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GOSPEL STANDARD BAPTISTS  
Sermon preached by Mr J K Popham  
at Galeed Chapel Brighton  
on Sunday evening 16 September 1934

ISAIAH 42 v 1

"Behold My Servant, whom I uphold; Mine elect,  
in whom My soul delighteth; I have put  
My Spirit upon Him: He shall  
bring forth judgement to the Gentiles"

It is unusual for a master to call special attention to his servant. Jesus said - Will the master, when his servant comes home from the field, tell him to sit down at once to a meal? Will he not rather tell the servant to wait on himself and then sit down to meat? We have here then an unusual thing, very simple english words, very mysterious doctrine. "Behold", set your eyes on Him to whom I call your attention. Give glory to this Servant of the Lord. It is a great thing that God has a Servant in whom He is so well pleased as to draw very special attention to Him. Who is this Servant? No ordinary person; a Man indeed but also God. The very immediate only begotten Son of God and the very Man born of the virgin Mary taken up into union with Him who is the Son of God. Thus God constituted the Person here spoken of as His Servant. The beauty of this servant is two-fold. First His eternal Deity, one in the essence of the Godhead, partaking entirely of that essence, equal with the Father and the Holy Ghost, yet a distinct Person in the Trinity. The Father is not the Son, the Son is not the Father. The Father before time, the Son equally before time; the Father's eternal delight as you have it in the Proverbs, and in respect of the Servant, the Son's daily delight was with the children of men. It is a mystery; it is believable and in the church it is believed. "Great is the mystery of godliness; God was manifested in the flesh, seen of angels, justified in the Spirit, believed in the world, received up into heaven." Angels worship Him; all angels worship Him. This is the Son of God. His beauty is in His love, in His goodness, in His justice, in His holiness, all infinite, the same as the Father's. His beauty is in His sacred Manhood. Spotless, innocent and pure did Jesus come into the world, lived in the world, served His Father in the world, magnified the law and made

it honourable, died a vicarious death, was buried and rose again from the dead. That body which he assumed had no spot; it was not peccable, that is it was not capable of sinning. Adam's purity lacked immutability; he was liable to fall and he did fall. Christ's sacred body had immutability in it; He was not capable of sinning; He was capable of suffering and by suffering he acquired an ability to sympathise with, and succour His tempted people, but He was not capable of sinning. The Lord help us to honour Him. Mind this, we are living in the most terrible day that the world ever saw, and a more wicked generation perhaps never lived on the earth than this present one. Pharaoh said he knew not the Lord, and why should he obey Him. Men today profess to know Him but in works and in words deny Him. Hold fast - O you dear people, those particularly of you who are young, the Lord give you a circumcised ear and a circumcised heart to hold fast to the eternal blessedness, purity, honour, dignity, and glory of the Lord Jesus Christ. "Behold My Servant", this blessed One. Ah, if you can answer Erskine's question you are highly favoured.

Dost mind the place, the spot of land  
Where Jesus did thee meet?  
How He got thy heart and hand?  
Thy husband then was sweet

Be this our aim by the Holy Ghost to seek first this Person, the kingdom of God, for He is sent to bring it, to set it up in the world, in the hearts of His people.

"Behold My Servant". A Servant has always work set him to do; he is engaged to do work, work which is set before him, defined.. He is not a master in the house, he is not to choose what he will do, and to refuse anything given him to do. He is just a servant. O the love, the condescension of Christ to become a Servant in that important sense, that He came to do what He was commanded to do, to speak words which He had heard in Eternity, to do works which He had seen His Father do in Eternity. Dateless is the undertaking of this Servant to do His Father's bidding. Behold Him in serving. "The Son of Man came not to be ministered unto but to minister." This service of Jesus Christ was in the form of a Priest. "No man taketh the honour of Priesthood on himself, but he that is called of God as was Aaron."

