

Sharing Christ's Life

by C.H. Spurgeon

C.H. Spurgeon teaches that the true believer sees and lives in Christ's resurrected life, receiving spiritual life and assurance through union with Him.

Scripture: John 14:19, John 1:1, Hebrews 7:3, Acts 1:11, John 17:9, Hebrews 7:17

Topics: "Resurrection", "Spiritual Life", "Faith"

Description

In this devotional sermon, C.H. Spurgeon explores the profound truth that Jesus Christ lives eternally as the glorified Man at God's right hand, and because He lives, His people shall also live. Spurgeon emphasizes the spiritual life given to believers through faith and regeneration by the Holy Spirit, encouraging Christians to see Jesus with the eyes of faith and to draw near to Him for strength and growth. This sermon offers assurance and hope rooted in the living presence of Christ and the promise of eternal life.

Transcript

"Yet a little while, and the world will see Me no more; but you will see Me. Because I live, you shall live also." John 14:19.

THIS was and is the mark of the true Believer—that he sees Jesus. When Jesus was here among men, the world saw Him in a certain sense, but yet in truth it did not see Him at all. The world's eyes saw the outside of Christ—the flesh of the Man, Christ, but the true Christ the ungodly eyes could not discern. They could not perceive those wonderful attributes of Character, those delightful graces and charms which made up the true spiritual Christ. They saw but the husk, and not the kernel. They saw the quartz of the golden nugget, but not the pure gold which that quartz contained. They saw but the external Man—the real, spiritual Christ they could not see. But unto as many as God had chosen, Christ manifested Himself as He did not unto the world! There were some to whom He said, "The world sees Me not, but you see Me." Some there were whose eyes were anointed with the heavenly salve, so that they saw in "the Man, Christ Jesus," the God, the glorious Savior, the King-of-kings, The Wonderful, The Counselor, The Mighty God, The Everlasting Father, The Prince of Peace!

The blind world said of Him that He was a root out of a dry ground. And when they saw Him there was no beauty in Him that they should desire Him. He was despised and rejected of men. But God's elect were men who saw Him as God over all, blessed forever, descending to tabernacle among men and to take upon Himself man's imperfect nature, so that He might redeem him from all iniquity and save him.

Now, to this hour, this is the mark of the true Christian. This is to be of the elect! This is the very badge and symbol of the faithful—they see Jesus. They look beyond the clouds. Other men see the cloud and the darkness and they know not what it is. But these men with more than eagle eyes, pierce through the clouds of mere sensual impressions and see the Glory that was always His, even the Glory of the Only-Begotten of the Father, full of Grace and truth. Beloved, have you ever seen Jesus with the eyes of faith? Have you ever perceived the glory of His Person and the beauty of His Character? Have you so perceived Jesus as to trust in Him? Have you been so enamored of Him as to have yielded yourselves to be His servants forever? Do you take up His Cross? Do you avow yourselves to be His followers, come what may? If so, then you are saved! But if you see not Christ with your spirit, neither do you know Him, nor shall you enjoy a portion with Him.

Blessed be God, there is this to be said—that he who has once seen Christ, shall always see Him! The eyes may sometimes gather dimness, but the Light of God shall yet return. Where Christ has opened blind eyes, blindness comes not back again! He takes the cataract totally away. He does not give a transient gleam of spiritual sight and then permit the soul to go back into the darkness of its grave—the sight which He gives is the sight of things eternal—a sight which shall strengthen and grow until at the last, when death shall take away every barrier which parts us from the unseen world. We shall know even as we are known and see even as we are seen! To see Jesus is Heaven begun! And Heaven consummated is but to see Jesus no longer through a glass darkly, but face to face—still it is to see Jesus, to behold the King in His beauty! This, I say, is the sum and substance of life eternal—and it is true life here below.

And now our Lord, speaking to those who had seen Him, truly seen Him and in spiritual recognition, talks to them concerning life. Sometimes it is ours to speak to you of death, not necessarily with gloom, for it is illuminated with rays of heavenly light to the Christian, but here and now we desire to speak of life, the best and most divine life! We will forget the raven with its dusky wings and see only the tender, gentle dove, bearing for each one of us the olive branch of peace and victory.

