

Search the Scriptures

by C.H. Spurgeon

C.H. Spurgeon passionately exhorts believers to diligently search the Scriptures as the ultimate and unerring standard for faith and practice, warning against accepting teachings or traditions that do not align with God's Word.

Scripture: Isaiah 8:20, Daniel 4:33

Topics: "Scripture Authority", "Discernment", "Faith and Obedience"

Description

In this compelling sermon, C.H. Spurgeon calls Christians to a rigorous and personal engagement with the Bible, urging them to test all teachings, traditions, and personal beliefs against the clear standard of Scripture. He warns of the dangers of accepting false doctrines based on eloquence or popular opinion and highlights the necessity of Scripture knowledge for spiritual discernment. Spurgeon's passionate appeal encourages believers to root their faith deeply in God's Word as the sure foundation for life and salvation.

Transcript

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

WHEN men will not learn of God, how huge their folly grows! If they despise the wisdom that is from above, how grievously does God allow them to prove their own ignorance! When a man will not bow down before God the Most High, immediately he buildeth for himself an idol; he maketh an image of wood or stone, and he degradeth himself by bowing before the work of his own hands. When men will not receive the Scripture testimony concerning God's creation, straightway they begin to form theories that are a thousand times more ridiculous than they have ever endeavoured to make the Bible account of it, for God leaveth them, if they will not accept his solution of the problem, to grope for another, and their own solution is so absurd, that all the world except themselves hath sense enough to laugh at it. And when men leave the Sacred Book of Revelation, ah! my friends, where do they go? We find that in Isaiah's time they went to strange places; for he says in the 19th verse, that they sought unto familiar spirits, unto wizards that did peep and mutter; yea, they sought for things concerning the living, amongst the dead, and became the dupes of necromancers. It is marvellous that the men who most of all rail at faith are remarkable for credulity. One of the greatest unbelievers in the world, who has called himself a free-thinker from his birth, is to be found now tottering into his tomb, believing the veriest absurdity that a child might confute. Not

caring to have God in their hearts, forsaking the living foundation, they have hewn out to themselves cisterns which are broken, and hold no water. Oh! that we may each of us be more wise, that we may not forsake the good old path, nor leave the way that God hath prepared for us. What wonder we should travel amongst thorns and briars, and rend our own flesh, or worse than that, fall among dark mountains, and be lost amongst the chasms thereof, if we despise the guidance of an unerring Father. Seek ye in the word of God, and read, Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of Jesus Christ.

I feel at this particular crisis of religious affairs, it is imperative upon the Christian minister to urge his people to hold fast the doctrines of the truth—the words of God. This seems likely to become the age of preaching, rather than the age of praying. We now see everywhere large congregations assembling in halls and abbeys to listen to the Word preached; and it is an ominous sign of the times, that these preachings are not only espoused by the orthodox, but even by those whom we have considered to be at least somewhat heretical from the old faith of the Protestant Church. It becomes, therefore, a serious thing; for it is most probable—and may not every wise man see it?—that whosoever may now arise who hath some powers of oratory and some graces of eloquence, will be likely to attract the multitude, preach he what he may, though the word that he should utter be as false as God's Word is true, and as contrary to the gospel as hell is opposed to heaven. Doth it not seem probable that in this age he would attract a multitude of followers? and is it not also very likely that through that spurious charity which is now growing upon us, which would gag the mouths of honest reprovers, we shall find it hard to rebuke the impostor when he arises, and difficult to expose the falsehood, even though it may be apparent unto us. We are now happily so well commingled together, the Dissenter and the Churchman have now become so friendly with each other, that we have less to dread the effects of bigotry, than the effects of latitudinarianism. We have some reason now to be upon the watchtower, lest haply some should arise in our midst, the spurious offspring of these happy times of evangelical alliance, who will claim our charity, whilst they are preaching that which we in our hearts do totally condemn. And what better advice can the minister give in such times as these? To what book shall he commend his hearers? How shall he keep them fast? Where is the anchor which he shall give them to cast into the rocks? or where the rocks into which they should cast their anchor? Our text is a solution to that question. We are here furnished with a great answer to the inquiry—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

First, I shall endeavour this morning to urge you to bring certain things, to which we are afraid a superstitious importance may be attached, "to the law and to the testimony." Secondly, I shall try to show the good effects that will follow, if each of you rigidly bring everything you hear and believe, "to the law and to the testimony." And, thirdly, I shall give you some powerful reasons why you should subject everything to this sacred touchstone; and close by offering you some little advice how you may do this truly and profitably.

