

POWERFUL PERSUASIVES

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“All things are delivered unto me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest.”
Matthew 11:27-28

I HAVE preached to you, dear friends, several times from the words, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” There is such sweetness in the precept, such solace in the promise, that I could fain hope to preach from it many times more. But I have no intention just now to repeat what I have said in any former discourse, or to follow the same vein of thought that we have previously explored. This kindly and gracious invitation needs only to be held up in different lights to give us different subjects for admiration.

That it flowed like an anthem from our Savior’s lips we perceive, in what connection it was spoken we may properly inquire. He had just made some important disclosures as to the covenant relations that existed between Himself and God the Father. This interesting revelation of heavenly truth becomes the basis upon which He offers an invitation to the toiling and oppressed children of men, and assigns it as a reason why they should immediately avail themselves of His succor. Such is the line of discourse I propose now to follow. Kindly understand me that I want to deal with the hearts and consciences of the unconverted, and in the power of the Holy Spirit, to plead with them that they may at once go to Jesus and find rest unto their souls.

I shall require no stories or anecdotes, no figures or metaphors, to illustrate the urgent necessity of the sinner and the generous bounty of the Savior. We will make it as plain as a pikestaff, and as sharp as a sword, with the intention of driving straight at our point. Time is precious, your time, especially, for you may not have many days in which to seek the Lord. The matter is urgent. Oh! that every laboring, weary sinner here might at once come to Jesus and find that rest which the Savior expresses Himself as so willing to give! With all simplicity, then, let me explain to you the way of salvation, “Come unto me, all ye that labor and are heavy laden.”

The way to be saved is to come to Jesus. To come to Jesus means to pray to Him, to trust in Him, to rely upon Him. Each man who trusts in another may be said to come to that other for help. Thus to trust in Jesus is to come to Him. In order to do this I must give up all reliance upon myself, or anything I could do or have done, or anything I do feel or can feel. Nor must I feel the slightest dependence upon anything that anyone else can do for me. I must cease from creature helps and carnal rites, to rest myself upon Jesus. That is what my Savior means when He says, “Come unto me.”

The exhortation is very personal. “Come unto me,” says He. He says not, come to My ministers to consult them, nor come to My sacraments to observe them, nor come to My Bible to study its teaching—interesting and advantageous as under some circumstances any or all of these counsels might be, but He invites us in the sweetest tone of friendship, saying, “Come to me.” For a poor sinner this is the truest means of succor. Let him resort to the blessed Lord Himself. To trust in a crucified Savior is the way of salvation. Let him leave everything else and fly away to Christ, and look at His dear wounds as He hangs upon the cross.

I am afraid many people are detained from Christ by becoming entangled in the meshes of doctrine. Some with heterodox doctrine, others with orthodox doctrine, content themselves. They think that they have advanced far enough. They flatter their souls that they have ascertained the truth! But the fact is, it is not the truth as a letter which saves anybody. It is the truth as a person—it is Jesus Christ, who is the way, the truth and the life, whom we need to apprehend.

Our confidences must rest entirely upon Him. “Come unto me,” says Jesus, “Come unto me, and I will give you rest.”

The exhortation is in the present tense. “Come” now, do not wait, do not tarry, do not lie at the pool of ordinances but come unto Me, come now at once, immediately, just where you are, just as you are. Wherever the summons finds you, rise without parley, without an instant’s delay. “Come.” I know that the human mind is very ingenious, and it is especially perverse when its own destruction is threatened. By some means or other it will evade this simple call. “Surely,” says one, “there must be something to do besides that.” Nay, nothing else is to be done. No preliminaries are requisite. The whole way of salvation is to trust in Jesus. Trust Him now. That done, you are saved. Rely upon His finished work. Know that He has meditated on your behalf. Commit your sinful self to His saving grace. A change of heart shall be yours. All that you need He will supply.

***“There is life in a look at the crucified One;
There is life at this moment for thee.”***

So sweet an invitation *demands a spontaneous acceptance.* Come just as you are. “Come unto me,” says Christ. He does not say, “Come when you have washed and cleansed yourself.” Rather should you come *to be* cleansed. He does not say, “Come when you have clothed yourself and made yourself beautiful with good works.” Come *to be made* beautiful in a better righteousness than you can wear. Come naked, and let Him gird you with fine linen, cover you with silk, and deck you with jewels.

