

Beholding Jesus

Part 1

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[00:00:01] Very touching to me personally, this hymn we've just sung. Our brother said it was a favorite of his. It happens to be one of the first hymns that I can remember as a boy.

Because when I was about nine years old, my dear mother was converted to the Lord Jesus Christ. I was the oldest of the family. And I remember her singing this wonderful hymn so many times.

It stayed with us. And thinking of the last lines, In that light of life I'll walk, Till traveling days are done, Led us to sing this hymn at her homegoing, her funeral. I can't help but say this.

[00:01:03] It touches chords. Love. And that light has been shining in my pathway for many years.

Three years later, I got assurance of salvation. And we can walk in that light of life till traveling days are over. It's a wonderful hymn. I'd like to read verse in Isaiah chapter 42, verse 1.

To introduce the subject I'd like to speak on. This verse, Isaiah 42, 1.

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth.

[00:02:04] I have put my spirit upon him. He shall bring forth judgment to the Gentiles. Just as much at this moment.

God says, behold my servant, whom I uphold, in whom my soul delighteth.

Yes, we want to present to you this beloved one.

God's faithful servant.

When he was here, said he came not to be ministered unto, but to minister and give his life a ransom for many.

We had this afternoon the voice from heaven. This is my beloved son, whom I'm well pleased. Hear him.

Has everyone here tonight heard his voice and answered? [00:03:04] Furthermore, this verse begins with the word behold.

And we're going to look at a number of verses in the scripture in connection with the Lord Jesus Christ that either begin with the word behold or have it in the text. Behold.

That word is a word of exclamation. I believe that it means look and see.

We would say in America, look here. I don't know what you would say here in Scotland. But behold.

It's no ordinary word. God is calling our attention. Look and see.

This blessed one.

And it is striking to me to see in the scriptures how we have verses. [00:04:02] Behold, from the birth of Christ on down to his death, glorification in heaven and his coming again. We're going to look at those. Behold.

If you've never beheld this wonderful Savior by faith as your very own, I hope the word will come home to you tonight. Behold.

Behold.

Now before we go a little further in this portion here of Isaiah 42, let's go back to Isaiah chapter 7, which gives us as to his birth.

Isaiah chapter 7.

You're asking for a sign in verse 11.

[00:05:04] And the sign God gives in verse 14.

Therefore the Lord himself shall give you a sign.

Behold, a virgin shall conceive and bear a son and shall call his name Emmanuel.

Here we have the wonder of his miraculous virgin birth.

This blessed one, the Son of God, came down to the world of sinners lost and ruined by the fall.

And this is God's sign.

Entry, as it were.

A virgin. Behold.

Look and see. A virgin shall conceive and bear a son and call his name Emmanuel.

[00:06:09] The virgin birth of our blessed Lord and Savior.

A sign.

It's spoken of in Luke's gospel.

The announcement of his birth to those shepherds.

And to you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a manger. A sign.

Yes. God would call attention to this miraculous way of the coming into the world of his only begotten Son.

[00:07:02] Becoming man.

Taking manhood into his person.

A sign of what, I ask?

Well, he said, you go and you see a babe in a manger. This is a sign.

Who's afraid of a babe?

No one's afraid of a babe.

Draws on our hearts.

I believe right here in the beginning God is saying, God is love.

Come down to sinful man, form of a babe. I remember reading one time of some missionaries approaching a tribal people in a boat.

[00:08:01] They couldn't talk any language or anything and here they were on the shore wondering who are these invaders as it were coming to them.

And they thought, how can we let these people know that we're coming to them in love and for their good? And the missionary, his wife, they had a babe. He says, let me take this babe.

And he started walking to the shore with this babe in his arms. Well, it was a sign to these people that he was coming in love. I say, who's afraid of a babe? And that is the way our blessed God has come down to man. Form of a babe.

The virgin birth of our Lord Jesus Christ. [00:09:01] In Matthew chapter 1, 20, we have it fulfilled. So call his name Emmanuel, which means God with us.

Yes, God has come down to man in the form of a babe.

Lowly dependent on a loving grace.

He's the Savior.

The Savior indeed.

And in Matthew, I believe it is, says the birth of Jesus was on this wise. All together different than any other.