We shall speak of life—life of the highest possible degree—not the life which gladdens our eyes in the sunlight when we behold the flowers of the field opening their cups. This is vegetable life. Nor the life of the young lambs as they frisk and caper and dance for very gladness in the spring sunbeams. This is but animal life. Nor even the life that enables men to think and speak upon common themes of interest and perform the ordinary duties of their different callings—this is but mental and social life. We reach to something still higher—spiritual life—life in Christ Jesus! A life twice-created, a life which is grafted and is an advance upon the first life which we have when we are born—far surpassing the life of the flesh because that shall, by-and-by, expire—this is a life which springs from incorruptible seed and which lives forever!

The text, in talking to us about life, gives us, first, the assurance that Jesus lives. It then promises us that His people shall live. And it clearly states that there is a link of connection between the two things—that because Jesus lives—His people shall live also First, then—

I. JESUS LIVES.

He always lived. There never was a time when He was not. "Before the hills were brought forth I was there," He says. The eternal Wisdom of God is from everlasting. "In the beginning was the Word, and the Word was God, and the Word was with God. The same was in the beginning with God." The life, however, which we think is intended in the text, is not His Divine life—His life as Deity—but His life as Man, His life

as Mediator between God and man. In that life He lives! We needed not to be assured of His Divine life, but seeing that as a Mediator, He died, it was necessary to assure us that as a Mediator He descended into the tomb. It is well for us to be assured that as a Mediator He rose again from His grave and now lives at the right hand of the Father, no more to bleed and die.

Jesus Christ at this time lives in His proper Manhood. He lives as to His soul—His human soul is as it was on earth. He lives as to His human body. He is a Man before the Throne of God and I have no doubt that He wears the symbol, of course, mightily glorified, of His sufferings—

"Looks like a Lamb that had been slain. And wears His priesthood still."

That very Christ, who did once as a Baby lie upon His mother's breast and who, afterwards, trod the waves of Gen-nesaret—who, after His resurrection ate a piece of broiled fish and of honeycomb—that very Christ is now before the eternal Throne of God! In very soul and body the Man, Christ Jesus, is there! He lives!

He lives a real life. We are so very apt to mystify and becloud everything and to suppose that Christ lives by His influence only, or lives by His Spirit. Brothers and Sisters, He lives—the very Man that died, as surely as He bled upon the tree, and in His own proper Person, from five actual wounds poured out the warm life-torrents of His heart, so surely does He actually live at this present moment in the midst of unnumbered hearts that sound His praise—the delightful Object of the vision of the myriads of spirits who continually adore Him! He actually lives! He really and truly lives as He lived here below!

He lives, also, actively—not in some wondrous sleep of quiet and sacred repose. He is as busy, now, as He was when here. He proposed to Himself, when He went away, a certain work. "I go to prepare a place for you," He said. He is still preparing that place for us. He also daily intercedes for His people. Oh, if your faith is strong enough, even now you can see Him standing before the Throne of God, pleading His glorious merits! I think I see Him now as clearly as ever the Jews saw Aaron when he stood with his breastplate on before the Mercy Seat, for remember, the Jew never did see Aaron at all there, for the curtain was dropped and Aaron was behind the veil. And, therefore, the Jew could only see him in his fancy. But I say I see Him as clearly as that, for I see my Lord, not by fancy, but by faith! There, where the veil is torn in two, so that He is not hidden from my soul's gaze, I see Him with my name and yours upon His breast, pleading before

God!

Why, gaze awhile and you may think you see Him now! Just as the Jew saw Aaron waving the censer, standing between the living and the dead and stopping the plague, even so is Christ standing at this hour between the living and the dead—and so moving the whole Deity to spare the guilty yet a little longer—while He makes intercession for them that they may live! And then comes His higher intercession for His elect, of whom He says, "I pray for them. I pray not for the world." He lives, then, an actual life of which you and I reap the daily fruits! Not a life of slumber and stillness, but an active, busy life by which He continually dispenses gifts to us!

