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Sermon preached by Mr J K Popham at Galeed Chapel Brighton
on Sunday evening 14 April 1929

TEXT: I Peter Iverse 21

"Who by Him do believe in God that raised Him up from the
dead and gave Him glory that your faith and hope might
be in God"

The blood of Christ is the element of faith, her plea,
her strength, her light, her acceptance. It is her only
comfort. When faith is lifted up the highest she sings of
nothing but that precious blood of none but the Saviour who
freely shed it. It is the attraction of a sinner, it is the
cause of repentance, it is the sweetness and strength of
hope. If we have living faith, the blood of Christ is the
ground of it, the strength of it, the element of it; it
turns all afflictions into profit; it turns away the
devil's temptations; it weakens the power of corruption;
it enables the soul to look up and to look forward to the
blessed end when there shall be no sin. The sprinkling of
it is, when it is realised, the soul's sensible liberty.
When God commanded the Passover Lamb to be slain and its
blood to be sprinkled on the door posts and lintels of the
door, then He said, passing through the land to destroy the
first born of all Egyptians, "When I see the blood, I will
pass over" and faith in the Israelites, as they were shut up
in their houses, was their only sense of security and so I
think I may again assert that the blood of Christ is the
element of faith. She lives in it; she glories in it; she
draws vital strength from it and heavenly comfort. This
seems to me to be clear from the context which we should not
separate from the text "Forasmuch as ye know that ye were
not redeemed with corruptible things as silver and gold from
your vain conversation received by tradition from your
fathers, but with the precious blood of Christ as of a Lamb
without blemish and without spot" Precious blood. Hart
sings of it

The blood of Christ, a precious blood!
Cleanses from all sin, doubt it not
And reconciles the soul to God,
From every folly, every fault.

If any of you may be looking for repentance, a softened heart, and some things which you would call tokens in your favour, let me tell you this, that the repentance you want an seek and the tokens you desire to possess in your favour must all come to you by the blood of Christ applied, not perhaps applied to your great comfort, but so applied as to work repentance in you. The law never gives repentance. It is not given for repentance. The law was do or die. That is it, to do. Do or die. Work or die. Obey or die. Repentance is not united in the law. Comfort you will never get, but by the blood of Christ. Peace you will never feel, but by the blood of Christ. Access to God you will never have but by the blood of Christ. Realisation of being safe, you will only receive by the blood of Christ. There is nothing, nothing, nothing in all creation, nothing in the Bible that will tell you of hope, of a ground and reason of hope and of a plea before God but this one, wondrous, precious blood. What a favour to know it. We must soon come to a dying bed. What will sustain us there? The blood of Christ. We must meet one enemy more when we are there. The blood of Christ will kill in our consciences that enemy and eventually God will destroy that enemy. The Spirit of Christ, as the scriptures make it abundantly evident, loves to honour Christ. The beginning of the honour of Christ was in the Garden of Eden when God said that the seed of the woman should bruise the serpent's head. That was the beginning of the honour God has put on his Son and that the Spirit delights to bring forth and from that day to this and to the end of time, it will be, and through eternity it will be, the honour is given to Christ. "Worthy is the Lamb" and may we never forget that the Lamb was foreordained before the foundation of the world but was manifested in

these last times for us. Manifested, that is to say, when He came in the fulness of the time appointed of the Father and manifested when He, on the cross said, "It is finished and bowed His head and gave up the ghost" and manifested in the conscience. O what a manifestation that is, when Christ in His life and in His death is made known and the blood of sprinkling, that speaketh better things than that of Abel, is felt on the conscience. No religion will serve us or stand us in good stead, wherein the blood of Christ has not the greatest part. The efficacy of that blood, the sweetness of that reconciliation is more or less known when the Holy Spirit brings the blood of Christ.

