

BEHOLD, THE MAN

Isaiah 53:6-9; John 18:28 to 19:16

Mihaly Munkacsy – Trilogy of the Passion.

Show Christ Before Pilate Painting Here.

Christ Before Pilate 1882

Golgotha 1884

Ecce Hommo or *Behold, the Man* 1896

Show Behold the Man Painting Here.

The subject of Christ before Pilate was also depicted by a truly amazing poet, Isaiah son of Amoz nearly 700 B.C.

The Suffering Servant of God. Is 52:13-53:12

Admire Jesus today as God's beautiful Suffering Servant.

I. The Suffering Servant will be righteous and innocent.

A. The prophecy of Isaiah 53 cf. God's suffering servant.

1. In vs.11 God calls Him *the Righteous One, My Servant*.

2. He is pictured as a pure, sinless lamb in verse 6.

a. *6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.*

3. *53:9 He had done no violence, Nor was there any deceit in His mouth.*

- B. *Behold the Man.*
 - 1. Caiaphas
 - 2. Pilate
 - 3. Pilate's wife
 - 4. Herod
 - 5. The repentant thief

II. **The Suffering Servant will be seen as unjust by His people.**

- A. Prophecy: In spite of His clear innocence, His people will see Him as guilty and worthy of punishment and death.
 - 1. *3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him.*
 - 2. *4 Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.*

B. *Behold the Man.*

- 1. Pilate continues to see Jesus as innocent; but the Jews and their leaders continue to see Him as guilty.
- 2. John 19:4-7 *4 And Pilate came out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no guilt in Him." 5 Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold, the Man!" 6 When therefore the chief priests and the officers saw Him, they cried out, saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves, and crucify Him, for I find no guilt in Him." 7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."*

III. **The Suffering Servant will be the victim of unjust oppression that includes scourging and crushing.**

A. Isaiah's prophecy:

1. *7 He was oppressed and He was afflicted...*
2. *8 By oppression and judgment He was taken away...*
3. In a legal setting, He will be harshly coerced, tyrannized and afflicted.
4. The methods are even specified by Isaiah.
 - a. *5 crushing ... chastening ... scourging*
 - b. *52:14 So His appearance was marred more than any man,
And His form more than the sons of men*

B. *Behold the Man...*

1. Time after time Jesus is declared innocent by the Roman Governor and then treated harshly and unjustly.
2. Luke 23:4 Pilate says to Jewish leaders *"I find no guilt in this man."*
 - a. He does not release Him as he should.
 - b. He sends Him over to Herod where he knows Jesus will not be treated justly.
3. Herod finds no guilt in Jesus. Luke 23:15
 - a. He does not release Him! He has the authority.
 - b. He sends Him back to Pilate after abusing Him.
4. Pilate again says John 18:38 *"I find no guilt in Him."*
 - a. He does not release Him.
 - b. He releases Barabbas, a murderer instead!!!

5. Pilate again says *I have found no guilt in this man regarding the charges which you make against Him.* Luke 23:14.
 - a. His action: 16 *"I will therefore punish Him and release Him."*
 - b. John 19:1-3 *1 Then Pilate therefore took Jesus, and scourged Him. 2 And the soldiers wove a crown of thorns and put it on His head, and arrayed Him in a purple robe; 3 and they began to come up to Him, and say, "Hail, King of the Jews!" and to give Him blows in the face.*
6. Pilate again: Jn 19:4 *"Behold, I am bringing Him out to you, that you may know that I find no guilt in Him."*
 - a. He does not release Him.
 - b. He takes Him to the judgment seat **for sentencing!**

IV. The Suffering Servant will be the victim of unjust judgment and execution.

- A. The prophecy: The innocent suffering servant will be judged and sentenced to death and shameful burial as a criminal.
 1. 53:12 *He ...was numbered with the transgressors...*
 2. 53: 8 *By oppression **and judgment** He was taken away.*
 3. 53:12 *He poured out Himself to death.* (His gruesome execution – poured out.)
 4. 53:9 *His grave was assigned with wicked men...*
- B. *Behold the Man...*

1. John 19:6 *6 When therefore the chief priests and the officers saw Him, they cried out, saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves, and crucify Him, for I find no guilt in Him."*
2. After death, Jesus' body is assigned to the Potter's field, where the criminals and derelicts are buried.

