Tell someone today how much you love Jesus Christ.
that it was solid granite. I could not see the next step, and it seemed as if I should plunge into an abyss; yet have I gone on upward, steadily, one step at a time, never able to see farther into absolute darkness, as it seemed, and yet always with a light just where the light was needed. When I used to hold a candle for my father, in the evening, when he was sawing wood out in the yard, he used to say, “Boy, do hold the candle where I am sawing, don’t look over there.” And I have often thought to myself, when I wanted to see something in the middle of next week, or next year, that the Lord seemed to say to me, “Hold your candle on the piece of work which you have to do today, and if you can see that, be satisfied, for that is all the light you need just now.” Suppose that you could see into next week, it would be a great mercy if you lost your sight a while, for a far-seeing gaze into care and trouble is no gain. “Sufficient unto the day is the evil thereof,” as sufficient unto the day will be the good thereof. But the Lord does train His people for the skies by testing their faith in the matter of His daily care of them. Often, a man’s reliance upon God for the supply of his earthly wants proves that he has trusted the Lord for the weightier affairs relating to his soul’s salvation. Do not draw a line between the temporal and the spiritual, and say, “God will go just so far; but I must not take such and such a thing to Him in prayer.” I remember hearing of a certain good man, of whom one said, “Why, he is a very curious man; he prayed about a key the other day!” Why not pray about a key? Why not pray about a pin? Sometimes, it may be as important to pray about a pin as to pray about a kingdom. Little things are often the linchpins of great events. Take care that you bring everything to God in faith and prayer: “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”

I have turned aside from my subject for a minute, but let us now think again of this matter of coming to Christ. To come to Jesus, not only implies leaving all other confidences, and trusting Christ, it also means following Him. If you trust Him, you must obey Him. If you leave your soul in His hands, you must take Him to be your Master, and your Lord, as well as your Savior. Christ has come to save you from sin, not in sin. He will therefore help you to leave your sin, whatever it is; He will give you the victory over it; He will make you holy. He will help you to do whatever you should do in the sight of God. He is able to save unto the uttermost them that come unto God by Him; but you must come to Him if you would be saved by Him.

To put together all I have said, you must quit every other hope; you must take Jesus to be your sole confidence, and then you must be obedient to His command, and take Him to be your Master, and Lord. Will you do that? If not, I have nothing to say to you except this, he that believes not in Him will perish without hope. If you will not have God’s remedy for your soul malady, the only remedy that there is, there remains for you nothing but blackness and dismal darkness forever and ever.

II. But, now, secondly, while there is this necessity of character, notice also THE UNIVERSALITY OF PERSONS: “Him that comes to Me I will in no wise cast out.”

Granted that he comes to Christ, that is all that is needed. Does someone say, “Sir, I am a very obscure person. Nobody knows me; my name was never in the papers, and never will be; I am a nobody”? Well, if Mr. Nobody comes to Christ, He will not cast him out. Come along, you unknown person, you anonymous individual, you that everybody but Christ forgets! If even you come to Jesus, He will not cast you out.

Another says, “I am so very odd.” Do not say much about that, for I am odd, too; but, dear friends, however odd we are, though we may be thought very eccentric, and some may even consider us a little touched in the head, yet, nevertheless, for all that, Jesus says, “Him that comes to Me I will in no wise cast out.” Come along with you, Mr. Oddman! You shall not be lost for lack of brains, nor yet for having too many; though that is not a very common misfortune. If you will but come to Christ, though you have no talent, though you are but poor, and will never make much headway in the world, Jesus says, “Him that comes to Me I will in no wise cast out.”

“Ah,” says a third friend, “I do not mind about being obscure, or being eccentric, but it is the greatness of my sin that keeps me back from Christ.” Let us read the text again: “Him that comes to Me I will in no wise cast out.” If he had been guilty of seven murders, and all the whoredoms and adulteries that ever defiled mortal man, if impossible sins could be charged against him, yet if he came to Christ, mark you, if he came to Christ, the promise of Jesus would be fulfilled even in his case, “Him that comes to Me I will in no wise cast out.”

“But,” says another, “I am completely worn out, I am good for nothing. I have spent all my days and years in sin. I have come to the very end of the chapter; I am not worth anybody’s having.” Come along with you, you scrap of life! Jesus says, “Him that comes to Me, I will in no wise cast out.” You have to tell someone today how much you love Jesus Christ.
walk with two sticks, do you? Never mind, come to Jesus. You are so feeble that you wonder that you are alive at your advanced age? My Lord will receive you if you are a hundred years of age; there have been many cases in which persons have been brought to Christ even after that age. There are some very remarkable instances of that fact on record. Christ says, “Him that comes to Me I will in no wise cast out.”

If he were as old as Methuselah, if he did but come to Christ, he would not be cast out.

