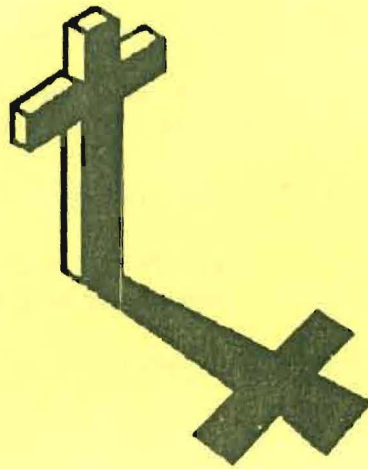


*10th Annual*  
**BIBLICAL VIEWPOINTS**  
**LECTURESHIP**



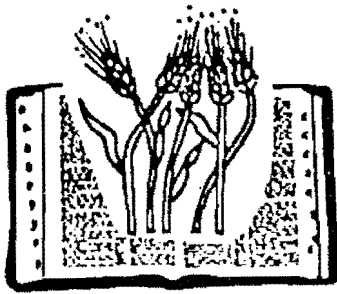
**THEME**  
*Profiles Of Jesus In Human Relationships*



Sowing God's Word, The Seed of the Kingdom  
Luke 8:11







**Tenth Annual**  
**BIBLICAL VIEWPOINTS**  
**LECTURESHP**



**November 7 - 10, 1990**

*Theme: Profiles Of Christ In Human Relationships*

WEDNESDAY, NOVEMBER 7

7:00 p.m. -- "Jesus And The Wise Men" -- Clayton Winters, Erwin, TN  
8:00 p.m. -- "Jesus And Nicodemus" -- Everette Morefield, Lebanon, VA

THURSDAY, NOVEMBER 8

7:00 p.m. -- "Jesus And The Herods" -- Robert Taylor, Ripley, TN  
8:00 p.m. -- "Jesus And The Herods" -- Robert Taylor, Ripley, TN

FRIDAY, NOVEMBER 9

7:00 p.m. -- "Jesus And The Pharisees" -- David Pharr, Knoxville, TN  
8:00 p.m. -- "Jesus And The Sadducees" -- Wesley Simons, Shady Valley, TN

SATURDAY, NOVEMBER 10

9:00 a.m. -- "Jesus And The Publicans" -- Tim Hall, Johnson City, TN  
10:00 (classes) "Jesus And The Elevation Of Women" -- Ray and Jeane Frizzell, Kingsport, TN  
11:00 a.m. -- "Jesus And The Samaritan Woman" -- Lowell Altizer, Collinsville, VA  
12:00 noon -- Lunch served by East "C" Street ladies  
1:00 p.m. -- "Jesus And The Adulterous Woman" Larry Hendrix, Wooton, KY  
2:00 p.m. -- "Jesus And The Elevation Of Women" -- Ray and Jeane Frizzell, Kingsport, TN  
3:00 p.m. -- "Jesus And The Syro-Phoenician Woman" -- Eddy Craft, Elizabethton, TN  
4:00 p.m. -- "Jesus And Judas Iscariot" -- Bruce Leonard, Elizabethton, TN  
5:00 p.m. -- "Dinner served by East "C" Street ladies  
6:00 p.m. -- Jesus and Mary, Martha, and Lazarus -- Charles Huff, Jonesville, VA  
7:00 p.m. -- "Jesus And Pilate" -- Jay Mack, Newport, TN

ELIZABETHTON CHURCH OF CHRIST, 137 EAST C ST. ELIZABETHTON, TN 37643

ELDERS: L. D. Fair, 542-5866 Arlie Vaughn, 543-1837 Eddy Craft, 543-4309  
George Ellis, 928-7539 Raymond Harmon, 543-2049 Willie Holsclaw 543-1194

WKPT-TV 19 - Kingsport, TN, 1:00-1:30 p.m Sunday

WYMT-TV - Hazard, KY, 8:30-9:00 a.m. Sunday

SPEAKERS: EDDY CRAFT, (615)543-4309; CLAYTON WINTERS, (615)743-3274

# JESUS AND THE WISE MEN

(Clayton Winters)

## INTRODUCTION

- A. The visit of the wise men, recorded only by Matthew, is singular in its significance, and difficult in its application--indeed a mysterious event connected with the birth of Jesus.
- B. Several questions in this challenge our understanding.
  - 1. Who were these wise men?
  - 2. From where did they come?
  - 3. How did they know the significance of the star?
  - 4. Why would these foreigners travel so great a distance to worship a "King of the Jews"?
- C. We will attempt to answer these questions, and to demonstrate what a truly significant world event the birth of the Messiah was.

### I. WHO WERE THESE WISE MEN?

- A. The term *magoi* and its usage in the Scriptures.

- 1. "The priestly caste in ancient Media and Persia" (Webster).
- 2. **Dan. 2:2:** (2) Then the king commanded to call the **magicians**, and the **astrologers**, and the **sorcerers**, and the **Chaldeans**, for to shew the king his dreams. So they came and stood before the king.

*Tous epaoidous* (magicians): "The Greek word means, those singing to; then those who propose to heal the sick by singing; then those who practise magical arts or incantations--particularly with the idea of charming with songs; and then those who accomplish anything surpassing human power by mysterious and supernatural means" (Barnes Notes on Dan. 1:20).

*Tous magous* (astrologers): "The word *Mag* or *Mog* (whence the *magoi* of the Greeks, and the *magi* of the Romans) means, properly, a priest; and at a very early period the names *Chaldeans* and *Magi* were interchangeable, and both were regarded as of the same class... They were doubtless, at first, a class of priests among the Medes and Persians, who were employed, among other things, in the search for wisdom; who were connected with heathen oracles; who claimed acquaintance with the will of the gods, and who professed to have the power, therefore, of making known future events, by explaining dreams, visions preternatural appearances, &c. The Magi formed one of the six tribes into which the Medes were formerly divided (Herodotus, i. 101), but on the downfall of the Median empire they continued to retain at the court of the conqueror a great degree of power and authority. 'The learning of the Magi was connected with astrology and enchantment, in which they were so celebrated that their name was applied to all orders of Magicians and enchanters' (Barnes Notes on Dan. 1:20).

*Tous Pharmakous* (sorcerers): "Poisoner, sorcerer, magician" (I&S).  
"Pertaining to magical arts" (Thayer).

*Ton Chaldaion* (Chaldees): "They were distinguished chiefly for such sciences as these: (1.) Astronomy... (2.) Astrology... (3.) Magic; soothsaying; divination; or whatever would contribute to lay open the future, or disclose the secrets of the invisible world. Hence they applied themselves to the interpretation of dreams; they made use of magical arts, probably employing, as magicians do, some of the ascertained results of science in producing optical illusions, impressing the vulgar with the belief that they were familiar with the secrets of the invisible world; and hence the name *Chaldean* and *magician* became almost synonymous terms" (Barnes Notes on Dan. 1:4).

