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Sermon preached by Mr J K Popham
at Galeed Chapel, Brighton
on Sunday evening 18 June 1922

ROMANS 8 v 30

"Moreover whom He did predestinate, them He also
called: and whom He called, them He also
justified: and whom He justified, them
He also glorified"

When I concluded this morning's service one feeling predominated, namely this, that I had preached an exceedingly poor sermon and had not spoken the language that the text deserved, and this had to be confessed before God. Then the question became very insistent in one's mind - what about this evening? So empty, how can you expect to speak to the people? What about it? When, as if in answer to the question, these words came into my mind: "Whom He justified them He also glorified". Here is a field; whether I have been allowed to glean in it anything to bring to you, the event will prove. Anyhow, here I am with a most remarkable Scripture, with a Scripture that dashes in the face all the pretensions of man with respect to salvation and makes God the beginner and the finisher of the whole; that will not allow man to participate in the work, but will make him a recipient of the work, a subject of the work, and of the glory that awaits the church. A text which, opened and explained by the Spirit to any sinner, will put him out of love with himself, will bring him to utterly and absolutely renounce all pretensions to any goodness or any help or any assistance in the matter of salvation; will make him thankful to be a receiver, not a worker; a justified one, not a justifier of himself; a vessel of mercy whose honour it is to be brought to the fountain of life. A work that will cause him to say

Why was I made to hear Thy voice
And enter while there's room
While thousands make a wretched choice
And rather starve than come

The Holy Ghost by Paul, in the verse following the text, asks a question, rather two questions. "What shall we then say to these things?" What do you say to them? Take the two verses which precede the one which I have just drawn your attention to. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." Then the text; and what shall we say to these things? What do you say to them? What do I say to them? Are they acceptable to us, or offensive? Do we receive them or utterly reject and spurn them? Do they fit us, or do we feel that we wish to have nothing to do with them? "If God be for us, who can be against us?" Do you wish that He might be for you? Is it your prayer that the God of all grace would be on your side? that He would make Himself real in you and great? that He would be gracious to you? that He would declare that He is your God, your Saviour, your All? Is it so? Do you, looking forward to death, pray that God may be in you and with you? That the river, the thought of which has chilled your heart many a time, may be the best and sweetest crossing to you that you have ever known, inasmuch as it will land you in glory with God? My friends, come to this question, put not by me, but by the Holy Ghost. What do you say to these things? Some of them I hope the Lord may help me to mention to you now.

Predestination is a great, glorious, and most merciful doctrine; without it no sinner would ever want God. It is a great question one might put now. Who is first in vital religion, God or the sinner? Who begins, who calls? Conscience enlightened by the Spirit will unite with the Scripture and say, God is first. As in Being, so in love; as in love, so in manifestation; God is first. O, but men will have free-will in, and so they will have themselves co-workers with God, often reasoning with a very wonderful theology; as if a dead man should say to a quickening Spirit, I agree to let you work in me. "You hath He quickened" is the Word of God. A quickening Spirit, the second Man, the Lord from heaven; He begins, He sends His Spirit, He pours the Spirit into sinners' hearts; He is a quickening Spirit; He turns them from dead creatures to living souls; He brings them to fear God. This is their call. God is first and He will be last too. Whom He did predestinate to it, He called. He predestinated them to that gracious, that wonderful work that becomes in them a living experience, the quickening breath of the Holy Spirit. He imparts

eternal life; He imparts that feeling religion that issues in everlasting glory. "Called" - it is a great word in Scripture, and it has great things connected with it. The character of the call we may notice in the first place and it is this: "Called with an holy calling"; "Called to be saints". This is wonderful; it is the character of God's call; mind that. "Called with an holy calling". The holy Lord Jesus passed by the men whom He would have for His disciples and He said to them: "Follow Me". None can, in the least degree, enter into what those men, so spoken to, instantly realised in their souls, that which brought them from their ships, their fishing, their parents, to be His lowly disciples. This was a holy calling. "Called to be saints", to be separate people, to be separated people. Ah, if you are called by the Lord you will be separated people, and so, separate. If you manage religion yourself you will unite it with the world. If the Lord calls you, you will come out of the world, and this will become true of you in your own feeling as it is true in effect the moment you are called. "Ye are not your own". "What, know ye not that ye are the temple of God and that the Holy Ghost dwelleth in you?" That is true of everyone called of God to be a saint. "I in them". As the sap is in the branch, flowing from the root, so Christ is in His people as their life. "I am come that they might have life and that they might have it more abundantly." This is the call, a holy calling. They are called by the glory and virtue of God; glory and power of God. It was a great thing for God to create the world out of nothing; to create our bodies out of the dust and breathe into our nostrils the breath of life so that we became living souls, but O, it is a greater thing for God to make a new creation out of material so bad, so wicked as are all who are called by the glory, the glorious power and virtue of God in the Spirit. It is a great thing. Called from idolatry and idolatrous connections, as Abram was. Called from following the sheep, as David was. Called from persecuting the saints, as Saul of Tarsus was. Called from ships and from fishing, and from parents, from loving father and mother more than Christ, as all the saints are. Called from self, called from self-love, and self-delusion, and self-adoration, as every saint is, sooner or later. Called from the dominion of carnal reason and from all the vile and strong and persistent objections of human reason. Called from prayerlessness to prayer, from gracelessness to grace, from pride to humility, from unbelief to faith; from hardness

