

Metropolitan Tabernacle Pulpit.

JUSTIFICATION BY FAITH.

A Sermon

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"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."—Romans v. 1.

We desire this evening not to preach upon this text as a mere matter of doctrine. You all believe and understand the gospel of justification by faith, but we want to preach upon it to-night as a matter of experience, as a thing realised, felt, enjoyed, and understood in the soul. I trust there are many here who not only know that men may be saved and justified by faith, but who can say in their own experience, "Therefore, being justified by faith, *we* have peace with God, through our Lord Jesus Christ," and who are now at the present moment walking and living in the actual enjoyment of that peace.

Wishing to speak of the text, then, in this sense, I shall ask you to accompany me, not only with your ears, and with the attention which you usually give so generously, but also with the eye of your self-examination, asking yourselves, as we proceed step by step, "Do I know that? Have I received that? Have I been taught of God in this matter? Have I been led into that truth?" And our hope will be that some person to whom these things have hitherto been merely external, and therefore valueless, may be led by God to get hold of them, so that they may be matters of soul, and heart, and conscience, so that they may enjoy them, and find themselves where once they feared they would never be, namely, in a state of reconciliation with God, happily enjoying peace with the Most High.

Our first thought shall be some plain, earnest talk concerning:—

I. A FEW PRELIMINARY DISCOVERIES WHICH A MAN MAKES BEFORE HE GETS PEACE WITH GOD.

These, I do not think, are by any means foreign to the text, or merely imported to it, but belong rightfully to it. You see that Paul, before he came to this justification by faith, had been *speaking about sin*. It would not have been possible for him to have given an intelligible definition of justification without mentioning that men are sinners, without informing them that they had broken God's holy law, and that the law, by and of itself, could never restore them to the favour of God. Now, some of these things of which I am going to speak are absolutely necessary, if not to my sermon, yet certainly to your spiritually understanding even so much as one jot or tittle of what it is to be justified by faith.

Well, then, what are these things? The first discovery that a man is led by the Spirit of God to make before he is justified is, that *it is important to be justified in the sight of God*. Many people do not know this. You shall step into a shop this evening, and find a man at the counter, and you say to him, "Well, do you never go to a place of worship?" "No," he would say, "but I am quite as good as those who do." "How so?" "Well, I am a great deal better than some of them." "How is that?" "Well, I never failed in business; I never duped people in a limited liability company; I never told lies; I am no thief; I am not a drunkard; I am as honest as the days are long in the middle of June; and that is more than you can say of some of your religious people." Now, that man has got a hold of one part of a good man's character. There are two parts, but he can only see one, namely, that man is to be just to man. He sees that, but he does not see that man is to be also just to God. And yet if that man were really to think a little while, he would see that the highest obligations of a creature must be, not to his fellow-creatures, but to his Creator, and that, however just a man may be to another man, yet if he be altogether unjust to God, he cannot escape without the severest penalty. But oh! the most of men think that so long as they keep the laws of the land, so long as they give to their fellow-men their due, it matters not though God's day should be a subject of scorn, God's will be used as men will, and God's law trodden under their feet. Now, I think that everyone here who will but put his fingers to his brow for a moment and think, that he will see that, even though a man may go before the bar of his country, and say before any judge or jury, "I have in nothing injured my fellow-man; I am just before men," yet it does not make the man's character perfect. Unless he is also able to say, "And I am also just before the presence of the God who made me, and whose servant I am," he has only kept one half, and that the less important, of God's law for him.

It cannot help being, it must be, important to the highest degree that you and I should stand on good terms with the great God unto whom we shall so soon return in the great day when he shall say, "Return ye children of men." We must then render up our souls to him who created us. Well, you can surely go as far as that with me—that it is necessary. You do feel, do you not, a desire in your heart to be just before your Maker? I am thankful that you can go so far.