3. Acts 8:9-11: Simon *used sorcery* (*mageuon*), presenting himself as **the great power of God**, and bewitching them with his *sorceries* (*mageiais*).
  4. Acts 13:6-8: Elymas, a *sorcerer* (*magos*) and false prophet, who tried to turn away the deputy from the faith.
- B. It is almost conclusive, then, that these were a priestly caste of men, magicians or astrologers, who had come to worship the new-born King of the Jews.

## II. FROM WHERE DID THESE MAGI COME?

- A. They came from the East: "There came wise men from the East to Jerusalem" (Matt. 2:1). This expression is used in Scripture to designate the territory of Babylon (Isa. 41:2; 46:11).
- B. Thus the wise men were from Babylon; and this adds strength to our contention that they were from the priestly caste of Babylonian astrologers or magicians.

## III. HOW DID THEY LEARN THE SIGNIFICANCE OF THE STAR?

- A. The Old Testament was solidly against all sorts of divining such as was practiced by the Babylonian astrologers (Deut. 18:10-12; Isa. 47:13,14).
- B. I have the firm conviction that, without exception, all prophets were from the Holy Nation (Deut. 18:18). This leads me to the conclusion that the Magi learned from the men and records of Israel
  1. The possibility of the star indicated in the Scriptures (Num. 24:17; Isa. 9:2; 6:3; Luke 2:9,13,14).
  2. Jews occupied positions of eminence in both Babylonia and Persia.
    - (a) Mordecai in the palace at Shushan (Est. 2:5,6).
    - (b) Nehemiah as cupbearer to Artaxerxes (Neh. 2:1).
    - (c) Ezekiel among the captives at Chebar (Eze. 1:1-3).
    - (d) Daniel, Shadrach, Meshach, and Abednego in the court of Nebuchadnezzar (Dan. 1:5,6).
    - (e) The approximate time period of Christ's birth could easily have been determined from Daniel's prophecy (Dan. 7:24-27).
- C. The testimony of Roman historians confirms that the knowledge of the coming Jewish ruler had become widespread: "And ancient and settled persuasion prevailed throughout the East that the Fates had decreed

some one to proceed from Judea who should attain universal empire"(Seutonius). "Many were persuaded that it was contained in the ancient books of their priests, that at that very time the East should prevail, and that some one should proceed from Judea and posses the dominion" (Tacitus).

- D. The New Testament shows that expectation of this event was widespread among the people (Luke 3:15; John 12:20).

#### **IV. WHY WOULD THESE BABYLONIAN MAGI TRAVEL SO FAR TO WORSHIP A KING OF THE JEWS?**

- A. Jesus is the King of all men, not just the Jews (Gen. 12:1-3); Phil. 2:5-11).
- B. Abraham, the father of the Jewish nation, came from Ur of the Chaldees (Gen. 15:7). It would seem both proper and fitting that Gentiles from the Chaldees would be among the first to worship this universal King.
- C. They bore gifts to the King, perhaps symbolic of the greatest of all gifts that Jesus would in turn bear to the Gentile world (Matt. 4:15,16).
- D. They stand as a concrete example of the power of God's message to destroy ignorance and superstition, and to bring men to their knees before the Christ (Rom. 1:16; Dan. 2:44).

### **JESUS AND NICODEMUS**

(Everette Morefield)

#### **INTRODUCTION**

- A. During His Advent to earth, Jesus encountered people from many different walks in life, leaving His imprint on them, and helping us to understand God in the flesh and His mission to sinful humanity--the wise men (Matt. 2:1), The great prophet (John 1;19-27), the guileless Nathanael (John 1:45-49), The loose Samaritan woman (John 4:7-29), the soldiers sent to arrest Him (John 7:46).
- B. No encounter is more impressive nor instructive than His night-time meeting with Nicodemus: when a teacher in Israel met the Master Teacher of the universe (John 3:1-21).

#### **I. NICODEMUS, A RULER OF THE JEWS**

- A. Nicodemus was a member of the prestigious Sanhedren Court (John 7:45-50), thus a person of exemplar character and eminence of position in the nation of Israel.
- B. He came to Jesus by night, probably because he was so well known and wished to keep his visit secret from the masses of people.
- C. He addressed Jesus as "Rabbi," a tremendous compliment from one in this eminent position held by Nicodemus, especially since Jesus was untrained in these matters (John 7:15).
- D. He acknowledged that Jesus' miraculous works demonstrated that He was from God. He was thus ripe for the seed of the Kingdom to be planted in His heart.

## II. NICODEMUS' ENCOUNTER WITH JESUS OVER THE NEW BIRTH

- A. This Sanhedren member probably expected Jesus to be impressed by such a prestigious visitor; instead, he was surprised (probably shocked is a more appropriate word) with Jesus' response: "Ye must be born again."
  - 1. The Jews were expecting a physical, earthly kingdom and Messiah, so the concept of a kingdom entered by a new birth took this master in Israel by complete surprise.
  - 2. How could a man be born when he is old? Could he enter a second time into his mother woman for a second birth?
- B. Jesus explains the nature of the new birth.
  - 1. It is a spiritual birth, a birth from above, a birth of water and the Spirit.
  - 2. In the new birth the physical features of a person are unchanged; but like the unseen wind, one may know the person thus changed because of the results (v. 8).
  - 3. Being a teacher in Israel, Nicodemus should have understood these spiritual truths; but the religion of the Holy People, especially that of the Pharisees, had become almost totally formal and external (see Jer. 7:4-10; Amos 5:21-6:6; Matt. 23:23).

## III. APPLICATIONS OF THE LESSON FOR OUR TIME

- A. Great learning does not necessarily mean that one understands the necessary means of entrance into the kingdom of God.
  - 1. Israel had a zeal for God, but it was not according to knowledge (Rom. 10:1-3).
  - 2. Paul mentions those who were ever learning, but never able to come to a knowledge of the truth (2 Tim. 3:1-7).
  - 3. Knowledge often puffs up instead of edifying (1 Cor. 8:1).
  - 4. We must never think in men above that which is written (1 Cor. 4:6).
  - 5. Only the truth can make us free (John 8:32).
- B. The elements of the new birth--water and the Spirit.
  - 1. We are instructed by the Holy Spirit through the Word of God (John 16:13; Acts 2:37; 15:7).
  - 2. The word thus planted in the heart (Luke 8:11-15) produces faith (Rom. 10:17).
  - 3. Having so learned of the goodness of God, honest men are led to repentance (Rom. 2:4).
  - 4. By the one Spirit (through the teaching or instruction of the Holy Spirit), we are all baptized into one body (1 Cor. 12:13; Rom. 6:3,4; Gal. 3:27).
- C. The new birth makes us new creatures in Christ.
  - 1. The old man is buried in baptism, the new man resurrected (Rom. 6:3,4).
  - 2. We are new creatures in Christ (2 Cor. 5:17).
  - 3. Being crucified with Christ, we no longer live, but Christ lives in us (Gal. 2:20).
  - 4. We can no longer walk after the former lusts (Eph. 4:22-32).
  - 5. Our behavior must be such as becometh holiness (Titus 2:3).

