

January 5, 2014 by Steve Brandon



The Exaltation of Jesus

Philippians 2:9-11

1. The Reason (verses 9a)
2. The Reality (verse 9b)
3. The Result (verses 10-11)

In 1854 at the age of 19, Charles Spurgeon was called to be the pastor at New Park Street Chapel, a large and influential church in London. Within a few months of preaching, Spurgeon's fame spread throughout all of London. Crowds began coming to hear him preach.

Soon, the church building could no longer hold all of the people wanting to hear him. So much so that crowds were gathering a half an hour before the beginning of the service to get a seat. Because so many people wanted to come and hear Spurgeon, tickets were distributed, and no one was allowed to enter the building without a ticket. Though the building could seat 1,500, one visiting pastor, who was fortunate enough to find a seat on a window sill, estimated that there were some 3,000 in attendance that day. [\[1\]](#)

So, because of the crowds, the church moved their worship services to a rental facility, Exeter Hall, which could seat some 4,500 people. While they were meeting there, they were under construction at their own building. However, when their expansion was completed, and they moved back. It was still too small for the crowds. And so, they began to meet in Surrey Gardens Music Hall, where the seating capacity was in the area of 10,000 people.

And on October 19, 1856, the first Sunday in that huge music hall, the church met with Charles Spurgeon, the 22 year-old preaching. With the seats all filled, the service began about 10 minutes early. All seemed to go well. The hymns that were sung filled the air with praise to God. Spurgeon's scripture reading with running commentary was received well. And then came the pastoral prayer.

When all eyes were shut and when everyone's focus was upon heavenly realities, a cry of "FIRE!" came from the throng. Quickly following was another cry, "FIRE!" And soon, a chorus of individuals was yelling out "FIRE!" Soon others were saying, "The galleries are giving way!" Others were screaming, "The place is falling." Pandemonium erupted.

The crowds began racing for the exits, out from under the balcony. In their panic, people were being shoved and pushed and trampled. In the end, seven people had lost their lives, being trampled to death. Furthermore, twenty-eight were taken to the hospital, being "seriously bruised and injured." [\[2\]](#)

And what makes matters worse is that there was no fire. The balconies were in no danger of collapse. It had all been done as a ploy to discredit Spurgeon and his ministry. All of those who called, "FIRE!" were in cahoots with each other. Now, I doubt that they intended for people to die. But, they did want to cause a ruckus in Spurgeon's church.

This all affected Spurgeon greatly, as he felt that he was personally responsible for these deaths. After all, if it weren't for him, the crowds would never have gathered.

Spurgeon was plunged deep into depression. The newspapers of the day weren't helping the situation either. One newspaper said that "Mr. Spurgeon would ... bully [the crowds] into religion." It called him a "ranting charlatan, [who utters] vile blasphemies." [\[3\]](#) Another newspaper said that those collecting money in a public place without a license should be treated as rogues and vagabonds. [\[4\]](#)

Here's what Spurgeon said, ...

Of course there was an inquest; verdict, accidental death--on the whole, the only safe conclusion to arrive at. A fund was raised for the sufferers, and all was done that lay in the power of our people to help the injured. Our friends were crushed in spirit, but not driven from their faith or love, nor divided from their youthful minister. I was, for a short time, incapable of any mental effort. Who would not be? How great a trial to have a number of one's hearers killed or maimed! A word about the calamity, and even the sight of the Bible, brought from me a flood of tears, and utter distraction of mind. [\[5\]](#)

He found his "spirit in darkness" for weeks and years to come. [\[6\]](#) Indeed, decades later when crowds would press in upon him to hear him preach, his mind would flash back to that terrible evening at the Surrey Music Hall, and he would find great difficulty preaching. [\[7\]](#) Spurgeon would later write, "I thank God that, terrible as the great catastrophe was, there was never in my experience another like it, for I do not think I could have survived a second one." [\[8\]](#)

One of the texts that most helped him out of his depression was found in Philippians, chapter 2, verses 9-11, which is our text this morning. I quote now from Spurgeon's wife, Susanna, ...

