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Sermon preached by Mr J K Popham
at Galeed Chapel, Brighton
on Sunday morning 16 August 1925

John 16 v 14

"He shall glorify Me, for He shall receive
of Mine and shall show it unto you"

Implicit in the text and its context is the whole work of the Holy Ghost in the Church. He had wrought in the world in the various dispensations which preceded the Incarnation of the Eternal Son of God. In creation work, He brooded upon the face of the waters; brought order and light out of confusion and darkness. In the fathers He wrought conspicuous, among such being Job. In the prophets, beginning with Moses, speaking by him and his successors in the prophetic office to the people chosen by God, among and in whom He would put His Name, rising early and speaking to rebellious children whom He brought up, but who would not be subject to Him. In these ways He wrought in the old world and the old dispensation, promising a new dispensation, a new heaven and a new earth. The Lord Jesus, ere He ascended into heaven, told His sorrowing disciples that it was expedient for them that He should go away. The Father had His work and, so to speak, did it in the gift of His Son. The Second Person, the Son of God came according to the ancient promise and the covenant of grace; God was manifested in the flesh. He accomplished His given work, the commandment of His Father; even He laid down His life in obedience to the commandment. Having power given to Him, He raised Himself, took up His life again after His passion. He showed Himself alive to His disciples and many others not known as disciples perhaps at that moment; alive by many infallible proofs. Then, as it were, with His brethren, He quietly instructed them as to the immediate and distant future. The immediate future; His departure from them. And this news filled their hearts with sorrow. It was intelligence that they could scarcely bear. What! lose our Friend, Master, Protector, Provider, Teacher; what will become of us? We have left all and followed Him; now He is leaving us. No wonder that, with their then limited view of His Mission and His work and the future, they should find their hearts filled with sorrow at the gloomy prospect of losing

Him. He tells them the truth, that if He abode with them, the Comforter, the Holy Ghost, would not come; that it must not be so. If the First and the Second Persons in the Trinity had accomplished, in a way, their great designs, now the Third Person must come. He must do His work. The Trinity is not to be divided in any way. As they cannot be divided in nature, so neither are they to be divided in their offices and in their works. And, as the Father's work lay in choosing His Son and the Church in Him, predestinating all of them who were His people to be conformed to His image, and as the Son came to manifest the Father, to be the brightness of His glory and the express image of His Person, in our nature, so now must the Holy Ghost come and do that which was necessary for the accomplishment, the perfection of what had previously been done by the Father and the Son. "I go My way now. I have no further work on earth to do. I came to do His will who sent Me; I delighted to do it. He commanded Me to lay down My life; I am about to do it." In the following chapter, addressing His Father, He said "As Thou hast given Me power over all flesh." He had accomplished His work, and now He was about to manifest this, His great power, by the gift of His Holy Spirit. "I go to My Father. I go to Him in your interest. I go to Him to carry on the work of intercession; to be there, your High Priest to look after you and to send Him to you who shall glorify Me. And what work He is to do, He tells us. When I send Him to you, "He will reprove the world of sin and of righteousness and of judgment. Of sin because they believe not on Me." The rejection of the Lord Jesus by the Jews and by all men in nature's state, shall one day be made fully manifest and the guilt and the turpitude and the malignity of it shall be fully manifested. When He takes hold of one for whom the Lord Jesus shed His blood, He brings that sinner in guilty; guilty of breaking the law; guilty of being under the power of unbelief; guilty, in spirit, of having rejected and despised the Lord Jesus. Solemn work this, and if it be in any of us, we know it is solemn. We know that God had only one Son. Him He sent, and if our hearts are closed against Him, never receive Him, there is not another son to be sent. One redemption only, and he to whom that redemption is but a tale, who does not receive the Lord Jesus as a little child into his heart, the eternity before him will be unutterably dreadful. The wrath of the Lamb will be intolerable through eternity. Sinner, think of this. If you die in your sins, in

your impenitence, in your despising of Jesus Christ, even though you may think you do it not, I say to you, the wrath of the Lamb will be intolerable. It will be a fire in your conscience never to be put out; a worm never to die.

"Of righteousness because I go to My Father". I am acceptable to Him, well-pleasing, and although, apparently I am weak and have no power, no following, no name among men, He will show that My Father was in Me and My Spirit within Me without measure and My Person shall be justified and My work honoured, and He will convince men of this. And He convinces His children of this, for when they become dead to the law, a living Christ shall be revealed in them, to become their husband. Ye are dead to the law that ye might be married to Jesus Christ. The saints are not to be alone, but when their first husband is dead and they are dead to him, then shall come the Lord Jesus and claim them for His bride. And the Spirit shall glorify Christ in this; justify Him and make men know that, although they could say that He had a devil and was mad, that He was a friend of publicans and sinners, a winebibber, a gluttonous man, that He cast out devils by the prince of devils, although they could say such dreadful things and so despise and reject Him, the Spirit should make it fully manifest in the Church that He was acceptable to His Father. "I go to My Father." An imperfect Saviour, an imperfect salvation, could never have gone to His Father. Reflect for a moment upon it. If Jesus were not what He claimed to be, if His work had not been fully done, could He have gone to His Father? Would His Father have received Him? And if He could not have gone to His Father, if He could not have been received by His Father, think of the consequences. Could you go to the Father? Could you hope for acceptance with the Father?

