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Sermon Preached at Galeed Chapel, Brighton by Mr J.K. Popham on

Sunday Morning 2nd November 1932

Text: Psalm 2 verse 6

Yet have I set my King upon my holy hill of Zion.

Very serious questions precede the text. "Why do the heathen rage, and the people imagine a vain thing ? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

And the modernist has no reason for raging against inspiration, "they say unto God, Depart from us; for we desire not the knowledge of thy ways."(Job 21.verse 14). Is there injustice in Him ?, are not His ways equal saith the Lord. Great men, kings of the earth, these all, will say as they are running into dens and caves of the earth, looking on the mountains and hills, say, to them, "Fall on us, and hide us from the face of Him" (Rev. 6.verse 16.) that cometh, and from the wrath of the Lamb. And what do you say, with regard that which is in Holy Scripture ? Do you laugh at it, and do you think it old wives fables ? Do you think it is just what a set of preachers imagine and utter by speaking of them to frighten people ?

No God is just. If we really believed in God, we should believe that He is eternally just, perfect in all His ways and works. He doeth His will in the army of heaven and among the children of men, and none can stay His hand or say to Him what doest Thou. And yet even we here, some of us at least have said. Why did He make us thus. "Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour."(Romans 9.verse 21). There is a great house, and many vessels in it, some to honour and some to dishonour. Have you separated yourselves from the vessels of dishonour and sought to be vessels meet for the masters use. O what will the modernist do, who has torn this Bible to pieces because he thinks some parts of it are not inspired ? What will he do when God comes to him and demands an account of his ways. And what will the godless people do, the godless teachers, why are they raging against God ? I will tell you according to scripture. They rage against Him because He is holy, and they do not like Him.

They like not to retain Him in their knowledge because He is holy. That perfection of Deity that is so attractive to a child of God is repulsive to one who does not know Him. Well dear friends if we differ from the heathen, if we are not raging against the Most High God, may we fall on our knees and prostrate ourselves before Jehovah and thank Him that it is so with us, that we reverence Him, adore Him, look to Him, trust in Him, wait on Him. There is an awful day coming when God will laugh at people, when He will have them in derision. When the omnipotence of which they were ignorant, and wish to be ignorant, when their judgements of God arraigned before His awful judgement seat, and He laughs at them. Their miseries have commenced, their judgement no longer delays, their punishment is now to be pronounced. "Depart from me".

And I think some here would say, no word have they more dreaded occasionally than that. Depart from me. He knows we want Him, that his absence is a grievous thing. That He does not smile, we think He frowns. If He does not speak kindly we are afraid He is angry with us. If His word is not opened and applied, then we think something is wrong with us, and the fear that He will one day say "depart from me, all ye workers of iniquity," (Luke 13.verse 27), is a heavy fear. No more troublous word than that, and we are afraid of it, and yet what does this fear do ? It causes us to betake ourselves to the throne of grace, and moves us to say "be not silent to me: lest, if Thou be silent to me, I become like them that go down to the pit." (Psalm 28.verse 1). It were well for you young people if you had grace in your hearts to entreat the Lord to speak to you, to speak as it is in the psalm, speak peace. "He will speak peace to His people," (Psalm 85 verse 8). but notwithstanding God is the King, and a King.

His holy hill is above the mountains, as Isaiah and Micah tell us. "The Lord's House shall be established in the top of the mountains", (Isaiah 2 verse 2) and to that the hearts of the people of God are very much drawn. They say each to the other "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths:" (Isaiah 2 verse 3.) before Him. And the law shall proceed out of Zion. O blessed Law, not proceeding from Sinai, a law whose fire, whose lightening confide the Jews, but this blessed hill, which means the church, and if we belong to that church we awe it in mercy. Sovereign grace over our sins. O why were we made to hear His voice ? Because He would have mercy. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Romans 9.verse 15).