## CONCLUSION

- A. How did Nicodemus respond to this encounter with Christ? All we know for certain is that he later attempted a feeble defense of Jesus before the Sanhedren (John 7:50,51), and contributed about a hundred pounds of myrrh and aloes for his burial.
- B. More importantly, how will you respond to your encounter with Jesus tonight? Will it be by a birth of water and the Spirit, or will you reject Him and be forever lost? Only you can answer that.

## **JESUS AND THE HERODS (NO. 1, 2)** **ROBERT TAYLOR, JR.**

### INTRODUCTION:

- A. What a mighty contrast between the ignoble Herods and the Immaculate Christ.
- B. Jesus was everything they were not; they were everything He was not.
- C. Their one claim to an infamous immortality is their link with the Lord and His Cause. Minus this link and they would have been a long ago forgotten family of the ancient past.

### I. HEROD THE GREAT AND JESUS

- A. Herod's grandfather and father before him (Antipas and Antipater) were of Edomite or Idumean origin. Both were political powers and played their cards well with the developing Roman leadership.
- B. Herod the Great and his years as King.
  - 1. H. E. Dana, The New Testament World, divided his thirty-four years of rule as: (1) struggle for supremacy; (2) progressive administration; and (3) domestic chaos (p. 94).
  - 2. He was fifteen years of age when he began to reign.
  - 3. He was cruel, ambitious, desirous of gaining Jewish popularity by vast building projects including rebuilding their temple on Mount Moriah, ruthlessly killing every threat to his throne whether family or foe and died as a very unpopular ruler.
  - 4. Killed his favorite wife and three of his sons. Roman Emperor once said it would be safer to be Herod's hog than his son.
  - 5. His portrait as drawn in Matthew 2. Deal with those who deny his murdering Bethlehem innocents.
  - 6. His last act of infamy insuring there would be sorrow in the land the day he died.
  - 7. He had some ten wives (two of whom were his own nieces) and many children.

### II. ARCHELAUS AND JESUS

- A. He was a son of Herod the Great and successor to his throne 4 B. C.
- B. He was cruel, inept as a ruler, fell into great dissatisfaction with the Jews, was banished and died in Gaul in 39 A. D.



- C. His link with Jesus is rather indirect with only one New Testament reference to him (Matthew 2:22).

### III. HEROD ANTIPAS, HERODIAS, SALOME AND JESUS

- A. This Herod is called tetrarch because he ruled over a part of his father's original territory. Galilee and Peraea were his territories.
- B. Married to the daughter of Aretas (Arabian king) but forsook her for Herodias--wife of Philip--his half brother. Salome was a daughter of Herodias and Philip. Reproved by John for this adulterous marriage (Matthew 14; Mark 6). Elaborate on some of the consequences that came to him inclusive of the defeat his father-in-law rendered him because of the treatment given his daughter and John's later beheading.
- C. Helped circulate rumor that Jesus was John returned to life (Mark 6:14-17).
- D. Jesus once called him a fox (Luke 13:31-35). Jesus knew He would be put to death in Jerusalem--the killer city of prophets--and this was out of Herod's jurisdiction.
- E. Jesus arraigned before him (Luke 23:7ff).
- F. He was banished and died in exile Herodias choosing to remain with him when his fortunes failed.

### IV. THE TWO PHILIPS AND JESUS

- A. Herod had two sons named Philip. Smith's Bible Dictionary lists them as Herod Philip I and Herod Philip II.
- B. Herod Philip I was married to Herodias--a niece of his. She forsook him to marry Herod Antipas. He shared in none of his father's possessions due to his mother's treachery. He was living in Rome when he suffered wife-theft from his own half-brother toward whom he shared the hospitality of his Roman home.
- C. Herod Philip II was brought up in Rome and later was given some small areas to rule. Luke mentions him and the countries he ruled in Luke 3:1. He was the best one of the Herods according to historical appraisals.
- D. As per the Biblical record neither had any direct contact with Jesus. Indirectly, Philip II rebuilt Paneas and called it Caesarea Philippi (after Caesar and himself). This city is remembered prominently because of Jesus and a colorful conversation that occurred there (Matthew 16:13-20).

### V. HEROD AGRIPPA I AND JESUS

- A. He was a grandson of Herod the Great.
- B. He was brought up and educated in Rome and formed some associations that helped him later in his rise to becoming a king. He did not fare well at all with Tiberius Caesar but fared well under Caligula and Claudius.
- C. He slew James the apostle, imprisoned Peter later intending to slay him also, slew the guards he thought allowed Peter to escape and died in humiliation (Acts 12).

- D. He was an avowed enemy of Jesus and the early Christians but apparently had good rapport with infidelic Jews of that period.

#### **VI. AGRIPPA II, DRUSILLA, BERNICE AND JESUS**

- A. These were children of Agrippa I who are mentioned in the Bible.
- B. Paul preached to Drusilla and Felix, who were living in notorious adultery, in Acts 24:24,25.
- C. Paul preached to Agrippa II and Bernice in Acts 26 without converting either one to Christ. First century rumor has it they might have been living incestuously. This may well account as touching why Agrippa chose not to become a Christian as Bernice supposedly one of the most beautiful women of her age. Later she will be involved with Vespasian and Titus--Roman rulers. It is believed Agrippa II lived to about 100 A. D.
- D. Like their father these three did not honor and obey Jesus Christ and his glorious Gospel.

#### **VII. THE HERODIANS AND JESUS**

- A. In the Gospel records we have a very brief mention of this political party. They are mentioned in such passages as Matthew 22:16; Mark 3:6; 12:13. They lined up with the Pharisees when it came to opposing the Christ.
- B. They were opposed to Jesus but were enamored with the Herodian family and watched out after its political interests. Their name shows whom they honored.
- C. They joined the Pharisees in trying to trap Jesus about paying Roman taxes.
- D. The Bible is silent as touching whether any of them ever obeyed the Gospel.

#### **VIII. MANEAN--FOSTER BROTHER OF HEROD ANTIPLAS AND JESUS**

- A. He is mentioned but once in Holy Writ.
- B. He was either a prophet or teacher in the Antiochian congregation as per Acts 13:1.
- C. As per the record he is the only one closely connected with the Herodian family that loved and obeyed King Jesus. What a departure he made from the family who reared him.

**CONCLUSION:** The chasm separating the Herods and Jesus Christ was deep and wide. Paul found this to be the case still in A. D. 60 when he tried to win Agrippa II and Bernice to the Heavenly Cause. The Herods are remembered in infamy; Jesus Christ is remembered and revered as God's only begotten Son, our Lord and Saviour.

