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Behold the Man!

John 19.1-5

Series: Signs of Life

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I. **What Manner of Man is This?**

- A. Many ways in which a generation can be named
 - 1. Plenty of people in this community who are part of what has been called “The Greatest Generation”
 - a. Those who grew up during the depression
 - b. Fought in WWII
 - c. Built the economic engine that produced arguably the greatest nation, certainly the greatest democratic republic, in the world
 - 2. Many others in this community – I count myself among them – are part of the baby-boomer generation
 - a. Those born following WWII
 - 3. But it is possible, as well, to define generations by some of the cultural icons that helped shape the nation during those years
 - a. And in that light we could call both “The Greatest Generation” and the Baby Boomer generation the **Lone Ranger Generation**
 - b. That’s because the Lone Ranger was created during those years
 - c. First as a radio program
 - d. Then later as a television program
 - e. That highlighted the entertainment environment from 1933-1957
 - f. And beyond with re-runs
 - 4. And one argument for so identifying these generations with The Lone Ranger is because that program, along with others of the period, espoused an explicit moral framework
 - a. And that moral framework encouraged the fruitful productivity that marked our nation as we emerged as the predominant power, and predominant moral influence, in the world in the latter half of the 20th Century
- B. You might be interested to know that The Lone Ranger operated by a strict moral code put in place by its original writer
 - 1. “I believe...”
 - 2. “That all men are created equal and that everyone has within himself the power to make this a better world.”
 - 3. “That this government, of the people, by the people and for the people shall live always.”
 - 4. “That all things change but truth, and that truth alone, lives on forever.”
 - 5. And “I believe in my Creator, my country, my fellow man.”

- C. Guidelines were produced by the writers that governed the way The Lone Ranger went about doing good, bringing justice, and helping people
1. He was never seen without his mask
 2. His enemies were always American outlaws to avoid stereotyping minorities or those of other ethnic backgrounds or nationalities
 3. He never drank or smoked – even in those days when smoking was well accepted
 4. And criminals were never glamorized
- D. Of course it's hard to gauge how programs like that contributed to the moral well-being of a generation
1. But it certainly didn't hurt
 - a. We might wish we could say the same thing about today's entertainment industry
- E. But of course, a hero so depicted would capture the imagination of the audience
1. And indeed, capture the imagination of those written into the drama itself
 2. So that at the end of each program, when justice had been done, the oppressed and distressed restored, and The Lone Ranger and Tonto would jump on their mounts, and the Ranger would say, "Hiyo Silver – Away!"
 3. Someone would always say, "Who was that masked man?"
- F. If that's the case with The Lone Ranger – a fictional character of radio and television yore
1. How much more would a much earlier generation wonder about the remarkable character named Jesus of Nazareth?
 - a. A character who was no fictional figment of one's imagination?
 - b. A character who absolutely, certainly existed – attested to by not just biblical sources, but by numerous extra-biblical sources as well?
 2. A character who shaped, not just a generation, but indeed people all over the world for more than two millennia?
 3. Indeed, a person that all of us gather, along with millions of others, every week just like today
 - a. To hear from
 - b. Respond to
 - c. Honor and extol
 - d. The One we call The Lord Jesus Christ?
- G. From the beginning of His earthly ministry, those of His generation wondered about this man
1. One day, this Jesus got into a boat with His disciples to cross over the Sea of Galilee (Luke 8.22-25)
 - a. He fell asleep in the boat
 - b. One of the famous windstorms blew down on the lake from the hills that surround the sea
 - c. The boat was filling with water; they were in danger of sinking
 2. So the disciples woke Jesus – imploring Him to help save them
 - a. Whereupon He awoke, rebuked the wind and the waves

