Behold the man

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[0:00] The Gospel by John chapter 19 and in verse 5, then came Jesus forth bearing the crown of thorns and the purple robe and Pilate said unto them, Behold the man.

These last few words, Behold the man. Let us seek to follow the exhortation of Pilate to that crown as to ourselves. Behold the man.
Let us behold the man Christ Jesus first of all tonight in the spotless sanctity of his humanity, in the sinless humanity.
Because that's the way he's set before us in Scripture. That's what we find in the very record of his conception in our message.
You look in the Gospel according to Luke, at the very beginning of that Gospel you find the great news being given to Mary that she is to bear us on. And the great question, how can that be?
[1:15] You see, my moon of Johnna. And she was told about how the Holy Spirit would overshadow her. She's told the rare of the great miracle that is to take place of how Jesus Christ in our ministry is to be supernaturally conceived in the womb of the Virgin.

By the creative fellow of the Spirit. And we are here, the Holy King that is born of thee shall be called the Son of God.
This was one who is the Eternal God who was taking human nature in a mysterious and wonderful way into the beginning of his passion. And the narrative that you have there brings us that he is conceived by extraordinary generation.
He is not by ordinary generation from Adam. He does not have the transmission of Adam's call into his human nature.
His is a sinless nature. The Holy thing that shall be born of thee. They call the Son of God. He is not a sinner by nature as we are.
[2:32] Neither was he a sinner by practice. He is without Adam, the king of Adam's fallenness. And you find in the scripture also that the testimony of his sinlessness is what you find from friend and foe alone.

It may be what you would expect from his friends, from his disciples. You find them saying the true record that he was holy, harmless and undefiled. In him was no sin.
But you find it as the testimony of his enemies also. You find even Judas who betrayed him, saying I have betrayed innocent blood.
You find it in the words of the thief on the cross. Both thieves reviled him at the beginning. One was turned from that reviling. And you find him then rebuking his erstwhile friend who is still in the process of reviling.
And he is saying, we indeed justice. We deserve this. But this man has done nothing wrong.
[3:45] You find it in the testimony of the centurion. Personally, this was a righteous man. You find it in the testimony of the...

Even the demons. In the man called Legion. We know that thou art the Christ of God.
He could himself speak to the scribes and Pharisees. Who were always going about scrutinizing to find the tiniest part.
The slightest reason that they could bring a charge of sin against him. And that they could dispatch him. And he could say to them, which of you convinces me of sin?
And they were quiet. It's the testimony we find of friend. It's the testimony we find of God. It's what we find of him.
[4:48] He is revising. Certainly do you find him split. It's the testimony of God the Father. Rish is my beloved son, in whom I am well pleased.

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He or be heard. You find certainly evidence of the centurion. In his dealings with the money changers.
Of anger. But it's a sinless anger. As he takes the forms in his hands. And as he experiences them. From the presence of the centurion. It's an anger that is not a burst of temper.
But it's calm and controlled. Divine anger is like that. It will be like that to the unrighteous. As the day of judgment. As he commands them in his life.
To depart from him. In the everlasting justice. It is not in a spirit of vengeance. As crown of anger it is. It's in a spirit of love.
[5:51] Look for example at the gospel according to Matthew. In chapter 23. You find there. The righteous anger of Jesus. Going out towards the stripes and Pharisees.

Worn to you. Worn to you. Worn to you. The chapter goes on. Hypocrites it speaks of them as. But look at how he ends that chapter.
With the tender words of. O Jerusalem. Jerusalem. How oft would I have gathered you unto myself. That's not a spirit of vengeance. That's a spirit of love. And then.
It's not because his own ego. Is being injured. That his anger is displayed. That's the way it is. With all sinful anger. So often we are ashamed.
But with him. It's because. The honour of God. The honour of the Holy God. Is being. Injured.
[6:53] That's what brings the doubt. His holy anger. All that we would have come of it in our hearts. It is sinless. He was a sinless man. He was sinless.

Not only. To the extent that there was no sinful actions. He was sinless. In that there were no sinful words. And it went deeper than that still.
He was sinless. In that there were no sinful thoughts. And it went deeper than that yet. He was sinless. In that there was not a sinful body.
Not a sinful body. God looks on the heart. The sinless man. Let us behold him in the spotless sanctity of his humanity.
Now secondly. Let us behold the man. As the rule for all men. Behold him as the rule for all men.
[7:55] And what I mean by that is this. If you are building a wall. Let us say with concrete blocks. You have not yet plastered the side wall.

