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Sermon preached by Mr. J. K. Popham, at Galeed Chapel
Brighton, on Wednesday evening 12 March 1919.

Text: Romans 10 verse 11.

"For the scripture saith whosoever believeth on Him shall
not be ashamed."

The gospel is ordained and preached for the obedience of faith among all nations, and one of the greatest evidences that we can have that God has quickened our souls into eternal life, is the possession of faith. Faith is that grace wrought in the heart, that distinguishes the possessor of it, from men who are dead in trespasses and sins, and are under the power of unbelief. Unbelief in its dominion, seals a person in darkness and confusion, and all who die in unbelief, sink into perdition, for the wrath of God abideth on them. He that believeth, and is baptised shall be saved; he that believeth not shall be damned. That is Christ's own testimony. The Jews in Paul's day, as ever since and before, were bitterly opposed to Christ. Christ's righteousness was the greatest stumbling block to their unbelieving hearts. His Person they hated and despised, as He says, in the spirit of prophesy, "They hated Me without a cause." "He is despised and rejected of men." Of all His own nation He was despised and rejected, and unbelief locks us all up in ignorance and vanity, and drives us away from God. But there is a people made wise unto salvation, and this people possess true faith. It is wrought in them by the Holy Ghost. It is called the faith of God's operation. He works it; and it is this faith that does the work of God. "What" said the Jews to Christ, "shall we do; what work shall we do, that we may inherit eternal life." And Christ said; "This is the work of God, that ye believe on Him whom He hath sent". This is the work in your heart that will please God, that goes out to Him who has been sent of the Father. This is the work of God, the acting of living faith in the soul. Paul declares that these unbelieving, self-sufficient pharisees, the Jews, went about to establish their own

righteousness, wanted to make it better. Perhaps they had some perception of the shortness of their own righteousness, but did not know that they were not able to make it up. Did not know that, that which was wanting no man can number, so they went to work and by working missed everything. He then declares the Gentiles, who did not seek the righteousness of God, found it, and found it, not by works, but by faith. God stretched out His hand unto a disobedient, and gainsaying people, and they rebelled, and revolted, and hated, and turned away altogether from Him. He then spoke to poor, dead Gentiles, and made 3000 of them believe in one day, and went on adding to the church, such as should be saved, and Paul in this chapter, as in other places, extols the virtue of faith, shows what faith can do, and what a state it brings into, all who possess it. It brings them from being lost, to being saved, that they lay hold of Him, who is their life, embrace the Rock for want of a shelter, look to Christ, through their ignorance felt, and their death felt, and their sins felt, and find in Him, life and righteousness and deliverance and peace and godliness. And the state, that this faith brings these people into, brings us into, if we have it, is this salvation. Whosoever believeth on Him, shall be saved and shall not be ashamed, for as in the previous verse, Paul says "For with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation, for the scripture saith, and the scripture cannot be broken, whosoever believeth on Him shall not be ashamed". So, O believer, though your heart fails you, and though the devil tempts you, and though you may again and again say to yourself "I shall be lost. I have no faith", remember this, the scripture saith, "Whosoever believeth on Me, shall be saved; shall not be ashamed."

In the first place then, if the Lord will help me, I must speak a little of this great matter of believing on Jesus Christ. It is a great matter, and I would say, to express it, wherever there is a hearty reception of the Person and work of Christ, as that Person and work are revealed, in the Holy Scripture, that heart has in it true faith. That, if you can say, if I can say, apart, for the moment, apart from a sense of interest, apart from a sweet feeling that He is ours, if the report of Christ

given in the scripture is received by us as a truth, if we perceive that that person Jesus, that work of Jesus, the scripture speaks of, we do heartily believe in and perceive that He has everything we can possibly need, for life and eternity, we shall be in a blessed state and never be ashamed. I believe that if some of us were now brought, as before God, to express honestly, what has long been in our hearts, we should, apart from present experiences, feelings, death, bondage and everything else, we should have to say that we do believe on Jesus Christ.

