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Sermon preached by Mr J K Popham at Galeed  
Chapel, Brighton on Sunday evening  
12 May 1929

Text: 1 Peter 5 verses 6 and 7

"Humble yourselves therefore under the mighty hand;  
of God that He may exalt you in due time; casting all your care  
upon Him for He careth for you"

If you had got the sense of God's care for you on your hearts now you would be able gladly, thankfully able to humble yourselves under His mighty hand. The absence of gracious power gives terrible liberty and place for sin. The presence of faith in its working toward and upon God always is known by the gracious humbling, quieting, comforting influence. Faith has a wonderful office; God has appointed it for a wonderful purpose. It is that, so to put it, that link that is between Himself and the sinner. The anchor that is cast into that which is within the veil; that spirit of hunger that can never eat anything but the Lamb; that spirit of credence that believes all contradictions of providence because believing in God; that spirit of love that will hear nothing against Him. It beareth all things, hopeth all things, endureth all things. But the mighty hand of God is a great reality in His dealings with His people. It expresses His way which is in the sea, His path which is in the mighty waters. It expresses some manifestation of His power, some strong dealing in providence. It speaks against pride. It says - they that walk in pride God is able to abase. A proud look is an abomination to God. If any of you christian people are walking in pride, look out for a stroke. It will come, if you do not look for it. Pride cost a man his reason. Is not this the great Babylon which I have built, and Babylon saw no more of him for a long time. If there is something you have built and you look at it with admiring eyes, admiring your skill, depend upon it you will leave it in some way, or it will be taken away from you. God is very great and vital religion has in it some experience of that greatness. A religion empty of the greatness of God is only natural religion. When God speaks to

people, they hear and tremble. When He touches them they smoke, and burn and wither. It is very solemn to be under His hand but very gracious. If He is dealing with any of you in providence in an untoward way, try to get down, fall as flat as you can before Him. Depend upon it you will understand that scripture if you rebel, "God resisteth the proud". The Psalmist gathered some knowledge of this kind and expressed it thus, "With the froward Thou wilt show Thyself froward". You walk frowardly to God and though it will not cost you heaven, it will cost you a great deal of comfort. You will find that He will resist you and for a time seem to have nothing to do with you, or to say to you. Humble yourselves therefore, under the mighty hand of God. The Apostle is addressing the elders, the ministers, the presbytery of the church and then He turns to all of them and says - Ye younger submit yourselves unto the elder, yea all of you, all ministers, all deacons and all members, be subject one to another. Of all the uncomely things in the professing church, it is pride that is most uncomely. When it shows itself in the pulpit, it is a terrible thing, and when it shows itself among the deacons, it is no less terrible, and when it comes among the members and each thinks himself better than the other, it is a sign, a grievous sign, of God's absence. O you people of God, members of this church, look at this. Think of humility. It is a beautiful garment, and we are told to put it on and to be clothed with humility and every time you find yourself lifting up yourself, God give you grace to obey this word - Humble yourself under the mighty hand of God. Has He come to any of our families, and is He dealing with them in a solemn way? Humble yourselves under the mighty hand of God. Is He speaking reproofs to any of your consciences? It is not for nothing. Humble yourselves under the mighty hand of God. Are you walking in any unbecoming way with regard to anything in providence or in people? Humble yourselves. What have we to boast of and how can we stand against God. O the foolishness of the staff lifting itself up against him that useth it. What fools we are when we fret against God. There are some wise men in the church of God that would claim an entire exemption from that foolishness, but the more grace people have, the more conflict they have, and then the more lowly they become. Young christians may think, and no doubt

