,

*"His grace is sov'reign, rich and free,  
And why, my soul, why not for thee?"*

One of the hymns in Denham's selection, and it ought to have been in Rippon's, as well as I can remember, ends thus,

*"He shed His blood so rich and free,  
And why, my soul, why not for thee?"*

That is just the question we never put to ourselves. We say, "Sure, my soul, why not for anybody else but you?" Up, poor soul! If Satan is trying to tear you, tell him it is written, "He is able to save to the uttermost all who come unto God by him," that, "Whosoever cometh he will in no wise cast out." And it may be that thus God will deliver you from that desperate conflict into which, as a coming sinner, you have been cast.

**2.** But Satan is not very scrupulous and he sometimes throws the coming sinner down and tears him by *telling horrible falsehoods*. Some of you may not have known this, and I thank God if you do not understand some of the things of which I am about to speak. Many a time when the soul is coming to Christ, Satan violently injects infidel thoughts. I have never been thoroughly an unbeliever but once, and that was not before I knew the need of a Savior, but after it.

It was just when I wanted Christ and panted after Him, that on a sudden the thought crossed my mind, which I abhorred, but could not conquer, that there was no God, no Christ, no heaven, no hell. That all my prayers were but a farce, and that I might as well have whistled to the winds or spoken to the howling waves.

Ah! I remember how my ship drifted along through that sea of fire, loosened from the anchor of my faith which I had received from my fathers. I doubted everything, until at last the devil defeated himself by making me doubt my own existence, and I thought I was an idea floating in the nothingness of vacuity.

Then, startled with that thought, and feeling that I was substantial flesh and blood after all, I saw that God was, and Christ was, and heaven was, and hell was, and that all these things were very truths. I

should not be astonished if many here have been upon the very verge of infidelity and have doubted almost everything. It is when Satan finds the heart tender that he tries to stamp his own impress of infidelity upon the soul, but blessed be God, he never accomplishes it in the truly coming sinner.

He labors also to inject blasphemous thoughts and then tells us they are ours. Has he not sometimes poured in most vehement torrents of blasphemy and evil imaginations into our hearts, which we ignorantly thought must be our own? Yet not one of them perhaps belonged to us.

I remember I had once been alone musing on God, when on a sudden it seemed as if the floodgates of hell had been loosened. My head became a very pandemonium. Ten thousand evil spirits seemed to be holding carnival within my brain, and I held my mouth lest I should give utterance to the words of blasphemy that were poured into my ears. Things I had never heard or thought of before came rushing impetuously into my mind and I could scarcely withstand their influence. It was the devil throwing me down and tearing me.

Ah! poor soul, you will have that perhaps, but remember it is only one of the tricks of the arch-enemy. He drives his unclean beasts into your field and then calls them yours. Now, in old time, when tramps and vagrants troubled a parish, they whipped them and then sent them on to the next parish. So when you get these evil thoughts, give them a sound whipping and send them away. They do not belong to you if you do not indulge them.

But if you fear that these thoughts are your own, you may say, "I will go to Christ, and even if these blasphemies are mine, I will confess them to the great High Priest, for I know that all manner of sin and blasphemy shall be forgiven unto men."

**3.** Then if the devil cannot overcome you there, he tries another method. He takes all the threatening passages out of God's Word and says they all apply to you. He reads you this passage, "There is a sin unto death; I do not say that ye should pray for it." "There," says the devil, "the apostle did not say he could even pray for the man who had committed certain sins."

Then he reads that "sin against the Holy Ghost shall never be forgiven." "There," he says, "in your character, you have committed sin against the Holy Ghost and you will never be pardoned." Then he brings another passage, "Let him alone; Ephraim is joined unto idols." "There," says Satan, "you have had no liberty in prayer lately. God has let you alone. You are given unto idols, you are entirely destroyed."

And the cruel fiend howls his song of joy and makes a merry dance over the thought that the poor soul is to be lost. But do not believe him, my dear friends. No man has committed the sin against the Holy Ghost as long as he has divine grace to repent. It is certain that no man can have committed that sin if he flies to Christ and believes on Him. No believing soul can commit it. No penitent sinner ever has committed it.

