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Sermon preached by Mr J K Popham
at Galeed Chapel Brighton
on Sunday evening 17 January 1926

AMOS 3 v 3

"Can two walk together except they be agreed?"

When Adam fell he parted company with God and we all did so in the fall, and we all did so from our birth; we went astray, speaking lies, as soon as we were born and there is no way back by the law. Separation from God was final in respect of the law. A flaming sword keeps that way, so that no man can go back into that Eden and into that state he was in in Adam in creation. And that is the condition all men are in; alienated, dead in trespasses and sins and under the curse of God, and man can never, never, be friendly with God on that old ground. He is an enemy and, if it could be worse, he is at enmity against God. This is the awful condition of every man in Adam; what a terrible condition it is. We are all just at the disposal of God Will He save any of us? He does not owe salvation to any creature; that is a solemn truth and men despise it and do not like to hear it. He does not owe any mercy to us; He does not owe one single breath of life to us; not a minute, without punishment, do we deserve; this is our state. If you believe it, you believe a great truth, and if you do not believe it, it does not undo the truth. Will God save any of us? Will He have any of us as His friends? Will He remove sin from any of us, and take away our filthy garments from us and give us a change of raiment, and call us His dear children and afterward receive us to glory? We do not deserve that He should and everyone convinced of sin says that from his heart sooner or later. Now here arises sovereign grace; it was in the heart of God eternally; it was given to Christ Jesus before the world began, as it is written: 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. O, my friends, if we are saved, we are saved by grace, and if we are God's friends, if He puts us in that same category in which He put Abraham, calling him His friend, it is absolutely owing to His eternal love in choosing us to eternal life in Christ Jesus. What wretches we are by nature; quarrelling with God

always, by nature. He never pleases anybody in their natural, their fallen, state. Now how can we, depraved, ignorant enemies - enmity itself - walk with God in agreement? How can you? People may think they like Him; they may think they like the Scriptures; they may like religion; they may follow religion; but they do not know what this intimacy, this agreement, this wonderful friendship with God means. Let us look at it by the help of God, beside what one said this morning about it.

Being in agreement with the nature of God, as He reveals that nature, in agreement with Him as He reveals Himself in Christ, in agreement with Him in forgiveness and justification; these were points one noticed this morning.

Now, for a little time, as helped, and help must come from God, I would notice, first of all, that true agreement with God comes into a soul through faith. The Holy Ghost gives faith and faith believes and agrees with whatever that divine Spirit reveals to it. If you are under the law you will agree with God in it, if you have real faith. You will say, my condemnation is just; everybody says that who has real faith in a broken law, that faith being wrought in him by the Lord the Spirit. Nobody else can agree with that because it is an agreement with your own condemnation. And you say, though it is dreadful, though there is nothing before me but hell, I deserve it and the sentence is absolutely just. This is by faith. Then, if the gospel is opened - and it is opened to faith by the Spirit - when that is opened the sinner sees what the Apostle Paul tells us in the Hebrews: "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh, and having a High Priest over the house of God, let us draw near". Here is a sweet agreement; here a sinner walks by faith in the atonement, has access to the Father by the blood of Jesus, receives reconciliation to God in the atonement, perceives, at times, the infinite value of the blood of Jesus Christ. It is his plea, it is his argument, it is his hold of God. It is the ground on which he stands. Now dear friends, let us come close to ourselves and ask this question. Can we walk with God in this agreement; agree with Him in the atoning blood of Jesus Christ? This is the spring of hope, this is the rise of a

