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Sermon preached by Mr J K Popham  
at Galeed Chapel Brighton  
on Wednesday evening 31 October 1934

ISAIAH 42 v 8

"I am the LORD: that is My Name: and My glory  
will I not give to another, neither My praise to  
graven images."

"I am the LORD": that is "I AM THAT I AM". I am JEHOVAH. When this eternal Being in any measure manifests Himself to a seeking, a living soul, reverence rises up and what God seeks, He finds. He seeks spiritual worshippers to worship Him in spirit and in truth and He finds them thus. You know that I am speaking the truth, who have had this great Name in any measure revealed in your hearts.

The flippancy in religion that frequently mars some of us is killed when this great Eternal Being reveals Himself. It is lovely to worship God. It is beautiful to the eye of faith to see the unseen God. It is wonderful to feel this great God looking down in mercy upon you, a poor, hell deserving sinner. You are ready to say with Peter in the ignorance of your mind - "Depart from me O Lord for I am a sinful man," which to you means, Lord I am not worthy to look on Thee. I am not worthy to have a thought of Thee. Thou art Holy, Holy, Holy. This worship is acceptable to God. Here, if anywhere, not only the unrighteousnesses are given up, but the righteousness of the creature is also given up and he is willing, and for the moment enabled, to fall flat in self-abasement; into the dust of nothingness felt, and to understand that word "worm", "worm Jacob", and you say I am a worm, a poor, feeble, loathsome, useless creature. This worship, I repeat, is acceptable to God. It is wonderful to be willing to be nothing when a poor, proud thing would be something if he could, and he is something to himself when he is left for a minute, but when this God this great, this I AM THAT I AM looks down, then the sinner does just what Abraham did; he fell on his face. What Job did; "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes." And you do not want to search for words. No, worship is without words.

Prayer is groaning with unutterable groans and the sinner finds himself a lost sinner on the knees of his heart worshipping God. "I am the LORD". It seems as if, after having spoken of His Son, in the preceding seven verses, and exalting Him and saying, "He" - whoever else is weak, discouraged, and failing - "He shall not fail nor be discouraged", then describing His work, Jehovah Himself speaks. I have felt for some days in my own circumstances that it is a great thing to be still and to lose your will, to lose your mind, this way or that, and just to fall flat before God, not having a word to say. "I was dumb, I opened not my mouth because Thou didst it". You get away then from second causes; the rod you hear. The wise man of the city who has the rod on him hears it, hears what it has to say.

"That is My Name". And if, when you come to Christ, to consider who He is, a poor, despised man, and yet see in the light of His Spirit the Name of God in Him - "My Name is in Him". He is the Angel whom God sent to lead Israel through the wilderness - "My Name is in Him". Happy is that soul that hears this great Name speaking in and through the Man Christ Jesus. He was prophesied of, foretold by, Moses who said to Israel "A prophet will the Lord your God raise up unto you like unto me." O and what a wonderful thing it is to hear Him, so to hear Him as to obey Him. That soul that will not hear Him, says God, shall be destroyed. Ah it is a great thing to know Christ and the Name of God in Him. Christ is God. All the fullness of the Godhead bodily dwelleth in Him. "I", Jesus Christ, the Man Christ Jesus, "I and My Father are One." You get through humanity, when faith is in exercise and standing in the power of God, into eternal Deity, and there you see how good it is, how blessed it is, to worship Him who is the Man Christ Jesus because also, and more, He is Almighty God. "Show us the Father", said Philip to Christ, "and it sufficeth us". Said Christ, in response, "Have I been so long time with you and have you not known Me Philip? He that hath seen Me hath seen the Father also." And when you see this Person then faith is made strong and lively and your soul falls on this Rock. A great thing it is to fall on this Rock by faith.

