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Sermon preached by Mr J K Popham  
at Galeed Chapel Brighton  
on Wednesday evening 22 August 1934

John 14 v 19

"Yet a little while, and the world seeth Me  
no more; but ye see Me: because I live, ye shall  
live also."

We should be fat, and flourishing, if we had an understanding given to us by the Holy Ghost of the spirit of the Scripture. I suppose we all must acknowledge that we know more of the letter of God's Word than we do of the power, and the spirit of it. If the godly in this congregation saw the Lord Jesus now, it would make us weep, and mourn, and dance for joy in spirit. It would make us sorry for sin, and hope for forgiveness. I think everyone blessed with grace must confess that very little is known of God by any of us. If anyone had told me when I was young in the way of God that I should live to be as old as I am, and know so little of God, I do not think I could have believed them. Now I know it is so. An old man, and I ought to be more ashamed than I am that I know so little of God. Some of you, young in the ways of God, may perhaps be somewhat stumbled by this. Well, thank God for what you may have got, and go on seeking Him, pressing your cases, asking for teaching, and that you may never rest in the letter of the Scriptures. Be thankful for the letter of the Scriptures, because the Scriptures are infallible, and the only true guide we can ever have, but do not rest there. Hart has a word that may seem strange to some of you

The written and the incarnate Word  
In all things are the same

Now follow that. We are not half Christians, because we do not half know our sinfulness; therefore we are not anxious to have an experience of union with Christ, and holiness from Him. This chapter is one of the holy of holies in the Scriptures. We need to have our shoes off our feet to walk in it. The Lord opens His heart, and takes of His glory and expresses it to His favoured disciples, and the text

tells of a mystery, and of a mercy. "Yet a little while" - a very little while indeed now - "and the world seeth Me no more". The world had the same opportunity of seeing Christ bodily as His disciples had - the one had no prominence over the other as to the bodily presence of Christ - but the the world saw Him as a poor Man, whom they despised, and rejected, of whom they said - Is not this the son of Joseph? Is not this the carpenter's son? Whence hath this Man His letters? And they said He had a devil, that He deceived the people, that His miracles were done by the agency of Beelzebub, the prince of devils, and they mocked Him, they spat in His face, they crowned Him with thorns, called Him a deceiver. They saw Him, and soon He was to be taken away from the world, and away from their view. They were to see Him no more. "The world seeth Me no more". They were to crucify Him now very shortly. He was buried and they thought they had got rid of Him. He was raised again from the dead, but the world did not see Him. He showed Himself alive after His passion by many infallible proofs that He was the same Jesus who had been crucified, but the world did not see Him. He went into the room where the disciples were. He saw, in one time in a mountain, above 500 brethren at once, but the world saw Him not. Then He led His disciples out as far as Bethany, blessed them, and was taken up into heaven out of their sight. And since then His bodily presence has not been seen by any man, except by the Apostle Paul who, that he might be qualified to be one of the Apostles, was taken up into the third heaven, and heard unspeakable words which he said it was not lawful for a man to utter. But though, as to His bodily presence, no more was He seen, He said to His disciples - "Ye see Me." He promised the Holy Spirit who should take of His things and show them to His disciples, and so, though they did then, at that moment see Him as to His bodily presence, they were shortly not to see Him again in that sense, in that literal sense, yet they were to see Him. He was to go away from them; His Spirit should come in the place of Him, and should teach them. Yet He Himself would come and visit them and they should see Him. Well, if that be the truth, it is not to be confined to the blessed disciples to whom so great a word was uttered. The Scripture continues and will continue to the end of time, and the poor people of God are equally interested today in this word - "Ye see Me" - as they were then, when the word dropped from His sacred lips into the ears, and the hearts of those who were looking on Him, and listening to Him. This brings us, in my