"Of judgment, because the prince of this world is judged". Said the Lord Jesus before this "I saw Satan as lightning fall from heaven". And you will see him so also if you have faith and the Spirit of Christ takes of His great power and victory and glory over the enemy and lets you see all that. "Now is the prince of this world judged" and he is cast out. His kingdom is broken; his authority is destroyed in the Church, and this shall be fully known one day.

Here you have the Spirit's work and this shall be known, says Christ. "When He, the Spirit of truth is come, He will guide you into all truth." "I have many things to say unto you", as He said earlier, but I cannot say them now, for you cannot bear them. When I came to you it was not proper that I should tell you My sojourn would be very short, but now it has come about that I must leave you, I tell you this. And though I have expressed the truth to you in a general way concerning My Person and work, you have but little understanding in it at present, but when He, the Spirit of Truth is come, He will open, explain, expand to your understanding and in your experience the truth which I, in a general way, have expressed to you. "He shall guide you into all truth". May I here say that to those of us who have attained to but little, this is an encouragement or should be. We need not despair of knowing all the truth if at the present moment we know but little of it, for the Spirit who has taught us a little will teach us more, by little and little. Here a little, there a little, line upon line, precept upon precept. One may quote that to accommodate it to the present thing in hand; a little and a little. Now this truth, then that; now something concerning the Incarnation of the Son of God will be opened and made exceedingly sweet and powerful in the heart. Then the cross, in its greater glory, will be opened, perhaps years after the first view of it. Then some precept will be set on the heart, whereby a person is delivered from a wrong path, out of a wrong state. Some doctrine is opened, some promise is applied by little and little. Do not despair if, at this moment, your special feeling is that you know very little indeed of God. The Spirit is a competent teacher, a competent witness of the truth. Remember that. He is with the Father and the Son; He knows the mind of God. He searcheth all things, yea the deep things of God and He will bring out of these deep things one after another and show them to His children, His people. Ask for knowledge and you will receive it. Dig for it as for hid treasure and when wisdom entereth thine heart it shall be very pleasant to thy soul, to thy taste. The Lord is not displeased with ignorant people when they come confessing their ignorance and seeking wisdom and heavenly teaching. The people He is displeased with in respect of their understanding are the people who think they know something. Paul says, they know nothing. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know". He

is but a fool. God is able to abase all that walk in pride but "The meek will He guide in judgment: and the meek will He teach His way." "He giveth grace to the humble." "He shall guide you into all truth". When you are conscious of the presence of this Guide, you will willingly follow Him. Can I be conscious of His presence? one may ask. If the Lord Jesus spoke the truth about the Holy Ghost, you not only may be conscious of His presence, but you shall be, when He is in you. Speaking of the Spirit, Christ said "Whom the world knoweth not neither seeth Him, but ye know Him for He shall dwell with you and be in you." And how shall I know that He is in me? Do you repent of sin? Do you repent of hard thoughts of God? of low, mean, base thoughts of Jesus Christ? of hardness of heart? Do you repent that you cannot fall down before Him as a broken, lost sinner, even as you know in your judgment you should and must be to be saved? Who is it that brings that sweet, shall I say, sweet but that real, that godly, that acceptable experience? The Holy Spirit. Do you feel led to pray? Is Christ opened to you and is He an attraction to you, an attraction that is invincible? It is by the Spirit. Follow these heavenly leadings, these impulses, these attractions that bring you out of self, debase self, and exalt the Saviour, and make Him to you the one thing needful. Follow Him; follow those things, and you will arrive at the cross and reach heaven. "For He shall not speak of Himself", not concerning Himself. He shall not speak without the Father, who will send Him. He shall not speak without Me, who will send Him. You have here the oneness of the Trinity, the communion of the Trinity, each Person giving to the other matters of salvation. The Father electing His Son, giving Him His Spirit, giving Him the commandment what He should do. The Son, obeying and receiving the Spirit, then giving the Spirit unto all His own people. "He shall not speak of Himself". He does speak concerning Himself, but He does not speak without the Father and without the Son. "But whatsoever He shall hear" in the covenant, in the Trinity, in the eternal communion between each Person, "that shall He speak, and He will show you things to come", among them this, that "in Me", Jesus Christ, "ye shall have peace".