- b. And the sea became calm like glass
 - 3. Now the disciples were really afraid
 - a. And they marveled – the text says
 - b. “Who then is this?”
 - 4. Or in KJV: **“What Manner of Man is This?”**
- H. From that time on, the most common reaction of the common person recorded in scripture about Jesus is astonishment
 - 1. Who is this One who so captured the imagination of His generation?
 - a. And so radically captured the imagination of humanity for two thousand years, all over the globe?
 - 2. The One Pontius Pilate called **“The Man”**?
- I. Text
 - 1. **John 19:1–5** (ESV) —
 - a. 1 Then Pilate took Jesus and flogged him.
 - b. 2 And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.
 - c. 3 They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands.
 - d. 4 Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.”
 - e. 5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,
 - f. **“Behold the man!”**
- J. We have been following the events of the passion week in John 18 in our series entitled “Signs of Life” (Gospel of John)
 - 1. Trials of Jesus
 - a. Jewish trial
 - b. Roman trial – under Pilate
 - 2. When we enter Chapter 19 the trials of Jesus have concluded
 - a. Jewish trial – Jesus found guilty of blasphemy, claiming to be God
 - b. Capital crime in the Jewish law
 - c. But the Jews couldn’t put anyone to death during the Roman occupation
 - d. Roman trial – Jesus found not guilty of treason by Pilate
 - 3. Pilate has thus been trying to wash his hands of the matter by trying to get his nuisance off his radar
 - a. Sent Jesus to Herod – who agreed with Pilate that Jesus had done nothing worthy of execution, but he sent Jesus back to Pilate
 - b. Tried to use the Jewish custom during the Roman period to release a prisoner during the Passover – the Jews chose to have Barabbas, a murderer and insurrectionist, released instead
 - c. And then finally, as we’ll see in a moment, he tries to satisfy the Jews by punishing Jesus, and then offering to release Him – once again, that solution was opposed violently by the Jewish leaders
- K. So when we consider this text, who is this man that Pilate presents to us

1. With the declaration, “Ecce homo” – Behold the Man!?

II. **A Beaten Man**

- A. **John 19:1** (ESV) — 1 Then Pilate took Jesus and flogged him.
- B. We are surrounded by violence
 1. Saturated by it in the media
 - a. Reports of it constantly in the news
 - b. We hear of murders
 - c. Armed robberies
 - d. Beatings
 - e. Shootings
 2. Indeed, we become veritable witnesses of such violence when we turn on the television
 - a. And that doesn’t count the fictional violence we could see in the dramatic programming on the TV and movies
 - b. Jean and I went to see a movie the other night
 - c. Enough violence to last a lifetime in just the 20 minutes of previews – which, of course, were “approved for all audiences”
 3. But in all of what we’ve witnessed in the media, or even in person
 - a. We’ve probably never seen a flogging
 - b. So it’s hard for us to imagine the incredible suffering produced by it
 4. Victim would be stripped of clothing
 - a. Tied to a post to expose his back
 - b. Struck by a long leather strap
 - c. Into which pieces of lead, bone and rock had been tied
 - d. And this device of torture would cut into the victim’s back, tearing it into strips
 5. Most of the time, the beatings would last long enough to pummel the victim into unconsciousness due to the intense pain
 - a. Many of the victims died
 - b. 40 lashes would often be enough to be lethal
 - c. The sentences were usually pronounced as 40 lashes minus 1 – bringing the victim to the threshold of death
- C. **Behold the Man!**
 1. The Beaten Man

III. **A Mocked Man**

- A. **John 19:2–3** (ESV) —
 1. 2 And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.
 2. 3 They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands.
- B. Of course, this was no coronation
 1. There are those in the generation of Shell Point who perhaps remember the last true coronation of a British monarch – Queen Elizabeth II

- a. Which took place a mere month before I was born
 - b. An event of astonishing pomp and circumstance
 - c. In which the 25 year old assumed the throne following the death of her father Edward VI
 - C. But this coronation was a mockery
 - 1. The Jews had accused this Jesus of claiming to be the King of the Jews
 - a. So the Romans took the opportunity of demeaning the entire race of people who were subjugated by the Roman police state
 - b. And decided to conduct their own coronation of this Jesus
 - 2. But no jeweled diadem was used
 - a. Instead a crown of thorns
 - b. Pressed down into the scalp of this pretender to royalty
 - 3. And they managed to come up with a purple robe – the insignia of royalty
 - a. Covering His bloody back
 - b. Surely staining the one artifact of royalty that had any value
 - 4. Then singing! Hail, King of the Jews!
 - 5. It was certainly great sport for the Romans
 - a. A people who loved sport
 - b. Even more than we Americans do
 - c. And they even loved the most violent of sports
 - d. And weren't afraid to offend the sensibilities of their subjugated peoples
 - D. **Behold the Man!**
 - 1. The Mocked Man
- IV. **An Innocent Man**
 - A. **John 19:4** (ESV) —
 - 1. 4 Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.”
 - B. No crime was ever proven against Jesus
 - 1. To be sure, the Jewish trial found Him guilty of blasphemy – claiming to be God
 - 2. But how can you be guilty of pretending to be someone, when the one you're accused of pretending to be is who you really are?
 - 3. Jesus, as we've seen without question, is the incarnate Son of God
 - C. Multiple sources have testified to the innocence of Jesus
 - 1. Pilate himself pronounced Jesus innocent of any crime – several times!
 - 2. **Judas: Matthew 27:4** (ESV) — ... “I have sinned by betraying innocent blood.” ...
 - 3. **Pilate's wife: Matthew 27:19** (ESV) — 19 Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.”
 - 4. **Herod: Luke 23:15** (ESV) — 15 Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him.
 - 5. **Dying thief: Luke 23:41** (ESV) — 41 And we indeed justly, for we are

receiving the due reward of our deeds; but this man has done nothing wrong.”