view, to a test - it brings me to a test - that is to say, is this word - "Ye see Me" - fulfilled in us? Let conscience, honest in the fear of God, answer the question - Do we see Him? Have we seen Him? I will name a few particulars in which He is seen today as He was seen by His disciples. The Apostle Paul in the Hebrews says - and this was years after Christ's crucifixion, resurrection, and ascension into heaven - "We see Jesus". O grand, transforming, holiness begetting, sight - "We see Jesus". You wont really forget it if you get the sight. The power of it, the glory of it, the efficacy of it, may be lost; yea, you may forget it for a time, and yet you will never, never lose, really, what was wrought in you by that sight. There is a preparation for that sight, conviction of sin. Men today who do not see Christ, who look on Him as a great Person in history, but never have seen Him, and do not see Him, deride Him. The modernist derides Him, blasphemes Him. Many men in pulpits today are as good as in hell, for they blaspheme the Holy Ghost in blaspheming the Lord Jesus. They deny the virgin birth, and in denying that, they blaspheme against the Holy Ghost whose especial operation was to beget in the virgin that sacred humanity. We see Him as incarnate, the very immediate, only begotten Son of God, uniting with His divine Person our nature, and exalting it above angelic nature. We little know to what a height of glory Christ has exalted our nature by taking it into union with His divine Person. Did we but get a sight of this, it would make us spiritual. It would carry our affections heavenward; yea, fix them there. "Ye see Me". "I and My Father are one". "Ye see Me". Ye see the Son of Man born of the virgin Mary. Ye see My Person. O what Person, Almighty God, very Man. Wisdom infinite, holiness infinite; infinite love, and goodness, and power. "Ye see Me." Erskine puts a question

Dost mind the place, the spot of land  
Where Jesus did thee meet

It is great to be able to say, Yes, we remember when we were in trouble, when sin afflicted us, when guilt depressed us, when fear distracted us, when temptation drove us about hither and thither; we remember that He came and we got a sight that did us good. We remember too, when later in experience we were in affliction, temporal affliction, and affliction of soul, and we got a sight of Him. Ah, a good old divine said - Mind the Person. If you are wrong with regard

to the Person you are right nowhere. The Person of the Son of God. Look at this point, the Person of the Son of God. A complex Person; no other like Him in heaven or earth. A complex Person; Almighty God, in the Father, with the Father, equal with the Father, begotten of the Father, yet not posterior to the Father; a Man born in due time of the virgin. A complex Person, the Mediator. Look at that - "There is One God". O I wish everybody in this chapel now knew that truth - One God. Ah the sight of that One God killed some of us years ago. Holy, holy, holy, just, infinitely just, claiming obedience at our hands, threatening death in case of disobedience. Holy. Ah, it was a terrible sight to some of us. How are we to stand before that holy Being. Now the Spirit, by Paul, says - "There is One God and One Mediator between God and men, the Man Christ Jesus" That is a sight. We may say lightly, to a friend whom we have not seen perhaps for a time, The sight of you is a sight for sore eyes. A sight of Jesus is a sight for a sore soul, a sick soul, a lost soul, a wicked soul, a poor, ignorant soul, full of guilt, and misery. A sight of Jesus the Mediator is a wonderful sight, a healing sight, a drawing sight, an encouraging sight, a humbling sight. "Ye see Me". O, may the Lord heal our souls by giving us to see the Mediator. He stands between guilty people, and a holy God. He takes up the cases of wicked people and deals with them. He never loses a case. He cannot lose a case. Two of your friends may disagree, and you try to be a mediator, and go to the one, and then to the other, and seek to bring about reconciliation, but you prove that: "A brother offended is harder to be won than a strong city", and you lose your labour, you lose your pains. This Mediator cannot, for He is equal with His Father, and He is equal with the offender. He has power with the Father, and merit to save the offender, and He brings them together. Well, what a case. O, if we get but a sight of the Mediator. "Ye see Me". You will see Him offering Himself without spot to God. Bunyan did not untie the burden that was on his back - he could not - but when he came to the cross it fell from his back of its own accord. If you get a sight of Christ offering Himself, a perfect sacrifice, and by that "perfecting for ever them that are sanctified", you will understand Bunyan's experience. The load of dead works, the burden of guilt, will fall from you. You will be a happy pilgrim. "Ye see Me." Paul said - "We see Jesus, ... made a little lower than the angels, for the suffering of death". Then, having suffered death, He is "crowned

with glory and honour". That is the true reading of that Scripture. Glory and honour crowning Him should come after suffering death, tasting death for every man. O, the sight. Yes

The blood of Christ, a precious blood  
Cleanses from all sin, doubt it not,  
And reconciles the soul to God  
From every folly, every fault

You may stagger at that, and think, Now my faults are too many. The Lord take the unbelief away from your heart, and give you to believe in the infinite merit of the death of Jesus; give you a sight of that.