## JESUS AND THE PHARISEES (MARK 7:1-13) DAVID PHARR

### I. Introduction

- A. Historically the Pharisees can be traced to the second century B.C. It is thought that the name implied a "separated" people. They were also known as "the pious ones.." Their theology centered in a strict interpretation and application of the law, to the most minute details. They are, however, distinguished from other Jewish sects, who also emphasized the law, by their adherence to the oral law, instead of just the written law. The Pharisees accepted interpretations and traditions as being equally inspired with the Torah. Though they may have had noble original purposes (keeping pure), they became so legalistic that a professional class of "scribes" developed as interpreters of the law, and interpreters of earlier interpretations. (See Matt. 23:1-3, 16-24, etc.) All Pharisees were not hypocrites; but by New Testament times hypocrisy was so characteristic that it was a fair generalization for Jews to speak of "scribes and Pharisees, as hypocrites" (Matt.23).
- B. Students of the gospel narratives know that Jesus' most frequent confrontations were with Pharisees. While a few Pharisees were his loyal friends (Nicodemus, for example), we find that Pharisees continually criticized him, sought to entrap him, greatly resented and envied him, and desired to kill him. (Cf. Matt. 9:34; 19:3ff; 22:15; Luke 13:31-32; 8:1ff; Matt. 9:14; etc.)
- C. Rather than trying to cover a broad range of material relative to Jesus and the Pharisees, we have chosen Mark 7:1-13 (Cf. Matt. 15:1ff) as typical of the Pharisees' approach to religion and Jesus' answer to them. The study is especially significant because it parallels much that is in religion today.

### II. Body:

- A. They had "received" traditions (1-5) (Cf. I Peter 1:18; John 4:20).
  1. These traditions were not received from God (II Thess. 3:6).
  2. They were not harmless customs, but religious rites. (Cf. I Timothy 4:1-3).
  3. It should be observed that religious traditions usually follow this pattern: First they are innovations; next comes acceptance; then they are defended; and finally exalted.
- B. Jesus showed that authority is the issue (6-7)
  1. See I Corinthians 11:2, 23; Matthew 18:18-20; Gal. 2:2; Acts 15; Matthew 28:18-20.
  2. First they had violated the principle of authority by requiring more than God required (8-9). (Cf. Deuteronomy 4:2).
  3. They had also erred in the other direction by excusing failure to obey positive commands (10-13). Here is an illustration of men giving their own interpretation.
- C. Matthew records that the Pharisees were offended by Jesus in this teaching (Matthew 15:12). It should be remembered the Pharisees

were "*the biggest church in town.*" Yet Jesus did not fail to refute their error and to show the consequences of their kind of religion (Matthew 15:13-14).

### III. Conclusion:

The difference between being a "*Pharisee*" and a Christian is the difference of being loyal to traditions, or being loyal to Scripture.

## JESUS AND THE SADDUCEES WESLEY SIMONS

### INTRODUCTION:

1. Who were the Sadducees?
2. What did they believe?
  - (a) Acts 23:6-9
  - (b) Mark 12:18-27; Matthew 22:23-33; Luke 20:27-39
3. The lesson will center around the aforementioned verses.
4. Let us notice some valuable lessons that we can learn from the Lord's conflict with the Sadducees.

### I. ILLUSTRATIONS PROVE NOTHING UNLESS UNDERGIRD BY A THUS SAITH THE LORD.

- A. Their illustration of the woman being married to all the brothers didn't disprove the resurrection.
- B. Illustrations people try to use today:
  1. What if man dies on the way to be baptized? (Mark 16:16)
  2. Though this is his sixth marriage, he is happy now and has five fine children. (Matthew 5:32; 19:9)
  3. No one is perfect, so church discipline should not be practiced. (II Thess. 3:6)
  4. There are many ways to get to Nashville, the way one gets there doesn't matter. (Acts 4:12; John 14:1-6; John 14:1-6; Eph. 4:4; 1:22,23).

### II. ERROR WILL CAUSE ONE TO DENY GOD'S WORD

- A. Their error causes them to err in relationship to the Scriptures and to deny the power of God.
- B. Compare Mark 12:19,26,27
- C. Today:
  1. Some use John 16:16 but deny Mark 16:16
  2. Some use Revelation 20 but deny Revelation 1:9
  3. Some use I John 5:18 but deny I John 2:1
  4. Some use I John 5:11 but deny I John 2:25; Mark 10:30.

### III. THOSE WHO SEEM TO KNOW THE SCRIPTURES ARE OFTEN THE ONES WHO NEED THE MOST HELP.

- A. Pharisees, Sadducees, Herodians, and Zealots.
- B. Modern day preachers
- C. Elders and preachers

**IV. TRUTH ALWAYS LOOKS ITS BEST BESIDE ERROR.**

- A. Jesus confronted error.
- B. We must confront error.
- C. Jude 3; Revelation 2:1,2; Matthew 7:15; I John 4:1.
- D. Elijah and the prophets of Baal. (I Kings 18).

**V. WHAT IS TRUE OF LIFE'S OTHER SIDE IS NOT SO NOW (LUKE 20:35,36).**

- A. No marriage there
- B. Children in Heaven
- C. Bodies changed
- D. False arguments
  - 1. Instrumental music

**VI. WHAT AN INSPIRED MAN SAYS IS WHAT GOD SAYS.**

- A. Mark 12:26; Matthew 22:31
- B. John 16:13-15
- C. Misconceptions today:
  - 1. Red letters only
  - 2. Paul was prejudiced against women (I Timothy 2:1,12; I Corinthians 14:37).
  - 3. Matthew 16:18,19.

**VII. JESUS HAD THE ANSWERS.**

- A. Matthew 22:33,34
- B. Mark 12:28
- C. Luke 20:39,40
- D. Do we have a Bible answer? (I Peter 3:15).

**VIII. WHAT THE SADDUCEES' RELIGION CAUSED!**

- A. Denied the Scriptures
- B. Denied the Power of God
- C. Denied the Resurrection
- D. Denied Spirits
- E. Denied Angels
- F. Denied hope of forefathers
- G. It would give hope in this life only and that was a false hope.
- H. It caused them to miss Christ, the abundant life now, and heaven in the after-a-while.

**CONCLUSION:**

- 1. Study to show thyself approved - II Timothy 2:15.

2. Obey God - Hebrews 5:8-9.
3. Look forward to the resurrection of all men - John 5:28,29.
4. Realize that a mansion is waiting for us - John 14:1-6.

## **JESUS AND THE PUBLICANS**

(Timothy D. Hall)

### **INTRODUCTION:**

1. In Mark 2:17, Jesus declared His purpose for coming to earth: To call the sinners to righteousness, to heal the sick.
2. This mission was needed by no one more than the publicans. If Jesus had not come for them, to whom could they have looked?
3. The grace and mercy of God is clearly seen in Jesus' outreach to the publicans.