to softness. O what a call is the call that reaches the heart of a person whom God predestinated to it. Well, one says, if that is religion and if that is according to Scripture, it is very hopeless. What do you mean by its being very hopeless? Well, you say, there is no chance for any man. And does salvation, according to Scripture, depend on chance? Well, there is no hope if one wishes it. If a man wishes for God really, sincerely, he already is called. Yes, he already is called. One may wish it carnally by some sort of religious education and influence; one may wish it carnally, but not really, not sincerely. Besides which the whole, depending on the will of God, whose goodness is dispensed by Himself just as and where He will, takes away that which people speak of as being hopeless. Who knows, but a real call may reach some of you now or some day? I wish it might. And it would be a great thing for you young people to be called, to be called into a concern, to be called to believe there is a God, to believe there is a heaven to be given freely to some; a hell richly deserved by all. To be called to see yourself as a sinner, the vilest sinners; to see yourself helpless and hopeless in sin in the fall of Adam and your own transgression. O, to be called to see that there is a God of love in heaven, and forgiveness of sins and sinners in glory. That is a great thing, and although we have no power in the matter, God is a sovereign and He gives it to whomsoever He will. And one word more here, tell me objector, does anybody deserve to be called? Do you deserve to be called? Is it due from a justly offended God that He should forgive the offender? Is it due to one who deserves hell that he should have heaven given to him? God is great and great in His justice. "Whom He did predestinate them He also called." O, sinner, were you ever called to kneel down and confess your sins? Were you ever called to humble yourself under God's mighty hand? Were you ever called to be willing to be saved by grace? Willing to be plunged into everlasting debt to the goodness of God? Willing to be nothing, that God in Christ might become All and in All to you? He calls unto Himself whom He will. Everything is resolved into the great, inscrutable, and most just will of God. Here we are, clay in the hands of the Potter; sinners deserving endless pain; hell, opening, as it were, to receive us, with no power, and no will, no wish, no heart to escape the just reward of our deeds. And then God, in His infinite mercy, comes and one who may never - at least for years - come to know when and how and by what means he was wrought

upon, is called, called to feel his sins, to feel his ruin, feel himself lost. Called to come before God and say with the publican: "God be merciful to me a sinner." Called to realise his position under the law, to realise that the law is just, holy, spiritual, and good in itself. Called to perceive something of that unfathomable sea of depravity and corruption; his own heart. And when he sees this awful sight, when he feels the greatness of God's justice, then he says: Woe is me; "Woe is me! for I am undone; because I am a man of unclean lips,: for mine eyes have seen the King, the Lord of hosts." Yea, if ever we see the Lord by faith we shall see the depths, something of the depths, of wickedness in our own hearts. Then will come the doctrine which I tried to speak of this morning, the doctrine of justification. O, what a doctrine. The justification of a sinner is God's declaration of that sinner to be no longer under the curse, but to be redeemed and blessed and pardoned; to have his filthy garments taken from him and a change of raiment given to him. And this transaction is in secret. It is in the court of God and in the court of conscience. In the court of God where the atonement smiles; in the court of conscience where the atonement is applied, and in these courts a sinner is acquitted. Not approved, proved guiltless, and so leave the court without a stain on his character because he had not done the things he had been charged with; that is not justification here. That may be in an earthly court, but it cannot be here, because there never was a person unjustly charged by the law of God, never will be. If the law speaks to you about your thoughts and tells you that your hatred was murder, that your covetousness was theft, you wont say I have never committed these things with my hands. You will say, I have done them numberless times in my heart. Then justification comes and it is God's act on the sinner, not the sinner forgiving himself, not the sinner wiping his mouth and saying, it is nought, it is nought; what have I done? but God saying, "I, even I am He that blotteth out thy transgressions as a thick cloud and as a cloud thy sins; return unto Me for I have redeemed thee." That, in the conscience, is the beginning of heaven; that is satisfaction, that is rest, that is peace, and that produces holiness. You will never want to sin with this in your conscience. You wont live in sin with this in your conscience; you cannot. You may fall many a time and say, woe is me, I do that which I would not; I cannot do that that I would. Woe is me: "O wretched man that I am