I. Permit me to urge upon you the bringing CERTAIN THINGS "to the law and to the testimony."

1. First, I would have you bring the ideas engendered in you by your early training, to the test of the Book of God. It is very much the custom of people to say, "Was I not born in the Church of England? Ought I not therefore to continue in it?" Or, on the other hand, "Was not my grandmother an Immersionist? Ought not I, therefore, to continue in the Baptist denomination?" God forbid that I should say aught against your venerable and pious relatives; or that you should pay any disrespect to their teaching! We always respect their advice, even when we cannot receive it, for the sake of the person who offers it to us; knowing that

their training, even should it have been mistaken, was nevertheless well meant. But we claim for ourselves, as men, that we should not be fed with doctrines as we were fed in our helpless infancy, with food chosen for us: we claim that we should have the right of judging whether the things which we have received and heard, are according to this Sacred Book; and if we find that in aught our training has been erroneous, we do not consider that we are violating any principle of affection, if we dare to come forth from our families, and join a denomination holding tenets far different from those which our parents had espoused. Let us each recollect that as God has given every man a head on his shoulders, every man is bound to use his own head, and not his father's. God gave your father judgment. Well and good: he judged for himself. He has given you a judgment: judge for yourself too. Say, concerning all that you have received in your early childhood, "Well, I will not lightly part with this, for it may be sterling gold; but at the same time, I will not blindly hoard it, for it may be counterfeit coin. I will sit down to the study of the Sacred Book, and I will endeavour, as far as I can, to unprejudice myself. I will read the Bible, just as if I had never heard any preacher, or had never been taught by a parent; and I will there endeavour to find out what God saith, and what God saith, be it what it may, I will believe and espouse, hoping that by his grace I may also feel the power of it in my own soul.

2. Remember, also, to bring the preachers of the gospel to this standard. A great many of you know but very little about what gospel is. The general notion of the mass is, that we are everyone of us right; that though to-day I may contradict some one else, and some one else may contradict me, yet we are all right; and though it is treason to common sense to believe such a thing, yet this is a common idea. Some men always believe like the last speaker. Should they hear the most hyper of hyper-Calvinists, they believe with him the fulness of the doctrine of reprobation; should they hear on the morrow the lowest of Arminians, they believe with him the most universal of redemptions and the most powerful of free-wills. Should they then hear the genuine Calvinist, who preaches that man hath destroyed himself, but in God is his help found, perhaps then they think the man contradicts himself, and for once they rebel against their teachers. But it is probable that should they hear such a person again, they will be easily reconciled to seeming contradictions; for to them it is just the man's appearance, just the man's way of saying the thing, that they like, and not the thing that he says. Just as I have heard of holy Mr. Durham, the writer of that sweet book on Solomon's Song. If I had lived in his time, I should never, I think, have wanted to hear any other preacher; I would have sat, both by night and day, to receive the sweet droppings of his honied lips. But in his time there was a young preacher, whose name is totally forgotten, whose church was crowded to the door, and Mr. Durham's meeting-house hard by forsaken. The reason of that is, because the mass of people do not lay hold upon what is said, but upon how it is said: and if it is said smartly, said prettily, and said forcibly, that is enough for them, though it be a lie; but if the truth be spoken, that they will not receive, unless it be attended by some graces of oratory and eloquence. Now, the Christian that has got above his babyhood, does not care about how the man says it; it is the thing that is said that he cares about. All he asks is, "Did he speak the truth?" He just gets hold of the corn. To him the straw is nothing, and the chaff less. He cares not for the trimming of the feast, nor for the exquisite workmanship of the dish; he only cares for that which is solid food for himself.