For this reason it is well to remind you that, therefore, Jesus can only live as a Man in one place. When we speak of Christ being found in every assembly of His people, we understand that of His Presence in His Godhead and by His Holy Spirit, who rules on earth in this dispensation of the Spirit. But the Man, Christ, can be but in one place. And He is now at the right hand of the Majesty on high. It is absurd, it is horrible

both to faith and to reason to say that Christ's body is eaten and that His blood is drunk in tens of thousands of places wherever priests choose to offer what they call, "the mass!" It is a "mass" of profanity, indeed! Our Lord Jesus Christ, as to His real, positive, corporeal Presence, is not here. As to His flesh and His blood, He is not and cannot be here! He will be here one day—when He shall descend from Heaven with a shout, with the trumpet of the archangel and the voice of God! But in His real Person, He is now where His saints are—before the Throne of God, from where, by-and-by, He will descend. Meanwhile, His spiritual Presence is our joy and our gladness, but His corporeal Presence—a Doctrine which our faith grasps and lays hold of—His corporeal presence is before the Throne of God and there He lives in proper flesh and blood as the Son of Man.

Brothers and Sisters, listen to a brief sketch of the biography of Christ's life in Glory. When the holy women and godly men wrapped Him in spices and laid Him in the tomb, Jesus was dead. There for parts of three days and nights He tarried. He saw no corruption, but yet He was in the place of corruption. No worm could assail that Holy Thing which no sin had tainted—and yet He laid in the place where death seemed sovereign. A while He slept, and the Church mourned, but blessed was the day when, at the first rosy dawn of light, the Savior rose!

Then could He say, "I live." His body, instinct with life, rose from its slumber and began at once to put off the grave clothes. He unwound the winding-sheets and the fine white linen and laid them carefully down. And He left them there for you and me, that we might have our bed well sheeted when we come to lie in it at the last.

As for the napkin, He unwound it and laid it by itself, as though that were for us who are living, to wipe our eyes when our dear ones are taken away—since we have no cause to sorrow as they do who have no hope. And when this was done, an angel rolled away the stone and forth came the Savior—glorious, no doubt, but so much like other men that Mary "supposed Him to have been the gardener," so that there could have been no very supernatural splendor surrounding His Person! He revealed Himself to many of His disciples—sometimes to as many as 500 at once. He ate with them. He drank with them. He was a Man among men with them, till, when 40 days had passed, He gathered them all at Olivet, the mountain from which He had so often addressed them, and took His final leave. While He was blessing them, His hands outstretched in benediction, a cloud received Him out of their sight. And since then He has sat down at the right hand of God, expecting till His enemies be made His footstool. He is tarrying there yet a little while longer. When the fullness of time shall come—if I may go on with His biography—He will come again. "This same Jesus," said the angels, "which is taken up from you into Heaven, shall so come in a like manner as you have seen Him go into Heaven." He will, therefore, come in proper Person a second time, without a sin-offering unto salvation. Then will He gather His saints together who have made a Covenant with Him by sacrifice. Then shall they reign with Him. Then shall the earth be covered with His Glory. All nations shall bow before Him and all people shall call Him blessed! And then shall come the end, when He shall deliver up the Kingdom to God, even the Father, and God shall be All-in-All. But Christ shall still live, for He has received a priesthood after the order of Melchisedec, without beginning of days, or end of years—a priest forever. When suns and moons shall grow dim with age and the round world shall all dissolve like the morning hoar-frost, and time shall be rolled up like a vesture, and all the ages shall have been trodden out like sparks beneath the foot of the Eternal God, then shall Jesus Christ still live on, world without end! Thus have we spoken concerning Christ as living. But now, in the next place—

II. LIFE IS PROMISED TO CHRIST'S PEOPLE.

This does not mean their natural existence. They have received that from Adam and, through their sin, it has become a curse to them rather than a blessing. Should they remain unpardoned, the fact of continued existence will become to them the most dreadful of calamities since it must be an existence in God's holy abhorrence of sin forever—driven from every glimpse or hope of forgiveness!

The life which comes to us through Christ is of this sort—I trust you know it in your own hearts—it is spiritual life, given to us in regeneration. When the Holy Spirit quickens a dead soul, that dead soul then receives the life of Christ! No man is alive unto God, spiritually, except through Christ. Because Christ lives, we live. When a dead soul gets into living contact with the living Savior by the power of the Spirit, then it is, that spiritual life begins. The very first evidence of spiritual life is trusting in Jesus, which shows that as the first symptom is alliance to Christ, the cause of the life must be somewhere here, namely—union with Christ! One of the very first outward signs is prayer—prayer to Christ and that, again, rises from the fact that Christ gives us of His life—and then that life goes back again to Him. Brothers, if you seek the life of other souls and desire to see them brought to God, preach Christ to them! Do you not see, "Because I live, you shall live"? Then no sinner will ever live spiritually apart from Christ! Though you and I cannot quicken them, yet we can preach the Gospel to them—and faith comes by hearing! And where faith is, there is life. It is no use trying to raise the dead by preaching the Law of God to them. That is only covering them up fairly with a lie in their right hand—but to preach of dying love and of rising power, to tell of pardons bought with blood and to declare that Christ died a Substitute for sinners—this is the hopeful way of bringing life to the dead! It is by such instrumentality that souls are brought to eternal life. Because Christ is alive, His elect, in due time, receive spiritual life by the power of the Holy Spirit and, although once they were dead in sin, they begin to live unto righteousness!