6. **Centurion: Luke 23:47** (ESV) — 47 Now when the centurion saw what had taken place, he praised God, saying, “Certainly this man was innocent!”
7. **Crowds: Matthew 27:54** (ESV) — 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”
8. **Prophets: Isaiah 53:9** (ESV) — ... he had done no violence, and there was no deceit in his mouth.; “... the righteous one, my servant...” (**Isaiah 53.11**)

D. The verdict of all who have examined the case of Jesus of Nazareth

1. “God and man
2. Friend and foe
3. Ancient and modern” (Boice)

E. **Behold the Man!**

1. An Innocent Man

V. **A Brave Man**

A. **John 19:5** (ESV) —

1. 5 So Jesus came out, wearing the crown of thorns and the purple robe...

B. Jesus did not shrink from these awful circumstances

1. He didn’t cower in the corner in abject fear
2. He didn’t cry out, “Stop! I can’t take it anymore!”
3. Indeed, what He had gone through was just the beginning of His suffering
 - a. He would still face the cross
 - b. The physical pain and suffering of the cross
 - c. But even more the wrath of Almighty God endured while on the cross
 - d. The outer darkness
 - e. The cutting off from the Father
 - f. The weeping and gnashing of teeth
 - g. All for the sins of others!

C. And Jesus knew all of this would take place

1. He knew He would lay down His life for others
2. **John 10:17–18** (ESV) —
 - a. 17 For this reason the Father loves me, because I lay down my life that I may take it up again.
 - b. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”
3. Not many hours earlier He had wrestled with His Father in prayer over this very moment
 - a. Staring into the cup of the wrath of God
 - b. Asking the Father “if there is any other way”
 - c. Receiving His answer

- d. The answer He and the Father had agreed to in eternal Council before His incarnation
 - e. And He submitted once again to the will of His Father
 - f. “Not My will, but Thine be done”
- D. And then to present Himself in His arrest
- 1. To conduct Himself during His corrupt tribunals
 - 2. Going through all of those things with His eyes wide open
 - 3. No surprises for Jesus
- E. You’re not brave if you’re unaware of the danger
- 1. You’re not brave if you’re oblivious to the suffering that is coming your way
 - 2. You’re not brave if you’re unafraid!
 - a. No! A prerequisite for bravery is fear!
 - b. And Jesus was genuinely afraid of what He would go through
 - c. That much was evident in the Garden
- F. I don’t think the bravery of Jesus was lost on Pilate in these moments
- 1. Think of what Pilate was trying to do in these moments
 - a. Trying to evoke pity among the crowds
 - b. Trying one last time to secure a merciful release
 - 2. William Barclay: “It must have been Pilate’s first intention to awaken the pity of the Jews. ‘Look!’ he said. ‘Look at this poor, bruised, bleeding creature! Can you possibly wish to hound a creature like this to an utterly unnecessary death?’ But even as he said it, we can almost hear the tone of Pilate’s voice change and see the wonder dawn in his eyes. And instead of saying half-contemptuously, to awaken pity, he says it with a dawning wonder and an admiration that will not be repressed.”
 - 3. Did Jesus’ bravery start to get to Pilate?
 - a. Is there a transformation from “What is truth?”
 - b. To “Behold, the Man!”
 - c. The brave Man!

