

The Faces of Jesus

by J. Oswald Sanders

The face of Jesus Christ reveals the glory, holiness, resolution, and compassion of God, and is the manifestation of the light of the knowledge of the glory of God.

Duration: 55:11

Scripture: Psalm 27:8, Isaiah 52:14, Matthew 25:34, 2 Corinthians 3:18, 2 Corinthians 4:6, 1 John 3:2, Revelation 21:23

Topics: "Jesus"

Description

In this sermon, the speaker emphasizes the importance of catching a vision of the glory of God in the face of Jesus Christ. This vision will ignite a lifelong zeal to make Jesus known. The speaker encourages the audience to turn their eyes upon Jesus and focus on his wonderful face, as this will cause the things of earth to fade away in comparison to his glory and grace. The sermon also highlights the patience and love of God, as well as the significance of Jesus' marred face and scarred body in revealing the love and glory of God to humanity.

Transcript

During these days we have been using the microscope a bit, haven't we? There's been a bit of analysis. Tonight I want to use the telescope and I want to train it direct on the face of Jesus Christ. 2 Corinthians chapter 4 verse 6. It is the God who said, let light shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

It's always a relief to turn our eyes away from ourselves and to look at the glory of God as it is seen in the face of Jesus Christ. There is nothing more healing to be constantly self-analyzing and be a harmful thing. But you can't look into the face of Jesus Christ too often.

Robert Murray M'Cheyne said, for every look at self, take ten looks at Christ. Well, that's a counsel of perfection, I think. But all the same, it's got a good deal of correct outlook in it.

And tonight I want to direct your thoughts to the face of our Lord Jesus Christ. Paul probably never saw the physical face of our Lord Jesus. He may have done, but I doubt it.

But he did see the face of Jesus Christ on the road to Damascus. When he looked up and saw a light above the brightness of the noonday sun, and his bodily eyes were blinded by the brightness of the flash. And he said, I could not see because of the brightness of the light.

His bodily eyes were blinded, but his spiritual eyes were opened. And in the blaze of the glory of the face of the Son of God, something happened that changed Paul forever. He was a different man from that day onwards.

He had seen the face of Jesus. Remember he said, that though I have known Christ after the flesh, yet henceforth know I him no more. I think by that he meant, I've seen him in the way worldly men see him, but now since I've seen him in the blinding glory of his resurrection and ascension life, why that knowledge is unimportant, doesn't matter.

And I believe that it's as we see the face of Jesus Christ, that our lives can be increasingly transformed. That's what it says in 2 Corinthians 3.18, isn't it? Beholding the glory of the Lord. And where do you behold it? In the face of Jesus Christ.

While we are beholding the glory of the Lord, something's going on. Present continuous tense. We are being continually changed into the likeness of Christ.

Do we want to know the secret of transformation into Christ? Here it is. Behold, keep on beholding the glory of the Lord in the face of Christ and you will keep on being changed into the same likeness. Now have you ever thought of the Bible as a photograph album that's filled with faces taken by God's camera? It's quite an interesting concept and it is about that, is it not? The Bible is a book about people and God has caused his camera to take photographs, snapshots, time exposures and so on of different people.

But superimposed over all those photographs in the Bible is the face of Jesus Christ. It's there right from beginning to end. He is there as the one great central purpose.

In Christ, the glory of God became personal, interpreted to us in terms of human life. And in his marred face and in his scarred body, our Lord Jesus worked out into visibility the love of God, the glory of God seen in the face of Jesus Christ. I believe that verse, 2 Corinthians 4.6, contains some of the biggest thoughts that the human mind can take in.

It starts with creation. It is the God who caused light to shine out of darkness. And there you get the initial activity of God in bringing the world into existence.

And then he's shone into our hearts. What to do? To give the light of the knowledge of his glory in the face of Jesus Christ. There is a fascination in the face of Christ that has baffled the greatest artists.