Now, my dear friends, I claim for myself, when I enter this pulpit, the right of being heard; but I do not claim the right of being believed, unless the words that I speak shall be in accordance with this Sacred Book. I desire you to serve me as I would have you serve everybody else—bring us each "to the law and to the testimony." I thank God, of my Bible I have no need to be ashamed. I sometimes am ashamed of this translation of it, when I see how, in some important points, it is not true to God's Word; but of God's own Word I can say, it is the man of my right hand, my meditation both day and night; and if there be aught I

preach that is contrary to this Word, trample it in the mire, spit upon it, and despise it. The truth lieth here. It is not what I say, but what my God saith, that you are demanded to receive. Put myself and put all my brethren into the sieve; cast us each into the fire; put us into the crucible of truth; and what is not according to God's Word must be consumed like dross.

3. There is another class of men quite contrary to those I have referred to. These men are their own preachers; they believe no one but themselves, and without knowing it, there is every reason for them to hate the Pope, because "two of a trade never agree," they being Popes themselves. These persons, if they hear a truth preached, judge of it not by the Bible, but by what they think the truth ought to be. I have heard a person, for instance, say, when he has heard the doctrine of Election, or of particular Redemption, "Well, now the doctrine does not please me, I do not like it." And then he begins to urge some objection which he has forged upon his own anvil, yet never trying to quote a Scripture text to refute it, if he can; never turning to some old saying of the Prophets, and endeavouring to find out that the doctrine was an error, but only judging of it by his own opinion, by his wishes as to what the truth ought to be. What would you think of a man who should say to an astronomer, "Now, it is of no use your telling me that the constellation of Scorpio of such-and-such a shape; I tell you, I do not like the look of it. My dear fellow, I don't think that the constellation of Scorpio ought to have been made that shape; and I think this star ought to have been put just here, instead of there: and then all would be well." The astronomer would simply smile at him, and say, "Your opinion does not signify, because it does not alter facts. If you think I am wrong, your right way to disprove me is not to say where you think the stars ought to be, but just come and take a look through my telescope and see where the stars are." now, it is just the same with the truth. People say, "I do not like such a truth." That is no refutation of it. The question is,—Is it in the Bible? Because if it is there, like it or not like it, it is a fact, and all the minister has to do is to report the facts that he finds there. Why, the astronomer cannot put the stars in a row, like a row of gas lights, to please you; and the minister cannot put the doctrines into a shape in which you would wish to have them cast. All the astronomer does is to map them out, and say, "That is how they are in the sky:" you must then look at the sky, and see whether it is so. All I have to do is to tell you what I find in the Bible; if you do not like it, remember, that is no refutation of it, nor do I care for your liking it or not liking it; the only thing is, Is it in the Bible? If it is there I shall not stop to prove it. I do not come here to prove a doctrine at all. If it is in the Bible, it is true: there it is; I tell it out; reject it, and you do so to your own condemnation; for you yourself believe the Bible to be true, and I prove it to be there, and therefore it must be true.

Should it be according to thy mind? Wouldst thou like to have a Bible made for the devices of thine own heart? If it were, it would be a worthless thing. Wouldst thou desire to have a Gospel according to thy wishes? Then with some of you it would be a Gospel that allowed lasciviousness. Wouldst thou wish to have a revelation made that should pamper thee in thy lusts, and indulge thee in thy pride? If so, this know, God will never stoop to feed thy haughtiness or wantonness. The Bible is a God-like book; he demands thy faith in it; and though thou kickest against it, this stone can never be broken; but, mark thee, thou mayest be broken upon it, yea, it may fall upon thee and bruise thee to powder. Bring, then, I beseech thee, your own thoughts and your own sentiments to the touchstone of the truth; for "if they speak not according to this word, it is because there is no light in them."