It was in the garden of a house belonging to one of the deacons, in the suburbs of Croydon, where my beloved had been taken in hope that the change and quiet would be beneficial, that the Lord was pleased to restore his mental equilibrium, and unloose the bars which had kept his spirit in darkness. We had been walking together, as usual -- he, restless and anguished; I, sorrowful and amazed, wondering what the end of these things would be -- when, at the foot of the steps which gave access to the house, he stopped suddenly, and turned to me, and with the old sweet light in his eyes (ah! How grievous had been its absence!), he said, "Dearest, how foolish I have been! Why! What does it matter what becomes of me, if the Lord shall be glorified?" -- and he repeated, with eagerness and intense emphasis, Philippians 2:9-11:

Philippians 2:9-11

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

"If Christ be exalted," he said --and his face glowed with holy fervor -- "let Him do as He pleases with me; my one prayer shall be, that I may die to self, and live wholly for Him and for His honour. Oh, wifey, I see it all now! Praise the Lord with me!"

In that moment his fetters were broken, the captive came forth from his dungeon, and rejoiced in the light of the Lord. The sun of righteousness arose once more upon him, with healing in His wings. [\[9\]](#)

Now, what I find curious about this is that Philippians 2:9-11 has nothing to do with depression. It doesn't speak about depression. It doesn't give as an application the way to solve depression. It doesn't even hint at these things.

And yet, this is often how God's Word works. You simply hear it or read it--or as in Spurgeon's case, you pull it from memory--and God applies it to heal your wounded heart. And so, perhaps you are here this morning, struggling with something that I know nothing about, whether it's depression or some financial challenges or health difficulties or relational conflicts or concerns about your children or worries about the future or a hundred other possibilities. Please know the power of God's Word to help you in your distress. Please know the power of this text to help you in your day of trial.

And what's this text about? It's about the exaltation of Jesus. Indeed, this is the title of my message this morning: "The Exaltation of Jesus."

My trust this morning is simply this: through the proclamation of the exaltation of Jesus, God will comfort your hearts; God will enlarge your souls; God will heal your hurts; God will give you a perspective of your problems in ways beyond anything that I could ever do, should I hear about your struggles and seek to guide you and counsel you in your trials.

Because, there is a way in which knowing the big picture of the universe--that not all is spun out of control--that can help you in your problems today. Oh, May the Lord comfort your heart in these things this morning.

Now, if you remember from last week, this text is really the culmination of verses 5-8. The exhortation comes in verse 5, ...

Philippians 2:5

Have this attitude in yourselves which was also in Christ Jesus.

The humiliation comes in verses 6-8, ...

Philippians 2:6-8

who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

The exaltation comes in verses 9-11, ...

Philippians 2:9-11

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Verses 9-11 break down three simple points. First, ...

1. The Reason (verses 9a)

The reason for the exaltation of Jesus. Verse 9 reads, "For this reason also, God highly exalted Him." The first phrase draws us back to verses 6-8, which we looked at last week.

Because of the humiliation of Jesus, He experienced His exaltation. Jesus had a humble heart, not to regard equality with God something to be grasped (verse 6). He was willing to let it go, willing to be a man. Jesus lived a humble life, taking the form of a bond-servant (verse 7). He was willing to help those in need, stooping to serve his disciples. Jesus died a humble death, even death on a cross (verse 8), He was enduring the pain, despising the shame. For those reasons, because of His humble heart, His humble life, and His humble death, God highly exalted Him.

This might seem a bit strange. How is it that the humiliation of Jesus becomes the cause for the exaltation of Jesus? Well, this is the way that God works. His economy is different than ours.

In God's economy, death is the path to life. Jesus said, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me" (Mark 8:34). In God's economy, to save your life, you must lose it. Jesus said, "Whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it" (Mark 8:35). In God's economy, giving is the path to receiving. Jesus said, "Give and it will be given to you" (Luke 6:38). He's simply stating the Old Testament principle from Proverbs 11:24, "There is one who scatters, and yet increases all the more."

And what we see here in our text is that the way up is down. Or, to use our words, the path to exaltation is first and foremost humiliation. Peter said it straight out, "Humble yourselves under the mighty hand of God and He will exalt you at the proper time" (1 Peter 5:6). James says the same thing, "Humble yourselves in the presence of the Lord, and He will exalt you" (James 4:10). Jesus said it in parable form when He went to dinner in the home of one of the leading Pharisees. He noticed that the invited guests were picking out the places of honor at the table and said to them, ...