So this evening for a short time I would, as enabled, try to lift this blessed one up before you who is the one by whom we believe in the love of God, by whom we believe in the compassions and the pity and the saving grace of God. By whom we believe that hell's door will be shut against us, if we have faith, and that heaven's door will be opened to us; that we shall receive a divine welcome there. Christ died. We shall never be able fully to understand the love and the pity and the grace and the power of the death of Christ. All the goodness, and the justice, and the righteousness and the mercy of God were in that death. They procured that death, ordained that death, and by that death all the sin of the church was taken away and when Christ died and was buried then the devil thought he would make the resurrection impossible. He would have the grave sealed and a watch set, but what is a watch, what is a sealed grave to omnipotence, to omnipotent love and justice and righteousness? God raised Him up from the dead. He is the God of the living because He is the living and the eternal God. This ensures a spiritual resurrection first in the church. The regeneration of every redeemed person is secured by the resurrection of Christ. The resurrection of Christ does not, in the first place, nor only, respect the resurrection of the bodies of the saints. It first and foremost of all secures their regeneration. They are raised

with Christ; they are quickened with Christ; They are sat in heavenly places with Christ; they are one with Him, and it is good when it pleases the eternal Spirit to make that truth a living truth in a person's heart, when he is favoured to see that when he was born again the life of Christ came, the power of Christ came, the love of Christ came and gave him that new birth and thus that word is fulfilled then in each person born again. "Quickened together with Christ" You hath He quickened, quickened with Christ, and also then it comes to pass that Christ and the new born soul are one. "He that is joined to the Lord is one Spirit" A living Christ and a regenerated soul are one. Not in feeling of the soul, but in the truth, in the sight of God. God raised Him up from the dead and gave Him glory. The glory of Christ's death is never seen by nature, natural man. Nothing but ignominy, shame, reproach, weakness, seen by nature in the death of Christ. "Cursed is everyone that hangeth on a tree". So the natural man can see nothing but an accursed person hanging on the tree with the other two. What a solemn thing, what a glorious thing to faith is this death of Christ. Then God gave Him glory a glory that shall shine in the church through eternity. The glory of victory over death and the glory of the victor, seated at the right hand of the majesty in the heavens. This was the glory of Christ, a poor, broken hearted, crucified Man, raised from the dead and seated at the right hand of God and there He is. The glory of having a Name given Him which is above every Name. Thus Christ has two Names. The first is a Name which only Himself knows which is the Word of God and what that means, what it is to be the Eternal Son of God, what it is to be one with the Father and the Holy Spirit, to have eternal communion, eternal council, eternal joy with the Father and the Holy Ghost, no man knows. We can believe the truth as it is stated in Holy Scripture but we cannot understand it. I have looked often at that word "He has a Name which no man knoweth; only Himself knows that Name, the Word of God. A mystery apprehensible, incomprehensible even as the nature of God is

incomprehensible, but here He has a Name that is known even in the church, even by the most poor, illiterate person who is born again and is under the teaching of the Spirit. No man needs to know a great deal of theology or any theology as a technical term, to understand this Name above every name, Lord of lords, and King of kings, the mighty God, the Everlasting Father, and we need nothing but the knowledge of that. That includes everything that we need to know. O seeker, may your heart be set on this, to have this Name revealed in you. You will find in it this, a Brother born for adversity, and it will come into your troubles. You will find this in it, a Mediator between God and man, the Man Christ Jesus. You will find this in it, Rock of Ages on which you will build by faith. You will find this in it, the love, the eternal, the uncaused, the imperious love of Christ. You will find this in it, the righteousness of God, the faithfulness of God. "Gave Him glory" A part of the glory was this that all His enemies should be made His footstool and perhaps if some here were to meet that word in their reading of the scriptures, they might think, and the devil might whisper, you are one of his enemies. You are one of His enemies and you will be made His footstool one day. Then may God help you to consider the matter. What is it to be an enemy of Christ? It is to hate Him. Do you hate Him? It is to fight against Him. Do you fight against Him? It is to despise Him. Do you despise Him? It is to turn your back on Him, and say to Him in spirit Depart from me, for I desire not the knowledge of Thy ways. Is that the attitude of your heart toward Him? O what a mercy to have a friendship in your heart to the Lord Jesus. You may read that word one day. "All that despise Thee shall be ashamed" and perhaps faith instantly may rise up in your heart and you would have courage to say Lord I do not despise Thee. I would like Mary's place and part to sit at Thy feet and have part with Thee and be confirmed in that. His Father gave Him glory. But there are enemies not near you only but in you that Christ will put under His feet. We see not all things put under Him as the Apostle says in the epistle to

the Hebrews "We see not yet all things put under Him," but we have got to see them if we be the Lord's people. We shall see all enemies, our sins, and lusts and corruptions and the law, which is our enemy, all things under His feet.

