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Sermon preached by Mr J K Popham
at Galeed Chapel, Brighton
on Wednesday evening 17 April 1929

Psalm 62 v 8

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

We cannot want more than this; all our times, of every kind. We cannot want a more efficient help at any time, and all times, the God of salvation. "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God". And therefore, addressing the saints of the Most High he says, "Trust in Him". You have no need, you can have no need, He is not sufficient for; no weakness, for which He has not strength; no emptiness, which He is not able to fill; no misery, which He is not able to remove by mercy; no sadness, which He cannot take away by putting gladness into the heart; no death He cannot swallow up. We are held in bondage by unbelief; we are perplexed by unbelief. We pour on self by a legal spirit; we look to the wretchedness of nature, and sink exceedingly at times. It were well for us if we had grace to follow the advice that Hart gives

Pour not on thyself too long
Lest it sink thee lower

There is a disposition in the people of God, through the conviction they have of their sinfulness, to pour on their original depravity until it is almost, in their eyes, more than the holiness of the Lord Jesus. There is a disposition to look on our unholy lives, I mean the unholy lives that we live in our hearts. The outside may be clean, and if it is, what a mercy, but O the internal uncleanness, the infernal sins of our thoughts. These, as we are convinced of them do rise; O they are mountains. And by temptation and by a legal spirit we may very, very much pour on these things until it seems to us impossible that we can be christians. You may have, more than

once, perhaps many times, put serious questions to yourselves. Could it be that a christian, a person born again, could have such wickedness in thought as we have, and the answer may seem to be a very just and proper one - No. Ah, it will put you as it were into a solemn and close place when you are thus questioning and there you will stick for a time and get confused, and the more you think about it, the more confused you get, and you need one thing - the gift of the Holy Spirit to turn your eyes from this wicked self, this abominable self, this lustful, proud, haughty, legal, prayerless self. And then when He turns your eyes to the Lord Jesus you will see in Him an infinitude of merit, of wisdom, of holiness, of power, of love, of mercy, that will enable you to say "I will trust Him; I will cast a lost soul at His feet; I will come with my poverty and my rags and my defilement; I will come with all that I have and am that is wrong, and pray to be saved. And I am inclined to say this, at this point, that the man who thus comes to the Lord has living faith, and he will get a good answer. The answer will be this, for substance - "Be it unto thee even as thou wilt."

Let us look at a few times. Trust in Him at a good time. In a good day, trust Him. Well, but you might say - I live by feeling - and you may very soon live your good time away. It is heavenly wisdom in a child of God, when he has a good time, to ask the Lord to keep it for him; only the Giver can maintain it. When Israel, under David, at the end of David's day did most manifestly and liberally and freely give of their substance for the building of the house of God, David blessed the Lord and said "O Lord, keep this", that is, what was done, "keep this in the imagination of the thoughts of Thy people for ever and incline their heart to Thee. And we may say, when the Lord gives a good time "O Lord keep it, keep it; keep it in our thoughts; keep it in our imagination; keep it before us as Thine own gift, Thine own munificent, merciful, compassionate gift; keep it, it is a good time." But there is treasure; Solomon says "There is treasure and oil to be desired in the house of the wise, but a fool spendeth it up." Did you ever play the fool when you have had some oil and treasure given to you? "A fool spendeth it up". What wisdom we need to preserve us in a good state, when we are

put into a good state. What is a good state? When you look at the token for good, when you hear the Lord's voice, when you feel His mercy, when His blood purges your conscience, when your heart is softened, when the gospel works repentance, when the love of God humbles you and makes you as a little child in simplicity, and you receive the kingdom of God as a little child, when the Holy Ghost is in you a well of water, springing up into everlasting life, I should call that a good time. Trust in the Lord to keep it. Trust in Him when you lose it, to renew it to you, for He is able to do that.