Luke 14:8-11

When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, and he who invited you both will come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Notice that in all of these instances, whether Peter or James or Jesus, those who humble themselves are always exalted by the Lord. See, the humble don't lift themselves up. Rather, it is the Lord who lifts them up. "Humble yourselves under the mighty hand of God and He will exalt you at the proper time" (1 Peter 5:6). "Humble yourselves in the presence of the Lord, and He will exalt you" (James 4:10).

It's exactly the same here in Philippians 2:9, "For this reason also, God highly exalted Him." That's the reason it must be. Because, those who are humble won't lift up themselves. It takes another to come along to exalt them and lift them up.

And we see the Lord doing this all over Scripture. Abraham was a humble man. He said to the LORD, "I am but dust and ashes" (Genesis 18:27). God exalted Abraham to be father of many nations (Genesis 12:1-3). The LORD exalted Moses because he was the most humble of any man who was on the face of the earth (Numbers 12:3). When the people began to complain against Him, the anger of the LORD burned against them (Numbers 12:9). He gave them leprosy (Numbers 12:9). He put them to an early death (Numbers 16).

Mary, the mother of Jesus, was a humble woman. When she heard of what the Lord was going to do through her, she responded with these words, "He has had regard for the humble state of His bondservant" (Luke 1:48). Jesus told the parable of the publican and the Pharisee. It was the man who beat his chest in sorrow and was unwilling even to lift up his eyes to heaven and pleaded before the Lord, "God, be merciful to me, the sinner" (Luke 18:9-14). Jesus said that this humble man went down to his house justified.

Don't miss the connection between humility and God's blessing. It's the poor in spirit who are blessed by the Lord (Matthew 5:3). It's the gentle who will inherit the earth (Matthew 5:5). It's the merciful who will receive mercy (Matthew 5:7). It's those who have been persecuted who will receive the reward (Matthew 5:12).

Even when notorious sinners humble themselves, the LORD will take notice and bless them for it. Remember Ahab, who coveted Naboth's vineyard, whose wife, Jezebel, killed Naboth so that her husband could have the vineyard. He was a wicked man. 1 Kings 21:25 says, "Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD." And yet, listen to 1 Kings 21:29, "[The LORD said], 'Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, but I will bring the evil upon his house in his son's days.'" In other words, yes, indeed, Ahab was a wicked man. But, the LORD had regard for his humble response.

This is in line with what Isaiah 66:2b says, "To this one I will look, to him who is humble and contrite of spirit, and who trembles at My word." Such was Ahab. But, in the greatest sense, such was Jesus. In fact, the humility of Jesus was the greatest humility ever displayed on our planet. God becoming a man was enough. But for Him to be a servant is difficult to comprehend. And to die for our sins, well, that's impossible to grasp.

But, that's the whole reason why Jesus was exalted to the highest place. In His humility, He descended further than anyone has ever gone before. And that's why Jesus was exalted above anyone that has ever been exalted.

This leads nicely into my second point. The first half of verse 9 tells us 1. The Reason for the exaltation of Jesus. The second half of verse 9

tells us ...

2. The Reality (verse 9b)

The reality of the exaltation of Jesus. Look at it there:

Philippians 2:9

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,

This verse speaks about how the Father responded to the humility of the Son. He "highly exalted Him." He "bestowed on Him the name which is above every name."

Now, such words are difficult to explain, as they are so high and lofty. Even Paul groped for words. When he said that God "highly exalted Him," literally, God "super-exalted" Him. We know how to "super-size" our fries and our drinks and our coffees. But, how do you "super-size" the exaltation of Jesus?

Simply put, Jesus is as high as you can go. In this world, men can become presidents and prime-ministers and kings. But, their rule is only over one nation. Not so the exaltation of Jesus. He has been given "the name which is above every name." That is to say, the name of Jesus is higher than any other name not only in our country, but in every country of the world. Not only in our time, but in every time that came before us, and in every time that will come after us. Not only in our realm, but in the angelic and demonic realm as well. There are leaders in the spiritual realm, which is beyond this world, but none of them are higher than Jesus--not Lucifer, not any of his fellow demons, not Michael, not any of his fellow angels.

Simply put, there is no name that has been or ever will be higher than the name of Jesus. That is, there is no authority greater than the authority given to Jesus Christ.