I will take first on this point, the negative side. What does unbelief say about Christ - that He is not what the scripture represents Him to be. What does unbelief say - "Away with Him, away with Him, crucify Him, crucify Him." It says - we do not want Him. If it has a religious form, it says to the preachers, prophesy unto us smooth things, prophesy deceits, prophesy a lie; cause the Holy One of Israel to cease from before us. It says of Christ's righteousness, it is nonsense; of His precious blood, it is not necessary. Unbelief is bitter, hard. Unbelief shuts the heart against God, and shuts out every kind thought of God. It drives a sinner into vanity, to the ends of the earth. Now if that is so, if that bitter, bitter spirit of unbelief is what I have just spoken of, and a great deal more, would you dare, some of you, to say that you are under its power? Do you want Christ to go away? Do you despise Him, hate the mention of His name? Do you turn in pride from His Name, from His work, from His blood, from His intercession, from the throne of grace? If you look at the negative side, you may say, well I dare not say that. Look at the positive side, where faith is. A poor sinner may say of all black sinners, I am the blackest; of all hard-hearted creatures, I am the worst. I do not know that I have any grace. I do not know that I have any love. I cannot perceive that I have any faith. But then look at it like this. What do you want? Oh, I want a manifestation of Christ, I want to know Him and to know that He knows me, that He loves me, cares for me. That He shed His blood for me. I feel as if sometimes, I could say - if I had a world, and parting with it would bring me Christ, and bring Christ to me, assure me that I am His and He is mine, I could gladly part with it all. Perhaps also you can say

sometimes, you find an energy in your spirit; it goes on for a few minutes, when you cry mightily to the Lord - O save me, deliver me, help me. Bring me out of bondage. Forgive my sins. Purge my conscience. Help me. Perhaps sometimes you can say you have seen a singular and inexpressible beauty in Jesus Christ, seen His righteousness to be just that which you need, have perceived His precious blood to be of such value that, if it were but applied to you, you would be saved by it. You have sometimes also seen, that His intercession is such, that if you were interested in it, you would be brought safely through. High thoughts of Christ are never in any heart that is destitute of faith. Labouring for rest is impossible, where there is no faith. Seeing the vanity of this world, and the worth of Christ, no man can, without faith.

"Faith in the bleeding Lamb,
O what a gift is this."

See then my dear friends, this point, the great importance of faith. And, although, as I said, it may be you are quite uncertain about your interest in Him, cannot you say, at times, you are quite certain, according to scripture, that Jesus Christ is Almighty God, and is a sufficient Saviour, and that He can, if He will, save you. It is a great thing to be on the right side of a scripture like this. One may say - O but it is quite a fundamental. Some old people would be glad of a fundamental on their death beds. Some of God's people may be very glad of a fundamental when they come to that. Have I faith? Do I believe in the Lord Jesus Christ?

Now if the Lord will help me I shall give you a few of the undoubted signs of faith in the heart. And the first is this - there is a trembling at God's word, at the thought of God Himself. Nobody ever did properly perceive this, in his heart, without faith. Properly I say, because there is a natural fear that a man may feel, when some sudden conviction may sieze his conscience, that there is a God, and without any grace, he may tremble, but when faith is in exercise, true faith, the possessor of it has such perception of God, of His great character, such a

sight at times of the name of God, being in Jesus Christ, as that he really trembles. Trembles, perhaps, even at a promise, lest he should be outside of it. Now look at what the Lord says of a person in this case. "To that man will I look, and with him will I dwell, that is of a humble and contrite spirit and trembleth at my word". A believer trembles at the word of God, its threatenings, its prospects. All it says, he trembles at, at times, because He is a sinner and he comes short. He has not loved, he has not feared God, he has not prayed to Him. He has not walked as he should walk, and he trembles, but in and underneath this trembling there is a feeling, O if my sins may but be pardoned, and what makes him feel they can be pardoned? Some inkling, some hint, given by the Holy Ghost, of the precious blood of Jesus Christ. There, he sees that all manner of sin can be washed away by that precious fountain.