many of them, if not all of them think that, well older people should know better but they, the young ones are strong and they may do this and that. The day comes when they stretch forth their hands and humbly submit to one binding them and carrying them wither they would not. So said Christ to Peter and so He will say to all His children. Humility, what a beautiful grace it is. Just as a man of God feels that the tender mercy of God has visited him from on high and given him a real hope, he does not know how to get low enough, how to sink unto a kind of proper nothingness in the sight of God, and as to his brethren, well he is the least of all saints, and it is no hypocrisy. When a good man finds grace efectually working in him, he can honestly say, looking at his brethren, I am less than all of them. I am the poorest and the weakest, and it is a kindly spirit, an acceptable spirit, meekening and causing the possessor of it to be very tender. Such a man will find himself giving way to everything and everybody with one exception, and he will pray to be made as a brazen wall and an iron fence against all error of doctrine. The meek Apostle John was that in respect of doctrine, and every saint of the Most High God, as he is instructed in the truth, will desire just to be that. Let all go but that, name, character and everything else. Let all go but the truth, as the truth has been revealed in Holy Scripture, and brought to the heart by the Holy Ghost. He shall exalt you in due time. He exalted David in due time, and He will exalt all his people in due time. If you are in a long trial you may be disposed occasionally to say - Lord when will it be due time? But humility working in your heart will close your lips in that particular and enable you to quietly wait and hope for the salvation of God, but at last what an exaltation. When the Lord Jesus will present us to His Father, present us to the presence of His glory with exceeding joy, and when the shame and indignity of the grave will be departed and the bodies of the saints shall, with their immortal precious souls be again persons and the whole shall be like the Son of God. We shall see Him as He is.

"Casting all your care upon Him". Care has come to us through sin. Burdens have come upon us through sin. Sin is the cause of all our woes. May we have grace ever to trace up to sin

the troubles that we have. Second causes are only means. The first cause of trouble is sin. God must show His displeasure against sin. It is necessary to His nature to show that He hates sin. Hatred to sin is no arbitrary thing in God, neither is punishment. God must hate, and God must punish, sin. Care comes to God's people and they are exhorted not to try to carry it, to manage it, but to cast it on the Lord, which means committing themselves and all they have and all their concerns to Him.

There are several cares I would like to name, first the care of your immortal soul. That is the chief care of everyone who is born again. How it will stand in the day of judgement. What God will say to it. How He will regard it, favourably or otherwise. O what a care is this. What a concern is this. And wherever grace is, there is this care. A never dying soul, a sinful creature destined to live throughout eternity, either with God or with devils. In heaven or in hell. You follow me. Born to die as to the body; born never to die as to the soul. And the soul is precious, when you feel it, when you believe it. Believing in God who gave it, in God who will judge it, in God who has power to cast it into hell, or grace to take it into heaven. When, I say, you believe this, then you have got a care, a real care, a care that sometimes will eat up all natural pleasure as Aaron's rod ate up all the other rods of the magicians. Young people know this to whom God gives grace. The most intensely worldly person finds this when grace takes hold of him. He has an immortal soul. He has to stand before the Eternal God, a God of justice. Ah it is a great thing to come to this. I wish you young people, every one of you, might have this experience. You are free of many natural cares yet, but if you had this one care put upon you by the grace of the Spirit, it would be a wonderful favour to you, the care of your soul. It is a good many years since this care came to me and it has lived with me ever since. I have lived with this care upon my spirit. Now what is a person to do when he has this care? Here he is guilty of breaking God's law, guilty of hating God. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." He has got a carnal mind that runs away from God and seeks the world and nothing better. He has got a conscience that, being quickened, testifies against him; testifies for God, and

