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Sermon preached by Mr J K Popham at Galeed  
Chapel, Brighton, on Sunday Morning 14th June  
1925.

Text: I Corinthians XII verse 13.

"For by one Spirit are we all baptized into one  
body, whether we be Jews or Gentiles, whether we be bond or  
free, having been all made to drink into one Spirit."

The aim of the Apostle in this chapter is twofold,  
first to glorify the person and gifts and operation of the  
Holy Ghost; not unimportant this. The deity of the Holy  
Ghost is manifested by the Apostle in describing His gifts  
and operations, chiefly in the beginning His extraordinary  
gifts and operations in the Apostolic church. He tells us  
what a man can never do by the Holy Ghost, namely call Jesus  
accursed, for His work is prominently in the church to  
glorify Christ. No man therefore can be under His  
influence, His teaching, who disesteems, despises, speaks  
against, and does not love the Lord Jesus. He tells us  
further that no man can say that Jesus is the Lord but by  
the Holy Ghost, that the true faith in Him, the realising  
faith in Him, the appropriating faith in Him, must come from  
the blessed Spirit and that only thereby can a sinner say  
that Jesus is the Lord, and that He is his Lord. Many of  
the Lord's people do say and often say that Jesus is the  
Lord before they can say "My Lord and my God" But what a  
mercy it is so to see Jesus Christ, the very Son of God  
incarnate as to say He is the Lord, that if we are saved He  
must save us; if we are sheltered from the wrath to come,  
He must be the shelter, and if we are built on a good  
foundation, that will never let us into eternal perdition,  
Christ is that foundation; that if we know redemption, we  
must know it is by Him who is the Redeemer of Israel. It is  
a mercy so to see the deity and the love and the grace of  
the Son of God, who in love, and by grace, became incarnate,  
as to feel the heart is fixed there, with perhaps endless

doubts, numberless fears, grievous sinkings, heart rending apprehensions of wrath, still the heart fixed on Him, saying none but Christ can satisfy me. No blood but His can cleanse me, no righteousness but His can justify me. Happy, thrice happy the sinner, who can say as much as that. But when one takes a step further and humbly says Jesus is not only the Lord, but my Lord, what a favour that is. This is by the Holy Ghost. The first is by a revelation of Christ in His glorious person and the second is by the witness of the Spirit with the spirit of a sinner that he is interested in the Lord Jesus.

The Spirit is God, and you see in these first early verses the Apostle says that there are diversities of gifts in the church but the same Spirit gives them. There are differences of administration, but they are by the same Spirit, and there are diversities of operations, but they are by the same God. It was not by a desire for a large vocabulary that the Apostle thus alters, changes the name of the Spirit from Spirit to God, but by distinct inspiration, so that when this divine Spirit is operating as God, God over all, God in all, every saint is made acquainted with that truth. This glorifying of the Spirit in this chapter must be acceptable to every gracious person, must be. To see the Holy Ghost to be God; to perceive Him to be a Person in the Trinity; to believe that He has the same love for sinners that Christ has, that the Father has; to see His place in the church to be that of a teacher, a revealer, a sealer of the saints; to perceive that there can be no faith, no conviction of sin, no justifying of God in the conscience, no knowledge of Christ in the heart, no living hope for eternity in and through Christ, without the Holy Ghost, this this is a great blessing. May all who have this divine teacher with them be thankful for the deity of the eternal Spirit; one with the Father and the Son. One person in the eternal Trinity. To be led by Him is indeed a very great and unspeakable blessing.

