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Sermon preached by Mr. J. K. Popham at Galeed Chapel,
Brighton, Sunday morning 10.5.1925.

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 a militant tone through this Psalm. A king, His kingdom, and rebellious enemies whose power He will scatter, whose cities He will destroy. Happy is he that hath the God of Jacob for his help whose hope is in the Lord his God. Terrible it is to have God for your enemy in any particular, I say in any particular. "O thou enemy, destructions are come to a perpetual end." Whatever power the enemy appears to have and however he may fight against the saints of the Most High, this shall be his experience in God's time. "Destructions are come to a perpetual end." A perpetual end shall be put to the power of the enemy, and his building shall be overthrown. The psalmist addresses the Lord, he will praise Him. "I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvelous works". In defending Him, the Psalmist, declared His glory, and so every saint sooner or later will come to bless God for the display of His power; for His faithfulness to His covenant made with Christ and then with every saint in Christ. Bless Him for His righteous judgements, for He judges the world in righteousness and the wicked, if there be wicked people here, and every unregenerate person is wicked, listen to this- "The wicked shall be turned into hell and all the nations that forget God". That is the end of the wicked so far as this life is concerned. Turned away from time out of time by an act of infinite justice, for God judges the world in righteousness. There is no unrighteousness in Him. so the outlook for the wicked is unutterably dreadful. Blessed is the man to whom is given a new heart and a right spirit and repentance toward God and faith toward our Lord Jesus Christ. But for a time the wicked may oppress and appear to triumph over the godly, but the triumphing of the wicked is short; and the crooked serpent, the dragon that is in the sea, he also shall be destroyed in all his works. "In that

day shall the Lord with His great and strong and sore sword punish Leviathan, the serpent that is in the sea". And the poor oppressed people of God, what of them? Where shall they turn in their distresses? On whom shall they call? Who shall be their support, their comfort, their head and their deliverer? Why, this great God, to whom the Psalmist sang, and of him it is said - He will be a refuge for the oppressed, a refuge in times of trouble." Peter's confession must be the confession of all who are taught by Peter's God. "To whom shall we go, Thou hast the words of Eternal Life." When you have no other refuge, the Spirit will turn you to this. "Then they that know Thy name will put their trust in Thee, for Thou Lord hast not forsaken them that seek Thee".

The Name or character, or renown of God. He is known in His church, His renown is there - "Thou hast with Thine arm broken Rahab in pieces and wounded the dragon, and when faith hears this report of Him then it believes in Him, and trusts Him. " Faith cometh by hearing and hearing by the word of God." As soon as you hear by faith of the Lord, you will come bending to Him. It is one infallible effect, it never fails in any case, that when Christ is heard of, then people who hear bend to Him, acknowledge Him. "To Him every knee shall bow, every tongue confess". Some do it by faith to their great comfort and eternal salvation. Many will do it of a necessity that they cannot avoid, that they do not love. May we be of the former number.

The angel proclaimed the name of Incarnate Deity "They shall call His name Jesus, for he shall save His people from their sins". Every perfection of Deity, everything that is proper to God, the Man Christ Jesus possesses, possessed from the moment of His incarnation and will possess through Eternity. This is His Name - Emmanuel, God with us. Capable therefore of representing us to God; of representing God to us; capable through the immeasurable gifts of the Spirit; of bearing the imputed sins of His people. "The Lord hath laid on Him the iniquity of us all". and capable, through the Eternal Spirit of offering Himself without spot to God, to put away sin, to make an end of it. This is the name "The Lord, the Lord God, merciful and gracious, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and will by no means clear the guilty."

In the Lord, and by the Lord. The name of the Lord is a strong tower, the righteous runneth into it and is safe." Strong so as to resist all the artillery of the enemy. Strong in wisdom so that the gates of hell shall not prevail against it. Strong in tender compassion so that every coming sinner running unto Him shall be received by Him. Strong in love so that He receives and embraces, lovingly, every poor broken down sinner who runs to Him, and strong in His faithfulness so that He will never give up one whom He has received into His strong tower, this city of refuge. It is a great name, above all names - "God hath highly exalted Him and given Him a Name which is above every name., and this is the name of the Lord. Almighty God. A Lamb slain from the foundation of the world. Jesus, Emmanuel, Good Shepherd, Great Shepherd and Bishop of His people, Intercessor, Advocate, who, taking cases up, never puts them down unfinished. Wisdom - able to make wise unto salvation all who come unto God by Him. Power sufficient to sustain and deliver. Fulness of God - the fulness of the Godhead bodily dwelling in Him. He is able to save, able to save to the uttermost all that come unto God by Him.