### **DISCUSSION:**

#### **I. THE PUBLICANS WERE A DESPISED GROUP OF PEOPLE**

- A. They were hated because they were partners with the enemy:
  1. The occupation of Palestine by the Roman government was a source of great indignation by the Jewish people.
  2. Mark 12:14,15 - The Jewish hatred of all things associated with Roman rule can be seen in their attitude toward paying taxes to the Romans.
  3. How, then, would the average Jew feel about a fellow-Jew who hired himself to the enemy to collect taxes?
- B. They were hated because they cheated and robbed the people:
  1. It was not bad enough that these publicans were allied with the enemy; they also cheated and swindled their Jewish brethren.
  2. Luke 3:12,13 - The question of the publicans to John the Baptist confirms that their reputation was generally true.
  3. Luke 19:8 - Upon being impressed with Jesus, Zacchaeus announces his changed attitude, and his willingness to restore whatever he had unlawfully taken.
  4. There may have been exceptions to this. But in the eyes of the average Jew, a publican could never be trusted, and was always the object of scorn.
- C. They were hated because they were ceremonially unclean:
  1. To be ceremonially unclean was to be cut off from the heritage of your people. There could be no entrance into the temple, no fellowship with God.
  2. Why this view? Because the Romans, being heathen, were unclean. And anyone who had such frequent contact with the unclean Romans must be unclean themselves.
  3. Mark 2:15,16 - The Pharisees objected to Jesus' fellowship with the publicans. They lumped the publicans into the broad category of "sinners".
  4. Thus, social and spiritual ostracism was added to the burden of the publicans.

- D. As a result, the publicans were a particularly downtrodden group. Even lepers could look for the mercy of the average Jew. But not so with the publican! He was an anathema to most in his society.

## II. BUT JESUS RECEIVED THOSE WHOM MOST HAD REJECTED

- A. Jesus well understood the general feeling toward publicans:
1. Matthew 18:17 - In teaching about discipline of the erring, Jesus taught separation from the sinful. To illustrate the extent of the separation, He appealed to the common attitude toward publicans.
  2. Yes, Jesus understood how people generally felt about this group of men.
- B. By His association, Jesus showed His love for publicans:
1. Mark 2:13,14 - In choosing His closest followers, Jesus chose Matthew (Levi) as an apostle. Surely Jesus was aware of the stigma this man carried!
  2. Mark 2:15 - Jesus chose to eat in the home of Matthew, and in the company of other publicans.
  3. Luke 19:1-7 - Jesus' calling of Zacchaeus, and His eating in this man's home again showed Jesus acceptance of publicans.
  4. It was no oversight on Jesus' part; He deliberately chose on more than one occasion to associate with publicans, in spite of the objections of the religious leaders of His day.
- C. Jesus used publicans as illustrations of God's mercy:
1. Luke 18:10-14 - Jesus' parable of the publican and the Pharisee praying was a clear contrast between those whom man accepted and rejected, and those whom God accepted and rejected. Verse 9 shows the heart of the problem.
  2. Luke 15:3-32 - Jesus' parables about the lost sheep, the lost coin, and the prodigal son were all spoken in the context of Pharisees murmuring against Jesus' association with the publicans.
  3. Of course, this drove a wedge between Jesus and the Pharisees. They had rejected the publicans on what they thought were valid grounds. But Jesus made it clear that the publicans were still worthy of consideration.
- D. The publicans recognized Jesus' offer of mercy:
1. Luke 15:1 - The publicans and other sinners came to Jesus to hear His teaching. ("All the publicans")
  2. Mark 2:15 - It was the habit of many publicans to associate with Jesus.
  3. This desire on their part is understandable. Almost everyone else in their society had rejected them. But here was One Who received them, Who offered them a new chance.

## III. THE LESSON OF JESUS AND THE PUBLICANS FOR TODAY

- A. The mission of Jesus is to reach out to those who are in sin:
1. Mark 2:17 - Again, Jesus' statement of His mission. But how much more clearly we can understand and appreciate this mission after seeing Jesus attitude toward the publicans!
  2. Luke 4:16-21 - This is in fulfillment of the prophecy of Isaiah

- that the Messiah would come to offer hope to the hopeless.
3. Acts 10:34,35 - Years later, Peter would express this truth in clear and memorable terms.
- B. Those who are downtrodden should look to Jesus for help:
1. Matthew 11:28-30 - Jesus' appeal to all who labor and are heavy laden.
  2. By observing Jesus' attitude toward the social outcasts of His own day, the social outcasts of our day may be assured that Jesus will receive them, too.
- C. Jesus' disciples should be ready to receive the downtrodden:
1. Luke 15:25-32 - The parable of the elder brother is a reminder to all of us to be ready to receive anyone "home" from sin. We cannot shun anyone!
  2. James 2:1-4 - By refusing acceptance and fellowship to anyone, are we not showing "respect of persons"? Yet God does not show respect of persons!
- D. How thankful we are for the example of Jesus and the publicans!

#### CONCLUSION:

1. "Christ Receiveth Sinful Men" is a song we often sing. How true its message!
2. Could it be that there are yet Zacchaeus' in the trees around us? They are looking for Jesus. Who will call them down?

## JESUS AND THE SAMARITAN WOMAN JOHN 4:1-42 A. LOWELL ALTIZER

The fourth chapter of John is usually remembered when verse twenty-four is quoted, "*God is a spirit; and they that worship him must worship him in spirit and in truth.*" This is used to show the requirements of acceptable worship. But it also deals with one of the many personal contacts made by our Lord and is fraught with great teaching!

In the setting of this text, the Lord tried, thirsty and hungry, tarries at Jacob's well while the disciples go for food. The location is very historical: a well by the hands of Jacob, the father of Israel, and still productive even after some 1800 years! Ere the disciples return, "*a woman of Samaria*" arrives to get water. As such, she was a descendant of the ten rebel tribes that followed Jeroboam, the son of Nebat, about 975 B.C. These were thereafter known as "*Israel*" while the two faithful tribes were known as "*Judah.*" These ten tribes, after following after a succession of some nineteen kings of their own, were finally overcome by Shalmaneser of Assyria about 721 B.C. and largely absorbed into the Assyrian nation. Therefrom emanated this mongrel race of people known as "*Samaritans*" and were not fellowshiped by the orthodox Jew.

"*Give me drink*" the Lord asked of the woman. This act breached two practiced customs: a man speaking to a woman in public and a Jew asking a favor of



a Samaritan woman, "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?" Jesus replied that a knowledge of His identity and the "gift of God" would have moved the woman to ask of His "Living Water." The woman understanding not this spiritual usage of "water", continued to discuss the blessings of Jacob's well. This led the Lord to turn to another topic.

"Go, call thy husband, and come hither", said Jesus. Her reply, "I have no husband." To this the Lord agreed, stating that she had had five husbands and the present one was not hers. This true knowledge of the woman by a stranger moved her to conclude that he was a prophet and to switch to a religious avenue in conversation. Being knowledgeable in her "fathers" religion, she affirmed that their worship place was in Mount Gerezim, while the Jews worshipped in Jerusalem. Jesus advanced the truth that the time was nigh when neither in the mountain nor Jerusalem would worship be done; that the Samaritans knew not what they worshipped. The Jews knew what they worshipped and salvation was of them as they were God's chosen ones and, true to Him, followed the law that was the "schoolmaster" to bring them to Christ.