And the second great object of the Apostle in this chapter is to show that the Spirit of God is the author of the being and union of the church on earth, and this is a vital truth that there can be no Christian without the Holy Ghost, no church without His forming power. This puts religion on a different and higher plain than all the natural religion that men may have, may acquire, may be proud of. Think of it, that the very being of a Christian as a Christian comes from this divine Spirit. "Begotten again by the word of truth that ye might be the first fruits of His creatures" "Except a man be born of the Spirit he cannot see the kingdom of God." "The wind bloweth where it listeth and thou hearest the sound thereof and canst not tell whence it cometh nor wether it goeth, so is everyone that is born of the Spirit" This is the religion every christian in the world possesses. This is the way the church comes into being in this world. He brings the life of Christ, He breathes eternal life into the soul, He sheds the light of life in the conscience. He convinces of sin, of righteousness and of judgment. He shows a sinner that he is lost in Adam and by his own transgressions. He brings the sentence of death into the conscience. Oh what we owe to the Spirit. Are we concerned for eternity, about our sins, about salvation? Have we prayer in our hearts? Do we look to the Lord Jesus? Is His name the best and only name to us? Is His person the only refuge we can hope to have? We owe all to the Holy Ghost, hence this word the first of the text. "By one Spirit we are all baptized into one body" Not baptized by water; that is an ordinance of the Holy Scripture, but it is not intended here. Many of the body of Christ, many people have never been baptized. Myriads in heaven were never baptized with water, but they were baptized into the body, the mystical body of Christ by the baptism of the Holy Ghost. John said "I baptize with water, but there cometh one after me who shall baptize you with the Holy Ghost". So these two baptisms are distinct; they are different. Many have been baptised in water who never were baptised by the Holy Ghost and many of the saints have not

been led by the Spirit to see the ordinance of Believers' Baptism, who have been baptized by the Holy Ghost. This latter is essential. You cannot be right without it. You cannot be a christian really unless you have given to you the Spirit of Christ. The Spirit here by Paul teaches the essential unity of the church, the essential unity, unity that is necessary that is to say and that comes as a fruit of the Spirit's powerful working in each member of the body of Christ, Christ the Head, being the complement of the body. This unity is not by the creature's choice, not by accident, not by locality, but essentially. essentially spiritually wrought in each member, each member being united to the Head as in the Epistle to the Ephesians the Spirit teaches "from whom" that is the Head, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love". Christ the Head supplies the life by His Spirit, and this life in each member united, fitly joined, compacted, brought together as joints of the body are so is this blessed unity in the church of the living God. A very sweet thing this, and here you have the glory of God in the church by Christ Jesus, world without end; the glory of God in having a church, the glory of God in forming the church, the glory of God in loving the church, the glory of God in cleansing the church by the washing of water. This is the unity; this is the unity. No natural differences, no local differences, no differences of position, or temperament can enter here to interfere with this unity. The communion of saints may be and in many cases is sadly interrupted by differences, but here the kingdom is one, the body is one, the Head is over and in the body, and all are blessed with the same mind and the same judgment, essential in this wonderful unity that there is in the church of the living God. Neither Jew nor Gentile, neither bond nor free, can enter into this matter, for all these differences are all obliterated and are as if they did not exist. With respect to this union then the Apostle says "And have been all made to drink into one Spirit" "By this

is intended the receiving of the Spirit by our remembering of the body of Christ. He receives the Spirit.

Let us look a little as we may be helped at this drinking into one Spirit. When and how does this drinking into one Spirit commence? It commences in regeneration. The washing of regeneration and renewing of the Holy Ghost. That is the starting point in vital religion. That is the Spirit of life in the soul. No meetness for heaven can ever be in a sinner without this regeneration. Religion may please some of you but it wont save you. Natural knowledge of the Bible may attract you, but that knowledge will not sanctify you. Cleaving to public worship, where you believe that worship to be true, is not worshipping God in spirit and in truth necessarily. This latter may be absent though you may think that you enjoy the former. A very important point then is the beginning of religion with us, the beginning of conviction, the nature of conviction, the object of conviction? Very important. Look at it dear friends, as you are enabled. I do not mean look to see if you can put your finger on the day when and the means by which the work commenced, but I mean look at the object of your conviction of sin. What is the object? Twofold. First God "Against Thee, Thee only have I sinned and done this evil in Thy sight." God must be before you if you are born again. Thousands of doubts may frighten you, yea terrify you sometimes, about His Being, but you will find from time to time He will come before you, and you will see that He is God, and enter into that word "He that cometh to God must believe that He is" Holy, Holy, Holy. If you drink into this Spirit of regeneration, then He, the author of that religion in your souls, will be before you. God will be before you, and you will see that you have sinned against Him. And the second in the great object of conviction is yourself. I have sinned, says the Psalmist against Thee I have sinned. I myself. Here the Gentiles show the work or principle of the law in their hearts, because now their enlightened and quickened consciences