"He shall glorify Me, for He shall receive of Mine and shall show it unto you." He shall glorify Me in the Church, not in His own

Person. Christ can never be extended. In His divine Person, He is incapable of extension. In His human nature, He is incapable of an increase of perfection. He is just a glorious Person in Himself. No room there; but in a sinner, a repenting sinner, one sensible of his ruin and his necessity, there is room for this glorifying of Christ. Look for this, beloved brethren. Look for an increase in your experience of Christ. And every increase you have from the Holy Spirit, acknowledge. Any sweet experience, any communion with God, will be the glorifying of Christ.

Having thus reached the text, in order to speak a little particularly about it I would notice first of all that He shall glorify the Person of Christ in the hearts of sinners. When God would give authority to Moses, he glorified him, that is to say, exhibited and made him known as being immediately sent by God to be their Leader and their lawgiver; their statesman, so to speak. They were not without an object in the wilderness. God was the great object and He was preached to them by Moses, by type and shadow and ceremony and law and precept. Moses taught the people and led them. If we are delivered from the law we must have another object. If Moses is dead to us we must have another leader. Who is He? The Lord Jesus Christ. If the old priesthood is dead and if a sinner may not come to God without a priest, without a sacrifice implied in the very existence of a priest, who shall be the priest and what the sacrifice? He shall glorify the Person of Christ. If the old prophets are dead and God will raise up no other in the same way and same kind of prophesying, who shall be the great prophet in the church? Jesus Christ. The Person of Christ is to be glorified. If the old kings are all gone and no more to be raised up, who shall be king in Zion? The Lord will. "I will by thy King; where is there any other that may save thee?" Mind the Person. An absolute God can never be the object of your faith and love because you are fallen. A Mediator is necessary if any knowledge of the truth of God is ever to be had. The Mediator is Jesus Christ. So, when the Spirit glorifies Christ, may not one say that in the first place, this is what He does; makes manifest the Lord Jesus. There is One God, O dreadful truth to a sinner; One Deity, "I AM THAT I AM". And what will you do if summoned to appear before Him? What can we say if summoned to stand at His bar? "There is One Mediator between God and man, the Man Christ Jesus". And if then the Holy

Spirit comes to you, a condemned, self-condemned sinner, to glorify the Lord Jesus, He will do it in a more or less distinct, definite manner, by making you acquainted with the Person of Christ. May the Lord take away our unacquaintedness with Jesus Christ from our hearts. The Spirit alone is sufficient, dear friends. He is capable. He is capable in two ways - firstly, inasmuch as He is God with the Son and with the Father, and therefore He knows absolutely who the Son is, and secondly because He dwelt without any measure in the Man Christ Jesus. He knew His human heart when it was on earth, when it was beating with love for lost sinners. He knew every step of His perfect obedience as He took each step. He knew when He was praying in His sorrows; when He was committing Himself to His Father. He knew Him when He went to the cross and had on Him the sins of all that were laid on Him. He knew Him; and He knows Him so perfectly, now that He is glorified, that He is able to reveal and make Him known. A capable witness was ever with Him and could never speak as of hearsay as we speak, but could speak perfectly, absolutely. O what a Teacher is the Holy Spirit respecting the Lord Jesus. So if we profess religion be this our great aim, our constant prayer to the Holy Spirit that He would take of the Person of Jesus and show it to us; that He would make Him known. How can you ever think, knowing yourselves to be sinners, of approaching God, apart from Him? How can you entertain a hope in God, apart from Him?

"He shall glorify Me". Beautiful it is to see Jesus Christ by the eye of faith as the Spirit brings Him; as He takes of the testimony of the Scripture concerning Him and puts it on the heart, making it spirit and life, giving you understanding in it, so that you can say, I know the Lord Jesus and He is in my heart the hope of glory.

My second remark is this, that the Spirit will glorify the atonement of Christ. It is here revealed; the statement of it is true in this inspired Book; but you may read it and not see it. "Make the heart of this people fat" was the heavy message that Isaiah had to take, "lest they should see with their eyes and hear with their ears and convert and I should heal them." God forbid that so heavy a Scripture should ever take effect on any of us. It will take effect