Acceptable worship in that day and now must be "in spirit and in truth", i.e., sincerely and in harmony with God's will. Worship, reverence paid, is to be what pleases God. All sincere Christians are well pleased when they know that their obeisance is that which honors the Father.

The Samaritan woman seemed to anticipate the coming Messiah with all joy and was sure of His declaring to the people all things. "Jesus saith unto her, I that speak unto thee am He." This moved the woman so much that she seemingly forgot the purpose that brought her to the well and left her waterpot and ran to the city to tell the men, "come see this man which told me all things that I ever did; is not this the Christ?" Many of the Samaritans believed her report, came unto Him and besought Him to tarry with them, which He did for two days. Many more became believers when they heard Christ, Himself, speak. They said, "for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world!"

This happening in the life of our Lord should tell us that there are many about us who are honest in their religion but do not know the Truth. Upon becoming acquainted with the same, will they not have the attitude of the Samaritan woman to embrace it themselves and run to tell others also! So did the early Christians, even in the presence of persecution (Acts 8:4). So let us utilize every opportunity to make known the "unsearchable riches of Christ" for their salvation and ours.

## JESUS AND THE ADULTEROUS WOMAN

(John 8:1-11)

(Presented by: Larry Hendrix)

### INTRODUCTION

#### I. WE HAVE SO MUCH TO FIGHT AGAINST TODAY:

A. False teachings.

- B. Every imaginable sin.
- C. Lukewarm Christians.
- D. Dissension in the very brotherhood.

**II. THUS, PREACHERS HAVE TO DEVOTE THEIR SERMONS CHIEFLY TO BATTLING SUCH EVILS:**

- A. We hear often and loudly about the vengeance, punishment and judgments of God.
- B. This side of God is very real, but in our efforts to convince people to do right, we often use fear of God as the motive rather than the love of God.

**III. GOD IS JUST:**

- A. A just God will most certainly punish those who refuse to do his will, He will just as surely show mercy to those who obey.
- B. His love is as great as His vengeance.

**IV. GOD AND HIS SON BOTH ACT FROM THE SAME MOTIVE—LOVE.**

- A. God sent His Son to die for our sins.
- B. Jesus came willingly to die for our sins.

**V. AND WITH THE SAME GOAL—SALVATION OF THE LOST:**

**VI. THEREFORE, WE CAN LEARN A LOT ABOUT THE LOVE OF GOD, HIS GREAT MERCY AND COMPASSION, BY STUDYING IT IN THE ACTIONS OF HIS ONLY SON—JESUS:**

- A. Jesus exhibits these qualities in numerous Scriptures.
- B. Perhaps one that illustrates it best is in his dealings with the adulterous woman in John 8:1-11).

**DISCUSSION**

**I. THE ADULTEROUS WOMAN:**

- A. The Setting v. 2,3.
  - 1. Jesus had come to the temple court early in the morning.
  - 2. A crowd gathered about him as they did wherever he went.
  - 3. He sat down to teach them (He usually taught sitting down).
  - 4. Suddenly, his teaching was interrupted by a group of men pushing their way through the crowd to get to the center where Jesus was teaching.
  - 5. With them was a woman--picture in your mind this group of men pushing and shoving this woman to the center of the crowd, as a sheep driven to the slaughter.
  - 6. The people fell back, not knowing what to expect.
  - 7. The men stopped and stood self-righteously before the Saviour, demanding his attention.
- B. The Characters.
  - 1. Who were these men? v. 3.

- a) Scribes--those whose job it was to transcribe the law.
  - b) Pharisees--members of a religious group by this name.
  - c) Both scribes and Pharisees were men of leadership and high standing in the Jewish community.
2. Who was the woman? v. 4.
- a) A woman either married or engaged--Deut. 22:22-24.
  - b) A woman caught in the act of adultery.
- C. The Plot vv. 5,6.
- 1. The plot was simple: the scribes and Pharisees wanted to trick Jesus.
  - 2. Their motive was to discredit Jesus in the eyes of the people.
- D. The Conversation vv. 6-11.
- 1. The conversation with the men v. 6,7.
  - 2. The conversation with the woman v. 10,11: "Neither do I condemn thee: go and sin no more."

## II. HOW JESUS RELATED TO A WOMAN TAKEN IN ADULTERY

- A. He was willing to forgive.
- 1. Verse 11.
  - 2. Examples of Jesus' Forgiving Nature: Mk. 2:5; Luke 7:36-50; Jn. 5:5-14.
  - 3. Mark 2:16,17.
  - 4. This forgiveness extends to us today: Eph. 1:7; 1 Jn. 1:9; Heb. 13:8
- B. He showed compassion.
- 1. Verses 5,11.
  - 2. Examples of Jesus compassion: Mt. 9:36; 14:14; 15:32; 20:34; Luke 7:13.
  - 3. Jesus extended His compassion to this adulterous woman.
  - 4. Heb. 4:15.
- C. He showed His boundless love for humanity, even at its worst.
- 1. Just as He showed His love for her, His love is manifest to us: Rom. 5:8; Jn. 15:13; 2 Cor. 5:14; 1 Jn. 3:16).
  - 2. We were at one time fornicators, adulterers, thieves, covetous, etc., yet He loved us: 1 Cor. 6:9-11.
- D. Finally, He wanted her to be saved.
- 1. He was more interested in salvation than punishment.
  - 2. Jesus always has salvation as His first desire: 2 Pet. 3:9; John 3:16; Luke 19:10.

## CONCLUSION

- A. We are all like the woman taken in adultery--we have all sinned.
- B. The Lord because of compassion and love will forgive and save us.
- C. However, we must "sin no more."
- D. We see from Christ how to deal with those who fall into temptations--they are to be helped and forgiven, not destroyed.
- E. This is to be a lesson in compassion for all of us, because we too are sinners.
- F. Remember, "He that is without sin among you, let him first cast a stone at her."

**JESUS AND THE SYRO-PHOENICIAN WOMAN  
MATTHEW 15:21-28; MARK 7:24-30  
EDDY CRAFT**

**Introduction:**

- A. Jesus did all He could while upon the face of the earth to tear down racial prejudice and his dealing with this woman was further evidence of that fact. Jesus did not believe in just helping His own.
- B. Syro-Phoenician: The two names were given to the same tract of country, "Syria" and "Phoenicia"; it was originally called Canaan, hence, a Canaanite woman.
- C. Let us notice some lessons that we can learn from this encounter of Jesus with this Gentile woman.

**I. The Lord's Commendation:**

- A. "... O woman, great is thy faith:"
- B. This places this woman in the unique and special group of which our Lord complemented while here upon this earth. Let us notice a few:
  - 1. He complemented the centurion (Matthew 8:5-13).
  - 2. John the Baptist (Matthew 11:7-11).
  - 3. The poor widow (Mark 12:41-44).
  - 4. Mary who anointed Jesus (Matthew 26:6-13).
  - 5. Nathaniel (John 1:47).
  - 6. Mary (Priorities) (Luke 10:38-42).
- C. Among these was the Syro-Phoenician woman. Most people like to be complemented, whether publicly, privately, or both. Compliments are good when, (1) They were warranted. (2) Genuinely and sincerely given. By compliments, I do not mean flattery (Psalms 12A:2 78:36; Proverbs 24:24).