But you have finished the work. And you want to see if your handiwork is on the plumb. As they say. If it is on the square. Well what the craftsman will do.
Will be he will take a plumb line. And fight it against that wall. And it will soon show. If his work is on the stairs. If it is in proper alignment. Now.
What the plumb line is. In the material sphere. The law of God is. In the moral sphere.
The law of God is the plumb line. By which. You line. And my line. Not just the output actions. Not just the words.
[8:56] Not just the thoughts. But the motive. Is to be measured. Are we in alignment with the holy. And just will not fall. And Christ.

Is the embodiment. Of the law. He came. To fulfill the law. Christ. Is the end. Of the law. To everyone.
That we lead us. So Christ. Himself. Is the true plumb line. Against which. We are to be measured. And it's when we are brought.
Against that. True plumb line. That they. The crookedness. Of our hearts. Will be shown us. We measure ourselves.
Against. Against. The plumb line. Of. The lives of other men. We might think of. Self even better than that. If we measure ourselves.
[9:59] By yardsticks. Of. Humanism. Of such yards. Jesus might. Might obtain. Of what is morality. In our nation today. We might say.

Oh we're better than them. And we might look down. With contempt. And others. But when we are brought. Face to face. With Christ. As the plumb line. Then.
The deep poverty. Of our hearts. Is brought into prominence. It is highlighted. It is highlighted. He is the rule. By which we are to measure.
Of sin. And to seek grace. Indeed. To measure. Of sin. And that. Particularly. In a way of self-examination. Now.
This chapter. You find. There are those. Who are brought. Face to face. With Christ. As the plumb line. It just.

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[10:55] It was so. Ordered. In God's providence. That they were brought. Into contact. With Christ. As the plumb line. And their lives. And the depravity.

Of their lives. Is highlighted. Because he is the rule. Against which. They are shown. Look at the. Let's look at one of two.
Of the years. First of all. Let us look at the. Scribes and pharists. Now. You know. The friends. The sort of.
Image. That they portrayed. Of themselves. As a law keeper. Meticulous. In the. External keeping. Of the law.
And they had. That. Image. Among the populace. That they were. A. Sovere.
[11:51] And a righteous. People. But when they are brought. Face to face. With the rectitude of Christ. And with just.

And sovereign. Claims of Christ. As a divine. Passion upon them. My son. My daughter. Give me your life. Look at this. That all. The. Demeage.
Because that's what it was. Of outward decency. Of outward law people. Of outward righteousness. It was shivered into bits. In order. That they could vent.
Their hatred. But their whole. Depravity. Without vent. Against. The Christ of God.
They threw away. Every. Every bit of that. The mirror. Of righteousness. In order. That they could have. The clause. Upon it. That's the way it was.
[12:52] And that's brought out. So clearly. In this chapter. And in the context. Of other. Gospel portions. Look for example.

It was their own rule. It was their own rule. That nobody who was being tried for life. Should be. Submitted to Taya.
During the night. Day. But it was during the night. Day. That they took Jesus. And tithing. This also. How they threw away.
Their own. Their own standards. What had been their own standards. And all the. All the different things. That hatred upon him. You have it. In that.
They had. A prejudiced judge. Over. The. Committee. The Sanhedrin. That was. Tired.
[13:49] The court. In which he was being tried. If you. Have a person. For trial. Today. In Britain. Or in any of the western countries. You'll find.

That. Often. Before the trial. Occurred. That there will be. A venting. Of the jury. And the. A venting. Of the jury. So that if.
Any one of them. Is considered. To have the. Slightest reason. For showing prejudice. Against the accused. Then. That. That person. Of the jury. Will be set aside.
And another. Will take its place. Such will be. The. The design. To obtain. Justice. And to. To see that justice. Is done.
Now. Here are these. Jews. These scribes. And phisists. Who pride themselves. So much. On their justice. And their law. Keeps. But in order. To show that. Hathetic. To prevent.
[14:42] Their poor. Dealing against Christ. They threw away. Even that. Caiaphas. Was the man. Who was the president. The judge.

In over that. Over that. Sanhedrin. And. Even in this chapter. The judge. It was referenced. That. On a previous occasion. He had. He was the one. Who had said.
That. Jesus. Should be. Given up. In the interests of the nation. There was. There had been a prophecy. There had been a. It was a way in Israel.
And he was quite quickly. Atorn. Before. But he was quite prepared. To use that. In order. To. To. To. To. To. To. To dismiss Jesus. He was. He was to be given up.
As it were. For. In the interests of the nation. Well. There's reference to it. In this chapter. And you'll find a fuller reference to it. In the. In chapter 15. And yet. That was the very man.
[15:37] Who was the president. Of the court. One who was biased. And known to be biased. Against. Jesus. You have the same thing.