who shall deliver me from the body of this death", but you wont do it willingly, persistently. "Whom He called them He also justified". And now you know, as readers of your Bibles, that these justified people have another name. They have a name better than of sons and daughters. Though they are called sons and daughters, yet they are the spouse of Christ. They are bone of His bone, flesh of His flesh, and members of His body in particular. That is their name. They wont own it sometimes; they cannot claim it until God bestows it upon them. They are called by a new name which the mouth of the Lord shall name and until He does it in their hearts they cannot claim it. But when He names it to them and in them, then they say, surely I am the Lord's. They subscribe with their hands to that; I am the Lord's. What seemed many a time, as perhaps they thought about it, to be presumption, is to them a blessed experience they subscribe with their hands. God has written a letter in their heart, made them an epistle of Christ, and they subscribe with their hands and say, I am the Lord's. And now these people are going to heaven; they are put in the way to it. They are going to heaven; they expect it in the beginning; they wish for it to come soon when they leave a vile body of sin and death behind them and enter into rest. "Whom He justified them He also glorified".

Now there are two ways in which this word "glorified" is accomplished, fulfilled. Here, in their journey, their pilgrimage, they are glorified. Not before men, but in secret, for they are called by God's glory and virtue and they are called by an holy calling and they do sometimes get what Paul speaks of in the Corinthians. "We all, with open face, beholding as in a glass the glory of the Lord are changed into the same image, from glory to glory even as by the Spirit of the Lord." The Spirit of God and of glory resteth upon them - so Peter says. And a few words on this mighty, wondrous subject. I believe it has been more known by the church than it is known today. I believe there have been days when the saints walked in this blessed truth much more than today, but I do think that even still, in some measure, by occasions sweet and blessed, this truth is known; what it is to behold the glory of God, and what it is to be changed by the view into the very image of that glory. It is a great thing and my lips are not worthy to mention it, and yet, by the Lord's help, I will just speak of it. What is the glory of God? This

is an important question as to this subject. What is the glory of God? Is it not, as in Jeremiah set forth, to forgive the sins of His people whereby they have sinned against Him? So He says - "It shall be to Me for a name of joy, a praise and an honour" in the earth when I forgive their sin whereby they have sinned against Me. Is it not the glory of the King to forgive and pass by the transgressions of the remnant of His heritage and not retain His anger for ever? Is it not His glory to draw a sinner to Himself, and indulge that sinner with some fellowship, some intimacy; to speak on the sinner's heart a word that transforms his very soul into the truth that is spoken? Yes, it is. Well, now, if you see in the glass of the gospel, not your own face, but Christ's, Christ's goodness and righteousness, and receive the forgiveness of sins, and the justification of your soul and person in Jesus Christ, what will the effect be? The very truth that you see by faith, the glory that you see in the glass, will be imprinted upon your consciences and your heart. That is to say, there will be justification, forgiveness, sanctification, love. Christ is lowly, meek and lowly in heart, and that is just what you will feel. Meek in His meekness; lowly in His lowliness as you receive Him through this blessed vision of faith which sees His glory as in a glass. Now that is something, is not it? To get that here at any time, in any measure; to see this glory of God, and to find a power in it that puts you into its very shape and image; that Christ, the first-born, puts the blessed shape of a son upon your soul, and you are next to Him. If a child of God, an heir of God and a joint-heir with Christ. If a child of God, then a near brother of the elder brother. And this is God's glory seen by faith in the glass of the gospel - though it be but darkly seen by faith - and the efficacy of that is such as to put the image of the truths of the gospel, which are seen, upon the soul that sees them. Have I properly expressed this? If so, do you know it? Has it ever been made out to you? And see the glory of a sinner. For a moment or two let us notice this. There is a glory in sonship. Christ's proper Sonship is His greatest glory, and the true sonship of a child of God adopted into the Lord's heavenly family, is the greatest glory of a sinner on earth. What privileges are attending this. It would be counted a great privilege for a person here to have a right of audience of the king. There is a society in London which has this ancient right by charter, of an audience of the king, of the sovereign, at any day. And that is