This Name is Christ. This Name is God in Christ, and this is expressed by Paul to the Corinthians when he said that God "made Him", who was His Son and His Servant, "to be sin for us, who knew no sin;

that we might be made the righteousness of God in Him." One, if I may so put it, one of the picked Scriptures, a singularly beautiful and full and attractive and suitable Scripture. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; ..... For He hath made Him",- who had no sin, who could not sin - "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Ah poor, tried child of God, if you have got a few rags you are very pleased with them sometimes, but when God the Holy Spirit causes you to see Jesus Christ made sin for you, then these rags go. Stripped, ashamed, guilty, lost, weak, helpless; no arm of the creature to yield, no wisdom of your own to guide you, no goodness of your own to plead; destitution, utter destitution and you come in that condition, and in that condition you are welcome, and welcomed. O how welcome is a sinner as such. Do not think of getting better before coming to Christ. Do not think this lust and that sin must be given up and crucified before you reach the cross. It is a great mistake which, what child of God is not guilty of sometimes. Even though he may have been many years in the way, O how apt he is through the pride of a fallen heart and nature to want to take a penny to the market of free grace, but God wont have it.

"That is My Name". What, will Jehovah look favourably upon a vile creature? Yes; He does so and He makes His people understand that it is so. It is His will and it is by His grace, by His Spirit, we come poor. We are so in ourselves, but we come poor in our minds and wills and desires when the Holy Spirit has brought us to a good place. "That is My Name".

Worship God then in His Son  
There He's love and there alone

"And My glory will I not give to another". The jealousy of God is wonderful; in the manifestation of it very remarkable at times. "My glory". Well one thing in it has rested on my mind, the glory of, if I may so express it, the glory of His loving sovereignty. He wont ask us what we will have for a cross. He wont ask us permission to send this or that. We just, not only are creatures, but are subjects to an absolute sovereign. Can I not do what I will with Mine Own? Nothing we have is so much our own as it is God's; nothing that we can prize,

so prize as to hug it and hug it too much as to provoke God to come and smite it. This sovereignty shines in the eye of faith but O, what a crucifixion it is at times to flesh and blood. What a crucifixion it is to some natural affection. What a death it is to an idol. Sovereignty? It is easy to talk about it; it is another thing to receive it into your heart in some circumstances and to bow submissively before the sovereign Lord. I have seen a little into the nature of rebellion. It is said to be as the sin of witchcraft. Witchcraft was, in Israel, by divine commandment, an abomination, and the witch was not to live. Think of it. Now, says God, rebellion is just a sin as great as that. Witchcraft was a prying into the future, intruding into God's prerogative who alone knows the future. What is rebellion? It is a fighting against that glorious Being in your mind, in your thoughts, in your reasons. Why this Lord? Why that? Why touch this particular thing? O, the grace of God that brings you down and closes your mouth, brings you to say, I was dumb; I opened not my mouth, because Thou didst it. Think of that; not because you naturally can acquiesce, but because you see the sovereignty and sometimes get a feeling of the love of God in it. Thou didst it; not man. Thou didst it. Give Him the honour due to Him, my believing brethren. Give Him the honour due to Him. He is a jealous God; that is part of His glory to rule, govern, take away, comfort, or give trouble, heal or smite, just as He sees fit, having always, with regard to His people, their good. And in this particular regard, if one may just go a step farther, this is before the Lord - "Whom the Lord loveth He chasteneth" Now says Paul in that connection in the Hebrews - "No chastening for the present seemeth to be joyous but grievous". It is grievous, grievous to the flesh, grievous to the tenderest affection of our nature, grievous in the loss of it, leaving a vacancy. Not pleasant indeed, but grievous. "Nevertheless, afterward" - after you have suffered awhile, after you have been stripped, weakened, brought down into the dust, into humble submission to the will of God, "afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby". You will never lose your labour in this. You will never lose your labour when before the Lord, examining yourself, confessing your sins generally, and if any particular sin is discovered confessing that, seeking grace to submit to the will of God, seeking wisdom to walk in the circumstances of trouble, seeking

grace to hold you up in the way of life, in the path of tribulation. That kind of exercise comes out in the issue in peaceable fruit. Fruit of giving God thanks, fruit acknowledging His goodness. Peaceable. No quarrelling with the dispensation that brought you into trouble. No quarrelling with God who sent that affliction to you. "Afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." Then you give Him glory. Yes, you give Him the glory due unto His Name. Then you say, The Lord is good and doeth good. He is a God of knowledge and just and right are His ways and He is without iniquity. O how cleared is God in the heart of one who is under the teaching of the Spirit and going toward the peaceable fruit of righteousness. That Thou mightest be clear when Thou judgest; justified when Thou speakest. O how pliable is the will, how submissive is the mind, how tender is the conscience under such exercises and how prayer goes out - Lord, be with me in this trouble; sanctify to me this trouble; bring me well out of it to the praise and glory of Thy Name.