Now this Name which I have just so very briefly spoken of, gathering up all those pefections and offices and characters unto Him whose renown is so great, this Name is to be known. Also that the soul be without knowledge it is not good, says Solomon. This Name is to be known: Christ made known the Name of His Father to His disiples, and the Spirit makes known the Name of Christ to His disciples - "He shall glorify Me, for He shall receive Of Mine and shall show it unto you." Hearing of it brings the knowledge of it. "Faith cometh by hearing and hearing by the Word of God. Faith is a knowledge, a persuasion, an evidence, a proof. Faith is a substance, "the substance of things hoped for, the evidence of things not seen." Faith bridges the distance between the earth and heaven, between a sinner and God and brings the sinner to God. Faith is the brightest thing that can be in the soul in this life. It is the sweetest of all persuasions in a man's heart. that there is a God. It is the painfulest of all persuasions in a man's heart that he is a sinner, and it is the most powerful argument a man can have in his heart that God is good to sinners. "The Lord is good to them that seek Him, to the soul that waiteth for Him." Faith preaches. Faith urges sinners and presses them

to go to the Lord with their evil cases. It tells them the truth that they can never improve their case. It tells them the truth - that if they tarry till they are better, they will never get to Him, but that going as they are, and with what they have of guilt, of sin, of misery and condemnation, He receiveth them. "This Man receiveth sinners and eateth with them." And this report of faith is so good from the beginning of regeneration to the end of the mortal race, that people blessed with it are always found more or less, distinctly running to the Lord. They are always needing Him, indeed they are. What child of God present can say there is a moment when he does not need the Lord. And has not the Lord met this case by saying - He will water his people every moment, every moment, Momently watering we need, and faith tells us who is the Great One to water our souls and make us like a watered garden. Faith tells us this. This is knowledge. They that know Thy Name, believe in Thy Name, who have heard of it, like as in the case of the poor woman who heard of Jesus. The report reached her heart and it made her strong in faith, so that she said "If I may touch but the hem of His garment I shall be whole." It made the Syrophenician woman strong in faith in respect of her daughter and she went to Him for healing and it will have the same effect to-day in you and in me if we possess it, we shall go to Him of whom we have heard such a good report, and take with us our cases. Happy the man who believes the report of the gospel. The report of the gospel is a great report. It is a gospel for sinners without conditions laid on the sinners to perform. The gospel for the dead to give them life, for the unjust to make them just, the unholy to make them pure, the weak to convey to them strength, bread for the hungry, water for the thirsty. It is a great gospel, and the report of it is this - that all these blessings are in the One Person in whom it pleased the Father that all fulness should dwell. and if you get the report of this Person into your heart by faith, it will keep you from running after the many Christs in the wilderness, in this place and in that. Your faith will say the only Christ I want and need and seek and must have is the Christ of God in whom are all the blessings I need. Faith is a steady grace. It steadies the mind, the soul.

It is a simple grace, looking alone to One. Not double-minded. Looking now to the creature and then to God, but with single eye it looks to Him alone who can save. It is a Christ honouring grace, a God honouring grace. False reports are not received by it. A good report comes from heaven and it reaches the heart. creating and sustaining and strengthening and encouraging and directing faith - "Look unto Me all ye ends of the earth and be ye saved, for I am God and beside Me there is no Saviour", and this faith will tell you when you are in trouble to go to Him who was the sin-bearer and who is now a burden-bearer, when in difficulties it will tell you to go to Christ who is now sat on the right-hand of the Father to judge the poor and the needy. As Israel took every bad case to Moses, so faith will tell you to take all your bad cases to the Lord Jesus, and it is such a steadfast grace, an arguing grace too. O said the woman, when Christ was discouraging her by His words - "Truth Lord, but the dogs eat of the crumbs which fall from the Master's table." And if you have this faith you will not be put off by any seeming discouragement that Christ may give. It will rise to the occasion. It will speak to Him who has spoken apparently discouragingly as if He would have nothing to do with the case. "No", said the woman, I cannot be put off. She had a cleaving faith. You may pick a bit of moss from the rock without difficulty, but you cannot pull a limpet away from it and you will never, never find even the devil with all his power, pulling away a sinner who has this cleaving faith. You derive your life from Christ and your strength from Christ, and your hope comes from Him and He is the object of your hope, the anchorage for your hope and the end of your hope and that being so, says the soul, I cannot lightly give Him up. Faith is a cleaving grace, and again it is a hungry grace. If you know the Lord you hunger for Him - "Blessed are they which do hunger and thirst after righteousness"; that is what your faith will do. Give me Christ; grant me more communion. So this knowledge is a beautiful thing; it is not good to be without it. "Also that the soul be without knowledge it is not good." said Solomon, and every believing heart knows that and sings - "To know my Jesus crucified by far excels all things beside".