4. And just do the same with all books that you read. This is the age of book-making and book-writing. Now-a-days, what with periodical literature and the books upon our shelves, our Bibles do not get much read. I will tell you a truthful story as it was told to me yesterday. There was a young man, who is now a student for the ministry, so extraordinarily ignorant was he of his own Bible, that upon hearing a young

minister mention the story of Nebuchadnezzar's being driven out from men, until his nails did grow like birds' claws, and his hair like eagles' feathers, he said to the minister at the close of the sermon, "Well, that was a queer story you told the people, certainly: where did you fish that up?" "Why," said the minister, "have you never read your Bible? Can you not find it in the Book of Daniel?" The young man had read a great many other things, but never read his Bible through, and yet was going to be a teacher of it! Now, I fear that the same ignorance is very current in many persons. They do not know what is in the Bible: they could tell you what is in the Churchman's Penny, or the Christian's Penny, or the Churchman's Magazine, or the Wesleyan Magazine, or the Baptist Magazine, or the Evangelical Magazine, and all that; but there is one old magazine, a magazine of arms, a magazine of wealth, that they forget to read—that old-fashioned book called the Bible. "Ah!" said one, when he came to die, who had been a great classic, "I would to God I had spent as much time in reading my Bible as I have spent in reading Livy! Would to God I had been exact in my criticisms of Holy Scripture as I was in criticisms upon Horace!" Oh! that we were wise, to give the Bible the largest share of our time, and ever to continue reading it, both by day and night, that we might be as trees planted by the rivers of water, bringing forth our fruit in our season! Let us remember, as ministers of the Gospel, what M'Cheyne beautifully said; "Depend upon it," said he, "it is God's Word, not man's comment upon God's Word, that saves souls;" and I have marked, that if ever we have a conversion at any time, in ninety-nine cases out of a hundred, the conversion is rather traceable to the text, or to some Scripture quoted in the sermon, than to any trite or original by the preacher. It is God's Word that breaks the fetters and sets the prisoner free; it is God's Word instrumentally that saves souls; and therefore let us bring everything to the touchstone. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

II. Now I pass to my second point. Brethren, let me show you some of the GOOD EFFECTS that you will derive from a minute and careful study of the law and testimony of God.

1. First, remember, that unless you study the Word of God, you will not be competent to detect error. A man may in your hearing preach downright falsehood, but you will not be qualified to judge concerning that falsehood unless you have studied the Word of God. You and I would not be fit to sit on the judgment bench of some of the superior courts of our land, because we are not acquainted with the intricacies of the law. We could not quote precedents, for we have not been learned therein. And so no man is able to judge concerning the thing that he hears, unless he is able to quote Scripture—unless he understands the Word of God, and is able to perceive and to know what it means.

But I hear some one say, that the Bible is so difficult a book that he is sure he never could understand it. Mark thee, man, the Bible is so plain a book that he that is willing to understand it may do so; it is so plain that he that runs may read, and read while he runs; yea, it is so plain, that the simpler a man is, the more easily he can understand it. All the learning that man ever received is rather a hindrance than a benefit when he comes for the first time to read the Word. Learning may untie many a knot afterwards; it may unravel many a mystery in after times; but we have heard deep-minded critics say, that at first they would have given all the world, if they could have thrown their learning aside, just to read the Bible as the humble cottager reads it, and believe it as God's Word, without any quibbles of criticism. You know how Mrs. Beecher Stowe represents Uncle Tom reading it. He could not read it fast; so he just spelt it over letter by letter, and word by word; and the Bible is one of the books, she says, that always gains by that way of reading. You recollect how he read it. "Let—not—your—hearts—be——;" and then he stopped at the long word; and he fumbled it out at last, and it was, "troubled. Ye believe in God, believe also in me." Why, it gets sweeter from your being a long time reading it; and so far from your want of learning disqualifying you

from understanding the Bible, the mass of it is all the more understandable from the simplicity of your heart. Come ye, and search the Scriptures; they are no such mysterious fables or learned volumes of hard words as some men say. This is no closed book, as the priest would tell us; it is a volume which the Sunday School child may understand, if the Spirit of God rests upon his heart. It is a book which the horny-handed workman may comprehend as well as the learned divine, and many such have become exceedingly wise therein. I say again, read your Bibles, that you may be qualified to detect error.

