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GOSPEL STANDARD BAPTISTS
Sermon preached by Mr J K Popham
at Galeed Chapel, Brighton
on Sunday evening 8 February 1925

TEXT: Matthew 8 verse 7

"And Jesus saith unto him I will come and heal him"

The Lord Jesus had just come down from the mount where He had preached that wonderful sermon and the first object that met Him was a leper, a leper who, according to the law, should have left the neighbourhood, so to speak, of Christ, and should have cried unclean, unclean. But faith was above the law in that man. He might have heard of Christ and His miracles, for we find at the close of the fourth chapter, that Christ went about doing good, and His fame went through all Syria, and multitudes came to Him and He healed all that had need of healing and this might have reached the leper's ear. By some means God wrought faith in the man and he triumphed over the law. And that is what every sensible sinner, a leper, does; he goes to Christ when the law says to him, you are lost and you are cursed. When the law says, your leprosy should separate you from everybody, then his faith, hearing of Christ, his heart, hearing, and faith rising has the blessed effect of that for faith cometh by hearing and hearing by the word of God, goes to Christ. And behold there came a leper, and worshipped Him, saying "Lord if Thou wilt Thou canst make me clean." His faith saw the High Priest in Christ, else it was presumption in him to go to this great one. Leprosy in the scripture is a type of sin in its loathsomeness, its spreading prevalence, its incurableness. Nothing in nature, nothing in all the world, did God prescribe to be taken and used and applied for that loathsome disease. It was a case for God alone, and the priest under the Levitical dispensation had to do with it. So this poor, loathsome incurable went to the Great High Priest of our profession who could not, would not, turn away from him for, as a priest, He must look on the case that was given entirely to Him to attend to. God has given His people to Christ to attend to them, to save them. Always are they the object of His care, His mercy. Always, wherever they are, He is not far from them

and He draws them near to Him and enables them to bring their case to Him. Thou canst Lord. Thou canst heal me if Thou wilt and now the will comes out. Jesus is willing. "I will" is His kind, effectual word. "I will, be thou clean". That is all we need, His word, His effectual word in the gospel, His precious blood, His justifying robe, His word of pardon, His teaching of power, all we need for our leprous souls. "And immediately his leprosy was cleansed," the loathsome disease removed. And Christ's word in the gospel, spoken and applied, always immediately affects that to which He speaks. If He speaks to your weak soul, you are strong; to your distant soul, you are made nigh; to your poor, broken heart, you are healed at once. His word is a mighty word. O that He would speak to us. And when this miracle had been performed, there came to Him as He entered into Capernaum a Centurion, a man, a captain of an hundred, and he had a servant and this Centurion went to Him beseeching Him and saying "Lord my servant lieth at home sick of the palsy, grievously tormented." The palsy is paralysis. Paralysis is a weakening and dissolving of the nerves and sinews of the body rendering that part which is affected useless. It cannot perform its natural functions. This is indeed to be taken as a lively type of sin and it must be said that in this respect we are all paralysed. The power, with which we are endowed in our creation, is paralysed, dissolved. Do you believe it? If you do, you wont say I will pray, I will believe, I will do. You wont say you will cut off this and reform that. You will say I am a poor paralysed creature. The strength God gave me in my creation is dissolved. You see throughout the scripture very solemn illustrations of this painful, this universal truth - the weakening, the dissolving of the power of man to do good, even of a saint, when this power, this wickedness, comes into force. This paralysis as it were, spreads. You find it in the brightest of saints. You see it in Abraham who twice denied his wife. He was weakened by this that was in him, this dissolving influence, so that he could not, for the moment, believe in God and trust his wife, and trust himself to the keeping of his God. You find it in David, though he walked perfectly, in a wise way, and the Lord's testimony was to his son Solomon "Do as thy father David did who walked in uprightness and integrity". But this came to