accuse them. Excuses are killed here. The conscience accuses and a solemn matter that is. When you see yourself to be a sinner, then you look at yourself with different eyes and different feelings from what you formerly did. Oh to see yourself, oh to see what a sinner you are, how your thoughts have never been holy, that your designs have never been pure, that your objects have been more in the world, and not at all in God, to see that you have from beginning to end erred, turned aside, deviated from the path of righteousness. This will make you a very humble, poor, weak creature in the sight of God, but it is good. Then may we be enabled narrowly to look into this. Have we been made to drink into one Spirit? Here in the church you have unity, though not uniformity. There is not uniformity of conviction; there is not uniformity of view of God either as to degree or depth. One sees sin in this measure, and another sees it in that measure. One looks at himself as being utterly depraved in a very deep way, and another with less conviction has not the same depth of abhorrence of himself, but though there is not the uniformity some would have, there is unity, for this unity has that in it that unites each to the other. Each says I am lost. Each says if God have no mercy on me, if He would, if He does consign me to eternal perdition, my conscience says that He will do me no injury, no injustice. This is unity, and it is derived from all this.

. The subjects of God's grace drinking into one spirit, they drink into the Spirit of Faith; the giver of faith is the Holy Spirit. Faith is called the faith of the operation of God, the faith of God's elect, and here there is unity. It is the same Spirit in every child of God, the same object in every child of God, the same ground of hope. See the mercy of this dear friends. Here we are, many of us as we hope, blessed with grace, with life, and if so we have one faith, as to the nature of our faith and we shall find that we are constantly more or less distinctly running after the same object and all who so run obtain. Let us look, it

may be edifying to us to look, at the great object of faith. Now take Paul's determination as to his ministry and this will give us the object of faith. I determine, said he, not to know anything among you save Jesus Christ and Him crucified. I say that scripture will give us the one object of true faith in the whole church of God. God forbid we should have any other religion than the religion of Abraham and Isaac and Jacob. What object had they? The star that should come out and shine in the church. The seed that should contain blessings for all nations. This was their object. They looked forward to the promised Messiah. They looked forward to Him of whom Jacob spoke when he said "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come" The same of whom Zechariah prophesied when he said to Zion "Rejoice, thy King cometh, lowly, riding on an ass, upon the colt, the foal of an ass" The same object, looking back. What do we look to?

If we have true faith we look to the very same person and where do we see Him? We see Him on the cross. Christ hath redeemed us from the curse, being made a curse for us. As it is written, cursed is everyone that hangeth on a tree. So if we have faith, we shall come and meet with Abraham and Isaac and Jacob, and the prophets and the Apostles and all saints in getting to this one great object, Christ and Him crucified, and it is good for us perhaps to stand here for a moment or two and examine the point as to whether we have ever come to this one point God in Christ reconciling the world unto Himself. God in love sending His Son, the Son in love coming, freely offering Himself, willingly, vicariously, and the Spirit in love lifting Him up as Moses lifted up the serpent in the wilderness. This is the grand object. Christ in His person fairer than the children of men. Christ in His death putting away sin by the sacrifice of Himself. Christ in His death becoming the new and living way to the Father, an open door of access. Christ the First and the Last. The first object of faith and the last object of faith; the beginning and the ending saith the Lord. If we have been made to drink into one Spirit, then our faith

has one object. The Spirit's work is to glorify Christ, and He loves to do it. You cannot properly imagine the Holy Spirit being other than the most willing, loving, Spirit, coming into the church to glorify Christ by taking of His things and showing them to believers. Oh believers, a spiritual person because he drinks into the Spirit of Christ, who gives him faith. He is a spiritually minded person, for he minds the things of the Spirit; he minds eternity; he minds his own interests for eternity; he knows that he must needs die, and be as water spilt on the ground which cannot be gathered up again and he knows that ere long he must be in eternity, and the object he has in view is this, am I one with the Son of God? Have I union to the church's living Head? They drink into this Spirit. the graces of the Spirit and this grace above all others, to begin with, this great grace of faith. Faith that removes mountains; faith that says to devils in its resisting power "be gone"; faith that sees no impossibilities as it eyes the blood of Christ and the wisdom and the power of Christ. Faith that says "I wait for the Lord more than they that watch for the morning, I say more than they that watch for the morning.

