

Behold 03-the Man!

by Neil Dougal

Jesus Christ is the perfect representation of humanity, demonstrating the ideal of what it means to be human through his life, teachings, and character.

Duration: 41:16

Topics: "Jesus Christ", "Holy Spirit"

Description

In this sermon, the speaker focuses on the conduct of Jesus Christ during his time on earth. He emphasizes that Jesus went about continually doing good and healing the oppressed, as he was anointed with the Holy Spirit and with power. The speaker highlights Jesus' specific purpose of preaching the gospel to the poor. The uniqueness and perfection of Jesus Christ are described using poetic language, emphasizing his beauty and divine qualities. The sermon concludes by acknowledging that despite the rejection of Christ by many, he is the man who can bring peace and prosperity to the nations of the world.

Transcript

Then Pilate therefore took Jesus and scourged him, and the soldiers planted a crown of thorns and put it on his head. And they put on him a purple robe and said, Hail, King of the Jews. And they smote him with their hands.

Pilate therefore went forth again and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, on the purple robe. And Pilate said unto them, Behold, the man.

May God add His blessings to this reading from His wonderful words. I'd like to talk to you this evening about the perfect manhood of our Lord Jesus Christ. Two thousand years ago, Plato made this statement.

He said, What the world needs is a man. A God-inspired man. A man who can remove the folds of blindness from our eyes and lead us out of the dark forest of fear.

Recently, a cynical news writer in Los Angeles made this statement. He said, Like the howling of innumerable dogs at the stars, there is welling up in the throats of men an almost universal cross. Give us a man who will bring peace and prosperity to the nations of the world.

Give us a man. Beloved friends, this evening, there is such a man. But when he was here, they refused him.

They cried away with him, We shall not have this man to reign over us. And the reaction this evening in the world is, We do not want Christ. I am fully aware of the immensity and the vastness of the subject.

I am conscious of one's own limitations and feeble apprehension of it. Nevertheless, the subject of humanity, of the Savior, is a delight to the heart of the people of God. And tonight we join the ranks of the great, and we salute our blessed Lord, and we bow in adoration before his blessed person.

No mortal can with him compare among the sons of men, fairer than he than all the fair who fill the heavenly grave. And good God, this evening we could enter into the spirit of the great Queen Victoria as she contemplated the majesty of Christ. She was attending the Messiah in London, England, and she was instructed that it was protocol to remain in her seat, while the rest of her subjects rose at the singing of the Hallelujah Chorus.

And they reached that point in the chorus, the Lord God Omnipotent reigneth, and she stayed in her seat with great difficulty. But when they came to that point in the chorus, King of Kings and Lord of Lords, she could not contain herself, and she rose with her subjects, her head bowed in reverence and awe, saluting the majesty of the Lord Jesus. She was asked one day what was her greatest moment.

She said, My greatest moment is yet to come, when I take my crown and I cast it at the feet of my blessed Lord Jesus. We do trust tonight that he will receive from us the obedience and the worship that he is worthy of. There are two men who are representative men, several heads.

One is Adam, and the other is the last Adam. The first man is the head of the old creation, and the Lord Jesus, the second man, is the head of the new creation. Now beloved friends, the first man, while he was created in the likeness of God, and after his image, he became a mess.

When he hearkened to the voice of Satan, the first man became a mess, but the second man is a marvel. And he stands out in contrast to the first man. We bless God for his unique origin, and that stood much with wonder from deity into humanity's garb.

1 Corinthians 15, Paul says the first man was of the earth, earthlings, but the second man was the Lord from heaven. Now the first man was responsible for bringing in death. You remember again the words of the apostle, by one man sin entered into the world, and death by sin, for death has passed upon all men, for all have sinned.

We attribute this monster death to the first Adam, of course through the instrumentality of the evil one. But while the first man Adam brought in death, by contrast, the second man has brought in life. The Lord Jesus said, I am come that ye might have life, and that ye might have it more abundantly.

We thank God for the impartation of life into this sinner upon his confession. No longer is he dead in trespasses and in sins, but he is alive unto God. Now the first man Adam, not only brought in death, but he was characterized by disobedience.

God placed him in the garden, he made him the federal head of his creation, he enjoyed paradise, that delightful environment. When we appreciate this place here, in all its splendor, in all the love of fellowship, it gives us an idea as to what God brought Adam into in the paradise of Eden. And yet he hearkened to the voice of Satan, and all the tremendous cataclysm that came into existence because he listened to the voice of the evil one.

And so we read that the first Adam was disobedient. But the last Adam was marked by obedience. Through the disobedience of one man, we became sinners.

But through the obedience of the second man, thank God, many have been constituted righteous. When we think of the obedience of the Lord Jesus, it draws out spontaneously from our hearts adoration. From Bethlehem, until he made his exit from the mount of Olives, he was obedient to the will of God.