VI. **The Man’s Man**

- A. “Behold, the Man!”
- B. Jesus is
 - 1. Beaten Man
 - 2. Mocked Man
 - 3. Innocent Man
 - 4. Brave Man
- C. **The Man’s Man**
 - 1. I don’t mean this in the sense of hyper-masculinity
 - 2. I mentioned that Jean and I went to the movies
 - a. Wondering what we saw
 - b. “Top Gun: Maverick”
 - c. More hyper-masculinity in the first 15 minutes of that movie than you would seen in 1,000 romantic comedies
 - d. Even the one female Top Gun pilot seemed just one of the boys

- e. More testosterone in that movie than you can get in a pill
 - 3. But that's not what I mean when I call Jesus "The Man's Man"
 - D. And I don't mean "The Man's Man" in a gender-exclusive way either
 - 1. That Jesus is a male for all males
 - 2. No! The Bible writes in a way that uses gender-loaded terms in a representative way
 - a. "Man" means "human being"
 - 3. There was a time when we all understood that manner of speaking
 - a. But if you're offended by the use of the male pronoun in a generic way to represent humanity – then don't read the Bible
 - E. So when Pilate exclaims "Behold, the Man!"
 - 1. And I say Jesus is the "Man's Man"
 - a. It means that Jesus is the representative Man, the representative human
 - 2. He's the person for all persons
 - a. He's the Man for all Men – and women
 - 3. Because when this beaten, mocked, innocent, brave Man came out wearing the crown of thorns and purple robe
 - a. He did it for you
 - b. He did it for me
 - c. He did it for all men who would acknowledge their sin and cast themselves on His mercy alone for their salvation
 - d. He did it for all women who would also acknowledge their sin and cast themselves on His mercy alone as well
 - F. That's what I mean when I say He's the "Man's Man"
 - 1. He's the Man for Everyman – in the representative and general sense
 - a. Everyman – who is willing to turn from sin and self
 - b. And receive Jesus Christ as Savior
 - G. Is He your "Man's Man"?
- VII. **The God-Man**
 - A. No "mere mortal," no mere human being, could do what this Jesus did
 - B. The work of salvation required a human being
 - 1. **Hebrews 10:4** (ESV) —
 - a. 4 For it is impossible for the blood of bulls and goats to take away sins.
 - 2. The Jewish sacrificial system was always temporary and illustrative
 - a. Never final or satisfactory
 - 3. Only the Servant of the Lord – Isaiah 53 – could accomplish our redemption
 - 4. So only a Man could fulfill what was necessary
 - a. A sinless Man
 - b. **Hebrews 4:15** (ESV) — 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.
 - C. And yet, no mere mortal qualifies

1. The human must come from heaven
 - a. This human must be the God-man
- D. **Philippians 2:6–8** (ESV) —
 1. 6 who, though he was in the form of God, did not count equality with God a thing to be grasped,
 2. 7 but emptied himself, by taking the form of a servant, being born in the likeness of men.
 3. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.
- E. Only the God-man
 1. Without sin
 2. Yet eternal and infinite in nature and character
 3. Be sufficient to pay for the sins of all those who would ever believe in Him
- F. **Colossians 1:15–20** (ESV) —
 1. 15 He is the image of the invisible God, the firstborn of all creation.
 2. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.
 3. 17 And he is before all things, and in him all things hold together.
 4. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.
 5. 19 For in him all the fullness of God was pleased to dwell,
 6. 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
- G. **“Behold, the Man!”**
 1. The God-man

VIII. **Behold the Man!**

- A. So will you do as Pilate says?
 1. No I don’t recommend you do everything Pontius Pilate says you should do
 - a. But in this case, I wholeheartedly endorse His admonition
 2. “Behold, the Man!”
- B. But, then, what will you do as you “Behold, the Man!”
 1. Will He simply be to you one who captures your astonishment, even your admiration?
 - a. There were many in Jesus’ day who were astonished at this Jesus, who even admired Jesus
 - b. Who never came to Him as Savior
 - c. Who never accepted Him as Lord
 - d. Who never cast themselves on His mercy
 - e. Who never received the forgiveness of their sins
 2. Will you do what most people have done with this Jesus throughout history – will you ignore Him?

- a. Plenty of people have determined that too much will change in their lives if they take this Man seriously
 - b. They can occupy their lives with many other attractions and activities so that there is no room for this Man in their lives
 - c. And they have found that the easiest way to deal with this Jesus is to simply ignore Him
 - 3. Or will you, beholding Him, reject Him?
 - a. There were plenty of onlookers to the crucifixion who did just that
 - b. Plenty who participated in the mockery of the King of the Jews
 - c. Plenty who thought more of retaining their own prerogatives, protecting their own little domains than to have turned themselves over to the King, not just of the Jews, but of the universe
- C. But dear friends, **“Behold, the Man!”**
- 1. The Beaten Man
 - 2. The Mocked Man
 - 3. The Innocent Man
 - 4. The Brave Man
 - 5. The Man’s Man
 - 6. The God-Man
 - a. As you behold Him, receive Him
 - b. He is your Man
 - c. The only Man who can save you for all eternity