This is an imparted knowledge, therefore, faith cometh by hearing. We may acquire natural knowledge and a good deal of it by dint of hard study, but you can never acquire spiritual knowledge that way; you have to receive it, and there is where pride is such a stumbling-block. Says Christ - "Except ye receive the kingdom of God as a little child, ye shall in no case enter into the kingdom."

Now let us for a moment pause and ask ourselves the important, and not impertinant question. "Do we know this Name of the Lord?" That we have read of it of course, is certain, but have we received the report? "Lord, who hath believed our report, and to whom is the arm of the Lord revealed". Well now the effect of this. There is a case of trouble, and the poor troubled one, when hearing of this Name by faith, takes refuge in it, trusts in it. "They that know Thy Name will put their trust in Thee." What they know by precious faith, they depend upon. Whom you know by faith you will trust. Knowing Christ you will trust Him. "Will put their trust in Thee." Well, what do they trust Him for? Trust is not a blind act. What do they trust Him for? They trust Him with their everlasting interests. They trust Him for the salvation of their souls, for guidance through the wilderness, for sustenance in the wilderness. They trust Him for pardon and for justification and for sanctification, and for their ultimate presentation to the Father of Jesus Christ, spotless and without blame. They trust Him for these things. I said, and I repeat it, this trust is not a blind thing. You know something about what you need and of Him who can supply that need, and knowing Him as Almighty God, as very man, one Person, possessing these two natures, knowing Him to have made an end of sin by the sacrifice of Himself; knowing Him as having been buried and raised again from the dead by the glory of the Father; knowing Him as having ascended into heaven to make intercession there, faith says- "I can trust Him." Knowing Him also by a wonderful report, that is, by this infallible Word; as having shown His great power in breaking the power of Egypt, and scattering the enemy, and delivering Israel from their enemies; blessing Israel with an entrance into the land of promise, and in many many ways, innumerable ways as recorded, Knowing Him thus, faith says - "I can trust Him." It says that in your hearts does it not, in the hearts of you, that is that have faith, this is great faith. This is great faith.

" I can trust Him." A wicked nature says - "No, you cannot understand it, and when unitarian-like, this nature says "I will never trust anything I do not comprehend " and unbelief says- "Who is the Lord? What profit is there if I should pray unto Him? and Nebuchadnezzar in the heart says - "This is the Babylon which I have built, what need have I of the Lord?" and the devil says- "Either He will take no notice of you, or He does not exist." this oppression of the enemy is very bitter, it touches us in our tenderest interests. It touches us in our sweetest hopes. Can we trust Him? Trust Him for your soul, can you, did you ever do it? Trust Him for your body, your circumstances; can you cast your family on Him and your business and your cares and your difficulties? If you know Him you will say - "Yes, at times my faith looks on Him and I see in Him what my tongue can never express. I see in Him sufficient for all the needs that can ever come to me. Trust Him for time and for Eternity. "They that know Thy name will put their trust in Him, not perhaps, but will certainly as an effect that must follow. If you believe you will trust. That grace that lays hold will depend. Who is this that cometh up out of the wilderness leaning on the arm of her beloved? A weakling, defenceless, helpless, dependent, she comes up out of the wilderness of death and want and enemies and fears and trepidation. She comes up out of the wilderness, leaning, in her weakness and her dependance on Him whose name she knows, and she might look on all her enemies, and the death of the wilderness and say to these- "You are nothing

in the presence of Him on whose arm I am leaning." You are nothing. O death of every kind, where is thy sting? O grave and the wilderness is a grave, O grave where is thy victory? This faith will enable you to say as you trust your Beloved, leaning on His Divine arm, clothed in your own nature.