If there is any doubt as to the divinity of Jesus, this verse must certainly remove it from your mind. For, Jesus is the supreme ruler of the universe.

And this isn't the only place in the Bible where this has ever been mentioned. In Hebrews 1:3-4 we read, "When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they." In Hebrews 1:8 it speaks of how Jesus' throne is "forever and ever." In Ephesians 1:20-23, we read, ...

Ephesians 1:20-23

[God the Father] raised [Jesus] from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.

And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.

We, as a church, march to the order of one drummer: the Lord, Jesus Christ. He is the sovereign ruler of the church. He is the sovereign ruler over all.

How do you describe this? G. Campbell Morgan said that Jesus has been exalted to "the place of infinite and unfading glory, the right hand of God; the place of rest, where weariness never comes; the place of power, where weakness is never known; the place of glory, where there is no shadow cast by turning, and no darkness." [\[10\]](#)

This place was talked about in the Old Testament. Do you remember Psalm 110, the most often quoted passage in all of the New Testament? It's the Messianic Psalm in which the LORD is speaking to the Messiah, saying, "Sit at My right hand Until I make Your enemies a footstool for Your feet" (Psalm 110:1). That's where Jesus is. He is seated right now at the right hand of God, the Father. Though He has all rule and authority and power, He's waiting for the day in which He will unleash that power at His second coming, when He comes to rule and reign in His kingdom.

Psalm 110 goes on to speak of that day. "The Lord will stretch forth Your strong scepter from Zion, saying, 'Rule in the midst of Your enemies.'" (Psalm 110:2). "He will shatter kings in the day of His wrath. He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country." (Psalm 110:5-6) This is talking about Jesus Christ, the Messiah! The humble man from Nazareth, who lived in Israel some 2,000 years ago.

We read the gospels and we see Him in His humility. We see Him dying upon the cross, weak and despised and lightly esteemed. But, since then, there has been a change. Jesus has been exalted. Since then, Jesus has been given all authority above every name.

As Peter said on the day of Pentecost, "... 'The Lord said to my Lord, Sit at My right hand, Until I make Your enemies a footstool for Your feet.' Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." (Acts 2:34-36)

And as the world doesn't look that way now, it's only because, in His patience, He is allowing the rebellion. But, someday, His patience will run out. And Jesus will return. And that lamb that lived on the earth and died a sacrificial death will appear as the lion of Judah who will exert all of the authority in His hand. He will put all of His enemies beneath His feet.

You might liken this to the mother who is dealing with her rebellious children at home. Throughout the day, they have been disobedient to her and out of control. She doesn't quite know how to handle the children. And so, she simply says this, "Wait until your father comes home." What's going to happen when father comes home? If he's a good father, he will set things straight when he gets home

Now, while the father is away at work, he has all authority in the house. But, being away, he can't quite exercise his authority at the moment. But, when he comes home, he certainly will.

That's what it's like with Jesus. He has been exalted. He has all authority. And there will be a day when He exerts His authority.

Paul describes the end in 1 Corinthians 15:24-28, ...

1 Corinthians 15:24-28

then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

This is what I'm calling, The Reality (verse 9b) of the exaltation of Jesus.

You may not see it. You may not believe it. But, my friend, it is true. Jesus is really seated at the right hand of God. Jesus is ruling with all authority right now.

This leads nicely into our last point this morning.

3. The Result (verses 10-11)

... of the exaltation of Jesus.

Philippians 2:10-11

so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Notice how verse 10 begins with a purpose clause, "so that." Jesus has been established as the ruler over all creation, with a purpose in view -- that every knee would bow, that every tongue would confess that Jesus Christ is Lord.

Do you know the worship chorus?

He is Lord.
He is Lord.
He is risen from the dead
and He is Lord.

Every knee shall bow, ...
Every tongue confess, ...
That Jesus Christ is Lord.

This was the whole reason why Jesus would come to earth--that His humiliation might be infinite, that His exaltation would be infinite, that all the created world would worship Him. Man's chief end is to glorify God and enjoy Him forever. That's what the act of bowing the knee is all about. It's an act of worship. Notice how all-inclusive this worship is. We see that it is "every knee" that will bow.