Then following that is another thing that you may not be able to believe till God powerfully speaks it to you, believe for yourself. This, the foot shall tread it down, the lofty city, the lofty city, He layeth it low, He layeth it low, bringeth it to the ground. Then the foot shall tread it down. A strong foot you say. Even the foot of the poor and the steps of the needy, these shall tread down the lofty city. Impossible, you may say. All things are possible with God and more to him that believeth all things are possible. Gave Him glory. Poor sinner, this glory is to be given to you. Said Christ to His Father in prayer, "The glory which Thou gavest Me, I have given them." This glory is to cover all the saints. It is to be their bliss, their beauty, their fitness, their happiness, their comfort, through eternity. The Spirit by Peter in this text now makes what has been preceeding a ground of what follows, namely that your faith and hope may be in God. O it is a great thing to see you have got a good ground for faith, a good reason for hope. Faith, without a ground, will never stand the trial to which God will put faith. Hope, without a good reason will never stand the shock of trial, and the wear and tear of temptation and of time, but if faith have a good ground, if hope have a good reason, then what Peter says in this chapter will prove to be true in such and such cases, that "the trial of your faith being much more precious than of gold though it be tried with fire, might be found unto praise and honour and glory" We are to look then at faith fixing in its proper object. Its proper object is God. Here, God the Father through God the Son Incarnate, by the operation of God the Holy Ghost. In this chapter the Trinity is glorified. Here we have God the Father who ordained Christ before the foundation of the world, who sent

Him in the fulness of time, who commanded Him to lay down His life. The Father of our Lord and Saviour, Jesus Christ. This becomes the true and proper object of faith. It goes through Christ and reaches His Father. It goes through the death of Christ and reaches the Father, who commanded that death, and in what particulars does faith fix itself in God the Father? I apprehend these are among the great things that faith fixes in and finds in God. First of all what is in this chapter at the very outset of it. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ" "When I passed by thee" said God through Ezekiel to his church "thy time was a time of love" Thou wast a dead, loathsome infant with none to care for thee, none to take any notice of thee; so loathsome that anyone passing by thee without love must despise thee but I, in My wisdom and My love and My goodness, I passed by thee and spread my skirt over thee and said that loving, that life giving word "Live". And, when faith is lifted up the highest, she sees this and sings regeneration came from eternal love, from eternal choice of the worthless.

Preserved in Christ Jesus and called. Preserved in Christ as given to Christ by His Father. This love is expressed thus. "Herein is the love of God manifested in that He sent His only begotten Son into the world that we might live through Him" and the Apostle Paul speaks to Timothy thus "'Who hath saved us and called us with an holy calling not according to our works, but according to His own purpose and grace which was given us in Christ Jesus, before the world began."

Now my brethren, we are poor, weak believers, and many of us wonder at times if we have a grain of faith, or a spark of life, but every manifestation of Christ has a good effect on the spirit, raising it up, giving it courage to look to God and sooner or later this is accomplished, there is a fixing of faith in God the Father. The beginning of

the covenant in the sinner's experience comes thus into the soul's experience that your faith and hope might be in God and there comes this sooner or later. The faith that has the voice of God in it "Because ye are sons, God has sent forth the Spirit of His Son into your heart crying Abba Father" This is a great thing and faith gets hold of it, reaching God the Father through the Spirit of adoption and this has a wonderful effect in opening out to the soul's view and bringing into the soul's feeling of a deeper, double relationship, the relationship of a son to the Father and the relationship of a brother to the Elder Brother, Jesus Christ. Whenever a sinner says "Abba Father" he is in that double relationship experimentally, for Christ and the soul become one. The eternal Son, the Son thus with the Father the pattern of Sonship in the church. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying Abba Father" There is a wonderful sweetness in this, and if ever repentance is pure, if ever repentance is full, without any fear of hell or any fear of being cast away, it is here, when you recline on the bosom of infinite love, when your soul is happy in God, when you are conscious of having a good work in you, when you can leave the world, leave everything, leave father, mother, husband, wife, brother, sister, house and land for His sake. This comes to pass when it is so to speak that the world is just beneath your feet, a bubble. They count this world a bubble. It is nothing better than that at the moment when this is your experience.