They've tried to represent Christ and reproduce the face of Christ. And there's been some very wonderful pictures of our Lord, and you've seen some of them. But yet, they've always been baffled.

And I've noticed that in nearly every case, they've only caught one facet of our Lord's life. Nearly all the pictures I have seen have been concentrated on him as a man of sorrows and acquainted with grief. And never yet have I seen a picture of the Lord that really presents him as the radiant person he really was.

There's a hymn that may not be well known over here, but one or two lines of it goes like this. For ne'er was sorrow dark as his, nor joy so radiant known. You see, there are the two sides.

And to get a correct picture of the face of Christ, you have to combine the two. He was a man of sorrows, but he was the most radiant personality this world has ever seen. Joy and sadness, joy and sorrow are not incompatible.

Paul says, as sorrowful yet always rejoicing. The two things coexisting in the same person at the same time. And so was it with our Lord Jesus.

The face is the index of our character. How expressive it is. It's constantly mirroring the fleeting emotions of the soul.

Some of us can develop poker faces, and we can go about with a pretty, not to reveal very much. Many of us wear masks to try to hide what's going on underneath. But generally speaking, you can tell what's going on.

You can easily tell the joy expressed in a face. You can't keep that in really, can you? You can also tell sorrow. You can tell anger.

You can tell pity. You can tell love in a face, and you can tell hate. You can see all these different things.

You can see weakness, and you can see strength in him. Isn't that a weak face? Isn't that a strong face? The face mirrors the emotions and the attitudes of the soul. The Greek word for face has also the idea of person.

And so you could render this verse, God caused light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the person of Jesus Christ. And that's exactly what it means. J. I. Pecker says that in the face of Jesus Christ, that is in the person of Jesus Christ, in his achievements, the glory of God shone forth in the face of a person who lived among men.

So to look into the face of Jesus Christ is to behold the blazing glory of the uncreated God. But there was something about the face of Christ that was quite unique and different from any human face. Wherein did the difference lie? My face reveals my character.

It doesn't reveal your character. The face of Jesus Christ was unique in that it revealed his father's character. He said, he that has seen me has seen the father.

In thee most perfectly express the father's glory shine. Of the full deity possessed, eternally divine, worthy, O Lamb of God, art thou that every knee to thee should bow. There was something absolutely unique in the face of Jesus Christ.

And when his contemporaries looked into his face in Palestine, they were looking into the face of God. He that hath seen me hath seen the father. The only begotten son who is in the bosom of the father, he hath revealed him.

And when for the first time men saw the glory of God in the face of Jesus Christ, they wanted to extinguish that glory. They said, away with him, crucify him. We will not have this man to reign over us.

Why was that reaction to the manifestation of the glory of God in the face of Jesus Christ? The reason was that in the light of that face, they could not continue to sin comfortably. He was a constant challenge to them. And it stirred up all the evil in their hearts.

His face was a revealing face. Now what did the face of Christ reveal? I am going to suggest nine different elements that the face of Christ revealed. The first one is in this verse, 2 Corinthians 4.6. The face of Christ revealed the glory of God.

What is the glory of God? I was taken out to dinner last night and one of the side issues of that dinner was that I got a good definition of glory. Glory is displayed excellence. The light of the knowledge of the displayed excellence of God.

His majesty. His splendor. His magnificence.

His renown. His moral grandeur. Everything that displays His excellence.

His holiness. His character. Everything is revealed in the face of Jesus Christ.

What does the hymn say that we sang at Christmas? Veiled in flesh the Godhead see. Hail the incarnate deity. The light of the knowledge of the glory of God in the face of Jesus Christ.

And for a few moments on the Mount of Transfiguration, God permitted the veil to be drawn aside and He allowed the three intimates of our Lord Jesus, Peter and James and John, for a fleeting moment, to have a vision of that glory in the face of Jesus Christ. It is rather interesting that each of the gospels, each of the synoptic evangelists, adds just a little different facet to the story. For example, Matthew says, His face shone like the sun, as white as light.

