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Sermon preached by Mr J K Popham
at Galeed Chapel, Brighton
on Sunday evening 6 June 1926

ROMANS 8 v 32

"He that spared not His Own Son, but delivered
Him up for us all, how shall He not with Him also
freely give us all things"

The danger, the seeming insecurity of the saints, we have set before us in this chapter. The new creation is subjected to vanity, not willingly, but by reason of Him who hath subjected the same in hope. And the creature thus subject to vanity, groaning within himself, groaning often with groans which cannot be uttered, is the subject of God's care. Felt weakness, felt insecurity, is no bar but makes room, rather, for God. He comes over all and, as it were, anticipating what some weak saints might say with respect to their condition, their apparent danger, their exposedness to evil, and, having expressed the purposes of God, he asks the question that is in the text: "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" This text has in it the full, and free, and everlasting gospel, the glorious gospel of Christ, the gospel of the blessed God; such a gospel as we need, such a gospel as brings new life, new will, new power, everything, as is expressed in that Scripture: "Behold I make all things new". He comes, this everlasting God and Lover of His people, leaping o'er the hills, comes often when least expected, comes when the eyes are turned within and wet with tears of contrition, when the soul is weak and unable to stand, and He says "Behold Me, behold Me". Two eternal principles of grace are in the text, the gift of the Son by the Father; the death of the Son freely giving Himself a sacrifice. And these two everlasting principles of love and grace shall overcome everything, every opposition, trouble, grief, sorrow, shame, weakness and defeat. And, says the Apostle, He that gave the greater, shall He not also freely give the lesser? If Christ died to save, shall He let the saved lose their own souls? If He died to reconcile them to God in the body of His flesh through death, will He let them live in their native enmity and

irreconcilable condition? No. Every provision therefore is made for the Church of God, the groaning creation, the creation that is subject to vanity, subjected by God Himself, for it is He, of whom it is said: "He hath subjected the same in hope". There is a design, a design of God in the afflictions which His people endure. There is a reason why we should not have everything we want here and why we should have experiences of the bondage into which we are brought from time to time. But the Apostle expresses in the form of a question the most powerful assurance that can be given to a fearing Christian, a child of God, who often says, I know not what to do. I have no might against this great company of sins in my nature. I have no power over one single evil thought that rushes into my mind and comes, as from a spring, mighty spring. Says the Apostle, did your good God and Saviour and Father give His only begotten Son for you? Did His only begotten Son die for you, give Himself a ransom for you? Did He remove your sins by dying on the cross? And if these Two did all that, will not the Father, by the Son, and will not the Son, out of His own fulness, give all things freely? It is a powerful assertion that God will see to it that the weakest saint shall overcome, that the lofty city of opposition shall be put under the foot of faith, that the poor of the Lord's people shall come into their everlasting inheritance in God's own time. "All things", including in this word every necessary good, and I would bring before you, as enabled, some of the "all things" which we do need and which God, having to give, will give through His Son.

The first thing to notice, as being the spring of all vital religion, is the gift of the Holy Ghost. The disciples were to abide at Jerusalem after Christ's resurrection until they received the Spirit from on high and we, poor and feeble though we are, have this great gift from God, the gift of the Holy Ghost. New life comes from Him; He breathes it in the soul. Heavenly light beams from Him in His divine teachings. Unction comes from Him whereby the soul is contrite and humble, confessing and forsaking sin. This gift of the Spirit is a great gift, and it means that every needed good for the soul, for the conscience, for the heart, for the mind, for the understanding and for the will, God gives, for it is the Holy Spirit who pervades the soul with His influence from time to time. He it is who sheds that light on the soul that shows the danger, that shows the

