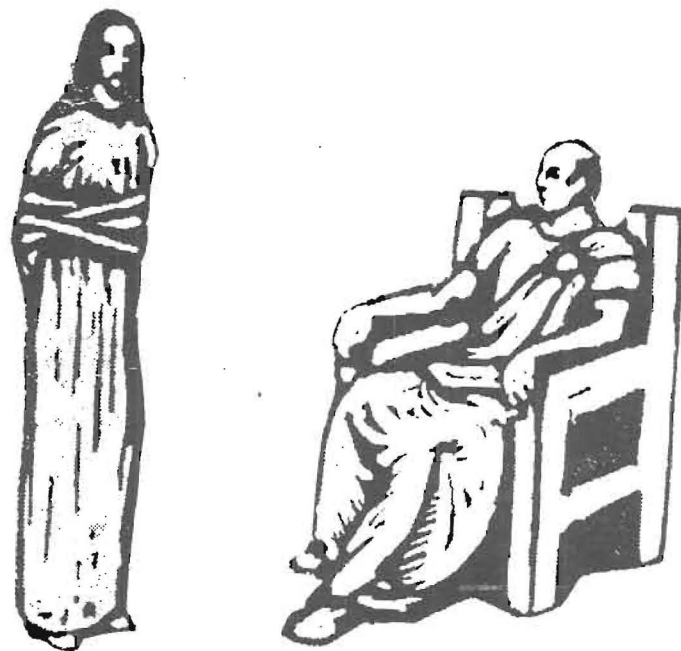


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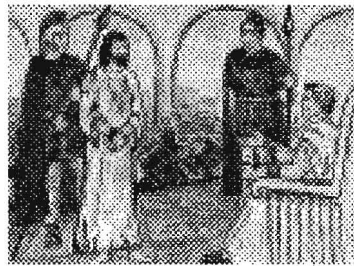
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Within The Halls of Pilate's Court



Editors: Clayton Winters and Eddy Craft

Within The Halls of Pilate's Court



**BIBLICAL VIEWPOINTS LECTURESHIP
137 EAST "C" STREET
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Within The Halls of Pilate's Court

Clayton Winters

Introduction:

- A. Tiberius Caesar appointed Pontius Pilate as the sixth procurator of Judaea (an Imperial Province) in AD 25 or 26, a position he would hold for about ten years. It would be a challenge for him to control the Jews for they were a rebellious people.
- B. His capitol was in Caesarea, but as a precautionary measure against any popular outbreak, he would take up temporary residence in Jerusalem on occasions of their great feasts.
- C. Pilate sparked three riots among the Jews soon after his appointment:
 1. He headquartered his Roman army bearing their standards (ensigns, flags, or banners) containing the image of the emperor in Jerusalem. The Jews rioted until he was forced to move them to Caesarea.
 2. He hung shields inscribed with the names of some deities in the palace at Jerusalem. The Jews rioted in protest, and even threats of death would not stop them. Rather, they lay down and exposed their necks to the sword; so Tiberius ordered him to remove them.
 3. He constructed an aqueduct with temple funds (corban). This created another riot, resulting in the massacre of the Jews.
- D. He also had slaughtered certain Galileans, and was accused of mingling their blood with sacrifices (Luke 13:1-2). This may have been on the occasion of the riot sparked by his use of the corban.
- E. All of this left it questionable as to whether the emperor would consider him a good ruler for the province; and he would certainly make every effort to avoid a repeat performance of these riots. Thus the stage was set for Jesus trial: would he risk his political career, or betray innocent blood?

I. The Scribes And Pharisees Took The Necessary Steps To Kill Jesus.

- A. The chief priests, scribes and elders discussed subtle means for taking and destroying Jesus (Matthew 26:3-5; Mark 14:1-2; Luke 21:1-2).
- B. Judas Iscariot agrees to betray Him for money (Matthew 26:14-16; Mark 26:10-11; Luke 22:3-6; John 13:1-2, 18-30).
- C. They arrested Him in the garden of Gethsemane (Matthew 26:46-56; Mark 14:43-52; Luke 22:47-53; John 18:2-11).
- D. He was first taken to Annas, father-in-law of Caiaphas (John 18:12-14, 19-23). Annas also was called high priest, probably because of his eminent position.
- E. Caiaphas and the rest of the Sanhedrin examined Jesus and judged Him worthy of death because of blasphemy. They then spit in His face, buffeted and struck Him, and demanded that He prophesy (John 18:24; Matthew 26:57-68; Mark 14:53-65; Luke 22:54-65).

- F. Early the next morning, the full Sanhedrin met and formally sentenced Him to death. (Matthew 27:1; Mark 15:1; Luke 22:66-71)

II. In The Halls of Pilate's Court

- A. Since Pilate took up abode in Jerusalem during the great feast days, probably in Herod's palace, it was at the gate of this palace where he first met Jesus and His accusers. This was necessary because the Jews could not enter into a Gentile household without defiling themselves to the extent they could not eat the Passover (John 18:28).
- B. Pilate took Jesus for a private interview. From this we selected two of our topics: **(a) Are You A King? And (b) What Is Truth?** He then returned Him to His accusers and pronounced Him innocent (Matthew 27:2, 11-14; Mark 15:2-5; Luke 23:1-5; John 18:28-38).
- C. Having learned that Jesus was a Galilean, Pilate sent Him to Herod. At first Herod was glad to see Him, to perform some miracle. Failing in this, he judged Him a nobody, turned Him over to his soldiers for abuse, then clothed Him in a gorgeous robe and returned Him to Pilate (Luke 23:6-12).
- D. At His second hearing before Pilate, Jesus was eventually sentenced to death.
1. Pilate attempted to free Jesus by offering either Him or the the robber and murderer Barabbas ("**Barabbas or Christ?**" "**What Shall I Do With Jesus Who Is Called The Christ?**") (Matthew 27:15-18; Mark 15:6-10; Luke 23:13-21; John 18:39-40)
 2. Pilate's wife urged him: "...*have nothing to do with this just man*" (Matthew 27:19).
 3. When the Jews cried even more for Jesus' crucifixion, Pilate then ordered his guard to scourge Him. When he saw the ripped flesh and bloody visage of Jesus, it evidently moved Pilate to make one more attempt to free Jesus: "...**Behold the man.**" Jesus was then accused of blasphemy, moving Pilate to question Him once more. Jesus refused to defend Himself, and He was delivered for crucifixion.
- E. Pilate then washed his hands and declared, "*I Am Innocent*" of the blood of this just man". The people declared that His blood would be on them and on their children; and they received Jesus and led Him away.
- F. Pilate wrote an inscription to be placed on the cross of Jesus which read, "*Jesus of Nazareth the king of the Jews.*" The chief priests asked Him to modify it, but he replied, "**What I Have Written, I Have Written**" (John 19:19-22)
- H. Pilate later granted the request for a guard to be placed at the tomb of Jesus. He replied, "*Go, make it as sure as you can.*" This is our last contact with him from Bible history.

II. Pilate's Eventual Fate

- A. Pilate had a choice: spark another deadly riot among the Jews and in all probability lose his position as governor, or crucify the innocent Jesus. He chose to sacrifice Jesus on the altar of his political career, a decision that gave him no little concern.

- B. His compromise was all to no avail. Very soon thereafter his friend Tiberius notified him to return to Rome; but while on his way Tiberius was murdered by his own guards and Caligula became the emperor.
- C. Little is known about Pilate from this point on, but the historian, Eusebius says that soon thereafter "wearied with misfortunes" he committed suicide.

Are You The King Of The Jews?

