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Sermon preached by Mr J K Popham  
at Galeed Chapel, Brighton  
on Sunday morning 20 November 1927

Psalm 62 v 5

"My soul wait thou only upon God for my  
expectation is from Him"

I like the tone of exaltation of the hymn you have just been singing. I like the oneness between our friend, the clerk, and my subject this morning. He did not know that I was to speak from this word, in which the spirit of faith exalts, rises, and is above all creatures. We have, in this short Psalm, and in the first few verses of it, first, to the text, three only's, a fourth respecting enemies, but three only's respecting the man's soul, his faith, his centre, his hope. The text, on the face of it, may seem very simple, but if we have spiritual intelligence given to look at it, we shall see there is a great deal in it.

First of all there is in it a worshipper, and then of course the object of the worshipper. Worship, in the fundamental of it, is between God and a person, a creature. It is the speech of God to a man, and the speech of a man to God, as if the two were alone in the whole of creation, nobody intervening; just God and a sinner. Do you know what that means? Just yourself and God. His Being, a reality; and your soul, your being, a reality. You, a creature, dependent, needy, it may be troubled, it may be surrounded, as David was, by enemies, with a view of the utter futility of looking to any creature, and a faith's view of the centre, of God. Worship, thus, is not little. It is not saying some words and finishing, with a sense of satisfaction that you have done your duty. It is just the forth-going of a soul to Almighty God, and it is the forthcoming of God in response to the soul, and these two come near to each other. The flippancy of our nature, the familiarity of our minds with the Name of God, our environment, surrounded by the friends, godly people, given to us, these may be abused, and we may come just as it were, day by day, and talk about God as if He were one of ourselves. Clearly it was so with the Jews to whom the Lord addressed this word, as if speaking to

a person - "Thou thoughtest that I was altogether such a one as thyself". I wish I did not know what that means. May not you know what it means. May we not be left to practise it. Worship will make God very great. That is to say - He will be very great to you as and when you worship Him. The infinite God and you, a creature of a day, whose foundation is in the dust, not knowing how to order your speech before Him. What a great thing it is to worship.

"My soul". The Psalmist was in trouble. There seems to be no particular indication of what kind of trouble it was that he was in. Some think this, and some think that, but that does not matter. He was in trouble, real necessity. Enemies were about him, and they were taking counsel, one with another, and with the devil. The gates of hell were against the Psalmist. He sees them, seems to hear their counsel. He sees them take counsel together, and they consult to cast me down from my excellency, from my kingdom. And bring this to the saints. Says a child of God, my enemies consult together to cast me down from my standing in grace, to cast me down from my hope in Christ. They consult together, and now what am I to do? Shall I go to my friends? It were lawful for a man to do that. Shall I go to my friends, shall I pour out my trouble before them? If I do so, they will quite understand it. But, can they help me? Do you understand that? They consult to cast him down from his excellency. Now he comes to his own soul and says to it - Now turn away from all. Never despise your friends, but turn away from them in this case; go away from everybody. Enter your closet, shut your door about you, and pray to your Father which seeth in secret. Have the matter out with Him, lean on Him, trust Him, commit the case to Him, whatever it is. He saw a sufficiency in God.

Let us look then, first of all, at this - He calls upon God. What would it have mattered if he had gone to all the world and left God out. He comes to this, he calls upon God, like Jabez of old. Why? Because he believed in God, and because he believed that God had enough for him of every sort and kind of supply. A fulness is in God. Do you believe it? A full supply is in God. Fulness of mercy - With the Lord there is mercy, that He may be feared. A fulness of redemption and plenteous redemption. A fulness of pity, of compassion. "But He, being full of compassion, forgave their