safety of the soul. Danger in self, safety in the Lord. It is His teaching that makes us know what filthy rags we have of our own and then leads us to see that perfect robe of righteousness which fits for the presence of God and gives a title to be at the Marriage Supper of the Lamb. It is He who breathes prayer into the soul; otherwise there would be an everlasting silence to God in us. He it is who, as it were, says in the day of trouble: Call on the Name of the Lord, and who gives an acceptable sacrifice, even a broken heart and a contrite spirit. It is this divine Spirit who takes of the things of Jesus Christ and shows them to faith, fulfilling Christ's promise respecting Himself: "He shall receive of Mine and shall show it unto you". And He it is who gives fresh quickening, new holy desires; who shows a pure river of water of life, clear as crystal; who reveals the tree of life growing on the banks of that river, whose leaves are for medicine, whose fruit is for food. It is this divine Spirit who dwells in all the saints and seals them heirs of heaven, and this gift is freely given. I doubt not that some of you find, at times, the prayer of the Psalmist in the 51 Psalm suitable to you. "Cast me not away from Thy presence and take not Thy Holy Spirit from me". If the Spirit departed what would be left? If He were to leave us without His operations, we should lie just as inert as the earth is. If He left us without His inshining we should be as darkness itself. If He left us without manifesting Jesus Christ we should never know that divine Person. Therefore this gift of the Holy Ghost is that especial gift that the gospel promises. "I will send the promise of My Father upon you". He sent Him in real effusion on the Day of Pentecost, and He still pours Him into the hearts of His people in different measures. So one may say that a Holy Ghost religion is the only religion that will do us good. It is not a vamped up affection; it is not a self-wrought repentance which is nothing more than remorse, but it is a gracious, sweet repentance; it is a blessed God-given religion that the Holy Ghost gives to all the saints. This will meet every danger from self, save us from all the heresies of our nature. We may talk about the heresies that are in the religious world, but I doubt not that every heresy that is being preached today in this land is, as to the principle and root of it, in our own hearts, and therefore no child of God can say he is clear and safe without the teaching of the Spirit. And this gift of the Spirit is spoken of by Jeremiah, thus: "For I will bring them with weeping and with

supplications will I lead them. I will lead them in a plain path wherein they shall not stumble", and that leading issues thus in that promise "And they shall flow together to the goodness of the Lord for wheat and for wine and for oil". Contrite sinners do thus flow to God in prayer and supplication, and it is said concerning them: "The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee". Our unacquaintedness with God and with His heavenly throne is a very sad thing for us, and it would never remove if the Holy Ghost did not come and teach us the saving knowledge of God, God in Christ. Then we shall never be able sufficiently to thank God for the gift of the Holy Ghost. I would speak of it in a few more particulars. Take Him as in the saint the Spirit of grace and of supplications. This power that comes from Him into the soul to pray is known by every praying person. When the day of trouble comes prayer is given. When death threatens, prayer is given. When difficulties arise, prayer is given. When we grow slow and slack then the Spirit comes and convinces us of the condition we are in, and revives us in those particulars. When darkness veils the mind it is His gracious work to show the light of life and manifest Jesus Christ. When we are empty and barren it is the Spirit's work to show how we can be made full and fruitful. He tells a sinner to look at Aaron's rod with the other eleven rods laid like dry sticks before the Lord, and He shows us that on the morrow Aaron's rod budded and bloomed blossoms and yielded almonds. And, says the sinner in that teaching, here is my hope of ever being fruitful, of having faith and hope and love and knowledge and repentance and peace with God. My hope lies in the operations of the Spirit whose work it is to do me good and to lead me to the Lamb of God in whom is all that I need. You mark this in your own cases, dear friends, when you pray and know - for people do know it - and know that you have access through Jesus Christ unto the Father, I say, mark that. It is a thing much to be observed and remembered when the Spirit comes down upon us and moves and enables and teaches and leads us to the throne of God's heavenly grace; when we can say: The Lord hear us in the day of trouble. When we say: O remember not against us former iniquities; be not wroth very sore. Our holy and our beautiful house lies desolate. O remember the promise: I will restore the waste places. I will make her desert like Eden, like the garden of the Lord. When faith is strengthened by this divine Spirit to say: Remember Thy holy promise. Remember Thy covenant. Enabled to say:

"Behold O God our Shield, and look upon the face of Thine anointed. Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself. So will not we go back from Thee. Quicken us and we will call upon Thy Name". And further this divine Spirit is in the covenant sent as a Spirit of power, of love and of a sound mind. The Spirit of power whereby the weakest saint lays hold of the strength of God. "Let him take hold of My strength", and the soul does it. The Spirit of power against the spirit of unbelief, whereby the sinner in trouble says, "I believe God that it shall be as it was told me". The Spirit of love whereby the sinner cleaves to the Lord Jesus and is not offended in Him. Love to the Holy Scripture, love to the Person of Christ, to the death of Christ; love which is a cleaving grace, a believing grace, a hoping grace. Love that will not leave the throne of God unblessed. The Spirit of a sound mind, enabling the sinner at times to soberly consider his case and to say to himself: "Why art thou cast down O my soul and why art thou disquieted within me; hope thou in God". When enabled thus to do the soul finds that it has no reason to question God; that all the searching and examination of self will not furnish a reason for his distress, for his turning aside. That the reason for hope is not in the absence of sin, not in the quietness of sin, not in a victory you may think you have obtained over sin. The reason of hope is in Jesus Christ. And when you can see that and when you are enabled soberly to think of that and remember what the Lord has done, what He has said, how He came to you, how He blessed you, how He relieved you of your fears, how He scattered your enemies, how He breathed the Spirit of peace into your conscience at times, how He has answered you here and there in secret places of thunder, how He has proved you and proved Himself to you, I say when you can soberly think of these things, it is by the Holy Spirit, who is as the Spirit of power and of love and of a sound mind. There are some things the sinner gets by immediate revelation of the Holy Ghost. There are some things he is enabled to get and hold by having a sound mind imparted to him. The enemy drives; the Spirit calms. The enemy disturbs; the Spirit soothes. The enemy wounds; the Spirit heals. The enemy darkens every evidence as he may be allowed; the Spirit opens all the evidences and the signs and the tokens for good you have had given to you. He is the Spirit of judgment in the soul. He is the Spirit of the living God. And so this is one of the "all things" and the chief of the "all

things" that the Lord gives to His people on the ground of the death of His Son. "He that spared not His Own Son", spared Him not from spitting, spared Him not from buffeting, spared Him not from the death of the cross, and the Son who would not turn His back, having undertaken the work. The Father, through this Son, freely gives all needed good and the Son, having done what He has done, will see to it that His responsibility to bring the saints to their haven of rest shall not fail.

And further, the work of the Spirit is with regard to the conscience, to purge it from dead works. Now the conscience of a sinner, when it is quickened, is a conscience that is exercised toward God. Where there is nothing but legal bondage, the conscience is exercised towards itself, and toward punishment, but when it is enlightened by the Holy Spirit its exercise is toward God and this exercise brings the sinner to see what God requires, what He must have, what He will have - perfection. He takes excuses away from us. He leaves accusations in the conscience till the day of redemption comes and when that blessed day comes then what is written in the Hebrews is understood experimentally. "If the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who, through the eternal Spirit, offered Himself without spot to God, purge your consciences from dead works to serve the living God." If there be a conscience here now full of accusations and if that conscience moves toward God, moving the sinner to say, I am wrong, but He could make me right; I am lost but He could save me; I am burdened with sins as with a load too heavy for me to bear, but He could remove it, I would say to that conscience, now wait on God; wait on God. Remember the atonement; it is sufficient. All you need is the application of it. When that divine Spirit comes as the Spirit of Christ and takes of the blood of Christ and sprinkles it on your conscience then you will know what Peter says: "Ye are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a Lamb without blemish and without spot."

And again the work of this Spirit is to meet another need,

namely the need the sinner has to have the love of God made known to him. "God is love". His love flows in the channel that is expressed in the Scriptures, the gift of His Son. It flows in the atonement which Christ made. It flows in the channel of the Scripture which the Spirit uses. It flows from the Spirit as a Spirit of demonstration into the heart, as Paul says in this Epistle: "The love of God is shed abroad in the heart by the Holy Ghost which is given unto us". You complain of a hard heart, you complain of a stony heart, a cold heart. I will tell you the remedy. The remedy is this, the Holy Ghost coming and bringing the eternal, the free electing love of God in and through Jesus Christ into your heart. The stone would melt, the ice would melt. Sweet contrition, holy comfort, divine consolation, comfortable assurance anchoring in Jesus Christ, casting the anchor of hope into that which is within the veil whither the forerunner is for us entered even Jesus; all these sweet things would be felt, enjoyed, by the love of God being shed abroad in the heart. Tribulation would work patience. The word of Christ's patience would be kept by faith. The sinner would be enabled to possess his soul in patience, believing that his salvation is drawing near.