Further, this spiritual life is preserved in us by Christ still living. "Because I continue to live, you shall continue to live also." The text clearly means that—it bears that paraphrase. Oh, dear Friends, when we once get spiritual life into us, what a thousand enemies there are who try to put it out! Many and many a time has it seemed to go hard with my soul as to whether I really had a spark of life within my spirit. Temptation after temptation have I endured until it appeared as if I must yield my hold on Christ and give up my hope! There has been conflict upon conflict, and struggle upon struggle until, at last, the enemy has got his foot upon my neck and my whole being has trembled! And had it not been for Christ's promise, "Because I live, you shall live also," it might have gone harder with me and I might have despaired and given up all hope—and laid down to die. The assurance, then, that the spiritual life of the Christian must be maintained because Christ lives, was the only power to get me the victory! Let it teach us, then, this practical lesson. Whenever our spiritual life is very weak and we need it to grow stronger, let us get to the living Christ for the supply of His strength! When you feel you are ready to die, spiritually, go to the Savior for revived life. The text is like a hand that points us to the storehouse. You who are in the desert, there is a secret spring under your feet, and you know not where it is—this is the mysterious finger which points you to the spot! Contemplate Christ! Believe in Christ! Draw yourselves by faith nearer and nearer to the Lord Jesus Christ and so shall your life receive a Divine impetus which it has not known for many a day. "Because I live, you shall live also."

And further, Brothers and Sisters, we get from Christ an educated life. Any man may be spiritually alive and yet he may not know much about the higher life. There is, in spiritual life, a scale of degrees. One man is just alive unto God. Another man may be active and vigorous. Another may be rapturously consecrated. I hope you and I will anxiously desire to get the highest form of spiritual life that is known! We do not wish to be beggars in the Kingdom of Christ, but if we can, to take our place in the House of Peers—to be

princes through Jesus Christ. We need not be poor—Christ is willing to enrich us. We are not straitened in Him—we are straitened in ourselves. Now, Christ gives the promise, "Because I live," He says, "the highest life, far above all principalities and powers—you shall also live this higher life with Me." You may have it! You may obtain it, but Brothers and Sisters, if you want to get it, never go to Moses for it! Never go to yourselves for it. Do not seek to school yourselves by rules, regulations and resolutions, or by a morbid asceticism such as some men delight in! But go to the living Savior and in the living liberty which you will enjoy in communion with Him, your soul will take unto itself, wings, and mount into a clearer atmosphere! Your spirit will be braced to a higher degree of robust devotion! You will draw nearer to Heaven because you have got nearer to Christ, who is the Lord of Heaven! "Because I live, you shall have life: you shall have that life continued and you shall have that life yet more abundantly. I am come not only that you may have life, but more abundantly." These are your Master's words! Plead them before your Master's Throne!

And now, Brothers and Sisters, we will go a little further. We will suppose that you are well acquainted with these forms of life, but now there comes a jerk, as it were. You are travelling along the iron road of the railway and there comes a sudden jerk and you stop. What is it? It is the thought of death! Well, but Jesus tells us, here, that that is of no consequence! It is an item in the great world of life that to you who are in Him is scarcely worth consideration because the text overrides that and swallows it up! As it is written "death is swallowed up in victory"—it is made as though it did not exist! "Because I live, you shall live also." Your continued life of happiness, of holiness, of spirituality, of consecration and of obedience—which, indeed, is your only life worth having—is guaranteed to you in the text! Death cannot interfere with it, not even by the space of a single second! No, I tell you not even by the space of the ticking of a clock! What? A Christian die? "Because I live, you shall live also," is never suspended! There is no time for it to be suspended. Do you know what death really is? Does it take long to die? I have heard of men who have been said to be weeks in dying. Not so! They were weeks living—the dying occupied no space—that was done at once and immediately. And so with the Believer. To him death is so slight a jerk that he still keeps on upon the same line! He still lives, only there is this difference, that it is as though the railway had been running through a tunnel and he now comes out of it into the open plain. His life below was the train in the tunnel, but when he dies, as we call it, there is a jerk and then it comes right out of the tunnel into the fair, open, plain country of Heaven where all is clear and bright! Where all the birds are singing and the darkness is over, the mist and fogs are gone and his soul is forever blessed! "Because I live a life that cannot be suspended," Christ seems to say, "you shall live also."