human, that passes away. There is a right of access, a privilege of access, to the God of all grace, granted to the children of the Most High, and O what errands they get, what reasons, what needs they have of going to Him who says "Come unto Me all ye that labour and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." There is this given to the sons and daughters of the Lord Almighty. He says to them: "Come unto Me", "Open thy mouth wide and I will fill it". "I am the Lord thy God which brought thee out of the land of Egypt." I have given, now I have given thee, My covenant, and made it with thee, and thou art Mine. Now open thy mouth; bring thy needs, bring thy fears, bring thy sins, bring thy families, bring thy cares, bring these things to Me. I will hear thee; I will fill thee with goodness. Bring these things to Me. This is a part of the glory of God's children here. Christ had access to His Father; He spent whole nights in prayer. He gives access to all His brethren; they get it through Him, by Him. Through Him we have access to the Father by the Spirit. And when you get it, and have wisdom and skill to use this privilege aright, and to value the glory of it, what sweetness you find. When the gale blows, do you not feel it, glad to be enabled to take advantage of it? When the invitation is sent out and spoken from the very heart of Christ into your hearts, do you not feel glad to follow Him, to come to Him? Lo, blest Lamb, glad I come. O, what gladness a sinner feels when he gets this blessed access to the God of all grace. I say, dear friends, there is a glory here. But then, there are two enemies who would beat down and cry shame on us. One is a proud heart that disdains to be in debt to God. Perhaps you have found your own hearts saying, in a fit of rebellion, am I always to be dependent in this way? Can I never do as I like? Must my will always be coming down and down? Must I be in subjection to sovereign grace and plunged every day deeper and deeper into debt? And faith says, yes, and this is your life. Then the other enemy is the devil - the enemy of Christ and the enemy of our souls - who would make us follow his hellish doctrine breathed first of all to our mother Eve, saying to her, you shall be as gods if you do but eat of this forbidden fruit. And this devil comes and stirs up the horrible pride of our proud, fallen nature, and baits us, tempts us, allures us, drives us; now subtly working, now violently assailing, in order to drive us or draw us away from our daily dependence on God, but they cannot effect

their hellish purpose really. We have been, some of us, much damaged by these enemies, but God has taken to the business of healing us. A good part of God's work in heaven is to mend broken consciences and heal wounded souls and supply daily and insistent needs. This is glory, dear friends. There may be many steps between us and heaven which we have yet to take, many a weary mile may have to be travelled, many a footsore feeling a pilgrim may have, because he does not realise the shoes of the preparation of the gospel of peace which are provided for him. Many a battle he has to fight with the enemy of souls; many a burden he has to carry, of this world, that is, of care, and trouble, and affliction, but there is no one thing, or all of these things, shall ever make him take the step, the one step, he feared. David, in his great trouble, said once - "As the Lord liveth there is but a step between me and death". But there is one mercy which David realised; he never took that step, for he feared destruction, and it did not come. And we, some of us, have had much the same fear, that this would be the end of our religion and that would dash our hope and we should lose everything and our precious souls. But we have never taken that step have we? and we hope never to take it.

Cheer up ye travelling souls
On Jesus' aid rely
He sees us when we see not Him
And always hears our cry

Whose eye was promised to be perpetually on the house that Solomon built? Whose ear was promised to be open to the cry that should be directed toward that house by the people, whithersoever they might have been driven, under whatsoever afflictions they might be labouring? Was it not God's eye, God's ear? Now shall mine eye be open and mine ear attent unto the prayer that is made in this place and toward this house. Mine eye and my heart, said the Lord, shall be there perpetually. Therefore, O travelling soul, pray on, and labour on, and struggle forward. The land is before you and you shall enter it and take it one day; the whole land is before you. And, as it is written of Israel, "the land was wide, and quiet, and peaceable", and heaven is a land that is wide, and quiet, and peaceable; where the weary are at rest, where the wicked cease from troubling.