Trust in the Lord in an evil time. An evil time is a time when sin, darkness, temptation come and threaten to utterly ruin you, and the Lord, for the time being, is silent; when, as it seems, your prayer is shut out; when you get no attention, no returns, no responses, no whispers of love, no inshining of grace, no knowledge, sweetly imparted, of Christ, in His presence and His love and His faithfulness. When you go mourning without the sun; when evidences are darkened; when you are disposed to think you never were started by God in the race; when you have to think and greatly fear that you are not a pilgrim at all; such a time, when God hides His face and there is a solemn experience of desertion. Now in such a time as this, what ground have you to trust? What reason is there to walk in this Scripture - "Trust in the Lord" at this time? Every reason. First, that if this wonderful God be not your support, you must sink entirely. If He give not a secret prop, a secret help in response to the cries of your heart, you are undone, without remedy. If Jesus could change, then you are lost. If His mercies which you have experienced could die, if the source of them could be exhausted, you are lost. But, seeing that He is the same yesterday, and today and for ever, that the gifts and calling of God are without repentance, when darkness comes, when He is absent, "Say not He is gone for ever". It is a good word of Erskine, that,

Say not He is gone for ever
Though His visits He adjourn

Trust in Him to come again. O, but, says one, I sinned my mercy

away; I was not thankful; I was not observant of my enemies. I, as it were, let them in without much objection. Well, even so, though it is a solemn confession to make, and every child of God will make it more or less distinctly, feelingly, from time to time, this is to be considered - What brought the Saviour to you at the first? You say, love, mercy, righteousness, compassion, pity; He came because He would come. And what would do you good in this evil time? His return. Will He return? He says He will. He says He will. "I will go to My own place till they acknowledge their offence. In their affliction they will seek Me early". And this is what you do when you are in an evil time. Seek Him. He said by Hosea - "O Israel, thou hast destroyed thyself." And that is just what you say, what I say. Yes, Lord, we have destroyed ourselves. And that was not said with respect to their original condition, but to the condition their backslidings had brought them into, and it may be of use to us if we can make that observation in a time of desertion. Thou hast destroyed thyself; thou hast given thyself to idolatry; thou hast been unfaithful to thy Lover, thy Husband; thou hast done all that thou couldest since I was gracious to thee. Thou hast destroyed thyself. Now what? What will He say, what will He do? How will He behave to this person? He says "Thou hast fallen by thine iniquity. Take with you words and turn to the Lord and say unto Him" against whom you have done all these things, "say unto Him, take away all iniquity and receive us graciously". That is their God-given prayer, their God-given prayer. What is His answer? "I will heal their backslidings, I will love them freely." Therefore trust in Him at this time.

Trust in Him to forgive your sins. Turn, with David - "If Thou Lord shouldest mark iniquity, O Lord, who should stand". Is not that what you feel sometimes? Have you not often, perhaps, said - If God were to reckon with me strictly, and bring me into judgment for what I have done against Him, if He were to rake up everything that is in my heart, and in my secret life, if He were to bring to my judgment and conscience everything I have thought and said in spirit against Him, how could I stand. He deals mercifully; He drives conviction in so deeply that the sinner says "If Thou wert to mark iniquity I could not stand." But then

he says this "There is forgiveness with Thee". And this is that that will bring a man to trust and the expression of his trust in this case is thus spoken in that Psalm - "As the eyes of a servant look to the hand of his master and the eyes of a maid to the hand of her mistress, so our eyes wait upon the Lord until He shall have mercy upon us." That is trusting Him in this dark time. "Out of the depths have I cried unto Thee". Out of the depths of conviction of sin have I cried unto Thee. Trust in Him then at this time, a time when you feel you have brought on all your trouble yourself, when you answer to that question "Hast thou not procured this to thyself?" Well, go to this Blessed One, to this divine throne, this divine Saviour. In Jeremiah it is written "The sin of Judah is written with a pen of iron, and with the point of a diamond". Then in that same chapter it is said "A glorious high throne from the beginning is the place of our sanctuary." That is the blessed Lord Jesus Christ. Trust in Him at this time.

