

SB/JH22

Sermon Preached at Galeed Chapel, Brighton, by
Mr J.K. Popham on Sunday Morning
1st June 1930

Text Psalm 9 verse 10

*"And they that know Thy name will put their trust in Thee: for Thou, Lord,
hast not forsaken them that seek Thee."*

There is an intimacy between the name of Jehovah, and the Lord Jesus Christ. O an intimacy that is beyond our comprehension, it is salvation to all for whom Jesus Christ stands, for God said, Jehovah says, concerning Christ His servant "For My name is in Him,"(Exodus 23 verse 21), and Christ says of the soul's "I will declare Thy name unto My brethren:"(Psalm 22 verse 22), and to Philip, according to John's Gospel, Christ said "He that hath seen Me hath seen the Father;"(John 14 verse 9) also. Therefore terrible, as in itself, and unbearable to poor sinful creatures is the name Jehovah, yet as that name is in the man Christ Jesus, it is most attractive, it is saving, it draws sinners to God.

It avails to a bearableness of the glory of Jehovah, sinners may look on Jehovah, in the man Jesus, and if God is pleased to give me, a little measure of wisdom, and grace to speak of this name to you today, it may be profitable, and comfortable. It is intended for a comfort, it is salvation. The chapter which I read, tells us of the condescension of "I AM THAT I AM" (Exodus 3 verse 14), who said "I have surely seen the affliction of My people which are in Egypt, and have heard their cry (and their oppression) by reason of their taskmasters:"(Exodus 3 verse 17). The time for their deliverance was now come, and He would send Moses, His servant, and prophet, to bring them up out of the land of Egypt, and lead them into the land of promise. "Unto a good land and a large, unto a land flowing with milk and honey; (but it is observable, that at the same time Jehovah said to Moses) "unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites. (Exodus 3 verse 8). These are the names of those nations you have to disposes, "And He said certainly I will be with thee;" (Verse 12) For thou dost need, thou shalt need My Person. And this is exactly what Jehovah Jesus, said to His disciples, and to all His people through them "In the world ye shall have tribulation:" (John 16 verse 33). The same God saying to spiritual Israel I have a good land for you and a large, but there are enemies in the way, you must meet them, you must disposes them, you must overcome them. And put your foot on the necks, of these your enemies.

So if we are enabled, and instructed by the Holy Spirit, to view, this glorious name Jehovah, in the stoop God made, in taking into union with Himself, the body prepared for Himself, it will be attractive and comfortable to our minds."And they that know Thy name,"(Psalm 9 verse 10) God's name, therefore we may at once say, He is knowable. That is a point to be brought to, to believe it, is a very great thing. God is knowable, men may know Him, men shall know Him, men do know Him, for He discovers Himself. How else could Moses have known Him? It was by Self-discovery, that God became known to Moses. The bush burning and not consumed, God was therein, and He spoke to His servant Moses. God is in Christ, and thus He is knowable, and makes Himself known. Jesus Christ, "asked His disciples, saying, Whom do men say that I the Son of man am?"(Matthew 16 verse 13). "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (verse 16). "And Jesus answered, and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."(verse 17). You can know God by revelation, saving knowledge of God, is not a matter of acquisition, but of revelation, and this encourages those who feel their ignorance.

He says to such, your ignorance can be no bar, to the light coming from heaven. The heavenly shining from God Himself, into a sinners heart, instructs him. "For they shall all know Me, from the least of them unto the greatest of them, saith the Lord."(Jeremiah 31 verse 34). This is God's name brought to a sinner, "they shall know Me". They shall know that I am the Lord, that I forgive their sins, that I shall remember their iniquities no more. They shall know Me, and shall say to Me, "Our Father which art in heaven,(Matthew 6 verse 9). They shall know Me as the Lord "their righteousness". (Isaiah 54 verse 17) "Surely, shall one say, in the Lord have I righteousness and strength:"(Isaiah 45 verse 24). They shall know Me, as inviting them to come to the throne of grace,"Let us therefore come boldly unto the throne of grace,"(Hebrews 4 verse 16).

And the way to that throne is distinctly discovered, brought, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the house of God."(Hebrews 10 verses 19 to 22. And so, this great name is knowable, and blessed be God, some sinners know it. You who have been taught of the Spirit, know this name. The name of the Lord is great, great is the nature of God, for the name of God is God. "What is His name? what shall I say unto them?" (the children of Israel, when they ask who sent me, and the great mysterious answer is this.)