Bill Haywood

Introduction:

Text: John 18:28-38

- A. We are assembled here this morning for a number of reasons. We are here because we are commanded to worship. We are here because it is sinful to forsake assembling. We are here to learn and to teach. We are here to edify and to be edified. Yet, behind all of these reasons is the foundational reason that gives meaning to everything else.
- B. The foundational truth that gives meaning to all that we do has a name, and the name is Jesus. Jesus is one who is to rule our lives.
- C. As we look at our text, at the center of this sad, ugly drama is a question that has been asked and answered throughout the ages. In John 18:33 Pilate asked, "Are You the King of the Jews?"
- D. The overwhelming declaration of scripture is clear - Jesus is King! (2 Samuel 7:16; Daniel 2:44; Matthew 21:1—5; 1 Timothy 1:17; 6:15; Hebrews 7; Revelation 19:16).
- E. Twenty centuries later we are still answering Pilate's question. Every individual in this room will answer this important query. We will answer not only with a verbal proclamation, but also with the proclamation of our individual lives.
- F. There are many things that we want to examine in this text from John and the companion passages in the other gospel accounts, but our goal this morning is not the mere accumulation of data. Our goal is to motivate disciples and non-disciples to accept the supreme royalty of Jesus, and all that is implied by that truth.
- I. Jesus is King, but the religious elite rejected Him because they considered Him a threat.**
 - A. John 18:30 makes it clear that the religious leaders were so arrogant that they expected Pilate to simply "rubber stamp" their whims.
 - B. It is interesting that the religious leaders never denied the signs that Jesus performed. When Nicodemus came to Jesus by night he said, "[W]e know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." (John 3:2).
 - C. The religious elites were desperate to find a solution to this Jesus. They acknowledged "this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." (John 11:47,48).
 - D. After the resurrection of Lazarus "the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus." (John 12:11,12).

- E. Matthew 27:18 states that Pilate knew "they had handed Him over because of envy."
- F. Jesus was a threat to the religious elites and He is still a threat to the religious establishment today.
- G. The Jewish leaders were the epitome of hypocrisy. They were very careful not to enter the "hall of judgment" so that they could still be qualified to eat the Passover. However, they had no problem falsely accusing an innocent man. Like so many people today they wanted a good dose of religion, but they wanted it on their terms.
- H. Jesus was not only a threat to their position and prominence, but He also constantly exposed their duplicity. (Matthew 23).
- I. Jesus was rejected by the religious elites, even though He is King!

II. Jesus is King, but those with power and control considered Him a pathetic joke and not a threat at all.

- A. In John 18:33 Pilate asked, "Are You the King of the Jews?"
- B. When Pilate looked at Jesus, he didn't see an insurrectionist. You would expect a revolutionary to be outspoken and braggadocios. This was not the case with Jesus.
- C. Commenting on this passage brother Guy N. Woods states, "It would appear that the governor was more amused than disturbed by the accusation. Here as in the other three accounts of the incident, 'thou' is in emphatic position in the Greek text, thus signifying, 'Thou, one so humble, the king of the Jews?'" (Woods, Guy N. A Commentary on The Gospel According To John, Nashville: Gospel Advocate, 1989.)
- D. Many philosophers have denied the royalty of Jesus. Bertrand Russell, an influential opponent of Christianity stated, "I do not think that Christ was the best and wisest of men, although I grant him a very high degree of moral goodness." (Jackson, Wayne. "Bertrand Russell and Christianity, Part 1." Christian Courier Online (November 1, 1998). October 14, 2002 .)
- E. In Matthew 27:27ff we see that the soldiers considered Jesus an object of comedy. They certainly didn't consider Him a threat.
- F. Jesus was considered a pathetic joke by the powerful, even though He is King!

III. Jesus is King, but His Kingdom is a spiritual kingdom and not a physical kingdom.

- A. Those with hopeful expectations for national liberation were confused and disappointed.
- B. In John 18:36 Jesus explained to Pilate, "My kingdom is not of this world."
- C. There are many today who do not understand this simple truth. They are waiting for an earthly Kingdom to be established in the future. At the heart of this damnable heresy is the belief that Jesus failed in the first century. This doctrine says that because the Jews rejected Him, he was prevented from establishing His kingdom.

- D. In Matthew 16:18,19 Jesus speaks of the church and the Kingdom interchangeably.
- E. In Mark 9:1 Jesus speaks of the kingdom coming with power in the lifetime of those present to hear Him. In Acts 1:8 Jesus pinpoints the time when the power would come and hence the time when the Kingdom would come. In Acts 2 we see the establishment of the promised Kingdom and simultaneously individuals were being added to the church (Acts 2:47). The church is the Kingdom.
- F. Isaiah 11 speaks of the harmony in the Lord's spiritual Kingdom, the church.
- G. Jesus does not have a physical kingdom, even though He is King!

IV. Jesus is King, but He will not force you to submit to His supreme reign.

- A. In John 18:37, Jesus identifies the characteristic quality of His subjects.
- B. This is a Kingdom of truth and the subjects are those who love truth.
- C. Do I love truth? One of test of discipleship is abiding in Christ Word. (John 8:31,32)
- D. God has giving us the gift of choice. He will permit you to do as so many did that sad a dreadful day. He will allow you to reject your King.
- E. Jesus allows His subjects to rebel and depart, even though he is King!

Conclusion:

- A. Pilate is asking the question "Are you, king of the Jews?"
- B. This morning you will be answering a slightly different question. "Is He my King?"
- C. Jesus is King, but you must be willing to accept and submit to the supreme royalty of Jesus, and all that is implied by that truth.

What Is Truth A. J. Zenthoefter

Introduction:

1. We may often, in the face of the pluralism of our day, say, or feel what Pontius Pilate voice in John 18:38 "What Is Truth?"
 - a. We are unsure – or unknowing – or
 - b. Deceived – Pilate was probably all of these *John 18:38*
2. It seems as though deception is a way of life.
3. Because marketing and advertising is such a large part of society.
4. We believe, erroneously, (because it's illogical), that the spin-doctors (those public relation types, into marketing) cast something in a good light.
5. The problem states is this –
 - a. Their reasoning is flawed, - (we will not be prettier, or smarter or more popular)
 - b. Then – we fail to critically analyze it their claim
 - c. And then our reasoning - in accepting their reasoning, is flawed.
6. Error, a lie, untruth –
7. I said all that, to say this, **then** we do the same thing –
 - a. We become public relations people
 - b. Marketing our own cause or desire
 - c. And justifying our perpetrated deceptions upon others
 - d. All the while – negating and undermining the very idea of truth!
8. What can we do about it?
9. Perhaps in the face of societies influence it's time to return to fundamentals

Discussion:

I. **Definitions: (Webster's 9th New Collegiate and material adapted from brother Thomas B. Warren, in his lesson books, "The Truth About The Truth")**

A. TRUE– conformable to a standard or pattern, accurate. Philippians 4:8

B. TRUTH –

- a. the state of being the case – fact;
- b. the body of real things, events, and facts,
- c. Transcendent fundamental or spiritual reality,
- d. in accord with fact and/or reality

C. TRANSCENDENT – being beyond the limits of all possible experience and knowledge, surpassing (human understanding) – note- omniscient, omnipotent, omnipresent.