He does not say, “Come when your conscience is tender, come when your heart is penitent, when your soul is full of loathing for sin, and your mind is enlightened with knowledge and enlivened with joy. But you that labor, you that are heavy laden, He bids you to come as you are. Come oppressed with your burdens, begrimed with your labors, dispirited with your toils. If the load that bends you double to the earth be upon your shoulders, just come as you are. Take no plea in your mouth but this—He bids you come. That shall suffice as a warrant for your coming, and a security for your welcome. If Jesus Christ bids you, who shall say you nay?

He puts the matter very exclusively. “Come unto me, all ye that labor and are heavy laden.” Do nothing else but come to Him. Do you want rest? Come to Him for it. The old proverb has it that “betwixt two stools we come to the ground.” Certainly, if we trust partly in Christ and partly in ourselves, we shall fall lower than the ground. We shall sink into hell. “Come unto me” is the whole Gospel. “Come unto *me.*” Mix nothing with it. Acknowledge no other obedience. Obey Christ, and Him alone. Come unto Me. You cannot go in two opposite directions. Let your tottering footsteps bend their way to Him alone. Mix anything with Him, and the possibility of your salvation is gone. Yours be the happy resolve—

***“Nothing in my hands I bring;
Simply to Thy cross I cling.”***

This must be your cry if you are to be accepted at all. Come, then, you that labor, you horny-handed sons of toil. Come you to Jesus. He invites you. You that stew and toil for wealth, you merchants, with your many cares, laborers you are. He bids you come. You students, anxious for knowledge, chary of sleep, burning out the midnight oil. You labor with exhausted brains, therefore, come. Come from struggling after fame. You pleasure-seekers, come, perhaps there is no harder toil than the toil of the man who courts recreation and thinks he is taking his ease. Come, you that labor in any form or fashion, come to Jesus—to Jesus alone.

And you that are heavy laden, you whose official duties are a burden, you whose domestic cares are a burden, you whose daily toils are a burden, you whose shame and degradation are a burden, all you that are heavy laden, come and welcome.

If I attach no exclusive spiritual signification to these terms, it is because there is nothing in the chapter that would warrant such a restriction. Had Christ said, “*Some* of you that labor and are heavy laden may come,” I would have said “*some*” too. Howbeit He has not said, “some,” but “all” that labor and are heavy laden.”

It is wonderful how people twist this text about. They alter the sense by misquoting the words. They say, “Come ye that are weary and heavy laden.” After this manner some have even intended to define a character rather than to describe condition, so they shut out some of those who labor from the kind invitation. But let the passage stand in its own simplicity. Let any sinner here, who can say, “I labor,” though he cannot say spiritual labor, come on the bare warrant of the word as he finds it written here, he will not be disappointed of the promised mercy. Christ will not reject him. Himself has said it, “Him that cometh to me I will in no wise cast out.”

And any man that is heavy laden, even though it may not be a spiritual burden that oppresses him, yet if he comes heavy laden to Christ, he certainly shall find relief. That were a wonder without precedent or parallel, such as was never witnessed on earth throughout all the generations of men, that a soul should come to Jesus, be rebuffed, and told by Him, “I never called you, I never meant you, you are not the character, you may not come.”

Hear, O heaven! witness, O earth! such thing was never heard of. No, nor ever shall it be heard of in time or in eternity. That any sinner should come to the Savior by mistake is preposterous. That Jesus should say to him, “Go your way, I never called for you,” is incredible. How can you thus libel the sinner’s friend? Come, you needy—come, you helpless—come, you simple—come, you penitent—come, you impenitent—come, you who are the very vilest of the vile. If you do but come, Jesus Christ will receive you, welcome you, rejoice over you, and verify to you His thrice blessed promise, “Him that cometh to me, I will in no wise cast out.”

Now to the tug of war. It shall be my main endeavor to press the invitation upon you, my good friends, by the arguments which the Savior used.

Kindly look at the text. Read the words for yourselves. Do you not see that the reason why you are solemnly bidden to come to Christ is because—

I. HE IS THE APPOINTED MEDIATOR.

“All things are delivered unto me of my Father.” God, even the Father, your Creator, against whom you have transgressed, has appointed our Lord Jesus Christ to be the way of access for a sinner to Himself. He is no amateur Savior. He has not thrust Himself into the place officiously. He is officially delegated.