In. The gospel. According to Luke. In chapter 22. You'll find a fuller approach. Of the triad. And you'll find.
That they used. False goodness. You'll find. That they had. Uncorporated evidence. You'll find. That. They even smoked him.
You'll find. That. That. That. When they. When they. When they. When they. When they. When they. When they. When they. When they. When they. When he. When he confessed. To being the

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son of God. That.
That. That. That. When he said. Those. Sayers. Did. When that was indeed. To you. He was saying. You have said it. You may well say that. He was. He was giving the affirmative.
[16:33] And. Immediately. They. Clung to that. And they said. He was guilty. Or blaspheming. And that therefore. He was. To be put to death. But they couldn't. Themselves.

Put him to death. That was. The. The. The. The. Palestine of that day. Was almost like. The Palestine of today. They were under. Roman rule.
But though they were under. Roman rule. They had a measure. Of. Self-independence. A measure of self-independence. To the extent. That they could have. Their own law. Their own. System of. Freedom. And they could. Crime. A man like. Jesus. Then. Selling. And they could. Bring out. The sentence. Against him. But they couldn't. Put him to death.
If. If he was to be put to death. It must be brought. To the Roman authorities. He must be brought. To the Roman judge. To the Roman procurator. And tried there. And so. Because they were determined.
[17:29] That nothing else would do. But to put him to death. They brought him. To the Roman authorities. But what the question. Then was. How are they going to bring. A charge against him there.

The new time. When they came to. Pilate. That. If they said to Pilate. We are accusing him. Of blasphemies. Pilate would have nothing to do with that. That would be a religious thing.
That belong to the Jews themselves. If they taste him. And deal with us yourselves. willing. To do it all. To do it. So they're broken. They have a human problem. judgment. And when Pilate said.
Of what was the master. They tried to blow up it at first. And say that he was a malefactor. A very unspecific. and specifically they didn't go one specific in the charge but then pyle insisted that they bring a clear-cut charge and look at how the child thing grown it's not blasphemy that they bring against him no this is brought in other gospels he brought a charge of tradition against him of treachery against caesar's of the views of causing the nation not to pay their taxes to caesar a reference to render to caesar the things that are caesar but look at the important thing they have turned it round from being the charge of blasphemy which the new pilot will ignore to warn that pilot would be forced to deal with a charge of sedition and treachery oh how the wickedness of their hearts is torn up and lofis all that time they still clung to their they still clung to their outward decency they wouldn't go into the hall of silence in case they were defiled and in case that external defilement would keep them from celebrating the project oh how we can cling to these outward decencies while your inward past is shown to be rocking at the core rocking at the core just sing against the rebellion against god's holy claims against them brought out so forth the claims of the claims of the holy one this is still the reaction of the crown of art we will not have this man to rule over us give us by this crucify us by this crucify us by this the reaction of the crown of art we will not have this man to rule over us give us by this crucify us take the most of my environment let me move my way it is the same response the response of uneven and the claim is there to you and to me yet my son my daughter give me your heart it's from the righteous one it's from the divine one he has just claimed upon not part of the heart but all the submission to his knowledge now look at Pilate himself brought against the rule of Christ Christ as the rule what image would Pilate desire to portray of himself
Pilate would want to portray of himself that he is indifferent to religious things indifferent to religious things that he is neutral as far as religious things are concerned that's the that's the way he wanted to portray himself what is truth he said contemptuously there are many who today say that just that Pilate said it how can you possibly know what truth is there's so many competing claims to what truth is there's a protestant claim there's a roman catholic claim there's a mohammedan claim how can we possibly know what religious truth is and these men will say a plague in all your houses will have nothing to do without a contemptuous what is truth anyway let me live my life not at that level of religious truth but let me live my life at the level of the mundane and the secular you talk to them about politics you talk to them about what's in the newspapers about economic truth about political truth they'll talk about that and after I'm interested in that as long as you like but religious truth no they will not have anything to do without they are going to live at a different level altogether they are going to be mistrust in that area each and every one can have his own viewpoint as long as they don't offend one another long as they can be mistrust towards one another and isn't that what we find fear of their land today and not only will there be that attitude of we won't have anything to do