**II. The Lady's Confession:**

- A. "Thou Son of David" (Matthew 15:22).
- B. This confession says a lot about this Gentile lady.
- C. Many of the Jews were wrong on this point (Matthew 16:13-19).
- D. She recognized Jesus as the Messiah!

**III. The Lord's Commission:**

- A. "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24).
- B. Jesus never lost sight of His commission.
- C. The woman recognized that this was true and certainly did not want him to violate His commission or do something that was wrong.
- D. She could be helped without violating His convictions and she new it (Matthew 15:27).

**IV. The Lady's Cultivated Heart:**

- A. Her heart was right

- B. She was not offended when He answered her not a word (Matthew 15:23), or when the disciples tried to send her away.
- C. The context of which this event takes place was one dealing with the heart. Our hearts must be right and hers was.

**V. The Lord's Concession:**

- A. He granted her wish
- B. The Lord was always willing to make concessions where He could.

**VI. The Lady's Concern:**

- A. She wanted a devil cast out of her daughter (Matthew 15:22).
- B. Her concern was not for herself.
- C. How concerned are we about others?

**Conclusion:**

- A. This event in the life of Christ is truly one with many great lessons.
- B. Lessons for us today:
  - 1. We can be blessed by the faith of someone else.
  - 2. Humility pays off.
  - 3. The dogs:
    - a. Kuon=is used in two senses (1) material-(Matthew 7:6; Luke 16:21; II Peter 2:22). (2) metaphorical-(Philippians 3:2; Rev. 22:15).
    - b. Kunarion, a diminutive of No. I, a little dog, a puppy, (Matt. 15:26-27; Mark 7:27-28).
  - 4. The Lord tries our faith (Matt. 15:23,24,26).
  - 5. We need to learn to put first things first (Mark 7:27).
  - 6. The gospel is to be preached to all.
  - 7. We will also be commended when we do the Lord's will.
  - 8. Going to the right source and worshipping the right one always pays off.
  - 9. In whom do you place your trust?
  - 10. Have you acted upon your faith in obedience to the gospel?

**JESUS AND JUDAS ISCARIOT  
BRUCE LEONARD**

**INTRODUCTION:**

- 1. The name of Judas immediately conjures up a series of negative images.
- 2. The fact that he spent three years with Jesus is not evident in his life.
- 3. We should study this relationship so that we will not let our relationship with Jesus become like Judas'.

**DISCUSSION:**

### **I. JUDAS SAW THE POWER OF JESUS.**

- A. He witnessed the miracles of Jesus.
- B. These miracles were designed to produce faith in those who witnessed them (John 20:30-31).
- C. It is possible to intellectually know the facts about Jesus, but never let it have an effect on the heart (e.g., John 12:42).

### **II. JUDAS HAD MANY PRIVILEGES.**

- A. He was an apostle of Jesus.
  - 1. As an apostle he could work miracles.
  - 2. Matthew 10:1-4; Mark 3:13-19; Luke 6:13-16.
  - 3. Notice in Acts the qualifications necessary for one to be able to take Judas' place (Acts 1:16-26).
  - 4. What does this tell us about Judas?
- B. He was the treasurer.
  - 1. It is only natural to appoint someone trust.
  - 2. John 12:6 - These bits of information are recorded after the fact.
  - 3. Even when Jesus told of one who would betray Him the apostles did not suspect Judas (John 13:21-30).

### **III. JUDAS HAD A HEART PROBLEM.**

- A. He was like the Pharisees of his time (Matthew 15:8).
- B. Judas was more concerned with the physical things of life than the spiritual (John 12:4-6).
  - 1. He was the treasurer of the disciples (John 12:6; 13:29).
  - 2. He considered the money spent on the ointment for Jesus a waste (John 12:3-6).
  - 3. He could be tempted through this weakness. Evidently he was already stealing from the treasury.
  - 4. He was laying up treasures on earth.
    - a. Betrayed Jesus for money (Matthew 26:14-16; 47-50; Mark 14:10-11; 43-45; Luke 22:1-6; 47-49; John 18:2-5).
    - b. Matthew 6:19-21.
  - 5. Satan always tempts us through our most vulnerable points.

### **IV. JUDAS HAD TO PAY PENALTY FOR HIS SIN.**

- A. Judas had to pay in this life by feelings of guilt.
  - 1. Judas experienced guilt almost immediately after his actions.
  - 2. Mankind was never created to experience guilt.
  - 3. There is no way for man to deal with this emotion on his own.
  - 4. Judas tried to rely on himself to deal with it.
    - a. By returning money (Matthew 27:3-10).
    - b. By committing suicide (Matthew 27:5; Acts 1:8).
  - 5. Man cannot deal with his own sin. Only God can forgive.
- B. The life to come.
  - 1. Disobedience will be rewarded (Romans 6:23).
  - 2. Sin must be dealt with according to the system set out in the Bible.

3. Matthew 7:21-23

#### V. LESSONS WE LEARN FROM JUDAS' RELATIONSHIP WITH JESUS.

- A. One can be with Jesus and never know Him.
- B. The Spiritual must always come first (Matthew 6:33).
- C. Sin has consequences -- both now and later.
- D. Jesus understands our feelings when we are betrayed by those close to us (Hebrews 4:15a).

#### CONCLUSION:

- 1. Our relationship with Jesus is very important.
- 2. We must develop a proper relationship with him.
- 3. Can use Judas as an example to help us in our relationship with Jesus.

### THE HOME IN BETHANY

"Jesus' Home Away From Home"  
(Charles Huff)

#### INTRODUCTION

- 1. I appreciate the Lectureship Theme: "Profiles Of Jesus Through Personal Relationships."
- 2. I appreciate my assigned topic: "Jesus and Mary, Martha and Lazarus."
- 3. Our lesson aim is to show how fellowship with Jesus changes our life for good.
  - 1) He changes us personally.
  - 2) He changes our homes.
  - 3) He changes our eternal destiny.

#### I. A HOME OF HOSPITALITY

- 1. Jesus found there a peaceful atmosphere (Luke 10:5-7).
  - 1) He had no home of His own during His ministry (Matt. 8:20).
  - 2) He found there a place to teach the gospel (Luke 10:38-42).
  - 3) He taught there a lesson in priorities (cf. Matt. 6:25,33)
- 2. Hospitality is a Christian virtue (Heb. 13:2).
  - 1) A great blessing to entertain Christians (Heb. 6:10,11; 1 Tim. 5:10).
  - 2) Hospitality is a MUST for elders (1 Tim. 3:2).
  - 3) A blessing to have preachers stay in our homes (2 Kgs. 4:8-37).
- 3. Does the "peace of God" rule in your home? (Col. 3:15; 2 Cor. 13:11; James 5:9).
  - 1) Would you want a tape recorder on at all times?
  - 2) There are eyes that see and ears that hear (Pro. 15:3).
  - 3) We shall give an account for our words (Matt. 12:36,37).