Well are you above the world though in it ? That is to say have you aspirations that cannot live here, must rise, do rise (naturally after their own nature) to God. Well it is a great thing to find that you have in your hearts, desires that cannot be satisfied, with all the world. As Berridge says in his hymns:

There's nothing here can satisfy, (Gadsby's 507 verse1)
Gadsby's)

and also

The portion of a beast
Will not content my heart:
The God of spirits only can
Fill up the vast desires of man. (886 verse 2 Gadsby's)

O happy sinner who wants something bigger and better and more enduring than the whole world. Something that will live in him, and cause him to live before and with God, when "the elements shall melt with fervent heat," (2 Peter 3.verse 10), "and the heavens shall be rolled together as a scroll:" (Isaiah 34 verse 4). This hill is not without defence. It needs it. We read that the Hebrew children when the Assyrians came against them, and spread themselves about, and were mighty in numbers. That the Israelites were like two little flocks of kids, defenceless, yet they were defended. When the enemies came against Jerusalem their protector said "He shall not come into this city, nor shoot an arrow there." (Isaiah 37 verse 33). "By the way that he came, by the same shall he return." (Isaiah 37 verse 34)."I will put my hook in thy nose." (2 Kings 19 verse 28). This hill is not without defence. "As the mountains are round about Jerusalem, so the Lord is round about his people," (Psalm 125 verse 2), them that fear Him".

O what a mercy to be so defended, and their defence is here - My King. "Safety is of the Lord,"(Proverbs 21 verse 31), nowhere else. "An horse is a vain thing for safety, neither shall he deliver any by his great strength." (Psalm 33 verse 17). I would direct your attention, in the first place to, what this King was before He became, in a manifested way, to be King. The Lord said in Isaiah "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon Him." (Isaiah 42 verse 1). Jesus was the servant. The son of man. He said in the days of His sojourn here "The son of man came not to be ministered unto, but to minister." (Mark 10 verse 45). He gave His disciples a wonderful illustration of this, and a mighty example to, all who should follow Him. "He.. took a towel, and girded Himself", John 13 verse 4, with it, and a basin of water and began to wash the feet of His disciples.

He came not to be ministered unto, but to minister, and He said in this capacity of servant to His Father "Lo, I come to do Thy will, O God" (Hebrews 10 verse 9). "I delight to do Thy will, O my God: yea, Thy law is within my heart." (Psalm 40 verse 8). He said also of His Father "I do always those things that please Him." (John 8 verse 29). What was the chief thing, if I may use that word, in respect of all that Christ did, making a comparison. What was the chief thing to lay down. His life. It pleased God to command Him to do it, and it pleased Him, the Father's servant to do it with delight. "I delight to do Thy will O my God". If He did it for you, and if He tells you that He did it for you, you will be supremely happy in that knowledge. Nothing satisfies so much, as that gracious word "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." (Jeremiah 31 verse 3). Thou art mine. I loved thee eternally, there is now no spot in thee, for by my one offering I have perfected thee for ever. Happy soul thus dealt with by this servant of the Most High God, The Lord Jesus Christ.

He has a wonderful way of conquering his people, even in His service. He brings them all to what he brought Peter to, when Peter said, "Lord dost Thou wash my feet ? John 13 verse 6. "Thou shalt never wash my feet." (John 13 verse 8). Poor Peter there was not half the humility in him that people thought. It was very great ignorance, but the Lord pitied him, and dealt with him kindly. How ? He spoke a word "If I wash thee not thou hast no part with me." (John 13 verse 8). Could he bear that ? What ! Separated from Christ. Have no part or lot with Him, but just be in the world and have nothing but the world. That was more than Peter could stand. "Not my feet only said he, but also my hands and my head".(verse 9)

Christ will conquer you. Once He lays His hand on you He will bring you to submit to all that He does, and when He had obeyed His father, when He had become obedient unto death, even the death of the cross. And when having put away sin by the sacrifice of Himself. He was raised from the dead, then His Father gave Him the Kingdom. He was brought to the Ancient of Days, and there was given to Him a Kingdom, that shall have no end. This is the stone cut out of the mountain without hands, that is destined to grow, spread itself, until it demolishes and removes as chaff, before the wind, all other Kingdoms. This is Jesus Christ, exalted at the Father's right hand, to whom all power and authority, His Father gave to Him. My King, God's King, to accomplish His Father's will, to rule in the universe, over angels, elect and fallen, every man chosen and reprobate. What a King ! King of Kings and Lord of Lords. A King has subjects, a good King has willing subjects.