My brethren, every believer has been made to drink into the Spirit of Christ, one Spirit, not two. There are no doubt diversities of views and opinions in the church, the profesing church, but there are not two sorts of faith that fix on Christ, only one, only one sort of faith, the faith of the operation of God. Supernatural it is in its birth, and in all its movements and operations in the soul but however it may be exercised there is one object always to which it turns and ultimately on which it fixes, namely, Jesus Christ and Him crucified. Now how many of us can agree here? How many of us can say together, this is what we know, perhaps but little, but we know it. One object.

In the next place, we have been made, if we are true christians, to drink into one Spirit with respect to prayer.

I believe that many, with natural tenderness, with a natural notion of, and belief in, God, with some tenderness of mind respecting providence, may pray, do pray, and careful will God's people ever be with respect to this. There is a different kind of prayer that some have. One Spirit gives it in different measures; one Spirit gives it. They drink into the Spirit of God, as the Spirit of grace and of supplications, and it is this that will distinguish sooner or later spiritual supplications, and natural petitions. The latter may be answered or may die away unanswered, and a person who has so prayed may grow hard and much worse than he was before he prayed. The former, O how different. God, in His goodness, Christ, in His death, the Spirit, in His mercy, mercifully teaching, will be before him. He needs, he seeks forgiveness; he seeks justification; he seeks

manifestations of mercy, revelations of Christ, and communion with God in Christ. He seeks these things. One says I have been seeking them for twenty years and more, and have not received them. To him I would say, can you give up seeking? Having been made to drink into one Spirit, you persevere in prayer as did Abraham. You wrestle in prayer as did Jacob; you wait in prayer, as did the Psalmist, and the end must be an answer, a revelation. This prevailing prayer stands in the power of the Spirit, not some natural resolution to continue, but an uprising of confidence against all discouragements, an uprising of fervency against all slothfulness of nature, an uprising of faith against all the questions of unbelief in the mind. "I" says a believing, praying person, "I will wait for the Lord who hideth Himself from the house of Jacob" Well can you wait, do you wait? One says I give up, then you get a start again. One says I feel often as if I cannot continue, cannot pray another prayer, and he starts again. Perhaps suddenly it comes upon his spirit, only God can bless you, try what prayer can do. My heart is hard says the man. "Try" says the good minister Thomas Hardy, "Try what hard hearted prayers will do," and the Spirit is underneath these things and the sinner says I will try, I must try. He cannot give in, he cannot yield for he is prompted by the powerful Spirit of Jesus Christ. He drinks into His Spirit, and here you will find the saints agreeing. Two professors may say now let us agree together to pray for something and because they do not speedily get it, they give up. Their agreement is broken, and they cease their prayers. Two children of God, exercised by the same Spirit, without any agreement, find themselves praying for the same thing. Where two so agree they shall receive what they agree to ask for. Oh the divine force that is behind a living desire cannot be well believed by the poor, waiting, discouraged person, but there is a divine force behind every living sigh that reaches the ear of God, and an answer shall come. Returns to prayer are a necessity, a necessity not in the sinner in his own feelings, a necessity in God who says

"Call upon Me in the day of trouble, I will deliver thee and thou shalt glorify Me" How blest then are they who drink into the spirit of prayer; they worship in spirit and in truth; they kneel in their hearts often when they are walking about their business, in the streets, or engaged in their offices; they worship wherever they are under the influence of this Holy Spirit who teaches them how to pray and what to pray for. They know not how to pray. He helps their infirmities with groanings which cannot be uttered. He comes upon them. As He moved betimes Samson in the camp, so He moves His wrestling people; He moves the soldiers of Jesus Christ; He moves the humble, broken down believers; He moves them betimes to present their humble petitions at the throne of God's heavenly grace. If we realised more than we do, the mercy of ever getting access to God, we should be more thankful that ever we had the spirit of prayer, that ever we gained the ear of God, that ever we came near to His heavenly throne, in and through Jesus Christ. And what encouragement there is in this; we may not see it a times. There is great encouragement in prayer.