Trust in Him in another time, namely, in a winter. It is hard to distinguish - in your own case it may be very hard to distinguish, between a winter state and a backsliding state, and it may be very difficult for me properly to set the difference before you. A backsliding state I have just mentioned. A winter state is a state when, in a sovereign manner, without any special reference to any special sin, but in a sovereign manner, it pleases God to withhold the influences of His Spirit, the heavenly teaching that has been given, and to cause a cloud to come on the face of His throne; when chilling temptations come, to which you are not permitted to submit or yield; when blasts of affliction may come from the north to chill the very life of your soul and, as it were, reach the marrow of your soul; when, it may be, the Lord stands aloof from your grief and does not seem to permit your cries to enter into His ears. No fruits appear, no buddings seem to appear, but just like a winter. The root is living, but the branches are bare of life and fruit. Some of you may understand this, may understand it far better than I am able to describe it. It is a solemn state, but there is no special guilt charged on the conscience with respect to it. It may be very difficult to believe that this can be, but the

church of Christ experienced it as it is related in the Song when her beloved said - Rise up, winter is gone, rise up, come with Me. And He renews His favours; He does not chide the soul; He does not say I went away because you were indulging in some sins. He does not say there is no sin in you, but there is this especial thing - Come away; come from this winter state; it is past, it is gone. The warmth of the south wind, the showers of divine mercy, the shining of the Sun of Righteousness have come. The winter is past, the flowers appear on the earth; the time of the singing of birds is come; come away My sister, My love. But in this winter state trust in Him; trust in the Lord in this winter time, though He may seem as if He would slay you. Then it may be applied to you what was said to Job - God was moved against you without cause. Trust Him; Job said - "Though He slay me yet will I trust in Him" Isaiah said "I will wait for the Lord who hideth Himself from the house of Israel". Trust Him. O, if this winter state be in the soul of any of you, God give you power to walk in this Scripture, trust in Him; He is the same. The winter leads to spring, the spring dies in the summer, and the summer brings forth fruit, and so it will be when you have endured what God has laid on you. "Trust in Him at all times".

Trust in Him in a time of affliction in providence; in a time when God may visit your body and your circumstances, and you find that everything that looked prosperous, that had His smile upon it, is just turned into a dearth, into a pain, into sore affliction, and the devil, if permitted, will make use of this, as against you. He will urge that God's favourites do not get these things, for he dare do anything, as permitted, though it is a glaring and a foolish thing to suggest, because afflictions are always with the people of God. But he will say it, and he will urge it, that there is something peculiar in your case, which makes it different from the usual afflictions of the people of God. He wont let you think of that word in Peter "Knowing that the same afflictions are accomplished in your brethren that are in the world". He will keep that from you for the time. Trust Him; trust Him in affliction. It may be He sees it very

necessary to put emptiness where there was fulness; a scant supply where there was abundant supply and weakness where there was strength. He knows; He is a wise God. The church said "Yea in the way of Thy judgments have we waited for Thee O Lord." "Trust in Him at this time. "Trust in Him at all times".

I would like, because it is with me a great deal in these days, to speak of one or two times in the church of God, not confined to any single person or member. Trust in the Lord when there is a good time in the church. A good time in the church would be when the ministry was useful, when cases, not known to the minister, were searched out by Him as God's instrument; when he was led to speak to people's cases, to pierce some consciences, wound some spirits, bring into bondage some who are walking in false liberty, cause searching of heart where there was too much confidence. That would be a good time in a church, and a good time would have this in it, that there would be some matches made between Christ and sinners who were dead to the law and to whom the law was dead and who therefore were eligible for a marriage, a marriage with Jesus Christ. Ah, let me interject a remark here. Many professors may talk about being married to Christ who have never been killed to the law and killed by the law, who are not dead to the law and to whom the law is not dead. And because their first husband lives - the law - they are not eligible for marriage with Jesus Christ. But a good time in the church would have this in it again and again, that there would be souls married to the Lord Jesus; liberty from sin's curse and bondage; peace, flowing like a river here and there. A good time in the church would be when each member was taught of God to love one another. Love one another. This is My new commandment said Christ, that ye love one another, and you will find, if prosperity comes here, you will find this, there is a good time, when each esteems other better than himself. Now if such a time is in a church, what has it to trust for? A continuance of the mercy. When you get something in your souls, through the ministry here, does it not lead you to pray for the ministry and to pray that God would again and again speak to you? Food is needed; the soul needs nourishment, and God's ordained way is to

nourish up His people in the words of faith and good doctrine. That is a good time, and trust in the Lord, trust Him to keep it. If God is with us, do ask Him to remain with us. If He seems to be going, do constrain Him to abide. The disciples, when Christ made as though He would have gone further on, said - "Abide with us" and they constrained Him. Try to constrain Him; pray that He may not go away.