Aaron was particularly designed by God and called to be a Priest, and when the princes objected and thought that Aaron took too much on himself, God settled the question, ordering twelve princes, with Aaron among them, one of them, each to bring a rod and lay it before the Lord. That was done one night and in the morning there were the twelve rods brought forth. Eleven were barren, just sticks; Aaron's budded, brought forth blossoms and fruit. God called him to be a high priest. So, says Paul, Christ glorified not Himself to be a Priest, but He that called Him who said "Thou art a Priest for ever after the order of Melchisedec." This was the honour God put on the God-Man, Jesus Christ. A priest was a servant under the old dispensation. His work was cut out for him, what he was to do, how he was to function day by day and how, once in the year, he was to enter into the Holy of Holies. Jesus was called to serve as our great High Priest. A priest must have something to offer. The many priests under the old dispensation had each one to offer for himself, then for the people, for he himself was compassed with infirmity. But our High Priest, He had to offer, not for Himself, but for His people. This was the service of the Lord Jesus. He had to maintain the dignity and glory of justice, to uphold the beauty of holiness, to bear the wrath of God, to have the wrath and curse of God poured into Him like fire into His bones. This was the work. Has the Holy Ghost said in your hearts, in my heart - "Behold My Servant"; Behold Jesus Christ, called to be a High Priest for ever after the order of Melchisedec.

"Whom I uphold". Christ, as Man, needed the sustaining power of God and He received promises from His Father; He relied on those promises. God told Him He would uphold Him with the right hand of His righteousness and the Lord Jesus depended, by faith, on what the Lord, His Father, had promised Him. He did not fail, for the Lord upheld Him. Think of this Man, Christ Jesus, suffering, suffering the anger of God, suffering in doing the will of God. The will of God was that He should suffer, and He did suffer. The will of God was that He should magnify the law and make it honourable, and He did that. The will of God was that He should, in beautiful types, go about doing good to set forth what spiritual good He would do in the Church; heal all manner of sicknesses and diseases. God upheld Him. What an amazing thing, Almighty God sighing human breath, the very Son of God incarnate walking as a Man of Sorrows and acquainted with grief while

here below. He had grief for His companion, sorrow for His friend. This is the Servant of God. Not to see Him is dreadful. To despise Him is the highest offence man can offer God. To reject Him is a fearful sin. "He came unto His own and His own received Him not" The builders rejected the corner stone. O the mercy of being made to differ from them, to receive this dear, blessed Lord Jesus Christ into your heart by faith. "Whom I uphold" by My power. Well, what a mercy to the Man Christ Jesus. God, by His prophet said that the Spirit of wisdom and of counsel and of might should be in Him and that He should have understanding, be of quick understanding. All this belongs to the Servant of the Father. May the Lord give us an insight, a spiritual insight, into the mystery of God manifest in the flesh serving the Father and ministering to His people, not being ministered unto.

"In whom My soul delighteth". In His Son He essentially, naturally, eternally delighted, as His Son, in the same way delighted in Him, with the Holy Spirit. You will never fix a time, as we speak of time, when the Father did not delight in His Son and when the Son did not delight in His Father and the Spirit delight in both of them and both of them in the Spirit. But there is a delight here that differs somewhat from that. That delight is ever with the Man Christ Jesus in His divine nature, but the delight respects the Servant - "In whom My soul delighteth". I delight in His complex Person. Do you, do I? The Father delighted in the service of His Son. Do you? You will never get to heaven without this service being imputed to you, never, but if you do, by the Spirit's teaching come to delight in the Son, then you will find one day that His delight is with you. "My delights were with the sons of men". O what a mercy for Christ to delight in a sinner. The Father delighted in His service, with what He did. "Therefore doth My Father love Me because I lay down My life." Here is the climax of the service of Christ. When He came to Calvary His service was at its height. His service was then completed when He said - "It is finished", and the efficacy, the sufficiency, the beauty, and the glory of it, the Lord gave testimony to by raising Him from the dead. "In whom My soul delighteth". "This is My beloved Son in whom I am well pleased". In all this, this great truth is couched, namely the life of the Church, the life of every individual Christian. The

resurrection life of Christ is communicated to His people, when each one comes to be born again. God the Father imputes what Jesus did as His Servant to all for whom He did it; that wonderful Scripture, like, if one may so say, a "picked" Scripture - "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him"