That your faith and hope might be in God. And further this faith fixes in the promises of God which are yea and amen to the glory of God by us in whom they are fulfilled, and a man can hang here all his interests and feels willing to bear the cross and follow his Lord and Saviour. His faith lays hold and for the moment keeps hold so as to say, why should I fear? How can I sink with such a prop? How can I be despondent with such a God? How can any want with such a friend and with such a portion? This is having a lively faith in exercise in God and thus there is wrought a

solid confidence, not in self, but in God. A confidence as to the goodness of your state, though at the same time, you will be saying my experience is more and more that I am a sinner, vile beyond words, yet I have a good hope and confidence that God is mine, that I am His, and that He will fulfil in me the promise never to leave me nor forsake me. If I were left to argue about my state from many of my experiences, many and many of my feelings, I should not speak thus. You will have to go again and again by faith. You will go in the face of sense and reason and feeling and devils and your faith will hold fast. Paul's faith held fast when the ship was being broken to pieces. We shall get safe to land, he said. It was not because he knew that they all swam that they would all be able to swim. It was this, God had told him. And so, sometimes, faith goes in the face of sense and reason and every feeling that you have. Bid the people go forward, though the sea is there, though the enemy is behind, bid them go forward. That was before the word was spoken, divide the sea. They were to go with the sea rolling before them and so faith will sometimes, with a rolling sea, a raging sea, with moving mountains, lay hold of this. It may not be for long; I speak of the thing, not its continuance. The thing is this that faith holds fast. "Ye believe in God" What a wonder. Fix here. All is well. And not only faith, but hope. Hope is a singularly beautiful and, to use the word, useful grace. It accompanies faith always and as faith is strong or weak, so is hope very lively or idle. Hope is a grace for the future. Hope is looking out for something that is not yet known or held or enjoyed. Hope has respect to something peculiar in God. It has respect to his power. God is able. It has respect to His wisdom; He can work and guide and bring good out of evil. It has respect to His love; "Having loved His own which were in the world, He loved them to the end." It has respect to His fulness which is in Christ so that no scant supply is feared, no emptying of the fountain is feared; no fear of shortness when hope has in its view the fulness of God in Christ. It has respect to

the faithfulness of God. "Faithful is He that hath promised who also will do it".

Now I speak of things as you know, that some of you know. These are in God. Perfections, qualities, manifestations through the scripture, things that are in God and they are the ground of hope. God will wash away all false hopes from you by some trouble, by some flood, by some temptation. Every false hope must go but this good hope through grace will never go. What a mercy of mercies. It is a singular feeling, very sweet and comfortable, this feeling of hope. It is not a fancy but just a real solid solemn belief that what you need is in God, and He will give it. You find this hope working in the Psalmist and overcoming his disquietude and despondency. He was greatly perturbed; he was much cast down, grievously discouraged as he relates but, as if, while thus exercised and troubled, a message came from heaven, good news from a far country, so he turns round and says to himself, "Why art thou cast down O my soul," If you sit down in your despondency and thus begin to reason you will find O quantities of reasons why you should be cast down. I could; I do; I am a sinner; I am weak; I comply with sin; I fall a prey to the devil's temptations; I have got a wordly disposition; I hanker after what God has forbidden. O the reasons you will find why you should be cast down. Reasons in yourselves. A manifestation of mercy will just turn your eyes another way and you will begin then to reason differently and this is it "Hope thou in God" He is more than my trouble; He is above my despondency; He rules the things that disturb me. "Hope thou in God. I shall yet praise Him". I cannot now do it, but I shall do one day. "I shall yet praise Him". Why? "He is the health of my countenance and my God" He is my helper and He will help me and so the soul finds in trouble a good hope. Good hope through grace. What a wonder this is. The devil, he can neither ridicule it out of nor beat it out of you, though he will try both. He will laugh at it sometimes, but then God will make you laugh at him, and despise him. He