what can he do? Just nothing, for he is bound to the law, as well as by the law and he has no liberty, no right, no power to break the union that subsists between him and the law of God. O I wish we all believed it. I wish you people, every one of you, really believed it, that the law that you have broken binds you, that you are naturally united to it as God's subject, and therefore that law condemns you justly. There is a union between man and law. Blessed be God, it is not an indissoluble union with respect to the saints, but it is there. Now the Holy Spirit comes to the aid of this sinner and says there is a Saviour, there is the Lord Jesus. He came to save that which was lost. He came to be the end of the law, not by abrogating it, but by fulfilling it. He came to make an end of sin and to bring in an everlasting righteousness. He came to shed His blood whereby there should be opened a new and living way into the holiest of all. Now turn to Him. That is the teaching of the Spirit. Turn to this Saviour. Cast this lost soul on Him. Cast yourself on that illimitable ocean of infinite goodness and love and merit in Jesus Christ. You say I do not know that God cares for me. If you have faith to cast your precious soul on the Lord, He will tell you in His time that He cares for you. Cast this great care on the Lord. Is it not expressed by Christ Himself when He says "Come unto Me, all ye that labour and are heavy laden and I will give you rest". Is it not expressed in the Hebrews where the Apostle says - "Come boldly to the throne of grace that ye may obtain mercy and find grace to help in time of need" and also in the same epistle, where he says "Having therefore brethren boldness to enter into the holiest by the blood of Jesus" and again in that same epistle the Apostle tells us that God is willing. Oh the goodness of God in revealing His willingness in the matter. Willing to show unto the heirs of promise the immutability of His counsel, He confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge. Now think of this - "Casting all your care". Your concern about your soul, your anxiety concerning eternity, and how you stand and how you will stand before God. May the Lord grant we may never lose this care, but have faith always to be casting it on Him. That is to say - a lost sinner going to a great Saviour, a ragged,

unjust person going to the justifier of the ungodly, and a graceless creature going to the God of all grace. A blind creature going to Him who is able to open the eyes of the blind.

Casting the care of your profession on Him. Your profession. Some of us have made a profession of the name of Christ. A very solemn thing to have done, and indwelling sin is a canker that threatens the life, the consistency, of a profession, and a self-satisfied, self-content, as it would seem in that case, a self-content church, saying that there was no special need in them. Thou hast a few names in Sardis which have not defiled their garments. They shall walk with Me in white for they are worthy. "Blessed is he", it is written in the Revelation (16 verse 15) that watcheth and keepeth his garments". I take it that in both these cases it is the profession that is made. It is intended that, because we have made a profession, it is a blessed thing to watch and keep the garments of that profession. Profession therefore is very solemn. What do we profess? We profess to be lost sinners. We profess the name of God. We profess the Trinity in unity. We profess to believe in the essential and sweet relationship in the Trinity, that the Father, the Son and the Holy Ghost, are one God, and that these names express their mutual relationship and that their names cannot be destroyed without destroying the Trinity and we profess that the God of all grace made a covenant with His beloved Eternal Son who should become incarnate, That in the fulness of the time, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that they, being sons, should receive the Spirit of adoption crying in their hearts Abba Father. We profess to believe in the loving, willing, vicarious death of the Lord Jesus, that He was obedient unto death. Sinner, heaven is in that word obedient unto death. Christ was obedient to His Father when He died. His Father gave Him a commandment to die, and He voluntarily died, vicariously died, died in the place of others. We profess these things and we profess that the Lord Jesus gave for His church to regard always, two ordinances. The ordinance of believers baptism for believers, and the ordinance after that, for those baptised believers, of His supper. All the co-related doctrines of the