I understand your difficulties - I have had them for many years - but they are overcome sometimes, and then you say, Oh I am sorry - ~~Before~~ Before God you say it - that I exalted my sins above the infinite merit of Christ. "Ye see Me".

"Ye see Me" rising from the dead; rising by the glory of His Father, rising by His Own inherent power, and authority given to Him as the Mediator. You see Him rising by the Holy Ghost who dwells in you, and He takes of the resurrection of Jesus and shows it to you, and shows you that that resurrection has two wonderful qualities in it. First the quality of proving that Christ is the Son of God, as it is in the Romans. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Romans 1 v 4). That is, He was determined, or fixed, or made known to be the very Son of God by His resurrection. And the second thing is this, that the resurrection proved the sufficiency of His death. He could not be holden of death, because His death was sufficient for the purpose for which He died. If His death had not been sufficient for that purpose, death, the grave, would have retained Him, but Peter said, He could not be holden of death. The pains of death were loosed because He had met every demand, fulfilled every precept of the law, and magnified and made it honourable. O sick soul, O poor, desponding creature, grieving that you are a sinner, wishing sometimes you had not been born, God give you to see this. "We see Jesus, made a little lower than the angels for the suffering of death". Ah, and when you can say, For me, sinful me, the Saviour died, then you will be a happy person. "We see Jesus". He

said "Ye see Me", a continuing sight. Not, You have seen Me; not, you shall see Me, but you do see Me. You shall live because I live. "Ye see Me" on the right hand of God, a Priest, the High Priest of our profession. Everyone who really believes in the Priesthood of Jesus Christ, by the operation of the Spirit of Christ, believes that he is a sinner, and the connection is this, that if there were no sinners, there would not need to be a Priest, for a Priest is a party between two other parties who have a difference. God is one; man, sinful man, is the other of the two parties. There comes the need of a third party, and that third party is that wondrous Person who did not glorify Himself to take on Himself the Priestly office, but was called of God to be a Priest after the Order of Melchisedec. And the Priest, being a Priest, must needs have somewhat to offer. The high priest under the old dispensation had to offer, first for himself, and then for the people. Our High Priest had no need to offer for Himself, being holy, holy, holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He entered heaven with His Own blood. Ignorantly some say that He did not enter heaven with His Own blood, that He shed it on the cross. What is intended by Christ entering heaven with His Own blood, is that He entered heaven with His infinite merit; that all that God required of men, that all He demanded at the hand of sinful men, the High Priest rendered by His Own sacrifice, and now His intercession in heaven is the presence there, before God, of His infinite merit. His intercession is not an endeavour to placate His Father, to turn away the anger of His Father. It is the presence of His infinite merit and of His work for His people, that, being there, they must one day be there also.

"Ye see Me". He said, Now I will send My Spirit to you. You are sorry because I tell you I must leave you as to My bodily presence. I will come to you, I will not leave you orphans, and I will send My Spirit to you. And when My Spirit comes to you, it will be the same as Myself coming, because He will reveal Me. He will make Me known to you. He will take of My things, My Person, My blood, My righteousness, My patience, My compassion, My goodness, My fullness, My power. He will show you what I am, and what I possess, and He thus will glorify Me in you. It is not a picture hung on the wall of your imagination, but a reality, a Person revealed in your heart that forms Him there the hope of glory. "Ye see Me". O, the Priesthood of Christ. And

remember this, this Priesthood is for ever, after the Order of Melchisedec. A type of this continuing Priesthood, you have in the City of Refuge. When one who had unawares slain a man, and fled to the City of Refuge, he was not to be delivered, or put out of that City so long as the Priest, in whose lifetime he entered, lived. A beautiful type. Have you run into the City? Have you been received into the City of Refuge? No man, no law, no sin, no murder, no devil, shall pull you out of that City as long as the High Priest lives.