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with that religious truth let us live at this level this level of the mundane and the secular but they will claim principles of tolerance in the way that I have said that everyone do his own thing as long as we don't offend one another and not only will they claim these principles of tolerance and of liberalism but they will even consider themselves to be superior to those who have those who are the church going ones and those who who look to religious truth we may say we get on with one another but these men these are the ones who cause wars and disputes religion brings all the wars what is good we want to be indifferent we want to be neutral we want to live our lives the calm cool way and religious way such was pilot and these brought this to death with christ as the young and the first two these men these men seem so decent so liberal so tolerant sometimes can even look better off of his things than those who hold to the registry no you haven't brought this to christ as the child and at first at first pilot clings on pilot clings on at first to a show of indifference and to tolerance

[25:13] and to neutrality in religious things when the jews came up to him with jesus he insisted our specific charge being brought it already said it was clear to him from the beginning that this was a prompt of charge that they were bringing against him and that uh there's evidence of that in martius gospel i can't put my finger in to slow but that he knew that it was a trump job charge but he knew it because this was the last thing that the jews would bring a charge against anyone of treachery against the emperor of the hated emperor of all so pilot knew that that just did not burn through he knew that it was a prompt of charge in the very beginning now he tried to show his principles of tolerance and neutrality at first he did his utmost to let jesus off let me let me point it but i'm trying to get that first of all as he's brought against the yardstick that is christ what is shown here is that he's not neutral at all you're going to find that there is a god with a small g an eye of god at the throne room of his heart that means that he is not neutral at all but that he is indeed full of opposition and rebellion to the claims of the christ of god that's what we're going to find but at first he puts on a show of in of neutrality he insists on the charges and then he sought to use a divines by which to release jesus to release jesus as long as he could train his own idol god and his idol god was his self-interest as long as he could worship that god of self-interest well he would use that must elect jesus off there was a custom that the jews had to release a man at that time he tried hard with that method but they it was cast a sign the crowd said give us barricades crucify jesus he failed in that device he tried still in charge he took him and he had him scourged and then he brought him out with the rubles of blood running down his face from the cone of horns that spiked his head and with the back scourged bleeding a pathetic figure and he said to them behold the man no doubt hoping that there would be pity jones another crowd would say it if he not let him go he was doing his utmost to have the christ of to have jesus released but all the time as long as he could retain his idol god in god the idol god of serpent's breast and when it comes to the point where he has to make that choice between the idol god of serpent's breast and the claims of christ then pilate is shown for what he is he is not his brother he is not his brother at all he will make that show still of course of washing his hands and declaring his innocence he will make a show you take him and you do it but he's the one who is in fact giving him to be crucified he's showing the hatred against the christ of god he's not his brother he is opposed he's told to be

not neutral at all but opposed to him what was the god that took first place to the father the god of serpent's breast he wanted to protect his own job at all costs and he knew that if word got to the caesar of rome and the jews indeed would have made sure that got to the caesar of rome that a charge of sedition had been brought against this man jesus and that pilate had dismissed that charge that the caesar of rome would be very annoyed with pilate and that pilate's job would be out the window as it were and that his job would be on the line his self-interest the god of self-interest would would be like dagon it would be knocked down and that's not the way that he would be on the line his own now when it comes to the choice the claims of christ all the pretenses of neutrality no go take him and crucify him even though he declares he finds no fault is that the way with yourself aren't there many pilots delivered professing a liberalism and a tolerance and a religious neutrality that sets men as being better than religious men and that when he comes to the point the hatred against the claims of god is shown and that brought faith to faith with the claims of christ there is no mistrust he that is not foreign is against him there is no sitting on hands we are either in a camp of sin or in a camp of righteousness we are in a camp of the lost or in a camp of the saved there is no in between we could have gone on at the time alone to look up how the crowd reacted in the face of the claims of christ and you find the crowd was the same as the crowds of today going by the yards