“Oh!” says one, “I am in a worse case than even that aged friend, for besides being old, I have resisted the Spirit of God. I have been many years troubled in my conscience, but I have tried to cover it all up. I have stifled every godly thought.” Yes, yes, and it is a very sad thing, too, but for all that, if you come to Christ, if you can even make a dash for salvation, and come to Jesus, He cannot cast you out.

One friend perhaps says, “I am afraid that I have committed the unpardonable sin.” If you come to Christ, you have not, I know; for him that comes to Him Jesus will in no wise cast out. He cannot, therefore, have committed the unpardonable sin. Come along with you, man, and if you are blacker than all the rest of the sinners in the world, so much the more glorious shall be the grace of God when it shall have proved its power by washing you whiter than snow in the precious blood of Jesus.

“Ah,” says one, “you do not know me, Sir.” No, dear friend, I do not; but, perhaps, one of these days I may have that pleasure. “It will not be any pleasure to you, Sir, for I am an apostate. I used to be a professor of religion, but I have given it all up, and I have gone back to the world, willfully and wickedly doing all manner of evil things.” Ah! Well, if you can but come to Christ, though there were seven apostasies piled, one upon another, still His promise stands true, “Him that comes to Me I will in no wise cast out.” Whatever the past, or whatever the present, backslider, return to Christ, for He stands to His solemn promise, and there are no exceptions mentioned in my text: “Him that comes to Me I will in no wise cast out.”

“Ah!” says one, “I should like to come to Christ, but I do not feel fit to come.” Then, come all unfit, just as you are. Jesus says, “Him that comes to Me I will in no wise cast out.” If I were awakened in the middle of the night by a cry of “Fire!” and I saw that someone was at the window with a ladder, I do not think that I would stay in bed and say, “I have not my black necktie on,” or “I have not my best waistcoat on.” I would not speak in that way at all. I would be out of the window as quickly as ever I could, and down the ladder. Why do you talk about your fitness, fitness, fitness? I have heard of a cavalier, who lost his life because he stopped to curl his hair when Cromwell’s soldiers were after him. Some of you may laugh at the man’s foolishness, but that is all that your talk about fitness is. What is all your fitness but the curling of your hair when you are in imminent danger of losing your soul? Your fitness is nothing to Christ. Remember what we sang at the beginning of the service—

”Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requires,
Is to feel your need of Him:
This He gives you;
’Tis the Spirit’s rising beam.”

Come to Christ just as you are, foul, vile, careless, godless, Christless. Come now, even now, for Jesus said, “Him that comes to Me I will in no wise cast out.”

Is there not a glorious width about my text: “Him that comes to Me I will in no wise cast out.” What “him” is this? It is “him that comes.” What “him that comes”? Any “him that comes” in all the world. If he comes to Christ, he shall not be cast out. A red man, or a black man, or a white man, or a yellow man, or a copper-colored man, whatever he is, if he comes to Jesus, he shall in no wise be cast out.

When you mean to put a thing broadly, it is always best to state it, and leave it. Do not go into details; the Savior does not. Some years ago, there was a man, a kind, loving husband, who wished to leave to his wife all his property. Whatever he had, he intended her to have it all, as she ought; so he put down in his will, “I leave to my beloved wife, Elizabeth, all that I have.” That was all right. Then he went on to describe in detail what he was leaving her, and he wrote, “All my freehold and personal estate.” The most of his property happened to be leasehold, so the wife did not get it because her husband gave a detailed description; it was in the detail that the property slipped away from the good woman. Now, there is no detail at all here: “Him that comes.” That means that every man, and woman, and child, beneath the broad heavens, who will but come, and trust in Christ, shall in no wise be cast out. I thank God that there is no allusion to any particular character, in order especially to say, “People of that character shall be received,” for then the characters left out might be supposed to be excluded, but the text clearly means that every soul that comes to Christ shall be received by Him.
III. The flight of time hurries me on, therefore, I beg you to listen earnestly while I speak to you, in the third place, about THE UNMISTAKEABLENESS OF THE PROMISE: “Him that comes to Me I will in no wise”—that is, for no reason, under no circumstances, at no time, under no conditions whatever—“I will in no wise cast out;” which means, being interpreted, “I will receive him, I will save him, I will bless him.”

Then if you, my dear friend, come to Christ, how could the Lord cast you out? How could He do it in consistency with His truthfulness? Imagine my Lord Jesus making this declaration, and giving it to us as an inspired Scripture, “Him that comes to Me I will in no wise cast out,” and yet casting out somebody, even that unknown somebody up in the corner. Why, it would be a lie; it would be an acted lie! I pray you; blaspheme not my Lord, the truthful Christ, by supposing that He could be guilty of such conduct as that. He could do as He liked about whom He would receive until He made the promise, but after He had pledged His word, He bound Himself by the veracity of His nature to keep it, and as long as Christ is the truthful Christ, He must receive every soul that comes to Him.