But what would be another time, an evil time in the church; it would be just the opposite. A dead ministry, sleeping hearers, pride in some way prevailing, and the absence of God. Perhaps one or two living souls might be like Ezekiel who saw the glory of the Lord departing and O, they would try to keep Him. They would try to keep Him. Lord do not go entirely away. Come, come to me; come to my brethren; come into the pulpit. "Revive Thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy". Trust in Him. It is an evil time that comes, and I know we are in an evil day today, that God, for the most part, is distant, and is silent; when the glory of the church is very much departed. Now take this evil time and you will find in the Psalms, you will find in the Scriptures, that there is some trust with respect to it. You take in that Psalm where the Psalmist cries, the church cries, - "O Thou that dwellest between the cherubims, Thou that leadeth Joseph like a flock, shine forth". Then she describes her condition. She is likened to a vineyard and the hedges are broken down, and the vine is dragging on the ground, and the boar and the beast out of the forest and the wood trample it under foot and it is just desolation. This is an evil time in the church. That may come; indeed in some places it has come. Now what was the trust in this time? In that same Psalm this is expressed as a trust - "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself, so will not we go back from Thee. Quicken us and we will call upon Thy Name. Take the Lamentations of Jeremiah; they are all flowing out of the heart respecting an evil time. When the sons of Zion who had been fairer than the sapphire and the milk said - Their skin was blacker than a coal and Jerusalem, whose gates had

been strong, said her gates were burned down to the ground. And the complaint was, that when the church cried and shouted, God shut out her prayer. But then there was this all through the Book of Lamentations - a turning to the Lord. "Let us search and try our ways and turn again to the Lord". Trust in Him.

Now I would, for a little moment, turn to Him and try to give some reasons why, as enabled by the Spirit, we should trust in the Lord in an evil time, whether it be in our own personal case, or in the case of the church of God. And first of all, this is a grand reason which I have named, but now I would like to dilate upon for a moment - the unchangeableness of Christ, of God. "I am the Lord I change not" What a Christ we have; great in His Person; great in His love; great in His merit; great in His atoning blood; great in His righteousness; great in His faithfulness; great in His power; He is a great God. Ah, you say, I have tried Him. You have not worn Him out. You say now I have gone against Him so that I deserve to say with the church in the Lamentations - Our punishment is greater than that of Sodom. Yes, Sodom did not sin as the church of God has sinned, as we, some of us, have sinned. Christ was crucified in our streets; Christ has been set forth crucified among us, and He was never crucified in Sodom, so the punishment is greater than that of Sodom. But still, Christ is unchangeable; "Unchangeable His love, whatever be our frame". There it is, and these words of Hart are very beautiful here

Of Thy righteousness alone
Continual mention we will make
We have nothing of our own
But soul and all's at stake

And so we must go on, because Christ is unchangeable. Go to Him; cast the case at His footstool; plead His mercy; plead His Name; remind Him of His promise, and that there is forgiveness with Him that He may be feared.

And secondly, remember that He has obtained eternal

redemption. "Having obtained eternal redemption for us" You cannot wear that out; you cannot exhaust it, it is eternal in the efficacy of it, and it is eternal in the fruit of it. Suspended, the fruit may be; killed, it cannot be. Remind God of this, the eternal redemption which He has obtained. We have had a little of it; we have tasted a little of it. We have had days of enjoyment of it; we have had liberty by it; we have had peace by it; we have felt its strength in our consciences; we have felt the blessedness of it. Now there is a suspension, a withholding for a time, but the Trinity is the same. "Having obtained eternal redemption" let us go on in faith to say "Turn us again O God, and cause Thy face to shine; and we shall be saved".