Just get the picture. The sun. You look up into the sun and you think of the glory of it.

As white as light. That's Matthew's impression. And here you have Mark's.

His clothes became dazzling white. Whiter than anyone could bleach them. None of the bleachers on the TV advertisements could secure this effect.

White. Whiter than anyone could bleach them. What does Luke say? He said that it was as bright as a flash of lightning.

And the word that he uses there conveys the idea of emitting flashes of light. And here the picture Luke has is of, as they looked on Jesus, this glory was being manifested and there came from Him flashes of light. And so you have the brightness of the sun.

You have the whiteness of light. You have the flashing of light. You have the whiteness of something that's bleached so that nobody else can do.

What an amazing, what a staggering picture of the glory of God as it was manifested in our Lord Jesus Christ. What effect did it have on those fellows who saw it? John is writing, perhaps 60 years later, he hasn't forgotten the Mount of Transfiguration. We hear him say, almost with bated breath while he's putting it on paper, we beheld His glory.

The glory as of the only begotten of the Father, full of grace and truth. And Peter didn't forget it either. And as Peter is writing many years later, he says, we were eyewitnesses of His majesty.

They got a vision of the majesty of God as expressed in the face of Jesus Christ that they never forgot. And so here the face of Jesus Christ revealed the glory of God. Do you ask what God is like? I know exactly what God is like.

I can give you an exact description. He's exactly like Jesus. Do you want to know what the Holy Spirit is like? Many of us have very fuzzy ideas about what the Holy Spirit is like.

Something ethereal, intangible, but I can tell you exactly what the Holy Spirit is like. He is exactly like Jesus. That's what Jesus said.

He said, when I go away, I will send you another comforter. There are two Greek words for another. One means another that could be different.

And one word means another of exactly the same kind. And it's the second word that our Lord used. When He said away, He says, I'm not going to leave you orphans when I go away.

I'm going to send somebody who is exactly like me. Another comforter of exactly the same kind. You see the word paraclete there is used of our Lord in 1 John 2 and 2. We have a paraclete with the Father, Jesus Christ the righteous.

And He says, well, I've been your paraclete. Now I'm going to send another paraclete and he's exactly like me. Now I don't know about you, but to me, that concept makes the Holy Spirit more personal to me.

He's exactly like Jesus. He's just as loving and loves just as much as Jesus does. However, I just get sidetracked.

So the light of the knowledge of the glory of God in the face of Jesus Christ. The second thing is the face of Jesus Christ reveals the holiness of God. In Revelation 1.14, you have that wonderful picture of our Lord Jesus in which this word occurs, his head and his hairs were white as snow like wool.

I think that in that picture, you have two thoughts. You have the picture of timelessness and the picture of holiness and purity. In the vision in Daniel, somewhat parallel, the Lord is referred to as the ancient of days with the white hair, the snowy hair.

And so here you have the thought of timelessness, the timelessness of our Lord, but also the purity, the holiness of our Lord. Your face and mine has got on it the marks of sin. Sin leaves its crow's feet.

It leaves its furrows. You can tell the furrowed brow of the warrior and so on. Sin leaves its mark on us.

But on the face of our Lord Jesus, there was not a single mark caused by sin. Scripture says in him was no sin. Essentially, there was no sin in our Lord Jesus.

The transmission of the racial heritage of sin that comes to every man was arrested and interrupted in the case of our Lord Jesus by the miracle of the virgin birth. So that when he was born, in him was no essential sin. In me, there is essential sin.

In him, no sin. Scripture says he did no sin, actually. He never had a sinful thought.

He never spoke a sinful word. He never performed a sinful act. He did no sin.

It goes further. It says he knew no sin experientially. I know sin by experience and so do you, but Jesus didn't.

The only way in which he knew sin was by seeing sin in others and by being made sin for us that we might be made the righteousness of God in him. But he knew no sin. The holiness of God expressed in the face of our Lord Jesus Christ.