"Them He also glorified". Said Jesus Christ to His Father: "And the glory which Thou gavest Me I have given them". Given it them in grace, given it them in promise. Lastly then, let us look at this that is given in promise. It is given in promise to all the saints, and the promise is this - it contains the whole - "Where I am there shall also My servant be". Where is Christ? It is a question worthy of attention. Where is Christ? The glib answer of many might be, of course He is in heaven. How did He go there? One may say, of right, because He is the very Son of God. Yes, but He is Christ also; He is the Man, Christ Jesus. How did He go there? Through death, by blood. He got there through death and by blood. O what a conqueror Christ was before He entered heaven, and it is implied in that word: "To him that overcometh will I grant to sit with Me in My throne even as I also overcame and am sat down with My Father in His throne." There, dear friends, is the promised glory. It is given out by the Holy Spirit into sinners' hearts. A vision of faith, a word of the gospel spoken, will be a promise of glory. It will be to you - not perhaps apprehended as such - but it will be to you truly a promise of glory. "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto Myself, that where I am, there ye may be also." Ah, it is worth struggling for, worth fighting for. Crowns await victors; conquerors shall enter into their everlasting rest. Conquerors? you say; where is the hope? In Him, Christ.

Christ, who conquered for us once,
Shall in us conquer too

That is the secret of it all. "I in them". Says John, greater is He that is in us than all that can be against us. "If God be for us" - if He work, if He bless, if He smile, if He says, peace - "who can" - effectually, triumphantly - "be against us". Is sin against you? That is under Christ. Is Satan against you? He will bruise him shortly under your feet. Is the world against you because you are on Christ's side? That shall pass away. Are fears against you? and your own weakness, does that militate against you? All these things are under His hand. "Them He also glorified". And this shall take place on two great days, which, let me name to you. First on the day when body and soul must be separated for a time, that is, when a saint dies. It is with him, as Paul teaches in the Corinthians: "Absent

from the body, present with the Lord." Why, even some of you have been there in the sense in which Paul speaks in the Hebrews. Ye are brought, not to Sinai, but to Zion, the heavenly Jerusalem, to the spirits of just men made perfect; brought there already. But O, when one dies. How often perhaps Adam, after God had clothed him, looked forward to the day when he would enter into rest by that righteousness that was imputed to him. And Job said, he would not live away. And Jacob gathered up his feet and leaned on his staff and worshipped God and entered into rest. O, my friends, it will be a great thing to be taken from earth to heaven, and then will begin an everlasting day, and the everlasting song. Then we shall enter into that temple which the Lord God is and the Lamb, and need no chapel to worship in. Then we shall see the light that shall never go down, for the Lord God and the Lamb are the light of the place. What wonders will the soul then see. No vision of faith, but an open vision, the eye being strengthened to bear the revealed glory. I wish we may all reach that place if it be the will of God. I long for it sometimes. Sometimes I have said lately, Lord I have lived long enough; bless me and take me home. There is attraction in heaven. If you are born again you have a nature that is like heaven, and you will be at home should you get there, but a dead sinner, a man under the dominion of unbelief and ignorance of God, would not be at home even if he might enter the place. It would be a hell to him because it is holiness itself, and he is nothing but sin.

Lastly, that day when the great trumpets shall sound, when God shall command the graves to open and the sea to give up her dead, and the saints shall rise, and there shall be that wondrous division that is spoken of in Matthew's gospel. He will set the goats on his left-hand and the sheep on His right-hand. That will be the final division. We are very mixed now - there is a certain necessity of our being in the world, though we are not of it - but no more mingling then; then the grand and final division. Then the final word to the goats, the sinners: "Depart from Me ye cursed". Then the blessed welcome given to the saints: "Come ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world." Then body and soul of the saint shall be again one, and then the entire person, redeemed by the blood of Christ, brought by the Spirit of Christ to know God, sanctified by the indwelling Spirit,

purged from sin by the cleansing blood of Christ, then the entire person shall enter into rest for ever and ever. My brethren that is the prospect before you. Sinner, what do you think of it? If you knew God you would tremble; if you knew God you would tremble. Tremble at your state, tremble at His majesty, tremble because you are a sinner. If you knew the Lord you would shake and think, woe is me for I am undone. If you have the Holy Spirit in you at any time, then you will begin to pray and this prayer will meet your feeling, suit your case: "God be me merciful to me a sinner". Bless God, some of us remember when we began to pray that prayer. It is much more than 50 years since I was taught to pray that prayer. I am still praying it and hope, ere long, to never pray it again; to enter into eternal rest and glory. May the Lord make you think of your state, make you believe your condition, make you understand a little of who He is, and what, and that His Word cannot be broken, that nothing shall enter heaven that defileth or maketh a lie, and make you believe that nothing that is holy shall be shut out of heaven. The saints must enter into rest.

AMEN.