- D. REALITY – a real event, entity, or state of affairs, actual fact.
- E. OBJECTIVE – expressing or dealing with facts or conditions as perceived without distortion by personal feelings, prejudices, or interpretations.
- F. SUBJECTIVE – personal; relating to, or being experience or knowledge as conditioned by personal mental characteristics; (listen-) reality AS PERCEIVED rather than as reality, lacking in reality; relative.
- G. FALSE – not genuine, intentionally untrue, with intent to deceive, not FAITHFUL or loyal, treacherous, (listen – Webster says -) FAITHLESS
- H. STANDARD – criterion, gauge, yardstick, - a means to determining what a thing should be, applies to any definite rule, principle, or measure established by authority.
- I. RIGHT – Something to which one has a just claim, something that one may properly claim as due.
- J. PRIVILEGE – advantage, benefit, or favor, from Latin; privilegium – law for or against a private person.
- K. CHOICE - option, power of choosing
- L. JUST – having a basis in conformity to fact or reason, faithful to an original, morally right or good, righteous.
- M. SYLLOGISM – a deductive scheme of formal argument consisting of a major premise and a minor premise and a conclusion. Ex. MP=every virtue is commendable, mp=kindness is a virtue, concl.=kindness is commendable.

II. False Views of the Truth

- A. That the TRUTH can be diluted with additions of human doctrine and still be acceptable to God.
- B. That the TRUTH can have some of it “taken away” and still be acceptable to God.
- C. That the TRUTH can be perverted and still be acceptable to God.
- D. That the TRUTH is NOT the exclusive means to salvation
- E. That the preacher can preach something besides the TRUTH and still be pleasing to God.
- F. That the TRUTH can be regarded as true by one person and false by another
- G. That the TRUTH is unattainable

H. These Statements as applied to the Bible, are shown to be false.

1. That THE TRUTH can be diluted with additions of human doctrine and still be acceptable to God.
 - a. Matthew 15:8-9, Revelation 22:18
 - b. The Bible needs no help from man
 - c. Proverbs 30:6 – Add thou not unto his words, lest he reprove thee, and thou be found a liar.

2. That THE TRUTH can be “taken away from” and still be acceptable to God – shown, from the Bible to be false (a lie, deception, i.e. untruth)
 - a. Revelation 22:19, Deuteronomy 4:2, Deuteronomy 12:32
 - b. For example (common “takings away”), Baptism NOT essential ?? Mark 16:16, et. al.

Note – What are some reasons people don't love and trust the Word of God ??

3. That THE TRUTH can be perverted and still be acceptable to God, is shown to be false from the Bible
 - a. Galatians 1:6-9
 - b. The Lord is not going to judge us by what we “think” the gospel teaches. (John 12:48).

4. That THE TRUTH is NOT the exclusive means to salvation from sin, is false according to God's Word –
 - a. Jesus said in Matthew 7:24, “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.
 - b. Peter said THE TRUTH is the means of salvation; “Seeing ye have purified your souls in obeying the truth...” 1 Peter 1:22
 - c. The words of the Hebrew writer should be shouted from the rooftops – Hebrews 5:8-9!

5. That the preacher can preach something besides THE TRUTH and still be pleasing to God, is shown to be false from the pages of the Bible.
 - a. Just notice how often the word “word” is used in the Bible (both Old and New Covenant) to refer to what God wanted preached (i.e. “His Word,” Not His thoughts, Not His ideas, His “WORDS”!)
 - b. Paul said in 1 Corinthians 9:16, For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

6. That The Truth can be regarded as true by one person and false by another person.
 - a. This considers the God-given ability of man to reason properly
 - b. Precisely stated propositions are either true or false. No other choice remains!
 - c. Person A says: “Jesus Christ died for our sins is true.”
 - d. But person B says: “That is false.”
 - e. And Person C says” “you're both right.” (Notice James 1:8, and the key word ALL).

7. That THE TRUTH is unattainable, as is believed by an ever-growing number of religious folks is shown to be false by the very teachings of the Bible.
- Jesus expected that 'knowledge' be attained; John 8:31-32.
 - Paul expected knowledge be attained; Ephesians 3:4; 5:10.
8. People have a right to be wrong about THE TRUTH. Notice that rights are bestowed, based on the authority of the one bestowing.
- This context is in the discussion of salvation – do we HAVE TO be right?
 - Do we have the right to be wrong about believing that God exists? YES NO
 - Do we have the right to be wrong about the fact that in the beginning the word was with God and the word was God? YES NO
 - Do we have the right to be wrong about Jesus being born of a virgin? YES NO
 - Do we have the right to be wrong about Jesus being the Son of God? YES NO
 - Do we have the right to be wrong about His sinless life? YES NO
 - Do we have the right to be wrong about Him being raised from the dead? YES NO
 - Do we have the right to be wrong about being baptized? YES NO
 - Do we have the right to be wrong about being in the body of Christ? YES NO
 - Do we have the right to be wrong about being present every time the members assemble? YES NO
 - Do we have the right to be wrong about living the faithful Christian life? YES NO
 - Do we have the right to be wrong about any thing that Jesus or the Apostles taught? YES NO
 - Do we have the right to be wrong about the inspiration of the Bible? YES NO
 - Do we have the right to be wrong about THE Creation? YES NO
 - If you answered YES to the last question – please list at least one (1) thing that we or anyone else has the right to be wrong about in matters of salvation.

III. Points To Ponder

- If a person, generally tells the truth, but does shade or color the truth at times, are they a liar?
- What is the local church's position on liars?
- One brother's very first recommendation for helping us to not lie – is to memorize scripture – Psalm 119:11
- So let's think on just a few –
 - 1 Peter 4:11
 - John 17:17 (The American Standard Version of Psalm 119:160).
 - Other verses to consider are 2 Corinthians 8:21, Romans 12:17, 2 Corinthians 13:7-8.

Conclusion:

1. Do we realize that we cannot alter reality, the truth of the matter?
2. We can advance the truth!
3. As Jesus was to bear witness of the truth (John 18:38), so are we!
4. We, then are faced with a choice – the same old choice – obey or disobey.
5. True or False?
 - a. The church of Christ needs Bible authority for all that she does?
 - b. All Christians are required to “preach the gospel”?
 - c. The worship services of the church are evangelism?
 - d. The responsibility for anyone who introduces anything into the work or worship of the church is to provide Bible authority?
 - e. There are but three areas of work for the church to be scripturally engaged in?
 - f. Entertainment, as a work of the church, can be classified as ‘edification’?
 - g. Inviting friends and neighbors to the worship services of the church is benevolence?
 - h. Using the Lord’s money, from the church treasury, for entertainment of the flesh is sinful?
 - i. Sin, to be forgiven, has to be repented of?
 - j. Public sin requires repentance?
4. It is possible to cease lying? (Or do we say that we are commanded to do something impossible?)
5. The challenge is – will we purpose, daily, to be truthful – to all, about all, regardless.
6. Or rather, will we, like Pilate, choose to deny truth and lose our soul?

Barabbas Or Christ?

John Daniels

Introduction:

1. The subject of our lesson implies the realm of decision. An arena in which the multitudes find themselves everyday.
2. Some of them make right decisions and come forth from this arena victorious.
 - a. But many others make wrong decisions.
 - 1) Or fail to make any at all.
 - b. Which is equivalent to making the wrong decision
 - 1) And are held there as captives forever
3. The question of making a decision, especially the right decision, is one of the most important subjects that can engage our attention.
4. The more one looks about him, the more he reads the history of people and considers their experience, the more he is impressed with the necessity of making right decisions and making them promptly.
5. Not only is the salvation of the soul involved, but strength of character as well comes from making right decisions.
 - a. While on the other hand, the greatest harm imaginable can, and often does, come from making wrong decisions.
6. There is nothing which reveals the greatness and the dignity of human beings more than the power which man has to decide the course he will take (Romans 6:16; 2 Corinthians 5:7; Ephesians 4:1-15; Colossians 1:10; 1 John 1:7).