If a man be careless and thoughtless—if he can hear a terrible sermon and laugh it off, and put away his conviction—if he never feels any strivings of conscience, there is a fear that he may have committed that sin. But as long as you have any desires for Christ, you have no more committed that sin than you have flown up to the stars and swept cobwebs from the skies. As long as you have any sense of your guilt, any desire to be redeemed, you cannot have fallen into that sin. As a penitent, you may still be saved, but if you had committed it, you could not be penitent.

**II.** Let me dwell for a moment or two upon the second point—the DEVIL'S DESIGN. Why does he throw the coming soul down and tear it?

First, because *he does not like to lose it*. "No king will willingly lose his subjects," said Apollyon to Christian when he stretched himself across the road, "and I swear you shall go no farther; here will I spill thy soul." There he stood vowing vengeance at him because he had escaped from his dominion. Do you suppose that Satan would lose his subjects one by one and not be wroth? Assuredly not. As soon as he sees a soul hurrying off to the wicket gate, with his eyes fixed on the light, away go all hell's dogs after him.

“There is another of my subjects leaving. My empire is being thinned. My family is being diminished.” And he tries with all his might and main to bring the poor soul back again. Ah! soul, don't be deceived by him. His design is to throw you down, he does not tell you these things to do you good, or to humble you, but in order to keep you from coming to Christ and decoy you into his net, where he may utterly destroy you.

Sometimes, I believe, he has the vile design of *inducing poor souls to make away with themselves* before they have faith in Christ. This is an extreme case, but I have met with not a few who have been thus tempted to take away their lives and rush before their Maker with their hands red with their own blood. For Satan knows full well that no murderer has eternal life abiding in him. But he never accomplished his design in the soul of one elect sinner yet.

Then Satan has another motive. *When the soul is coming to Christ he tries, out of spite, to worry that soul.* Satan's heart is made up of that which is just the opposite of benevolence—malevolence. He hates everything and loves nothing. He hates to see any creature happy, any soul glad. And when he sees a soul coming to Christ, he says, “Ah! I have nearly lost him. I shall never have an opportunity of bringing thundering condemnation into his ears and dragging him about in the flames of hell as I thought. And now, before he is gone, I will do something—the last grip shall be a hard one, the last blow shall be dealt with all my power.”

And down he comes upon the poor soul who falls wallowing upon the earth in despair and doubt. Then he tears him and will not leave him until he has worked as much of his way with him as the Lord will let him. Don't be afraid, child of God. “Resist the devil, and he will flee from you.” And even though he may cast you to the ground, remember that the righteous falls many times, but he rises up again. And so shall you, and the designs of the enemy shall be frustrated, as it is written, “Thine enemies shall be found liars unto thee.”

### III. In the third place, there is the DEVIL'S DISCOVERY.

I do not think the devil would be able to throw one poor sinner to the ground if he came as the devil, but it is seldom he does that. He presents himself to us as an angel of light, or even as the Holy Spirit. He knows that the Holy Spirit does all the work of salvation and therefore he tries to counterfeit the operations of the Holy Ghost. He knows it is the Holy Spirit's work to take away pride from man and to humble the soul.

Well, Satan counterfeits that blessed work and takes away *hope* from man as well as pride. Under the pretense of humbling the poor sinner and telling him that he ought to lie lower in the dust, he not only humbles the poor soul, but puts it down so low that he dishonors God too in the sinner's estimation, by telling him that God Himself cannot save him. Satan will try, if he can, to mar God's work, while it is yet upon the potter's wheel, by putting on his own instrument while the clay is whirling round upon the wheel, that it may not assume the Holy Ghost's shape, but that there may be some marks of the devil's workmanship in the article.

Sometimes you ask God that you may be able to agonize in prayer. “That is right,” says Satan, “agonize in prayer, but remember, you must *now* receive the mercy or you are lost.” So he glides in and adds a little piece to the truth, making you believe it is an impulse of the Holy Spirit, while it is, after all, a deception of the Father of lies.