This was a sign.

And God said, behold, look and see.

Virgin shall conceive and forth a child.

God's ordained way. This blessed one.

As Hebrews 2 tells us.

The children are partakers of flesh and blood. [00:10:03] He partook of the same.

That through death. Why did he partake of humanity?

Several reasons. Well, one is here that he might die. For our sins. For your sins.

As we will be seeing. That he might become the lamb of sacrifice. As God, he never could die.

He became man.

Savior.

That through death, he might destroy him. Who had the power of death that is the devil. And deliver us.

For all our lifetime subject to bondage. If you're unsaved tonight. Young or old.

You're in the devil's bondage. And Jesus Christ came.

This wonderful way.

That he might deliver.

The bondage of Satan. [00:11:01] Eternal judgment.

Oh. This coming into the world. Of the Lord of glory.

To me is the most marvelous truth. In all the word of God.

Not only coming in that form.

But not only that he might speak.

He's the living word we're told in John. But everything that Jesus did.

When he sighed. When he groaned. And when he wept. It was telling out the heart of God. In a language.

We all can understand.

You know you can communicate. Without words.

I remember. Brother telling about. Brother.

[00:12:01] Bailey.

Many years ago.

Several other brothers went to Egypt. And he was asked to speak. Their children some way. And he.

Of course didn't know Arabic. But he got along pretty well. He started out.

Like this.

And he asked them what does that mean? Well they all knew. He's come. He didn't say any words. Then he did like this.

What does that mean? Oh they all understood that. That means go away. And so he went on. Well. God has come down. In this wonderful way.

To reveal.

The heart of the Father.

God has been manifest. In flesh. Well we could go on. This marvelous theme. But this is just the beginning. [00:13:01] Here for us.

The wonder of his miraculous birth.

Partook.

Of humanity.

Without any taint of sin. A body was prepared.

For him by the Holy Spirit. He knew no sin.

He did no sin.

But he was made sin. For you.

For me.

Well now we move on.

This holy life. It's only the beginning. Partook of flesh and blood. That he might. Through death. He might destroy. The power of Satan. And deliver us.

What about his life?

This is something indicated in prophetic language here. We turn back to Isaiah 42. Now where we began. God says behold my servant. And he shall not cry nor lift up his voice. [00:14:03] Or cause his voice to be heard in the street. There's the lowliness and the faithfulness. Of this blessed one. He never called attention to himself. He ever lived for his father. Then in verse 3.

Shall he not break in the smoking flax. Shall he not quench.

There's his wonderful grace and mercy. He never crushed.

A bruised sinner.

A broken one.

Any that came to him in repentance. The vilest of sins. He drew them out. Wondrous grace.

Verse 4.

He shall not fail nor be discouraged. Till he has set judgment in the earth. There's his perseverance.

Steadfastly set his face as a flint to go to Jerusalem. He kept right on. [00:15:01] Endured such contradiction of sinners. Oh the perfection. Of this wonderful one.

He had to be the lamb without spot or blemish. The type of old in Exodus 12. You know. Lamb had to be taken. And kept.

Four days.

So. The public life. Of our Lord Jesus comes into view. Tested and tried in every way.

And finally. As we'll come a little bit. In a moment.

John 19.

Pilate the judge.

The governor to whom they delivered him. He said several times. I find no fault in this man.

His wife said. Had thou nothing to do. With this just man.

And the testimony was given. His perfection.

Yes. Behold my servant.

[00:16:03] Oh what a sight.

For God to behold.

The life of this blessed one.

There were those.

That could be called a friend of God.

And others as we know. Their lives here.

But none like this one.

As we were having this afternoon. Moses and Elijah.

Great men of God.

Many many scriptures. There are about Moses.

But there was a failure.

But here is one.

Whose meat and drink. Was to do the will of him that sent him. That's the savior we want you to have. And to know.

The only one who really. Is worth knowing.

[00:17:01] For all eternity.

And your life.

Your destiny.

Your soul's salvation. Depends upon him.

We'll have more. Behold my servant. The wonder. Of his life of service.

Well we move on to the New Testament now. The blessed savior has been born as we've said. And Luke. And Matthew. Come to John's gospel.

Chapter one.