true, unspeakable happiness. This is the source of real liberty; this is the way in which God is approached and in which He approaches the soul, and these two meet together where righteousness and peace kiss each other; where mercy and truth meet. Here you can walk with God. Here, by the Spirit, you see that He has no quarrel with a sinner who comes to Him in the blood of Christ. Blessed agreement, this. We walk by faith, by faith in what is revealed; by faith in that infinite satisfaction the Father received from His Son; by faith in that new and living way wherein access is had to God, wherein we see His beauty. We read of the beauty of holiness and the saints are to worship God in the beauty of holiness. The Ark, made of shittim wood, was covered with pure gold. The candlestick was made of pure gold. Everything was pure that was used in the construction of the tabernacle and all things that belonged to it, and the soul, by faith, agrees with that holiness of God, and that holiness shines in the softness that is possible only in the atonement of Christ. We walk by faith, and a blessed walk it is. It is above reason, above all that poor sense that we have of sinfulness. It is above all the reasonings of the mind on the ground of guilt; above all the feelings of the soul on the ground of a broken law; above all the sensations of the conscience on the ground of God's justice; above all the fearing you will never get near Him on the ground of your own pollution. Faith rides over all this and says, these are as nothing when the blood of Christ appears. Do you feel you have been brought into agreement with God's terms of salvation? He has terms of salvation and you will have to agree with them if ever you reach heaven. Well, one says, what are those terms? That we should be poor, lost, empty, helpless sinners in soul feeling, without power to lift a finger to help our own bad cases. That is how God will have us. These are God's terms, and so the old man is brought down as you read: "He brought down their heart with labour; they fell down and there was none to help". And here is where there is a great deal of conflict, for the old man is always resisting and rebelling and repining and saying, this is not the way; this is not right and that is wrong. But faith says, this is the way; it must be so. The needy know there is no other way. We walk by faith in the blessed truth of God as the truth is in Jesus. Faith says, God is right. You know that, I know that; everyone born again and taught of the Spirit knows that God is right. Election is right; redemption is right; union with Christ is right; perseverance is right; and

every divine doctrine revealed in the Scripture a sinner is brought sooner or later to agree with. You will find it so. And if you only have learned a little so far, and feel sorry that you know so little, that is no reason for giving up, no reason for despair, for this truth will hover round your spirit and come into your heart sometimes: "Ye have an unction from the Holy One and ye know all things". That unction is the Holy Ghost sent by Jesus Christ, the Holy One, and He, that divine Spirit, opens the truth, here a little and there a little and that is how to learn. You might see in a glance the doctrines of grace and their consistency and union each with the other, and know nothing about their power. But if you learn a little here and a little there and each lesson you are taught by the Spirit has in it an influence and a power, that will do; that will stand the shake of death; that will stand the force of temptation; that will outlive the resistance of sin. O, blessed sinner, who is taught of God, the Holy Ghost, and has faith in the truth as the truth is in Jesus. And this faith will hang about God in all things and ways. Whenever you find faith in exercise in your soul you will find it is in exercise on God, and whatever trouble you are in this will be it - God is the only Helper, the only Guide, the only support, the only Teacher, the only Brother, the only portion of the soul. Faith says that in the heart and that makes the soul hanker after God; that makes the soul say sometimes to Him, "O when wilt Thou come unto me?" It is a great thing then to walk by faith. You will walk by faith in regard to all supplies spiritual and temporal for "My God shall supply all your need according to His riches in glory by Christ Jesus". It will all come that way. Every spiritual good, every temporal good, must come out of that full supply that exhaustless store, the Lord Jesus Christ, and faith looks to Him

I look to Thee to be supplied
With life, with will, with power, with all

He is a rich man who can live like this. Good Mrs Vinall was a rich woman when, her husband telling her that his friends had advised him, in the day of his prosperity, to make some provision for his wife, she said, I would rather have God's naked promise than all the gold in the Bank of England. If you walk by faith you will walk with God. Enoch walked with God. He was a busy man, as is evident. He was a busy man

in the world, but He walked with God. He lived so many hundreds of years and begat children, but he walked with God and he could not have done it without faith. All temporal supplies are in the hand of God. When you, by faith, see a parable; Jesus Christ - not a parable but an act - Jesus Christ feeding five thousand of a few loaves and fishes, and then look at your own wants, your faith will say, can He fail to supply me? And when you get a promise, your faith will take that to Him sometimes and put Him in mind of it, as David put Him in mind of His promise to make of him a great house. Thou hast said; do as Thou hast said. He first puts God in mind of the promise and then says, do as Thou hast said. How can a man walk with God if he is not in agreement with Him through faith? And this agreement will bring sweetness, bring supplies, bring strength; bring comfort into your heart from time to time.