David and he had no power to resist the awful corruption that instantly arose in his mind at the sight of his eyes, and he was a victim of this terrible disease. You find it in Solomon who, when the Lord said "Ask what I shall give thee" wisely asked for wisdom that he might discern and judge so great a people, and his petition pleased the Lord. But afterwards this disease prevailed and outlandish women turned his heart away from God, and he became really a very gross idolator. So throughout the scripture you see that this disease prevails. Why it went into Peter; it seized his power and dissolved for the moment his strength, so that, while at one time according to God's word and direction, he went unto the Gentiles and ate with them, yet when certain went down from Jerusalem to Antioch, he was guilty of changing his conduct, and he was to be blamed, and Paul withstood him to his face. And there are many instances that may come to your mind such as of Paul himself. A very illustrious instance it is, when he said the good that I would I do not and the evil that I would not, that I do. O wretched man that I am, who shall deliver me from this palsy, from the body of this death, who shall deliver me? And if you go to the churches, the seven churches in Asia, you will find that this disease was upon five of them and they turned away from the Lord. And if you come to Galeed and come to your own person, as exercised, the child of God will say at times, I am palsied. Prayer, O how little, if any, for a time, there is. Faith, how weak it is; love, how it has waxed cold; zeal, gone. Do you feel guilty? Are you guilty? I know one who is. "My servant" he says, "lieth at home sick of the palsy, grievously tormented", a poor, weakened creature. Do you lie down sometimes in that way, tormented. Unbelief, a plague; a hard heart paralysing you; a prayerless spirit, binding you; unbelief, crippling you, so that you are now like a man who has lost the use of his limbs; he must be carried. Then this is a case for Christ and the Centurion had remarkable faith, faith at which, when Christ heard it, He marvelled. Christ said "I will come and heal him" and the Centurion answered and said "Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only and my servant shall be healed, for I am a man under authority, having soldiers under me, and I say to this man go and he goeth and to another come and he cometh and to my

servant do this and he doeth it." When Jesus heard it He marvelled and said to them that followed "Verily I say unto you, I have not found so great faith, no not in Israel." What was it so remarkable in this man's faith? It was this, that as the man said, I am implicitly obeyed by my soldiers, and my servants, if Thou wilt but speak to this palsy, it will obey Thee. As my servants do not question my authority, so neither will this disease resent Thy power and resist it, and that faith the Lord Jesus was pleased with. Yes sinner, if you have faith, you will please the Lord. You may be for a time under the power of that disease which you take to Him, but you will please Him when you say Lord speak and it will be done.

Now here we have to notice what Christ said "I will come". Christ's coming is wonderful. He was promised in Eden, Eden defiled. The seed of the woman, He was promised, and when the fulness of the time came, then God sent forth His Son, made of a woman, made under the law, and He Himself said "Lo I come, in the volume of the Book it is written of Me I delight to do Thy will O God, yea Thy law is within My heart". Never was such a coming as that, never will there be another such as that; the coming of the Son of God into our nature. O what a coming it was. I will come. He came to redeem, to be a High Priest, to offer a sacrifice, to open a new and living way to God for sinners. He came to bear the sin of many, and to make intercession for the transgressors. He came to make an end of sin; to finish transgression and to bring in everlasting righteousness. In that coming He had in His heart, and in His view, all whom the Father had given Him. You, the child of God, you were with Christ, in His heart and eye and hand, when He came. When He sojourned here, you were there. When He was on the cross, you were there in your name, deep sculptured in His wounded breast. Every child of God was there. Typically, the High Priest set this truth forth when he had on his breast plate the names of the twelve tribes of Israel engraved in the stones that constituted that breast plate. So, when the Lord Jesus Christ came, he had all the names of His tribes, His children, His people, deep sculptured in His wounded breast and it is this coming that warrants, that moves, that enables, that gives courage to a poor

