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Sermon preached by Mr J K Popham
at Galeed Chapel Brighton
on Sunday morning
11.9.1924
PSALM 62 v 8

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

This short Psalm presents to us two wondrous Beings, Almighty God, the hearer of prayer, and sinners permitted, instructed, and enabled to go to Him. There is a certain exclusiveness in this Psalm that is worthy of our notice. Five times in the first six verses the Psalmist says "only", "only", "only" my soul waiteth upon God. The first word "truly" is "only" as followed, as I have said, in the other verses. This is an exclusive thing. Other objects, other trusts, other hopes, all arms of flesh, all refuges that we might devise for ourselves, these are excluded, and God only is the Object of this good man's faith and hope; the only refuge he had, and desired to have. In this refuge he found himself strong; he found his confidence rising; he found the spirit that is elsewhere expressed - The daughter of Zion shall laugh at, and despise, her enemies. He saw in the strength of God, the wicked - who opposed, who oppressed, who sought to destroy, and who persecuted - just as a bowing wall, out of perpendicular, ready to totter over. As a tottering fence that would fall almost at the touch of a hand, so he saw the wicked. He saw in Him his refuge, his strength; his salvation therefore is He. He saw His excellency; how human excellency fades and dies under the convicting work of the Eternal Spirit. All taught of the Spirit learn that their foundation is in the dust, that their life is a vapour which appeareth for a little time and then vanisheth away; that man, as it is expressed in the book of Job, is become abominable; that his heart is deceitful above all things and desperately wicked. And thus taught, and thus convinced himself, each child of God comes to see that he has no excellency of his own. Is that so with us? Happy people whose goodness has been withered, and who understand somewhat of the word in Isaiah - "All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth

....." Isaiah 40 v 6 and 7). Well, it is not a pleasant experience, but it is very wholesome. It does not flatter you when you see what you are in the light of God's teaching. It leads you away from that which is of no value. It brings you off from that arm which is but weakness, from that wisdom which is but folly, from that imagined goodness, which is nothing but sin, and it brings you, as the Spirit leads you, to look to another, and eventually you will be thankful to be plunged into the debt of God in His sovereign grace, and look to the fountain of all cleansing, and holiness, and happiness, the atonement of Christ. If you are lovely, and free, and good, in your own eyes, may the Lord have mercy on you, and give you divine life, and divine light, and heavenly instruction, that you may know what it is to be lost. The excellency of the people of God, is Christ. He is their substitute, their refuge, their righteousness, their holiness. This is the excellency that awakens the envy, and draws forth the bitterness, and rage, and power, of that fallen and foul spirit, the devil, that crooked serpent, that leviathan, whom God will one day destroy with respect to His people. The gates of hell here, they only consult - the wicked spirits, and wicked men with them, though they would deny it - they consult to cast down the Lord's people from their excellency, from Christ, from the atonement, from union with Christ, from the indwelling of His Spirit; to ruin, and plunge into despair, and everlasting woe, the Lord's people, but they fail. They ever fail, and will ever fail. What a mercy.

The Psalmist professes that God only is his hope. "My soul wait thou only upon God". Leave other things, leave self, self-wisdom, self-strength, self-supplies; leave all, leave everything of your own. Lose your life, and take up by faith the cross of being nothing, that you may find your life, and rejoice in Him who is your life. That word in the Philippians is not easily learned, and it is often to be learned over, and again - "Have no confidence in the flesh". "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh". (Philippians 3 v 3). Once learned, one would think that the lesson would not be forgotten, but it is forgotten. O, God only knows, how soon we forget it, how readily we forget it, how quickly we turn away from that which is so useful, so profitable, to us, so necessary, and turn to that which is simply vanity, and vexation of spirit. Nothing else,

nothing better.