Who inspires it? The Spirit. Who gives boldness to present petitions? The Spirit. Through whom do the petitions ascend into heaven with acceptance? Jesus Christ. Who receives them mercifully, who listens to the prayers that are like prating and chattering to those who utter them? God the Father. How does He receive them? Mingled with the much incense that is in the golden censer. Therefore they are successful. I say therefore they are successful. The imperfections of prayer as we feel them, the unbelief, the questions, the fears, the doubts, the withdrawings, that we feel with respect to prayer, and when we are engaged in it, these are washed away. The sin of all holy things is washed away, and so the sin that a child of God feels to be connected with his prayers is washed away by the blood of the Lamb and the praying person overcomes through the blood of the Lamb and the word of His testimony. He says sometimes, I cannot give up praying. I do not receive answers as I would have them; I get discouraged; I

am cast down; I am fearful; I wonder if ever I have spoken rightly before God, but I cannot, I would not sometimes, he humbly says, relying on God's grace, I will not. Go I must to the throne; go I will to the throne. present my petitions I will as I may be helped, but give up I cannot. There is no scripture as far as I know the Bible, there is no scripture to discourage such a person with regard to his continuing in prayer. When Jacob came to the end he said "I have waited for Thy salvation O Lord" and so every child of God has to say the same. I have waited for this answer. Now I bless the Lord for it. I have waited for a broken heart; I have waited for a purified conscience; I have waited for a manifestation of my interest; I have waited for a revelation of Christ, now I have the answer, and then says that person "I love the Lord because He hath heard my voice and my supplication; because He hath inclined His ear unto me therefore will I call upon Him as long as I live" and so will you who have been made to drink into the Spirit. "All made to drink into one Spirit" Prayer in different people is very different in degree, in object. Now and again the object is some temporal matter, but the grand and final object, the ultimate end of true prayer, you will find to be the salvation of the soul. "I have waited for Thy salvation O Lord" Are not we blessed and favoured then who have prayer wrought in us, breathed in us, by the Eternal Spirit? Are we not favoured, though there be what one calls feeble desires, wishes weak, still to have them inspired by the Holy Ghost, and for that same Spirit to point out how they can reach the ear of God; how they can be made successful; how they can get answers. I say are we not favoured if we are so led to see what prayer means?

This brings, if I may speak again of that I mentioned at the first, this brings out the essential unity there is in the church. You will find on her knees she speaks what Paul mentions in this Epistle, they have the same mind, the same judgment, and they all speak the same things in regard to essentials. They all have this blessed unity, because

they drink into one Spirit, the Spirit of prayer. One would wish to insist on this because it is one of the essentials. Every newborn person becomes a praying person. There is necessity here, a twofold necessity, God's purpose that His people shall pray, and the necessity that He lays on them, whereby they must pray. Guilt, how can you bear it? You pray. Sin's power, how are you to grapple with it and oppose and overcome it, but by prayer. The prayer of faith that shall save the sick. Is any of you merry, let him sing Psalms. Is any afflicted, let him pray,

Prayer was appointed to convey  
The blessings God designed to give  
Long as they live should Christians pray  
For only while they pray they live .

They drink into this Spirit. They take their burdens and cast them on the Lord by prayer. They take their needs and lay them before Him, by prayer. They take their sins and lay them at His footstool, by prayer, asking to be forgiven. They take their difficulties to Him by prayer and by prayer they ask that they may be sanctified unto His glory. So prayer is a living thing in a living soul, and they drink into the spirit of it by the Holy Ghost. Have been all made, favoured, to drink into one Spirit. Made to do it, not naturally inclined, but graciously favoured to receive the Holy Ghost as Paul said to the twelve Ephesian men whom he met as professors, and as having been baptized unto the baptism of John, received ye the Holy Ghost, and one may say here this morning to oneself and to the dear congregation, have we received, have we been made all to drink into one Spirit? This will give us one religion, not the world's religion, but the Holy Ghost's religion. There is one object, not self, though we shall look on self, but Jesus Christ and Him crucified. One end, the eternal blessedness of the soul in Jesus Christ. May the Lord give us to drink into this Spirit. Amen.

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