V. **The Suffering Servant will be pierced through.**

A. The prophecy. How will He die?

1. *5 ...He was pierced through...*
2. *8 ... He was cut off out of the land of the living, For the transgression of my people to whom **the stroke** (i.e. the wound) was due...*
3. His death will involve the *piercing through* and *wounding* and *pouring out* of His body.

B. *Behold the Man.*

1. The innocent Jesus was not executed in the manner of the Jews, which was stoning. (See Stephen)
2. He was sentenced to die the Roman way: crucifixion.
 - a. This involved the piercing of His hands and feet.
 - b. Eventually the piercing of His side, after His death.
 - c. Rarely was a victim both scourged and crucified.

VI. **The Suffering Servant will be guilty by imputation.**

A. The prophecy.

1. Isaiah makes it perfectly clear that the suffering servant is totally innocent, righteous and obedient.

2. But because of that He is able to be the sin sacrifice for His people.
 - a. *9 ...He had done no violence, Nor was there any deceit in His mouth.*

 - b. *10 ...He would render Himself as a guilt offering...*

3. God will impute the sins of His People to His Servant who will then be guilty in their place.
 - a. *6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.*

 - b. *12 ...Yet He Himself bore the sin of many...*

 - c. *11 ...By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.*

 - d. **The suffering servant will be both innocent and guilty.**

4. Because He is sin guilty, He will have to suffer the just divine punishment for sin in the place of His people.
 - a. *10 ...the LORD was pleased To crush Him, putting Him to grief... as the perfect guilt offering.*

 - b. *Substitutionary sacrifice; 5 He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.*

- c. *8 He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due...*
- d. **The suffering servant's abuse and execution will be both unjust and just!**

B. *Behold the Man...*

- 1. As He stands before Pilate, Jesus knows...
 - a. That the punishment and execution he is enduring is totally unjust.
 - b. That the punishment and execution he is enduring is also totally just!
- 2. How does Jesus express this? **By His total silence** before all the accusations made against Him.
 - a. In Caiaphas' court.
 - b. Before both Herod and now Pilate.
 - c. Why is He silent? Answer: What can He say?
- 3. Isaiah's prophecy actually says The Suffering Servant must be silent before His accusers.
 - a. *7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.*

VII. **The Suffering Servant will die for people who don't get it...yet.**

- A. The prophecy of Isaiah.

1. *8 ...And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due?*
 - a. *4 ...we ourselves esteemed Him stricken, Smitten of God, and afflicted.*

2. But the narrator of this poem does not remain in his spiritual ignorance.
 - a. The poem is his testimony that once he did not get it about the Suffering Servant dying for him. But now he sees it all. He gets it.

 - b. *1 Who has believed our message? And to whom has the arm of the LORD been revealed?*

3. The prophecy: The Servant's own people will participate in His suffering and execution because they don't know who He is and what He is doing. But one day they will give the testimony of Isaiah 53.

B. *Behold the man.*

1. The Jews demand and coerce Pilate into unjustly sentencing an innocent Jesus to crucifixion.

2. Pilate tries to wash his hands of all responsibility for this...but he cannot.

3. But the Jews take responsibility for Jesus' execution.
 - a. *Mat 27:25 25 And all the people answered and said, "His blood be on us and on our children!"*

- b. They are sure He is guilty of blasphemy and they are doing God's work by having Him executed.

- 4. *Is 52:15 Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand.*

- 5. *11 By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.*

- 6. One day the people of Jesus' own race *will Behold the Man* and understand, and in a much more humble way will say: *"His blood be on us and on our children!"*

- 7. That is the only part of this amazing prophecy that has not come true.

Behold the Man, Jesus, the Beautiful Suffering Servant.