In times of distress, every man is at liberty to do his best for the public welfare, but the officer commissioned by his Sovereign is armed with a supreme right to give counsel or to exercise command. Away there in Bengal, if there are any dying of famine, and I have rice, I may distribute it of my own will at my own charge. But the commissioner of the district has a special warranty which I do not possess, he has a function to discharge, it is his business, his vocation, he is authorized by the Government, and responsible to the Government to do it.

So the Lord Jesus Christ has not only a deep compassion of heart for the necessities of men, but He has God’s authority to support Him. The Father delivered all things into His hands, and appointed Him to be a Savior. All that Christ teaches has this superlative sanction. He teaches you nothing of His own conjecture. “What I have heard of the Father,” He says, “that reveal I unto you.” The Gospel is not a scheme of His suggestion. He reveals it fresh from the heart of God.

Remember that the promises Christ makes are not merely His surmises, but they are promises with the stamp of the court of heaven upon them. Their truth is guaranteed by God. It is not possible they should fail. Sooner might heaven and earth pass away than one word of His fall flat to the ground. Your

Savior, O sinner—your only Savior—is one whose teachings, whose invitations, and whose promises have the royal seal of the King of kings upon them. What more do you want?

Moreover, the Father has given all things into His hands in the sense of government. Christ is King everywhere. God has appointed Christ to be a mediatorial Prince over all of us—I say over us all—not merely over those who accept His sovereignty, but even over the ungodly. He has given Him power over all flesh, that He may give eternal life to as many as He has given Him.

It is of no use your rebelling against Christ, and saying, “We will not have Him,”—the old cry, “We will not have this man to reign over us.” How read you in the second psalm, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed...Yet have I set my king upon my holy hill of Zion.”

Christ is supreme. You will have either to submit to His scepter willingly, or else to be broken by His iron rod like a potter’s vessel. Which shall it be? You must either bow or be broken, make your choice. You must bend or break. God help you wisely to resolve and gratefully relent. Has the Father appointed Christ to stand between Him and His sinful creatures? Has He put the government upon His shoulders, and given Him a name called Wonderful, Counselor, The Mighty God, The Everlasting King? Is He Emmanuel, God with us, in God’s stead? With what reverence are we bound to receive Him!

Moreover, all the treasures of wisdom and knowledge, of mercy and goodness, are laid up in Christ. You recollect when Pharaoh had corn to sell in Egypt, what reply he made to all who applied to him, “Go to Joseph.” It would have been no use saying, “Go to Joseph,” if Joseph had not the keys of the garner, but he had, and there was no garner that could be opened in Egypt unless Joseph lent the key.

In like manner, all the garners of mercy are under the lock and key of Jesus Christ, “who openeth, and no man shutteth; who shutteth, and no man openeth.” When you require any bounty or benefit of God, you must repair to Jesus for it. The Father has put all power into His hands. He has committed the entire work of mercy to His Son, that through Him as the appointed mediator, all blessings should be dispensed “to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

Now, sirs, do you want to be saved? I charge you to say whether you do or not, for if you care not for salvation, why should I labor among you? If you choose your own ruin, you need no counsel, you will make sure work of it by your own neglect. But if you want salvation, Christ is the only authorized person in heaven and earth who can save you. “There is no other name given among men whereby we must be saved.” The Father has delivered all things into His keeping. He is the authorized Savior. “Come unto me,” then, “all ye that labor and are heavy laden.” This argument is further developed by another consideration, Christ is—

II. A WELL-FURNISHED MEDIATOR.

“*All things* are delivered unto me,” He said, “of My Father.” Sum up all that the sinner wants, and you will find Him able to supply you with all. You want pardon, it is delivered unto Christ of the Father. You want change of heart, it is delivered unto Christ of the Father. You want righteousness in which you may be accepted, Christ has it. You need to be purged from the love of sin, Christ can do it. You want wisdom, righteousness, sanctification, and redemption. It is all in Christ.