The next thing is this. A man, when the Spirit of God is bringing him to Christ, discovers that *his past life has been marred badly, by serious offences against the law of God*. Before the Spirit of God comes into our soul, we are like being in a room in the dark: we cannot see in it. We cannot discover the cobwebs, the spiders, the foul and loathsome things that may be lurking there. But when the Spirit of God comes streaming into the soul, the man is astonished to find that he is what he is, and especially if he sits down and opens the book of the law, and, in the light of the divine Spirit, reads that perfect law, and compares with it his own imperfect heart and life. He will then grow sick of himself, even to loathing and, sometimes, despair. Take but one command. Perhaps there are some here who will say, "I know I have been very chaste all my life, for the command saith, 'Thou shalt not commit adultery,' and I have never broken it; I am clean there." Ay, but now hear Christ explain the command, "He that looketh upon a woman to lust after her hath committed adultery with her already in his heart." Now, then, who amongst us can say that we have not done that? Who is there upon earth, if that be the meaning of the command, who can say, "I am innocent"? If the law of God, as we are told by Scripture, has to deal, not with our outward actions alone, but with our words, and with our thoughts, and with our imaginations—if it is so exceeding broad that it applies to the most secret part of a man, then who of us can plead guiltless before the throne? No, dear brethren, this must be understood by you, and by me, before we can be justified, that we are full of sin. What if I say that we are as full of sin as an egg is full of meat? We are all sin. The imagination and the thought of our heart is evil, and only evil, and that continually. If some of you plume yourselves with the notion that you are righteous, I pray God to pluck those fine feathers off you and make you see yourselves, for if you never see your own nothingness, you will never understand Christ's all-sufficiency. Unless you are pulled down, Christ will never lift you up. Unless you know yourselves to be lost, you will never care for that Saviour who came "to seek and to save the lost." That is a second discovery, then; that it is important to be just before God, but that on account of the spirituality of God's moral law, and our consequent inability to keep it perfectly, we are very far from standing in that position.

Then there comes another discovery, namely, that consequently *it is utterly impossible for us to hope that we ever can be just*

before God, on the footing of our own doing. We must give it up now, as an utterly lost case. The past is past: that can never be by us blotted out, and the present, inasmuch as we are weak through the flesh, is not much better than the past; and the future, notwithstanding all our fond hopes of improvement, will probably be none the better, and so salvation by the works of the law becomes to us a dreary impossibility. The law said, "Cursed is everyone that continueth not in all things written in the book of the law to do them." I was conversing on one occasion with one of our most illustrious Jewish noblemen, and when I put to him the question—he believed himself to be perfectly righteous, and I believe if any man could be so by his moral conduct, he might have fairly laid claim to it; but when I said to him, "Now, there is your own law for it, 'Cursed is everyone that continueth not in all things written in the book of the law to do them': have you continued in all things?" he said, "I have not." "Then," I said, "the curse is upon you: how do you hope to escape from it?" and I found that to be a question for which he, at any rate, had no answer; and it is a question which, when properly understood, no man can answer, except by pointing to the cross of Christ and saying, "He was made a curse for us that we might be made a blessing." Unless you and I keep the law of God perfectly, it matters little how near we get to perfection. It is as though God had committed to our trust a perfect crystal vase, and had said, "If you keep that whole, and present it to me, you shall have a reward." But we have cracked it, chipped it; ah! my brethren, the most of us have broken it and smashed it to pieces. But we will suppose that we have only cracked it a little. Yes, but even then we have lost the reward, for the condition was that it should be perfectly whole, and the slightest chip is a violation of the condition upon which the reward would have been given. Never you say that you will not break it farther. Nay, but you have broken it. You have thrown yourselves now out of the list. It sometimes seems hard when you tell people that if they have violated the law in one point, they have broken the whole of it; but it is not so hard as it looks to be, for if I tell a man who is going down a coal-mine on a long chain that, if he shall break one link of the chain, it does not matter, though all the other hundreds or thousands of links may be sound; if there is only one link that is broken, down will descend the basket, and the poor miner be dashed to pieces. Nobody thinks that hard. Everybody recognises that as being a matter of mechanical law, that the strength of a chain must be measured by its weakest part. And so the strength of our obedience must be gauged by the very point in which it fails. Alas! our obedience has failed, and, through it, no one of us can ever be just before God.