iniquity, and destroyed them not: yea many a time turned He his anger away, and did not stir up all His wrath".(Psalm 78 v 38). A fulness of forgiveness. The Lord passed by Moses and proclaimed His Name "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin ....." A fulness of power - "All power is given unto Me in heaven and in earth". And the grand chapter which I read just now tells us of this Lord Jesus (42 Isaiah) to whom the nations are but as a drop of a bucket, by whom all nations are sustained. The stars, sun and moon, they move, rise and set according to His power and "Because He is strong in power, not one faileth". And the fulness of wisdom - "I Wisdom", said Jesus, in the Proverbs, "dwell with prudence and find out knowledge of witty inventions." A fulness of love - "Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee". You will never make a mistake when you pray to this good and full God and commit your case to Him. My soul, are you disposed to go and lean on a friend? Turn away from him, not in a way of despising, but turn from him and put your whole trust in the Lord. A great Object here - God. Methinks I a little see into David's mind as he was taking counsel with himself and came to this "only". This word "only" repeated these times in the text, may be said to have a reference, a reference is implied. "Only" - leave other things. "Only" - leave other people. Only God, only God. This won't make you independent of your friends, in an improper way, but it puts God first. He will be first. And, says the believer, He shall be first. What a favour to find this. Take note then of this first point, God is first. I am glad He is, and He has made Himself first to me and to some of you, has He not? O He is high. "For thus saith the high and lofty one", the most high God. That man is right, that congregation is right, that church is right, where, and so long as, God is first. You will be wrong if it is not so with you. Nobody's right where God is not first. What matters the whole world if God be yours? "What shall it profit a man if he gain the whole world and lose his own soul?" If his eye be full of the light of this world, he is full of darkness. If his eye be set on God, he is full of light. So, says the Lord Jesus - "If thine eye be single thy whole body shall be full of light". The whole body is opaque, but the eye, that receives light, and the body is full of light, with that in it. Ah, it is not your feet that guide you. They

do not say - Stop here and avoid that place. It is the eye that tells you what to do, which way to go. So, if the eye of your faith be on God, that will keep you from stumbling. If a man walk in the light there is no occasion of stumbling in him. This is very important and the Lord's people are brought to feel the whole body must be full of light just by that, and in no other way, and from no other source. God first. The Redeemer, the Redeemer who shall redeem His people from all evil, who shall command deliverances for Jacob. Now, my friends, every believing soul here, to you I would say this - here is one source of supply, one arm to deliver; God, only wise, to guide. Can you go to Him? Does He open the door? Does He say "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me".

Now in the next place, we have the man, a tried man. Not poor in this world - a kingdom was his, the throne was his, riches and honour were given to him. But he is a poor man, poor and needy. Why? Because he is a sinful man. Do you understand that? That overshadowed everything; that cried poverty on all that he possessed; that put corruption upon all that he could look on and call his own. He was a sinful man. "Heal me O Lord", he said, "for I have sinned." Why sinner "There is none that doeth good". "There is none righteous, no not one". There is not a righteous person in this chapel in the sense of that Scripture. You may be righteous among men; I hope you are. You may be just in all your dealings in business, you may be truthful in all your speeches; I hope you are, and will always be so. You young people, avoid falsehood, avoid deceit in your dealings with men. Never turn away from the path of uprightness in this world. If you do, be sure your sin will find you out. It is an awful thing to be a liar, a terrible thing to be deceitful, naturally I am speaking. But then we have to come to this - we are sinners before God. If you have no sort of fear of any man coming to you and saying you told an untruth, or you did an unjust thing, that won't touch this at all - you are sinners before God. A very solemn position. A deceitful heart is in every person here, a desperately wicked heart. None can know it in its fulness. And this man, this Psalmist, in this same condition, came before God. You will never go rightly to the throne of grace and lift up your face and say - Lord, I am an innocent man in all ways. You will always have to say "God be merciful to me a sinner", and that will do. He stands well, who stands thus before

God, confessing, and he prays. He says to his soul "Wait thou only on God". Go nowhere else; vain is the help of man. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel". (Jeremiah 3 v 23) Here the Psalmist stood, this was his ground. How do you stand? This was his ground and it came to this, he had dealings with God. Do you have dealings with God? Could you appeal to Him at times, and say - "Lord thou knowest that I come to Thee. I have no hope in myself, and I cannot, I dare not, I would not, go to anybody about salvation. I come to Thee." O it is a grand point to be at, a great thing just to have to deal with God. Hezekiah came to this. He turned him to the wall, when he had a solemn word of God pronounced by Isaiah the prophet - "Set thine house in order for thou shalt die and not live". He came to this. He turned him to the wall and poured him out a prayer. Job did this and when he got near the Lord he was contented. He said - "He knoweth the way that I take". My friends do not; the three of them misunderstood me altogether. They misunderstand me now. There is only One who understands me and that is God. "He knoweth the way that I take and when He hath tried me I shall come forth as gold." Abraham did the same - though he turned aside on an occasion, yet he did the same really. The Psalmist, another man, was in the same case. He said, "Whom have I in heaven but Thee". He had been perturbed, greatly disturbed, seriously in his mind, by a sight of the world, the prosperity of the wicked, and the adversity of the just. But now he came to one point; God spoke to him, and then he spoke to God. God drew him into His sanctuary, and there instructed him. So then he comes to it, "It is good for me to draw near unto God". And you will find, as God deals with you, that will be just your case. You will have to come to this point. Only wait on God. "Only", "exclusively", "only". It has reference to men, as it were, a kind of side look, as if the man would say, I have plenty of friends. You may say the same. By God's mercy, I can say the same. I have many friends, but they cannot touch a soul case. God only can do that. You will come here, you will have to leave them all. Not love them less, not think less of them. You won't disesteem them, but you will have to leave them. They won't be able to die with you, and you will say to yourself, at times, I must now have to do with God in this matter, and lay it before Him. There is a silence in it; there is a solitude in it; there is a liveliness in it; there is an expectation in it, and