"He only is my rock". "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God" (Psalm 62 v 6 and 7). The Apostle Paul says that Christ is All and in All, and this we have to learn. This true doctrine, this beautiful doctrine, to which the Apostle would have all ministers adhere and take heed to. Says he to Timothy - Take heed to this and to the doctrine, for in so doing thou shalt save both thyself and them that hear thee. O, but to learn it. Some things are, as it were, impressed, as with a hot iron, upon the consciences of God's people, not to sear them, but to make them tender, and that the lessons shall not be readily forgotten, shall not be forsaken really. O, it is a great thing to be a saved person. Now, as I have said at the beginning, here are two beings meeting together, Jehovah and the sinner. The Father, the Son, and the Holy Ghost, manifested in the man Christ Jesus, who is the glorious high throne from the beginning, the place of our sanctuary. O, what a throne, where all goodness is, and all mercy. All favour, every blessing that is needed for good, that can be sought, and desired - salvation, holiness, happiness, peace, justice, justifying righteousness, the presence, the favour, the smile of God; the views of God in mercy - all these are in this throne. The throne of grace is not mentioned in the Psalm, but it is here. You will find it nowhere else if you do not find it here. "My soul wait thou only upon God". Not God in the abstract - who can know Him so - but God in Christ. God the Saviour, and who is the Saviour, but Christ. God in justice, and who is "A just God, and a Saviour", but God in Christ. All here. All the fullness of the Godhead bodily; all the love of the Father to His Son and to His people in Him. All here. This Psalm seems to me an exceedingly full gospel. Here is a good God, a God who looks favourably on sinners, who wont turn away from them, basely as they have turned away from Him times without number. The God of whom it is said in another Psalm - Yea, many a time forgave He their iniquity and did not stir up all His wrath, but He remembered that they were dust. (Psalm 78). Full of compassion, this God is here before us in this Psalm. May we see Him. It is an awful thing to see Him, and not see Him, as many do. And this good God, this God in Christ, invites poor helpless sinners to Himself. He says - "Come unto Me, all ye that labour and are heavy laden, and I will give you rest". He speaks

peace to them. He makes Himself over to them, and here in the text He says, Trust Him at all times, for the Psalmist speaks by inspiration, by the inspiration of the Holy Ghost, and so this word is trust in Him.

Trust Him, He will not deceive you

Trust His atonement, His righteousness, His goodness, His wisdom, His power. "Trust in Him at all times". And what are we to understand by these "all times"? All the changes you experience, the adversities that come, the temptations that beset you, the sins that distract you, the evils which stumble you, the evil heart of unbelief in you which makes you depart perpetually from the living God; the times when He may hide His face in chastening you; the times when He may lay His hand upon you in affliction. The times when He may hide His face from you, so that you say, I seek Him but cannot find Him. The times when you seek to pray, and feel as if your prayers are shut out; when the enemy comes in like a flood, and you do not realise the Spirit of the Lord lifting up a standard against him. In these times. Times when sin like an awful flood of mud, and mire, pollution, and death, shall flow over your souls. Is there that in God that will meet cases of this kind? suit times of this sort? Yes, there is. A bleeding Jesus; a tempted, but victorious Saviour; a justifying God, full of love, and condescension; a speaking, a hearing God, who will indeed do what He says; receive, and not cast out, all who come to Him. Merit infinite, righteousness perfect, power omnipotent, love eternal, pity to meet every sore case, and words to comfort, and be like medicine. Do not My words do good like medicine? He says. So poor sinner, trust Him, He will not deceive you. Though you hardly of Him deem, though Satan misrepresents Him, though your unbelieving heart may malign Him, though your fears may say, It is no use, though His delays may trouble you, though His providence may afflict you, He will not deceive you. Trust Him at all times. A dark time is a trying time when He commandeth it not to shine by reason of the cloud that comes betwixt, when you say, I cannot see Him, when He hides His face. Do you know what it is to be in the dark? In the dark about some things, some particular things, as, for instance, with regard to your interest? It is very trying to be in the dark about that. One may have light on that blessed subject, and be in darkness in other

particulars, but when one is in darkness as to this particular, when he cannot say - The Lord is my rock and my salvation - when he is not able to say - The Lord is my life and my strength - then he is in an evil time, a dark time. It is a time of confusion. He does not know which way to take; afraid of putting his step there, and standing still is dangerous to him. He does not know what to do. Now, says the Lord, Trust Me. And when His Holy Spirit gives power to trust in a bleeding Jesus, to pray, and call aloud, and bring every evil, and trouble, and sorrow, and desire, and all hunger, and thirst of the soul, to Him, then there is a great thing done. It is a moving of faith in the Lord at this time, this dark time. "Trust in Him". And where else can you go? If it were put to you, you would say - To whom shall I go? If I go to myself, I go to death, and curse. If I go to an arm of flesh, I go under the curse. "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jeremiah 17 v 5) If I go to the world, I go to curse, for the curse of God is on the whole world; it lieth in wickedness. If I go to the law, then I go to the curse. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them". And if I go to my feelings, then I go to confusion, for I do not know what I am, or where I am, and I feel empty, and poor, and barren, and dead. Then if you cannot go here, cannot turn there, dare not move in another direction, there is one place only left. "To whom shall we go?" It is more blessed than we may be able to think at the time, to be truly shut up to God, to have no refuge, no way of escape open except this one - "In God is my salvation". Trust in Him in the time of darkness, darkness as to your interest.