Have you ever thought what it would have meant to Judas when he was at last overcome with remorse at what he'd done and would realize something of the nature and quality of his act? Wouldn't it have been a comfort to him if he'd been able to say, well, you know, I lived with him in private. You only saw the public life, but I lived with him in private. And he wasn't in private all that he would have led you to believe he was when he was in public.

Wouldn't that have been a sop to his conscience? But is that what Judas said? Judas cried out in distress, I have sinned in that I have betrayed the innocent blood. He had accompanied with Jesus for three years. He'd seen him under all kinds of pressures and circumstances.

And all he could say as his testimony was innocent blood in him, no sin. And Jesus challenged them. He said, which of you can point to any sin in my life? And there were no takers.

So there in the face of Jesus Christ, you have perfect sinlessness, the reflection of the holiness of his father. The third thing, the face of Jesus Christ reveals the resolution, the resoluteness shall I say of God. And Luke 9 51, it said, he set his face to go to Jerusalem.

In our Lord, there was a driving and over mastering passion. What to do to fulfill his father's will at any cost to himself. He had a goal.

He expressed it. I delight to do thy will. Oh my God.

And here you find him on the road. He steadfastly set his face to go to Jerusalem. And you know, it was a very rugged path he had to tread from Bethlehem to Jerusalem.

How many things there were, how many people there were who endeavored to deflect him? Every step Jesus took, he knew was bringing him nearer the cross. And there were so many things that would tend to weaken his resolve. Don't think that he was not tempted.

He was tempted in every point as we are. He was tempted to deflect from doing the will of God. That's exactly the point of Satan's temptation.

And here there were so many things to deflect him. There was the hatred of his enemies. There was the fickleness of his friends.

There was the hostility of Satan. He was doubted. He was denied.

He was betrayed. And yet in spite of it all, he steadfastly set his face to go to Jerusalem. When they came to that Samaritan village and wanted to pass through, they wouldn't let him pass through because his face was as though he was going to Jerusalem.

They could see the set of the face, the resoluteness of purpose. No matter what it's going to cost me, this is my Father's will and I am going to Jerusalem at any cost. And in that, our Lord revealed to us the attitude of God, God's purpose, God's perseverance in his purposes of grace for a lost world.

When Martin Luther, as you remember, had to appear before that brilliant assemblage at Worms, and it was said to be the most brilliant gathering of distinguished people that Europe had ever known. And here is this great crowd of mighty people, and here's a little brown cowled monk, and he's got to appear alone before them. And as he is going there, people tried to dissuade him.

What was his reaction? What? Not go to Worms? As though every tile on the house roof was a devil. I will go to Worms. Why did he? Why was this? Why did he have that set face, that resoluteness? Because he had looked into the resolute face of the Son of God.

And it was from that that he gained his courage and he went through and stood his ground. He had seen another face. I have seen the face of Jesus.

And what a difference that makes. Another thing that the face of Christ revealed was the compassion of God. Luke 19 verse 41.

As he saw the city, he wept over it. What a concept of God this is. When the Greek gods came down to earth, what did they come down for? They came down for enjoyment and for entertainment.

When God came down to earth, how did he come? What did he come for? When he saw the city, he wept over it. I remember standing outside the walls of the city of Jerusalem and my Arab guide pointed me across the valley to a little building with a cupola on the top of it. And he said, you see that building over there? Yes.

That is the place where Jesus was reputed to have sat when he wept over the city of Jerusalem. And as I looked at that place, it made this scene very vivid. But picture it.

God with a tear-stained face. Do you get it? God with a tear-stained face. A weeping God.

No other religion has anything like that. Here is a God of compassion. A God who is concerned.

And then that tear-stained, that face of our Lord Jesus stained with salty, manly tears. We have a revelation of the glory of God that perhaps nothing else can reveal to us. Weeping over the sins and sorrows of his creatures.