And he comes forth.

Testimony is given. As to him and John the Baptist. The forerunner of the Lord Jesus. Is here.

And he speaks of him. Verse twenty nine. Is our next behold.

The next day John sees Jesus coming unto him. And says behold.

[00:18:01] The Lamb of God.

Which taketh away the sin of the world. This is he of whom I said after me cometh a man. Who is preferred before me. For he was before me. And he goes on.

Here's our text.

Behold.

The Lamb of God.

Which taketh away. The sin.

Of the world.

Here's the behold of sacrifice.

Yes this blessed one.

Was as that Lamb.

The type there in the Old Testament. Without blemish.

But I think.

In the New Testament we have added without spot. Peter says without spot.

Or blemish.

And he is the one who could be the Lamb of sacrifice. And how wonderful. God is calling attention through John the Baptist. Behold look and see. [00:19:02] The Lamb of God.

Throughout the Old Testament. We have the thought before us. The Lamb of sacrifice.

We've already referred to Exodus 12. That night when the Passover was instituted. A Lamb that had to be slain. The blood upon the doorpost. And God said when I see the blood. I will pass over you. The only way to be screened from judgment. Here I think we could say.

Our. Parents.

Adam and Eve.

Learned about a Lamb. In the Garden.

It's not told in so many words. But God clothed them with coats of skin. When I speak to the children. I ask them where do you get coats of skin from? [00:20:02] Do they grow on trees? Do they grow out of the ground? No. They grow on animals. And to take a coat of skin means death. Yes. God was always keeping before him the Lamb. And when we come to the tabernacle. Israel in the wilderness. There was a morning Lamb. And an evening Lamb. Constantly being slain.

But we think of the question that Isaac asked. When his father was up there. Mount Moriah to sacrifice him. To behold the wood in the fire. But where is the Lamb? For a burnt offering. And that question rings down through the Old Testament. Through the pages of history. The centuries.

Where is the Lamb?

There's a Lamb. Many Lambs. [00:21:01] Morning Lamb. Evening Lamb. But where is the Lamb?

Here's the answer. As we often remark. John the Baptist says behold the Lamb of God. God provided.

The answer was given to Isaac. God shall provide himself a Lamb for a burnt sacrifice. The highest offering. And God has. And here he is.

The great question tonight is have you beheld him? Have you really looked to him?

Like this hymn said I looked to Jesus. I looked to Jesus.

And I saw.

My dear mother looked to Jesus. And got peace.

I learned to look to him.

That peace of soul. That has remained. Throughout the years. About him. But have you ever really looked. [00:22:02] Behold.

Jesus on the cross. Dying for you.

As the Lamb of sacrifice. To take away your sin.

And I ask the question. Has he taken away your sin? Do you know your sin is forgiven? Well all who look to him do.

Prophet Isaiah said to.

Look unto me.

All the ends of the earth.

For I am God and there is none other. Look unto me and be saved. That's what it says. Look unto me and be saved.

I always think of the tract of C.H. Spurgeon. C.H. Spurgeon. That's how he.

He got saved.

As a boy of fourteen. You may know that better than I do. So I pass on.

The Lamb of sacrifice. His death.

[00:23:02] The purpose for which he came.

We sing sometimes the hymn. He came to die.

He came to die.

Yes. He is the Lamb of God. Whose death is so availing that. The result of that great sacrifice. And Calvary's cross. Will one day.

Take sin out of the world.

There will be a new heaven. And a new earth.

Wherein dwelleth righteousness. Far reaching effect.

Of this verse. It doesn't say sins. It says sin. Sin itself the root principle. But all of you must behold him. Come to know him.

We move on.

And this same blessed one.

Has another office. [00:24:02] Another great title. And we go to the book of Zechariah. Where we have the prophecy. And then we will see. Fulfillment in the Lord Jesus Christ. And it's connected with his death. What we just read here. By John the Baptist. I believe was the beginning. Of his public service. He proclaimed. As this Lamb of God. Zechariah.

Chapter 9.

Verse 9.

[00:25:02] Lowly and riding upon a mass. Upon a coat.

The foal of a mass. This one is the king. God says in prophetic language here. Before.

Behold.