But let me also ask you, suppose that you came to Jesus, and He cast you out, with what hands could He do it? “With His own hands,” you answer. What! Christ coming forward to cast out a sinner who has come to Him? I ask again, with what hands could He do it? Would He do it with those pierced hands that still bear the marks of the nails? The Crucified rejecting a sinner? Ah! No; He has no hand with which to do such a cruel work as that, for He has given both His hands to be nailed to the tree for guilty men. He has neither hand, nor foot, nor heart with which to reject sinners, for all these have been pierced in His death for them; therefore He cannot cast them out if they come to Him.

Let me ask you another question, What profit would it be to Christ if He did cast you out? If my dear Lord, of the crown of thorns, and the pierced side, and the wounded hands, were to cast you away, what glory would it bring to Him? If He cast you into hell, you who have come to Him, what happiness would that bring to Him? If He were to cast you away, you who have sought His face, you who trust His love and His blood, by what conceivable method could that ever render Him the happier or the greater? It cannot be.

What would such a supposition involve? Imagine for a moment that Jesus did cast away one who came to Him; if it were ascertained that one soul came to Christ, and yet He had cast him away, what would happen? Why, there are thousands of us who would never preach again! For one, I would have done with the business. If my Lord can cast away a sinner who comes to Him, I cannot, with a clear conscience, go and preach from His words, “Him that comes to Me I will in no wise cast out.” Moreover, I should feel that, if He failed in one promise, He might fail in others. I could not go and preach a possible but doubtful gospel. I must have “shall” and “will” from the eternal throne of God, and if it is not so, our preaching is in vain, and your faith is also in vain.

See what would follow if one soul came to Christ and Christ cast him out. All the saints would lose their confidence in Him. If a man breaks his promise once, it is of no use for him to say, “Well, I am generally truthful.” You have caught him false to his word once, and you will not trust Him again, will you? No; and if our dear Lord, whose every word is truth and verity, could break one of His promises only once, He would not be trusted by His people any more, and His Church would lose the faith that is her very life.

Ah, me, and then they would hear of it up in heaven, and one soul that came to Christ, and was cast away, would stop the music of the harps of heaven, would dim the luster of the glory land, and take away its joy, for it would be whispered among the glorified, “Jesus has broken His promise. He cast away a praying, believing soul; He may break His promise to us, He may drive us out of heaven.” When they began to praise Him, this one act of His would make a lump come in their throats, and they would be unable to sing. They would be thinking of that poor soul that trusted Him, and was cast away; so how could they sing, “Unto Him that loved us, and washed us from our sins in His own blood,” if they had to add, “But He did not wash all that came to Him, though He promised that He would”?

I do not like even to talk of all that the supposition would involve; it is something so dreadful to me, for they would hear of it in hell, and they would tell it to one another, and an awful glee would take possession of the fiendish hearts of the devil and all his companions, and they would say, “The Christ is not true to His word; the boasted Savior rejected one who came to Him. He used to receive even harlots, and He let one wash His feet with her tears; and publicans and sinners came and gathered about Him, and He spoke to them in tones of love; but here is one—well, he was too vile for the Savior to bless; He was too far gone, Jesus could not restore him, Christ could not cleanse him. He could save little sinners, but not
great ones; He could save sinners eighteen hundred years ago. Oh! He made a fine show of them, but His power is exhausted now, He cannot save a sinner now.” Oh, in the halls of Hades, what jests and ridicule would be poured upon that dear name, and, I had almost said, justly, if Christ cast out one who came to Him! But, beloved, that can never be; it is as sure as God’s oath, as certain as Jehovah’s being, that he who comes to Christ shall in no wise be cast out. I gladly bear my own witness before this assembled throng that—

“I came to Jesus as I was,
Weary, and worn, and sad:
I found in Him a resting place,
And He has made me glad.”

Come, each one of you, and prove the text to be true in your own experience, for the Lord Jesus Christ’s sake! Amen.

EXPOSITION BY C. H. SPURGEON:

Psalm 89. Maschil of Ethan the Ezrahite.
That is to say, an instructive Psalm, written by or for one Ethan, one of the great singers of David’s day. He sings of the covenant, the covenant with David, ordered in all things and sure. There is no higher theme for song than the covenant of God’s grace; one marvels that it has not more often been sung by those who are the gifted children of poesy.

Verse 1. I will sing of the mercies of the LORD forever:
Another subject might wear out, but this glorious topic will never be exhausted. Here is a theme which we can sing of in eternity as well as in time. Let others choose what subject they may, “I will sing of the mercies of Jehovah forever.”

