

**FAITH**



# FAITH

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WHITAKER  
HOUSE

*Publisher's note:*

This book has been edited for the modern reader. Words, expressions, and sentence structure have been updated for clarity and readability.

All Scripture quotations are taken from the King James Version (KJV) of the Holy Bible.

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## Introduction

*He that believeth on Him is  
not condemned.*

— John 3:18

**T**he way of salvation is stated in Scripture in the very plainest terms, and yet, perhaps, there is no truth about which more errors have been uttered than concerning the faith which saves the soul. Well has it been proved by experience that all doctrines of Christ are mysterious—mysterious, not so much in themselves, but because they are “*hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not*” (2 Corinthians 4:3–4). So plain is Scripture, that one would have said, “He who runs may read.” However, so dim is man’s eye and so marred is his understanding, that the very simplest truth of Scripture he distorts and misrepresents.

Indeed, beloved, even those who know what faith is, personally and experientially, do not always find it easy to give a good definition of it. They think they have hit the mark, and then, afterwards, they lament that they have failed. Straining themselves to describe some one part of faith, they find they have forgotten another. In the excess of their earnestness to clear the poor sinner out of one mistake, they often lead him into a worse error. Thus, I

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think I may say that, while faith is the simplest thing in all the world, yet it is one of the most difficult about which to write. Because of its very importance, the soul begins to tremble while speaking of it, and then we are not able to describe it as clearly as we would like.

With God's help, I intend to put together various thoughts on faith, each of which I may have spoken at different times, but which have not been collected before, and which, I have no doubt, have been misunderstood from the lack of their having been put together in their proper order. I will address these points:

1. The object of faith—to what it looks.
2. The reason of faith—why does any man believe, and from where does his faith come?
3. The ground of the sinner's faith—on what ground he dares to believe on the Lord Jesus Christ.
4. The warranty of faith—why it dares to trust in Christ.
5. The result of faith—how it speeds when it comes to Christ.
6. The satisfactory declaration made in Scripture concerning those who have faith.
7. Misapprehensions about faith, by reason of which Christians are often cast down.
8. What this faith includes.
9. What this faith excludes.

*—Charles Spurgeon*



## Chapter 1

# *The Object of Faith*

*For ye are all the children of God  
by faith in Christ Jesus.*

—Galatians 3:26

I am told in the Word of God to believe, but what am I to believe? I am bidden to look, but at what am I to look? What is to be the object of my hope, belief, and confidence? The reply is simple: The object of faith for a sinner is Christ Jesus. How many make a mistake about this and think that they are to believe on God the Father! Belief in God is an after-result of faith in Jesus. We come to believe in the eternal love of God the Father as the result of trusting the precious blood of the Son.

Many men say, “I would believe in Christ if I knew that I were elect.” This is coming to the Father, and no man can come to the Father except by Christ. (See John 14:6.) It is the Father’s work to elect. You cannot come directly to Him. Therefore, you cannot know your election until first you have believed on Christ the Redeemer. Then, through redemption, you can approach the Father and know your election.

Some, too, make the mistake of looking to the work of God the Holy Spirit. They look within to see if they have certain feelings. If they find them, their faith is strong;

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but if their feelings have departed from them, then their faith is weak. Thus, they look to the work of the Spirit, which is not the object of a sinner's faith.

Both the Father and the Spirit must be trusted in order to complete redemption, but for the particular mercy of justification and pardon the blood of the Mediator is the only plea. Christians have to trust the Spirit after conversion. However, the sinner's business, if he would be saved, is not with trusting the Spirit nor with looking to the Spirit, but looking to Christ Jesus, and to Him alone. I know your salvation depends on the whole Trinity, but yet the first and immediate object of a sinner's justifying faith is neither God the Father, nor God the Holy Spirit, but God the Son, incarnate in human flesh, and offering atonement for sinners.

Do you have the eye of faith? Then, soul, look to Christ as God. If you would be saved, believe Him to be God over all, blessed forever. Bow before Him, and accept Him as being "very God of very God." If you do not, you have no part in Him.

When you have thus believed, then believe in Him as man. Believe the wondrous story of His incarnation. Rely on the testimony of the evangelists who declare that the Infinite was robed in the infant, that the Eternal was concealed within the mortal, that He who was King of Heaven became a Servant of Servants and the Son of Man. Believe and admire the mystery of His incarnation, for unless you believe this, you cannot be saved.

Then, especially, if you would be saved, let your faith behold Christ in His perfect righteousness. See Him keeping the law without blemish, obeying His Father without error, preserving His integrity without flaw. All this you are to consider as being done on your behalf. You could not keep the law; He kept it for you. You could not obey God

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perfectly; His obedience stands in the stead of your obedience—by it you are saved.

But take care that your faith clearly fixes itself upon Christ as dying and as dead. View the Lamb of God as dumb before His shearers. See Him as the “*man of sorrows and acquainted with grief*” (Isaiah 53:3). Go with Him to Gethsemane, and behold Him sweating drops of blood.