Thy king cometh unto thee. Just. Having salvation. Lowly and riding upon mass of coat. The one we want you to behold.

And the one that God calls attention to. Is God's king.

Rightful king.

We turn to.

John's gospel.

Chapter 12.

We have in the other gospels also. This fulfillment.

[00:26:02] One day.

The end of our Lord's life. Here on earth.

He came to Jerusalem. John 12.

Verse 13.

Verse 13.

They took branches. Of palm.

Trees.

Should read the verse before. They heard that he was coming to Jerusalem. They took branches of palm trees. When forced to meet him and cried. Hosanna.

Blessed is the king of Israel. That cometh.

In the name of the Lord. Jesus when he found the young ass. Sat. Thereon.

As is written.

Fear not daughter of Zion. Behold.

Thy king cometh sitting on an ass's coat. He presented himself. To Israel.

[00:27:01] His pointed way.

The king of Israel. Yes. The one who is foreordained to be the lamb of sacrifice. Is the king.

But sad.

Sad. He becomes the rejected king. And still.

Is the rejected king today. So John 19.

We have the expression again. Behold your king.

And if the.

Pattern.

Is adopted in Christendom. Palm Sunday.

Supposed to be the time. When the Lord came riding to Jerusalem. Then Friday.

He was crucified.

How sad.

[00:28:02] Luke tells us about him. The people proclaimed him. The common people heard him gladly. But the chief priests. The scribes.

And the chief of the people. They had in their hearts. The murder.

He must be killed. And so in John 19. He is brought before. The Roman governor. Verse 5.

Well his soldiers. Verse 2.

Flattered a crown of thorns and put it on his head. They put on him a purple robe. And said hail king of the Jews. They smote him with their hands. And we have.

For sake of time.

We have to move on. Pilate said I find no fault in him. Then the end of verse 5. Pilate said. Behold the man.

This man.

That is the king.

[00:29:03] Oh. They said take him and crucify him. But Pilate says again. I found no fault in him. This is the third time. Testimony of the Roman governor. I find no fault in him. And so he speaks with him. And then we find.

In verse 14.

Says. It was the preparation of the Passover. And about the sixth hour. And he said unto the Jews. Behold your king.

But he's the king. The king.

God's king.

With a crown of thorns upon his head. In mockery.

Your king.

We'll give you a crown. The thorns.

The result of the cursed earth. Clad upon his head. [00:30:01] And the purple robe. And smiting him and mocking him. Pilate says behold your king. What's the answer? Verse 15.

They cried out away with him. Away with him.

Crucify him.

Pilate says.

Shall I crucify your king? The chief priest answered. We have no king but Caesar. And delivered him to be crucified. What crowd are you with tonight? The world has never repented. Of this act.

And this crime.

The world.

The prince and god. We live in.

No matter where you are. This world system. Is still saying away with him. We're going to come to a scripture. In revelation shortly. That definitely shows it. The position.

Of the religious world. Today.

Has in relation to the lord Jesus Christ. [00:31:01] Here they are.

That crowd.

And we know.

As they took him.

And crucified him. Verse 19 says.

Pilate wrote a title. And put it on the cross. And the writing was Jesus of Nazareth. The king of the Jews. Oh how this brings out. God's king.

Rejected.

There on that gibbet of wood. That cross.

Is this word.

The king of the Jews. It tells out to all. Crucified. Rejected. How sad.

This is what man has done. Crucifixion is man's act. Christ dying.

Is his voluntary.

Offering.

Peter.

Brought home.

To the nation of Israel. [00:32:01] Just read that in the third chapter. Of Acts.

Third chapter of Acts. You want to bear this. Make this.

Bear down upon everyone of us here. Acts chapter 3.

Verse 14. 14. Ye denied the holy one and the just. And desired a murder to be granted unto you. And killed the prince of life. Whom God has raised from the dead. Whereof we are witnesses. This is what man did. And in the second chapter of Acts. Peter calls for repentance. He brought this home upon him. And they said what shall we do? He said repent.

And be baptized in the name of the Lord Jesus. It was necessary for the Jew there. And he said.

Separate yourself. From this untoward generation. That's the point I want to bring home. [00:33:03] Still stands tonight. The world that is crucified. The Lord Jesus Christ. Cast him out.