sinner, as led and taught and drawn by the Father, to say to Him "O that Thou wouldest rend the heavens and come down" Every soul born again has that prayer written in it, breathed again and again by the Holy Spirit. So it goes up to heaven, having come down first from heaven. "O that Thou wouldest rend the heavens and come down". When Christ comes there is always something comes with Him. This is one thing - "Power belongeth unto God" A mighty Saviour. "Who is this that cometh from Edom with dyed garments from Bozra, this that is glorious in His apparel, travelling in the greatness of His strength?" "I", is the answer, "I that speak in righteousness, mighty to save". So, when He comes there is power. Power belongeth unto God. The kingdom of God is not in word only, but in power. Every touch of Christ is a touch of power. Every gracious word of Christ is a word of power. He was crucified through weakness, but He liveth by the power of God. He liveth after the power of an endless life. All power is given unto Me in heaven and in earth. And now, with the gospel, with His mercy, with His love, with His righteousness, He condescends to come and powerfully communicate these blessings to all to whom He comes. He comes in His word; He comes by His Spirit; He comes in His atonement; He comes in His righteousness; He comes in His light; He comes in His life and all this coming, his saints have some apprehension of when He draws near to them. I will come. What a merciful word, I will come. Nothing will hinder Him. At the moment designed and decreed He will come. Heavens are rent, mountains shake, difficulties are removed, stones are taken out of the way, the stones of the field, and all ways are prepared for the Lord. Prepare the way of the Lord. When the King is coming then everything must give way to Him. Runners must go before Him and make the way plain and take boulders out of the way. When the King comes, He is lowly, riding upon an ass, a colt the foal of an ass. But there is power with Him. He is the King, King of kings and Lord of lords. He rides prosperously because of truth and meekness in the earth. This is the coming One who says I will come. I will do what you want. I will give you answers to your prayers, I will touch the sore place, I will heal the sick soul. I will come and heal him. Do you look for Him? Do you ever feel faith enough, working, moving, going to Him. Faith,

strong enough to expect Him. One said, I will get me to my tower and watch what He will say, watch and see if He is coming. The watchman on the wall is put there that he may look out and give warning of danger and speak also of the king. Do you ever watch for His coming? Is there an expectation, a longing and panting and crying after Him? Lord, do come to me. A general religion will not satisfy a hungry soul. It must be something coming to you in your own particular case. The world will fill you like a disease, it will go at no bidding but that of Christ. Infidelity will confuse and barrenise and kill you almost; it will flee at no voice, no touch, but that of Christ. Carnality will be with you, various vain and foolish thoughts will fill you and scatter you, temptations will come and wound you, and lacerate your heart and bruise your spirit, but there is no healing in a general religion in these things. No healing, but by Christ. Sins, O sins, I know what sins are, I am full of them. They are a weakness, they are a confusion, they are a burden, they cause doubt and fear, they bring bondage, defilement, distance. Your friends may come and they wont heal you; only the good Physician. There is balm in Gilead, there is a physician there, and if you are at a distance from that, you want Him to come to you. I will come. It is a great promise that will never be broken; it is a word inclusive. I will come, no matter what the case is. I will come, I will deal with it, I will heal it. O sinner, Christ will take you in, take your case in whatever it is and when He looks upon your case, when He speaks to your case, then you have hope, yea you will be healed. I will come and heal him. Can there be any effectual hindrance? No, devils, they must go. Yes, legions of devils are turned out by the word of Christ. Pollution, that is removed by the blood of Christ. Every hindrance is taken out of the way when Christ says I will come. Sometimes He seems to come unexpectedly. He said to one "According to your faith be it unto you". But sometimes you say, if He only comes according to my little faith, what will become of me, and when shall I be healed? And sometimes He comes so sovereignly that you say I scarcely could ask Him, I was so weak through sin, I was so discouraged by sin, and by long waiting and by no answers to prayer. I could scarcely think He would come, I hardly had courage to ask Him and yet in His love and in His pity