And in the next place you will be in agreement with God and walk with Him in hope. Hope is a very great grace; we are said to be saved by it. It is a wonderful grace. "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy". True hope - "the Christian's hope", as it is in the hymn book, "shall never fail". The rock on which it is built, the God who is the Object of it - the God of hope - will see to it that a Christian's hope fixed on Christ in the atonement, in the mercy, in the fulness, in the faithfulness of God, shall never fail. Not like the writing in the sand, not like those perishing hopes that we, some of us, have fixed on circumstances that were not in our own control; not like those hopes that we perhaps built on some friend whom God took away or whose kindness and willingness were not coming forth just when we needed them; not that kind of hope, but hope in the unchangeable God. "O, the hope of Israel". Now that Object is before the grace of hope in the soul. Circumstances may seem not to agree with this; circumstances in David's experience brought him to say: "O my God, my soul is cast down within me" Grace brought good news from heaven to him, and then he looked to his soul and spoke to it saying: "Why art thou cast down, O my soul?" Is that what you say sometimes? Sin, the master; the devil, the master; circumstances full of affliction; is that what you say? "Hope thou in God". He is above all these things; faith sees it; hope believes it; hope expects it, and this is walking with God; there is an agreement with Him and He is pleased with this. If

the sinner is pleased with God in this, God is pleased with the sinner. He takes pleasure in the sinner who hopes in Him. If you have got hope, I will tell you what you will never do; you will never leave the throne of grace. You may be many days without feeling that warm approach to it, that hankering after the Lord as He is there, but you will never really leave the throne of grace. God will be your hope; Christ your portion. He is the Rock on which your hope is built and He will never let you leave Him. "Hope thou in God". This means, no hope in self; this means, no dependence on the creature; this means, therefore, a killing business. It is a killing thing to lose the creature, to lose yourself, and to have none, to have nothing, to depend on, look to, and live on, save God in Christ. Ah it is a good place to be in, but it is very painful to get to it, to have none but God; none in heaven, none on earth. No supply but that which He can afford and does afford. "Hope thou in God" says the soul to itself. And I say again, this pleases God. When we gad away from Him to some thing, some tangible thing, some friend, some circumstance, some source of supply which we have, that brings barrenness, confusion, weakness and death; it does not please God. You do not walk with Him in those moments or hours or days; you do not walk with God because you are not agreed with Him. "Cursed is the man that trusteth in man". That is a trembling word; I have trembled at it when it has been in my soul and I have had occasion to have it put there. "Cursed is the man that trusteth in man, that maketh flesh his arm". And when God has taken pains to bring you off from that, then He says: "Blessed is the man that trusteth in the Lord". O, happy is that soul who can trust Him. Then also there is this in hope - an expectancy. Hope is an expecting grace; hope looks to the future; hope says, what I need tomorrow, God will give; what I shall need in the hour of death, God will supply. That is the language of hope; it is in the future. Says Paul, "We are saved by hope but what a man seeth" - or has in his hand - "why doth he yet hope for?" It is not possible for you to say, with something in your hand and your eye fixed on it, now I hope to get this; you have got it. But when you say, I shall need God; I need Him now and I shall need Him as long as I live; when you say, there may come temptations to me and who can sustain me?; there may come affliction upon me and who can help me through them?; I must meet death and who can carry me through it? - then for hope to say in your heart, there is a full God, there is a full God; to say, He has

made known to you something of Himself, He has passed over to you some promise, He has given you some sweet intimations of His goodness, He has made you a little to enter into His fullness; now, hope in Him, He will give you all you need - "My God shall supply all your need according to His riches in glory by Christ Jesus" - this is a blessed hope. Look at it, and those of you who have it in your souls will know what I say is true; it is a blessed hope. It will give you a humble independence of man and things. How can you walk comfortably with God if you have no hope? How can you agree if you have no hope in Him?

Thirdly we agree with Him in His word respecting the grace of love. "Walk as dear children". How? In love. Love, spiritual love, has several objects, all of them being good. First, it has the Trinity, the blessed Trinity. We love the Father because He first loved us. Every soul born of God comes to that one day. You see His love in election, in giving Christ for you, giving you to Christ. You see His love in sending His only begotten Son. You see His love in making a new covenant, a covenant which you cannot break because it is not made with you but with Christ on your behalf. You see His love in providence sometimes in afflicting you, crossing you, hedging up your way so that you were not able to find those easy paths which lead to death. And this love of God the Father made known in different measures and different ways will beget love - "We love Him because He first loved us" - and you agree with it. An unregenerate man may say, I do not agree with that. Of course, he cannot. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be". "Eye hath not seen nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love Him" "But", says Paul, "God hath revealed them unto us by His Spirit". And then we agree with God in that and walk in love; "Walk as dear children". The Son, the eternal Son incarnate, the Son in our nature, obeying a broken law, groaning, grieving, sweating blood, dying, being buried, rising again, ascending into heaven, interceding there, and taking care of His poor people; the Son, the very Son of God in our nature, is the Object of love. Do not you agree with Him? Is there anyone like Him to you? Have you not said, some of you - "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee". Have you seen that Scripture