There is another operation of the Spirit that the Lord graciously grants His people to understand by experience. It is this; power to mortify the deeds of the body. "If ye through the Spirit do mortify the deeds of the body ye shall live". "Put off the old man", says the Apostle Paul to the Colossians. "Put off the old man with his deeds". And this is done when the Holy Spirit comes and with His gracious power stirs up hatred to sin, love to holiness, cleaving by faith to the Son of God. Then, then the sinner says: "It is no more I that do it". I serve God with my mind and I anticipate a victory through Jesus Christ. He disallows sin. And it may at times be a solid comfort to some of you to perceive that you do disallow the things that you are driven to. I cannot do the good I would, said Paul. I do the evil I would not. I am a wretched man in consequence of this, but I serve God in my mind and I anticipate a victory through Jesus Christ. See, dear friends, not if you are without sin; No; see, not if you are without conflict; No; See, not if you are always able instantly to overcome sin, but this; if you have power to

disallow it. That is the great point in experience and I would that God should enable us to notice it. I do it not, says Paul. He got a sight in the Spirit's teaching of his own inward new man. He got sight of that new creature's aspirations and the hope he had in God. He got a sight of the tendency of that creature, its constant motion toward God whenever it could make a motion. He could see all that and he said: I serve God; I serve Him in my confessions, I serve Him in my humbling of myself under His mighty hand. I serve Him when I say to Him, deliver me, lead me and teach me. When I pray, "Open Thou mine eyes that I may behold wondrous things out of Thy law" This is how we serve God in the gospel, with many tears and in humility. Serving the Lord, says the Apostle, with many tears and temptations which befall me. I expect, if you are able to notice what I said, that some of you may be saying, well, we do serve God in a way we scarcely thought. This is the mortification of sin by the Spirit. This is killing it. It is a killing thing to sin not to be allowed. It is a killing thing to sin not to be indulged, and through the Spirit that is what the saints do.

And sometimes this Holy Spirit does another thing. He even shows us how rich we are. You need not say you possess thousands of gold and silver to know that you are rich. Says the Apostle in this chapter: We are children. The Spirit bears His witness that we are the children of God and if children then heirs, heirs of God and joint-heirs with Christ. A kingdom, a kingdom is yours. Let no man glory in man. Never go to a man to glory in him. Never lean on a creature. Never look at a drying stream, never. Think, when the arm is weakened, therefore, you will fall. When the stream is dry, therefore, you will perish. Why not? Why, says the Spirit by Paul: "All things are yours", all things "whether Paul or Apollos or Cephas or life or death or things present or things to come. All things are yours and ye are Christ's and Christ is God's." And the Spirit shows this sometimes as if He opens the covenant of grace, and shows a sinner his name is there, his interests are there, his eternal welfare is there, his possessions are there; his home is in God.

Well, dear friends, is there anything else to be said on this point with respect to this Holy Spirit, freely given. Yes, there is

one more word I would say. There is an infinitude I am unable to touch or even reach, but there is one thing I would say and it is this, He seals the soul; seals the soul unto the day of redemption. The sealing of the Spirit is that wonderful, mysterious, powerful, glorious operation whereby He makes the sinner answer to what is said of the Church. "A garden enclosed is My sister, My spouse, a spring shut up, a fountain sealed." Perhaps very few today, comparatively speaking, have this sealing of the Spirit. The Church is so far away from God and the Lord withholds so solemnly and sadly His operations that for the most part we grovel in fear, weakness, darkness, doubt and misgiving, but wherever this Spirit of sealing is there is a divine confidence, a strangely sweet enlargement, an opening of the riches of Christ and an assurance to the sinner that those riches belong to him. Union with Christ is opened and enjoyed. Relationship to God in the covenant is manifested. A tender conscience is felt; warm love goes out to God and the sinner can say "I am my Beloved's and my Beloved is mine."

But there are other things I would name to you. This is an inviting subject but I would just leave it for a moment or two and mention one or two other things included in the "all things".