Trust in Him because He has made an everlasting covenant ordered in all things and sure. Our fluctuations, vicissitudes alter; not this, nothing alters this; a covenant ordered in all things and sure. David (2 Samuel 23 v 5) found it to be all his desire, all his salvation, although He made it not to grow in his experience as he would have it. Remember the covenant; thus did the church of old pray "Remember Thy covenant" My friends, He never forgets it, but He does like, He does move, His people to put Him in mind of it. He said - Put Me in remembrance; put Me, an unchangeable God, who can never forget you, put Me in remembrance of what I have done for you, what I have done on your behalf. In this time, trust in a covenant making and a covenant performing God. He will not break His covenant, nor alter the thing that is gone out of His lips. O what a God we have; what a good God we have.

Trust in Him in respect of providence at all times, because providence is in His hand, under His control, and management, and losses can be turned into gain, pain can be made easy, affliction can be turned into a blessing, straitness into enlargement, and a sufficiency can be made of very little. Five thousand can be satisfied out of five loaves and a few fishes. Thousands have been supplied out of God's kindness ever since those days when Christ wrought miracles, and it will be to the very end. Losses,

crosses, staffs or rods are all in the hands of God, all at His control, all under His management. I am glad, and I am sure every living soul here is at times, that God has the management of everything in their providential matters.

The lions will not tear,
The billows cannot heave,
The furnace shall not singe thy hair,
Till Jesus give them leave.

Trust in Him at all times.

Now there is one more time that I will mention, the time to die. "There is a time to live", Solomon says, "there is a time to die." And I believe, as far as I know you, that a goodly number of us here would not put that day away. We may not be ready for it, but we do not want the thought of it to be banished from our minds, rather, to pray this, again and again

Prepare me gracious God
To stand before Thy face

A solemn day it will be; a very solemn day. To change worlds will be a serious matter, and how stands the case with us. You may say, I do not know. Trust the Lord. If you can get to the throne of His heavenly grace; if you have an eye of faith to look into the infinite merit of the Saviour; if you can plead before God, His righteousness; if you can cast a lost soul into His saving arms, trust Him; He will not deceive you. Trust Him, He wont leave you to be swallowed up of the swellings of Jordan. Trust Him, He wont let the last enemy destroy you, but He will destroy that last enemy. Trust Him in death. There is a reason for it. Why? Because He was raised from the dead by the glory of the Father and it is written "Blessed are the dead which die in the Lord" They are blessed; it is a blessing to die. What in itself is part of the curse, namely death, is turned, in the cases of the saints, into a blessing. "Blessed are the dead which die in the Lord". O what an attraction this may be made to

us by the inshining of Christ into our souls. But still, we shall not have grace to die with while we are living and active, but when we come to the last, when it must be that ere many hours perhaps, or moments, are past we shall draw our last breath, then, then to cast an immortal soul upon the infinite merit and goodness and love and favour of God, will be to trust Him. Trust in Him at all times.

Now my dearly beloved friends, this good God cannot fail, cannot fail. "I am the Lord I change not" that is, I am the Lord Jesus Christ "the same yesterday and today and for ever". "The eternal God is thy refuge and underneath are the everlasting arms". And with these holy testimonies, some of them brought with some degree of power into the heart, we may say - though death, though hell, though legions of devils stand in the way, we will try to trust Him; we will try to cast our souls into His arms, and leave everything in His hand. Pour out your heart before Him, that is, all your desire, all you feel, all you fear, all you have to deal with, the matters that trouble you, pour all out before Him. Now I cannot do it, says one. I will tell you how you can do it, when that word is fulfilled in you "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication". When that is done, the sinner prays in the Holy Ghost. He prays by the help of the Spirit, as it is written in the Romans "with groanings that cannot be uttered".

"God is a refuge for us" and there is no other refuge. "The eternal God is thy refuge". Now I leave it; may the Holy Spirit help us to obey this blessed word.

AMEN.