I. Life Is An Unending Series Of Decisions

- A. No responsible person can escape the necessity of choosing between the alternatives that are placed before him.
 1. A failure to make a positive choice is to be guilty of indecision
 2. A sign along a road filled with ruts reads: ***"Pick your rut carefully, you'll be in it for the next five miles."***
- B. Because our choices involve so much of the "either-or" alternatives, we often try to avoid making them.
 1. We endeavor to make ourselves feel, that if we wait long enough, we can avoid the necessity of making a choice. (i.e. Matthew 12:30; Joshua 24:15; Deuteronomy 30:15-20).
- C. We sometimes try to silence those who call upon us to declare ourselves.
 1. This is what the Athenians did to Socrates when he tried to get them to abandon their

corrupt practices and follow after justice.

2. This is what the Jewish leaders did to Jesus when He endeavored to call them back to God.
3. Life would have been much simpler for us if Jesus had not revealed His way of righteousness.
 - a. But having spoken, the responsibility of a right choice is ours (i.e., John 15:22-25).

II. Correct Standards Must Be Adopted:

A. It is impossible for people to be loyal to that which actually displeases God.

1. Cf. John 16:2 – “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

B. One of the basic faults of many of us is our willingness to rely on conclusions that are not supported by available facts.

C. Hence: The Scribes, the Pharisees, and the Roman government.

1. Among many responsibilities, the Scribes basic employment was to the theoretic development of the law; the teaching of the law; and judicial exercise.
 - a. “The theoretic development of the law: Where the written law made no provision they created a compensation. Hence the whole process of systematizing the law was carried on by oral discussion:
 - b. “The teaching of the law”: The Scribes taught the idea of “Legal Judaism.”
 - 1) I.e., that every Israelite should have a professional acquaintance with the law. As all knowledge of the law was strictly traditional, a pupil had only two duties – to keep everything faithfully in memory – and to teach only what had been delivered to him.
 - c. “Judicial exercise”: The passing of sentence in the court of justice.
2. The Pharisees, on the other hand, had consistency with principle on their side.
 - a. They had the bulk of the nation as their ally.
 - b. Their sway over the masses was absolute.
 - c. Consequently they were the most capable of counteracting the design of the kings.
3. Roman rule: Pilate was Procurator. Appointed governor of Judea by Tiberius (A.D. 26).
 - a. It was the custom of the procurators to reside at Jerusalem during the great feast (Passover) so as to preserve order.
 - b. It is here that Pilate was occupying his official residence in Herod’s palace.
 - c. It is here, “Within The Halls of Pilate”, that we find “*the*” Christ.

III. Barabbas Or Christ?

A. It was to the gates of this palace that Jesus, condemned on the charge of blasphemy, was brought.

1. The chief priest and officers of the Sanhedrin were unable to enter the residence of Gentiles, lest they should be defiled and unfit to eat the Passover (John 18:28).
2. Therefore, Pilate came out to learn their purpose and demanded the nature of the charge.
3. Never had Christ been slow of speech when He could bless the sons of men, but He would not say a single word for Himself.
 - a. "Never man spake like this Man" (John 7:46).
 - b. And never man was silent like Him!
4. Is not patient silence the best reply to a gainsaying world?
 - a. Our Lord, by His silence, furnished a remarkable fulfillment of prophecy (Isaiah 53:7 – *"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."*)
5. Pilate, warned by his wife due to a dream (Matthew 27:19), became a reluctant agent in these events.
 - a. Look at the position of Pilate: *"I must sentence, gentlemen, you choose the culprit."*
 - b. The release of a prisoner was a custom of the Roman government, not that of the Jews.
 - 1) But the Jews got to choose
 - 2) They chose Barabbas!
 - 3) The eternal plan of God is carried out in the death of Jesus.

Conclusion:

1. The same choice continues today
 - a. The choice between God or Satan
2. If the conscious is to be employed in the matter of choice, then make sure the conscious is equipped with the proper facts!
3. They who compass themselves about with sparks cannot themselves quench the burning.
 - a. They who make the first bad choice will find that the choice is manifoldly repeated.
4. Wise decisions and choices demand a willingness to modify our conclusions in keeping with available evidence.
5. Give illustration of the attorney and the judge.

What Shall I Do Then With Jesus Which Is Called Christ?

Matthew 27:22

B. G. Langston

I. This Momentous Question Was Asked By Pilate.

A. No accused man ever before or since placed a ruler in such a fearful dilemma.

1. It was a perilous responsibility to face.
2. It was one that Pilate sought to escape.

B. Pilate was conscious of the innocence of Christ.

1. He wanted to release Him.
2. Furthermore, his wife sent him this message: *"Have nothing to do with that just man: for I have suffered many things this day in a dream because of Him."* (Matthew 27:19)

C. But there were weighty influences pulling against his releasing Jesus.

1. It was natural for Pilate to seek the good will and popularity of his subjects.
 - a) An excited mob cried out for blood.
 - b) Religious frenzy had swept the multitudes off balance.
2. Pilate tried to appease the unmanageable crowd and satisfy their thirst for blood by getting them to release Jesus and accept the notorious robber, Barabbas. (Matthew 27:17, 21-23)
 - a) But this only increased their rage and intensified their fury. (Matthew 27:24)
 - b) If he had refused the request of this surging throng, perhaps it would have jeopardized the lives of many.
 - c) A handful of Roman soldiers would have been powerless in handling this determined and violent mob.

D. *"When Pilate saw that he could prevail nothing...he washed his hands before the multitude"* in symbolic attestation of his innocence, and said, *"I am innocent of the blood of this just person: see ye to it."* (Matthew 27:24)

II. This was a political question when asked by Pilate, but is today a moral and living question that must be answered daily.

A. It agitates the world today as it did in the day of Pilate.

B. Christ was born, lived, taught, and died.

1. His teachings are here
2. The issue is clear-cut.
3. We must either confess Him with all the glorious rewards or deny Him with all the terrible consequences. (Matthew 10:32-33)

- C. In every religious and moral action the teaching of Jesus looms up before us.
- D. Regardless of the circumstances, the question rings out in some one of its thousand varied forms.

III. This Is A Personal Question: *“What Shall I Do...?”*

- A. Each is responsible for his own decision and conduct. (2 Corinthians 5:10)
- B. No man can wash himself of this responsibility; not even Pilate could.

IV. What Shall I Do With Jesus?

A. As “the Son of man”?

1. That Jesus was the Son of man (Matthew 16:13), born of a woman, has seldom been questioned.
2. Both friend and foe are almost unanimously agreed that a man by the name of Jesus of Nazareth lived.

B. As a historic character?

1. Of earth’s unnumbered billions only a few are historic.
2. Of these few, none has influenced the world as Jesus.
3. No other ruler has ruled so long nor had so many loyal subjects.
4. The words of the once powerful Napoleon pay a noble tribute to Jesus:

“But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends. Can you conceive of Caesar as the eternal Emperor of the Roman senate, from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the world by the invasion of Christianity. Such is the power of the God of the Christians. Nations pass away, thrones crumble, but the church remains. Christ speaks, and at once generations become his by stricter, closer ties than those of blood. He lights up the flames of a love which condemns self-love, which prevails over every other love.”

C. As a teacher?

1. Christ did not have a college degree, not even a high school diploma; yet, He is recognized as the world’s master teacher.

2. Modern pedagogy rests upon the methods of teaching, such as illustrations (John 15:1-6), questions (Matthew 6:27), conversational plan (John 4:5-26) and repetition (Luke 13:3-5).

