

1584c
Law 144

1584c

W 1214

Sermon preached by Mr. J. W. Walder at Galeed Chapel, Brighton, Wednesday,

24th January 1990

"O my God, I trust in Thee: let me not be ashamed...." Psalm 25:2

What an unspeakable privilege to be enabled thus to speak, as the happy and blessed Psalmist was enabled to speak unto his God, and to petition Him for His gracious help and assistance. It is an unspeakably great and glorious favour to be given to realise that this God is our God, 'O my God.'

Now in regard to this matter it is evident from the Word of God, and certainly plain and clear and proved in our experience, that God is first. It is an eternal matter; for what has God said concerning every one of His people, whoever they may be, both great and small, in the declaration of His covenant decrees and purposes? "I will be their God" and that was spoken as an eternal word and purpose concerning His people and the effect of that sovereign statement is just this; "they shall be my people." So that there must come a time in the experience of every one who has an interest in this God, the covenant God of Israel, and His purposes of grace, love, mercy and salvation, when they shall be brought to some gracious knowledge of God, be given a gracious persuasion in their hearts on account of that which He has spoken and done in their hearts and lives, that He is their God, His eternal intention and purpose being now made manifest that they shall be His people. This is demonstrated by the putting forth of His gracious power and the influence of the Holy Spirit upon their hearts, stopping them in their mad career, quickening them into divine life and causing them to tremble at God's Holy Word, seeking His face for a manifestation that they are His people.

Although this is a true token and sweet evidence, it needs much more than this to assure such poor, trembling, fearing, unbelieving hearts as we have to bring us to this point where we may have a degree of gracious assurance and confidence of faith.

I have no doubt that there are a considerable number of God's exercised and praying people, who have in their hearts many intense desires to be enabled to say with confidence and without presumption: "My Lord and my God," and to lay claim to such a precious portion as the Psalmist was enabled to lay claim to. Not another person's God, not the God of Israel, though that is true, not a God of the election of grace, but my God:

My God, my Father, blissful name,

O may I call Thee mine!

May I with sweet assurance claim

A portion so divine?

(Gadsby's 1083)

Well, I am sure that where that desire is found in sincerity, urgency and deep longing that the matter is already proved regarding the subject of these exercises and desires, but they want something more and seek something from God regarding the important matter. They want the Lord to come:

*Come and claim us as thy portion,
And let us lay claim to Thee;* (Gadsby's 610)

Well, the good Psalmist was evidently the subject of God's gracious dealings in his soul and also in his circumstances. He was evidently favoured to be enabled to look up unto this great God of Israel, the covenant God of Israel and address Him as 'My God.' Also to use this great argument in regard to the feeling and exercises of his soul: "I trust in Thee: let me not be ashamed."

There is quite a lot to be noticed in regard to this trust, for what a great privilege, what a needful thing, what a precious thing if so be we are among that people who are brought feelingly, unreservedly and believingly to put our trust in God; God in Christ Jesus. Let us look at the opposite for a moment for this will surely indicate to us that it is most needful that we be the subjects of the powerful work and operation of the Holy Ghost to bring us completely and absolutely off all other, so that we can truly come in with the Psalmist and honestly say that our trust is in the Lord: 'O my God, I trust in Thee' This proves that we must have been the subject of His gracious work upon our hearts, for it will be otherwise, very much otherwise with us if we are still in nature's darkness; if we are in possession of a religion which is compatible with that of Saul of Tarsus in the days of his unregeneracy, for he, together with all who answer to his state and case, as well as the world in general, cannot say they believe and trust in the Lord; all such cannot honestly say:

*My hope is built on nothing less
Than Jesus' blood and righteousness;* (Gadsby's 1106)

They could not say it if they trust in something else though there may be some profession of trust in the Lord, it is a divided one. Such have a divided not a broken heart. What does God's Word say concerning everyone who is still in unregeneracy, the most solemn state and condition that we are in if we have not been brought off it, what does God say? They are not my words; "He that trusteth in his own heart is a fool." (Proverbs 28:26) He that trusts in his own understanding is deceived, he that trusts in an arm of flesh shall find it to fail him, he that goes down into Egypt for help will find it is a broken reed, he that trusts in his own possessions and will shall find to his cost and destruction that it is a falsely placed trust, and yet, unless the Spirit teaches us, we are no better; if we trust in our own strength, our own understanding, our own righteousness, we are among that people who are in the grievous state of whom God Himself says:

*He that trusts in his own heart,
Acts a raw and foolish part;* (Gadsby's 742)

So I am sure, speaking from my own past experience, that before we can utter these words: 'I trust in Thee' everything else must fail us, and fail us it will if God deals with us for our souls eternal good and salvation. Everything else will fail us, all but One will utterly fail. The hymnwriter expresses it in his own words:

*'Every prop will, first or last,
Sink or fail, but Jesus Christ'* (Gadsby's 742)

But He will not fail. Ah, here is the ground and foundation, here is the eternal rock of God's people; their salvation and trust in Him is well-founded and well-grounded and a well reposed trust.