Another sign of faith in the heart working is this, prayer. No faith, no prayer, and though there may be natural prayer, without faith, with faith there is real prayer, a spiritual prayer. Prayer for knowledge of God in Christ, for a manifestation of Christ, for the application of His blood; for the sweet manifestation of the Person of Christ and for the witness of the Spirit that there is an interest in Christ, that Christ loves the sinner, that He loved me and gave Himself for me. This is such an evidence of faith as that every child of God in whom faith is, will at times possess. He can but pray; he must pray. Prayer is his breath. Prayer is that relief that comes to him again and again, that relief, without which he could not hold on. Prayer is the opening of his heart, the expression of his feeling, the laying out of his want, the stretching out of the hand of hope for some supply of mercy. Prayer was appointed by God, and prayer is lived in by a believing soul. If you have faith, you pray. Not as you wish, not always as you would, often. Only like a chattering is your praying. Often like making a noise and nothing else, as the Psalmist expresses it. "Hear me for I mourn in my complaint and make a noise." Faith says in the heart - there is a good God. Faith says there is a greatness in God's declaration to Moses - "The Lord, The Lord God, merciful and gracious, slow to anger, abundant in goodness and truth,

keeping mercy for thousands, forgiving iniquity, transgression and sin, and will by no means clear the guilty." And when faith sees that, she flies to the Son of God, and seeks to enter into rest by Him, to take the kingdom of heaven by violence. She seeks rest, where it is to be had, sanctification from Him who can give it, justification from Him who alone can justify the ungodly, and liberty from Him who alone is able to make a sinner free from his sins, and the yoke of his transgressions. This is one of the best evidences. This is one of the things which accompany salvation. This is one of these blessings which the Lord peculiarly at times bestows on His children, according to His covenant promise - "I will pour upon the house of David and the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon Him whom they have pierced and mourn for Him as for an only son, and be in bitterness for Him as one that is in bitterness for his first-born". And let me tell you a thing here, that is not unimportant. True faith has one object only. That is God, God in Christ. Many a time we may be held in bondage by what seems to be a proper search. Many a time we may be put to, searching into our own hearts to find, if possible, that we have a real religion, to see if we have ever repented, to find out, if we can, that we have love. One says - What better work can you be engaged in? Ah my friends, if the Lord but show us somewhat of the legality that there is in that search at times, we shall be glad to be brought off from it. Well, but is not it important to have these things? Yes, all important, but now, what do you feel when you are at this business? O if I felt sure that I had faith. If I could believe I had repented. Well, and if I was sure of my sincerity, then I should have hope. And do you see, has the Lord ever made you even think for a moment, that you would then build on the grace and not on the Rock. That then you would say, now I believe I am right, because I believe I have this and I have had that, and the other. You will come to this, as God teaches you, a naked soul, without the slightest confidence in your sincerity, for you will feel you are a hypocrite, without the slightest reliance upon any grace that is in you, if you have any. You will be enabled, and of necessity you will come to it, to cast yourself with all your sins and

nakedness, and ruin and wickedness and hypocrisy, on the blessed Jesus Christ, whom God has set forth to be the propitiation for our sins, and you may come to say, not the sweetest, clearest, most powerful experience that the Holy Ghost could work in my soul, could I rely upon, but only on Him who gives such an experience. I am not speaking against experience, but I want it to be in its right place. It is a part of the building, my friends, not the foundation. The foundation is Jesus Christ, and faith comes to that, and faith's prayer is toward Him and for Him and to Him and none else. That is a sign of faith in the heart - prayer. Why, prayer will keep you hanging about Christ as long as you live, and when you have got something from Him, prayer will go out to Him for more. Every time you get a blessing, you will pray for a blessing, while you will thank God for what you have received. "Whosoever", whatever his name, or case, or sins may be, "whosoever believeth on Him shall not be ashamed". And let me give you another true sign of faith, and it is this - love, love to Jesus Christ. "If any man love not the Lord Jesus let him be Anathema Maranatha, but peace be on all them that love our Lord Jesus Christ in sincerity". Faith and love go together, hand in hand. Faith worketh by love. Love is particular; love is definite; love has an object. He who talks of love, and has no object for his love, only talks vanity. Love has an object. That object you read of in the Psalms, and we were speaking of it last Lord's Day, just a few words. "Whom have I in heaven but Thee and there is none upon earth that I desire beside Thee". Now faith will sometimes hold the King in the galleries, and when it does so, then love goes to the King there, and says - "O let me look on Thee more, let me love Thee more." Faith will constrain Christ sometimes. Then faith indulges, sweetly indulges herself and love hangs about Him, embraces Him, goes out to Him in the warmest attachment. Faith sees Him sometimes in the scripture, then love goes to that scripture and loves Christ there. In a promise, faith will see Him, and then love will see Him and hold Him there. Faith will see Him in a providence sometimes, in the fire, and love will go to Him there and not be offended. If you have faith you have love. Faith makes everything of Christ, nothing of the creature. Faith lifts Him up, exalts, extols Him, makes Him very high. She says - there is none but Jesus for me.