Now, I want to stop a minute, and put the question round the galleries, and below stairs. Have you all got as far as that? It is important to be just before God: we see that we are not so: do

we see that we cannot be so? Are we quite convinced that by our own obedience to the law of God, it is hopeless for us to think of standing accepted before the Most High? I pray the Eternal Spirit to convince you all of this, or you will keep on knocking at the door until you are quite sure that God has nailed it up for ever, and you will go scrambling over that Alp, and tumbling down this precipice, until you are convinced that it is impossible for you to climb it, and then you will give up your desperate endeavour and come to God in God's way, which is quite another way from your own. I trust that we are all convinced of this.

Let us notice one more preliminary discovery. A man, having found out all this, suddenly discovers that, inasmuch as he is not just before God, and cannot be, *he is at the present moment under condemnation*. God is never indifferent towards sin. If, therefore, a man be not in a state in which God can justify him, he is in a state in which God must condemn him. If you are not just before God, you are condemned at this very moment. You are not executed, it is true, but the condemnation has gone forth against you, and the sign that it is so is your unbelief, for "He that believeth not is condemned already, because he hath not believed on the Son of God." How some of you would spring up from your seats to-night if all on a sudden you got the information that you had been condemned by the courts of your country; but when I say that you have been condemned by the Court of Heaven, this glides across your conscience like drops of water or oil over a marble slab. And yet, my hearers, if thou didst but know the meaning of what I am saying—and I pray God the Holy Ghost to make thee know it—it would make thy very bones to quiver! God has condemned thee. Thou art out of Christ. Thou hast broken his law. God has lifted his hand to smite thee, and, though his mercy tarries for awhile, yet days and hours will soon be gone, and then the condemnation shall take the shape of execution, and where will thy soul be then? Now, you must have the sentence of condemnation passed in your own soul, or else you will never be justified, for until we are condemned by ourselves we are not acquitted by God. Again, I pause and say, Dost thou feel this, my dear hearer? If thou dost, instead of despairing, be hopeful. If thou hast the sentence of death within thee, be thankful for it, for now shall life be given thee from the hand of God's grace.

Having occupied, perhaps, too much time over that, we now come more immediately into the text to:—

II. SHOW THE GOSPEL LEARNING WHICH IS TAUGHT TO US BY THE SPIRIT OF GOD.

That gospel learning I may give you in a few sentences, namely, these: that, inasmuch as through man's sin, the way of obedience is for ever closed, so that we—none of us—can ever pass by it to a true righteousness, God has now determined to deal with men in a way of mercy, to forgive them all their offences, to bestow upon

them his love, to receive them graciously, and to love them freely. He has been pleased, in his infinite wisdom, to devise a way by which, without injury to his justice, he can yet receive the most undeserving sons of men into his heart, and make them his children, and can bless them with all the blessings which would have been theirs had they perfectly kept God's law, but which now shall come to them as a matter of gift and undeserved grace from himself.

I trust we have learned that; that there is a plan of salvation by grace, and by grace alone; and it is a great thing to know that where grace is, there are no works.

It is a blessed thing never to muddle in your head the doctrine of working, and the doctrine of receiving by grace, for there is an essential and eternal difference between the two. I hope you all know that there can be no mixing of the two. If we are saved by grace, it cannot be by our own merits, but if we depend upon our own merits, then we cannot appeal to the grace of God, since the two things can never be mingled together. It must be all works or else all grace. Now, God's plan of salvation excludes all our works. "Not of works, lest any man should boast." It comes to us upon the footing of grace, pure grace alone. And this is God's plan, namely, that, inasmuch as we cannot be saved by our own obedience, we should be saved by Christ's obedience. Jesus, the Son of God, has appeared in the flesh, has lived a life of obedience to God's law, and in consequence of that obedience, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross, and our Saviour's life and death make up a complete keeping and honouring of that law which we have broken and dishonoured, and God's plan is this: "I cannot bless you for your own sakes, but I will bless you for his sake; looking at you I must curse you, but I have laid the curse on him, and now, looking at you through him, I can bless you though you deserve it not; I can pass by your undeserving; I can blot out your sins like a cloud, and cast your iniquities into the depths of the sea through what he has done; you have no merits, but he has boundless merits; you are full of sin and must be punished, but he has been punished instead of you, and now I can deal with you." This is the language of God, put into human words, "I can deal with you upon terms of mercy through the merits of my dear Son." This is the way in which the gospel comes to you, then. If you believe in Jesus, that is to say, if you trust him, all the merits of Jesus are your merits, are imputed to you: all the sufferings of Jesus are your sufferings. Everyone of his merits is imputed to you. You stand before God as if you were Christ, because Christ stood before God as if he were you—he in your stead, you in his stead. Substitution! that is the word! Christ the Substitute for sinners: Christ standing for men, and bearing the thunderbolts of the divine opposition to all sin, he "being made sin for us who knew no sin." Man standing in Christ's place, and receiving the sunlight of divine favour, instead of Christ.