Then a dark time may be a time when, although you may not be very distressingly shaken about your interest, you may be very distressed with respect to God's intention in some providence. You may be very distressed with regard to some providence, and what the Lord means by it. Trouble comes to all men. "Man that is born of a woman is of few days and full of trouble". But when trouble comes to a child of God, it has another voice than the ordinary voice. It has another moving in the mind, and it has a deeper meaning to it. What will the Lord have me to do? What is He saying to me in this time? What am I to learn, and how can I wait? Many things in the form of questions will come into the mind when one is troubled in providence. I think it is a very sad,

and solemn thing, to see a child of God, one of whom you must hope well, unexercised with respect to the providence of God. When providence comes against you, if you belong to the Lord, you will have some questions, and unless He is pleased powerfully to shine in upon you, and to speak to you, you will find it is a dark time with you. What is He meaning? What has He sent this for? Why am I afflicted thus? Not that you feel there is no reason, but a general reason will not satisfy a particular exercise. Generally, everybody might say that there is something wrong in this, and in that, and therefore God has sent trouble, but particularly every exercised soul will have that before him - What has the Lord to say to me in this? And until some voice is heard, some word from the Spirit, some instruction sealed on the heart, there will be the painful exercise. And then what? "Trust in Him at all times". Trust in Him when sin, that awful, that bitter thing, sin, prevails in us. We have it, whether we know it or not; we possess it. It moves, whether we feel it or not. O, to have grace enough to feel sin, grace enough to be sorry for sin, grace enough to hate sin; what a mercy it is. But when it comes, working powerfully, vilely, corrupting your thoughts, diverting your attention from the Lord - Trust in Him. There are two things that are to be remedies against this trouble. First, the blood of Christ that can cleanse - "The blood of Christ thy soul can cure", can bring every good that is desired, and deliver from every evil that is felt.

The blood of Christ, a precious blood
Cleanses from all sin, doubt it not,
And reconciles the soul to God,
From every folly, every fault. 858

And the other is the application of the Spirit when He, that Holy Spirit, brings the atonement to the conscience. When He whispers, as you mourn before the Lord, and feel sorrow that you do the things you do, in your heart; when He whispers - "The blood of Jesus Christ, His Son, cleanseth from all sin"; then there is a sweetness, but till this comes, trust Him. "Trust in Him at all times".

Trust in Him in a time of temptation. When the enemy says, Persecute and take him, there is no help for him in God; when the transgression of the wicked saith in your heart, There is no God; it

is a very great mercy to have this - and, beloved friends who are tempted, and tried, may this be brought to you - the Lord Jesus suffered; He suffered the presence and the temptations of the devil, and you had better, though it is very painful, and distressing, you had better be torn to pieces, so to speak, than to be at ease in Zion; far better. I do not say this lightly, for I know the evil of temptation, and the pain, and the power of it, but O, anything better than being at ease in Zion. "Woe to them that are at ease in Zion". "Trust in Him at all times".

"Ye people, pour out your heart before Him". Now this is a wonderful thing, to have real liberty in prayer, and I think that liberty is expressed here - "pour out". There is a freedom sometimes that the Spirit gives, and there is no bar. It is not hard to pray, not difficult. The Lord does not hold aloof from you, nor keep you at a distance, but just, as it were, gives you that promise, in the fulfilment of it - "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications". And when this is done, prayer, though solemn, unspeakably solemn, is also unspeakably easy. Adoration of God, admiration of Christ, admiration of the Spirit's work in the soul, admiration of the atonement, and the fountain that is opened for sin, and for uncleanness, will take possession of your soul, and move you heavenward. And then the troubles that you have, the cares you feel, the burdens that depress you, and make you reel, and stagger, these all will be poured out before Him, nothing held back. Requests made known, petitions sent up, and preferred; these go freely. I am sure a number of you know the difference between trying to pray, and finding that you do pray, and cannot but pray. Praying - when you give yourself to prayer, when your whole soul goes out unto the Lord. When there is a wail of distress, a flood of desire, a motion of love; when, with a little faith in exercise on the Lord, you go out to Him, and find that you are helped; the Spirit helps your infirmities; He helps you with groanings which cannot be uttered. He helps you to plead promises given in invitations whispered, and the Spirit of God gives you such courage that you go to Him and it comes to this - you say, "I cannot let Thee go except Thou bless me". O, happy is the sinner who gets an occasional visit of this kind, of God the Holy Ghost, and he therefore, and thereby, pays the Lord a visit; goes to