My sovereignty is part of My glory and I wont give it to another. We are apt to speak of the sovereignty of God too lightly, but when circumstances are sent by Him to us to exercise us, to empty us, to weaken us, then it is far otherwise. Tis an awesome and inspiring attribute of Jehovah to those to whom it is sovereignly made known.

"My glory", the glory of My grace. Grace is commonly said, and truly said, grace is God's favour. Look for a moment at this glorious grace. Where is it in its fountain? In Jehovah. Where is it in the fountain from which it is to be drawn, from which it freely flows? Jesus Christ. Grace was given to Him for His people before the world began. This is the teaching of the Apostle Paul to Timothy. He says, speaking of God, "Who hath saved us, not according to our works, but according to His own purpose and grace which was given us in Christ before the world began." Given to the people of God in Christ. Do not expect any grace apart from Christ. Faith comes from Him, love comes from Him, salvation comes from Him. All grace, grace that is to save, to sanctify, to assist, to support, to supply, to nourish; that grace comes from the Lord Jesus Christ who received it as a gift for His people, the people whom He received as a gift from His Father that

He might save them. Of the disciples living when He said these words - "The men whom Thou hast given Me I have kept and none of them is lost but the son of perdition, that the Scripture might be fulfilled" - that word stands good today. Every man of God, every child of God in this congregation was given to Christ and Christ says I have kept them. They have been poor and feeble and foolish and wicked and backsliders; they have done many many things wrong, evil, but I have kept them in Thy Name. I have given them grace from time to time. I have kept them and O says Peter to you who are thus blessed, you are kept by the power of God. Where is that power? It is Christ Himself. Christ the power of God. The faith you have is from Him, the hope you get is from Him, the love that moves you to Him is from Himself and everything. It is spoken of in the Epistle of Paul to the Ephesians as being to the glory of God. "Blessed" said the Apostle there "be the God and Father of our Lord Jesus Christ" and you will say so when you feel it. Blessed be God for this grace given before the world began in Christ and poured in measure from time to time into my needy soul. This is the glory of God in Christ. The glory of Jehovah the Father, of Jehovah the Son, of Jehovah the Holy Ghost.

Now if one may, for a very short while beat this out into a few particulars it might be a help to us. For instance, this glorious grace is a conquering grace. What does that mean? It means that you who were enemies yet now hath He reconciled unto Himself. Wonderful - an enemy turned into a friend; an alien made a child; a stranger adopted into the family, and all by the grace that conquered, that came to a rebel and quickened a dead soul and brought down a stubborn heart and a proud, haughty nature and a rebellious will. Made the sinner just a poor receiver, not a worker. But God has a deal of trouble with some of us to break the working arm and keep it broken. Some wounds in us get healed again and again, so God has the trouble to break us up. But O think of it, this conquering grace, and the Lord sees the conquered sinner with approbation on his bended knees coming for grace; grace moving the sinner to pray for grace; grace making the soul hungry for grace; and yet all the while grace emptying the sinner. Perhaps you think you are emptied but you are not quite so. Then God sends further conviction and trouble into your conscience until you really come down to the bottom. Hart says truly

While we can call one mite our own  
We have no full discharge.

Well now, has this grace wrought thus in us? Blessed be God, some of us can say, yes. it has often done it in some of us. We have needed it often.

Then there is grace enabling a sinner to struggle through his difficulties to the throne of grace. I think I have never had any difficulty greater than the difficulty of praying in the face of conviction of sin. Deep conviction of sin will stand up in the multitudes of sins you have done and a legal heart within and a tempting devil with that heart will make prayer a great difficulty. What, such a wretch pray to the Holy God? What such an unbelieving creature, an infidel pray to God who is worthy of all belief and credence? Now the Holy Spirit gives grace to enable the subject of this conviction to press through the crowd of fear and bondage feeling; grace to press through all saying, "If I may but touch the hem of His garment". O, the sight of Christ, the good report that the Spirit brings of Christ will make the soul say, If I may but touch Him.