The Holy Spirit tells you that you are a lost sinner and undone. “Ah!” says the devil, “you are and you cannot be saved.” And thus again under the very garb of the Spirit's operations, he deceives the soul. It is my firm belief that very much of the experience of a Christian is not Christian experience. Many Christians experience things that have nothing to do with Christianity, but more to do with demonology.

When you read the convictions of John Bunyan, you may think that all that terror was the fruit of the Holy Spirit, but be assured it was the fruit of Satanic influence. You may think it is God's Holy Spirit that drives sinners to despair and keeps them shut up in the iron cage so long. Not at all. There was God's Holy Spirit and then Satan came in to mar the work if he could.

Now I will give the poor sinner a means of detecting Satan, so that he may know whether his convictions are from the Holy Spirit or merely the bellowing of hell in his ears. In the first place, *you may be always sure that that which comes from the devil will make you look at yourselves and not at Christ.*

The Holy Spirit's work is to turn our eyes from ourselves to Jesus Christ, but the enemy's work is the very opposite. Nine out of ten of the insinuations of the devil have to do with ourselves. "You are guilty," says the devil—*that is self*. "You have not faith"—*that is self*. "You do not repent enough"—*that is self*. "You have got such a wavering hold of Christ"—*that is self*. "You have none of the joy of the Spirit and therefore cannot be one of His"—*that is self*.

Thus the devil begins picking holes in us, whereas the Holy Spirit takes self entirely away and tells us that we are "nothing at all," but that

***"Jesus Christ is all in all."***

Satan brings the carcass of self and pulls it about, and because that is corrupt, tells us that most assuredly we cannot be saved. But remember, sinner, it is not *your hold* of Christ that saves you—it is Christ. It is not *your joy* in Christ that saves you—it is Christ. It is not even faith in Christ, though that is the instrument—it is Christ's blood and merits.

Therefore, look not so much to your hand with which you are grasping Christ, as to Christ. Look not to your hope, but to Christ, the source of your hope. Look not to your faith, but to Christ, the author and finisher of your faith. And if you do that, ten thousand devils cannot throw you down, but as long as you look at yourself, the meanest of those evil spirits may tread you beneath his feet.

You may discern the devil's insinuations in another way, *they generally reflect upon some attribute of God*. Sometimes they reflect upon His love and tell you that God will not save you. Sometimes upon His longsuffering, and they tell you you are too old, and that God won't save you. Sometimes upon His sovereignty and they tell you that God does not choose as He wills, but that He has respect to characters and takes men according to their merits. Sometimes they reflect upon God's truth and they tell you that He will not keep His promise.

Ay, and sometimes they reflect upon the very being of God and tell you that there is not such a one. But O poor trembling soul, Satan shall not get an advantage over you, but take care—detect him. And when you have found out the devil, you have frustrated his aims as far as you are yourself concerned.

**IV.** Now, in the last place, we have to consider the DEVIL'S DEFEAT.

How was he defeated? Jesus rebuked him. Beloved, there is no other way for us to be saved from the castings down of Satan but the rebuke of Jesus. "Oh!" says one poor soul, "many months and years have I been distressed for fear I should not be saved. I have gone from place to place in hopes that some minister might say something which should rebuke the evil spirit."

Sister, or beloved brother, have you not been doing wrong. Is it not Jesus who rebukes the evil spirit? Or perhaps you have been trying to rebuke the evil spirit yourself. You have tried to argue and dispute with him. You have said that you are not so vile as he described you to be. Beloved, have you not been doing wrong. It is not your business to rebuke Satan, "The Lord rebuke you," that is what you should say.

Oh! if you had looked to Jesus and said, "Lord, rebuke him," He had only need say, "Hush!" and the demon would have been still in a moment, for he knows how omnipotent Jesus is, since he feels His power. But you get to striving to pacify your own heart when you are under these temptations, instead of remembering that it is Jesus only who can remove the affliction.

If I had one here who suffered the most from this ailment—the possession of Satan, I would say to him, "Beloved, sit down. Remember Jesus. Go to Gethsemane and depend upon it, the devil will never stay there with you. Think on the agonies of your Savior covered with His blood. The devil cannot bear Christ's blood—he goes howling away at the very thought of it.