D. As to His superior moral code?

1. He often contrasted His higher standard of morality with the lower standard of Judaism (Matthew 5:38-39, 43-46)
2. Christ's religion takes hold of the lives of men and renovates, makes new creatures of them. (2 Corinthians 5:17)
3. Jesus hampers the way of every wrong and facilitates the way of every right.

E. As the Son of God?

1. He was the only begotten Son of God and as divine as His Father. (Matthew 1:18-25; 16:16; John 1:1-5; 3:16)
2. This is the battleground, and every form of evidence strengthens the advocates of the divine Sonship of Christ.
3. Against it let the opposition charge!

V. Many Have Answered The Question Differently:

- A. The mob: "*Let Him be crucified.*" (Matthew 27:22). Today He is crucified afresh by many.
- B. Pilate's answer indicates a desire to be neutral (Matthew 27:24)). But there can be no neutrality in this fight (Matthew 12:30).
- C. The soldiers answered by mocking and abusing Jesus (Matthew 27:27-31) Today He considers any harm done to His disciples as a personal affront (Matthew 25:35-40)
- D. False witnesses: Their answer was a misrepresentation. (Matthew 26:60-61) There are also false witnesses in this age who misrepresent Jesus (Matthew 7:15; 2 Peter 2:1-3)
- E. Peter: "*I do not know the man.*" (Matthew 26:27) Denials of Jesus today come in many forms.
- F. Judas answered with a kiss of betrayal. (Matthew 26:48-49)
- G. Felix: "Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24:25).
- H. Paul: "But what things were gain to me, those I counted loss for Christ (Philippians 3:7). He forcefully exemplified this answer in both life and death. (Philippians 1:20-21) When the time came for Paul to be executed, he faced death without any fear, because he had fought a good fight, had finished his course, and had kept the faith. (2 Timothy 4:6-8)

VI. The question is ours today, but it will be reversed tomorrow.

A. Today we decide what we shall do with Jesus. (Revelation 3:20)

B. Some day, however, we shall stand before Christ and heaven's gate knocking for admission. He then will decide what to do with us (Matthew 25:31-46). Our decision now will determine his decision then.

What Evil Has He Done?

Jeff Trotter

Introduction:

A. How would we quantify the amount of evil committed on the earth since the Garden of Eden?

How much evil has been committed in the totality of the lives represented in this building tonight?

How much evil have you done in your lifetime?

Thankfully, the blood of Jesus in the life of the Christian has forever erased every detail of those spiritual indiscretions. (Hebrews 10:17)

B. In contrast to this, our Lord Jesus was so prolific in his superlative living that even the world would be challenged to contain all of His deeds. (John 21:25) Yet, with the entire record of His earthly life fully disclosed in every detail, it is devoid of even one stain or mar. Such is the perfection and purity of Jesus.

C. The scriptures are replete with His purity.

1. (1 Peter 2:22) "Who committed no sin, Nor was deceit found in His mouth"

2. (1 John 3:5) "And you know that He was manifested to take away our sins, and in Him there is no sin."

3. (1 Peter 1:18-19) "knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, {19} but with the precious blood of Christ, as a lamb with blemish and without spot."

4. (Hebrews 4:15) "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."

D. Pilate asked the question, to the assembled crowd just before our Lord's death, "*What evil has He done?*" (Matthew 27:23, Mark 15:4, Luke 23:22) The only answer that they gave was to "*crucify Him.*" There was no legitimate legal reason for their opposition, but opposed to them they were. While He was not guilty of any crime or sin, He was guilty of several things in His life that created enemies. Let's notice some of these together, and may we be found guilty of the same.

I. He Was Guilty Of Truth Telling

A. Jesus always spoke the truth even when that truth was a direct attack on someone's misconceptions. Sometimes we say "*the truth hurts.*" Never has that been truer than in the life of Jesus. His intention was never to hurt anyone, but their comfort was secondary to what was needed by them.

- He told the truth to Pilate about His identity as King. (Matthew 27:11)
- He told the truth to those who doubted the source of His message. (John 8:40-44)

- He told the truth to the scribes and Pharisees about their lives. (Matthew 23)
- He told the truth to the Apostles. (John 16:7)
- He told the truth to the disciples about the need to consume Him. (John 6:60-61)
- He told the truth to Nicodemus concerning salvation. (John 3:5)

B. Since everything He said was truth, these are only a few examples.

C. Paul asked if he had become the enemy of the Galatians because he had told them the truth. (Galatians 4:4)

D. We must always speak the truth and do so in love. (Ephesians 4:15) However, the truth will frequently have as unpleasant a reception as it did in the days of Christ.

II. He was Guilty Of Grace Giving

A. Jesus was often in trouble with the religious leaders of His day for associating with the "wrong" people.

B. There was never a sin that He didn't hate, but there was never a sinner that He didn't love!

C. Jesus was not just accessible, but He actually reached out to the lowly and needy. The common people heard Him gladly. (Mark 12:37)

- He was criticized for allowing a "sinner" woman to touch Him. (Luke 7:39)
- He was criticized for going to the house of Zacchaeus. (Luke 19:7)
- The apostles were astounded that He would communicate with the woman at the well. (John 4:47)

D. I am thankful that Jesus would associate with the "wrong" people for I am one of them! His love for sinners gives me hope. We in the church need to be the givers of grace to a world in dire need of it.

III. He Was Guilty Of Commandment Keeping

A. Contrary to the charges of His accusers, Jesus had a firm commitment to keeping the law of God. He just wasn't interested in keeping their perverted version of it (Matt 5:17-20).

B. His sole purpose each day was to do the will of His Father. His very sustenance was the doing and finishing of the work of God. (John 4:34) The work of the Father was urgent as there was little time. (John 9:4) At His death He finished the earthly work laid out for Him (John 17:4)

C. For us the work of God is to believe in the nature of Jesus (John 6:29). For this would entail a love of the Lord and a decision to obey Him. (John 14:15)

Conclusion:

- A. As the familiar saying goes, "If you were placed on trial for being a Christian, would there be enough evidence to convict you?" *If you were placed on trial for being a Christian, would there be enough evidence to convict you?*
- B. The evidence is overwhelming that Jesus is guilty of having a servant's submissive heart to heaven's needs and earth's needs.

Thanks be to God...!

“Behold the Man”

John 19:5
David Pharr

Introduction:

1. There is a famous Italian painting of the 19th Century, which seeks to portray the scene when Jesus had been scourged and was again brought by Pilate before the people. The painting shows a palace with a balcony overlooking the crowd. The soldiers had beaten the bloody back of Jesus without mercy. On his head was the crown of thorns. Partially clothing Him were royal robes of mockery. But the Lord stands straight and calm, not at all bowing to the evil surrounding him. Pilate is in his fine robes. He leans with authority from his balcony toward the Jewish mob below. His arm is stretched back toward Jesus. “Behold the man.”
2. Various ideas have been suggested as to what Pilate intended. Perhaps he was saying, “Look at what we have already done to this man, isn’t that enough?” Or, “Here he is, what do you want done now?” Or it may have been spoken in contempt, as if to say, “Why does such a man as this matter?” There is no way to know for sure the governor’s intent, but his three words have never stopped echoing down through the halls of history. Here was a man: who never went to college, but more colleges have been dedicated to Him than all other men combined; who never wrote a book, but has had millions of books written about Him including the greatest of all books; who never held an office, but is more famous than all the Pharaohs, Caesars, kings and presidents that ever lived; who never had a family, but who counts every believer as His brothers and sisters; who was only in this world for around 33 years, but every century dates from His birth. As someone has written: “I am well within the mark when I say that all the armies that ever marched, all the navies that were ever built, all the parliaments that have ever sat, and all the kings that have ever ruled put together have not affected the life of man upon this earth like this one solitary personality.” Behold the man!
- i. **Neither Pilate nor the crowd realized it, but here stood “the man” who was the culmination and crown of the ages. All history had moved toward and now centered on this man.**
 - A. The first man, Adam, had brought sin and death. Here was the second Adam, to bring life and immortality.
 - B. After sin had come into the world, God promised a man who would be the seed of woman, who would bring redemption (Genesis 3:15). In only the second generation, the plan was clearly at work as God chose a man, Seth, to head a Messianic line of people. Then from three brothers, He chose the man Shem to head a Messianic race. In the man Abraham, He chose the father of the Messianic blood line. Between twins, He chose the man Jacob, to begin a Messianic nation. From among twelve brothers, the man He chose was Judah for a Messianic tribe. In the course of time, He found a man after His own heart and chose David to head the Messianic dynasty. These are the prominent names, but in fact the purposes of God required that in every generation there would be a proper male child, born to the right family, in the right tribe, of the right nation, of the right blood line, of the chosen race of the chosen line. This was in spite of wars, famine, natural disaster, the whole nation being in foreign captivity twice in its history, and frequent