"And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM, hath sent me unto you." (Exodus 3 verses 13 & 14). Who would not fear, when such a name is sounded, in the heart. "I AM", I am the ever living One, and that name is Christ's. "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen." (Revelation 1 verse 18). So may we not, by any thought of ours, separate the glorious and incomprehensible name of Jehovah, from the Lord Jesus Christ. As He says "I and My Father are One." (John 10 verse 30). And yet this same Lord Jesus Christ, is the Father's servant. Of Him His Father said "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth." (Isaiah 42 verse 1). And on Him the Spirit of God descended without measure. "For God giveth not the Spirit by measure unto Him" (John 3 verse 34). And anointed Him to preach, "The Lord hath sent Me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted." (Isaiah 61 verse 1). And this will bring us, if Christ shines on it, to see the greatness of the name of God, and the suitableness of that name to our cases. "They that know Thy name will put their trust in Thee".

The ground of trust then, is in God's name. The reason of trust is also in God's name, and the encouragement for trust is that, He has never forsaken any who seek Him, and these bounds, are in the text. I will endeavour to speak about each one. The name of God is the ground of all seeking, and the reason of all seeking. What is there in this name, to be a reason why sinners, who are against Him, and whose nature is contrary to His nature, should seek Him? What is there in Jehovah to attract a guilty person? It is a great question. I wish it were great to every one of us, because, if a sinner may not, does not approach God, in a way of seeking, and then of finding, then of intimacy in this life, he will never be where He is in Eternity. So may we be enabled, very seriously, to look at this question, what is there in the name of Jehovah to encourage people, to put their trust in Him? Now the answer, I judge, the full answer is this "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Corinthians 5 verse 21). "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, (by that death) should live unto righteousness: by whose stripes ye are healed." (1 Peter 2 verse 24). Now the working out of this, you will find to be in the death of the Saviour, and this was so, as to make the Apostle Paul say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Galatians 6 verse 14). It just comes to this, dear friends, that only by the death of the Lord Jesus, can a sinner be made alive unto God, and be righteous.

There is no other way of salvation. What is the death of Jesus? It was unique, it stands alone, of all the deaths that have taken place since Adam's fall. It stands alone in the Bible for efficacy, for the removal of sin, for the harmonising of all the attributes of Jehovah, and the salvation of sinners. It stands alone, in this particular, that it brought divine justice to stand on the side of a guilty person. It filled a fountain for sin and uncleanness,(Joel 3 verse 18) it removed every stain of sin, guilt, and corruption, from the people, for whom Christ died. This death of Jesus, was a death, by the commandment, of His Eternal Father. "Therefore doth My Father love Me, because I lay down My life,"(John 19 verse 17). And He tells us "This commandment have I received of My Father." (verse 18). And this is called by the Holy Ghost in the Philippians 2 verse 8. "obedient unto death." Christ obeyed His Father by dying, no man took His life from Him. The nails and the spears, and the agony of the cross, and the natural tendency for crucifixion to take away life, had no effect in this particular case, to take away the life of the Lord Jesus.

It was said to the Jews by Peter "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" (Acts 2 verse 23) but Jesus said "I lay down My life for the sheep." (John 10 verse 15). I give it, He gave Himself, "Who through the Eternal Spirit offered Himself without spot to God" (Hebrews 9 verse 14). These words express an act of dying, which will be no act of ours. His death, was an act of His own. He dismissed His spirit. This makes the name of Jehovah wonderful, and puts a sinner interested therein, on safe ground, on praying ground, on wondrous terms with Almighty God. O I invite your careful attention to this event, the death of the Lord Jesus, their Prince of life poured out His soul unto death. And it was this, that removed, deserved wrath, from the church. This death was the death of deaths, by death Jesus conquered death, swallowed it up, emptied, so to speak, the law of its curse. Took away the sword, and removed from God, a frown. Now this name is knowable.

On the cross, there is this name, and every sinner, blessed with faith, sees this name there. When the Almighty God gave up the Ghost, by His own precious death, purchasing the church, this is knowable. Now this comes to sinners, it is for sinners, it is the sinner's gospel. It is the life of the dead, it is the righteousness of the guilty, it is the holiness of the polluted, it is eternal life. I say this comes to sinners, the Spirit of God convincing a sinner of his state, of condemnation and death, under the law, brings him into a condition, to need, some dealing of God, with him, to need something by which he may stand in the presence of God without shame.