on many, beside the Jews. But the Spirit takes of the Lord's precious atonement, the price He paid - for He purchased the Church with His own blood - and the infinite value of it is seen. Sinner, did you ever see that the blood of Christ is infinitely more in merit than your sin is or can be in demerit? Did you ever perceive by faith, to the great attraction and humbling of your spirit before God, that all you needed for salvation was not to improve yourself but to confess your sins and seek forgiveness through the atonement? Did you ever see how infinitely pleased the Father is with the Son in His work? Ah, the day of salvation was an acceptable day with the Father, when Christ said "It is finished". Then was the sin of a nation removed. And when this is seen by faith, it becomes a centre after the Person who shed the blood. It becomes a centre and the circumference of a sinner's desire, the aim of his soul, the petition of his heart, and the longing of his wounded conscience to have the atonement there. I have quoted to you before, what I love, what the puritans used to say - the ultimate resting place of the atonement is the conscience. It is a wonderful place for the atonement to rest in, giving peace, the peace of God which passeth all understanding; giving humility in great strength; love in great fervour; hope in sweet, bright expectation. It is great for the Spirit to take of this atoning work of Jesus. Redemption! Redemption! "In whom we have obtained redemption through His blood, the forgiveness of sins....." The exaltation of Christ has this in it, the forgiveness of sins. "Him hath God exalted with His right-hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins." And this comes down like a solid piece of heaven's bliss into a wounded, guilty heart; the atonement of Christ. The annual atonement for Israel was sufficient to remove the sin of that land for one year. "How much more shall the blood of Jesus Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Can you hope for communion with God without this? Can you expect that He will convey sweet comfort to you without the blood? Can you look for protection from the angel of death unless you are covered with the blood? Can you expect blessings to come out of your troubles without blood? Not rightly. "When I see the blood". That meant all. "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord

imputeth not iniquity and in whose spirit there is no guile." O brethren, if you have got fresh contracted guilt, go with that to the fountain of the Saviour's merit. If guilt is heavy on your heart; if your heart has been hardened in any measure through the deceitfulness of sin; if you have been left to yield to the tempter; if the world has bewitched your foolish eyes in some particular; if you have turned away from the holy counsel of God; go as convinced, go as poor and needy and defiled to this atonement and ask the Holy Spirit to perform in you this promised work - "He shall glorify Me." Sin is great; sin has a kind of infiniteness in it as done against a holy God, an infinite Being, and no blood can be shed that does not, however covered by him who sheds it, cry to God for vengeance. But the blood of the God Man, Jesus Christ, speaketh better things than that of Abel. And shall its voice be heard only in heaven? Is it not intended that its voice shall be heard in the hearts of sinners? Is it not intended that its voice shall give peace and quietness and comfort to a sinner's conscience? Yes, and whenever you find the atonement is lifted up before you; when its brightness is above that of the sun; when its voice is more powerful than the clamouring voice of a discontented, guilty conscience, then know that the Holy Spirit is not absent from you, but He is leading you to that perfection in which you are to shine; that perfection God requires in His people and, requiring, gives to them. Look for the atonement in your cup of sorrow, and when you find it there, you will find there is no wrath in that cup. Something secret will sweeten all your sorrow. Look for it when you are under some peculiar affliction, affliction about which the enemy may speak to you, telling you, and seeking to make you believe, that it is an evidence of God's hot displeasure. When the atonement comes, it will say, "My son, forget not the exhortation which speaketh unto you as a son". It will say - give God your heart. It will say - listen to the exhortation that whom the Lord loveth He chasteneth. It will say to you - love moves the hand to use the rod and blood, in its infinite merit, brings this mercy to you. It will say - the Father only chastens children. Judgment awaits guilty people, but the mercy of God is exhibited to the children in the rod of affliction. "As many as I love I rebuke and chasten" and the atonement is in all. Hart expresses it well

The lash is stepped He on thee lays
And softened in His blood

So the Spirit glorifies the atonement. He makes it a bed for us to repose in. He makes it the way of God's mercy into our hearts. He makes it the peace of God in us. By it He traces out the path to heaven. By it He gives a plea, an argument to use before God that the ear of God cannot disregard. By it He strengthens the feeble, gives courage to the worm, conduct to a fool, and by it He promises heaven. If the blood of Abel called for vengeance, the blood of Jesus calls for glory, for love and mercy. Is not this then a great work of the Holy Spirit, and does it not say, as it were, to those who have it not in sweet experience - ask the Lord for it. Says Jesus here - "Ask and ye shall receive; seek and ye shall find." If you had all that you could wish, no room for prayer. But being empty and needy and weak and often guilty from fresh contracted guilt, then you need, greatly need and, needing, will be led to seek this great thing; the infinite merit of the Lord Jesus. He finished God's work given Him to do as a servant. He was faithful in all His house. And, as dying, He accomplished that which brings everything to a seeking sinner that He can possibly need or ask for. What then shall I say more? Only this in conclusion. It is an awful thing to be destitute of the Spirit; more dreadful than can be expressed not to have the Spirit. "If any man have not the Spirit of Christ he is none of His." There is no substitute for the Spirit. No earthly wisdom; no acute, critical knowledge of the Bible; no profession of religion can be a substitute for the Spirit. No prayer without the Spirit. No faith; no good thing, without the Spirit. Therefore, of all seeking, may this be one of the first in our hearts - Give to us the Holy Spirit.

AMEN.