Well, dear friends, another thing, you see Him as a King, and the King has two things in particular to do in His kingdom. One is to maintain His kingdom which involves His care, and watchfulness, and power to maintain His kingdom. Where is this kingdom? "The kingdom of God is within you", and the King will maintain that. Yes, He has given you life; He will support it. He has given you faith, His Own faith, and He will keep it alive, as long as you need it. He has given you His love, and He will keep it there, and everything relating to His honour in His kingdom, as the King. The King, God's King, who has been set on the holy hill of Zion. That is one of His offices, so to express it, to take care of His kingdom. And the other is to see that the enemy does not destroy. Experimentally we get a good deal of destruction, at least some of us do. I do. Comforts destroyed, steadfastness is destroyed, prayer is destroyed, faith seems dead, hope is lost apparently, confidence is all but cast away. God's care seems now to have gone, and if you watch you may find yourself in a sad condition, and perhaps be tempted to say - "The Comforter that should relieve my soul is far from me". "When I cry and shout He shutteth out my prayer". O, what a chance, so to speak, for the devil to come. He says one of two things, or both of them. One is, he says - There is no help for you in God. O what a liar he is. The other thing is this - he goes further and says - There is no God to help you. And I think that, of all the temptations respecting God that the devil can hurl against a poor believer, that is the worst - There is no God. May the Lord keep us from atheism. I have been afraid of it. "Ye see Me". O, poor soul, you will get a sight of Him. The Spirit will not let you be destroyed for want of a sight of your Redeemer, your King.

"Ye see Me". Ye see Me sitting on the flood, controlling the waves, making the storm a calm. "Ye see Me" in My readiness to save.

"The Lord was ready to save me" when I was nearly lost. In how many, many ways, people, poor tried sinners, see Jesus, I cannot express. You must follow this up in your meditations, as the Lord may help you.

Let us look briefly at the next word; a promise founded on Himself. "Because I live, ye shall live also". Immutability sustains all. "I live" - that is the ground of My promise to you - "Ye shall live". I was dead, I am alive for evermore, Amen, and have the keys of hell and of death. I live after the power of an endless life. You shall live the same life for "I give unto My sheep eternal life". Because I live in heaven you shall be there. "Where I am, there shall My servant also be". But because I live I will communicate My life to you in different measures from time to time. What a wonder, what an amazing blessing.

He, to the feeble and the faint,  
His mighty aid makes known,  
And when their languid life is spent,  
Supplies it with His Own

And sometimes the supply is a great surprise. You are ready to perish, and suddenly the awful carnality, the worldliness, the hardness of your heart, and all the evils you are mourning and confessing, lose their power, and your soul is like a bird let loose out of the snare of the fowler. You rise on the wings of a strengthened, reinvigorated faith. You live because Christ lives. You live in trouble, because He, having got through all His troubles, knows your troubles, sympathises with you in them, and sends succour from Himself; sends an angel to watch over you; sends a promise to comfort you. Sends a rebuke to humble you; sends a ray of light to show you where you are. "I live". Jesus lives, and lives for ever; lives after the power of an endless life. An important word I judge that to be - as all God's words are - but it has a connection. He died, and in the Romans it is said - "He died unto sin once; but in that He liveth, He liveth unto God". And that is the power of the endless life. He lives unto God, and to bring unto God all His people. He is the Captain of their salvation.



Now I must leave it. It is poor preaching mine; I never was so conscious of that in all my days as I am now. But if I have spoken the truth, and I know I have, may the Lord give it a place in your hearts. Do not stumble at the poverty of the preaching, but look at the truth, and may the Lord make it a living truth in your hearts, and in mine.

AMEN.