He came and redeemed me. What a Christ He is. Look ye saints on this Saviour, the sight is glorious, full of pity joined with power. Mercy to rejoice, love to proclaim liberty and prevail over all bondage, is in Jesus Christ. He is full of majesty. "I that speak in righteousness, mighty to save." Well, this is all we need. He comes because of the covenant of grace and in that wonderful Psalm of Christ, the 72nd Psalm, you see a little of His coming, in the promises. "He shall come down like rain upon the mown grass, as showers that water the earth." He looks upon poor people and needy people, and helpless people, and He says He will deliver the poor when he crieth and the needy also and him that hath no helper. He takes in these cases, all of them, no matter what they are. He takes them all in. What a mercy if you have an eye to this Christ, an ear for His word, a voice to ask Him, courage to invite Him and power to lay an evil case such as yours before Him. He delays, you say. And that is for a wise purpose. The sisters of a dead Lazarus sent; yet while he was sick, they sent to Him. Lazarus is sick, and though He heard of it, He abode two days after hearing before moving toward Lazarus and when He knew Lazarus was dead, then He said - We will go and awake him out of sleep. And when He told His disciples that Lazarus was dead, He said "I am glad for your sakes that I was not there that ye might believe" And O the greater the trial and the longer the delay as you think and feel, the greater His glory, the sweeter His coming, the more wonderful your recovery.

"And heal him". This is a blessed thing. Let us look at healing. Healing is restoration, the removing of a disease, and the trouble by which a person is crippled and carried toward death and this servant perhaps had convulsions. Sometimes convulsions do attend paralysis, specially at the end of life, and it might be that this afflicted servant had convulsions. He was grievously tormented. It is not a common accompaniment for the most part of paralysis, but in this case it seems to have been, he suffered pain and was grievously pained and tormented. Now here is a case for Christ, a man with his powers dissolved. And Christ says I will come and restore him; a man helpless, and Christ says "I will come and heal him;" a man, whose life was

naturally despaired of and Christ says "I will come and restore life to him" and He did it. He did it.

Now let us look at this spiritually a little as the Lord may help us. Our disease is sin, yes, that is our disease. It was Pauls, it was Peters, it was Davids, it is everbodys, and the covenant grace, and the Person and work of Christ provided an absolute remedy, an absolute remedy, and respecting the healing there is an absolute promise - "I will come and heal him." Conditions do not exist here. If they did, woe to us. They do not. A great Saviour makes a great promise, an absolute, conditionless promise. Not, I will come if he will believe on Me. Not, I will come when he is somewhat relieved. I will come, with the disease in all its violence, all its threatening to extinguish life, "I will come and heal him". Sinner, this is what Christ must do and what He here says He will do. Let us take sin in three respects and see if Christ comes, has come, will come to heal us. Take it first as it is spoken of in the scripture as death. It is death on every feeling of a child of God who lives, sometimes. Death everywhere.

Death's within thee, all about thee

It prevails over faith sometimes. O thou of little faith. Poor Peter found it so when walking on the water at Christ's bidding. He saw that the wind and waves were boisterous and he began to sink. His eye was on the waters, he felt the wind, and he began to sink. Death's within us, death is about us and it prevails. Now can Christ touch this case? None can touch it but He. He is the only one to touch it. "I am the resurrection and the life, and he that believeth in Me, though he were dead, yet shall he live," And you, though dead in your feelings, dead in many ways, like a person, all of whose powers are really dissolved, a dead person so to speak, yet you shall live. The touch of this Great One, the word of this Mighty Saviour, will take away that death, bring life in its power, light in its purity, life in its sweetness, life in its joy, joy in the Lord, and everyone to whom Jesus comes, in whom He is the Healer, the Great Physician, knows this to be so, for he walks at large, with an enlarged heart. He

runs in the way of God's commandments; he finds the testimonies of the Lord to be his delight; he gets understanding by the precepts of the Lord and has more understanding than his teachers, who have not the same experience. It is all this blessed life, healing the soul of sin and death. The great death of sin is indeed amenable to no touch but the word and touch of Jesus Christ. He will be obeyed. "The living, the living he shall praise Thee as I do this day". And you, when the Lord Jesus heals you of your death, will begin to praise Him, for He seals pardon on the soul, on the conscience. He gives His own sweet heavenly peace to the mind that has been disturbed and distressed. He gives His own sweet presence to a sinner who has had only the presence of sin and the tempter.