Now exceedingly painful to our nature is this solemn and yet most needful and profitable work of the Holy Spirit to strip us of all other helps and hopes. I know what I am talking about when I say that it is a painful business for a person to lose all their religion, to have it utterly stripped away so that there is nothing left. At one stage in my life I had plenty, but it all had to go. It was false and every trust I had was an ill-founded and ill grounded trust. So that everyone that can say 'I trust in the Lord' with an unmixed, simple, unreserved trust in Jesus Christ, must be brought off from all other. He is a jealous God and will not give His glory to another, He will not share His glory with another, no, we shall have to come to this sooner or later, 'None but Jesus' and that will go on throughout our little experience:

None but Jesus, can do helpless sinners good. (J Hart)

*'If ever my poor soul be saved,
'Tis Christ must be the way.* (Gadsby's 678)

'I trust in Thee.' Well, the work of the same blessed Spirit of truth who strips us of all our false rest, false trust, false hope and false foundations, is, in due time and season, to reveal to us the sufficiency, glory, suitability, sweetness and blessedness of Jesus Christ and God in Him, and shew us that there is everything that this blessed Saviour is and has done which is the reason and cause for trust in Him. He is absolutely worthy of the vilest sinner's utmost trust. He is worthy to be trusted with our souls, body, circumstances, providences, anything you may name. He is continually to be trusted, implicitly, unreservedly, constantly and utterly. If there is one precious truth that is sacred and blessed it is this, the worthiness of Christ of the sinner's trust. He is worthy and in Him is everything that we can possibly need for time and for eternity. It is a most sweet and precious spot to come to, first in regard to that which is of such vital importance, our souls, to be enabled to trust Jesus Christ with our souls; we have not anything more precious. We have not anything that is of more concern than our souls, But O, to be privileged and enabled to trust Him with them for eternity.

There is a blessed word in the Romans, which is exactly to the point in regard to our text: "whosoever believeth on Him shall not be ashamed." (Romans 9:33) How sweet a word

that is! "whosoever" how comprehensive! "whosoever believeth on Him shall not be ashamed." This is the same as trusting in Him, exactly the same thing for which the Psalmist pleads: "O my God, I trust in Thee: let me not be ashamed." This is the very thing which God has said shall be, He has promised this, that whosoever believeth, or trusteth in Jesus Christ shall not be ashamed. Whosoever! great or small, old or young, far off or near; no matter how base, how wicked, how lost, how wretched, how ruined, how overwhelmed with temptation and sin; no matter how sunk in all the depths of the fall, whoever it may be, the word does not say anything about those things, but "Whosoever believeth on Him"--just that, "Whosoever believeth on Him shall not be ashamed."

How different this is to trusting in works, creature righteousness and strength, an arm of flesh, trusting in any other kind of a profession, condition or any other thing. No, this is the only ground and place, in Christ; nothing else, nothing less: 'trust in Thee.' Let us look a little at this trust in this blessed Saviour and Redeemer of sinners, and notice just a few of those things which are the ground of the sinner's trust; those things about Jesus Christ which are worthy to be trusted by the sinner; and afterwards to look at this plea: "let me not be ashamed" which is doubtless, indeed at times, very well felt by God's people in many respects regarding their soul and circumstances.

