

Salvation Is of the Lord

C.H. Spurgeon

...And if GOD does require the sinner—dead in sin—that he should take the first step, then he requireth just that which renders salvation as impossible under the gospel as ever it was under the law, seeing man is as unable to believe as he is to obey, and is just as much without power to come to Christ as he is without power to go to heaven without Christ. The power must be given to him of the Spirit. He lieth dead in sin; the Spirit must quicken him. He is bound hand and foot, fettered by transgression; the Spirit must cut his bonds, and then he will leap to liberty. GOD must come and dash the iron bars out of their sockets, and then he can escape afterwards, but unless the first thing be done for him, he must perish as surely under the gospel as he would have done under the law.

I would cease to preach, if I believed that God, in the matter of salvation, required anything whatever of man which He Himself had not also engaged to furnish...I am the messenger, I tell you the master's message; if you do not like the message quarrel with the Bible, not with me; so long as I have Scripture on my side I will dare and defy you to do anything against me. "Salvation is of the Lord." The Lord has to apply it, to make the unwilling willing, to make the ungodly godly, and bring the vile rebel to the feet of Jesus, or else salvation will never be accomplished. Leave that one thing undone, and you have broken the link of the chain, the very link which was just necessary to its integrity. Take away the fact that God begins the good work, and that He sends us what the old divines call preventing grace—take that away, and you have spoilt the whole of salvation; you have just taken the key-stone out of the arch, and down it tumbles. There is nothing left then.

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For Whom Did Christ Die?

(From Dr. JOHN OWEN, Chaplain to Oliver Cromwell and Vice Chancellor of Oxford University.)

The Father imposed His wrath due unto, and the Son underwent punishment for, either:

1. All the sins of all men.
2. All the sins of some men, or
3. Some of the sins of all men.

In which case it may be said:

- a. That if the last be true, all men have some sins to answer for, and so none are saved.
- b. That if the second be true, then Christ, in their stead suffered for all the sins of all the elect in the whole world, and this is the truth.
- c. But if the first be the case, why are not all men free from the punishment due unto their sins?

You answer, Because of unbelief. I ask, Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins! ❧