in the terribleness of it and the sweetness of it: "There is One God".

O, what a solemn word: "There is One God", and we have displeased Him, offended Him. We have hated Him; we have wished He were not God. "There is One God and One Mediator between God and man, the Man Christ Jesus", and we have found access to that great God through the Man Christ Jesus. We have agreed that this is the only One who could save us; brought to it, made to say, "There is none other Name given under heaven among men whereby we must be saved" and faith has said, we do not want another. The Son in His death, that vicarious, efficacious death that removed sin. Not an attempt to save; a real saving of sinners given to Him to save. This, this Person is the Object of true love. "Whom have I in heaven but Thee?" Peter, thou didst protest that thou wouldest never deny Me; even if these, thy brother disciples did, thou wouldest not. "Lovest thou Me more than these?" "Lord, Thou knowest all things", he said; "Thou knowest that I love Thee". And three times the dear Saviour said it: "Lovest thou Me?" And if the dear Saviour were to come to some of our doubting hearts now and in the power of His Spirit say, poor sinners do you love Me? we might be afraid to say, Yes. But when He speaks there is an influence, there is an instruction, a drawing out and eventually we say, Lord, Thou knowest we love Thee. What an amazing thing it is to love the Son of God. His own nation said, Away with Him, away with Him; crucify Him, and we are not a bit better by nature. But faith says, "O when wilt Thou come unto me?" Thou art altogether lovely, fairer than the children of men. Pure gold typified Him. Thou art altogether lovely; none like Him. Faith says it, hope says it, love says it and these three graces unite and praise and trust and hope and cleave to and follow after Him.

And the Holy Ghost is loved. O yes; no new birth without the Spirit; no killing word without the Spirit; no burning up rubbish without the Spirit. No cleansing the filth of the daughter of Zion without the Spirit. No revelation of Christ without the Spirit. No pardon sealed on the conscience without the Spirit. No broken heart, no sweet contrition, no true repentance that is never repented of, without the Spirit. No union to Christ felt in the soul, without the Spirit. No glorifying Christ in the conscience and the understanding, without the Spirit. It would be as easy to get to heaven without Jesus Christ as it would be to get there without the

Holy Ghost. And when you have been under His anointing; when you have had the dew of the Lord on your branch; when you have felt the sweet influence of grace, and efficacy of Christ's blood; when you have had the urgings and promptings to pray that come alone from that divine Spirit; when you have had sweet assurances that the Lord heard you and would answer your prayer; when you have been kept from fainting in the day of adversity; when you have been enabled to say, my hope is fixed on Christ and on Him I wait; when you have been enabled to follow the Lord Jesus and to trust Him in the dark and wait on Him and believe that His way is good when you have been in a storm and in the deeps; O then, then, it was that the Holy Ghost was working in you both to will and to do of His good pleasure and in these things men walk with God; with Him they are in agreement, and they love Him. "I love them that love Me", says this great God. "I love them that love Me". I ask no price for all I give, but O, if you love Me, keep my commandments, says the Saviour, and this runs through all and there is a real love to the Lord's way in His people for they are agreed with Him.

