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Sermon preached by Mr J K Popham at Galeed
Chapel, Brighton on Sunday Evening
2nd December 1928

TEXT: Matthew XVIII Verse 11

"For the Son of Man is come to save that which
was lost"

A little of the awfulness of being lost I spoke about this morning. O it is a terrible thing to be a sinner. If this congregation realised what it is to be sinners and the majesty of God, against whom sin is committed, and the consequences of sin, meriting everlasting destruction from the presence of the Lord and the glory of His power, we should hardly be able to sit here for fear and trembling and awe. O it is a solemn thing to be a sinner against a holy God, to have a nature that is nothing but a lie, nothing but filthiness, rags, deformity, rebellion, hatred, ignorance, vanity, folly. I do not exaggerate; I cannot reach the truth; so vast, so awful is the truth of sin and of being a sinner. But I am, this evening, as enabled, to speak to you of salvation, of the Saviour, the Son of Man, and I shall do so as enabled in the following manner.

First, speak of the Son of Man. The Son of Man. Go to Bethlehem, look at the infant there laid in a manger. See that infant carried into Egypt that he may be sheltered from the rage, the murderous anger and jealousy of Herod. See Him brought out of Egypt and turning aside, they, warned in a dream, to go back where He was first. See Him baptised. Listen to Him as a youth in the temple disputing with the doctors and saying to His alarmed mother, "Wist ye not that I must be about My Father's business?" See Him baptised in Jordan, anointed by the Holy Ghost to preach, going about doing good, God being with Him. Follow Him into the wilderness where He was tempted of the devil. Follow His holy steps as He went walking here and there, healing the sick, and then go to Gethsemane and behold Him there. See Him exhausted; see the angel despatched from heaven to succour, to strengthen Him. Follow Him into the Judgment

Hall, where, though one word would have vindicated His life, He was silent with respect to all the false witnesses and see Him, unable, as they said, to save Himself when He was hanged on the cross. There is the Son of Man, but there also is Jehovah, the second person in the Godhead, Almighty God, all the while sighing human breath, suffering Himself to be maligned, despised, rejected of His own nation, falsely accused, spat upon. Almighty God. What brought Him to that state? What made Him endure that? The great errand, the infinite love, the divine design, the great work given Him to do, which He was willing to do, and had love to do, and was determined to do. The Son of Man. He came, came from heaven. He that ascended into heaven is the same also that descended from heaven. He left His Father's bosom; He took our nature. The Son of Man, so called because born of the Virgin Mary. Incarnate Deity. Ah, if we but see Him now, if any of you get a sight of Him now, in any of the respects in which I have mentioned Him, your whole souls would go out to worship Him, and rely on Him and trust Him; love Him, honour Him, and praise Him. What a Person He is. Immortal honours must rest on Him. They belong to Him by nature as He is God. They belong to Him meritoriously as He put away sin. They belong to Him as having their source in the hearts of His people where the Holy Spirit honours and magnifies Him. Immortal honours rest on Him. Nor should we be slack to render these honours to Him, if now we had a sense of an interest in Him. This is the Man, the God-Man, the glorious Man of whom the scriptures speak and of whom I would speak. I would like to speak well of Him, to honour Him, and I wish that He might be so known to us, in our hearts, as that sin would be dreadful to us, and the thought of sinning against Him would be a pain to us. Alas that we little know Him, so little as that sin is not terrible and the world is not an abominable thing, though it is so to God. O how easy we may get while talking about Him, how comfortable we may become in a respectable profession of Him. You may depend on this that when you are comfortable and easy and pleased without His sensible presence, you are in a hardened