2. But again: I do not like a man who is always looking out for error. That man has got some error in his own heart, depend on it. They say, "Set a thief to catch a thief;" and it is very likely that there is some love of error in your heart, or else you would not be so ready to suspect it in other people. But let me give you another reason. Search your Bibles; for then, when you are in a matter of dispute you will be able to speak very confidently. There is nothing gives a man so much power amongst his fellows as confidence. If in conversation I am contradicted as to any sentiment that I propound, if I have got Scripture at my fingers' ends, why I laugh at my opponent, and though he be never so wise and has read ten times more books than I have ever seen, I just smile at him, if I can quote Scripture; for then I am confident—I am sure—I am certain about the matter—for "thus saith the Lord," is an argument that no man can answer. It makes a man seem very foolish when he has to speak in a diffident manner. I always think that certain elegant ministers, who are afraid of being called dogmatical, and who therefore propound the gospel as if they did not hardly like to say they were sure it was true—as if they thought so, they nearly thought so—still they did not think so quite enough to say they knew, but leave it to their hearers. I always think they show the littleness of their minds in so doing. It may be a great thing to doubt, but it is a great thing to hold your tongue while you are doubting, and not to open your mouth till you believe, and then, when you do open your mouth, to say the thing you know is true, and stick to it, not as an opinion, but as an incontrovertible fact. No man will ever do much amongst his fellows till he can speak confidently what he knows to be revealed.

Now, Bible readers, you can attain this confidence, but you can get it nowhere else but at the foot of Scripture. Hear ministers alone, and ye shall be led to doubt, for one of them shall confound what his brought sought to prove; but read your Bibles, and when ye get the Word legible by its own light, impressed upon your own hearts by the Holy Spirit, then

"Should all the forms that men devise,

Assault your faith with treacherous art,

You'll call them vanity and lies,

And bind the gospel to your heart."

3. Furthermore, search the Scriptures, and bring everything you hear to this great test, because in so doing you will get a rich harvest of blessing to your own soul. I suppose there is scarce a text in Holy that has not been the instrument of the salvation of a soul. Now, "he that walketh among wise men will be wise;" and he that walks amongst the wise men that wrote Holy Scripture stands at least the highest probability of being made wise unto salvation. If I desired to put myself into the most likely place for the Lord to meet with me, I should prefer the house of prayer, for it is in preaching, that the Word is most blessed; but still I think I should equally desire the reading of the Scriptures; for I might pause over every verse, and say, "Such a verse was blessed to so many souls; then, why not to me? I am at least in the pool of Bethesda; I am walking amongst its porches, and who can tell but that the angel will stir the pool of

the Word, whilst I lie helplessly by the side of it, waiting for the blessing?" Yea, the truth is so great, that God has blessed every word of Scripture, that I remember a striking anecdote of the conversion of a man by a passage of Scripture that did not seem adapted for any such purpose. You know that chapter in Genesis, that very dull chapter, where we read, "and Methusaleh lived 969 years, and he died," and such a one lived so many years and he died? We have heard of its being read once in public; and a man who stood there, when he heard the words often repeated, "and he died," thought, "Ah! and I shall die!" And it was the first note of warning that had ever struck his seared conscience, and was the means under God of bringing him to Jesus. Now, read the Scriptures for this reason. If you desire salvation, and if you are panting after mercy, if you feel your sin and want salvation, come ye to this sea of love, to this treasury of light, to this wardrobe of rich clothing, to this fountain of bliss; come ye, and have your wants supplied out of the fulness of the riches of Jesus, who is "evidently set forth" in this Word, "crucified among you."