Mark that your faith has nothing to do with anything within yourself. The object of your faith is nothing within you, but something outside of you. Then believe on Him who, on that tree, with nailed hands and feet, poured out His life for sinners. There is the object of your faith for justification: not in yourself, nor in anything that the Holy Spirit has done in you, or anything He has promised to do for you. You are to look to Christ and to Christ alone.

Next, let your faith behold Christ as rising from the dead. See Him—He has borne the curse, and now He receives the justification. He dies to pay the debt. He rises that He may nail the handwriting of that discharged debt to the cross. See Him ascending up on high, and behold Him this day pleading before the Father’s throne. He is there today pleading for His people, offering up His authoritative petition for all that come to God by Him. And He—as God, as man, as living, as dying, as rising, and as reigning above—He, and He alone, is to be the object of your faith for the pardon of sin.

In nothing else must you trust. Christ is to be the only prop and pillar of your confidence. Everything else you add will be a wicked antichrist, a rebellion against the sovereignty of the Lord Jesus. But take care if your faith is to save you, that while you look to Christ in all these matters, you view Him as being your substitute.

This doctrine of substitution is so essential to the whole plan of salvation that I must explain it here for the

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thousandth time. God is just—He must punish sin. God is merciful—He wills to pardon those who believe in Jesus. How is this to be done? How can He be just and exact the penalty, but still be merciful and accept the sinner? He does it this way: He takes the sins of His people and actually transfers them from His people onto Christ. They can then stand innocent, as though they had never sinned, and Christ is looked on by God as though He had been all the sinners in the world rolled into one. His people's sins were taken from their persons, really and actually—not typically and metaphorically—and truly laid on Christ. Then God came forth with His fiery sword to meet the sinner and to punish him. He met Christ. Christ was not a sinner Himself, but the sins of His people were all imputed to Him. Justice, therefore, met Christ as though He had been the sinner, punished Christ for His people's sins, punished Him as far as its rights could go, exacted from Him the last atom of the penalty, and left not a dreg in the cup.

Now, the person who can see Christ as being his substitute, and puts his trust in Him, is thereby delivered from the curse of the law. Friend, when you see Christ obeying the law, your faith is to say, "He obeys that for His people." When you see Him dying, you are to count the burgundy drops and say, "Thus He took my sins away." When you see Him rising from the dead, you are to say, "He rises as the Head and Representative of all His elect." And when you see Him sitting at the right hand of God, you are to view Him there as the pledge that all for whom He died will most surely sit at the Father's right hand.

Learn to look on Christ as being in God's sight as though He were the sinner. "*In him is no sin*" (1 John 5:3). "*For Christ also hath once suffered for sins, the just for the unjust*" (1 Peter 3:18). He was the righteous, but He stood in the place of the unrighteous. All that the unrighteous

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ought to have endured, Christ has endured once for all, and put away their sins forever by the sacrifice of Himself.

This is the great object of faith. I pray you, do not make any mistake about this, for a mistake here will be dangerous, if not fatal. By your faith, see Christ, in His life, death, sufferings, and resurrection, as being the substitute for all whom His Father gave Him—the vicarious sacrifice for the sins of all those who will trust Him with their souls. Thus set forth, Christ, then, is the object of justifying faith.

Now, let me further remark that there are some who may read this, no doubt, who will say, “Oh, I would believe and I would be saved if...” If what? If Christ had died? “Oh no, sir, my doubt is nothing about Christ.” I thought so. Then what is the doubt? “Why, I would believe if I felt this, or if I had done that.” So you think you would. But I tell you that you would not believe in Jesus if you felt that way or if you had done whatever, for then you would believe in yourself and not in Christ. That is the plain truth of it.

If you were So-and-So, then you could have confidence. Confidence in what? Why, confidence in your feelings and confidence in your actions, which is clearly contrary to confidence in Christ.

Faith is not to infer from something good within me that I will be saved. Rather, it is to say determinedly and despite all feelings, “I am guilty in the sight of God and deserve His wrath. Yet I do nevertheless believe that *‘the blood of Jesus Christ his Son cleanseth me from all sin’* (1 John 1:7). Although my present consciousness condemns me, yet my faith overpowers my consciousness, and I do believe, *‘he is able to save to the uttermost them that come unto God by him’* (Hebrews 7:25).”

To come to Christ as a saint is very easy work. To trust to a doctor to cure you when you believe you are getting

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better is very easy. But to trust your physician when you feel as if the sentence of death were in your body, to bear up when the disease is rising in your skin and when the ulcer is gathering its venom, to believe even then in the efficacy of the medicine—that is faith.

And so, when sin gets the master of you, when you feel that the law condemns you—then, even then, especially then—as a sinner, to trust Christ is the most daring feat in all the world. The faith that shook down the walls of Jericho, the faith that raised the dead, the faith that stopped the mouths of lions, was not greater than that of a poor sinner who dares to trust the blood and righteousness of Jesus Christ when he is in the jaws of all his sins. Do this, soul, then you are saved, whoever you may be.

The object of saving faith, then, is Christ as the Substitute for sinners. God in Christ, but not God apart from Christ, nor any work of the Spirit, but the work of Jesus only, must be viewed by you as the foundation of your hope.