No name but His can I plead, no ground but Himself can I stand on, no foundation, but Himself, can I build on, no way but Himself is there for me to approach a holy God, no love for me but Christ. Christ is not divided. He is one glorious Person, and His work is one. He is not divided. And yet we speak of Him in different ways as when we speak of His Person. Faith sees God there, a man there, sees obedience in His work, perfect and infinite merit in His death. She sees His death; she sees Him buried and believes there, and believes that God raised Him from the dead. Faith looks at Christ in these particular ways and O what a Christ He is to her then. The Holy Spirit sheds His light on this blessed Person, and on the eye of faith so that Christ shines exceedingly and it becomes a truth. The heart of the sinner where this is, shines with the glory of Christ. The earth shined with His glory, and that loving sinner, with this precious faith, says, there is none that I desire beside Him. I have none in heaven to go to, but Christ; no mediator, but Christ; no advocate, but Christ; no King, no Priest, no Prophet, but Christ, and on earth there is none to be compared with Him. And, as faith has very high thoughts of Him, so she has very tender and loving thoughts of Him. And I want to say this here, that among the tenderest thoughts that a child of God, a believing soul, has of Christ, are the thoughts that she has of His sufferings. You may wonder whether He suffered for you, but if you see Him suffering, you will love Him, and have tender thoughts about Him, and you will even say, although I do not know that He loved me and gave Himself for me, yet I would not sin, I would not grieve Him, for all the world, if I could help it. And here is a believing man. And this man, who believes thus on Christ, finds that the effect on his soul is very particular. He finds Himself to be a poor, empty, weak creature, full of sin. He can enter into Paul's language "When I would do good, evil is present with me, and how to perform that which is good I find not". He really enters into it. He can say sometimes, I think honestly, I would be glad to spend my life in prayer, and yet how little I pray, if I pray at all. Faith empties a man of himself, so to speak. Empties him of his wisdom, so that he becomes a fool, that he may be wise; of his strength, so that he may prove Christ to be strength to him. Empties him of all self-

satisfaction, so that if ever he gets any satisfaction, Christ will be that satisfaction. Whosoever believes on Christ will find this. A believer in Christ believes in the infinite satisfaction that Christ gave to His Father. You know it is written in the Psalms concerning Christ's work and death, "This also shall please the Lord better than an ox or a bullock that hath horns and hoofs" and that is a striking thing. We are so apt, some of us, at least, to confine the pleasure that the death of Christ affords, to self, feeling what a pleasure it would afford us, if we really knew that He died for us, but, says the Psalmist - this pleases the Lord. Now if you have faith, you will see that sometimes - This shall please the Lord. Christ's death pleases God, and therefore God forgives sins, and therefore God promises heaven, and therefore He purges a sinner's conscience. God's view of Christ's death is of infinite importance, and when He gives a sinner rightly to view the death of Christ, the sinner sees that death, in the very same light in which the Father sees it. The Lord was well pleased with Christ, for He magnified the law and made it honourable, and it is said in this chapter "Christ is the end of the law for righteousness, to everyone that believeth". O bless God for this. Now the law is so fully satisfied, has so entirely to get its end in Christ, in Christ's death, that it will never go any further in regard to the election of grace, but say to them all, I have got all I need, you are free. You are free from me; free from my jurisdiction; free from my curse, quite free. O what a mercy of mercies. And, as he is this really, as before God, He becomes this truly in the experience of all in whom He is revealed. He is the end of the law to everyone that believeth. For the scripture saith whosoever believeth on Him shall not be ashamed.

Now faith sometimes has a view of Christ as being at the right hand of God, and that is a very exhilarating view. It lifts the soul up. It says - despair not, there is an advocate with the Father, Jesus Christ the righteous, and that looks at a bad case, a dumb case. You may be dumb in your guiltiness, in your ignorance, in your weakness, in your daily failing and falling, You may be dumb, then faith sees One who opened His mouth for the dumb in the cause of all such as are appointed to