the solitude is very pleasant for, as Erskine says, "You are most in company when alone." There is a silence in it. You cannot complain to your friends. A man who can put his trouble on his coat sleeve for everybody to look at and read has not much to say to God, but the sinner who says, I cannot make this public, not even to my nearest. I have got a sore and I must lay it before Him. I must speak to Him about it with whom I have to do. May the Lord never let us forget that we have to do with Him. Paul, in the Hebrews, brings us to this point when, speaking of the searching, testing, analysing, dissecting word of the Lord God in a man's nature, his very soul, he says - There is nothing hid from His eye with whom we have to do. Did you ever have any transactions with God, any close dealings with God? Did He ever speak to you and did you, as a result, speak to Him? An inward religion, unseen by men, except in its fruit. This is the thing. "My soul", my being, "wait thou only upon God". Take care of this, look at this. It does not matter about anything else. Look at this. "My soul, wait". What is waiting? Not sleeping, not indifference, not carelessness. Waiting is believing. You won't wait for that in which you have no faith, about which you have no faith, of whom, therefore, you have no knowledge. Waiting is believing. It is seeing Him who is invisible as Moses. He endured as seeing Him who is invisible. Why sinner, this will keep you in a storm. "Though the earth be removed and though the mountains be carried into the midst of the sea", God is a refuge for us. There is a very humble, gracious independence here, waiting on God. Waiting is prayer, waiting is praying, bringing your matter, whatever it is, to the Lord, bringing the sins that trouble you, that plague you, the corruptions that threaten your destruction, bringing the troubles that are upon you in providence, bringing these things to Him. It is a great burden to bring, but you have to bring it. Every child of God comes to this, he has to bring these things, with thousands of fears as to the issue, which he might at times feel. He has to come with these things, and a great blessing it is to be able to do it. And waiting is expectation. If you never, by faith, hope and expect something from God, you won't wait on Him. You may run away, you may say, in unbelief, it is no use, I shall never get out of this difficulty, but when faith is in exercise you will be arrested, stopped in your wandering and running and be brought back to this spot - "Wait on God". There is plenty in Him; plenty of mercy, plenty of forgiveness, plenty of redemption, plenty

of power. Wait on Him. Expectation will bring you to stretch yourself forth, so to speak, looking here and there to see which way God will come. Every intimation you get will help you still to wait and expect the answer. Expectation is a lovely feeling and a pleasant feeling, and a supporting feeling too. No expectation seen leaves a man in despair of help, but expectation has a certain patience in it, enabling the man to say, - Though He tarry, He will come. Though I faint, He will come. He cannot come too late. His time, His season is best. "Wait thou only upon God, for my expectation is from Him." Expectation is as large as the case. If you have got a case needing forgiveness and corruptions and iniquities needing to be subdued, your expectation will cover all that, be as large as the case is. "Hope all that heaven has good", says Hart. He got it. Think of it for a moment. Just as big as your trouble, so is the mercy, and more. O what a wonderful God we have. What a loving God we have. What a full God we have. What a compassionate God we have. And hope, seeing Him, in every particular, that in which He is needed, and more than that, says - my expectation of help, of forgiveness is in Him, and it comes from Him. What comes from God to you will lead you to God. That, that is to take a person to heaven, comes from heaven, so, when your expectation is a good expectation, I say again, it spreads itself over the case, and the man says - I shall get all I need. There is a great word in an earlier Psalm where the Psalmist said - "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." And I judge, and I have good reason to judge in respect of myself, I judge that the Psalmist took a view of his own case. Then he said to his God, "Thou shalt compass me about with songs of deliverance". As if he could say - wherever I have got a trouble, there God will put a mercy. Wherever I have a difficulty, there He will shine, and show me a way. And wherever I am in bondage, there He will put a gracious and blessed liberty. "Thou shalt compass me about". Ah, my friends, we are very straightened in ourselves, but when faith rises in the power of the Holy Ghost, and takes a view of God, a view of God, of what He is in Christ, what He has given to Christ for His people, what Christ is for them and to them; when, I say, this is the case, then says the soul to itself "Hope in God, hope in God." You have it in another Psalm, where the Psalmist expostulates with himself. He had told the Lord that his soul was cast down. Now he comes and says to his soul - "Why