There was no deviation in his path. He always did those things that pleased his Father. The first man, Adam, he brought in darkness.

And beloved, the darkness is intensifying. The evil one is rampant tonight, and he is increasing the intensity of his onslaught. And darkness is increasing everywhere.

But the second man he brought in light. Says, look the beloved physician, through the bowels of mercy of our God, whereby the day springs from on high. That's the dawn of the day.

The day springs from on high to visit us, to give light to those that sit in darkness and in the shadow of death, and guide our feet into the ways of peace. Death, darkness, we praise to the first Adam. My privilege one day to be travelling from Colombo in Ceylon, across the Gulf of Anar, to Cochin, Travancore.

I've seen many beautiful sunrises in my time, but this was the most fascinating that I ever saw. And it reminded me so forcibly of the day springs from on high. When we think of Christ as a luminary, in a very dark day, we thank God.

Not only is he the dawn of the day, but we know in a day not far distant he will appear as the bright and the morning star. I Jesus have sent thine angel to testify these things unto the churches. I am the root and the offspring of David, the bright and the morning star.

We wait to see the morning star appear in glory bright. The blessed hope illumines with beams most cheering the hours of night. And for Israel he again will appear as that great luminary.

Why says Malachi, unto you that feel my name shall the sun of righteousness arise with healing in his wings. And beloved saints of God we're looking forward to that day when in glory there shall be no nightmare. When there shall be no moral decay or darkness.

When you and I will walk down redemption avenue in glory. Basking in the sunshine and the light of our blessed Lord. No need of the moon or the sun to shine in that city.

The glory of God is light in it and the Lamb is the light thereof. Can you wonder why he says in John's gospel, chapter 8, and in chapter 9, I am the light of the world. The great Harold St. John was in Peebles Chapel in Oxford, meditating.

And there on the wall was a picture of the Lord Jesus as the light of the world. It was a reproduction of the masterpiece by Holman Hunt. And his heart was filled as he meditated upon his Lord as the light of the world.

When suddenly his meditation was broken and into this chapel there came a guide with a touring pot. And sent the guide to the tourists and they looked at the picture. He said the original of that painting was sold for five thousand pounds.

Harold St. John interjected, he said, Sir, the original of that painting was sold for thirty pieces of silver. That was the cost of him becoming the light of the world. And it was a thrill for us as we evangelized to see the light of the glorious gospel of Christ floodlighting the darkened souls of men.

The first Adam he brought in death. The last Adam he brought in light. The last Adam he brought in light and light.

The first Adam brought in death and darkness. But the first Adam also was responsible for bringing in bondage, death, disobedience, darkness, but also bondage. A man could be a chapel receiver in the sins.

But the emancipating power of the second man brings in marvelous liberty. We were just like legions sitting among the tombs. We were in the place of death.

We were sitting in darkness. We were in bondage. But we came in contact with the Lord Jesus.

And he is among the chapels. And we enjoy the liberty of sons. And we would do well to accept the injunction by the apostles.

Stand fast in the liberty where Christ has made you free. And be not entangled again with a yoke of bondage. So the Lord Jesus stands out in contrast to the first Adam.

The first man. He the last Adam. He the second man.

A few things concerning his coming into the world and the conception. The Lord Jesus was promised for four thousand years. The first gospel preacher was God.

And the first gospel message was concerning incarnation, concerning crucifixion, and concerning destruction. The first gospel preacher was God. And he said to Adam and to Satan, they were all there, the seed of the woman, that's incarnation.

The seed of the woman would bruise the head of the servant. He shall bruise his heel. That was crucifixion.

And the seed of the woman would bruise the head of Satan. That was the judgment. And the time came when the Lord Jesus would come.

Job raised a question in his book. Who can bring a clean thing out of an unclean? Now John Elkin Darby in his new translation, he inserts a word there, men. The subject in chapter 14 is men.

Men, that is born of a woman, is but a few days and so on. Then says John Elkin Darby in his new translation, who can bring a clean man out of an unclean thing? Now the answer is God. Only God could bring out of the unclean line of genealogy a spotless man.

When we examine the maternal progenitors of the Savior in Matthew's gospel chapter 1, we see a very unclean, dark background. There we have mentioned four women, Tamar, Rahab, Ruth and Bathsheba. Tamar we read she played the harlot.

Rahab was an harlot. Ruth being a morbid witch was a foot of incest. And Bathsheba was an adulteress.

And yet out of that unclean thing there came forth a spotless pure man. Our Lord Jesus Christ. The clean man out of the unclean thing.