apostasy into idolatry. But it was promised that one of David's descendants would have David's throne forever (II Samuel 7). The royal line continued on the throne in Jerusalem for almost 500 years. Then in the fall of Jechoniah (Coniah) the dynasty seemed to end. In fact, God said none of the seed of Coniah would ever have the throne in Judah (Jeremiah 22:30). To the fleshly eye, it seemed the promise had failed. But Isaiah said a Branch would grow out of the roots of Jesse (Isaiah 11:1). And Amos said God would raise again the house of David (Amos 9:11). And Zechariah said He would be a priest upon His throne (Zechariah 6:13).

C. Meanwhile God was getting the world ready. Daniel's famous prophecies of world empires were significant in the unfolding of the scheme of redemption. The Babylonian exile brought into being the synagogue system, which was adapted into congregations. The Persians sent the Jews home so the Savior would be born in the Promised Land. The Greeks gave a precise and universal language, which was used in the writing and spread of the gospel. The Romans provided for free travel among nations for the spread of the gospel. The world was being prepared for when God would set up His kingdom (Daniel 2:44). Even the taxation in the days of Augustus Caesar was set to have Jesus born in the right place at the right time. So that, "in the days of these kings," the world would be prepared for the coming of the Messiah. Thus, a man named Joseph was chosen to be the legal father of the heir to David's throne, and a woman named Mary, also of the right lineage, was chosen as the mother who would give the fleshly connection of the line back to the first man Adam. Then, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4). "Behold the man."

II. The Scene Will Impress Us The More If We Consider Its Many Paradoxes.

A. It has been said that Jesus was the heavenly son of an earthly mother, and the earthly Son of a heavenly Father. He was as much human as if He were not divine at all and as much divine as if He were not human at all. John identifies Him as the "Word," the full expression of Godhood (John 1:1-3; cf. Colossians 1:15; 2:9; Hebrews 1:3). The Word was made flesh and dwelt among us (John 1:14).

B. Behold the man!

1. Here was a man in the flesh, but He was God in His Spirit.
2. A mocking crown of thorns was on His head, but soon He would wear the crown of "King of kings and Lord of lords."
3. Cruel men afflicted Him with stripes, but by His stripes we are healed (I Peter 2:24).
4. Who was being tried by a governor, but was Himself the King.
5. The governor had the power of life and death, but the Man before had allowed him this power.
6. They brought Him to Pilate to die, but He had come that they might have life and have it more abundantly (John 10:10).

7. They thought they could take His life from Him, but He was laying it down of Himself (John 10:18).
8. He stood there a captive, but He was about to lead captivity captive. (Ephesians 4:8)
9. Pilate would sentence him to die, but He would abolish death and bring life and immortality to light through the gospel (II Timothy 1:10).
10. He never committed sin, but God was willing for Him to be made sin for us that we might be made righteous in Him (II Corinthians 5:21).

(When this assignment was given, my thought was that it would be an easy and enjoyable subject, and it is, but the more I have considered it, the greater the challenge becomes. A few years ago I was in Virginia preaching and the congregation had a large sign the preacher faced from the pulpit: *"Sir, we would see Jesus"* (John 12:21). That is what all preaching should have as its purpose: to call man's attention, "Behold the man.")

III. Isaiah said "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

- A. It is said that there are over 700 names and titles applied to Jesus. "And every name He wears is a blessing He shares." Paul wrote of the exalted name of Jesus (Philippians 2:9-11). The prophet said, "his name shall be called Wonderful."
- B. How do we say what needs to be said? Someone wrote:
- C. Someone has put together the following ways of expressing what Jesus means to men:

To the artist, Christ is the altogether lovely one;
 To the architect . . . the chief corner stone;
 To the builder . . . the sure foundation;
 To the banker . . . the hidden treasure;
 To the biologist . . . the life;
 To the baker . . . the living bread;
 To the doctor . . . the Great Physician;
 To the educator . . . the master teacher;
 To the engineer . . . the new and living way;
 To the farmer . . . the sower of seed and lord of harvest;
 To the florist . . . the rose of Sharon and lily of the valley;
 To the geologist . . . the rock of ages;
 To the horticulturist . . . the true vine;
 To the lawyer . . . our advocate to the Father;
 To the oculist . . . light to our eyes;
 To the judge . . . Christ is the judge of all the earth;
 To the juror . . . The faithful and true witness;
 To the journalist . . . the good news of great joy;
 To the jeweler . . . the pearl of great price;
 To the philosopher . . . the wisdom of God;
 To the philanthropist . . . the unspeakable gift from God;
 To the preacher . . . He is the gospel;

To the theologian . . . the author and finisher of our faith;
To the toiler . . . the giver of rest;
To the sculptor . . . the living stone;
To the student . . . the incarnate word;
To the statesman . . . the desire of the nations;
To the servant . . . the good master;
To the sinner, Jesus is the Lamb of God that taketh away the sin
of the world;
To the Christian . . . He is all of these and more (Colossians 3:4;
I Timothy 1:1; Colossians 3:11).

Conclusion:

I told you about the famous painting. The artist put an inscription at the bottom of the canvas:
"All this I have done for thee: what hast thou done for me?" That is the question for everyone.
Because in our minds, even tonight:

Jesus is standing in Pilate's hall,
Friendless, forsaken by all . . .

What will you do with Jesus?

[David R. Pharr, 1506 Springsteen Rd., Rock Hill, SC 29730.]

The Result of Compromise

Eddy Craft

Text: Matthew 27:11-14, 25-26

Matthew 27:11-14 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly. **Matthew 27:25-26** Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Introduction:

- A. This was the strangest murder trial ever. Jesus was on trial and they murdered Him
- B. There Jesus was on trial before Pilate, but really Pilate was on trial before God. The decision that Pilate made about Jesus would determine what God would do with Him.
- C. The spirit of compromise was going to cost Pilate greatly.
- D. I want us to notice some things that happened to this man Pilate.

I. Pilate's Privileges:

A. Some privileges that Pilate had which allowed him to make the right decisions.

B. He had the voice of conscience.

- 1. This may have been one of the most uncomfortable spots that Pilate had ever been in.
- 2. Luke 23:4 Then said Pilate to the chief priests and to the people, I find no fault in this man. What is he saying? You see, he was saying in his conscience, beating in his breast, thundering in his head, he is something special.
- 3. Pilate had a conscience and it said Jesus has done nothing wrong.