Now he is ashamed. his guilt, his pollution, his weakness in sin, and the strength of sin in him, makes him ashamed. He is ashamed of his life, ashamed of his heart, ashamed of his thoughts, ashamed of everything that he has done, and is capable of doing, in his own conscience, he is ashamed. I speak, of what some of you know and feel. Now this death, and this blessed name of the Lord, no other death meets this case, but the Lord Jesus says to all in such a condition "Come unto Me."(Matthew 1 verse 28). "I am." "Before Abraham was I am."(John 8 verse 58). Yet He looks on sinners, in trouble caused by sin. Trouble in providence, trouble in conscience, and He says "Come unto Me".

If God should give us to apprehend this by faith, we shall see that it is the only ground, the certain ground, immovable ground, for trust. It takes a great deal to pull a man away from trusting in himself. It takes a great deal, long patience, repeated lessons, strokes, frowns, and helps. A great deal to pull a man away from trust in himself, but when God reduces a sinner to helplessness in himself, then this name helps him. This name says, you may come to Jehovah, it says you may call on His name. There is a new way for you to come, there is a new ground for you to stand on, there are new pleas for you to plead. There is a grand reason for you to plead this name to God, that He should forgive your sins. There is an argument, and this gospel will be the argument to you, and in your heart, to go to God. It will say, now God knew all your sinfulness, He knew your guilt, He knew all your transgressions from your birth to your death, and He took hold of them all, and laid them on His Son, Jehovah Jesus. He laid them on His Son and this is a ground for trust.

Trust in His death, and that is sufficient, the death of Christ is sufficient. O bring no price, no money, no good tempers, no good deeds, no pleasing frames, no religion. Bring your failings, fallings and sins, your inconsistencies, troubles, sin bought troubles. Bring them all, and when you have got them all, as it were, before you, and you look at them, and say, if ever a man deserved hell, I am that man. If ever a man deserved to be banished from God's holy presence, I am the man, and yet this death will say, Come to God, to that very Jehovah you dread, come to Him. He has mercy, He has pity, He has compassion because, He has forgiveness. You may see this name in the covenant. The Lord says, "I will make a new covenant with the house of Israel and with the house of Judah:(Hebrews 8 verse 8). "I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord:

For all shall know Me, from the least to the greatest."(verses 10 & 11). Now if you begin to think about the unreasonableness of religion on natural grounds, you may get into a state that will be terrible to you. God will be very repugnant, you will hate the thought of Him. You will wish there were no God. If you begin to think, well why should God create man, and let him fall into sin, and then condemn him? But if that same Jehovah, who condemns you justly, by His holy, good and just law, lets you see, teaches you to look, on His great name, in Jesus. You will find there is in Him an attraction, and while the sin that you have done, will say flee from God. All the sins you have been guilty of, when you look to Jesus, will say, go to Him, put your trust in that death, and God will be your friend for ever

That name will make you believe, what Hart says:

Close in with Christ by saving faith,
And God's your friend for ever. (Hart's Hymns No 112
verse 13, omitted from Gadsby's 814)

O to have Jehovah for your friend, is it not wonderful, amazing, everyone who considers this, with a little spiritual intelligence, and by precious faith, will say that it is beyond all computation, all the reckoning we are capable of, wonderful, that Jehovah should be the friend of a poor sinful man. I say this is the reason for trust, this is the ground to stand on. There is no objection that can arise in a guilty heart, there is no reason that can be derived from a guilty conscience, there is no reason that can be found in a polluted nature that will stand against the death of Christ. All that we have, by our fall, all that we have done in our own sinful hearts and lives, the Saviour's blessed death answers. "They that know Thy name will put there trust in Thee".

Now trust has a reference, it has a reference to the condition of a sinner. It also has a reference to the state of a sinner, it has reference to the state the sinner would be in. Take these two points, it has reference, Oh a wonderful reference to what the sinner would fain have. He is a sinner, he would be saved, he is lost, he would be found, he is dead, he would be alive. He is a prodigal, he is covered with rags, he is famished, he would be clothed with righteousness, and fed with the bread of God. What is the ground for him to come to God, with all these needs? His trust has a reference to them, and he pleads the blood of Christ. "O Lord pardon mine iniquity;" (Psalm 25 verse 11). "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psalm 32 verses 1 & 2). And trust looks at all these.