Let me take first of all that which is most important. Reiteration of this may be wearisome to some, but not to the living. I mean the salvation of the soul, that joyful sound that the sinner wants to hear from time to time. The sweet music may have died away from your ear for a time and you say -" I want to hear it again." The Name may be distant at the present moment through unbelief, you say "I want to know it once more that again I may depend for the whole of my salvation in time and through eternity on Him whose Name is the Saviour.

Salvation experimentally speaking is this, a sense of forgiveness, of justification, and of sanctification. A sense of the Lord's presence with you, the hearing of His gracious voice- "Thy sins are forgiven, A sweet persuasion of the Spirit in your heart that God is your salvation and your glory, and the rock of your strength, that everything you can need and ask, comes into your soul by the Lord Jesus, made known in His Own gracious power. Now this trust is single. James speaks of a double minded man, and he tells us that he is unstable in all his ways. He tries the impossible; he tries to look at two objects at the same time, and he becomes unstable for he is persuaded of neither. He would have you think he looks to God and while he may be saying he is doing that, he is looking to himself or to some creature outside himself, and he is unstable. A double minded man, a man without fixedness of heart in this matter of salvation, so he asks and gets nothing because he asks amiss. He asks and has no answer because what he asks for he wishes to consume upon the lust of his pride. Now take a child of God, whatever his natural disposition may be in this particular, he is of one mind, single, simple, his eye is single and his body is full of light. Naturally it is so, with your eye on the proper object, enlightened with light, your feet are guided. Your feet do not guide themselves, your eye guides them, as it is full of light, and-it is so spiritually, if your eye is on the Saviour, you will look to Him. If you have received the report of Him, and faith is in exercise, then you look to Him, and the eye being single, it tells you in your heart where you have to go, on whom you must live, on whom you are to depend, who alone can forgive your sins, and bless your soul, and purify your conscience, and fill you with love and persuasion and certainty. It tells you none can do these things for you but that Blessed One who is now in heaven. Then you lean on Him, lean on the arm of your Beloved. When you get a touch of this great mercy of salvation, then you have what is spoken of as hearing the joyful sound. It is a joyful sound. It is the sound of heaven opening and pouring down righteousness. "Drop down ye heavens, and let the skies pour down righteousness." Well, and where shall this pouring of righteousness be? God sends blessings to a particular place or person. "Let the earth open, let the church open and receive the grateful showers of

righteousness, let them bring forth salvation in their experience. They trust in the Lord for salvation, salvation, as I said being this - Mercies, forgiveness, justification, sanctification, the love of God, and also I may add - union with the Lord Jesus, and this goes on all through the pilgrimage. Christ fed Israel all those forty years. The smitten rock followed them all those years, and gave them drink. Novelties in religion may please nature, but a sameness in religion will ever characterise those who are born again, and hunger and thirst after righteousness. The same Rock, the same water, the same bread for all those years. The anti-type is this - the Rock followed. It still follows. Water runs still, and the bread comes down from heaven still. It is as Paul expresses it in the Colossians - "Christ is all and in all." and as he says in the Ephesians again, - "The unsearchable riches of Christ." these must follow us if we be believers, and we shall be after these blessings.

Will trust in Thee. O but I am hindered. Doubtless you are, as is every child of God. When you would put your trust in Him, then proud depraved nature will object. When you would pray, then your thoughts scatter themselves over the whole of your own little earth, your interests here and your concerns there, and when you would love, because you are not pleased with some things, then enmity rises. Who can say what conflicts come, what enemies rise up against the people of God, and I am disposed to say this from some painful experience of it, that the trouble comes mostly in secret, comes mostly, chiefly, when you would be alone with God. When you would worship Him, you are distracted; believe Him, unbelief comes up; love Him, enmity works. O, it is not easy to trust an absent Christ. Not easy to place your confidence in Him whom, for the moment you seem to have no knowledge.

