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Sermon preached by Mr. J. K. Popham at Galeed Chapel, Brighton  
on Sunday morning 16 July 1933.

Matthew xi. v 27 to end.

"All things are delivered unto Me of My Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him.

Come unto Me all ye that labour and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy and My burden is light."

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"All things are delivered unto me of My Father," The deepest sufferings and humiliation of the Lord Jesus were yet to be endured. He was yet to be made manifestly what, in the purpose of God, and the determinate council of God, had been before ordained, the death of the cross He had yet to endure. But here He tells us that the whole of the universe, heaven, earth, men, devils, all were given to Him by His Father. This has reference to His exaltation; He received a kingdom from His Father, but at present He was not in it openly. He was yet to enter upon that great inheritance, but He was at the moment He said this, from the moment of His incarnation, and at the moment when He said, "My God, My God, why hast Thou forsaken Me;" He was even then upholding all things by the word of His power. But e'er long He was openly to enter upon His glorious kingdom. Dear friends, how many of you are glad, glad in your hearts, that you, your things, families, businesses, possessions, all things connected with you, are given into the hands of the Mediator. Whether you will or not, they are there; but to know they are, to be thankful that they are, to be enabled to commit them to Him and ask Him to rule over you and in you, that is a great blessing. A humble heart is thankful when it realises that Christ is his King, his Lord, his Ruler, and that all things are subject unto Him; angels, authorities and powers. Could they be in better hands? Could you manage for yourself? Could you order your circumstances and have them just as you would have them? Have you wisdom so to walk as

that nothing shall turn against you, that all things shall be, by your ordering, for the best? Every believing heart says, "God forbid that I should be in my own hands, and have my own matters to arrange or to order." "Ah", says faith, "I would gladly always live in the comfortable persuasion that I and my things are in the hands of the Mediator." For Christ speaks of His mediation, His government of the universe and because He is the Mediator, the Father has delivered them to Him; "All things are delivered unto Me of My Father." Has He power to manage? They are given to Him, can He order them? Yes, for He tells us at the end of this gospel, "All power is given unto Me in heaven and in earth." How rich the poor people of God are. "All things", says the Holy Ghost by Paul, "All things are yours, whether Paul or Cephas, or Apollos, or life, or death, or the world, all things are yours and ye are Christ's and Christ is God's." So, though some here may have to say, "We hardly know how we shall get through tomorrow, we have nothing in hand, no stock." yet all things, you being his people, all things are yours. Elijah was fed by ravens; and when the brook was dried and he could no longer drink, then he was sent to a widow and she was gathering two sticks to make a fire, to bake a little cake for herself and her son and then die of famine. The barrel of meal did not fail, the cruise of oil did not run out, until God sent rain and bread upon the earth. Who managed it? God has always taken care of His people, and He has put that care in the hands of His dear Son Jesus Christ. The Holy Ghost by Peter tells us, "The Lord knoweth how to deliver the godly out of temptation." He knew how to save Noah when He had determined to destroy the earth with water: "Make thee an ark." He knew how to deliver Abraham when Abraham by his own unfaithfulness had denied his wife. He knew how to deliver him and Sarah his wife out of the hand of Pharaoh. Every poor, tried afflicted child of God comes more or less distinctly, from time to time, to know experimentally this great truth, that Christ has the things, his own people's things and the things of others, in His hand. Therefore there is nothing can come to the people of God without the knowledge, the working, the mighty working, of the Mediator Jesus Christ. This, realised by faith. becomes not only a comfort but a foundation of hope to all to whom

it is revealed by the Holy Ghost. Fortune, chance, the goddess of contingency can have no place in the kingdom of Christ, and when they get a place in the heart of a poor unbelieving believer, and Christ casts them out, and brings the soul to say, "Whom have I in heaven but Thee for my portion; who is there on earth I desire to rule me, guide me, preserve me, provide for me and bring me honourably to my grave, but this Lord Jesus." This becomes an experience in every child of God, more or less distinctly, and one thing it would say is this:- do not carry your troubles on your arm for everybody to see; get, as the Holy Spirit may enable you, get into secret and pour them out before the Lord and you will find that one day, one day He has been always watching you, you will discover, that He has been always taking care of you, even when you said, like Jacob, "My way is hid from the Lord and my judgement is passed over from my God." What foolish things unbelief suggests and now and again makes us almost believe!

"Delivered," that is, given up to Christ to manage. In the Hebrews we are told that "God who in past times spoke unto the fathers by the prophets hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things," which is in accordance with this scripture - "All things are delivered into My hands."