He will give among the "all things", that which is needed to preserve the soul from error. He shall lead you into all truth. You may think that if you know in a general way and receive and hold the doctrines of grace you are secured and are secure; but, No. There is what the Apostle John speaks of "The spirit of error", and this may come with some subtlety under the form of truth. "The spirit of error". When Satan will deceive people as he may be permitted it is not always by bringing some flagrant error and heresy but he wraps it up in a little bit of truth. He may bring the spirit of error in the form of truth. He may bring the spirit of error in an unfounded, ungrounded confidence. A person may think himself right because he receives the truth in the form of it while the spirit of error prevails to keep him from the throne of grace and make him certain he is right on false grounds. The doctrine is right but the way of holding it is not. We read of "holding the truth in unrighteousness". Now the Spirit comes to guard the soul against that. If you feel confident about yourselves on the ground of your general knowledge of

the truth and receiving it, I am afraid you are in a poor condition. I believe the Psalmist was in a better state when he said: "Open Thou mine eyes that I may behold wondrous things out of Thy law". When he said: "Who can understand his errors; cleanse Thou me from secret faults". When he said: "Lead me in Thy truth and teach me". There was safety there; there was divine teaching there; there was the Holy Spirit there, one of the "all things", the Spirit of truth.

He will give in providence the "all things" that are necessary. One thing may be this; He will surround you with godly friends. We little know what a blessing they are. "The Lord is nigh unto them that fear Him" and if you can get near them they may be a great blessing to you. Bunyan says a good thing, a truthful thing, when he says "Saints' fellowship, when managed well" - it all hangs there - "will keep their souls awake, and that, in spite of hell". Does God give us godly friends? May we value them. Do not lean on them. I have done that. Do not love them inordinately - you may love them into a grave - but thank Him for them and seek grace to use them. When you are in trouble, you may not run to them; you may ask them to pray for you and the Holy Ghost will help them. But if He gives godly friends, it is a great mercy. Has He surrounded us with them? O, He has been so good to me in thus giving me godly friends and they have been useful to me and I would thank Him. May we value the Lord's people and care one for another, pray for each other: "In honour esteeming others better than ourselves".

He will give us adversity perhaps among the "all things". Adversity may say to a child of God who has wandered: "My son give Me thine heart". Some prosperity has got the heart and the Lord is jealous and so He sends adversity and says by it: "My son give Me thine heart". He bought it; it is His right, and yet we steal it away and rob Him. "Will a man rob God?" We have robbed Him; some of us very particularly and grievously have robbed Him, but He wont always allow it so, but sends after us chastening. This is one of the "all things". "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth", and the punished child goes to Him, repenting and contrite and broken, saying, "I have sinned", and perhaps saying I shall die, and then in the full and great and glorious gospel He says to that child: You shall not die, I have put away your sin. He gives

these things to His people and they are among the "all things". He gives reproofs. If you read - and of course you do - if you read the Epistles, yea, the whole of the Bible, you will see God's kindness in administering rebukes, reproofs to His people. Do you think they would be all over this Book as they are and not be needed? Are they not needed? They are, and they are among the "all things" that the Lord gives.

He will give patience. "In your patience possess ye your souls". "Tribulation works patience".

When our dear Master would bestow
Much patience on His friends
He loads their shoulders well with woe
And thus obtains His ends

He gives them power. "He giveth power to the faint" and when they have no might He increaseth strength. He gives them perseverance. "The righteous shall hold on his way and he that hath clean hands shall be stronger and stronger". He gives them glimpses of the King in His beauty. You never, never will hold an idol for a minute while you are beholding the King.

Quick your idols all depart
Jesus gets and holds your heart

When you get a sight of Him He gives the view also to see the land which is very far off, and when you see that you do not want to live always here. Nature clings to life, clings to this world, but a sight of the land which is very far off, a living hope of reaching that place, will take away, as to the dominion of it, the love of life. "What man is he that desireth life and loveth many days" He may have grace to say "All the days of my appointed time will I wait till my change come" but he would not live always. A better day, a better land, better company than the world, he hopes for.

"How shall He not with Him". Giving His Son, how shall He withhold any other good things. He will give freely out of His own love, His own heart, His own purpose, His own fulness; He will freely

give all things that are needful. Well, my dear friends in the Lord, you are very rich. You are very rich, and I hope I am with you, in respect of your wealth; rich to all the intents of bliss. Having a crucified Christ on your side, a High Priest in heaven, and a good God and Father who out of His love and wisdom and power will bestow all needful things. May the Lord help us to believe in Him.

AMEN.