Bible I judge to be within the folds of what I have stated, and we here, a little church, have made this great profession. Are you careful about it? Am I careful about it? If we are careful to maintain this we shall have a good deal of work I mean we shall be constrained to be watchful lest in anything we disgrace the profession we have made. We shall be careful about doctrine, especially the doctrine of the Trinity. The fountain of all life and of all goodness, and the formal, proper, original and only reason for worship. There is no reason for worship if there be no God, but if there be a God, and if that God has made Himself known, if He has been self-revealing, and has given this Book, we are bound by our profession to seek ever to hold fast what we have professed. I believe some of you will follow me. And this care, cast it on the Lord. The chief care of a church belongs to the minister, the pastor. After him come the deacons and after the deacons come all the members and these are united, and should ever be seeking dilligently, carefully, prayerfully, to hold fast this profession without spot and blameless. Now what says the Lord about this? Cast this on the Lord. I do not want to speak of myself beyond just saying that the care of this church is to me not a little burden and I believe our deacons have the care of it on their hearts and doubtless those members who are rightly exercised and taught of God have also a care lest we should degenerate and you only need to see, in the light of God, what five of the seven churches became, how degenerate, and how that the Lord administered the most solemn reproofs to them and uttered the most trembling threatenings in the event of their not repenting and doing the first works, to realise how, unless kept, we should degenerate. I have seen great changes, changes in this place as to persons. I have buried a whole chapel full of people and only one member of the church I came to is living today. I have seen great and grave changes. Blessed be God, no change of doctrine and I hope no change of spirit, but I am old and I am a good deal concerned about you. Now this care has to be cast on God. It has to be cast on God. Go to Him, those of you who are concerned and have this care on your hearts. May He help you to do what here you are bidden to do - Casting all your care, this care, the care of the church, on Him. Pray that we may be kept lively. Entreat that we may not receive false doctrine. You say

we are not likely to. You do not know, and I should suspect that if any of you have that spirit, saying we are not likely to receive false doctrine, you are the very people who probably will go away from the truth. Self-confidence is like self-destruction. Depend on God and you are right. Go from Him to yourself and you are wrong. Cast the care of this profession on the Lord and ask that He would enable us to keep our garments unspotted from the world and that we may walk with Him in white being worthy in His worthiness.

Casting the care of your families on the Lord. It would be an evil thing if the head of the family had no care for it. If his children were not like himself a matter of daily concern with him. How we shall provide for them; how we shall bring them up. A desire to bring them up in the nurture and admonition of the Lord, that they may be moral, that they may not disgrace His name as professing the fear of God. Heads of families have grave and very great and abiding responsibilities, and a proper way to care for them is to carry them by day and by night, as God gives grace, to the throne of God's heavenly grace. Hart, speaking of the obduracy of some, says, one secret way is left you still to do them good against their will. And parents who fear God have that secret way open to them, one secret way, which is prayer. O what a joy it is to gracious parents to see the Lord coming and laying His hand on their children, calling them with an invincible call.

Casting the care of your business and business relationships upon the Lord. It is an evil thing if a man lives indifferently to uprightness in dealing. God can make holes in a bag so that what is unjustly put into it will justly run out of it by His dealings. Be careful ye who have business in this life. You who have to do with men, be careful, and if gain be your aim, mind that your aim to gain be upright.

Casting all your care upon Him. And there is a case with respect to afflictions - how they will issue. No affliction for the present seemeth to be joyous but grievous. Naturally it is so. It cannot be otherwise. Nevertheless, afterward it yieldeth

the peacable fruit of righteousness to them which are exercised thereby. A very great word that "nevertheless afterward". The patience of Job is set before us in this particular way - that he endured. Ye have heard of the patience of Job and have seen the end of the Lord that the Lord is very pitiful and of tender mercy and surely there must be an end of that particular trying painful dispensation. It came to an end and all he lost was more than made up. He had twice as much as before the trouble came. To get well through affliction is a mercy. O to have grace to sanctify affliction; to be weaned in some way from this world; to have some of the ties loosened and to feel in your soul that it is good to have been afflicted that you might learn God's statutes. Are you careful about this? Cast it on the Lord. That is to say take it to Him and ask that in His great mercy He will give grace, grace to humble yourselves under His mighty hand, and grace to seek continually supplies of grace, enabling you to say "Thy will be done" "Thy kingdom come". It means much more than we may sometimes think, for the kingdom of God in a person's heart means that that person's own kingdom has been broken up. "Thy kingdom come." Then the kingdom of Satan and the kingdom of sin must have gone, not absolutely, but as to dominion. What a mercy to be able to look back and say - God dealt kindly with me in that affliction. He came to me in that affliction. He showed me the need of it, and gave me grace to acknowledge it. He showed me His kindness in it and gave me thankfulness for it. He gave me grace to humble myself and He softened a hard heart. He gathered a silly mind and fixed wandering thoughts on Himself. Cast this on the Lord, this care. O to be bettered by the cross will be an unspeakable mercy.