And as he sat there looking over that city, his omniscient eye could see AD 70 ahead when Titus would come with his armies and when the streets of that city would flow with the blood of a million people. Oh Jerusalem, Jerusalem, how often would I have gathered you as a hen doth gather her brood under her wings and ye would not be wept. A revelation of the compassion of God.

When he looked about upon the crowd, he had compassion on them. Doesn't say he had pity on them. You can have pity without doing anything about it.

As I go through the streets of a city like Calcutta and you see all the poverty and misery and sorrow, you can't help feeling pity in your heart. But I don't do anything about it. But when our Lord saw the crowds, he had compassion on them.

And the word compassion, it's just the Latin form of the word sympathy, the Greek sympathy, and it means to suffer together with. When Jesus saw the crowd, he didn't merely feel sorry for them. He entered into their situation in such a way that he suffered with them.

And I believe that this is an essential part of an effective ministry when we have compassion and empathy and enter into the situation as though it were our own. In one of those very incisive passages in A. W. Tozer, he says there is among us, how did he put it, something about an unholy desire for mere happiness. He said most of us would rather be happy than feel the wounds of other people's sorrows.

Most of us would rather be happy than feel the wounds of other people's sorrows. Now our Lord Jesus experienced the joy of God, but he did not hermetically seal himself off from the sorrows of mankind. He allowed these sorrows of mankind to enter into him.

He took my sins and my sorrows. He made them his very own. And as you look into the face of Jesus Christ, you see a manifestation of the compassion, the sympathy, the love of God.

There's something more. You look into the face of Jesus Christ and you see the expression of the wrath of God. Mark chapter three, verse five, he looked around at them with anger, the face of Jesus Christ blazing with holy anger.

That sounds a little incongruous. I thought it was gentle Jesus, meek and mild. That's what we were brought up on, isn't it? But is that a true expression of the Lord Jesus? He was gentle, but was he mild? Here he's faced with these men.

He's wanting to heal this man and they're not interested in the sorrow or the suffering of this man. All they want to do is to score a point against Jesus. And Jesus looked around upon them with anger.

And it tells why he looked about with anger. He was grieved at the hardness of their heart. Now, grieve is a love word.

You can't grieve an enemy, can you? You make your enemy mad, but you can't grieve him. The Lord was grieved. Their hearts were hard, but he wasn't harsh to them.

He was grieved at his heart because their hearts were so hard. And he was angry with them. They were trying to keep him back from performing this act of mercy.

You see, it's not always wrong to be angry. There is such a thing as righteous indignation. But the point about our Lord Jesus' anger was, it was sinless because it was selfless.

Our anger usually stems because something has reflected on us. But Jesus was angry, not because somebody had done something to him, but because of their attitude to this man on whom he had compassion. And so he was angry with them.

There is a right place for anger at social injustice and indignation. The Bible says, be angry and sin not, thereby indicating that there is such a thing as an anger that is not sinful. But remember, the limitation is don't let it go on past night.

Even if you're righteously angry and you keep it up, it's likely to degenerate into sinful anger. When our Lord came to the temple, his father's house, the night before he came and looked around and he saw the place that was intended to be a house of prayer for all nations had become a jostling, noisy market. The court for the Gentiles, the only place where the Gentiles of the world could come and approach God, instead of being open for the Gentiles to come and worship, was filled with the lowing of cattle and the bleating of sheep and the clinking of money.

And our Lord, it says he looked around at everything. And he took the whole thing in and he spent the night and then he came the next day. And gentle Jesus, meek and mild, took a cord and plaited it into a whip.

And he drove them out. Not only the cattle, but the men. He drove them out.

He overturned the money changers' tables and you could hear the coins spinning over the stone floors and see the money changers scabbling, trying to pick up their money. Take these things hence. Take those doves out of here.

Take the sheep out. And can you imagine one man standing there until the whole of the Lord's house was cleared? The face of Jesus Christ expressing the wrath of God. What is the wrath of God? Does he get annoyed? Did Jesus, did he get angry? Was he irritated and exasperated? No, no.