You are afraid that if you start on the road to heaven, you cannot hold on. Persevering grace is in Christ. You think you will never be perfect, but perfection is in Christ, for all believers, being saints of God and servants of Christ, are complete in Him. Between hell-gate and heaven-gate there is nothing a sinner can need that is not treasured up in His blessed person. “It pleased the Father that in him should all fullness dwell.” He is “*full of grace and truth.*”

Oh! sinner, I wish I could constrain you to feel as I do now, that had I never come to Christ before, I must come to Him now, just now. Directly I understand that—

***“Thou, O Christ, art all I want,
More than all in Thee I find.”***

Why, then, should I not come? Is it because I need something before I come? Make the question your own. Where are you going to seek it? All things are delivered unto Christ. To whom should you go for ought you crave? Is there another who can aid you when Christ is in possession of all? Do you want a tender conscience? Come to Christ for it. Do you want to feel the guilt of your sin? Come to Christ to be made sensitive to its shame. Are you just what you ought not to be? Come to Christ to be made what you ought to be, for everything is in Christ.

Is there anything that can be obtained elsewhere and brought to Him? The invitation to you is founded upon the explanation that accompanies it. "All things are delivered unto me of my Father," therefore, "Come unto me all ye that labour and are heavy laden, and I will give you rest." The argument is so exclusive, that it only wants a willing mind to make it welcome. Only let God the Holy Spirit bless the word, and sinners will come to Christ, for unto Him shall the gathering of the people be. Now note the next argument. Come to Christ, you laboring ones, because—

III. HE IS AN INCONCEIVABLY GREAT MEDIATOR.

Where do I get that? Why, from this—that no man knows Him but the Father. So great is He, so good, so full of all manner of precious store for needy sinners. No man knows Him but the Father. He is too excellent for our puny understanding to estimate His worth. None but the infinite God can comprehend His value as a Savior.

Has anyone here been saying, "Christ cannot save me, I am such a big sinner"? You don't know Him, my friend, you don't know Him. You are measuring Him according to your little insignificant notions. High as the heavens are above the earth, so high are His ways above your ways, and His thoughts than your thoughts. You don't know Him, sinner, and no one does know Him but His Father. Why, some of us who have been saved by Him, thought when we saw the blessed mystery of His substitutionary sacrifice, that we knew all about Him, but we have found that He grows upon our view the nearer we approach, and the more we contemplate Him.

Some of you have now been Christians for thirty or forty years, and you know much more of Him than you used to do, but you do not know Him yet, your eyes are dazzled by His brightness, you do not know Him. And the happy spirits before the throne who have been there, some of them, three or four thousand years, have hardly begun to spell the first letter of His name. He is too grand and too good for them to comprehend.

I believe that it will be the growing wonder in eternity to find out how precious a Christ, how powerful, how immutable—in a word, how divine a Christ He is in whom we have trusted. Only the infinite can understand the infinite. "God only knows the love of God," and only the Father understands the Son.

Oh! I wish I had a week in which to talk on this, instead of a few minutes! You want a great Savior? Well, here He is! Nobody can depict Him, or describe Him, or even imagine Him, except the infinite God Himself. Come, then, poor sinner, sunken up to your neck in crime, black as hell—come unto Him. Come, all you that labor and are heavy laden, and prove Him to be your Savior. The fact that no one knows how great a Savior He is except His Father may encourage you. Now for another argument. Come to Him because—

IV. HE IS AN INFINITELY WISE MEDIATOR.

He is a mediator who understands both persons on whose behalf He mediates. He understands you. He has summed and reckoned you up, and He has made you out to be a heap of sin and misery, and nothing else. The glory of it is that He understands God, whom you have offended, for it is written, "Neither knoweth any man the Father, save the Son," and He knows the Father.

Oh! what a mercy that is to have one to go before God for me who knows Him intimately. He knows His Father's will, He knows His Father's wrath. No man knows it but Himself. He has suffered it. He knows His Father's love. He alone can feel it—such love as God felt for sinners. He knows how His Father's wrath has been turned away by His precious blood, He knows the Father as a Judge whose anger no longer burns against those for whom the Atonement has been made. He knows the Father's

heart. He knows the Father's secret purposes. He knows the Father's will is that whosoever sees the Son and believes on Him shall have everlasting life. He knows the decrees of God, and yet He says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." There is nothing in that contrary to the decrees of God, for Jesus knows what the decrees are, and He would not speak in contradiction to them. He knows God's requirements.

Sinner, whatever it is God requires of you, Christ knows what they are, and He is ready to meet them. "The law is holy, and just, and good," and Jesus knows it, for the law is in His heart. Justice is very stern, and Jesus knows it, for Jesus has felt the edge of the sword of justice, and knows all about it. He is fully equipped for the discharge of His mediatorial office, and those that put their trust in Him shall find that He will bear them through.