Now the last care I will name (there are many many cares but I will only name one more) is the care of a dying day. Some may say you are very often talking about that. The reason is I am an old man and I am nearing my end, and I am fearful about this, often very fearful about this great day that is coming to me. How shall I stand and what about changing worlds. I have to stand before God. How I must live through eternity. Where? Do you fear about it? Do you think about it? Did you ever anticipate death? Was there ever set before you a bright

prospect enabling you to say inwardly I believe I shall get safely through Jordan's swellings and heaven will welcome me. I shall see and become one of the company of spirits of just men made perfect. O what will it be to finish well. That is often with me now - to finish well my race. To lay down my ministry, to leave you, my family, and all my earthly interests. Probably you all understand something about Toplady's twice ten thousand ties binding you to the earth. I understand something of that. O but to know what the loosening process is, what the grace is that enables you to say - I can let that go. For a minister to say of his ministry and the people he has ministered to what Rutherford said of Anworth even Anworth is not Christ and preaching is not Christ. And you may say hearing is not Christ. Good hearings are to be thanked for, O indeed they are, but the one thing of all other things is to finish well our race. That is my hope and it is a solemn truth for me to utter but I do utter it as a truth in my own experience, that I know more today of what it is to be a lost person than I did when over sixty years ago God met with me and now I have to say, and do say, there is no plea for me to make, no ground for me to stand on, no hope for me to entertain, save the Person, blood and righteousness of the Lord Jesus and, as the Spirit brings Him and the benefits of His life and death to me, then I have got good ground to hope, good ground. Well my brethren I must leave this and pray the Lord to enable me, to enable you, all of you, to cast all care upon Him, and I have omitted to say this, rather to draw your attention to this last word, "for He careth for you". I could, if I had time and strength, give you some very blessed proofs of God's care. Let me name one or two. The first is the gift to you, if you have Him, of the Holy Ghost. Herein know we that He dwelleth in us and we know Him because He hath given us of His Spirit. O if you can only look here. If you can lay your hand on your heart and say - I believe the Holy Ghost has come to me, quickened me, taught me, revealed in me the abundance of peace and truth. If you can say you have believed in the Lord Jesus, and have felt some hope in His mercy, all that is from the indwelling and teaching of the Holy Ghost. Another sign is this that sin does not reign over you. Sin shall not have dominion over you, for ye are not under the law but under grace. Another

sign is if God has given prayer, He has given some answers. Returns to prayer are amongst the best things we get, and are an evidence of God's care. One more word. If He cares for us, He teaches us, He rebukes us, He blocks the way to evil and opens the way into His presence. He saves us from living in sin, while we painfully know that sin lives in us. He careth for you. He careth for you in providence, giving daily bread, and supplies of comforts. What a good God we have, what a good God we have. I have proved Him many many times for many many years to have been and to be to me a good God, and as far as I can, I will give a good report of Him. Although we shall be pressed and squeezed a good deal by tribulation, the end will declare all is well.

Now I am to leave you for a short time, for what I am told I ought to have, and must have I suppose, though I may not at least appear to need it, I must go away for a short rest. You may be thinking what is the matter with you. Why nothing apparently but God knows and I know what took place between one service and another, and the weakness, the exhaustion. However I am not to speak about that. I hope the Lord will be with you, bless you and that you wont forget me. I have lived so long with you that I do not believe you will forget me, and will ask Him to be gracious, be with me and I know, unless I am sadly left of God, I shall not forget you. Now may He help us to fall into His hand and humble ourselves under His mighty hand and cast all our care, even this care that I have with respect to health, upon Him. May He command His blessing to rest upon you and upon His servants who are to speak to you while I am away.