As you are seated here this morning in the pew, I want you to look down at your knees. Those knees will bow to Jesus. I want you to look up and down your row at the knees that you see. Those knees will bow to Jesus. I want you to think about a crowded shopping mall or large sporting event, with lots of people walking around. Know that all of those knees will bow to Jesus. I want you to think about foreign lands, where people look different than you, where people talk differently than you. Know that all of those knees will bow to Jesus.

That's what verse 10 says, ...

Philippians 2:10

so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,

Notice the three realms.

1. Every knee in heaven
2. Every knee on earth
3. Every knee under the earth

"Those who are in heaven" is a reference to the angels and those who have died in faith and are with Jesus right now. "Those who are on

earth" is a reference to everyone alive today. "Those who are under the earth" is a reference to demons and to the unsaved in hell. Every knee will bow before the name of the Lord Jesus.

And we see in verse 11 that it's not only knees that will bow to Jesus. We all see that tongues will confess the Lordship of Jesus as well.

Philippians 2:11

and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Again, I want for you to reflect upon your tongues. You can swish it around there in your mouth. Know that someday, it will confess that Jesus Christ is Lord. I want for you to think about a crowd of people, mingling around and talking. Perhaps at a wedding reception, perhaps before a football game or concert, perhaps at the fair. Everyone who is speaking will one day confess that Jesus Christ is Lord. Now, I want for you to think about your television. Every newscaster, every announcer. I want for you to think about any movies that you have seen. Every actor, every actress. I want for you to think about your radio. Every show host, every voice of advertisement. At some point in the future, every voice will be heard confessing that Jesus Christ is Lord, to the glory of God, the Father.

I want for you to think about foreign lands. I want for you to think about all of the funny languages that you have heard. I want for you to think about the untold billions alive today. At some point in the future, in their own language, every single soul on the planet today will confess that Jesus Christ is Lord.

Now, here's the reality. Not everyone who bows the knee will do so willingly. Not everyone who confesses Jesus as Lord will say it with a willing heart. Because, there are people who have not believed in the name of Jesus, and they will go to hell for their lack of faith. But, when the exalted Jesus returns to establish His kingdom, all will be forced to bow before Him. All will be forced to confess His Lordship.

And the question is this, how will you bow? Will you bow willingly? Or, will you be forced to bow? How will you confess Jesus as Lord? Will you confess willingly? Or, will you be forced to confess?

It all has to do with how you are bowing today. It all has to do with how you are confessing today.

Now, I know that many of us here this morning are bowing and confessing willingly this morning. And when Jesus returns, we can smile that our kind Lord is the one who will be ruling and reigning. And our worship today will continue into eternity. But, I would also suspect that there are some of us here this morning who have never bowed the knee to Jesus. I would suspect that there are some of us here this morning who have never confessed Jesus Christ as Lord. To you, I would say, God's hand is extended. His invitation is waiting. He's calling you to turn to Him and be saved.

Now, I'm not talking about some religious exercise. It's not the mere bending the knee that saves anyone, nor is it the mere words out of the mouth that saves anyone. Rather, it's the heart. Paul said in Romans 10:9, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved." The confession of the mouth must come from the heart. Likewise, the bending of the knee must come from a broken spirit.

Perhaps you are here this morning and have gone through the religious exercise, but know nothing of the heart. I beg you to turn to Jesus and be saved.

Now, in writing these words, Paul didn't simply come up with them on his own. He's merely bringing the fulfillment of an Old Testament promise to bear upon us after the cross. Such worship is simply the fulfillment of God's promise in Isaiah 45:23. In fact, let's conclude our message there. I want to begin reading in verse 18, ...

Isaiah 45:18-23

For thus says the Lord, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited),

"I am the Lord, and there is none else.
I have not spoken in secret,
In some dark land;
I did not say to the offspring of Jacob,
'Seek Me in a waste place';
I, the Lord, speak righteousness,
Declaring things that are upright.
Gather yourselves and come;
Draw near together, you fugitives of the nations;
They have no knowledge,
Who carry about their wooden idol
And pray to a god who cannot save.
Declare and set forth your case;
Indeed, let them consult together.
Who has announced this from of old?
Who has long since declared it?
Is it not I, the Lord?
And there is no other God besides Me,
A righteous God and a Savior;

There is none except Me.
Turn to Me and be saved, all the ends of the earth;
For I am God, and there is no other.
I have sworn by Myself,
The word has gone forth from My mouth in righteousness
And will not turn back,
That to Me every knee will bow, every tongue will swear allegiance.