Now are you in agreement with this, that God wont have His people walk in the world? "Come out from among them and be ye separate and touch not the unclean thing". Come out of the church of Rome, lest ye be partakers of her plagues, and come out of the plagues lest you should be destroyed of it for, because of the things done in the world therefore the wrath of God cometh upon men. It is an awful and solemn thing for a professor of truth to be in the world and do as the world does. Separation, separation, separation from the world, both from the practice of it and the spirit of it. You must be in your places in business. When you have not to do with the world you will leave it. While you are in it you have to do with it, but there is a separation in heart and in that practice, that open separation that is proper, that God brings the soul to. If you walk with the world you are not agreed with God in that particular. If the world loves you, you do not love Christ. He says so. "If ye were of the world the world would love his own". If the world loves you, you are in and of it for the time, and if you belong to God He will separate you. O, it is a mercy to be separated from the world, and being separated we shall be separate. How can you walk with God if you are in the world? The world lies in enmity with God. The professing world is as bitterly opposed to

Christ as the profane world in another way and you will have to walk away from both as you are in agreement with God. "They are not of the world even as I am not of the world" said the Saviour. "I pray not for the world". What an awful thing it is to be in that world the Lord does not pray for. Think of it, to have your friends and society in that world for which the Lord Jesus does not offer prayer. "I pray for them, for the men Thou hast given Me out of the world, for they were Thine and Thou gavest them Me." "I pray not for the world" and if you are in the world and the world caresses you and loves you, then the love of God is not in you and you, at the present moment, are in that place for which Christ does not pray.

In the Scripture we have ordinances. Yes, we have ordinances, and what says the Saviour. "If ye love Me keep My commandments". There is a new commandment that ye love one another. There are two commandments, ordinances. The baptism of believers; when they are brought into the gospel of Jesus Christ, then, says He to His servants, go and baptise them in the Name of the Father and of the Son and of the Holy Ghost. Do you agree with that? You who fear God, do you agree with that? You do not dispute it in the letter, but do you agree with it in the spirit? What says conscience? The other ordinance is the Lord's Supper. Do you agree with that? Yes, says one, I agree with it. Do you go through it? Do you walk in it? If you are not agreed with the Lord in your spirit, your practice and open practice in these things, then you cannot walk with Him in them, and how much you miss, God alone knows.

Now another word or so and I must close - for my voice is tired - and it is this; to walk with God in peace and equity, with regard to the end that is coming. We must needs die. Now nature cannot agree with that; death is the most gloomy, forbidding and terrible thing to nature that you can have before you. Think of it; these bodies, animate with life, sensitive to happiness, to misery; these bodies that now know pleasure and pain, must ere long be silent and cold in death's grip. Death is the fruit of sin; it is good to be enabled to believe that. Death, says the doctor, was brought about by cancer or by some other disease and that is what he writes on his certificate of death, but it would be true - doctors would not do it - but it would be

true if every doctor, when writing the certificate of the death of a person were to add to that which he spoke of as the immediate cause of death - "sin". That is the cause of it. By sin came death. By sin came death, and we must needs die and after death the judgment. Can you agree with that which is the fruit of your own sin? Now, says a believer sometimes, death will be my gain. Paul said it "For me to live is Christ and to die is gain". He was fully agreed then with God who said you must needs die. I have been agreed with God in this, if I am not terribly deceived. O, what a thing; it is good and sweet to look death in the face. Blessed to say in your own soul - Death, the last enemy of which the Scripture speaks respecting the saints - will be my last enemy. He wont be the last enemy of some people. Some people when they die go to meet another enemy, an angry God. But when the child of God dies he has not another enemy to meet. God is his Friend, heaven is his home, bliss will satiate him through eternity, and the presence of God be his blessing and bliss for ever and ever. Every child of God therefore may well agree with death as being a coming friend. When he shoots his fatal dart into our being it means well-being for us. When we shall be dissolved into dust the soul, precious in the sight of God, will be with Him and the day is coming when this vile body, "the body of our humiliation", as the word is, shall be fashioned like unto His glorious body according to the working whereby He is able to subdue even all things unto Himself. Now dearly beloved friends, put this question to yourselves, and I must put it to you, Are you in agreement with God? Have you any reason to believe that God is in agreement with you, and that on the terms, His own terms, of salvation, you agree with Him? A lost soul, a publican, a Mary, an evil Mary with seven devils, a man with a legion of devils, a dying thief; with these, all brought into a blessed agreement with God as to the terms of salvation. A lost soul, an empty vessel and a blessed, a sufficient, a wonderful Saviour. Then, if this be the case, what happy people we are. May the Lord bring us into divine agreement with Himself that we may, like Enoch, walk with Him and have peace with Him and feel Him in our hearts, the hope of glory.

AMEN.