Well now the praise of that belongs to God. Give Him the glory of it for He has brought your heart down with labour; He has brought your heart to seek this blessing at His hand.

Well I must come to one thing I am often talking about. There is the grace of revelation of the Lord Jesus. You will never feed on your want as you are taught of God. You will be wanting, but want is not food. You will have many desires for Christ and you will find that desires are not Christ. You will be hungering and thirsting after righteousness, and you will find that your hungering and your thirsting are not feasting. What do you want? A revelation. A revelation? Here is where the freewiller comes short and makes a mistake. He says you have got it in the Bible. That is quite true, but when you come to your own case you say I do not doubt the revelation is there, but what I want is that that revelation should be revealed to me, that the Christ of God revealed in the Holy Scripture should be revealed in me. The whole of the Bible was not complete

when Paul wrote the Epistle to the Ephesians but he wrote to them about their personal need, a need felt by all the Lord's people in all ages, which leads them to pray. So Paul said to these Ephesians "I pray for you". What did he pray for for them? That the eyes of your understanding might be enlightened that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And this, that He may "give unto you the spirit of wisdom and revelation in the knowledge of Him." (Ephesians 1 v 17/18). Yes, that is the point, that men born again and led of the Spirit want. They see the beauty of the Lord Jesus sometimes. The world vanishes at that time when they get a sight of Him, the beauty of His Person, the beauty of His work, the beauty of His sweet, sovereign grace, the savour of His ointment, the smell of the Rose of Sharon. All this is wonderful but then, says the sinner, I am short. I have not got Him. Now that is what the Holy Spirit is sent to do; "the Spirit of wisdom and revelation in the knowledge of Christ." Then you will say when you get it, "I have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth." This is the glory. The God of glory gives this. The God of grace gives this. You do not need anyone then to tell you what He said. "My glory will I not give to another" You know to whom the praise is due when you get a revelation. There are spots that people have they never can forget; places where they get a revelation of the Lord Jesus. There is one place in Liverpool I shall never forget when I had a revelation of Christ in my soul and I had to stand still and worship Him. You can follow Erskine

Dost mind the place, the spot of land  
Where Jesus did thee meet  
How He got thy heart and hand  
Thy husband then was sweet

Now some may say, we cannot get that. God can give it you. We cannot rise so high. God can raise you so high. We are unworthy. O how true that is, but He does not regard that when He sees a sinner on his bended knees and his heart set on Christ saying Lord give me Christ or else I die. He looks at that because it is His own work, His own blessed operation. "My glory will I not give to another". Oh no, you will say, my heart loathes the thought of ever in any degree ascribing the glory of this great mercy to another; God alone is to be

glorified here. Praise be only to God, not "to graven images". The jealousy of God is there great and you will say, when again and again enabled to recount His mercies and come especially to that one thing, the revelation of Christ, you will say praise God. Praise the Father, praise the Son, praise the Holy Ghost for granting to me, the greatest sinner on the earth, a revelation of Christ that brought peace into my soul, quietness into my mind, acquiescence with all the dealings of God with me, and perhaps you sang this

Thou givest me the lot  
Of those that fear Thy Name  
If endless life be their reward  
I shall possess the same

O it is sweet to sing praises to God, and He regards it as glorifying to Himself. What, a poor creature may say, my poor praises glorifying to God? Yes, the Scripture says so. "Whoso offereth praise glorifieth Me" - think of it - "and to him that ordereth his conversation aright will I show the salvation of God". Go on praising Him when you get His blessings. O may the Lord help us. I am the LORD; I am Jehovah, so the word is, as the learned tell us. I am Jehovah: that is My Name, My awe inspiring Name that swells your heart, brings it into a worshipping frame. "My glory will I not give to another, neither My praise to graven images."

AMEN.