"I have put My Spirit upon Him". This we are informed of in the gospel. God gave not the Spirit unto Him in measure; without measure; the Holy Ghost absolutely in all His divine being and all His merciful, gracious, powerful influences, the Lord Jesus received without any measure, anointing Him for the work He had to do. It is a beautiful thing that God has revealed in Scripture on this point, that He gave the Holy Ghost to Christ in the fullness of His power, in the fullness of His eternal Deity, in the fullness of His operations, in the fullness of His love, so that Christ was anointed for the work the Lord had sent Him to do. Hence He prayed whole nights, cold nights and midnight air witnessed the fervour of His prayer. He obeyed, in every particular, His Father, the Man Christ Jesus. I do not detach from Him for a moment by any word I say, I hope, His eternal Deity, but as He is spoken of as the Man Christ Jesus, I would speak of Him so with all humble reverence. This blessed, spotless Man, without sin, in whom the devil found nothing when he came to Him, had in Him the Holy Ghost. And in this we have mercy. I have drawn your attention in other days to this truth, when I have said the Holy Ghost comes to each elect person as the Spirit of Christ, and not immediately from the Father. He comes from Christ. John in His Epistle speaks thus - "Ye have an unction from the Holy One" That unction is the Holy Ghost and He teaches of all things and leads into the truth. My friends, if we have received the Holy Ghost we have received Him from Jesus Christ. "Whom I will send unto you" said Christ. The Father will send Him; I will send Him. Another Comforter whom I will send unto you, the Holy Ghost. Did the Lord Jesus pray? The same Spirit teaches every child of God to pray. Did the Lord Jesus please His Father in obedience? Every act of obedience that a child of God, by faith, ever does, he does by the Spirit of Christ. Did the Lord Jesus submit to the will of His Father saying - "If it be possible let this cup pass from Me; nevertheless, not as I will but as Thou wilt" If we ever, in affliction, trouble, sorrow, say

from the heart, "The will of the Lord be done" it is by the same Holy Spirit. Did the Lord Jesus overcome Satan in His temptations? If we ever overcome one temptation it is by the same Holy Spirit. Did Christ withstand Satan's idolatrous suggestion? If we ever worship God in the Spirit we shall worship Him by the same Holy Spirit. All that we have that is right, all that we do that is acceptable to God, is by the indwelling and the operation of the Holy Ghost. "I have put My Spirit upon Him". My brethren we shall never be able to thank the Lord Jesus enough for sending the Spirit to us. Nor can we ever sufficiently honour the Father for giving His Spirit to His Son Jesus Christ, our great High Priest.

Now what is this Servant of the Lord to do? It was settled from eternity but made manifest in time to the Church. "He shall bring forth judgement to the Gentiles." "Judgement". The gospel is founded on divine justice, holiness. There is not a perfection of Deity that is not the very foundation of the glorious gospel of Jesus Christ. The Lord make us believers in this and help us to hold it fast. Now you come to experience. Well experience is a wonderful thing, when right. I say advisedly, when right. There is a wrong experience, there is a natural religion that many people have and on that, and from that, they may have, and do have, experience; very much exhilaration of spirit, high pretensions to relationship to God, calling Him, without warrant it is to be feared in the bulk of cases, their Father; calling Him Lord without the Holy Ghost, for, says the Apostle - "No man can say that Jesus is the Lord but by the Holy Ghost;" that is, properly, spiritually, and in worship. There is an experience of sin that is not genuine, spiritual; what some have called bastard leprosy that does not spread all over and that is healed; false conviction and a light confession. There is a true experience. If you cannot bear the preaching of sin, you will never receive the preaching of Christ. The one makes room for the other. In the Servant of the Lord there is a two-fold suitability. First a suitability to the Father's requirements and commandments. He was able. "I have put My Spirit upon Him" - without measure. And the suitability lies in His eternal Priesthood, for which He was suitable in His Person, suitable in His power, suitable in His love, suitable in His willingness, suitable in doing that obediently which He was commanded to do, for He was obedient unto death. And the other

