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Sermon preached by Mr J K Popham
at Galeed Chapel, Brighton
on Wednesday evening 7 November 1934

Psalm 62 v 8

Trust in Him at all times ye people, pour out your heart
before Him: God is a refuge for us

This is a Psalm for troubled people and also a Psalm of holy confidence in God. "My soul waiteth upon God," not doubtfully to himself at that moment. He said - "Truly my soul waiteth upon God." Upon whom can you wait with confidence if not upon God? Trust not in an arm of flesh; put not confidence in princes. "Cursed is the man that trusteth in man and maketh flesh his arm, whose heart departeth from the Lord". But "whoever trusted in the Lord and was put to confusion" God is good and His people know it from time to time. I would not, O God keep me from it, bring up a false report of God for a world. He is so glorious, so beautiful, so faithful, so loving, so kind, so tender and such a present help that poor people drawn by the Spirit, driven by necessity, come to Him and find it good to wait on Him. Unless you know it you cannot understand, you cannot imagine the relief and the comfort that God bestows upon waiting people. "They shall not be ashamed that wait for Him". Ashamed of themselves, ashamed of their sins, of their backslidings and all that is evil in them and that has been done by them, but when they come to this point, have they anything to say against God? they say No. He is justified when He speaks against me, He is clear when He judges me by His chastening rod, but He Himself is good. O believing friends,

To trust Him endeavour, the work is His own
He makes the believer and gives him his crown

and yet that believer is often distressed. Two things, three things, distress a waiting person. Namely, first, his sins. If God loves you He will not let you forget that you are a sinner. If God loves you He will be more or less setting before you the

things that grieve that are in you and the things which you have been doing, in order that two things may happen, may become your experience. First, repentance, sweet repentance. I call it sweet; it is full of liberty and forgiveness. And the second thing is this, the various temptations of the devil or his deceit. Two things in him more or less constantly are troubling exercised people. Violence; when he comes violently against your faith or deceit when he would sap your foundation. And the third thing is the dealings of God with you in providence. He comes and touches you. He does not draw a feather across the horny hand of the blacksmith when He comes to you in providence to deal with you, but He has a rod for the fool's back and stocks for wandering feet; a frown which is death in the conscience. And this latter dealing of God brings you into a state of distress; you get trouble. O, but the mercy of being enabled even then to say "Truly my soul waiteth upon God". One hymnwriter said - seldom should we think of prayer if we were left to self. But the Lord says - Let Me hear thy voice O My dove. Let Me see thy countenance, though it be suffused with tears, for sweet is thy voice and thy countenance is comely. "From Him cometh my salvation". He only is my Rock; He is my defence, I shall not be greatly moved." My soul, whatever these people, enemies, sins, do, seeking to cast you down from your excellency, wait thou only upon God, for my expectation is from Him. Is it not wonderful to have an expectation from God? You may say I expect the rod. When you are fearful, when you are judging yourself, then you are chastened of the Lord, and instead of finding Him coming with a rod as you think, He brings you to expect mercy. He says, in that remarkable word in Jeremiah, convincing His people of their transgressions, He says - Wilt not thou from this time of My dealing with you, say "Thou art my Father, the guide of my youth." A wonderful thing that, that while you are saying - Lord I am guilty of all the things you charge me with; Thou didst not say a single word that way that is not true; how then can I say "Thou art my Father"? - He says, wilt not thou do it. That raises faith, and remarkable it is for faith when you are burdened with a painful remembrance of your sins, to say to Him "Thou art my Father, the guide of my youth". Well in God is my

salvation, the Rock of my strength, and my refuge is in God. Therefore trust in Him at all times.

Trust is a sweet feeling of confidence in God. Trust in the Redeemer's precious blood to cleanse you from all sin. Trust His perfect righteousness for justification; trust His infinite holiness for your sanctification. These three are united by the Holy Ghost by Paul "Who of God" speaking of Christ, he says, "is made unto us wisdom and righteousness and sanctification and redemption. At all times - O, it is a very embracive word, leaving out no single period of your experience - trust in Him. Trust His faithful promise. "Has He said and shall He not do it". Is it not the character of God that He cannot lie. Remember what He has said to you, the word that dropped into your heart on an occasion when you were in trouble. Put Him in mind of it. He says - Put Me in remembrance - and faith says to Him - "Remember Thy covenant; remember Thy holy covenant".