Secondly take sin as it is guilt and this is very solemn, this is burdensome, paralysing, distressing and distracting. Guilt in the scripture law sense is death. Every guilty person is dead in the law. This is another and a different death from what I have been mentioning. It is a death that the law communicates and in time, if grace prevent not, will certainly execute. Do you know this? Guilt on the conscience is death. You may, one day, remember your sins until the remembrance of them fills you with the utmost distress and you feel guilty of innumerable sins. The guilt of transgressions, of breaking the law, you feel on your conscience. You remember your disobedience, you remember how you yielded to that sin, how you gave way to that temptation, how you ran after sin and tempted the tempter even as Hart speaks. You may remember these things until it is guilty, guilty, guilty, only guilty. Now what are you to do? A living soul guilty; a living soul remembering innumerable sins; "I will come and heal him." "I am the Lord that healeth thee". His righteousness alone heals the soul that is guilty. Solomon beautifully says "Righteousness delivers from death", and you never will have one minute's true liberty except by the righteousness of Christ, never feel one minute's sweetness in justification except by the righteousness of Jesus Christ. And He says "I bring near My righteousness". I bring it near. It is to be as a lamp that burneth. It is to be the Lord's great covering, a spreading the skirt over the dead thing. This is

what He does when He comes to heal a sinner and gives righteousness, righteousness to full perfection. It lacks nothing; it is beautiful in its perfection; it is wonderful in its power. It is sufficient for a covering. I will come and do this. Well, if you feel dead in guilt, dead by guilt, this, this is what you need. This is what Zion shall have, what the Lord in His covenant mercy and in His perfect work of obedience and death, has wrought out and will bring in, bring into all His people, into their very souls, so that they each shall say "Surely in the Lord have I righteousness and strength". Do you look for this? This will stop the dreadful palsy. This will put new strength into your soul. You will praise and bless God. You will walk at large; you will see your Saviour; you will hear His word. You will feel His power; you will taste that He is gracious; you will rise up in a new form before God. There you were lying in the form of a dead person, dead in the law, and now He is come to heal you. You rise up in the form of a justified person, with whom God Himself has no fault to find. This healing prepares a sinner for heaven, is his right and title to heaven. It translates him from the power of darkness and the kingdom of darkness into the kingdom of light and makes him meet to be a partaker of the inheritance of the saints in light. This is a righteous person. The person healed thus becomes a heavenly person and Christ has innumerable heavenly men, men made heavenly by this healing. Heavenly in their state as before God. What a mercy this coming is. Then you say "I cannot get to Him". No, but He says "I will come to you. I will come to you." "I will rend the heavens and come down" and just as when the melting fire burns causing the water to boil, so I will come down and I will get Myself a great name. I will scatter your enemies and I will bless you. Therefore, say to this poor people in the gospel, O ministers, say to this people - The righteous Christ will come and give His righteousness to the unrighteous, that is the guilty, then they are healed. The plagues of Egypt do not come on this people. The reproach of famine is taken away from this people and they are the Lords.

In the next place, thirdly, He comes and heals a soul of the disease and the power of indwelling sin, and this is very

