

BEHOLD –
TAKE A GOOD
LOOK!
Jn. 1:29



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Review

Our theme this year is...

VISION 20/20
HIS VISION. OUR FOCUS.

During the last couple of months, we have been observing situations where men and women in the Scriptures faced unforeseeable circumstances and walked by faith as they encountered them. Last week we shifted our focus to begin a new series...

BEHOLD – TAKE A GOOD LOOK!

In Tyndale's first English translation in 1525, the word "behold" meant "to hold in high regard." We will focus upon what God holds in high regard.

- "BEHOLD" occurs 1,326 times in 1,275 verses in the King James Bible.
- The first usage of "behold" is found in the Book of Genesis, where the Creator is telling Adam to "take a good look" in Garden of Eden and take notice of all the provisions available: Gen. 1:29 "And God said, **Behold**, I have given you..."
- The second usage is a summary of creation: "...and, **behold**, *it was very good...*"
- The third usage is the Creator's declaration of mankind's quest for deification of self:

Gen. 3:22 And the LORD God said, **Behold, the man is become as one of us, to know good and evil:**

I. THE CREATOR'S HANDIWORK

- A. The General Description
- B. The Specific Directions.

II. THE CREATION'S HIGHLIGHTS

- A. The Peculiarity – “...every thing that he had made, and, **behold**, *it was very good...*”
- B. The Purpose = to glorify the Creator!

III. THE CREATION'S HORROR

- A. The Desire for Deification of Self
- B. The Deadly Destruction of Sin
- C. The Divine Deliverance by the Savior

This morning, we will begin to look at another profound “behold” as we consider Jn. 1:29:

Jn. 1:29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.**

- John the Baptist was prophesied to “prepare the way of the LORD” as the one called to be “the voice of one crying in the wilderness.”
(Mal. 3:1 and Isa. 40:3)

Mark 1:2 As it is **written in the prophets**, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

New International Version

as it **is written in Isaiah the prophet**: "I will send my messenger ahead of you, who will prepare your way" --

New American Standard Bible

As it is **written in Isaiah the prophet**: "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY;

Holman Christian Standard Bible

As it is **written in Isaiah the prophet**: Look, I am sending My messenger ahead of You, who will prepare Your way.

King James Bible

As it is **written in the prophets**, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

<https://biblehub.com/mark/1-2.htm>

- The first reference in Mark 1:2 is not from Isaiah, but from the Book of Malachi:

Mal. 3:1 **Behold, I will send my messenger, and he shall prepare the way before me:** and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: **behold**, he shall come, saith the LORD of hosts.

Isa. 40:3 **The voice of him that crieth in the wilderness**, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

- John the Baptist was prophesied to arrive before the Messiah for the purpose to “prepare the way” – get the Israelites’ attention – by way of repentance.

Luke 3:3 And he came into all the country about Jordan, preaching the baptism of **repentance for the remission of sins;**

This morning, we will consider John the Baptist's solution for sins.

Jn. 1:29 The next day John seeth Jesus coming unto him, and saith,
Behold the Lamb of God, which taketh away the sin of the world.

I. The Startling Declaration – “Behold...”

A. The Emphasis – “...John seeth Jesus...”

- When a man says “Behold!” he sees something himself, he sees that something with clearness, and he desires you to see it, and therefore he cries, “Behold! Behold!”

B. The Example – “...coming to him...”

Jn. 1:29a “The next day John seeth Jesus coming unto him...”

- Why was Jesus coming to John the Baptist?

Mt. 3:13 Then cometh Jesus from Galilee to Jordan unto John, **to be baptized of him.**

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: **for thus it becometh us to fulfil all righteousness.** Then he suffered him.

- Why was Jesus so particular about being baptized by John?

Mt. 21:24 And Jesus answered and said unto them, **I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.**

25 **The baptism of John, whence was it?** from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

- Scriptural baptism must have the right authority, the correct mode and correct motive, but has NOTHING to do with salvation.
- Jesus did NOT begin His ministry until after He was baptized.
- After salvation, which is a private decision, a believer wants to be baptized as a public display of identification of the death, burial, and resurrection of Christ.

Acts 8:36 And as they went on *their* way, they came unto a certain water: and the eunuch said, **See, here is water; what doth hinder me to be baptized?**

37 And Philip said, **If thou believest with all thine heart, thou mayest.** And he answered and said, **I believe that Jesus Christ is the Son of God.**

38 And he commanded the chariot to stand still: and **they went down both into the water**, both Philip and the eunuch; and he baptized him.

II. The Symbolic Display “...the Lamb of God...”

- The parents of John the Baptist were descendants of Aaron, and members of the priesthood.

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named **Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.**

- As family a member to the Aaronic priesthood, imagine how many lambs that were slain before the eyes of John the Baptist!
- John the Baptist could have introduced the Savior in many ways, but he chose the title “the Lamb of God.”

A. The Innocency – “...the Lamb...”

- A lamb typifies a harmless sacrifice, substitutionary for the sins of mankind.

1 Pet. 1:18 Forasmuch as **ye know that ye were not redeemed with corruptible things**, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But **with the precious blood of Christ, as of a lamb without blemish and without spot**:

- Throughout history, the Israelites were taught sin and its consequences of separation from God could only be removed by blood sacrifices:

Isa. 59:1 **Behold**, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But **your iniquities have separated between you and your God, and your sins have hid his face from you**, that he will not hear.

Gen. 22:8 And Abraham said, **My son, God will provide himself a lamb** for a burnt offering: so they went both of them together.

B. The Incarnation – “...of God...”

1 Tim. 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Acts 4:12 **Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**

1 Tim. 2:5 For **there is one God, and one mediator between God and men, the man Christ Jesus;**

6 **Who gave himself a ransom for all**, to be testified in due time.

Jn. 14:6 **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

Conclusion

Isa. 53:3 He is despised and rejected of men; **a man of sorrows**, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely **he hath borne our griefs, and carried our sorrows**: yet we did esteem **him stricken, smitten of God**, and afflicted.

5 But **he was wounded for our transgressions**, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 **All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.**

7 He was oppressed, and he was afflicted, yet he opened not his mouth: **he is brought as a lamb to the slaughter**, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Jn. 1:6 There was **a man sent from God, whose name was John.**

7 The same came for a witness, **to bear witness of the Light, that all men through him might believe.**

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 **He came unto his own, and his own received him not.**

12 But **as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**

13 **Which were born,** not of blood, nor of the will of the flesh, nor of the will of man, but **of God.**

14 And **the Word was made flesh, and dwelt among us,** (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 **John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.**