Trust? There may be a good many fears about your trust, but in the nature of it, trust has no fear. Trust is humble confidence; trust is a gracious reliance; trust is looking up to God for the fulfilment of His word; trust is a confidence in the character of God. His character, His oath, His promise are all engaged to save wretched sinners. O to trust Him endeavour. Whoever trusted in the Lord and was put to confusion? Whoever cast his naked, guilty, weak and helpless soul on the Lord and was rejected?

At all times. I say again this is embracive of all your periods in experience. Trust Him in a time of darkness, when He makes darkness His pavilion, when He rides upon the wind, when He makes a storm for you. He raises the stormy wind which lifteth up the waves of the sea, and unbelief says "Master carest Thou not that we perish?" Unbelief always misjudges God. If you can avoid it, listen not to unbelief. How shall I know it is unbelief? By the confusion it brings, it brings into your mind, by the maligning of God's character of which it is continually

guilty. By the hardness of your heart - "Take heed lest any of you be hardened through the deceitfulness of sin. You may judge if you have a little wisdom from above when you are calling in question His wisdom in dealing thus and thus with you. A dark time? He makes darkness His pavilion round about Him, and then His people go mourning without the sun. They say each one in this condition; where am I? what am I? Wait on Him. You cannot make a dark pavilion which He has made for Himself, light. Wait on Him. God give you grace to say each one to your soul in this condition - "My soul wait thou only upon God". Trust not in the arm of a friend; put not confidence in a prince. Look to this blessed One alone. Trust in Him to bring you through. Trust in Him to disperse the darkness and to cause the sun to shine. He commanded the sun not to shine and He will command it to shine and when you say there is no help, surely it will come into your heart sooner or later that God is a God of love and that whom He loves He chastens and chastening sometimes takes the form of a dark pavilion round about God's throne. Then you are saying with Job - "O that I knew where I might find Him, that I might come even to His seat". What would you do there? You would not quarrel with Him; you would say "I would order my cause before Him". What is your cause? Lord I am a sinner and I deserve this chastisement. Thou hast brought my sins before me; Thou makest me to possess the iniquities of my youth, and yet I can see Thou exactest of me less than I deserve. Is that ordering your cause before God? Yes, and how do you do it? By faith, faith in the Redeemer, for, says poor Job there, would He speak against me? No; the righteous might dispute; God will help and bless me. "He knoweth the way that I take" in this affliction. "He is of one mind and who can turn Him". And when He has purged the gold, taken away the dross and the tin, He will bring forth your righteousness as the light. Trust in Him in a time of weakness. Weakness in faith, weakness in your soul may come from several causes. Weakness in faith may come from the Lord's absence. John was weak in this. After boldly preaching Christ, saying - "Behold the Lamb of God", he was put into prison and apparently Christ took no notice of him for a time, and it was a time of weakness with him. He sent two of his disciples to Christ and said - "Art Thou He that should come or look we for another?"

Would you have thought it that bold John Baptist, who was sent to preach, blessed with a sight, a revelation of Christ, and who saw Christ's Person and preached Him saying - "Behold the Lamb of God", would you have thought that he would have sent to Christ and said that? A time of weakness in your faith may come from desertion, the Lord not paying you a visit for a time. A time of weakness may come from felt guilt. Ah the Lord may make you remember things. "Thou makest me to possess the iniquities of my youth". Think of it. A good man who had known forgiveness - "Thou makest me to possess the iniquities of my youth". You may have that experience and painful it is. A time of weakness may come from temptation. The enemy says - "God has forsaken him, persecute and take him." He may say it to you; he may say it to me. A time of weakness may come when the hand of God is on you in some particular way; on your person or in your relations, or in providence in some way of affliction. And can thine heart endure and can thine hand be strong when I shall deal with you for these things? Do not lift your heads up if the Lord depresses your spirit by a conviction of your sins. I would not knowingly have that religion for the world to lift my head up when God would have it hang down. There are times when He will. When a providence comes, touches you; when His dealings with you are strange, kneel before Him. Ah, we may bless the hand that is on us, that depresses us to our knees. We may bless the affliction that brings us to the throne of grace. We may praise God for His kindness to us in making Himself more necessary to us. We have all got pride and proud independence of God, and if He would let it grow in us where should we get to. I have gone far from Him. Oh but how kind of Him to say - "Come to Me. O labouring, burdened soul, come to Me." And your oppressed heart comes to Him. Lord help me, is your cry. A time of weakness.