C. He had the voice of reason

- 1. Matthew 27:18 For he knew that for envy they had delivered him.
- 2. Underscore the word knew.
- 3. Pilate was no dummy; he was a politician.
- 4. Pilate allowed his mind to work. If we allow our minds to work, we will not be able to give one good reason for not doing the Lord's will.

D. The voice of a loved one

1. Matthew 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.
2. Pilate's own wife warned him.
3. Who in this audience has not been warned by a loved one?

E. The voice of Deity

1. John 18:35-37 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
2. Jesus spoke to Pilate. Jesus is also speaking to you and me. Jesus made it very clear when He said that everyone that is of truth heareth my voice.

F. Now that is Pilate's privileges: the voice of conscience, the voice of reason, the voice of a loved one and the voice of Deity. In spite of this they are able to see the results of compromise.

II. The Results of Compromise Is Seen In Pilate's Pressures:

- A. There were pressures of **public opinion** Mark 15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
- B. There was the pressure **of position**. Pilate had a government job and didn't want to lose it. John 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
- C. There was the pressure **of pride**. John 19:8-10 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
Pilate was not going to bow before King Jesus; he wanted Jesus to bow before him.
- D. There were Pilate's perversities. The spirit of compromise is seen in the following perversities of Pilate.
 1. He first tried to just ignore Jesus, John 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: Pilate was saying, you take him and judge him; I don't wish to get involved.

2. Shift decision. If he couldn't just ignore Jesus, He would try to shift his decision. Luke 23:6-7 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
3. Admire Jesus. Luke 23:13-14 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:
4. Let the crowd decide. Matthew 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Conclusion:

- A. Brethren, the spirit of compromise will condemn you.
- B. Whatever it is that will cause you to compromise, please remove it before it is everlastingly too late!

What I Have Written, I Have Written

Charles White

Introduction:

“And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.” (John 19:19-22)

I. Background

- A. Pontius Pilate was appointed sixth governor of Judea at the time of Jesus' birth (Luke 3:1).
- B. During his procuratorship, Pilate infuriated the Jews in several ways.
 1. He moved the seat of the government to Jerusalem, the holy city, and when his soldiers brought their battle standards with them, the Jews rebelled because of these idolatrous ensigns.
 2. In Luke 13:1, Jesus was told of the Galileans Pilate had killed when they were offering sacrifices and the people wished to know whether or not these people were killed because they were sinners, to which Jesus replied, “Nay: but except ye repent, ye shall all likewise perish (Luke 13:3,5)
 3. Animosity also existed between Pilate and Herod until their common experience with Christ made them friends. (Luke 23:12)
 4. The friendship between Pilate and Herod evidently was not shared by the Jews and as a historical note, the reason Jesus was made to appear before was Pilate because, under Roman law, it was illegal for any conquered nation to condemn a person to death.
 5. Tradition notes that Pilate died in exile in the city of Vienna on the Rhone where a fifty-two feet high pyramid is said to be “Pilate's Tomb.”

II. There Are Some Lessons We May Learn From Pilate's Statement, “*What I have written, I have written.*”

- A. People in positions of responsibility make decisions based upon the current laws under which they rule and to which they are responsible.
 1. In his inaugural oath, the President of the United States is bound to uphold the Constitution.
 2. Jesus' attitude toward the Pharisees, Matthew 23:2,3 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
 - a. He follows this teaching by saying in verse 23, Woe unto you, Scribes and

Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

b. The lesson we learn is that God's law must be obeyed and practiced.

3. Jews and Gentiles are now under a "better covenant", which was established upon better promises." (Hebrews 8:6)
 - a. This better covenant was prophesied to begin in the middle of Daniels seventieth week.
 - b. Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.
 - c. This desolation was prophesied by Christ to be the destruction of the city of Jerusalem. Mark 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
 - d. Daniel's seventieth week is not in the future, but happened in the first century.
 - c. When elders of the local church feed the flock (Acts 20:28), they do so by making sure the word of God is taught.

III. Some Additional Thoughts on the Phrase, "What I have written, I have written"

- A. Older Christians lead the younger: 1 John 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- B. Some in the church today are teaching that elders have no authority except that of good example.
 1. The words, "overseer" and "bishop" carry with them the concept of authority.
 2. Elders have as much authority as is inherent in the word of God.
 3. 1 Peter 5:2-5 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
- C. Elders have no leeway in exercising the authority of the word of God: **"What God has written; He has written."**
- D. Preachers have no leeway in teaching the Bible because, **"What God has written, He has written."**

- E. The denominational world has no heaven-sent authority when they add to or subtract from the teachings of the Bible because, **“What God has written, they ignore.”**
- F. Some preachers in the church are seeking to alter the Bible to fit current culture and **What they written, they have written and not God.”**
- G. “The Bible says it, that settles it and we believe it.”

III. Some Additional Thoughts On The Phrase, “What I Have Written, I Have Written.”

- A. Older Christians lead the younger: 1 John 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- B. Christians are to avoid being a part of the world’s evil: 1 Corinthians 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- C. Christians must be bold in our proclamation of the gospel to the sinful world and also to the church: Romans 15:15-16 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- D. Preaching the word “in season and out of season”, 2 Timothy 4 is comprised of teaching and building up. 1 Peter 5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

Conclusion:

- A. The only way we can stand in the grace of God is to preach what God has written.
- B. If any among us use grace as a license to rebel against God, he needs to study again what God has written!

I Am Innocent
James A. Hogan

Introduction:

A. The valiant efforts of Pilate to release Jesus

1. What had Jesus done to excite so much in the Jews?

B. What was there that bewildered Pilate?

1. What had Jesus done?
2. Why such punishment for Jesus?
3. Why is man today so unreasonable where Christ is concerned?

C. Jesus' trial was coming to a close

1. We notice Pilate's efforts to calm the crowd
2. The change is easily seen in Pilate - **John 18:6**

I. Why Will Pilate Not Stand?

A. Pilate is frightened

1. The crowd became more demanding - **Matthew 27:23**

B. Can we say Pilate genuinely tried his best?

1. What were his questions? - **Matthew 27:22; Matthew 27:23; John 18:19**

II. Pilate Weakens – Crumbles

A. How we can mark what is happening?

1. The accusers were dictating what would happen - **Matthew 27:23**
2. Pilate had yielded his right to decide

III. What of Pilate's Authority?

A. Pilate has that authority

1. In this setting Pilate fails to act

B. Pilate is loosing

1. The master of the situation has become those below him

IV. Pilate Washes His Hands

A. Pilate stands before the mob

1. He gives up his sense of justice - **Matthew 27:24**

B. The symbolic act of washing of hands

1. We learn this from Jewish background - **Deuteronomy 21:6-7**
2. The Psalmist writes of it - **Psalms 26:6-7**
3. Asaph makes reference - **Psalms 73:13**
4. This means used in stating man's innocence

C. Pilate knows of this symbolic act

1. He used this act to wash his hand of this matter - **Matthew 27:25-26**

D. Ancient Rome bears modern day blame

1. Where has God placed the blame?
2. New Testament writers declare such - **Acts 2:36**; **Acts 3:14-15**

E. What happens to Pilate?

1. Pilate will be remembered for his acts

V. We Remember Pilate's Deeds

A. We remember Pilate's deed

1. We remember the deeds of others to remove responsibility
2. The deeds of Judas - **Matthew 27:4**

B. Is that an impossible judgment?

1. No man can pronounce judgment upon himself
2. Recall the words of Pilate – **Matthew 27:2**

VI. I Am Innocent!

A. We learn some interesting thoughts about this statement

1. Pilate's judgment was for himself

B. Is that not an impossible judgment?

- C. Pilate's guilt would come from a higher court
- D. His statement of innocence again – **Matthew 27:24**

VII. All Are Guilty – Are We Guilty?

- A. A vital message is found for all
 - 1. What was the result – washing of hands?
- B. How many are asking the same questions?
 - 1. Through knowledge correct answers are given
 - 2. What is God getting?