#### II. A HOME OF MOURNING

1. Jesus was in Bethabara when He heard of Lazarus' sickness (John 10:39,40).
  - 1) Bethabara, across Jordan where John first baptized (John 1:28).
  - 2) He said, Lazarus sickness not unto death (John 11:1-4).
  - 3) He delayed His return to Bethany (John 11:5-10).
2. Jesus said: Lazarus sleepeth..." (John 11:11).
  - 1) His disciples thought he meant the "sleep of rest" (John 11:12-14).
  - 2) Death of faithful often called "sleep" (Acts 7:60; Job 7:21; Dan. 12:2; Matt. 27:52; 1 Cor. 15:20,51; 1 Thess. 5:10).
3. Jesus' arrival at Bethany (John 11:17-27).
  - 1) Lazarus had been in grave four days (vs. 17).
  - 2) Many mourners were present (vs. 19).
  - 3) Martha thought Jesus could have prevented Lazarus' death (vss. 20-27).

### III. A HOME OF TRIUMPH AND VICTORY

1. Jesus' seventh sign--He raised Lazarus (John 11:22-44).
  - 1) Jesus sent for Mary (vss. 28-30).
  - 2) Jesus' compassionate sympathy (vss. 32-36).
  - 3) Jesus calls: "Lazarus come forth" (vss. 37-44).
2. This miracle had mixed reactions (vss. 45-47).
  - 1) Many believed in Jesus (vs. 45; John 12:10,11).
  - 2) Others rejected, in spite of the evidence (vs. 46).
  - 3) Jewish Council gathered to consider their dilemma (vss. 47-53).
3. Mary's admiration for Jesus displayed (John 12:1-11).
  - 1) The setting (vss. 1,2).
    - a) Time--six days before Passover (Saturday night before His death).
    - b) Place--Bethany (in the home of Simon the Leper).
    - c) Persons-- Jesus, the twelve, Martha (still serving), Lazarus and Mary, probably Simon the Leper.
  - 2) The anointing (vs. 3; Matt. 26:6,7; Mark 14:3).
    - a) The disciples' reaction (vss. 4-6; Mark 14:4,5).
    - b) Jesus' reaction (vss. 7,8; Mark 14:6-9).
    - c) The Jews' curiosity (John 12:9).
  - 3) Mary's extravagance a "good work" (Matt. 26:10-12).
    - a) Mary did "what she could" (Mark 14:8).
    - b) Her gift was of great value (Mark 14:3).
    - c) This tender affection is an everlasting tribute to Mary (Matt. 26:13).

### CONCLUSION

1. Jesus is the resurrection (John 11:25).
  - 1) The resurrection past (1 Cor. 15:12,20).
  - 2) The resurrection present (John 5:25,26; Eph. 2:1,6; Rom. 6:3-5).
  - 3) The resurrection future (John 5:28,29; 1 Cor. 15:50-54).
2. Only those who receive the resurrection past and present have a hope in the future resurrection (1 Thess. 4:13-18).



- 1) Only one future resurrection (Acts 24:15).
  - 2) All dead will be raised on the last day (John 6:4-44,54; 5:28,29).
  - 3) Some raised to life, some to shame and contempt (Dan. 12:2).
3. Prepare now!
- 1) Provide for Jesus a place in your life (Rev. 3:20).
  - 2) NOW! is the accepted time (2 Cor. 6:2).
  - 3) At best--life is uncertain (Ps. 39:4,5; James 4:14).

## JESUS AND PILATE JAY MACK

Pontius Pilate was the fifth procurator of a Province of Judea. for the Roman Emperor, with civil, military and criminal jurisdiction. Pontius indicated the stock from which he came, it was one of the most famous of the Samnite names. Pilate indicated the family from which he came. The name derived from a cap worn by freed men, or from a spear used in battle. Pilate, who after vainly attempting to set Jesus free, gave him up to be crucified. He was recalled by Tiberius and banished to Vienna in Gaul where he died in A.D. 41 (I.S.B.E., Vol. 4 p. 2396 & Young's Analytical Concordance).

Pilate was a great, wise, shrewd leader in many ways if we are judging according to our standards today. But when you think of Pilate do you think of him as a wise or a great famous leader? Can we even think good about him? Would you name your child Pilate? All of this because he gave sanction to the crucifying of Jesus.

Some questions come to my mind. Was he not chosen by God to accomplish this or was he just someone in the time of History who just happened to be in this position? Could he have refused to participate in this horrible act of condemnation of Jesus? He was the man of the hour with authority to do this.

Even though all the horrible thoughts we might have toward the man Pilate, is he any different than some today? Someone said, "*He was just a time-serving politician who was afraid he would lose his job.*" However true, do we not have those today in our Government? Yet, there are those in the church today who will not stand up for Christ on the job or even attend the worship, only when it is convenient for them.

Pilate asked Jesus, "*Art thou the King?*" (Acts 18:37). Jesus answered, "*Thou sayest that I am king.*" Note: Pilate did not respond to that. Christ is a king, has a kingdom; but not of this world. It is a kingdom within man.

Jesus said to Pilate, "*I have come that I should bear witness of the truth*" (John 18:37b). Pilate asked, "*what is truth?*" (vs. 38). Have you ever stood not knowing or confused thinking of the many different religious beliefs in the world today, not knowing which is right. Many today ask the same question. I did at one time. Pilate was talking to the Son of God, yes, but he didn't know the truth.

Some said he was a coward. Perhaps he was, but we have some modern day

cowards in the church today who are afraid to do right. They are afraid they will hurt someone's feelings or make someone mad by doing right. Someone accused him of neutrality, yes, he wanted to be. Do we have those in the Church who are neutral, idle, yes, even uninvolved? Not going to do anything but come and sit, totally complacent. How much different are we today than Pilate was then?

Some would say today, but he gave sanction to the crucifixion of Jesus, the Son of God. This is true but there are those who live their lives in disbelief who do the same. What about the member of the body who falls away into disbelief and crucify Jesus all over again? (Hebrews 6:1-5). We think very little about it and do even less.

Pilate tried four things to get out of this situation, but none of these worked.

1. He finds no fault in Jesus and sends Him to Herod. Shrewd move but it didn't work, He is send back (Luke 23:7-9).
2. He appeals to the people and they would not hear (Luke 23:11).
3. He tried to offer someone else to the people but they wanted Jesus and Him crucified (Matthew 27:15-23).
4. He consents but calls for a pan of water to wash his hands (Matthew 27:24). He can wash away the filth but not the guilt. Neither can we today with a pan of water.

However guilty Pilate was, let us never be found where he was. If we are let us have enough faith to repent and confess it to God.

May God bless you!