They shall trust Thee. They shall put their trust in Thee. You will trust Him with your various cases in the next place. The difficulties that arise in the way. The afflictions that are laid on your loins. These make a case for the people of God, a real case. Now the Lord's renown, as it is given us in the scriptures will be a strength to faith, as you know Him, as arising and delivering Israel out of Egypt. As you read of Him delivering David out of His trouble; going to Jacob and making a covenant with him; helping his people from time to time giving faith to Jehoshaphat, to set singers to go before

them as they went into battle singing that the Lord's mercy endures for ever. As you receive the report of Christ healing the sick, opening the eyes of the blind, unstopping the deaf ear, loosing the dumb tongues, and giving bread to thousands when they had a few loaves and fishes. These reports will touch your heart sometimes, and you will say "The same Lord Jesus is in heaven. He sitteth on the circle of the earth. He knows our cases and needs and weakness and fears and our enemies too, He knows them all and when these blessed, these infallible reports reach your heart, faith is strengthened and she rises up and says - "Rejoice not against me O mine enemy, though I fall, I shall arise, and though I sit in darkness, the Lord shall be a light unto me." Who is this that cometh up out of the wilderness, "this battered, this feeble, this poor creature, leaning, weak as she is," leaning on the arm of her beloved." Leaning on Him, on his very Person. So trust in Him is the effect of this. Can he have done these things for dependant, depending sinners, and may not I cast this my case on Him? May not I come with these my wants to Him? May not I who have often been so distant from Him, trust Him to bless me and guide me and help me? You will trust Him with your case whatever it may be. There is no want here, that can destroy a sinner. A full Christ meets empty sinners. A mighty Saviour suits them well in their weakness; and a wise Lord Jesus suits well, people who feel and mourn over their ignorance. So, brethren, when you are in difficulties, and your faith rises in the power of the Spirit, this is what you will do - Put your trust in Him. Blessed is the people who know the joyful sound of the Lord Jesus Christ in his fulness, in His faithfulness, in His goodness, in His ability, and His love and His faithfulness. They put their trust in God.

And now once more very briefly, when you are tempted of the devil, when he argues against you, when he puts before you, and he is very diligent in this business with some, when he puts before you your sad inconsistencies, and asks you a very penetrating piercing question - Can a christian do what you do? Could a purified heart have the abominations in it that are in your heart. Could one who knows the Lord, do what you do, feel as you feel? (and the questions are not easily brushed aside by an honest person, because his conscience says- "I do those things." His conscience accuses him) what then can he say to the enemy? Nothing. What does he do? He trusts

his Lord. Because this report reaches him - "I will bruise Satan under your feet shortly", He has broken Rahab in pieces and wounded the dragon. He has promised to destroy the destroyer, and as this comes into your heart without self-justification, without excuses, you go to Him who has helped you and blessed you so many times, and put this case so painful, into His hand, that is to say you trust Him to give you the victory. "Christ who conquered for us once will in us conquer too." What then? This trust being real, gives a steadiness of mind to the child of God for the time and he says - "In the Lord will I put my trust." and some divine peace comes - "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because He trusteth in Thee." Whoever trusted in the Lord and was put to confusion." Only may we be enabled at times to make a distinction here. Do not mix the confused feelings you have with the confusion to which God will never put you. You may be very confused in your mind at times, when distant from the Lord, but that is not the Lord putting you to confusion. Nay, the enemy cannot put you to confusion because he is put out of court. "The Lord rebuke thee O Satan," "And when God rebukes him, he is rebuked. "Whoever trusted in the Lord and was put to confusion." Nay, it is said- "They shall not be ashamed that wait for Him. Faith is that grace that waits. Waiting is part of trusting. Though He should delay His coming, faith says, "I will wait for Him who hideth Himself from the house of Israel."

Now may the lord help us to trust Him. It honours Him. It pleases Him. This is the work of God, that ye believe in Him whom He has sent. This is the work that pleases Him better than all the forests, than all the rivers of oil and all the beasts for sacrifices. Better a single-hearted, simple minded child of God, who is brought off from himself and everything connected with himself, and brought away from the world, to trust nakedly the dear Redeemer, whose Name contains all divine excellencies and all human perfection and power and goodness. His Name is the object of trust, and you will never never be put to confusion while trusting Him.

May the Lord help us to trust Him.