III. And now let me endeavour as briefly as I can, to urge upon you yet again the constant and perpetual reading of the Word of God, not only for the reasons that I have now propounded, but for others more important. Many false prophets have gone forth into the world: I beseech you, then, if ye would not be led astray, be diligent in the study of the Word of God. In certain parts of Dr. Livingstone's travels, he tells us, that his guides were either so ignorant or so determined to deceive him, that he could have done far better without them than with them; and he had constantly to refer to his compass, lest he should be led astray. Now, I would not say a hard thing if I did not believe it true; but I do solemnly think that there are some professed teachers of the Word, who are either so ignorant of spiritual things in their own hearts, or else so determined to preach anything but Christ, that you might do better without them than with them; and hence you have an absolute necessity to turn perpetually to this great compass by which alone you can steer your way. I scorn a charity that after all is not charity. I must tell you what I believe. Some would have me now stand here and say, "All that are eminent preachers are most certainly truthful preachers." now, I cannot say it. If at any time I hear a man preach the doctrine of Justification by Faith alone, through the merits of Christ, I give him my hand, and call him my brother, because he is right in the main thing; but when I do that I am long way from endorsing many other of his sentiments. It may be that he denies the effectual power of the Spirit in conversion; it may be he does not hold the doctrine of the entire depravity of the human race—does not insist upon free sovereign grace—does not hold forth and teach the doctrine of substitution and satisfaction through Christ. Now, I will not so befool myself as to tell you that wherein that man differs from the Word of God he is true. No doubt that man may be blessed for your salvation; but there may be a curse upon his ministry notwithstanding; so that while you may be saved by it, you may be all your lifetime subject to bondage through it, and you may go groaning, where you ought to have gone singing—crying, where you might have had a sacred burst of joy. You sit under such-and-such a man who has been made the means of your conversion; but he tells you that your salvation depends upon yourself, and not upon the power of Christ. He insists upon it that you may, after all, fall from grace and be a cast-away; he tells you that although you are saved, God did no more love you than he loved Judas; that there is no such thing as special love, no such thing, in fact, as Election. He tells you that others might have come to Christ, as well as yourself—that there was no extraordinary power put out in your case, more than in any others. Well, if he does not lead you to glory in man, to magnify the flesh, and sometimes to trust in yourself, or else lead you to distress yourself where there is no need for distress, I should marvel indeed, inasmuch as his doctrine is false, and must mislead you. It may be the means of your salvation, and yet it may fail in many points to minister to your edification and comfort. Therefore, if ye would not be thus misled, search ye the Scriptures.

But ah! there is a solemn danger of being absolutely misled. Ye may hear all that the minister says, but he may forget to tell you the vital part of the truth; he may be one who delights in ceremonies, but does not insist upon the grace therein; he may hold forth to you the rubric and sacrament, and tell you there is efficacy in obedience to the one, and attention to the other, and he may forget to tell you that "Except a man be born again of the Spirit he cannot see the kingdom of God." Now, under such a ministry you may not only be misled, but alas! you may be destroyed altogether. He may be one who insists much upon morality of life; he may tell you to be honest, just, and sober; but mayhap he may forget to tell you that there is a deeper work required than mere morality; he may film the surface over, and never send the lancet into the deep ulcer of your heart's corruption. He may give you some palliating dose, some medicine that may still your conscience; he may never say to you, "There is no peace, saith my God, to the wicked;" he may be one of those that prophesy smooth things, that does not like to disturb you. And oh! remember that your minister may be the instrument in the hands of Satan of blindfolding your eyes and leading you to hell, while all the while you thought you were going to heaven. Ah! and hear me yet: I do not exclude myself from my own censure. It may be possible—I pray God it may not be so—that I myself may have mistaken the reading of the Holy Scripture, that I may have preached to you "another gospel which is not another;" and therefore I demand of you that my own teaching, and the teaching of every other man, whether by pen or lip, should be always brought "to the law and to the testimony," lest we should deceive you and lead you astray. Ah! my hearers, it would be an awful thing, if I should be the means of leading any of you into the gulf. Although in some measure your blood must be upon my head, if I deceive you, yet I beseech you, remember that I am not further responsible for your souls than my power can carry me. If you are misled by me, after this solemn declaration of mine, you shall be as verily guilty as if I had not misguided you; for I charge you, as ye love your own souls, as ye would make sure work for eternity, put no more trust in me than you would in any other man, only so far as I can prove, by infallible testimony of God's Word, that what I have said is true. Stand ye always to this. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." I heard a story once that I remember to have told before, of some young person going out of the place, and saying, "Well, I don't like Mr. Spurgeon at all; he is so high in doctrine; he said so-and-so." And then the young body quoted a text out of the Bible as a very wicked thing that I had said—something about the potter having power over the clay. So the friend who was with her said, "It was Paul said that, not Mr. Spurgeon." "Ah!" said she, "and I think the Apostle Paul was a great deal too high too." Well, we are very glad to incur censure of that sort, and will not at all object to go with Paul wherever he may go; but we do beseech you never at any time to take our bare saying for a thing, but always to turn to your Bible and see whether it is so. That is a good habit some Christian fathers have; when the boys and girls come home, they say, "Well, now, what was the text?" And then the father wants them to tell over what the minister has said; and even the small boy knows something, and tells something or other that the minister said from the pulpit. Then the fathers turns to his Bible to see whether these things are so. Then he endeavours to explain the hard things; so that they become like those noble Bereans, who were more noble than those of Thessalonica, because they searched the Scriptures, whether those things were so.