VIII. Two Alternatives – One – Washing In Pilate's Bowl

- A. As we see Pilate washing his hands – there is a message that is loud and clear
 - 1. Many ways are used to evade the subject of our sins:
 - a. Mars Hill - **Acts 17:32**
 - b. Felix and Drusilla – **Acts 24:25**
 - c. Agrippa – **Acts 26:28**
- B. Whether washing our hands or simply putting it off, we have our own way of trying to escape responsibility.
 - 1. We must deal with it God's way
- C. Pilate's problem was simple
 - 1. Lack of courage to act on knowledge
- D. What about our day, worse than before us?
 - 1. What about our modern day in-crowd?
- E. Why do we give in to society?
 - 1. Adam declared, *"I AM INNOCENT"* – **Genesis 3:12**
 - 2. Saul said, *"I AM INNOCENT"* – **1 Samuel 15:15**
 - 3. Aaron said, *"I AM INNOCENT"* – **Exodus 32:22**
- F. What about Pilate's guilt when he declared, *"I AM INNOCENT"*
 - 1. He was guilty!
 - 2. Are we innocent? – **Isaiah 53:6; Galatians 1:4; 1 Peter 2:24**

XI. Alternative – Two – Washing in the Blood of Christ!

A. No, none are innocent!

1. We must face it – **Romans 3:2**

2. Our hope is in the blood of Jesus – Hebrews 9:14

3. How is our guilt removed?

Conclusion

A. What about your verdict?

1. We cannot escape responsibility – **Hebrews 5:9**

B. There are two avenues in which to wash

1. The blood of Jesus or the bowl of Pilate (the world).

2. Guilt is removed by our obedience

C. Have you been washed – cleansed in the blood?

1. We are admonished to faithfulness – **Revelation 2:10**; **Hebrews 3:12**; **Hebrews 3:14**

2. We are cleansed continually – **I John 1:7**

3. Have you walked in the light or is there need to return to Christ?

“Go Make It As Sure As You Can”

Wayne Miller

Introduction:

The assigned topic and text for this lecture are taken from a statement made by Pilate to a Roman guard at the tomb of Jesus. That statement is recorded by Matthew and is found in Matthew 27:65 and reads, “Go your way, make it (the tomb) as secure as you know how.”

Remember the events leading up to the crucifixion and burial of Jesus Christ. The arrest in the Garden of Gethsemane, the mock trials, as Jesus was taken to Annas, Caiphas, Pilate, Herod and back again to Pilate.

No doubt, the death and burial of Jesus were times of real confusion for the disciples. Their Savior had seemingly failed when He was crucified. The promises that Jesus had made seemed to be empty words now as Joseph places His body in the tomb. The claims of being the Son of God, to have eternal life, that He had overcome the world, suddenly are very meaningless as hope is gone. All hope was lost for His followers when the stone was rolled over the tomb.

The Scribes and Pharisees thought they had the victory. So far, from their limited perspective, everything has gone as planned. The false trial went their way (Matthew 26:59); the pressure for Pilate to crucify Christ went as planned; the coercion of the crowd to release Barabbas instead of Jesus went as planned; the satisfaction they must have received when Christ was hanging on the cross knowing there was no death more humiliating than being crucified.

They wanted to cover all their bases just in case. Even though all went well in their eyes, they remembered what Christ taught, how in three days He would rise (John 2:19). Therefore, they make a request of Pilate to set a watch to guard the tomb. Their concern was to ensure there was no tampering with the body. Their plea to Pilate was granted. The tomb of Jesus was sealed and guarded (Matthew 27:65-66).

But thanks be to God, for nothing was stopping the promise that Christ would rise in three days. Not the Pharisees, not the Scribes, not even the Roman guards could contain what was to take place. The sealed stone was rolled away and the tomb where Jesus laid was found empty. In the words of the angel, “*He is not here, for He is risen*” (Matthew 28:6).

Now, let us make note of and glean some lessons from the mentioned account. There are several lessons we can learn from the stone. I want to specifically look at three of them.

I. The Significance Of The Stone In Place – Matthew 27:57-60

A. The stone represented a “barrier between the Living and the Dead.”

1. It is significant for people of all ages to recognize the “stone” signified that Jesus had died.
2. Jesus had died as He had said He would. He did not faint, just passed out from stress of the day, nor did He swoon.
3. Jesus in His death, fulfilled prophecy and His own teaching.

B. Through this avenue of death, Jesus had fulfilled all that He came to earth to do---“to give His life a ransom for all.”

1. God's word is clear on the purpose and intent of Jesus Christ coming into this world—Luke 19:10; I Timothy 1:15.
2. The “stone” supports that Jesus “died for our sins according to the Scriptures and He was buried..... I Corinthians 15:3-4.

C. Yes, the “stone” reminds us that Christ died just exactly as the Scriptures foretold.

II. The Security Of The Stone in Place---Matthew 27:62-66.

- A. The enemies of Jesus were just as afraid of Him after His death as when He was alive.
 1. They asked Pilate that they might somehow ensure that the body of Jesus be guarded.
 2. Pilate granted permission, “Make it as SURE as you can!” – Matthew 27:65.
- B. It is of importance that we notice the precautions taken to prevent Jesus from being resurrected as He promised.
 1. The *REASON* of it – Matthew 27:64
 - a. The scribes and Pharisees did not express their fear to Pilate. They approached Pilate as though it had just occurred to them that something might take place with respect to the body.
 - b. They spoke of Jesus as “that deceiver,” and His disciples would attempt to practice deception with respect to the resurrection.
 - c. They were shrewd in their malice. It would be worse for people to think that He was the Messiah because He had risen from the dead than it would to believe He was the Messiah because of His teaching.
 2. The *RIGOURS* of it – Matthew 27:66.
 - a. The tomb was secured, sealed and safeguarded.
 - b. They would seal it by placing a cord across the entire stone and sealed at each end to the rock by wax or clay. It is probable that Pilate's seal was used, as the Roman guard was held responsible for it.
 - c. The guards, who were professional because failure meant certain death, were placed at the entrance of the tomb.
 3. The *RESULTS* of it.
 - a. Defeat because Jesus arose from the tomb on the third day and the guards were witnesses to it – Matthew 28:11.
 - b. Little did these Pharisees and scribes know they were actually giving support to the evidence that Jesus truly arose from the grave.

C. May we see how pitiful and powerless man is in attempting to alter the word of God.

III. The Significance Of The Stone Being Moved – Matthew 28:1-4.

- A. The purpose of removing the STONE was not to allow Jesus to get out, but so others could get in and see that Jesus had indeed risen from the dead.
- B. All the plans, purposes, and provisions of man cannot contain the power of God.
 1. That power is seen in the events recorded in vv. 1-4.

2. The angel sitting on the stone (v. 2) was a sign of majesty and victory.

C. We noted earlier the STON E symbolized a barrier between the living and the dead. Now that Jesus had risen, Death had been conquered!! (Revelation 1:18).

Conclusion:

All enemies of the Lord will one day be put under his feet as the STONE was under the angel. From the statement made in the halls of Pilate, WE are reminded, the need and joy of being SURE and SECURE in our Lord!! That security is available, not in a stone but in the SAVIOUR!!