How was this accomplished? Gabriel said the Holy Spirit shall come upon thee and the power of the high shall overshadow thee and that holy thing that shall be born of thee shall be called the Son of God. You see friends, natural laws have no claim upon the man Christ Jesus. Whether it be the law of generation at his birth, or the law of mortification at his death, or the law of gravitation at his resurrection, there is no claim upon Christ.

His birth was natural, but the conception was supernatural. Everything about him was absolutely unique as to the character of his birth, and also as to the purpose of his birth. Why was he born? He was born to die.

For as much as the children were partakers of flesh and blood, he also himself likewise took part of the same. That through death he might destroy him who is the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject among them. And you and I this evening should thank God from the depths of our hearts for the day when his Son came and identified himself with us, sin of heart.

A king's man-redeemer, there was demanded of him a threefold qualification. He must be a blood relation, he must be an avenger, he must be a restorer of that which was lost. And the one that came to Bethlehem was our blood relation.

For as much as the children were partakers of flesh and blood. But never forget, it was S-I-N apart. God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.

So you see, beloved, he became our sin's man-redeemer, he became a blood relation, he identified himself with a human race. But he also, as a man, was the avenger. He rendered him powerless with the power of death.

And thank God, what we lost in the first man, what we lost in our federal head, Adam, we have gained and more. He restored that which he took not away. And today you and I are in the possession of eternal life.

We enjoy the light of his presence. We have been brought into the family of God. And at his birth, we discover God was honoured.

And there was in the world a tremendous reaction, because there is these words, that Herod and all Jerusalem were troubled at his coming. There in Jerusalem was a mighty king, but he was helpless, Herod. But lying on the lap of Mary was a helpless king who was all-powerful, no less almighty at his birth, than on his throne to king.

His shoulders held up heaven and earth, while Mary held up him. We thank God that he identified himself with us, as a man. Then we think for a few moments of the character of the Lord Jesus.

He was incomparable physically, he was impeccable morally, and he was inimitable objectively. There never walked the street of this world such a man. When he passed by on the banks of the Jordan, they saw a perfect specimen of humanity.

He walked by in solitary grandeur, and with unrivaled decorum. And when John saw such a man, he said, this is the fulfilment, I am sure, of Abraham's prophecy. And directed by the Spirit of God, he said, behold the Lamb of God, which takes away the sin of the world.

There was no flaw in the person of the Lord Jesus Christ. I believe that the bride in the son of Solomon captured something of the uniqueness of the incomparable Christ. When she said, my beloved is white and rugged, the cheapest among ten thousand.

His head is of old spindle, his locks are bushy and black as a raven. His eyes are as the eyes of doves, by the rivers of water, washed with milk and thick with sand. His cheeks are as a bed of spices, his lips like lilies dropping sweet smelling myrrh.

His hands are as gold rings set with emerald. His inwards are as bright ivory overlaid with sapphire. His legs are as pearls of marble set upon sockets of spindle.

His bearing is as leathern. Excellent as the cedar. Mr. Darby changes the word there.

His countenance is as Lebanon sent out by King James Version. Mr. Darby changes and he says, his bearing is as Lebanon, excellent as the cedar. And just visualize the saints of God as this incomparable man passed by these fishermen on the bench of the Gennesaret Lake.

Follow me and I will make you fishermen of men. And they left their business and their boats and their nets and they followed a stranger from Galilee. Physically he was without rival and without competitor.

As to his impeccability morally there are some vivid and rich testimonies by those who came in contact with him. First of all he challenged those around him, which of you convinced me of sin? Nobody. Herod says, I see nothing worthy of death in him.

Pilate's wife said, I have suffered many things in a dream because of this just man. Pilate says, eke homo, behold a man. I find no fault in this man.

And the centurion paid tribute to Christ. He said, certainly this was a righteous man. This is the Son of God.

As to his objectivity, it was inimitable. His love for God and his loyalty to men. Adam became a mess, but the last Adam was a martyr.

He said, Lord, I come in the volume of the book it is written of thee. I delight to do thy will, God. His love for God was a delight.

In as much as he mentioned the other night, God three times from the open heaven expressed his delight in the Lord Jesus. This is my beloved Son in whom I find all my delight. His loyalty to God and his love to God and also his love for men.

When we think of the Saviour, having loved his own which were in the world, he loved them to the uttermost. Behold the man. As to his conduct down here, Peter seems to sum up very beautifully in the Acts of the Apostles.

Jesus of Nazareth, anointed with the Holy Spirit and with power, went about continually doing good. Healing all that were oppressed of the devil because the Lord was with him. He came with a specific purpose of preaching the gospel to the poor.

And in this conduct we find the Lord Jesus is a great example to us as a people of God. Because he knew the depths of poverty. The poet says, my master was so very poor, the manger was his cradling place.