And this, I say, is through trusting, or believing. God's way of your getting connection with Christ is through your reliance upon him. "Therefore, being justified"—how? Not by works; that is not the link, but—"being justified by faith, we have peace with God through our Lord Jesus Christ." Christ offers to God the substitution: through faith we accept it: and from that moment God accepts us.

Now, I want to come to this, dear friends. Do you know this? Have you been taught this by the Spirit of God? Perhaps you learned it in the Assembly's Catechism when you were but children: you have learned it in the various classes since then, but do you know it in your own soul, and do you know that God's way of salvation is through a simple dependence upon his dear Son? Do you so know it that you have accepted it, and that you are now resting upon Jesus? If so, then thrice happy are you!

But, going further, I have now to dwell for a minute or two upon:—

III. THE GLORIOUS PRIVILEGE OF THE TEXT.

We have led you, and I hope the Spirit of God has led you, too, through the preliminary discoveries, and through the great discovery that God can save us through the merits of another, and now let us notice this glorious privilege word by word.

"*Being justified.*" The text tells us that every believing man is at the present moment perfectly justified before God. You know what Adam was in naked innocence in Paradise. Such is every believer. Ay, and more than that. Adam could talk with God because he was pure from sin, and we also have access with boldness unto God our Father because, through Jesus' blood, we are clean. Now, I do not say that this is the privilege of a few eminent saints, but here I look around these pews and see my brethren and sisters—scores and hundreds of them—all of whom are to-night just before God—perfectly so; completely so; so just that they never can be otherwise than just; so just that even in heaven they will be no more acceptable to God than they are here to-night. That is the state into which faith brings a poor, lost, guilty, helpless, good-for-nothing sinner. The man may have been everything that was bad before he believed in Jesus, but as soon as he trusted Christ, the merits of Christ became his merits, and he stands before God as though he were perfect, "without spot, or wrinkle, or any such thing," through the righteousness of Christ.

Note, however, as we have noticed the state of justification, the means whereby we reach it. "*Being justified by faith.*" The way of reaching this state of justification is not by tears, nor prayers, nor humblings, nor working, nor Bible-reading, nor church-going, nor chapel-going, nor sacraments, nor priestly absolution, but by *faith*, which faith is a simple and utter dependence and believing in the faithfulness of God, a dependence upon the promise of God, because it is God's promise, and is worthy of dependence. It is

a reliance with all our might upon what God has said. This is faith, and every man who possesses this faith is perfectly justified to-night.

I know what the devil will say to you. He will say to you, "You are a sinner!" Tell him you know you are, but that for all that you are justified. He will tell you of the greatness of your sin. Tell him of the greatness of Christ's righteousness. He will tell you of all your mishaps and your backslidings, of your offences and your wanderings. Tell him, and tell your own conscience, that you know all that, but that Jesus Christ came to save sinners, and that, although your sin be great, Christ is quite able to put it all away. Some of you, it seems to me, do not trust in Christ as sinners. You get a mangle-mangle kind of faith. You trust in Christ as though you thought Christ could do something for you, and you could do the rest. I tell you that while you look to yourselves, you do not know what faith means. You must be convinced that there is nothing good in yourselves; you must know that you are sinners, and that in your hearts you are as big and as black sinners as the very worst and vilest, and you must come to Jesus, and leave your fancied righteousnesses, and your pretended goodnesses behind you, and you must take him for everything, and trust in him. Oh! to feel your sin, and yet to know your righteousness—to have the two together—repentance on account of sin, and yet a glorious confidence in the all-atoning sacrifice! Oh! if you could understand that saying of the spouse, "I am black, but comely"—for that is where we must come—black in myself, as black as hell, and yet comely, fair, lovely, inexpressibly glorious through the righteousness of Jesus.