I began my message today by speaking about the great catastrophe that took place at the Surrey Gardens Music Hall and the depression that it brought to Charles Spurgeon. If you know anything about Charles Spurgeon, you know that verse 22 has a special place in his heart.

On January 6, 1856, he preached a message entitled, "Sovereignty and Salvation." The text was Isaiah 45:22, "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." He began the sermon with these words, ...

Six years ago to-day, as near as possible at this very hour of the day, I was "in the gall of bitterness and in the bonds of iniquity," but had yet, by divine grace, been led to feel the bitterness of that bondage, and to cry out by reason of the soreness of its slavery. Seeking rest, and finding none, I stepped within the house of God, and sat there, afraid to look upward, lest I should be utterly cut off, and lest his fierce wrath should consume me. The minister rose in his pulpit, and, as I have done this morning, read this text, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." I looked that moment; the grace of faith was vouchsafed to me in the self-same instant; and now I think I can say with truth,

"Ere since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I shall never forget that day, while memory holds its place; nor can I help repeating this text whenever I remember that hour when first I knew the Lord. How strangely gracious! How wonderfully and marvelously kind, that he who heard these words so little time ago for his own soul's profit, should now address you this morning as his hearers from the same text, in the full and confident hope that some poor sinner within these walls may hear the glad tidings of salvation for himself also, and may to-day, on this 6th of January, be "turned from darkness to light, and from the power of Satan unto God!" [\[11\]](#)

Oh, turn to the Lord and be saved!

Twenty years later, Spurgeon again went to the same text and began his message with these words, ...

I HAVE PREACHED a good many times from this text. I hope to do so, if life be spared, many more times. It was about twenty-six years ago,—twenty-six years exactly last Thursday,—that I looked unto the Lord, and found salvation, through this text. You have often heard me tell how I had been wandering about, seeking rest, and finding none, till a plain, unlettered, lay preacher among the Primitive Methodists stood up in the pulpit, and gave out this passage as his text: "Look unto me, and be ye saved, all the ends of the earth." He had not much to say, thank God, for that compelled him to keep on repeating his text, and there was nothing needed—by me, at any rate,—except his text.

I remember how he said, "It is Christ that speaks. 'I am in the garden in an agony, pouring out my soul unto death; I am on the tree, dying for sinners; look unto me! Look unto me!' That is all you have to do. A child can look. One who is almost an idiot can look. However weak, or however poor, a man may be, he can look; and if he looks, the promise is that he shall live."

Then, stopping, he pointed to where I was sitting under the gallery, and he said, "That young man there looks very miserable." I expect I did, for that is how I felt. Then he said, "There is no hope for you, young man, or any chance of getting rid of your sin, but by looking to Jesus;" and he shouted, as I think only a Primitive Methodist can, "Look! Look, young man! Look now!" And I did look; and when they sang a hallelujah before they went home, in their own earnest way, I am sure I joined in it. It happened to be a day when the snow was lying deep and more was falling; so, as I went home, those words of David kept ringing through my heart, "Wash me, and I shall be whiter than snow;" and it seemed as if all nature was in accord with that blessed deliverance from sin which I had found in a single moment by looking to Jesus Christ. [\[12\]](#)

This sermon was delivered to Rock Valley Bible Church on January 5, 2014 by Steve Brandon.
For more information see www.rvbc.cc.

[1] Spurgeon, *The Early Years*, p. 338.

[2] *Ibid.*, p. 442.

[3] *Ibid.*, p. 438.

[4] *Ibid.*, p. 439.

[5] *Ibid.*, p. 438.

[6] *Ibid.*, p. 424.

[7] *Ibid.*, p. 449, 451.

[8] *Ibid.*, p. 448.

[9] *Ibid.*, p. 424. You can read about this catastrophe here: <http://books.google.com/books?id=ZJs9AAAAAYAAJ&pg=PA195>

[10] G. Campbell Morgan, *The Westminster Pulpit*, Volume 6, p., 196.

[11] Spurgeon's sermon #60. You can read it here: <http://spurgeongems.org/vols1-3/chs60.pdf>

[12] Spurgeon's sermon #2867. You can read it here: <http://spurgeongems.org/vols49-51/chs2867.pdf>.