state even if you be His people. If you can live comfortably without His holy presence you are in a hardened state unless that absence be a pain and an anguish to you. That absence from God must be, to all who are really exercised, a matter of great pain, and there will be searching for the cause of absence. This Son of Man, He has testimonies as to his position; He has testimonies with respect to the pleasure His Father has in Him. "This is My beloved Son, in whom I am well pleased, hear ye Him." Did you ever hear Him? Did you ever listen to His great and wondrous and powerful, pitying voice. Hear Him in the gospel; hear Him in His great work; hear Him in His merciful invitations; hear Him in His gospel declarations? Hear Him. Who else is worth listening to? Who else is worth your attention? It is written that His saints sit at His feet. Do you sit there? Did you ever sit there? Think of it. All His saints sit at His feet and if you do not sit there, if you never sit there, you are not a saint. And again, dear friends, the blessed Holy Spirit was with Him. He honoured Him; He helped Him; He succoured Him. The Holy Spirit was with the Son of Man. God gave Him the Spirit without measure, and the Spirit was with Him always. "The Spirit of the Lord God is upon Me". Did you ever see that? O it is easy to profess Him, so different to know Him. The Spirit given to Christ, that holy Man, enabling Him, leading, helping, succouring Him. "The Spirit of the Lord God is upon Me" said the Son of Man "because the Lord hath anointed me to preach good tidings unto the meek. He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God. To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Now sinner, did you ever hear Christ preach. Any scripture made over to you, made living in you, powerful, instructive, condemning or enlarging you, would be the preaching of the Lord Jesus. Have you heard Him preach? What if you never do hear Him preach? Then you are not one

of these lost ones whom He came to save, He was able to save, He is able to save. Look at His ability. His ability first of all must be found in His Deity. You must find that if you know Him to be able to save you. You will believe in His eternal Deity. The eternal Son of God coming from the bosom of His Father, begotten of the substance of His Father, therefore has the eternity of His Father, the majesty of His Father, the glory of His Father. Hold that fast. If that be not held there is nothing in Christ to meet the case of a sinner. The sacrifice He had to offer was offered on the altar, spotless altar, and His ability to save also you will find in His humanity. For, if He be God only, He cannot save men. A man must save men. A man under the law must save men under the law. A man without sin, but taking the place of sinners, is necessary for salvation. O this humanity, this blessed humanity of the Saviour, united by a bond never to be dissolved, with His eternal Person, the Son of God, and He is able to save because He is able to bear and suffer and atone for and remove for ever the sins of His people that were imputed to Him. Imputed sin to Jesus Christ, means imputed righteousness to the lost whom He came to save.

Now let us look a little at the lost ones. Lost in a sense that I did not take up this morning for I spoke of the universal condition of men. We are all involved in the lost condition I set before you very feebly this morning. Now there is another way in which we are to regard this word lost. "I came not to call the righteous, but sinners to repentance." Now take the state of man as fallen and there is not a righteous man in the earth. "There is none righteous, no not one." The state of man as fallen precludes the very idea of there being a righteous man in the whole world. "There is none righteous no not one". That is a testimony that God gave concerning you, concerning me, and that does not respect the righteousness of a man among his fellows. You may be very righteous among your fellows. I hope we all may be, especially those of us who make a profession of the Name of God. May we never be unrighteous in any of our actions among and unto

our fellow mortals. Do not, dear friends, do not disgrace the profession you make by any ungodly conduct. Be very careful about that. But when God says "there is none righteous, no not one" respect is then had to what man is before Him in the law. What human nature is, not human conduct, but human nature. First as lost. O the awfulness of original sin. Now to be lost in this way is to be convinced of sin. It is to have such conviction of sin as to make us cry out with the jailor, "What must I do to be saved" A very piercing cry. What must I do? I am a lost person. God shines. Man under that shining sees what He is. Who but the men of God who are convinced of sin can enter into the feelings of that convicted jailor when, rushing into the presence of the Apostle Paul, said "What must I do. I am a lost person, I have sinned against God. God is a righteous judge, and should He bring me to His bar I can only be condemned." That is being lost, but it branches out into many things, and it continues with the people of God and in a sense it grows with them. They get again and again such knowledge of what they are, as to find it very difficult to pray in the face of all their experience of sin. Ah the despising of Christ, the unbelief of the heart, the pride of the mind, the determination to be better, the wish to do it, the efforts to make oneself better. The unwillingness to be sinners, the unwillingness to pray as sinners, to go with all the depravity of nature, with all the conduct that is wrong, the thoughts that are wicked, the wishes that are vile, the looks that are unlawful, the covetousness, the idolatry, the hardness, the unthankfulness, the many, many, many things that one could not name for lack of time or other reasons. These, these are known, painfully felt by the lost whom Jesus came to save. What is it to be saved? You will observe I can only touch things. What is it to be saved? First it is to be forgiven. Jesus is exalted a Prince and a Saviour to give repentance to Israel and forgiveness of sins. He is to make salvation known by the forgiveness of sins. It is written to some saints that God had forgiven them all their trespasses.