Often, when a prisoner at the bar has a barrister who understands his work, and is perfectly competent for the defense, his friends say to him, "Your case is safe, for if there is a man in England who can get you through, it is that man." But my Master is an advocate who never lost a case. He has a plea at the throne of God that never failed yet.

Give Him—oh! give Him your cause to plead, nor doubt the Father's grace. Poor sinner, He is so wise an advocate that you may well come to Him, and He will give you rest. But I must not weary you, although there is a fullness of matter on which I might enlarge. With one other argument I conclude—

V. HE IS AN INDISPENSABLE MEDIATOR.

The only mediator, so the text says. "Neither knoweth any man the Father, save the Son." Christ knows the Father, no one else knows Him, save the Son. There is none other that can approach unto God. It is Christ for your Savior, or no Savior at all. Salvation is in no other, and if you will not have Christ, neither can you have salvation.

Observe how that is. It is certain that no man knows God except Christ. It is equally certain that no man can come to God except by Christ. He says it peremptorily, "No man cometh to the Father but by me." Not less certain is it that no man can please the Father except through Christ, for "without faith it is impossible to please Him." No faith is worth having except the grace that is founded and based upon the Lord Jesus Christ, and Him only.

Oh! then, souls, since you are shut up to it by a blessed necessity, say at once, "I will to the gracious Prince approach, and take Jesus to be my all in all." If I might hope you would do this early, I could go back to my home and retire to my bed, praising God for the work that was done, and the result that was achieved. Let us reiterate again and again the Gospel we have to declare, the very essence of the Gospel it is which we proclaim. Trust your souls with Jesus, and your souls are saved. He suffered in the room, and place, and stead of all who trust Him.

If you rely upon Him by an act of simple faith, the simplest act in all the world, immediately you so rely you are forgiven, your transgressions are blotted out for His name's sake. He stands in spirit among us at this good hour, and says, "Come unto me, all ye that labour and are heavy laden," and He gives you these arguments, which ought to convince you. I pray they may. He is an authorized Savior, and a well-furnished Savior. He is the Friend of God, and the Friend of man. God grant you may accept Him, and find the boon which He alone can bestow. Amen.

EXPOSITION BY C. H. SPURGEON

ROMANS 8

Verse 1. *There is, therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

"No condemnation," that is the beginning of the chapter. No separation, that is the end of the chapter. And all between is full of grace and truth. What a banquet this chapter has often proved to the souls of God's hungry servants! May it be so now as we read it. No condemnation even now. Many

doubts, but no condemnation. Many chastisements, but no condemnation. Even frowns from the Father's face apparently, but no condemnation. And this is not a bare statement, but an inference from powerful arguments. "There is, therefore, now no condemnation to them which are in Christ Jesus." This is where they are. "Who walk not after the flesh, but after the Spirit." This is how they behave themselves, not under the government of the old nature, but under the rule of the divine Spirit of God.

2-4. *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

None keep the law so well as those who do not hope to be saved by it, but who, renouncing all confidence in their own works, and accepting the righteousness which is of God by faith in Christ Jesus, are moved by gratitude to a height of consecration and a purity of obedience which mere legalism can never know. The child will obey better without desire of reward, than the slave will under the dread of the lash, or in hope of a wage. The most potent motive for holiness is free grace. A dying Savior is the death of sin. As we have been singing, we strove against its power until we learned that Christ was the way, and then we conquered it.

5. *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

Everything according to its nature. Water will rise as high as its source, but it will not naturally flow any higher. The great thing, then, is to be brought under the dominion of the Holy Spirit, and of that new nature which is the offspring of the Spirit. Then we try to rise up to our source, and we rise vastly higher than human nature ever can under any force that you can apply to it. The new nature can do what the old nature cannot do.

6. *For to be carnally minded—*

To have the mind of the flesh.

6. *Is death; but to be spiritually minded is life and peace.*

Flesh must die. Its tendency is to corruption, but the spirit never dies. Its tendency, its instinct, its growth, advance, immortality.

7. *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

The old nature is hopelessly bad. There is no mending it. It is enmity, not merely *at* enmity, but it is absolutely enmity. It is not subject to God's law, and you cannot make it so.

8. *So then they that are in the flesh cannot please God.*

So long as we are under the dominion of the old nature, the depraved and fallen nature, there is no pleasing God.