His goodness affects them, and effects in them that willingness of which we read in the Psalm 110 verse 3. "Thy people shall be willing in the day of Thy power". This comes to us, that is to say, It will put the question to us. Has that predicted willingness take place in you ? Is it a great thing to be at the feet of the Lord, The King ? It is a great thing to cry to Him to reign over me, accomplish Thy will in me, both in providence and in grace. Say in my heart "Ye are not your own", that I may say. Lord take me, manage me, I need managing. No fellow creature can manage me, my heart is bad, wayward and too wicked, and too intense on its own ways to be managed by a fellow creature. Deal with me, reign in me, reign over me, reign for me. Have you said it ? If you are Christians you have, and you will be often saying it, because, you will often be knowing your own waywardness. His subjects are not heathen raging, no they come to Him in their souls crying as I have just said, reign. His authority is very wonderful. He has power to forgive sin. A great thing this, for the King to do. He had power to do it on earth, and He has power to do it still.

He is in heaven to forgive sins. Forgiveness of sins, and justification are among the most wonderful acts of God. Justification is that amazing act of God by which He pronounces the guilty person guiltless. Impossible, say men, with men it is impossible. You may forgive an injury, but you cannot make the person which injured you innocent. God does both, He imputes to His people the righteousness of the Lord Jesus Christ. When Adam was convinced and distressed and in terror, and was fleeing from the presence of God, attempting to hide himself, then God promised, predicted, the Lord Jesus Christ. "The seed of the woman" ,(Genesis 3 verse 15.) and also He clothed Adam and Eve with skins and their nakedness was not see.

And Justification is just that, God takes away the badness and the wickedness of His people, and gives them of His goodness, and the chief in this is the righteousness of the Lord Jesus, imputed. Every believer receives that doctrine. Every believer comes to say "In the Lord have I righteousness and strength:" (Isaiah 45 verse 24). That is a great point to arrive at. The King does it. He had power over sin when on the cross He put it away. Made an end of it, magnified the law and made it honourable. (Isaiah 42. verse 21). Justice shines in all its eternal glory on the cross, It was not injured, mercy itself commits no wrong to justice. There is no dis-harmony in the Trinity. No iniquity in the attributes of God, very equity and, their glory are manifested in salvation. "Mercy and truth are meet together; righteousness and peace have kissed each other." (Psalm 85 verse 10).

On Calvary, and now on this wondrous hill, this King reigns. King of Peace. "My peace I give unto you:" (John 14 verse 27). My peace, He had had war, He had had affliction. When "He came unto His own, and His own received Him not." (John 1 verse 11). His Father showed His displeasure, infinite displeasure against sin by deserting His Son, and by calling upon the sword of justice to awake against Him. (Zechariah 13 verse 7.) And having met all and done all, and harmonised every perfection of Deity. Jesus now sits on His throne. I may say He has two thrones. He is on the throne of glory, and has the throne of the heart of a sinner. He reigns there King of peace, and when and while He is reigning there, the enemies are all still, as when Israel left Egypt, not a dog moved his tongue against them. So when Jesus sits on the throne of the heart, the affections cling to Him. Faith casts her little arms about Him, love entwines herself about Him. He is King. Do you know that ? some do, Do you ? I believe some here do know that, I have set My King to do My will, and to be my salvation to the ends of the earth.

Why, dear Christian people you do not know, half know how the Lord loves you. How precious you are to Him. How attentive he is over every sigh that you breathe to heaven, and how kindly He listens to your complaints and your confessions, and your desires. And what power He has to subdue your enemies, and to give you answers of peace. Ah we may say how great is His goodness, How great is His beauty. He is a King, with Kingly authority, a Kingly will and Kingly sympathy, Kingly love, Kingly words and Kingly promises to all that belong to Him. They meet the needs of His people. There is no unfitness here. Mortice and tenon never fitted so exactly, as the fulness of Christ and the needs of His people fit each other. You cannot defend yourself 'against this great company, we have no might'. says Asa "Lord it is nothing with Thee to help, whether with many, or with them that have no power." (2 Chronicles 14 verse 11). Jehoshahat said the same in substance" (see 2 Chronicles 20 verse 12). What need they had of power ? We must be weak, we must be helpless in order to appreciate this King.