Further, Brothers and Sisters, our text is such a wide one that we have a hold of the fact that we are to continue to live as to our spirits and our souls. The text, beneath its sheltering wings, like a hen gathering her brood, gathers many precious Truths of God. The next one is that this very body of ours is to live, too. It must take its time for that. It must abide in the earth, whereon it has dwelt. It is so decreed that there it should lie unless Christ should come before that time. But concerning this very body, there is no decree of annihilation. It will smolder away. It may be taken up by the spade of the careless sexton and all the atoms of the body be scattered to the winds of Heaven! But there is a life-germ within it which no human power can destroy, and over which the Divine eyes perpetually watch—and when that mysterious and long-expected sound of the angelic trumpet shall ring over land and sea, through Heaven and earth, and the graves shall all be opened, then shall my soul find my body yet again—fashioned after a more beautiful form, more fit for the spirit than before! More elastic, altogether free from weakness, no longer such as shall be subject to pain, sickness, accident, decay, to ultimate corruption—but a spiritual body, raised in power, in glory and in immortality! Not raised in the likeness of the first Adam in the Garden, but in the likeness of the Second Adam in the everlasting Paradise of God!

Courage my eyes, courage! You shall be closed for a while, but you shall see the Redeemer when He stands a second time upon the earth. Courage, my fingers and my hands! You must, for a time, lie still and motionless, but you shall not be so forever, for you, even you, shall strike the strings of those celestial harps that pour forth His praise! Courage, all you members of my body which have been sanctified to be members of Christ and made to be parts of the Holy Spirit's Temple—you shall all take your part in the grand triumphal entry of Christ when He shall descend to take possession of His Kingdom! "Though worms destroy this body, yet in my flesh shall I see God whom I shall behold for myself and not another." So go to your bed in the earth, poor body, and sleep there awhile. Bathe yourself like her who bathed herself in spices to make herself ready for the King—so go and get yourself prepared to meet your Lord! Take off your workday dress and put on your Sabbath garments, your bridal array and then shall you come to the King and see Him in His beauty, and crown Him with the crown wherewith His mother crowned Him in the days of His espousals. Yes, because He lives in the body which He bore, this body shall live again also.

And so, Beloved, the text amounts to this, that in body and soul the Christian shall be immortal like his Master! When our reign on earth—whether it shall last a thousand years, or a thousand ages—(we know not what the Word of God intends)—but when that glorified state on earth which I do most assuredly believe in, shall be over, and it shall be said—

"Now Jehovah's banner's furled, Sheathed His sword because 'tis done"—when the drama of the mediatorial reign shall all be closed and we shall dwell under the immediate Sovereignty of God once again, then, Beloved, every Believer shall be with Christ, eternally glorified, for here stands the irrevocable decree and the Divine mandate of Creation's Lord, who is also the redeeming Lamb, "Because I live, you shall live also." Reel, you pillars of earth! Be shaken, you arches of the starry heavens! Pass away, O Time, and you, you rolling worlds, dissolve into your native nothingness! But the Believer must live on because Jesus lives! And until the Lord's Christ can bow His head. Until He who only has immortality can expire. Until God, Himself, can cease to be, no soul that believed in Jesus can lose the incorruptible Life which God's own Spirit has put within it!

I want to sing, Brothers and Sisters, rather than to talk with you. These are words and thoughts fit for some ancient bard, or for the spirit of some Inspired Prophet sent from Heaven! I do but lisp where even seraphs might find their loudest songs fail in the theme. Let your hearts mount! Let your souls exult! Let your spirits be glad! Do you

"Long for evening to undress, That you may rest with God," and enter into His Heaven? Do you long for the evening of death when your toil shall be over and the hour of your bliss shall have come? I shall have no time, I fear, for the third and last point, and, therefore, must only give a few hints of what I would have said.