It was the prayer of the Psalmist "Wash me thoroughly from my sins, cleanse me from my iniquity." This was what he sought. To be forgiven. Forgiveness is the act of God. Forgiveness is pronounced on a sinner by God. The debt is remitted by God. Transgressions are washed away and wiped out. As a thick cloud is removed, by the shining of the sun, so transgressions are washed out, cleared away by God. Conscience tender, tender of sin, afraid of sinning, afraid to sin, conscience that cannot be satisfied with duties, or anything done or devised or intended. Conscience that clamours for God and for forgiveness, that conscience receives forgiveness. That is to be saved, to be forgiven. To be saved is to be justified. Justified from all things from which you could not be justified by the law of Moses. God, pronouncing a guilty person, just. Pronouncing a sinner, a pure person, against whom no charge can lawfully be made. That is to be saved. "Who shall lay anything to the charge of God's elect, it is God that justifieth, who is he that condemneth?" **Think** of it. We conclude that a man is justified without the deeds of the law. A believer in Jesus is justified. The righteousness of the Lord Jesus is imputed to the sinner. He stands thus unblameable, unreprieveable, in God's sight. But sin is a pollution and a sinner is lost in his pollution. He is lost in his pollution. He is not fit for the presence of God. O what a solemn thing, he is not fit for the presence of God. He is lost, lost in his filthiness. Now to be saved is for the Lord Jesus to wash that sinner. "Wash me thoroughly from my sin". "Now ye are clean" said the Lord Jesus. You need not be washed again. You are clean.

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.

The felt pollution of sin is one of the bitterest experiences that the saints have. Now what is it to be saved, but for the Lord Jesus to take away all that filthiness, that you stand before Him without blemish, without wrinkle or anything blameworthy. This is the perfection of a saint.

He is forgiven; he is justified; he is washed. The Apostle Paul in the Corinthians tells us who cannot enter into the Kingdom of Heaven. He tells us of the idolator, and of the unclean person, and he says such cannot enter into the Kingdom of Heaven, but then he adds "and such were some of you" You christian Corinthians, just as men who cannot enter into the Kingdom of Heaven. "And such were some of you, but ye are washed." That is the point "but ye are washed." Washed from your filthiness, cleansed from your uncleanness. That is to be saved. My friends do you know what this saving is? How many of us have ever felt before the majesty of heaven that God was a friend, a Saviour in us? That He did not turn away from us, but comforted us with His love and made us sweetly acquainted with the great truth that He had no fault to find with us? I am speaking of salvation, not of how much sin remains in us, but of God saving us from sin and from the pollution and from the filthy rags and from the unjust condition that we are in by nature and by practice. The Son of Man came to save, and moreover He came to open a new and living way to God. When we were expelled from Eden, the way to God was shut, and a flaming sword turned every way to keep the expelled ones from returning and taking of the tree of life. O very solemn. Expelled. Now the Son of Man saves this way. "And you who sometimes were afar off, yet now hath He made nigh by the blood of Christ." and what it is to be made nigh we are told in the Hebrews. "Having therefore brethren boldness to enter into the Holiest by the blood of Jesus" The Holiest where the Shecinah was, where the majesty of God was on the mercy seat, where holiness reigned and justice blazed and goodness divine was to be communicated, and to get near to God is to be brought into the Holiest, to have some acquaintance with God's love, with His mercy, to know that He treats sinners with wonderful benignity, that He looks on them kindly, that He says to them "draw near" and enables them by the word of invitation to draw near and lets them see His heart of love, and the Saviour the Son of Man, declares to them the will and the pleasure of His Father. It is to