The first thing: 'Trust in Thee' a well-grounded trust, a well-reposed trust, a well fixed trust. Jesus Himself in His glorious character as God's eternal Son is worthy of trust. He is worthy to be trusted on account of His faithfulness which is unchanging faithfulness to all that He has undertaken to do for His people and in the full accomplishment of it, not only for them but in them too. He is faithful and worthy to be trusted for it. He is a God of truth and veracity. He is holy and perfect in His veracity. We may trust His word, we may trust what He has said, He will not lie unto Israel and every word that has proceeded out of His mouth is the whole truth and nothing but the truth. He is truth. We may trust Him for His grace. Who can possibly understand, let alone appreciate, the graciousness of Jesus Christ; He is worthy to be trusted for it. He has a disposition, a heart that is full of pity, compassion, grace, love kindness, and is worthy to be trusted. How sweet, precious and glorious is His sweet disposition. This in itself calls for the utmost trust in His glorious Person. The most tempted, feeble, exercised, tried, burdened and guilty sinner will find He is worthy to be trusted. He is worthy also to be trusted for His wisdom, power, authority, majesty and sovereignty. Yes, as we consider every supreme and glorious prospect of His precious Person it all sets forth His worthiness to be trusted. But I must not be too long on each point.

The next thing is this; He is worthy to be trusted for what He has done. O, my friends, is there a sufficiency in His precious cross, the power of it, the efficacy of it, the sufficiency of it, the effect of it? Is there not enough there to be a foundation for our poor souls to rest upon? Is there not a sufficiency of salvation there for us to trust in the cross of Jesus Christ? 'I trust.' I trust in a crucified Saviour, in the power and efficacy of His death on the

ignominious tree and trust too in the sufficiency and efficacy of the atonement; the precious sin-atonement blood that was shed so freely at Calvary. Is that worthy of our trust? Is there not a sufficiency there for the worst condition? Is there not enough there to put away our sin? yes, indeed! the cross of Jesus and His atonement is worthy of our trust, and what a wonderful thing when a poor sinner has been brought completely and utterly off all his false trust, his trusting in anything else but Jesus, and is brought to feel and sensibly trust in the blood and righteousness of the dear Redeemer. My friends, if we can honestly say that that is our trust it will be well. O it must be well if the Holy Spirit has brought us to rest alone upon the finished work of Jesus Christ, upon the infinite, for infinite it is, infinite merit of the dear Redeemer; this is a well-placed trust.

To trust also in the blessedness and sufficiency of His law-fulfilling work. He did not come to do away with that law, He came to honour it, magnify and fulfil it and bring in an everlasting righteousness for His people and that is worthy to be trusted, that is enough.. There is an efficacy in it for both justification and sanctification. It is both imputable and impartable. Let me ask this question: Are we looking about, are we going about seeking to establish our own righteousness or has God the Spirit, by His teaching, stripped us of those filthy garments of our own supposed righteousness? We cannot trust there for we have seen that as being an abomination in the eyes of God and an abomination to some of us. We cannot trust that. Why, the apostle Paul said: "If any other man thinketh that he hath whereof he might trust in the flesh, I more." (Philippians 3:4) If any man has anything to trust in I have, but O, how blessed was the teaching and work of the Holy Spirit on his heart, and he said: "I have suffered the loss of all things....that I may win Christ, and be found in Him." (verses 8-9) 'O my God, I trust in Thee' and in Thee only, with singleness of heart, singleness of eye, with a simple trust alone in Christ. Well, it is His finished work, the merits of it, the efficacy of it in which He is indeed abundantly worthy to be trusted.

Now another thing - He is worthy to be trusted for is what He is now doing. He has "ascended on high, thou hast led captivity captive." (Psalm 68:18) He is set down at the right hand of the Father and lives as that glorious High Priest in heavens high court above, there to intercede, presenting the efficacy and power of His merits, that sufficient work of salvation which He wrought out and brought in as He ever intercedes for His people.

My friends, He is worthy to be trusted with the affairs and concerns of our souls, circumstances, providences and all things which are relative, which may burden us deeply; He is worthy to be trusted, He is indeed! Now what a wonderful thing to be brought off all other trusts. I say again, if we are privileged to utter these words honestly then the Holy Spirit must have taught us and shown us the absolute emptiness of all other, the worthlessness of everything else, that nothing is worthy of our trust but the

Lord alone, and He is worthy. He is worthy on account of that which He is now doing in carrying on His people's cause above, and will carry on.