suitability is the suitability of our Priest to our own cases. Every convinced sinner knows, feels, confesses, that he has nothing to offer to God that will be acceptable. Is not that true? Do not many of you believe it and feel it? You have nothing to bring to God, nothing to offer Him that is perfect. Your best obedience is not perfect, your warmest love is not perfect, your strongest faith is not perfect, your brightest hope is not perfect and your patience and your submission are not perfect. You have nothing to bring to God that is perfect. What then? O, says unbelief, you must not go to God, for He only receives and expects perfection, and as you have nothing perfect to offer you must not go to Him. When he says you have nothing to offer that is perfect, he speaks the truth, but when he deduces this, you therefore must not go to Him, that is a lie. Why? Because there is a High Priest, our great High Priest whose perfection is before God, who entered into heaven with His Own blood, and this is the suitability to us, of the Lord Jesus, and this is how, as a foundation and a means also He will bring forth judgement to the Gentiles. The Lord receives Him and He receiveth sinners and eateth with them. O sinner, no despair, no cause of despair can be found when you are a coming sinner; a welcome awaits you. When, as a sinner, broken down and poor and destitute, you are taught by the Spirit to pray, there is a welcome. "Come unto Me all ye that labour and are heavy laden and I will give you rest". Burdens, difficulties, questions, doubts, fears, leprosy and all kinds of diseases have to be brought to God through the Priest, and to be offered for by the Priest. So poor souls, come this way, no other way. Christ brings forth judgement to the Gentiles, and they see some wonderful things when He shows them to them by His Spirit. They see righteousness and peace meeting; they see truth and mercy kissing each other. Think of it, that is to say they see all the perfections of Deity meeting, harmonising and embracing each other in this blessed Lord Jesus Christ. Then you do not wonder when you see this that the gospel is called the glorious gospel of Christ. "My glory will I not give to another" and the Lord Jesus will have the glory of all this bringing of judgement to the Gentiles, which means that He puts away their transgressions. He says "I, even I am He that blotteth out thy transgressions as a thick cloud and as a cloud thy sins". That is judgement. Justice, truth, mercy and love, wisdom and goodness, meet together. No frown is on the face of Christ when a repenting sinner

creeps to the throne of grace. No rejecting word falls from His divine lips when He hears a sinner crying "Say unto my soul, I am Thy salvation". No withholding mercy when a sinner needing mercy comes to Him for it; comes to the throne of grace to obtain mercy and find grace to help in time of need. Think of it. Gentiles as we are, enemies to God and goodness, having this blessed Servant of God, our great High Priest, bringing righteousness and peace and health and cure to His people; poor Gentiles these. This to me - may the Lord make it to you - is a beautiful word. "Behold My Servant". My willing Servant, My capable Servant; behold. You look at yourselves till you can hardly bear the sight, do you not? You look at your life and you hate it, and hating your life you lose it, and losing your life in that way you save it, and that is through this great High Priest, the Servant of the Lord. You look at all your things and you see imperfection and sin written upon everything. God intends it to be so. Why? That you may value Him whom God has set forth to be the propitiation for our sins. Yes, when we stagger under a sight and sense of what we are and what sins we have committed, we are thereby fitted, prepared for a manifestation of the Servant of the Lord that He may bring forth our righteousness as the light. Our righteousness is His and called ours by imputation. "He shall bring forth judgement unto the Gentiles." When they are in court, when they have filthy garments, when the devil is at their elbow to bring accusations against them, then this Servant of the Lord shall say - "The Lord rebuke thee O Satan; is not this a brand plucked out of the fire" And your filthy garments He will command to be removed from you and give you a change of raiment. When you are in affliction and the devil says your sins have brought this upon you, you say I believe it, I feel it, I know it, then he may say this is God's anger, and then comes this great Servant of the Lord and says - "The Lord rebuke thee" This affliction comes from My love, this affliction is a sign of the sonship of this poor sinner - "The Lord rebuke thee". When you are blind as to God's dealings with you and as to the way you should go, then the enemy says you are wrong altogether. No, says the Servant of the Lord, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." I will make crooked things straight and rough places plain. These things will I do unto them, and not forsake them. And when you are old and grey-headed and you are afraid of falling, failing and coming short at last, then

what? O, says this Lord Jesus, "Even to hoar hairs will I carry you". I have made you My people and I will bear you to the very end. Yes, when the last enemy comes and you cannot avoid the shaft that he will shoot; it will enter your very nature and you will find that you cannot resist it; by disease of some kind you will have to die. Our great High Priest died voluntarily. We shall not die so, but we may die submissively. A queen might say, half my kingdom for a day or even an hour. The child of God says, come quickly. He has the Lord with him. Come quickly. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ". My friends, this is a blessed word. My speaking of it is exceedingly poor. May the Lord make the word great to you - "Behold My Servant". Cast your idols to the moles and to the bats. "Behold My Servant" Cast your filthy rags with your own righteousness to the wind, trample on it. "Behold My Servant". Nothing will avail us but an interest in the work of this Servant of the Lord. Nothing will comfort the troubled heart but the goodness of this Servant of the Lord poured forth, yea, as ointment, good ointment. The savour of it will revive your spirit and do you great good. "Behold My Servant, whom I uphold; Mine elect in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgement to the Gentiles.

AMEN.