III. THIS LIFE IS LINKED WITH CHRIST'S LIFE.

Immortal, all glorious, promised to true Believers, it is bound up with the life of our immortal Lord. Why is this? First, because Christ leads a justified life. I scarcely know how to express my meaning. You understand that so long as Jesus was here, He lay under the charge of our sins. While He was in the world, His Father had made to meet upon Him the iniquity of us all. But when He died, His death discharged all the liabilities of His elect. The handwriting of ordinances that was against us, was then taken away. When He went to Calvary as our Surety, the sins of all His people were His debts—He had taken them upon Himself. But when He rose from the dead in the garden that first Easter morning He had

no debts of ours! He had no longer any substitutional engagement or liability! All the debts which He had taken upon Himself as our Redeemer, He had fully and completely discharged. No officer can arrest a man for debt who has none, and Christ now lives, therefore, as a justified Person. And Brothers and Sisters, no officer of Justice can arrest any of the people for whom Christ paid their debts! How, then, shall death have any dominion over those whose debts are all discharged? How shall they be laid in prison for whom Christ was laid in prison? How shall they suffer death, which is the penalty of sin, for whom Christ has already suffered all the penalties which Justice could have demanded? Because He lives the life of One who has discharged the debts of His people, they must, in Justice, live!

Secondly, Christ lives a representative life. He is no longer Christ for Himself. As the Member of Parliament represents a town, so Jesus Christ represents all the people who are in Him. And as long as He lives, they live. He is their Covenant Head. As long as Adam stands, his race shall stand. When Adam falls, the human race falls. While, therefore, Christ lives, the Christly ones who are in Him, live through His representation.

Then, fourthly, Christ lives a blessed life—a life of perfect blessedness and, therefore, we must live also. "Why?" you say. Why, look—there is a mother here. She is alive. She is in good health, but she is not perfectly happy, for she is a Rachel weeping for her children and will not be comforted because they are not! Time will heal her wounds, it is true, for the most affectionate heart cannot be always mourning, but our Lord Jesus Christ, in that Infinitely affectionate heart of His, would not only mourn over one of His children, if lost, but He would mourn forever over it! I cannot conceive of Christ being happy and losing one of His dear children! I cannot conceive Christ to be personally blessed and yet one of the members of His own Person cast into the "outer darkness." Because He lives in perfect happiness, I conceive that all who are dear to Him will be round about Him! It shall not be said that He lost one of them, nor shall one of the family be missing, but—

"All the chosen seed Shall meet around the Throne To bless the conduct of His Grace And make His wonders known!"

And lastly, Christ leads a triumphant life and, therefore, you shall live also! You say again, "How is that?" Why, Brothers and Sisters, the triumph of Christ concerns us! This is the triumph of Christ, "Of all those whom You have given Me, I have lost none." Now, suppose there to be heard a whisper from the infernal Pit, "Aha! Aha! You lie! There is one here whom the Father gave You, but whom You did lose"? Why, Christ would never be able to speak again by way of triumph! He could never boast anymore! Then might He put down His crown! If it were but to happen in that one case, at any rate, the enemy would have got the advantage over Him and He would not have been the Conqueror all along the line. But, glory be to God! He who trod the winepress with none for His assistant, came forth out of the crimson conflict, having smitten all His foes and won a complete victory! There shall not be in the whole campaign a single point over which Satan shall be able to boast!

Christ has brought many sons to glory as the Captain of their salvation and never yet has He failed! And He never shall in any point, neither the least nor the greatest, neither the strongest nor the weakest. This is essential, dear Friends. It is essential to the acclamations of Heaven that every soul that believes in Jesus should live forever. It is essential to the everlasting harmony and to the joy of Christ throughout eternity, that all who trust in Him should be preserved and kept safe, even until the end. Therefore, says the text, "Because I live, you shall live also." So I leave this Truth of God with you, only praying that those who have no part in this matter may seek Christ at this very time—and be led by the Spirit to cry mightily to

Him—and His promise is, "They that seek Me early shall find Me." Seek you the Lord while He may be found. Call you upon Him while He is near."

God bless you, for Christ's sake. Amen.

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