9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.*

Oh! this is a very wonderful fact, that the Spirit of God should dwell in us. I have often said to you that I never know which of two mysteries most to admire—God incarnate in Christ, or the Holy Spirit indwelling in man, they are two marvelous things, miracles of miracles.

9-10. *Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

The regeneration of the body, so to speak, is not performed in this life. Resurrection is tantamount to that. The body is still under the old law of death, and so we have pain and weakness, and we die, but the spirit, oh! how it triumphs, even in the midst of pain and weakness. "The Spirit is life, because of righteousness." That will not die.

11. *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

So there is coming a time for your body to experience the adoption, to wit, the redemption of the body. He does not say that He will give you a new body. Do not believe this modern doctrine. But He

shall quicken your mortal body, that is to say, the same body, which is now subject to death, and so is mortal, is to be quickened at the resurrection.

12. *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

What do we owe the old nature? Nothing, surely. Give it a decent burial. Let it be buried with Christ in baptism. Let the Spirit of God come and renew it. But we owe it nothing, and we are not debtors to it.

13-14. *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.*

Your “universal fatherhood” is rubbish. “As many as are led by the Spirit of God, they are the sons of God,” and none others. This is the essential to sonship—that we should have the Spirit of God within us.

15-16. *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:*

That is, when we have the Spirit, when we are renewed in the Spirit of our minds, when we come into the domain of the Spirit, and quit the tyranny of the flesh. Then the Spirit beareth witness with our spirit that we are the children of God.

17. *And if children, then heirs;*

It is not, of course, so in human families. All children are not heirs, but it is so in the family of God.

17. *Heirs of God,—*

What a heritage! God Himself becomes our heritage. We are heirs to all that God has, and all that God is.

17. *And joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

The whole Chapter is rather too long for our reading, so we will pass on to the 28th verse.

28. *And we know—*

This is not a matter of opinion. This is scarcely a matter of faith. “We know.” We are sure of it. We have proved it.

28. *That all things work together for good to them that love God,—*

They all work. They work in harmony. They work for one purpose. That purpose is for good.

28. *To them who are the called according to his purpose.*

That is their private character, which God knows, and which He reveals to them in course of time.

29. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

This is their character, which they perceive, which others may in a measure perceive. We are to be like Him then, conformed to His image, and if we be joint-heirs with Him, what a joy it is that we are to be partakers of His nature, made like Him! Christ will be reflected, and in a measure repeated, in all His people, and this shall be the very glory of heaven, that, look which way you will, you shall see either Christ Himself or His likeness in His people. If you have ever stood in a room that was full of mirrors everywhere, how wonderfully your own likeness has been repeated! And heaven shall be a mirror chamber, wherein Christ shall be seen in every one of His people. He did predestinate them to be conformed to the image of His Son.

30. *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

That glorification we cannot see as yet. It is in the excessive brightness of the future, just as His divine election is in the brightness of the past. These are the two columns on either shore, but the swinging bridge in between is this—calling and justification. These are joined in one, and if you have either of these, you may know your predestination and your future glorification.

31. *What shall we then say to these things?*

Oh! have you not often said that? When you have studied the plan of grace, the covenant of God, have you not said to yourself, “What can I say to all this? It is passing wonder. It exceeds the power of comprehension, for the greatness of this glory. “What shall we then say to these things?” Well, we will say something practical that shall cheer our hearts.

31-33. *If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

It may be read, “God that justifieth?” and properly may be read as a question.

34. *Who is he who condemneth? It is Christ that died,—*

He is the Judge. Will He who died condemn?

34. *Yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

He alone is Judge. Has He done all this, and will He condemn us?

35. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

These have been tried on the saints for ages.

36. *As it is written, For thy sake we are killed all day long; we are accounted as sheep for the slaughter.*

But has this divided them from Christ? Hear them all, as with united voice they answer.

37-38. *Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded,—*

Somebody asked, “Pray, what persuasion may you be?” Well, this is my persuasion.

38. *That neither death, nor life, nor angels,—*

Good or bad.

38. *Nor principalities, nor powers, nor things present,—*

Hard and grinding as they may be.

38. *Nor things to come,—*

Unknown mysteries dreaded.

39. *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Taken from The C. H. Spurgeon Collection, Version 1.0, Ages Software. 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.