will storm at it sometimes and say you have no ground for this and you will say, but I think I have. There is God. He will say there is no God; an awful temptation; there is no God; but there is, and faith says there is. But then, sometimes, if he allows that there is a God, he will say there is no help in Him for you. He will never leave you alone in quiet possession of Christ as long as you live in this world. He will be always in some way, at some points, coming against you. The gates of hell, they are against the church. Your faith is in God; your hope is in God; in the mighty God; in the God of love. In the wise God, the wise God who sees when a sinner's hope is all but dead and comes to his help. Who sees when a sinner is distressed all but beyond endurance and He comes to his help, sends help from the sanctuary. Who sees when the sinner's reason is apparently going, spiritual reason I mean. Then He comes to his help, and enables him to say "Hope thou in God" Give not way to unbelief; yield not to the tempter. "Cast not away your confidence which hath great recompense of reward" Hope in Him who gave you a good hope. Hope in Him who gave you a good promise. Hope in Him who raised you from the dead and then blessed you with some sweet sense of His mercy. What a wonder it is that we have got a good God. A good God; a good ground therefore on which to stand. This hope is called good hope through grace and connected with it is also this word and everlasting consolation. Now we are not to measure that consolation by our very intermittent sense of it but in itself; in itself. O the abundant consolation there is in love. The consolation of love; bowels of mercy. It is everlasting in the Lord, in the promise, in the blood of the everlasting covenant, in the arm of the Almighty, and sometimes a little of this is let down into a sinner's soul. Doubtless, it is God's purpose to try His people and cause them to find everything here to be shifting, changeable, mutable. Vicissitudes come, and says a sinner there is nothing here I can rest on. Doubtless, I say, it is God's purpose in order to bring us to Himself, who changes not. "I am the Lord, I change not" Rest here

sinner. Here God will cause you to rest and He will never let us forget by whom all this mercy comes. Ezekiel saw it when he saw a river coming from the gate that looketh toward the east, coming down into the sea, and healing whatsoever it touched. God in His mercy. John saw it "He showed me a pure river of water of life" We have to come in all the changes and troubles and temptations and difficulties and indwelling sin to this one place, "A glorious high throne from the beginning"

"That your faith and hope might be in God" And I am disposed to say here as a last remark that we have to come away. It is a painful business. We have to come away from every tangible thing in nature, from the reasonings about our sinfulness, from the death that is in us, from the perpetual tendency to backsliding, from the hypocrisy, the unfathomable depth of iniquity in our hearts, never to mend nor improve, nor decrease, but just to be always the same evils. We have to come away from them all as felt, as felt as being against us and anchor here "Which hope we have as an anchor of the soul, both sure and stedfast which entereth into that which is within the veil" Very beautiful one may say. Yes, but to get here, to get here, you must be killed; you must be brought to deny self and take up your cross and follow Christ. I cannot do it. The scripture never tells you to do it. It says this "God shall work in you both to will and to do of His good pleasure" and that will bring you into the word in Isaiah "O Lord Thou hast wrought our works in us". What then "Thou wilt ordain peace for us"

"That your faith and hope might be in God" through the Lamb, by the blood of the Lamb. That you may find the blood of Christ to be the element of your faith, the ground of your hope, your only good plea before God and that you may sing that of the eternal love of which you were singing in the first hymn

High beyond imagination

Is the love of God to man
Far too deep for human reason;
Fathom that it never can;

William Gadsby, I judge, was very fond of that word
blaze. Would you see His highest glory, it is in a blaze on
the cross, and would you have it in your soul, it will be a
blaze, a fire, and a light and life, and all this will
lead, infallibly lead to what Peter teaches us in the text
"That your faith and hope might be in God" May the Lord
give us this experience both as to our individual cases and
as a people, that we may follow Him fully.