O if I could only be thus favoured, this is the language of a sinner, when he has faith in the bleeding Lamb. His trust has reference to salvation, and the state, he would be in, he would be holy, he can be holy in Christ. He would be strong, he can be strong in Christ. He would be found walking in the ways of God, he can be found walking in those ways in Christ. "Jesus saith unto him, I am the way."(John 14 verse). All the ways are in that one way. When the sinner trusts, he has relief, there is relief in trust. He does not forget that he is a sinner, he cannot, the more he knows of grace, the more hateful sin is to him, but there is a relief in it. Despair loses all the hold, dismay loses much of its strength in the mind, yea when the sinner solidly trusts, then, he has solid comfort, and real peace with God. Many a look of faith there is, before this sweet trust, many a longing of the soul, before this sweet trust, but when the comfortable trust, is wrought by the Spirit, then there is solid comfort. There is real peace,"Thou wilt keep him in perfect peace, whose mind is staid on Thee: because he trusteth in thee."(Isaiah 26 verse 3).

He trusts in the atonement, there is no other reason why he should trust in God. You take a view of the perfections of God, as they are revealed in the Bible, and as they are revealed in the holy law. Everything that God says, 'I must not go there', 'must not go to Him', 'He is holy', 'He is just'. It was this view of God, that made Joshua say to Israel, "Ye cannot serve the Lord: for He is an Holy God; He is a jealous God; He will not forgive your transgressions nor your sins."(Joshua 24 verse 19). But when he gets a view of "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;"(2 Corinthians 5 verse 19). Then faith goes, and leans on Him, the whole weight of an immortal soul, with all its undying interests, is put upon the Lord Jesus, upon His death. You trust Him there. "They that know Thy name"

But now one may say, how am I to know this name, I am ignorant? and he may say, the minister tells me, I cannot know it, by any effort of my own. "Canst thou by searching find out God?"(Job 11 verse 7). The minister tells me though, he would have me read the scriptures, and I cannot understand them of myself. How am I to know His name? Will the scriptures give an answer, and they do not contradict the minister, when he says, a man by himself cannot know the name of God. But this is what he scriptures say, "For all shall know Me, from the least to the greatest."(Hebrews 8 verse 11). "How is it that Thou wilt manifest Thyself unto us, and not unto the world?"(John 14 verse 22). said one to Christ. "What do ye more than others?" (Matthew 5 verse 47. Well says God, in the covenant, "They shall all know me" (Jeremiah 31 verse 34)

"And all Thy children shall be taught by the Lord;" "Every man therefore that hath heard, and hath learned of the Father, commeth unto Me."(John 6 verse 45). This means in simple language by revelation. God's teaching, and wonderful it is, when a sinner, on a sudden, finds himself, to his amazement illuminated. "After you were illuminated, "(Hebrews 10 verse 32) a light shines" "The people that walked in darkness (and in the region and shadow of death,) have seen a great light." (Isaiah 9 verse 2. A great light, not from the sun but from God, that entering a heart enlightens a sinner, in this great mystery, the name of the Lord. And it makes the sinner understand, how inviting that name is. Here is the Redeemer, God in Christ, here is the Saviour, who came to save the lost.

Well dear friends, when that light shines, the man who receives it, does not need anyone to say to him "Know the Lord". He says I know it, I was in darkness and the light came, and I saw God. The light shined, and I saw the atonement, the light shined, and I saw righteousness divine, to be given, and imputed to sinners. "They that know Thy name" Now, when this name is thus known, the sinner's whole trust, is put in that name. He then says:

I dare not trust the sweetest frame,
But wholly lean on Jesus' name. Gadsbys 1106 verse 1)

There is an encouragement in the text, to which I would invite you, for a few moments. "For Thou, Lord, hast not forsaken them that seek Thee".(Psalm 9 verse 10). This is a great reason, and a great encouragement, for us to go on."Then shall we know, if we follow on to know the Lord: His going forth is prepared as he morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea 6 verse 3). Can you find, within the covers of this book, this inspired Bible, one case of a sinner seeking God, and not finding Him? The Psalmist knew what this ground of encouragement meant, when he said in his prayer "Look Thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name."(Psalm 119 verse 132). As has been Thy custom, do Lord deal kindly with me, as Thou hast dealt with Thy people of old. What is the scriptures written for? many reasons, but this among them: that we may be encouraged "For whatsoever things were written aforetime were written for our learning, That we through patience and comfort of the scriptures might have hope." (Romans 15 verse 4. And in the psalm it is again written, "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." Psalm 32 verse 6).