wonderful. Here is a sinner infested with sin, one, I say, infested with it. It is like a contagious disease, it comes and fills the person, fills every faculty of his soul. Sometimes he painfully enters into the language, the experience of the Apostle Paul as related in the 7th Romans. You know that part of the scriptures. Do you know the painful, bitter experience of it? It is very bitter. O to be carried into that that you hate. What a thing it is, to be driven to do the very thing that you are, to the inward man, loath. How painful. How solemn to be hindered from doing that your heart's best longing would have you to do. The strongest wish of your soul, the fervent desire of your heart, is to be holy, and the power of sin comes and drives you into some unholiness, some worldliness, some vanity, and makes you consent to some evil and yield to it and you wish to patch up an inglorious peace with sin, tired of the conflict. O what sinners we are. Some of you perhaps may wish I would not be so insistent on this point as I am from time to time, but then I should not be an honest minister, nor faithful if I were to slur this matter over, beside which, slurring it over is no remedy. You are not healed by not thinking of the disease. A cancerous person may, for some time, be ignorant of what is going on within, but that is no remedy. So, with this dreadful cancer of sin in us, ignorance of it is no remedy for it. We are all full of sin, and the good we would, we do not. When we would believe in God and bless Him, we do not. When we would pray fervently, we are lazy. When we would follow hard after Him, we are slack. When we would avoid evil, we are driven into it. O what is this dreadful malady. And the Arminianism of our nature says, well you should do better, you should avoid these things, you should guard against them. Christ withdrawn, what watch we keep; what guard we keep. Christ withdrawn, we are victims, we are conquered, vanquished, trodden under foot. Then is there no remedy? Yes, if I preach the disease, I will try to preach the remedy. The remedy is before thee. A coming Christ; a mighty Saviour; precious blood; sweet gracious power. You will get well then. Do not expect full deliverance here, but look for healing touches, gracious visitations of the Saviour of sinners. He brings the remedy with Himself. He is the remedy; He is the healer, He is the healing. All is well when He comes. This is

not vague; this is not nebulous; it is distinct. Do not you want something distinct? I do. A real touch that will make you know something is done. Virtue flowing from Him to your soul, as you go by faith and say "Lord come and heal me" and you touch Him and virtue flows from Him into your diseased heart and you are healed at that time and of that particular thing. "I will come". Ah and when He comes, He is welcome. Welcome the remedy; welcome the word that speaks it; welcome the touch that conveys it; welcome the healing of the sweet sense of spiritual health and renewed life. Then that promise is fulfilled "Sin shall not have dominion over you, for ye are not under the law but under grace." And then we feel, if we are in affliction, what I said this morning, we feel that the will is not broken, but subdued, sweetly subdued. Like the willows that bend to a touch, so the will bends to the healing touch of the dear Saviour and we can say from the heart "Thy will be done". We are healed. When you are healed you realise the goodness of God, the greatness of grace, the sovereignty of divine love, you realise it. Then you can sing with the Psalmist "Bless the Lord O my soul, and all that is within me bless His Holy Name." When Christ comes He fills, He fills all things. He fills the soul, fills it with life, with spiritual health. Fills it with Himself, with His beauties, His loveliness, His goodness, His greatness, His sweetness, His gospel, His word. He fills the soul. If you are the victims (you who are believers are the victims at times) of the most painful wandering, even when you are on your knees (you ask the Lord to bless you and you get away in a moment to some other thing. You pray to know Him and you turn away to some earthly object. You ask Him to bless you and you are doing your business on your knees) I say, if you believers suffer these things, how welcome will He be when He comes who fills you, who gets your heart and holds it, and gets your attention and keeps it. Then you can sing - my heart is fixed, my wandering, gadding heart is fixed. O God my heart is fixed I will sing and give praise. And all this is for His glory. "This people have I formed for Myself, they shall show forth My praise." Who sees this people thus formed? God the Father, God the Son, God the Holy Ghost, elect angels, they see them. They see a repenting sinner come, and although the world knows nothing of this

spiritual religion, it observes the effects of it in uprightness and godliness of walk. "This people have I formed for Myself, they shall show forth My praise." Where? In the church, for the glory of God is in the church by Christ Jesus world without end. This Saviour I want to preach to you. I know you are sinners. I know some of you feel you are sinners, and I know you know that there is no Saviour but Christ. O how full of pity and of goodness and of mercy He is, and all you need, all I need, is this word made good in us. "I will come and heal him."

May the Lord graciously fulfil it in us so that we may say He has come! He has come! I despaired of my life but He has come. I feared I should die for ever, but He has come. I feared my corruptions, but He has come and subdued them. I feared my filth but He has come and purged me with hysop and I am clean. He has washed me and I am whiter than snow.

AMEN.