be made nigh, and moreover it is to be made fellow citizens with the saints and of the household of God. Strangers and foreigners, knowing neither the place nor the language, but now saved by the Son of Man. The seat of truth is known, and this people, this saved people, walk in the city, and they are fellow citizens with the saints, with Adam, with Abel, with Enoch, with Noah, with Abraham, and with Isaac and with Jacob, with David and the prophets. O what citizens, and then to think of sinners in Galeed brought to be fellow citizens with these. Fellow citizens with Paul and the Apostles and the saints. The saints at Ephesus, and Corinth, and the saints at Galatia. O what company, and the Son of Man brings the saints of God into such company. They are fellow citizens, saved from their estrangement and from their strangeness and brought into that union with the church of the living God. That is to say, union with their Head, the Lord Jesus. He gives union both to God and to His people, by granting them union with Himself, and they are saved to also enter somewhat into the love of Christ. Paul writing to the Ephesians desired that they might know the length and the breadth and the depth and height and to know the love of Christ which passeth knowledge. That love melts, enlarges, sanctifies, humbles, crumbles a sinner into nothingness before God. Makes a sinner happy, more happy than anyone can express. Makes him comfortable in any trouble he may have, resigned to any afflictions that may be on him. He is happy in the love of Christ, yea he sings sometimes "On such love my soul still ponder" It is written "Yea He loved the people" and I am sure if you know that you love Him, and the more you feel of that love from God, the more you will feel love to Him and understand what Toplady writes and sings

Loved of My God, for Him again
With love intense I'd burn;
Chosen of Thee ere time began
I choose Thee in return
And the Son of Man brings another part of salvation

namely adoption into the family of God. "And because ye are sons, God has sent forth the Spirit of His Son into your hearts crying Abba Father." O what a relationship. God, the Father, the Father of sinners. God, the Son, the elder brother of His brethren of whom He is not ashamed. Not ashamed to call them brethren. Did He ever come to you as a brother in any adversity? That is what He does to His people. He is a brother, born for their adversity, and He walks with them and they walk with Him. He sustains them and makes them know that He is not ashamed of them. They are more ashamed of themselves than they can express and the kinder He is to them, the more ashamed they are of themselves. The nearer He draws to them the more they wonder that He could do. The more kindly He speaks to them the more deeply do they hate themselves for their sins. The Son of Man came to save them.

My brethren this salvation reaches heaven, it reaches heaven. Ah one says, I am afraid I shall never get there. Well produce your strong reasons and take them to God. What are they? O I am a proud thing, I am a worldly creature, I am an idolator, I am covetous, my eyes are on the world or they are on self, and I do not know what to do. I am so vile and so hard and so unthankful, and this does cut a man sometimes, and I nourish my enemies. I have no repentance; I am as hard as a stone. I cannot hate myself, and I cannot love the Lord. How then this person may continue? How then can I expect to reach heaven? Well, I will tell you. By the Person of the Son of Man, by His blood, and righteousness, by His endless love, by His omnipotent grace, by His pity and by His visitations. By such and such mercies you will, occasionally at least, expect to reach heaven. I know where the chief of sinners lives, and I know that sometimes that person expects heaven. O but it is hard to be lost. The very things that plague us fit us for salvation, the sins that depress us, fit us to be saved, and bring a capability of salvation into our hearts. The

Son of Man came to save that which was lost. This was His end. Divine purposes must be accomplished. This great end. You will be disappointed, some of you, if you do not get to heaven, and He would be disappointed if you missed. A disappointed God? No. Every token you get gives you a hope. Every word He speaks to you gives you some confidence. Every time the gospel is made spirit and life in you you are helped and if you missed the things you hoped for O what disappointment there would be in your nature. I have thought sometimes of this what a terrible disappointment it would be if I missed after all, but should Christ miss a man whom He came to save what would that mean? A disappointed God. That is impossible. Therefore He says this. Because I live, ye, My disciples, shall live also. That is security. Bound in the bundle of life. Held by the promise of the gospel; sustained by the arm of omnipotence; guided by infinite wisdom; cleansed from sin again and again by the blood of the Lord Jesus, who can miss, who can miss?

Well my brethren, just one word in conclusion. Do you know what it is to be lost? Ignorance. O you may be lost in that, you feel. Desperate wickedness, that may ruin you as you feel and fear. The devil's temptations, they may consume you, as you think again and again, but salvation hangs on God, is of the Lord. I am glad of that. I can preach a good deal about uncertainty in men who fear the Lord, how they sink at times, for I know it all myself, but I can speak of a certainty in God. Salvation belongeth unto the Lord and He will never miss. He will never miss. Whom He came to save, He saves. "Having loved His own, which were in the world, He loved them to the end." Now my last question to you is this. Did you ever get a sight of the Son of Man? Did you ever receive a word of life and salvation from the Son of Man? Did He ever stretch out a helping hand to you? Did He ever show you any of His glory, the glory of His love, and of His grace? If so, then you are numbered with this people of the text, the lost. The Son of Man came to save the lost.