art thou cast down, and why art thou dismayed, hope thou in God" Depend not on creatures. Whoever lives on a creature will sink; whoever lives on the breath of applause will die when that applause ceases, and it soon will cease. Whoever lives on God will live and live for ever.

"My expectation is from Him". If your expectation is from the creature, how very bounded and near to you is your horizon, seeing nothing beyond the creature. If it be in God, you will never get to the end. Expectation is definite; expectation is definite. What definite thing do you expect? Forgiveness? It is a joyful sound. O when it comes, it comes so freely. It flows like a river. It is spoken of as a river of peace; a river full, full of pleasures at God's right hand. And will the expectation be put to confusion? No! Says God "They shall not be ashamed that wait for Me." You may wait many years for a promise to be fulfilled but you will never never say, on your death bed, I waited in vain. Jacob said - "I have waited for Thy salvation O Lord". Glimpses of salvation, touches of divine love, influences of the Spirit, keep alive expectation, and the man says "I cannot leave the throne unblest. I must go, and go, and go again. I must be like the prophet's servant, go again to the sea, till you do see something. And the man of God says, I must go again and again. There is a definiteness in his expectation, and there is a rest in it. There is a rest in it, not the rest of carelessness, O no!, but the rest of faith in God. O, how stable is the faith that from time to time rests here, and how warm and warming sometimes, is the expectation. The soul feels its influence. As when a man comes out of the cold and gets near to a fire, and he is influenced at once by the heat, so, when a sinner gets this expectation it warms his heart; it warms his whole soul, and every feeling partakes of the influence.

My expectation of help is in God. Help in providence. Providence? - that is not yours. Providence is God's, who upholds all things by the Word of His power; Jesus, to Whom is given all power in heaven and in earth; Jesus. Providence is God's my friends. We speak of ourselves sometimes perhaps as being creatures of circumstances. Circumstances come from God. "Shall there be evil in a city and the Lord hath not done it?" And can there come good to



a sinner and the Lord be not be the giver of the good, even all the good that comes?

My expectation of guidance. Guidance? Surely I can find out what I ought to do, one may say. If you think that, how foolish you are. "If any man think that he knoweth anything", says Paul, "he knoweth nothing yet as he ought to know". This is the best thing - "Show me the way wherein I should walk for I lift up my soul unto Thee." Is that what you do? Do you lift your soul up to Him? It is a great thing to be able to do that; to lift your soul up.

And lastly, my expectation of heaven is from Him. What do we know of heaven? What do you know of heaven? One may say, nobody can know anything of heaven, while here. O, but that is not right. If you see the lovely Lord Jesus, if you get an intimation on your heart of His love to you, if you get His precious blood on your conscience, you will know a little of heaven. O, it is heaven to see Him. It is heaven to dwell in His presence for ever so short a time. I know it is so. I know it from the Scriptures, and I know it in my own soul. One sings

I'd part with all the joys of sense  
To dwell in God's embrace

and I believe every child of God, sooner or later, in some measure, comes to the same thing for substance. He would part with everything for the blessed, sweet, comfortable enjoyment of God, and that is part of heaven.

Beneath His smile my heart has lived  
And part of heaven possessed

sings one. What is the earnest of the Spirit, but the giving of a bit of heaven to you? A solid bit of heaven in your own soul when you get the earnest of your inheritance, and that is from the Holy Ghost. O, do you expect it? Hope all that heaven has good.

So here we have these points. We have God, a great God in the text. A man in trouble, a man with others against him, seeking his

overthrow, a man with faith, who says to his soul - Now leave these things, leave them with your God. Go to Him, cast your burden, troubles, needs, danger, fears, and weakness, cast them all on Him. And then he says to his soul, now walk in this way, walk in this way, walk in this solitary way with the best company that can be had. Hope in Him, He won't disappoint you. He has said "They shall not be ashamed that wait for Me". Wait for Him and expect everything He has promised. Every blessing He has promised, expect it. It will come. The Lord bring us to walk according to this.

AMEN.