What is the wrath of God? The wrath of God is simply God's implacable hostility against sin. That's what it is. It can never change.

It can never grow less. It's implacable, his hostility against sin. And that is the wrath of God.

And as he saw these, the priests, the ones who were to be the divine representatives getting rake-off from the trading that was going on in his father's house, he said, why, this house was intended to be a house of prayer for all nations and you've made it a robber's kitchen. And he drove them out. What an expression of the nature of God.

Something more. In Luke chapter 22 and verse 64, we see that the face of our Lord Jesus revealed the patience of God. They struck him repeatedly on the face.

It's the present continuous tense. It wasn't they just hit him once, but they kept on hitting him in the face. What patience our Lord revealed in the presence of suffering and evil and cruelty, no retaliation.

He never spoke a mumbling word. He allowed them to take him, bind him and lead him away. How futile those cords were with which they bound him.

The hymn says they never, they had never been able to lead him thus bearing his cross. If he had not been willing to die for us bearing his cross, the patience of God, he allowed them to hit him. He allowed them to put the crown of thorns on his brow.

He allowed them to pull hairs from his cheek. He allowed them to scourge him. What patience in the midst of cruelty.

There was an atheist who was preaching his doctrine and denying the existence of God. And then he struck a position and he said, if there be a God, let him strike me dead in five minutes. And he took out his watch and the crowd waited while he waited.

Five minutes went past. He said, there you are. There's no God.

The little voice came from the hearers. Sir, the patience of God is not exhausted in five minutes. The patience of God, how patient he is.

I think as an old man, one of the things that is still so wonderful to me is God's patience with me. I've given him so much trouble, disappointed him so often, and yet he still keeps on going. He doesn't let me off.

You young people cheer up. You're still having plenty of testings. Well, it'll go right on until old age, so be cheerful about it, won't you? They still go on.

I'm glad he keeps on working too. I don't want him to stop. How patient he is, how loving, how understanding.

And then seventh thing, Isaiah chapter 52, verse 14. His face was so marred, more than any man, so disfigured beyond human likeness. This was the prediction concerning the Messiah.

His face was so marred, more than any man, so disfigured beyond human likeness. I said that in the face of our Lord, there were no marks of sin, no lines of sin. But on his face, there were the pharaohs caused by sorrow and suffering.

Obviously, it did its work. Remember the hymn, More love to thee, O Christ, and the line says, Let sorrow do its work, come grief or pain. Well, the Lord let sorrow do its work in his life, and it manifested itself in his face.

Do you remember how they were speaking to Jesus, and they said, Why, you're not yet 50, and you tell us so and so? You say you're older than Abraham? He was only 30. And yet he looked as though he was about 50. He had allowed sorrow to do its work in his face.

You know, Abraham Lincoln's face, you know, the great big wrinkles in his brow and the long marks in his face. Well, it was said of him that his face told the story of his life. The sorrows of the nation were etched on the pharaohs of his face.

I think probably there was a good deal of truth in that. I suppose he inherited some of those pharaohs, but he was a man who identified himself with the nation, a man of great compassion and concern. And he carried the sorrows of the nation on his heart, and it did its work.

It revealed itself in his face. And I think in the face of our Lord Jesus Christ, the sorrow of God was manifest. When you come to think of it, our Lord's nervous system, our Lord's spiritual sensitivity had never been dulled by sin.

All our powers have been dulled and reduced because of sin, but in our Lord Jesus, everything was there in its acute sensitivity so that his sufferings would be immeasurably more intense than ours. And yet, for our sakes, he was willing to be a man of sorrows and acquainted with grief. The area of his life that was exposed to suffering was infinitely greater than anything we've known.

And yet, he was willing to do that for us. His face revealed the sorrow of God. But it also revealed the gladness of God.

Matthew 17 and 2, his face shone like the sun. What a statement! Is there anything more glorious, more radiant than the sun? There's something about our Lord's face that was radiant. They looked to him and were radiant.