1. With my mouth will I make known Your faithfulness to all generations.
God’s faithfulness is the mercy of His mercy. It is the center point of His goodness that His goodness endures forever. We are not only to sing, we are to teach. The Psalmist says, “With my mouth will I make known Your faithfulness to all generations.” In telling his own experience, narrating what he had observed, as well as what he had proved of God’s faithfulness to His promise and His covenant, he would do this so that following generations should know about it. We are the schoolmasters of the ages to come; I mean, saints who have experienced the mercy and the faithfulness of God. We ought to make known Jehovah’s faithfulness to all generations that are yet to come.

2. For I have said, Mercy shall be built up forever:
What a building—Mercy! God’s mercy is to be built up forever.

2. Your faithfulness shall You establish in the very heavens.
Like the great arch you see in the firmament on high, unbuttressed and unpillared, yet it stands fast. So shall God’s faithfulness be built up, settled, and established in the very heavens.

And now God speaks—
3. I have made a covenant with My chosen, I have sworn unto David My servant,
Well might the psalmist say, in the second verse, “I have said,” when God in the third verse says, “I have sworn.” It is ours to say, but it is God’s to say with such tremendous solemnity that doubt cannot be tolerated. “I have made a covenant with My chosen;” King David, who is, however, but the type of his greater Son, our Lord Jesus Christ, the heir of the dynasty of David. With Him is this covenant made forever.

4. Your seed will I establish forever, and build up your throne to all generations. Selah.
Whatever may happen in the world, David’s Seed is always reigning; whatever kings may lose their crowns, King Jesus will never lose the many crowns that are on His head. God has sworn it: “Your seed will I establish forever, and build up your throne to all generations.”

Then comes the word, “Selah.” Rest; meditate; and truly, here is enough to rest and meditate upon for many a day, if we went no farther into the Psalm.

5. And the heavens shall praise Your wonder, O LORD: Your faithfulness also in the congregation of the saints.
The psalmist meant to praise God at such a rate that the sun, and moon, and stars, should hear his song, while angels and the host redeemed by blood should learn to praise God better than ever.
Tell someone today how much you love Jesus Christ.
17-19. For You are the glory of their strength; and in Your favor our horn shall be exalted. For the LORD is our defense; and the Holy One of Israel is our king. Then You spoke in Vision to Your holy one, and said, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

This is David first, but it is Christ high above David. One of ourselves, the carpenter’s Son, yet has God made Him to be the Head over all things for His Church: “I have exalted one chosen out of the people.”

20, 21. I have found David My servant; with My holy oil have I anointed him: with whom My hand shall be established: My arm also shall strengthen him.

The full power of God is with Christ. That same arm that bears the earth’s huge pillars up, and spreads the heavens abroad, is engaged on behalf of the cause and kingdom of the Son of David.

22. The enemy shall not exact upon Him; nor the son of wickedness afflict Him.

He had enough of that when He was upon the earth, but it is all over now. He has gone into His glory, and the enemy cannot touch Him now.

23. And I will beat down His foes before His face and plague them that hate Him.

This is the portion of all haters of Christ. God will, somehow or other, in the order of His providence, bring the evil home to them. If they will not have God’s Son, they shall not have His mercy; they shall, sooner or later, be beaten down before His face.

24, 25. But My faithfulness and My mercy shall be with Him: and in My name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers.

He shall reign “from sea to sea, and from the river unto the ends of the earth.” We may go on to fight for Him, for His triumph is sure.

26, 27. He shall cry unto Me, You are My Father, My God, and the rock of my salvation. Also I will make Him My first-born, higher than the kings of the earth.

So He is. First-born among men, first-born of kings, His throne is loftier than the most imperial power on the earth. Blessed be His name! Let us adore Him tonight; and here, in the midst of His people, let us crown Him Lord of all.

28-36. My mercy will I keep for him forevermore, and My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me.

The Son of David is still King in the midst of the true Israel. Still Jesus reigns; and on and on, forever and forever, great David’s greater Son shall be King of kings, and Lord of lords.

37. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.

Now let us read a passage from the New Testament, showing how the Lord Jesus dealt with the crowds that came to Him.

John 6 Verses 22-26. The day following, when the people which stood on the other side of the sea saw that there was no other boat there, save that one whereunto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone; (howbeit there came other boats from Tiberius near unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when came You here? Jesus answered them and said, Verily, verily, I say unto you, You seek Me, not because you saw the miracles, but because you did eat of the loaves, and were filled.

Mixed motives bring multitudes together. How true our Master was, how outspoken! He never tried to win a disciple by holding back the truth; and often He spoke very plainly indeed, as on this occasion: “You seek Me, not because you saw the miracles, but because you did eat of the loaves, and were filled.”

27. Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you: for He has God the Father sealed.

He seemed to say to them, “Do not come to Me for bread and fish; I have given you that. Come for something better; come to Me for spiritual food, food for your souls, food for eternity.” It is with that ob-
Tell someone today how much you love Jesus Christ.

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