Another point, and I will be as brief as I can on this, but it is a very important matter. This precious Person, Israel's God, God in Christ Jesus is the God of our providence. O He is! He is indisputably, justly, and rightly the sovereign of the skies:

*Sovereign Ruler of the skies,
Ever gracious, ever wise;
All my times are in Thy hand,
All events at Thy command. (Gadsby's 64)*

Are there not many things which concern us, ever so many things, things that are personal, relative, collective, things which concern our bodies, minds, pathway, things which concern our circumstances in our little lives? Now, my friends, is Jesus to be trusted with them? He is indeed. O, He is worthy to be trusted! Trusted for His wisdom in ordering them, worthy to be trusted in accomplishing them, worthy because of His love in ordering them, for if we are among those who fear Him and can truly feel that He is our God, then His love has ordered everything which concerns us, and that for the very best. O, He is to be trusted for the management, the accomplishment, the direction, ordering, counselling, overruling of every minute detail concerning our circumstances. Now some of us have been left to sorrowfully and grievously prove the sad and sorrowful result of trusting in our own hearts; leaning to our own understanding, trusting an arm of flesh; O, what is the issue of it all? nothing but confusion and darkness and sorrow and wretchedness. If we are left to trust in man, to trust in self, to the inclination and tendency of our hearts, what will be the end of it all? As we have proved most grievously more than once:

*He that trusts in his own heart,
Acts a raw and foolish part. (Gadsby's 742)*

To follow the dictation of our own mind, to walk according to the inclination of our own affections, to act in harmony with our own wisdom how we have proved it to be nothing but utter folly! but O, if we can trust in Him, commit, unreservedly, everything which concerns us into His gracious hands! My friends, I say again, we shall prove He is worthy to be trusted. I wish I had more ability, more grace to commend and to recommend Jesus Christ, who is worthy to be commended, worthy of our unreserved trust: may we, as enabled, unreservedly, cast all our care upon Him.

*Give Him, my soul, thy cause to plead,
Nor doubt the Father's grace. (Gadsby's 121)*

Well now, it is a most sweet spot, a most sacred place in the experience when one is brought again and again into this precious exercise of heart and feel to be enabled to look up and say: 'O my God, I trust in Thee.' Thou art my hope, my only trust: "Lord, to

whom shall we go? thou hast the words of eternal life." (John 6:68) Where else can we go? where else can we turn but to Thee only. 'O my God, I trust in Thee.' Thou art my only hope, my only trust. Following upon this confession, this acknowledgement, this blessed word of faith in the heart of the happy Psalmist, he pleads with his God that He will not suffer him to be confounded, confused or ashamed of that trust that he has reposed in his God for the help and assistance which he stood so greatly in need of.

Well, I want to try and look at this a little: 'let me not be ashamed..' Now we have a great adversary, a mighty foe, one that is ever seeking and desiring to fill our poor hearts with all sorts of fears, apprehensions, questionings and much suspicion; O, there is always such a black spot, is there not? Satan may very well allow us sometimes to fully believe in God with all that Christ is and all that He has done without a doubt or without suspicion, but here comes the point of temptation and distress; yes, all very well, He is all that He has said He is, but He is not your God, you have no interest, no mark of a child of God and so the enemy will, one way or another, attempt to cast us into all kinds of confusion and darkness and to bring us to shame. But O, if we are enabled to cast ourselves upon Christ, repose our trust in Him, we shall not be ashamed. Even that great adversary will not bring us to shame though he attempt it on many occasions, in many a variety of subtle, fearful ways by awful and dreadful injections of unbelief, bringing evil thoughts, fears and suspicions! 'O my God, I trust in Thee: let me not be ashamed.' Let me not be ashamed of my trust in Thee regarding mine own heart and conscience. I have found it impossible to stand before conscience, we cannot deny what conscience has to say can we? for it brings in guilt and accuses us and we cannot stand before it. We cannot deny it, but O, what a wonderful mercy not to be ashamed!

Now it is a blessed thing when under this temptation and in spite of what the devil has to say to us and what our own heart and conscience may have to say to us, if we are enabled to say, amen, yes, it is all very true, I am guilty, guilty, guilty, but, Jesus died, and I trust He died for me. Vile as I am, great as my sins are, great as my guilt is, His blood is greater and that is enough and there is my trust. If we are enabled to put our trust there we shall not be ashamed under the accusations of the devil and our conscience:

*Should conscience accuse us as oft-times it may,
Here's blood that can take its defilement away. (Gadsby's 1097)*

"Whosoever believeth in Him shall not be ashamed," but there may be many times and seasons in our own experience when we fear that we shall be put to shame, when we fear that we shall be cast into utter confusion. O, it may be that some of you know what it is! well, I am sure that you do, together with myself, you know what it is for Satan to pursue you. The first thing when you wake in the morning he comes with some awful injection or accusation and seeks to fill your heart with blackness, fear and bondage and all manner of apprehensions. Well, what is the relief, where shall we find deliverance, how shall we get help, where find salvation from this enemy? "Let not mine enemies

triumph over me." (Psalm 25:2) O, my God, my trust is in Thee, in the merit, power, blood, cross, righteousness, intercession and efficacy of Jesus Christ; O, that is the answer, and the only answer. 'O my God, I trust in Thee; let me not be ashamed.'