"Whom He hath appointed heir of all things;" and who is this Person? The Son of God, Who is the brightness of His Father's glory and the express image of His Person, upholding all things by the word of His power, and Who by death purged away the sin of His people. This is the Man, the God-man Jesus Christ. Divine Sovereignty in the hand of Christ is gentle, tender, sufficient, invincible, and happy he who is brought to believe it, to receive it into his heart, and to fall into the hands of this dear Lord Jesus and say by faith, "I am thine, save me. Save me from self, self-wisdom, self-guidance, self-support. Give me that religion that is Thine own, Thy faith, Thy hope, Thy love; and lead me that path which is best for me." It is not best that we should always see our own way. "That traveller" says Hart, "treads the surest here that seldom sees his way." (308) "I will bring the blind," says this divine ruler, Jesus, "by a way that they knew not. I will lead them in paths that they have not known."

"Whom shall He teach knowledge?" Poor, weak, tried people, who know painfully the surging of the sea of corruption in their hearts, who at times have quibbling doubts, questions and fears and who themselves, to their own view of things, are anything but christians, everything but christians. These He leads and brings by a way that they know not. And where does He bring them to? His footstool, His heavenly throne. He brings them to confess their infidelity, their hardness of heart, their unbelief, their ingratitude. He brings them to draw from His fulness of grace new supplies and pours His spirit upon them. floods upon the dry ground.

"All things." Your health, your sickness, your possessions, your prosperity in business, or your adversity in business, your friends given by His goodness, these He has in His own possession. You may say, "Well if God gives me a friend I can keep him. No, you cannot. One day you might say a word that displeased your friend or unwittingly offended him and you learn thus, that you cannot keep a friend. In my early days I distinctly thought that I could keep a friend if God gave me a friend. I have learned I cannot. I cannot. You can keep nothing that is good. You learn to pray with good Bernard Gilpin when he had a good feeling, a good experience, "Lord, keep it for me." When you get a promise: "Lord keep it for me." When you have had a fulfilment of the promise: "Lord help me to thank Thee for it." Joseph was in His hand. Joseph was loved of his God but Joseph must be separated from his doting father, must be sold into Egypt, must be vilely cast into prison. What was this for? To bring him to be the next in Egypt to Pharaoh; the Lord knew how to bring that great matter to pass which He had told Joseph of in his dreams. "Judge not the Lord by feeble sense." Joseph could say, "I have not deserved this prison;" but he could say this, "I have seen God with me in it." You may say of some circumstances, "I have not brought these things on myself by ungodly conduct," but you have to say, "The Lord was with me in the trouble, I sought Him and He was found of me, I cast myself on His care and he took care of me. I was able through grace to put my matters before Him and He has regarded them." "Nevertheless He regarded their affliction when He heard their cry." He knows how to manage you,, for He is

the wisdom of God. "I wisdom dwell with prudence and find out knowledge of witty inventions." You take a step with not one single thought in your mind as to what it may lead to. You learn later that God ordered that. "The steps of a good man are ordered by the Lord and He delighteth in his way." Now, my brethren, do you feel at any time thankful to be in the hands of this dear Mediator, Almighty God in your own nature? Is it not wonderful? You may say, "I can a little believe that God has had mercy on such and such people; but that He should condescend to me, this is beyond my apprehension. I cannot understand it," you may say, "how He could come to me, the vilest of the vile." O, but you were given to Him to save. You were given to Him by His Father, and your sins which make you feel the most unworthy creature on the earth were imputed to Him and he was made a curse for you; and now that He has brought you to His footstool you may feel again and again most thankful to have your matters in His hand. What fools we are! What mistakes we have made! O, the numberless mistakes that I have made! If anything could dry mercy's fountain surely my sins would have done so; but no, He is full of grace and has all power in heaven to send angels to be your guardians on earth to protect you from devils and evils and most of all from yourselves. "All power." 'Tis a wonderful thing this gracious sovereignty Jesus Christ - this gracious sovereignty. Yes, and sometimes you have the solemn, the sweet feeling, the belief, that He has ruled in you, ruled for you. The word of Paul to the Romans is a great word, "Mortify therefore the deeds of the body that ye may live." You say, "I have tried and failed." Yes, when you try to do a thing you are sure to fail, specially if it be a good thing; but, says Paul, "If ye, through the Spirit, do mortify the deeds of the body, ye shall live." If you are enabled continually to watch and pray against indwelling sin and the evils of your nature, then you live. And who has the gift of the Spirit? Christ. The Spirit was given to Him by the promise of His Father. "This is my covenant," My Spirit which I have put upon Thee shall not depart from Thee, shall not depart out of Thy mouth, nor out of the mouth of Thy seed, nor out of the mouth of Thy seed's seed henceforth and for ever." So Christ is sovereign in the gift of His Spirit; and