And now I may just hint at one or two peculiarities in that which I have ever preached to you, which peculiarities I desire you most anxiously to inquire into. Now, take nothing at second hand from me, but try all of it by the written Word. I believe, and I teach that all men by nature are lost by Adam's fall. See whether that be true or not. I hold that men have so gone astray that no man either will or can come to Christ except the Father draw him. If I be wrong, find me out. I believe that God, before all worlds, chose to himself a people, whom no man can number, for whom the Saviour died, to whom the Holy Spirit is given, and who will infallibly be saved. You may dislike that doctrine; I do not care: see if it is not in the Bible. See

if it does not there declare that we are “elect according to the foreknowledge of God the Father,” and so on. I believe that every elect child of God must assuredly be brought by converting grace from the ruins of the fall, and must assuredly be “kept by the power of God, through faith, unto salvation,” beyond the hazard of ever totally falling away. If I be wrong there, get your Bibles out, and refute me in your own houses. I hold it to be a fact that every man who is converted will lead a holy life, and yet at the same time will put no dependence on his holy life, but trust only in the blood and righteousness of Jesus Christ. And I hold, that every man that believes, is in duty bound to be immersed. I hold the baptism of infants to be a lie and a heresy; but I claim for that great ordinance of God, Believer’s Baptism, that it should have the examination of Scripture. I hold, that to none but believers may immersion be given, and that all believers are in duty bound to be immersed. If I am wrong, well and good; do not believe me; but if I am right, obey the Word with reverence. I will have no error, even upon a point which some men think to be unimportant; for a grain of truth is a diamond, and a grain of error may be of serious consequence to us, to our injury and hurt. I hold then, that none but believers have any right to the Lord’s Supper; that it is wrong to give the Lord’s Supper indiscriminately to all, and that none but Christians have a right either to the doctrines, the benefits, or the ordinances of God’s house. If these things be not so, condemn me as you please; but if the Bible is with me, your condemnation is of no avail.

And now I charge you that are now present to read your Bibles, for one thing. Read your Bibles to know what the Bible says about you; and some of you when you turn the leaves over, will find the Bible says, “Thou art in the gall of bitterness and in the bonds of iniquity.” If that startles you, turn over another page, and read this verse—“Come unto me, all ye that labour and are heavy laden, and I will give you rest;” and when you have read that, turn to another and read, “Therefore being justified by faith, we have peace with God through Jesus Christ our Lord.” I pray you, put not away your Bibles till their dust condemns you; but take them out, bend your knees, seek for the Spirit of divine teaching, and turn ye these pages with diligent search, and see if ye can find there the salvation of your souls, through our Lord Jesus Christ. May the blessing of God rest upon you in so doing, through Jesus Christ. Amen.

Source: <https://sermonindex.net/speakers/ch-spurgeon/search-the-scriptures/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net