My dear brethren and sisters, can you feel this? If you cannot feel it, do you believe it? And do you sing in the words of Joseph Hart? :—

"In thy surety thou art free,
His dear hands were pierced for thee;
With thy Saviour's vesture on,
Holy as the holy one."

For so it is: you stand before God as accepted as Christ is accepted: and notwithstanding the inbred sin and corruption of your heart, you are as dear to God as Christ is dear, and as accepted in the righteousness of Christ as Christ is accepted in his own obedience.

Have we got so far? That is the point on which I want to enquire this evening. Have you got as far as to know at this moment that it is through faith we are justified? If so, I shall conduct you just one step farther, namely, to observe—and this is coming back, whilst it is also going forward—that "we are justified by faith *through our Lord Jesus Christ.*" There is the foundation: there is the mainspring. There is the tree that bears the fruit. We are justified by faith, but not by faith of itself. Faith in itself is a precious grace, but it cannot in itself justify us. It is "*through our Lord Jesus Christ.*" Simple as the observation is, I must ven-

ture to repeat it to-night, because it is hard for us to keep it in mind. But remember that faith is not the work of the Spirit within, but the work of Christ upon the tree. That upon which I must rest as my meritorious hope is not the blessed fact that I am now an heir of heaven, but the still more blessed fact that the Son of God loved me, and gave himself for me. My dear brethren, when all is fair weather within, there is such a temptation to say, "Well, now, it is all right with me, for I feel this, and I feel that." Very good these evidences are in their places, but oh! when it grows dark, and when, instead of these gracious evidences, you get equally clear evidences that you are not perfect; when you have to say, "Oh! wretched man that I am, who shall deliver me from the body of this death?" you will find that, instead of your beautiful evidences, you will have to fly to the cross. There was a time when I, too, could take a great deal of comfort in what I believe is the Spirit of God's work in my soul. I do thank God for it, and bless him for it now, but I trust I have learned to walk where poor Jack the huckster walked:—

"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

Brethren, it is down on the ground that we must live. We must build upon the rock itself. On the top of some mountains men sometimes build heaps of timber, so as to get a little higher. Well, now, some of these ricketty platforms, you know, get shaky, but when you get right down on the mountain itself, that never shakes, and you are perfectly secure there. So sometimes we get building up our ricketty platforms of our experience and our good works—all very well in their way, but then they shake in the storm. Depend upon it, that the soul that clings to the rock, notwithstanding all that the Holy Spirit has done for it, and having nothing then to depend upon, more than the poor dying robber had when, without a single good work, he had to hang on the dying Christ alone—oh! believe me, that soul is in the safest place to live in, and the most blessed place to die in. None but Jesus! None but Jesus, for a poor sinner when he is torn from his cups and his sins, and none but Jesus for the aged saint when he stays himself upon his bed to bear his last testimony:—

"Nothing in my hands I bring:
Simply to thy cross I cling."

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

And now, to crown all, there is here the precious, precious privilege which such men enjoy—"we have *peace with God*." I know that this may seem a trifle to thoughtless people, but not to those who think. I cannot say that I sympathize with those people who shut their eyes to the beauties of nature. I have heard of good