when He gives His Spirit to a poor sinner, the Spirit's work is to empty him, bring him into the dust, open his heart to receive the truth, to make full confession of his sins, and wait for mercy. Then the Spirit's work is to reveal in him the Lord Jesus and to convey to his soul the abundance of peace and truth. The Spirit was given to Him not by measure; so Christ rules in the church, yea, He is Sovereign and Master in His church. Writing to Timothy as to how he should behave himself, giving directions, he said, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." the pillar and ground of the truth, in which church the great mystery of godliness is without controversy. The world is always controverting, always. You can speak of God the Father and there is no controversy, at least that used to be so, the Spirit is ignored, never mentioned when Christ is mentioned. Then there is a controversy about Him. That has been ever since the days of the apostles and it will be to the end of time; but, there is one spot on earth, so to put it, one spot on earth, where there is no controversy about Christ and that is the living church of God. She knows Him because He has revealed Himself to her; and in different ways He brings this to pass: that each one shall know that the Father has delivered all things into His hands. My brethren, He is worthy. He is esteemed to be worthy by His Father because, "He humbled Himself even unto death, the death of the cross. Therefore God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus, every knee should bow.... and every tongue shall confess," and you have that in Isaiah 52, concerning Him, He is worthy of it. He is worthy of it in two particular regards: First in regard of His divine Person, the Son of God, He is worthy of it, in the second place, in regard to His work as the Mediator, the Saviour, the Redeemer, the Intercessor. All things, all men, all good men - Joseph, Noah, Abraham, Isaac, Jacob, all good men; ordering Jacob and His few souls into Egypt that they might be kept alive by Joseph; ordering a raven to take bread morning and evening to Elijah the Prophet; All things. What Spirit was in the prophets when they prophesied? The Spirit of Christ was in them. This may lead us to realise how God has put the Old Testament and the New Testament into one piece, one organic whole. The Spirit

of Christ was in the prophets when they prophesied of Him, when Isaiah said (Isaiah 42.4.) by the Lord, "He shall not fail nor be discouraged." "Well," you say, "I fail." Yes, you do. Corruption is likely to kill you. That is what every child of God, more or less, feels. Why is not Christ discouraged when He sees a poor weak believer tossed about, questioning, murmuring, wondering, quibbling and sometimes fighting against Him? Because He knows, if I may express it, He knows His own infinite resources; His fulness, His power, His wisdom, His omniscience and His universal sovereignty. Therefore all the discouragements of discouraged sinners cannot discourage Him. You say, "Shall I hold on?" He says, "My sheep are in My hand and no man can pluck them thence". You say, "My way is hid from the Lord and my judgement is passed over from my God." The psalmist said to Him "If I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall Thy hand lead me. If I say the darkness shall cover me, the light and the darkness are both alike unto Thee." You cannot get away from Him, O, dear friends who believe, you cannot, and in your hearts you do not want to get away from Him. Who is like Him? All wicked men are delivered to Christ to rule. Who will deceive Ahab? Who will persuade Ahab? Four hundred prophets. How did they deceive him? A spirit came forth and said to the Lord, "I will go and be a lying spirit in the mouth of all his prophets," and the Lord said "Thou shalt entice him, and thou shalt also prevail: go out, and do even so. (2 Chron. 18, 21.) What a solemn consideration it is. You say "I will try to keep my feet." You cannot do it. "I will hold fast faith." If you have got it, you will let it go if God does not keep it. You do not know what temptation may come to you. "O", say you, "I have been caught by the enemy so often I think now I am on my guard." Yes, you may watch one gate by which he has often come to you, while your eye is not on another gate by which he is entering; therefore we need God to keep us. May He keep us, enabling us to pray, "Lead us not into temptation." Wicked men are in the hands of the Mediator; therefore it is said, "All things are yours, Paul, Apollos, Cephas, life, death, world, all things, God hath put them all in the hand of Christ; wicked men are there.

Providence is delivered unto Christ. He upholds all things by the word of His power; which means, doubtless, as I judge, that providence, movements of men, circumstances, all are in the hands of the Lord Jesus. So, "Except the Lord keep the city, the watchman waketh but in vain. Except the Lord build the house they labour in vain that build it." Well, what then? Let things go? You cannot. Let them be in the hands of Christ. Says the sinner, a poor believer, "I would not take them out of His hand if I might. I believe many here would say that. If we might have our own matters to manage and order, we would not do it, would not attempt it. All providences are in the hands of Christ. I knew a good woman who has been in heaven many years, in the depth of poverty, and one Saturday she was grieving because she had not one penny to put in the plate after the ordinance of the Lord's supper. She was kneading some flour, making something, when she felt a hard substance. It was a little piece of silver. That was for the Lord's plate next day. O, my friends, He is a great God. I knew another godly person, a man who was ruined in his business by a rival; he came almost to beggary, and one morning, very early, there was a knock at his door and a man was there with a basket full of provisions and he said, 'My master has sent this, he has been unable to sleep because of you.' His master was the man who had ruined this poor child of God. O, if we had but faith to put our cases, needs, wants, failings, everything we have, in the hands of God, it will be our comfort; but even if we do not put them there, they are there,- providences, everything.