We are sometimes called upon to walk in a pathway of much distress, and indeed there may be many enemies and we may fear great things, but 'O, my God, I trust in Thee, let me not be ashamed.' If it is thy holy, sovereign, gracious will that I must walk this path, that I must bear this responsibility, that I must suffer this affliction, let me not be ashamed! 'I trust in Thee, let me not be ashamed,' confused or confounded in this difficulty, responsibility, care, sorrow, loss or trouble, but be supported and sustained, maintained, strengthened and helped, for my trust is in Thee. If I may use the words reverently, I would do, my friends, this God, if He is our God, will never let us down, never fail us, never suffer us to be put to shame if our trust is in Him.

Well now, I will perhaps just look at one or two instances in the Word of God, left on record for our instruction. You know, some of the very best of God's people whom we may liken unto princes in Israel were suffered, at various times, to put their trust in the wrong place. On account of the prevailing workings of impatience, impetuosity, pride, self-conceit, unbelief, infidelity, they looked the wrong way. Now what happened to those who went down into Egypt for help? What was the end and the result of such a misplaced trust? Why, the Egyptians proved to be worse than vanity, and nothing but confusion and defeat resulted because the trust was misplaced. What happened to dear Peter when he trusted in himself? O, even the words of a maid put him to utter shame and confusion. Why, what a sad and sorry state Peter the apostle was in - a boasting Peter fell. What happened when David trusted in Abner and he deceived him? (2 Samuel 3) What happened when Abraham thought to escape the thing he feared by telling the Egyptians a lie concerning his wife? Why, much shame and confusion. So we might go on; and alas for me and alas for you if we know our own hearts, we are no better.

But now, what of the other side of the question regarding a well-placed trust? What happened to David when he met Goliath? Why, he could not put his trust in the armour Saul provided for him, he put it on, but he said, no, I cannot go in this, it is useless, I have not tried it, I cannot trust this carnal armour, and he put it off and he went with a sling and a stone and challenged that great giant with these words: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel.....this day will the Lord deliver thee into my hand.....that all the earth may know that there is a God in Israel" (1 Samuel 18:45-46) Now you see where David's trust was reposed and he was not ashamed. What of when that infuriated king Nebuchadnezzar cast the three children into the burning fiery furnace? They could say "Our God whom we serve is able to deliver us from the burning fiery furnace.....but if not, be it known unto thee, O king, that we will not serve thy Gods nor worship the golden image which thou hast set up" They spake with such boldness, not a presumptuous boldness, but they spake unto the king and said,

"our God whom we serve is able to deliver us" (Daniel 3:17-18) They were not put to shame, were they? it was according 'to God's divine purpose that they should be cast into the burning fiery furnace but they lost nothing but their hands and they enjoyed the presence of the Lord Jesus Christ in whom they trusted. They were mercifully delivered from their enemies and those very men who were instrumental in casting them in were slain by the fire. (Verse 22) O, they could not destroy those three favoured Hebrews, and as it was then, so it is still and ever will be, my friends.

This God is the same God. He is the eternal God, an unchangeable God the almighty Saviour, the same today as, He was then and ever shall be. I am sure if we, being under the teaching of the Holy Spirit and His gracious dealings, are caused and enabled to repose our trust alone in Him, we shall not be ashamed of anything, although we may fear it. May it be laid upon our hearts very heavily to plead, 'let me not be ashamed.' O, if we put our trust in Him we shall not be ashamed: "'Whosoever believeth in Him shall not be ashamed" "They shall not be ashamed that wait for Me." Have we not already, in our very little measure proved it? You say, yes, God has been good, He has helped me thus far, but this present trouble fills me with such fear I feel I shall be put to shame.

*He who has helped me hitherto,
Will help me all my journey through;
And give me daily cause to raise
New Ebenezers to His praise. (Gadsby's 961)*

And can He have taught me to trust in His name,
And thus far have brought me to ' put me to shame? (Gadsby's 232)

Impossible! So may we be favoured and privileged to prove Him to be God, and God to us: "O my God, I trust in Thee: let me not be ashamed."

Amen.

LIBRARY OF THE
GOSPEL STANDARD BAPTISTS