men travelling through fine scenery, and shutting their eyes for fear they should see. I always open mine as wide as ever I can, because I think I can see God in all the works of his hands, and what God has taken the trouble to make I think I ought to take the trouble to look at. Surely there must be something to see in a man's works if he be a wise man; and there must be something worth seeing in the works of God, who is all-wise. Now, it is a delightful thing to say, when you look upon a landscape, lit up with sunlight and shaded with cloud, "Well, my Father made all this; I never saw him, but I do delight in the work of his hands; he made all this, and I am perfectly at peace with him." Then as you are standing there, a storm comes on. Big drops begin to fall. There is thunder in the distance. It begins to peal louder and louder. Presently there comes a lightning's flash. Now, those who are not at peace with God may go and flee away, but those who are perfectly at peace with him may stand there and say, "Well, it is my Father who is doing all this; that is his voice; the voice of the Lord, which is full of majesty." I love to hear my Father's voice. I never am so happy as in a tremendous storm, and when the lightning flash comes, I think—Well, it is only the flashing of my Father's eye: now, God is abroad: he seemed as if he had left the world before, but now he comes riding on the wings of the wind; let me go and meet him. I am not afraid! Suppose you are out at sea in a storm. You are justified by faith, and you say, "Well, let the waves roar; let them clap their hands: my Father holds the waters in the hollow of his hand, why should I be afraid?" Let me say to you that it is worth something to believe that God can put us in a calm state of mind when "earth is all in arms abroad." It is just so with the believer when temporal troubles come. There comes crash after crash until it seems as though every house of business would come down. Nothing is certain. Man has lost confidence and reliance in his fellow-man. Everything is going to the bad. But the Christian says, "God is at the helm; the whole business of business is managed by the great King: let the sons of earth do as they will, but:—

"He everywhere hath sway,
And all things serve his might."

It is something to feel that my Father cannot do me a bad turn. Even if he should use his rod upon me, it will do me good, and I will thank him for it, for I am at perfect peace with him.

And then to come to die, and to feel, "I am going to God, and I am glad to go, for I am not going like a prisoner to a judge, but like a wife espoused goes to her husband, like a child home from school to the parents' arms. Oh! it is something to die with a sense of peace with God! Surely every thoughtful man will feel that. Now, if you trust Christ, you shall be justified by faith. Being justified, your heart shall feel that perfect peace is brought into it, so that you shall meet your Father's will with perfect

equanimity, let it be what it may. Come life, come death, it shall not matter to you, for all is right between God and your souls.

Oh! I wish it were so with all present! It may be so if God the Spirit bring you to rest in Jesus. Nay, it shall be so, my dear friend; it shall be so with you to-night; though you never thought it would be when you came in here, yet you see it all now. It is simply believing, simply trusting. Oh! believe him! Trust him, and it shall be the joy of your soul to have a peace with God which, as the world did not give you, so the world shall never take away, but you shall have it for ever and ever. God grant it to each one of us! Amen.

Exposition by C. H. Spurgeon.

LUKE XV. 25—32.

Most of us recognise the beauty of this parable as it concerns the prodigal, and his boundless forgiveness by the father; but few of us probably have seen how the elder brother has his portrait painted also by our Lord, and how he sets forth the self-righteous professor who hates to have prodigals made much of.

25. *Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.*

This was the better one of the two. I have heard him often greatly blamed, and so he deserves to be; but, for all that, he was a true son. He was not at home. He was out at work. There are some Christians that are all for work, and never seem to have any fellowship and communion. They are always active, but they are not always contemplative. He was in the field.

26. *And he called one of the servants, and asked him what these things meant.*

He was a gloomy spirit, good, solid, regular, constant, but not very joyful. He took things rather severely, so he did not understand what this amusement could mean. "Some of the Salvation Army got in here," he said, "some of those boisterous Methodist people got her, and I do not like it. I am more regular than that. I do not like these rows and uproars." He asked of the servant what these things meant.

27, 28. *And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and sound, And he was angry, and would not go in:*

No, I dare say he was glad his brother was back, but he did not like such a fuss made over him; glad to see a wandering one restored, but why, why, why should there be all this extravagance of joy concerning this wandering young fellow, who had been no better than he should be? Why all this delight? And there are some kinds of Christians who always feel that when there is a sinner introduced into the church, "Well, I hope that it will turn out a genuine case." and always that is the first thought. They are afraid that it cannot be. They have never sinned in that way. They have been kept, by the grace of God, from outward transgression, and they are half afraid to hear of these outrageous sinners being brought in, and so much joy made over them. "He was angry, and would not go in."

28. *Therefore came his father out, and intreated him.*

He was worth fetching in. There was a good deal of solid worth in his character, and his father kindly came to ask him to come in and share the joy.