So very rich my master was, kings came from far to gain his grace. My master was so very poor, that with the poor he'd break the bread. So very rich my master was, that multitudes by him were fed.

My master was so very poor, they nailed him naked to a cross. So very rich my master was, he gave his all, yet knew no loss. He came and he preached the gospel to the poor and to heal the brokenhearted.

As he shed tears around the gravesite of Lazarus, it was as the balm of Gilead to the heartbroken sisters Mary and her sister Martha. And he came to give sight to the blind, to liberate the captive, to set at liberty them that are bruised, and to preach the acceptable dear of the Lord. Such was the conduct of the Lord Jesus.

You remember in connection with the first man, God repented that he had ever made man. But we read that Jesus of Nazareth was a man approved of God. The first Adam was disapproved, but the last Adam was approved.

We have seen the contrast between the first man and the second man. We have considered the conception of the Lord Jesus. We have discussed a few things about his character and his conduct.

Now just a few thoughts in connection with the conquest of this man. Job says in his book chapter forty-one, lay thy hand upon him, remember the battle, and do no more. On this evening we would lay our hand upon him, willingly we identify ourselves with the man of Calvary.

Lay thy hand upon him, remember the battle, and it is fitting that you and I this evening should remember the battle that he fought at Calvary. He was the victor over the world, and over sin, and over the devil. Remember it is recorded that the prince of this world cometh and hath nothing in me.

And he was the victor over the sin question. He put away sin by the sacrifice of himself, and Satan has been judged. By weakness and deceit he won the middle ground, trod all his foes beneath his feet, by being trodden down.

And we sometimes sing unjustly so, that man of Calvary hath won my heart from me, and died to set me free. Blessed man of Calvary. And as he stood before Pilate there in the judgment hall, I believe that his decorum influenced the military instinct in Pilate.

He was one being judged falsely, and yet he murmured loudly, and he said, Behold the man. When they reviled, he reviled them again. When he suffered, he threatened not, but committed his cause unto God, the judget, righteous man.

And there at Calvary, the Lord Jesus Christ, he fought the battle alone, as he was abandoned by God, and he faced the forces of hell alone. And you and I this evening, who are linked with him, we share in that conquest. Now, finally, the coming.

During World War II, when the German Panzer units were moving through the countries of the Baltic, the SS officers had a toast. And after conquest, after conquest, they would raise that toast, and they would say, Der Fuehrer, der Fuehrer, der Fuehrer. The Fuehrer, the day.

But the day, it never came. Instead of being a victor, he was a vanquish. And we look forward with keen anticipation to the coming of our Lord Jesus Christ.

And we say, Der Christ, der Tod. He's coming to the earth to receive his own. He's coming to the mountains to dispel the forces of evil.

And he shall return with his sons to deal with his foes. And that day he will indeed set up his great millennial reign. And the cry will go forth, lift up your head, O ye gates, and lift up your everlasting doors, and the King of Glory shall come in.

Who is this King of Glory? The Lord mighty in battle. He is the King of Glory. He's the coming man.

And as he rose from all of it, they say, this same Jesus shall so come in life manner as ye have seen him come. Behold the man. It's a beautiful poem which says, Our blessed Lord, combined in one, two natures all replete.

A perfect manhood all sublime, in God's hand all replete. As man he went to Cana's feet, a humble guest to them. As God he moved the waters there, and turned them into wine.

As man he suffered weariness, and sat upon a well. As God he pierced the sinner's heart, and saved her soul from hell. As man he climbed the mountain heights, a suppliant to these.

As God he left a place of prayer, and walked upon the sea. As man he wept with heartfelt grief around a loved one's grave. As God he break the bands of death, almighty still to sing.

As man he lay within a boat, o'erpowered by needful sleep. As God he rose, rebuked the women, and still the young rebuked. As man he yielded to his foes, surrendered to be bound.

As God his present overlords, and cast them to the ground. Such was our Lord, in dual natures one, the woman's seed, and very soon than God's eternal Son. O Child, O Son, O Word made flesh, may thy high praise increase.

Thou wonderful, Thou mighty God, Thou richest Prince of Peace. Eke homo, behold the man. Loving Father, we bow in Thy presence, and we thank Thee afresh for the man, Christ Jesus.

And we will say this evening by the word of the woman from Cyprus well, come see a man that told you all things ever I did. Is not this the Christ? And we thank Thee, Father, for looking forward with keen anticipation to that day when we shall see the man, Christ Jesus, in the glory. And we shall know him by and by, by the print of the nails in his hand.

We shall remember the battle throughout the countless ages of eternity. And Father, we do pray that Thou shalt help us to appreciate now what He has done for us at the place called Calvary. We thank Thee for him, in His precious name, Amen.

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