Go to the pavement where Christ endured the accursed flagellation. The devil will not stay long there with you. And if you sit at the foot of His cross and say,

*“Oh! how sweet to view the flowing,  
Of His ever precious blood,”*

you will not long find the devil vexing you.

It is no use to get simply to praying. Prayer is good in itself, but that is not the way to get rid of Satan—it is thinking of Christ. We get to saying, “Oh! that I had stronger faith! Oh! that I had love to Jesus!” It is good for a Christian to say that, but it is not enough. The way to overcome Satan and to have peace with God is through Christ, “I am the way.” If you would know the way, come to Christ. “I am the truth.” If you would refute the devil’s lies, come to the truth. “I am the life.” If you would be spared from Satan’s killing, come to Jesus.

There is one thing which we all of us too much becloud in our preaching, though I believe we do it very unintentionally—namely, the great truth that it is not prayer, it is not faith, it is not our doings, it is not our feelings upon which we must rest, but upon Christ and on Christ alone. We are apt to think that we are not in a right state, that we do not feel enough, instead of remembering that our business is not with self, but Christ. Our business is only with Christ.

O soul, if you could fix your soul on Jesus and neglect everything else—if you could but despise good works and aught else, so far as they relate to your salvation, and look wholly, simply on Christ, I tell you Satan would soon give up throwing you down, he would find it would not answer his purpose, for you would fall on Christ, and like the giant who fell upon his mother, the earth, you would rise up each time stronger than before.

Have I then within hearing, one poor tried, tempted, devil-dragged soul? Has Satan been pulling you through the thorns, and briars, and thickets, until you are scarred and bruised? Come now, I have tried to preach a rough sermon to you because I knew I had rough work to do with roughly-used souls. Is there nothing here, poor sinner, that you can lay hold upon? Are you so locked up that not one ray of light comes through the iron bars?

What! are you so chained that you cannot move hand or foot? Why, man, I have brought you a pitcher and a piece of bread today even in your dungeon. Though you are cast down, there is a little here to comfort you in what I have said. But oh! if my Master would come, He would bring more than that, for He would rebuke the unclean spirit and it would immediately depart from you.

Let me beseech you, look only to Christ, never expect deliverance from self, from Satan, from ministers, or from means of any kind apart from Christ. Keep your eye simply on Him. Let His death, His agonies, His groans, His sufferings, His merits, His glories, His intercession be fresh upon your mind. When you wake in the morning, look for Him. When you lie down at night, look for Him. Oh! let not your hopes or fears come between you and Christ. Seek only Christ.

Let the hymn we sang, be your hymn and your prayer,

*“Lord, deny me what Thou wilt,  
Only ease me of my guilt,  
Prostrate at Thy feet I lie,  
Give me Christ, or else I die.”*

And then, even though the devil throws you down and tears you, it were better he should do so now than that he should tear you forever.

I have some here, however, who will laugh at what I have been preaching this morning. Ah! sirs, you may do so. But bitter though my text may be, I wish you had it in your mouths. Though sad be the experience of being torn when coming to Christ, I had rather see you so than see you whole, away from



Christ. It is better to be rent in pieces coming to the Savior, than to have a sound, whole heart away from Him.

Tremble, sinner, tremble for if you come not to Christ, He shall rend you at the last. His eye shall not pity, neither shall His hand spare you. He has said, "Beware ye that forget God, lest I tear you in pieces and there be none to deliver." Sirs, within another hour, some of you may know this. Certainly, before long there are some who will be torn in pieces by the wrath of God.

Why will you die? *Why* will you die? You cannot answer the question, I think. But let it rest upon your hearts. What profit will you have in your own blood? What will you profit if you gain the whole world and lose your soul? Remember, Jesus Christ can save even you. Believe on His name, you convinced sinners, believe on Christ! The Lord bless you, for Jesus' sake! Amen.

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Taken from The Metropolitan Tabernacle Pulpit C. H. Spurgeon Collection. Only necessary changes have been made, such as correcting spelling errors, some punctuation usage, capitalization of deity pronouns, and minimal updating of a few archaic words. The content is unabridged. Additional Bible-based resources are available at [www.spurgeongems.org](http://www.spurgeongems.org).