Moses, when he was in the presence of God, didn't know that the skin of his face shone, that he was radiant. It was unconscious radiance. The face of our Lord was a radiant face.

Jesus didn't wear his sorrows on his sleeve. He didn't go about looking sad and sorrowful and seeking sympathy. I don't believe for a moment that our Lord was anything like that, because he said to his disciples, don't go around looking miserable.

Be not of a sad countenance. If he had gone around with a sad countenance, I know that Peter would have said, well, Lord, you don't look too happy yourself. Peter couldn't say that.

Why? Because the Lord was happy. I had a friend who was the head of a very big equivalent in our small country of Sears Roebuck, Mr. Laidlaw, who wrote *The Reason Why*, that many of you have used as a tract. But he used to have, to his staff, as he came in, he said, any of you who find me looking miserable, I'll give you a pound.

He was taken up sometimes too. Our Lord didn't go around looking miserable, even though he had the sorrows of the world upon his shoulders, yet he was radiant. In his face, there wasn't only a transient gleam of joy every now and again.

It was a glowing flame. You see, he had so much joy, but he had some left over and he bequeathed it to us. He said, I want my joy, the joy that I have in all its fullness, I want you to have that too, that your joy might be full.

My joy is overflowing. I want your joy to be full. So that as far as he was concerned, his heart was filled with joy.

Now, I don't understand how God at the same time can be filled with joy and yet facing all the sorrows of the world. I don't, that's beyond me altogether, but I know what the scripture says. And it says that our Lord's joy was full and he wants our joy to be full.

Jesus was the gladdest person alive in Palestine. And Hebrews 1.9 tells you why. Because you have loved righteousness and hated iniquity, God has anointed you with the oil of gladness above your fellows, above your contemporaries.

Here is the statement that our Lord Jesus, because of his holiness, because of his hatred of sin and his love of righteousness, he experienced a gladness greater than any of his contemporaries. And I'd like someday if there were an artist who could depict the radiance, tinged and purified by sorrow, the radiant face of our Lord Jesus. The gladness of God.

In that, the verse in 1 Timothy 1.11, the gospel of the glorious gospel of the blessed God, Rotherham translates this way, the gospel of the glory of the happy God. And that is a pretty legitimate rendering of it. The gospel of the glory of the happy God.

The gospel we have to preach comes from an environment of joy from the heart of the happy God. God is able to be joyous in the midst of the world's sorrow and the world's suffering. And the face of our Lord Jesus Christ revealed that when he was on earth and still reveals it.

He is still the happy God. And then the last one, the face of our Lord Jesus reveals the serenity of God. Revelation chapter 22.

His servants will worship him. They will see his face. And the face they see will be a face of perfect serenity.

His purpose is achieved. His mission is accomplished. He has brought his people, his own, right through into his presence.

It says there shall be no more curse. The curse has been removed. It says there is no need of sun or moon to lighten it for the glory of God to lighten it and the Lamb is the light thereof.

And here you have the picture of the saints gathered at last in heaven. When the Lord Jesus ascended from earth the last sight they had of him was with hands extended in blessing as he went up into the Father's presence. But now they see him with arms outstretched to welcome.

And he's saying come you who are blessed by my Father, take your inheritance, the kingdom prepared for you from the foundation of the world. And his servants shall worship him. They will see his face.

And what happens when we see his face? When we see him, we shall be like him. No need for self analysis. No need for structures.

We just see his face. And that one vision will transform us eternally into his likeness. One writer said to catch a vision of the glory of God in the face of Jesus Christ is to burn forever afterwards with a zeal to make him known.

Shall I read that again? To catch a vision of the glory of God in the face of Jesus Christ is to burn forever afterwards with a zeal to make him known. Turn your eyes upon Jesus. Look full in his wonderful face.

And the things of earth will grow strangely dim in the light of his glory and grace. Thank you for allowing us the privilege of ministering to you by way of this cassette. You can multiply this ministry by sharing this cassette with someone else.

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