God's king.

God's lamb of sacrifice. God's perfect servant. God's unique virgin born. Born one.

Away with him.

The word is.

Are you part of this crowd? If you haven't accepted the Lord Jesus. As your personal savior. And taken your definite stand with him. You are with this crowd. And still saying away with him. Cast him out.

Calls for decision. Separate yourself. Decide.

For Jesus Christ.

As the multitude did on that day of Pentecost. And many have sinned. There's an old hymn. [00:34:01]
Some of the lines are. We're traveling home to heaven above. Will you go?

Will you go?

Millions.

Have gone on.

Will you go?

And all your old companions tell. I will not go with you to hell. How long is Jesus Christ to dwell?
That's the decision. Expressed in that lovely hymn. We're traveling home to heaven above. Will you go?

You must make your stand. Your choice.

This rejected king. Reject him. No more. This isn't the end of the story. As C.H. Macintosh has said.
Death.

Is the boundary line. Of Satan's path.

Where he leaves off. The God of resurrection begins. Yes. And so.

[00:35:01] We have a behold in Mark 16. That. Points us to the living. Savior.

He died.

Man crucified him. And they didn't take his life. He gave up his life. He's the lamb of sacrifice. Christ died.

For our sins.

And he was buried. And now we come.

To what happened here. Mark 16.

The women are there. Very early in the morning. Verse 2.

At the sepulcher.

They're saying.

When they come.

The stone is rolled away. And. A young man.

Is there.

Without an angel.

Angelic form with a long white garment. They were frightened. Verse 6.

[00:36:03] Notice.

He is risen.

He's not here.

Behold the place.

Where they laid him. Here's the behold. Of the resurrection. Testimony is given. Behold the place.

Where they laid him. And what would they see? God says look and see. An empty tomb.

An empty tomb.

He's not here.

He's risen.

Oh the wonder of his resurrection. He rose again.

A living Savior.

The one who died.

But rose again.

And we'll get.

Later.

For our justification. So we rejoice.

In a living Savior. We often say.

We don't worship a dead Christ. [00:37:03] We worship a living Christ. We worship a living Christ. Who once died for us. And as we are together this morning. We remember the living one. Who once died.

His death.

As a poet has said too. Not on a life that I might live. Not on a death that I might die. On another's life. On another's death. I stake my whole eternity. This is this man Jesus. The victorious one. This tells us.

This behold tells us. Of the victorious Savior. Who conquered death and the grave. And is alive forevermore. He presented himself. In revelation there to John. I am he that liveth. And was dead.

And am alive forevermore. And every one of us have to do with him. Have to do with him. [00:38:01] Have to do with him. Have you given your heart to him? Have you chosen him? Decided for him.

You know.

There are no leaders. Of religions.

Of the world.

Where you can find an empty tomb. The millions that are being rallied to. Islam.

Mohammed.

They say.

Allah is God.

Mohammed is his prophet. Is the grave.

The tomb of Mohammed empty? No. So you can go down the line. But here is the one. The empty tomb.

Victorious Savior. He's not here.

We have to hurry.

Turn to Revelation 3. [00:39:01] We move on in the chronological order. As it were.

And the verses of behold. Lead us.

This. You know the verse. We're going to read in Revelation 3. You know what it would be. Behold.

Verse 20.

This is spoken to the church. It's Laodicea.

That represents the period. In Christendom.

That we're living in today. I don't have to tell you that. You know your Bibles. And know what's going on round about. It's Laodicea.

Rich and increased with goods. And have need of nothing. And where is the Lord Jesus Christ. In relation to Christendom. That which professes Christianity. That which professes to be. His people.

Verse 20.

He says behold I stand at the door and knock. [00:40:01] He's outside.

And he's saying this from the glory. It's not only that he's risen. But he received up in the glory. Crowned with glory and honors we know. And from the glory. He's saying.

Behold I stand at the door and knock. If any man.

That's the individual. If any man.

Any boy or girl.

A woman.

Hear my voice.

And open the door. I will come into him. And will supplicate him. And he with me.

Now we can give this the widest interpretation. And it's connection. It is in connection with Laodicea. Christendom.

That has shut the door. He's outside.