Him. "To whom shall we go?" Lo, I come. There are many things done here, many things felt here, as holy liberty; no forbidding in God; no Scripture hindering you, no devil preventing you, no sin keeping you back, though you are full of sin. These things all in subjection, and your soul takes, if I may use the word, takes a happy flight to a Holy God. And there is this, also, the divine encouragement that is afforded - you who get it understand what I mean - when some Scripture will come into your mind. When, it may be, you are full of a sense of unworthiness even to have the Name of God on your lips, or the thought of Him in your heart, that may fall in - "The blood of Jesus Christ His Son cleanseth us from all sin". Or you may get a sight of the righteousness that justifies fully, and freely. Or you may get a sight of the Spirit's gracious work; He who is promised, promised to be a Guide, to guide into all truth; when He comes and guides your feet to the Lord, and guides your spirit, and takes you to Jesus Christ. These mercies, more or less distinctly, are felt at times. And then the fruit of it is this, we pour out our souls before Him. And I understand by this, these things, that first of all you make sincere confessions. Daniel's spirit is in you. Read the 9 Chapter of Daniel, and see how a good man was led to pour out his soul to God in confession, and see also how he was enabled to plead. Every child of God comes into these two things. He pours his confessions out, and he is not repelled, he is not held back. The sins that he confesses do not close the throne against him. Come - it is as if the Spirit comes - Come, take freely of the water of life thirsty soul. Come to Him who gives His holiness. When He takes away your badness, He gives you His goodness. When He takes you as an empty vessel, He pours some of His mercy into your soul. Come to Him who has all power to save you, and all grace to bless you, and full of power to bruise Satan under your feet shortly. Come to the Promiser, and seek the fulfilment of the promise. Come, and take this blessed water of life. That is the invitation that comes into the sinner's heart, and he finds himself coming.

Lo! glad I come; and thou, blest Lamb
Shalt take me to Thee as I am;
Nothing but sin I Thee can give;
Nothing but love shall I receive. (144)

"Pour out your heart" Ah, it is sweet to pray thus. And also there is this encouragement, that the Spirit shows a bleeding Jesus.

A bleeding Jesus is the way
And blood tracks all the path

Is it not wonderful that a black sinner should get a sight of the blood of Christ that cleanseth from all sin; that he should see by faith that God is pleased when the vilest of men come to Him; pleased with them in Jesus Christ, and that the blood of Christ removes all the distance, and takes out of the way every bar, every objection; crushes, as it were, every devil. Tells everyone to leave the court; that there is no case for him. "Pour out your heart before Him". We do not half know what a good God we have to go to. We do not half believe in the grace that He has. Grace to save from every fear; grace to blot out every stain; grace to strengthen a weak faith, and inflame a little love, and brighten an apparently decaying hope; and all, all, all is free. A good God asks no price for all He gives. He gives out of His fullness. If He were hungry He would not ask anything of us, but when we are hungry for Him, He says, Come. "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

"Pour out your heart before Him" for His heaven. He has a heaven to give here below. Heavenly peace - O, what a blessed peace this is - "The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus". (Philippians 4 v 7). There is a power in the peace of God that must be felt to be understood. A power that keeps the mind, keeps it from distraction, keeps it from guilty fear, keeps it from sinking, from dismay, and from all evil. It is like a garrison into which a person is placed.

"God is a refuge for us". Certainty, peace, safety, comfort divine, a prospect of final deliverance; all, all in this God. A full God, a full Christ, a full salvation, full of mercy; a perfect righteousness, a perfect atonement, a perfect pardon. Everything in God. And so the Spirit says - "Pour out your heart before Him". Tell Him all your wants. Berridge says - "Tell Him how the tyrants lash".

And another says

Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much

How straitened we are. What a throne this is. What vile hearts we have to keep away from it, and to feel an aversion, a going away from it, in our minds. O, what vile hearts we have that will run to anybody, and anything, but God, and His gracious promises. But the Spirit is not to be overcome, and so He graciously takes hold of the heart, and turns it, and enables it. He says, Come, and He gives power to come. "Casting all your care upon Him" He says, and He gives you faith to do it. Therefore, whatever we need, may we be enabled to come to God for. The Scriptures do show a full God, full of mercy, full of truth, "full of pity joined with power". "God is a refuge for us". A refuge speaks danger, exposedness, if you are not in it. A refuge meets danger, meets exposedness to enemies, and He says He is a refuge for us. In the Covenant He has constituted Himself a refuge. In the Person of Christ, He has made Himself a refuge. In the gospel, He reveals Himself to be a refuge, and in the Spirit's teaching He brings His poor people into that refuge. And then they can laugh at their enemies. The daughter of Zion shall despise her arch enemy, and all other enemies, and say - "How long will ye imagine mischief against a man?" How long will you, in your councils, take counsel together against me and seek to cast me down from my excellency. My excellency is in God; you cannot reach it. No enemy can reach this excellency; and if it be but imputed to us, and imparted by the Holy Spirit, we shall find that nothing can hurt us. And if we are flying to this blessed refuge, it is as Peter says - "Who is he that shall harm you if ye be followers of that which is good?" So may we be enabled to come to this blessed God, and flee into this divine, divinely appointed refuge, where safety is. May the Lord bring us into it.

AMEN.