All times? Yes, all times. A time when you are cold, yea when your love has waxed cold. What a shame, what a sin. Do not you feel it to be so, those of you who can say your love has waxed cold? Is there shame to be compared with the shame of our base treatment of a good God? Any shame to be compared with the shame you feel when you see how you have turned your back on God and

not your face; when you go back in sad memory and say here and there and at this and that corner and at that turning my heart turned away from Him. A very solemn thing. But O how kind of God; kindest fathers, earthly fathers, will not spare their children to chastise. Well dear friends, this is a wonderful kindness in God, only we do not realise it as it one day will be realised by us. Trust in Him at that time; at all times.

Trust in Him and go to Him when your heart feels hard, when you have to pray for a prayer, when to your soul bitter things would be sweeter than God's silence. When you say "Be not silent unto me, lest if Thou be silent to me I become like those that go down to the pit." O what a great thing it is to be enabled to call upon the Name of the Lord.

Ye people; the people of God; pour out your heart before Him. Here is a privilege. O the backwardness of our fallen nature to take advantage of it. The wickedness of unbelief that turns our heart against prayer. Pour out your heart. Sometimes a word is as much or more than you can get and sometimes you can hardly sigh, but here is something quite different from that state of mind. Pour out your heart before Him when it is full of confession. Gloomy, says one; not when you are in a right state; not when your heart is touched by the finger of God's mercy. Pour it out before the Lord; original sin; personal sin; numberless transgressions; pour them all out before Him. What does the Lord say about confession? Listen to Him - "Only acknowledge thine iniquity". "If we confess our sins He is faithful and just to forgive us our sins". No confession, no forgiveness. Legal, says one. No, I say, gospel method. Not salvation obtained by confession but salvation comes in that way of ordination. It is God's method. Pour out your heart's desire. "Lord all my desire is before Thee and my groaning is not hid from Thee". Well do not be too troubled about that. The heart's speech is what God listens to; groanings which cannot be uttered; desire to be saved from sin; desire to live unto God; desire to be conformed to that Scripture - "Whatsoever ye do, whether ye eat or whether ye drink, or whatsoever ye do, do it

unto the Lord". No man liveth unto himself; no man dieth unto himself. O but I am sinful; you will never be anything else while you live, and the more grace you have, the more holiness you possess, the more you will feel the bitterness of sin. O but pour your heart out of desire. Lord I would be holy; I would walk in Thy fear; I would exercise myself always to have a conscience void of offence toward Thee; I would not knowingly, wilfully turn away from Thee. Pour out your heart of desire.

Pour out your heart of thanksgiving. Yes, dear friends, we are ready to complain. O that we could walk in that Scripture, "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God". Thank Him; we should never cease from thanking God if we had faith and a realisation of His salvation. Pour out your heart before God with respect to the future. We do not know what tomorrow will bring forth, but we do know this, those of us who are taught of God, we need to be kept by the power of God through faith unto salvation. Peter said once - "Lord, though all men deny Thee, I will not. If these my brother disciples are bad enough and base enough to deny Thee, I will not do that". That was Peter, and Peter had to be killed and God killed him in some measure by letting him fail in the exercise of faith and then Peter said to the saints - "You are kept by the power of God". He holds you up. He must hold you up. Therefore pray for the future. I have to do that now. My days are short and Christ said to one church - "Because thou hast kept the word of My patience I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell therein." Many and many a prayer has gone up from my heart for that. Keep me that I may be faithful. "Hold Thou me up and I shall be safe".

God is a refuge for us. Where will you go to. To whom will you fly in an hour of danger or of necessity, of weakness, of temptation? God is a refuge for us. The eternal God is our refuge; Christ is our refuge; The Spirit we fly to to give us His teaching and His grace. God is a refuge for us. Have you

faith to make use of Him in this particular? Have you got faith in an hour of sorrow to run to this blessed One who says "Come unto Me all ye that labour and are heavy laden and I will give you rest" God is a refuge from danger, from sin, from devil, from the world.

May the Lord help us to walk in this text, yea, to walk with Him and to walk up and down in the Name of the Lord Jesus.

AMEN.