He's not knocking at the door. Of the Laodicean church. To get in.

[00:41:01] He's been out.

And he cannot go on inside. With what is going on. The corruption and all. But he's knocking. At any individual's door. Wanting to come in. And we often use this in the gospel. Well I think we have certainly liberty. And for the believer. That would respond in this dead church. To open the door.

But here it is.

The wonder of his grace. And he's been doing this. For over 1900 years. Still tonight.

He's knocking.

Have you sensed his knock. At your heart's door. Have you heard his voice. Have you opened.

Have you let him in. I realized the Lord was knocking. At my heart's door. [00:42:01] As a boy of 12.

Our dear mother I spoke of. I knew she was saved. And I knew the Lord was coming. And I knew.

That. When he would come. She would go up.

But I wasn't sure myself. And I was troubled. Finally.

On my bed one night. I said Lord.

Why do I have to be troubled like this all the time. Mother would go to meeting. You know she ought to be home at 9.30. If she wasn't home at 9.30. I tell you.

Maybe the Lord's come. And you're behind. But I decided.

Why do I have to be troubled like this. I want to be saved. And that's all I can tell you. About my salvation. The Lord saved me that night. And he gave me assurance. Really I'm not any sure. Tonight.

Then he made me that night. [00:43:01] Know he died for me. And he was in.

Decision for Christ. Standing at the door. Knock.

But you must open the door. An artist painted a picture of this one time. Of a door.

And the Lord knocking. And someone said to him. You forgot to put the latch on. There was no latch that he could see. Ah he said.

The latch is on the inside. You must open from the inside. So he says.

If any man hear my voice. I will come into him. You must open the door. And you open your heart's door. To let this blessed Savior in. And you'll have festival joys. I will.

Supper him.

And he with me.

I ask.

Well we've.

Finished.

The verse of two.

[00:44:01] In the sixteenth chapter. As to the behold.

Of his resurrection. We could have added. Behold my hands.

And my feet.

Is it not I?

But here now.

He's going to take another character. He's the loving gracious Savior. And he says behold. Look and see.

I want to come in. But here in the sixteenth. Of revelation.

Verse fifteen.

He says.

Well the context is. In the fourteenth verse. The spirits of demons. Working miracles go forth. To the kings of the earth and the whole world. That gather them to the battle. Of that great day of God almighty. Wicked sinful men. That have cast him out. And refused him today. Are going to gather together. To fight against the Lamb. Is he coming?

[00:45:01] Alright we're going to fight him. Now God says in verse. The Lord says in verse fifteen. Behold.

I come as a thief. Blessed is he that watcheth. And keepeth his garments. Lest he walk naked and they see his shame. Behold I come as a thief. He's coming back again. But his coming here as a thief. Is in judgment.

Judgment.

When they say peace and safety. Paul says.

Then sudden destruction. I come as a thief in the night. Two things about a thief you know. He comes unwelcome. And unexpected.

In the coming of the Lord. Jesus Christ will be unwelcome. As Christ rejecting world. And unexpected.

But he will come.

In judgment.

He's coming for his own of course. You know.

Before that.

[00:46:01] And the twenty second chapter. Says. Behold.

I come quickly.

Verse twelve.

And my reward is with me. To give every man according as his work shall be. He's coming.

To reward.

His own.

But he's coming.

Well. That's the little survey. That behold brings us to. The scriptures.

The connection with the Lord Jesus Christ. Behold the virgin born. Behold my servant. Behold the Lamb of God. Behold the king.

And all behold the rejected king.

Crucified.

Behold the risen glorified one. Behold the place where he lay. He's not here.

And he from heaven. Is saying behold.

I stand at the door and knock. [00:47:01] Is he outside your hearts door still. Oh let him in.

Let him in.

We're going to sing a hymn. About that behold. But he's coming.

And we could add.

Isaiah thirty two one says. Behold a king.

A king shall reign in righteousness. He is going to reign. He is God's king.

Let's sing number eight. An old hymn.

Well. Behold.

The savior.

At the door.

Gently knocks.

As not before.

Has waited long.

Is waiting still.

You use no other friends who will. He'll enter in and suck with him. With you.

And you with him.

The whole hymn number eight.