When Gideon had thirty thousand men rallying round him, they were too many for God to use. So he reduced them to three hundred. If God will bless you, you will be weak. If God will bless you, you will have no might, no wisdom, just what He gives you. My King. It is great for Christ to come to His throne, it is His right, and when He exercises this His right, how welcome. He does not enter unwilling hearts to reign. Oh but one says my heart is unworthy, when He is coming, then your heart will be willing. "Thy people shall be willing in the day of Thy power." (Psalm 110 verse 3). And you will invite Him.

O that is too bold one may say, no, not for faith. It is when you are looking at your sins, and are feeling them. It is too much to ask Him to come, but when faith is in exercise she rises above all that, and says come Lord Jesu, deign to come. I have nothing better to offer thee than a poor fickle nature, sinful, depraved utterly, but condescend to come. And He comes. Lo it is said to the daughter of Zion, "Thy King cometh unto thee:lowly, and riding upon an ass." (Zechariah 9 verse 9). It is great when He comes, and there are signs of His coming that precede Him. The voice of my beloved ! behold He cometh leaping upon the mountains, skipping upon the hills". (Song of Solomon 2 verse 8). The way is prepared for Him. He has had many John Baptists, many afflictions have been like John Baptist. Conviction of sin and evil, troubles and afflictions and vicissitudes. They have all been John Baptist, just to prepare the way of the Lord. Mountains have been laid, all to prepare the way of the King. He has many servants and they do His bidding.

And God has all pleasure in this His King, and He is not the only one. It is delightful to know that too, the erring souls are pleased with that Person, with whom the Father is pleased. "This is My beloved Son, in whom I am well pleased." (Matthew 3 verse 17). And faith looking at Christ, in the light of the Spirit says I am pleased with Him. Have no wish to have any one else but my King. I would submit to Him, I would belong to Him, I would be under His authority, I would be guided by Him, and would have the power to obey Him, from Himself. How long will this last ? Through eternity. We lisp only here, there we sing. We begin the lispng song in sighs, groans, unutterable groans. He takes more pleasure in thee than He could possibly take in the whole world praying the pharisees prayer. The publican in his prayer, drew the heart of the Lord to himself. You will draw the Lord to you, when you are crying to Him. And when you sigh and pray under the teaching of the Spirit you do so according to the will of God. Wonderful union between the will of God and the sighs and groans of sinners, who are under the teaching of the Spirit. An amazing oneness. What God wills the Spirit teaches you to pray for, and then this comes to pass "I have set My King, My Son, I have set Him upon my holy hill. There He reigns. And He will reign, not only in Zion, God's holy hill, but he will reign over the wicked, a solemn truth for them. Solemn indeed for every person who is under the dominion of sin and the god of this world. If any of you should be found among the enemies of Christ, though you may think you will defend yourself, this and that way, you will find He will make a way for you. His sword will find out His enemies, and make itself fat in their blood.

While with pity and kindness He will look upon His people and say "Fear not: for I have redeemed thee.....thou art mine." (Isaiah 43 verse 1). May the Lord look upon us, and grant that this wondrous mercy of having a King, may be ours in comfortable experience. Jesus as King speaks immediately and says "I will declare the decree: The Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I will give thee the heathen, for thine inheritance, and the uttermost parts of the earth for thy possession." Even England has many and Galeed has had many during its existence. Uttermost parts, heathen, heathenish ignorance, heathenish enmity, and yet possessed by the Lord Jesus. God here promising Him, ask of Me and I will give you what you ask. If He had this, his people get it also in their measure. They get what they ask.

If you have faith in God, in Christ, in the High Priest of our profession you will sometimes say, I got it. What ? I sought the Lord and He heard me, He delivered me from all my fears, and He gave me what I asked Him for. What encouragement this is to all praying people to go on asking. "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you:" (Matthew 7 verse 7). A reigning King full of goodness and wisdom. May the Lord reign over us, and reign in us, in kindness and power. It will be terrible for us if He does not.

Amen.