destruction, and faith opens her mouth. God says "Open thy mouth wide and I will fill it". This word "whosoever" is of great importance. It takes in every poor sinner in whom is a grain of faith. Whosoever, Jew or Gentile, guilty, depressed, burdened, fearful, sinking, yet again and again crying out "God be merciful to me a sinner". He shall not be ashamed, for he shall be saved. Now what does the Lord say of this believer "He shall not be ashamed". He says of himself - I am ashamed. I am ashamed of myself, of my sins, but the Lord says to him "You shall not be ashamed". And how are we to understand this? He shall not be ashamed of the Person in whom he believes. Ashamed of Jesus? No says God, he shall not be ashamed of Him. Jesus is the sinner's glory. He was born for his adversity; lived for him; died for him; rose again for him, and is in heaven interceding for him, and this sinner shall not be ashamed. What an amazing thing it is, that Christ is not ashamed of the sinner. He is not ashamed to call a believer His brother, His friend. So He speaks "Whosoever believeth on Him shall not be ashamed". God will bring him through; he shall not be ashamed of Christ. "Let us go forth unto Him without the camp bearing His reproach" The greatest reproach that a proud heart can heap on a sinner is this - that he goes in his misery and trusts his whole salvation on a crucified man. Proud nature loathes this, but God makes it a glory, and the life and the happiness of every poor believer. And he shall not be ashamed in the next place of his faith, of his hope, of his prayers, of his waiting on God. And here we come to notice this, that a believer may have thousands of doubts about his interest at times, and they often to him may seem well founded, for he is such a dead creature. Sometimes careless, without feeling, often prayerless, doubting everything. Sometimes rebellious, wondering at God's prudence and stumbling at it. Sometimes at a distance, so far from God that he has little or no hope of ever getting near to Him. Sometimes carried away by the world's vanities. Sometimes elated with a little prosperity. Sometimes elated because he feels sin quieter and he thinks some sins are almost dead if not quite. Sometimes depressed because old sins, which were quiet, and which he thought to be dead, rise again, and have a new power and influence on him. O how many things depress God's poor people,

how many troubles come on them from their inward condition, their deadness, their lack of faith, their lack of prayer, their lack of hope, their lack of love, their lack of power. They are very apt to say, whoever is right, we are wrong. And yet this believer is not to be ashamed. Ah, there is a gracious God, which God, having written in the Bible, will write on people's hearts. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written for them that feared the Lord and that thought upon His name." "That thought upon His name". Thought with high thoughts and tender thoughts, and longing thoughts, hungering thoughts, thirsty thoughts, upon His name. Religion, real religion, is like a springing well. It will rise against all opposition, and spring forth, and bubble up, and boil over sometimes. The longings of a soul are great, the hungerings of a soul are great at times, and will God, the author of such a living religion, let it die down and go out in shame. Pliable went back and he was ashamed. The pilgrim struggled forward and reached heaven. God will never let a living soul perish

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In the pit of endless ruin,
Let it never Lord be said,
Here's a soul that perished suing
For the boasted Saviour's aid."

Shall not be ashamed. Well, it may be a great thing to stand without shame. You may sometimes feel you can hardly bear to be amongst God's people, you are so ashamed of your carnality, and of your death, of your ignorance. Oh but what will it be to stand before God, without shame, and even sometimes the poor creature who doubts his interest, has a feeling in his heart like this - "I must, I must have Christ, or perish," and that puts such a boldness upon his spirit, such a courage in his heart, as that, for the time, he is like Jacob, though perhaps does not get as far as Jacob - "I will not let Thee go except Thou bless me." Notice such times when they come. Notice them. Make a note of them in your mind. Yea, even, if you are disposed, write such things down. Seeing them later on may help you. O it is a great thing to feel that in your own soul, that you can take no denial.

Ah and there is a place in which the believer shall not be ashamed. We read of the general resurrection, that some shall awake to everlasting shame and contempt. O what a state. But we read of others that the Lord Jesus says to them - "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world". And of this blessed Saviour and these welcomed ones, we read this in the Hebrews, where Christ says "Behold I and the children which God hath given Me". He is not ashamed of them. Nay, sometimes He lets them know, even here, that He is not ashamed of them, not ashamed to call them brethren. When He visits you on the throne of His heavenly grace He is not ashamed of you. They shall not be ashamed of Him. He shall not be ashamed of them. "Whosoever", poor as he may be and guilty as he may feel, God wont let him be ashamed, because He has living faith, which gives union to Christ. May the Lord grant we may know what this means experimentally.

Amen.