But scriptures have difficulties, they have many difficulties, the pilgrimage of Israel is typical. O the difficulties of those pilgrims, hunger, thirst, heat, no bread grown, no way of buying it, just dependence. Beasts, snares and all kind of dangers around them, and the goodly land promised to them, so far off, in view. Their sins made it longer, before they entered into that land, and these typical difficulties you will find in your own souls, again and again. When you cannot get water, you will wish yourself, away from this troublesome religion, and yet God will draw you to Him."For Thou Lord, hast not forsaken them that seek Thee." (Psalm 9 verse 10).

What is this seeking? It is the soul's desire for God. What is it to seek? It is to press your case before God, it is to go, and go again in the face of all difficulties, and not as yet, receiving a satisfaction from God. The prophet Elijah said to his servant "Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." (1 Kings 18 verse 43). Go perfectly, go till you do see something, and that in gospel language, to a sinner is this, go and seek God, until it pleases Him to discover Himself. That is what He will do, He has not forsaken a sinner. What is it for God not to forsake a sinner, in this case? It is for Him, to help a sinner, for the Holy Spirit to help him. Now putting a scripture in his heart, perhaps He will say, to the sinner "Seek ye My face." (Psalm 27 verse 8). O the response, of faith is instant "Thy face, Lord, will I seek." (Psalm 27 verse 8). He may say "Open thy mouth wide, and I will fill it." (Psalm 81 verse 10). And the sinner opens it at once to faith, it is the Spirit's sustenance, the Spirit's teaching, against all discouragements. You may perhaps feel the discouragement, of long seeking, apparently time is against you. O the Spirit may say, one day in your heart "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3 verse 8). That will encourage you, O, you will seek Him, you will say, I cannot give up, with such a word, there is an encouragement in it. Time is not to God, what it is to me, I will go on seeking. Or, the Spirit may show you the long-suffering, and compassion of God. Perhaps through reading Doctor Godwin's words, who in speaking of the feeling of discouragement, says, a sinner may not realise how long God waited for him, He has waited from eternity for you. Then what a little time, it is for you, to wait for Him. He has not forsaken, the scripture is given for encouragement, read it. The ministry may be given to you for an encouragement, attend to it. Prayer is given for an encouragement, wait on God "My soul, wait thou only upon God;" (Psalm 62 verse 5). "From Him alone cometh my salvation." (verse 1)

"They that know Thy name will put there trust in Thee," for all they need. Needs are many, but God's fulness is greater, needs are constant, "They (His mercies) are new every morning" (Lamentations 3 verse 23). So dear friends, this beautiful word, stands on your side, as you may be seeking Him. God has never said to the seed of Jacob, "I have not said unto the seed of Jacob, Seek ye me in vain:" (Isaiah 45 verse 19). He never will, if I could properly summarise it, I would say, all that God is, all that He has revealed Himself to be, in His Son, all that His Son has done on the cross, all that He is doing in heaven, and all that the Holy Ghost is given to do, promised to do, all these things, scriptures add, promises given, invitations sent, all these are so many encouragements, to poor seekers. To pilgrims, who would fain belong to God, and stand upon His side, that we, as such, may be encouraged. What pains God has taken to encourage us to seek Him.

Take the church of old, in one of her words, when she had found the Lord, she said, we have waited, This is the day we have waited for, take that good pilgrim Jacob, just as he was about to enter into the possession of the heavenly inheritance he said "I have waited for Thy salvation, O Lord."(Genesis 49 verse 18). So go on poor sinner, seek, and seek, and seek until you find, and when you have found, then you will say "I have waited for Thy salvation. O Lord." Yea and perhaps you will say, to some friend, I have not waited in vain, I have not sought in vain.

God's character is involved in this matter, therefore look to Him, and where the name is, and if I may repeat it, I will say again to you, do not separate Jehovah from Jesus. For the name Jehovah is in the man Christ Jesus, and being there Jehovah is seekable, knowable, findable. He is loving, He is tender, He is compassionate, He is a Father, He is a friend, He is a brother, He is a saviour, He is the Lord.

May the Holy Spirit, take of the character, that the scripture gives of Jehovah Jesus, and show it to us. That we may know and love Him, and trust Him constantly. Wait for Him,

Amen