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of popular opinion that's the great god of all nations today the opinion poet and that's how it was with them although there wasn't a scientifically done poor of them it was a matter of what the others do we will do and they went with it the cruelty of the crowd the fickleness of the crowd is shown up in even greater silhouette against the claims of christ than could normally have been crucify him taken over which turns up in a holiday spirit seeking that they might have a prisoner released from the roman authorities as was the custom every year they didn't expect the claims of christ to be brought before them but they were there in god's providence and the claims were there many a time you didn't expect the claims to be brought before you but you were there in god's providence where the world was preached what think ye of this man you were there and the witness was made by a godly man of prayer which spoke to you and we can't go away from these voices to us in god's providence as to our relationship with christ we can't go away
without them having their own heritage the claims of the gospel will go forth and then they will be a savor of life and to life to some to those who are submissive to these claims those who seek the grace and who by grace submit to these claims but to those who rebel against them to those who neglect them to those who reject them to those who go away from them and to death and to death he is the yardstick for the pilots of all day he is the yardstick for the legalists of all day he is the yardstick for those who do not who don't consider religious things but who just go with the crowd the same yardstick the same one and we are to behold him behold him as the judge behold him as the judge of all men we are all going to stand before him when we stand before him all if we are if we are standing before him as those who have neglected who have neglected or jested it knows the place then all our sin is going to be shown it will be aware clear before ourselves we stand before this righteous one and we would cry that day for the rocks to fall upon us we would cry for an isolation that day that would be a mission but it will not be said we must face those just claims of God in the nakedness of our own passions or else as the believer with the righteousness of Christ and gifted to us by faith because we are to behold him today while it is yet called today the night come out when no man can work there must no no device of salvation in the grave we are to behold him now as the one who is the Christ of God oh that we would be enabled that we would be seeking grace seeking grace to see ourselves as we are against the plumb line that is Christ against the plumb line of his own truth and his own word that the Lord would show us ourselves that he would show us this healessness and evil and depravity of our fallen hearts and that he would not only show us ourselves and our need but that he would enable us to come to the one who is able to meet the earth to meet the earth and who is waiting to be gracious to the constricted sinner to the returning and repentant soul come unto me he says to them all you that labor and our heavy laden and I will give you rest he gave himself on the cross in the Roman first of Sinos he led Sinos there the cross it wasn't just that he was clinically and efficiently bringing forth the righteousness that God commanded of them commanded of them as their surety that he was bringing that foot he was certainly being that but remember it's not just a clinical and efficient act
this act of righteousness of the cross it's the spirit in which it's done a seal for the holiness of God the very holiness of God's law that was dealing with him as the sword of justice that was dealing with him as the one who was made sin oh the seal for that holiness was there and there was also there a love an everlasting love for those in whose place he stood and those in whom as their substitute for whom as their substitute he was bearing the sufferings of the cross all of you would consider that the spirit of zeal for the holiness of God's transgressed law that was dealing with him and the spirit of love for those in whose place he stood as the late Professor McMullen puts it in his book there was no place he wanted more to be than in the whole universe at that point than on the cross honoring magnifying the law of God and showing hope that mercy of God to sinners truth and mercy listen together and when we by the grace of God close in with him acknowledging that the glory of salvation is all of him that we contribute nothing to our salvation but our sin and the shame of our sin not even our faith do we contribute it's the gift of God when we cast ourselves and our livingness upon him upon him when we seek grace to do so that the pride and the prejudice that is in our fallen hearts would be taken away the pride and the prejudice that crucified the cries of glory that the spirit of the Lord would make us a willing and a humble people to cast ourselves upon him when we are when we are when we are when we come submissively and cast ourselves upon him in him we can say he loved me and he gave himself for me he gave himself for me that is the great wonder to the sinner to the sinner to the sinner who has been convicted of his sins and who has been enabled to see the beauty of Christ and who has obtained this sweet persuasion of his sinful given through the shed blood of Christ peace with God why do you know anything of that tonight

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have you known that in your experience what is your relationship with this Christ of God as there he stands before us in this place where the two are free are gathered together what is the relationship of your heart to this Christ of God is it rebellion the rebellion of the skies and Pharisees we will not have this man to rule over us whatever your outward show of Jesus is is it the reaction of Pilate whatever his outward show of his trality take him and crucify him is it the reaction of the mob with their free and easy attitude going by the opinion poem but yet saying give us barabbas crucify him is that your response or is it the response of the one who has told that he was closed in with God's glorious way of salvation of Christ he loved me and he gave himself for me and how can I show forth love to him he was done all for me take the question home let us all take it home what is it of Christ let us pray O gracious one grant us grace to examine ourselves in the light of the passion of Christ as he has said before us in the gospel to examine ourselves in the light of his truth of his commandments as they bear upon not only outward actions and words and thoughts but in the motives of our hearts grant us grace to examine ourselves against the words of the seven and the moon grant us grace O Lord
[42:41] O Lord do examine ourselves against the words of the letters to the seven churches O grant us grace to do so so that we would humble ourselves acknowledging that there is no good thing in us O let us praise thee that there is worthiness within worthy is the lamb that is slain and that though that it is true still this man receives sinners unto himself and subs with them but this is the one who says wilt thou be clean O grant grant that we would be coming to him if thou wilt thou canst make me clean to hear the words that he alone can speak I will thee thou claim that our hearts would be cleansed of sin through his shed blood of mercy upon us prepare us for all that is thy will concerning us throughout this coming weekend as we seek to remember in accordance with his command the Lord's death until he comes the glory shall be thine in his name amen

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