Lastly, devils; devils are under the control of Christ. "I saw", said this divine Person speaking in the text, "I saw Satan as lightning fall from heaven." He comes to you, He tempts you. "There hath no temptation," either in providence or by the devil, that hath taken you but such as is common to man; but God who is faithful will.....with every temptation also make a way of escape." The devil went into court, so to speak, where Joshua was, and where the judge was and where the Mediator was; the devil, the adversary, was there. Ah, he would point to Joshua's filthy garments. He would say - "Is he fit for the presence of God. You may know what filthy garments mean - I do. Are you fit for the presence of God? Conscience says, "No". The devil says, "No". Now what happened

in the case of Joshua the High Priest? Jesus first of all turned Himself to the tempter, the adversary, and said "The Lord rebuke thee." The Lord put him out of court. The Lord would allow him no word here. When you have no word to say for yourself, Christ will have a word for you; and when the devil would swallow you up, Christ will rebuke. "The Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?" (Zech.3.2.) "He shall not fail nor be discouraged." Whatever failure we may find ourselves in, whatever trouble may overtake us, whatever perplexities may confront us, there is this truth, "All things, providences, devils, wicked men, are in the hands of the Lord Jesus. What a God we have, brethren, what a God we have! A good God who never sleeps, never slumbers, keeping His church and people night and day. His eyes are not closed. "The eyes of the Lord are upon the righteous, His ear is open unto their cry." When He hears their cry, then He regards their affliction. All things are delivered, given up to, the Lord Jesus. This speaks His Mediatorial kingdom, and He is King of kings, Lord of lords. We read in the Revelation of the world encamping against the church. That is true to-day, the world is encamped against the church of Christ. In days of old there came a king, a mighty king, against Israel; he filled the whole place and Israel was just like two little companies of kids. What a position! O, but there was a King over the king, a Ruler over all rulers, and two good kings knew this and prevailed. Said Asa, "Lord, it is nothing with Thee to help, whether with many or with them that have no power." Said Jehoshaphat - "Lord, against this great company we have no might;" and God appeared for both kings on two occasions. So all the saints will find, that though the world does encamp against the church, there is a good God, a mighty, sleepless, vigilant, gracious, ever-blessed, Almighty Saviour, Jesus Christ. Jesus Christ, the same yesterday when enemies came, the same to-day when enemies come and the same for ever when there shall be no enemies to annoy or threaten, but the church shall be with Him for ever and ever. Now, if I have said a word that is of any encouragement to any saint I shall not have spoken in vain. "Look," I would say to all tried people, all tempted saints,

all who are in any particular trouble, "Haste away to the throne where this King sits, the throne which He Himself is. Take the trouble, pour out the case before Him. Make known what you are feeling, what you are doing and what you cannot do, pour it all into His patient ear and by faith you will engage Him, you will engage Him." "I will help thee." He said, and to the woman who engaged Him He said, "O woman, great is thy faith, be it unto thee even as thou wilt."

The unity of the Godhead is set forth here, and the exclusive knowledge each Person has of the other, we have here. No man can enter into this. Whatever little knowledge is possessed of God, is given. No man knoweth the Son. There He stood before them but they did not know Him. He stands before us in Holy Scripture. Do we know Him? "Whom do men say that I, the Son of man, am?" They were unaware of His very Person though they saw Him. One said this and another guessed that. Said he to His disciples, "Whom say ye that I am? Do you know Me in any other way and better than these men who are conjecturing about Me?" O, yes, "Thou art the Christ, the Son of the Living God." Who told Peter? How came he to know what other men did not know? Ask yourselves the question. Who gave Peter and his fellow disciples a knowledge of Christ that was not possessed by others about them? "Flesh and blood hath not revealed this unto thee:" This is where he was, one of the men of whom Christ here speaks, "He to whomsoever the Son will reveal Him."

It becomes the Lord's poor people to fall flat before Him in humble adoration of the Godhead and of each Person in the Trinity, believing that no man can get to know God by intellect, by scholarship, by reading. No man can get to know God in any other way than this, "He to whomsoever the Son will reveal Him." A most offensive doctrine to men. A most gracious doctrine to the saints, as under the teaching of God the Holy Ghost. O, that this congregation might know this God! In some humble measure I can say that I have you in my heart night and day, praying often, and praying for many of you whom I know, by name, that this wonderful thing may come to you and to myself more and more, a revelation of God, a revelation of Christ, a revelation of our interest in Him, a confirmation of faith, an enlargement in hope and a warmth of love at present not attained to by us. I must leave the rest. Amen.