

# Apostles' Creed - (Suffered Under Pontius Pilate)

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, we thank you that the entrance of your word gives light and gives understanding to the simple. Teach us your ways as we learn about the tenets, the basic essential beliefs of Christianity.

Open us up. Let us not just have the letter, but give us the spirit. For your word is spirit and your word is life.

Oh, bread of heaven, feed us till we want no more. Feed us till we want no more. We thank you in Jesus' name. Amen. Amen. So today's theme is suffered under Pontius Pilate.

Someone say Pontius Pilate. Pontius Pilate. Say suffered. Suffered. Under Pontius Pilate. Now, this is what we believe in Jesus Christ. This is what we believe about Jesus Christ, that he was born of the Virgin Mary.

[ 1 : 12 ] He was conceived of the Holy Ghost, born of the Virgin Mary, and he suffered. Now, isn't it interesting that the church fathers, when they were putting their creed together, right from he was born of the Virgin Mary.

They went to what? The passion of the passion of the Christ. Under normal circumstances, Jesus' suffering actually took a couple of days.

But his living was virtually 33 years. Does that make sense? So why didn't the church fathers say anything about his life?

His living. But right from his conception and his birth, go straight to his passion, the passion of the Christ. He's dying. Now, does that mean that his living was not important?

No, his living was so important. That is why the gospels were about his living. The gospel of Matthew, the gospel of Mark, the gospel of Luke and John, virtually about his living.

[ 2 : 13 ] So was it not important? It was. But the early church valued so much the passion of the Christ to the extent that, you know, Christ's death was not like someone who suffered some injustice and was killed.

And he suffered or he died a miserable death. His death was a sign of victory. His death was a statement of triumph. Have you thought about why it's called Good Friday and not Bad Friday?

Or Dark Friday? Because actually, that was the day he died. That was the day the sins of the world were put on him. That was the saddest.

That was the time he said, Lord, if it's possible, let this cup not come. So that should have been the Bad Friday. But it's called the Good Friday. The early church fathers called it the Good Friday because that's where everything changed for us.

So from his birth, we went straight to his passion. Went straight to his suffering and death. So now, it says that he, born of the Virgin Mary, suffered under Pontius Pilate.

[ 3 : 15 ] Now the question here is, why Pontius Pilate? Why not the Jewish leaders? Why not the Pharisees? Why not the scribes? Why not the authorities?

Why Pontius Pilate? Pontius Pilate was a Roman governor. Okay. Who was he? A Roman governor. And in the Roman times, when they conquered a nation or a city, they have people who are in charge.

Okay. So they put their people in charge. Herod was, at that time, the king. But who was representing the Jews and the jurisdictions? So Herod was one of them.

But the Roman governor was a Roman who was representing Caesar. So final judgments and decisions were made by him. He wasn't a Jew. He didn't have to be a Jew.

But in that province, he was the one in charge. Every decision that was to be made, so long as politics were concerned, he had to be the one who had to make the final decision. All right.

[ 4 : 14 ] So Pontius Pilate was the one in charge just before Jesus was crucified. But the question here is, why Pontius Pilate? Number one, there are quite a few reasons, but I want to give just four.

Okay. Four, particularly four reasons why many people, many scholars have said that this is why the church fathers put it there. This is why the church fathers went straight to Pontius Pilate.

Number one is because as soon as you mention Pontius Pilate, it puts the events of the life of Jesus into the arena of world history. It puts the suffering and the life of Jesus into the arena of world history.

Say world history. How many of you agree with me that Pontius Pilate was a secular figure? He was. Okay. Now, if you check historic accounts, you will find out that once upon a time, they lived a man called Pontius Pilate.

Because sometimes people say, oh, all these religious books, all the Bible, all the time of the things that are written, it's not really, that didn't really happen. In fact, there are some people called Gnostics those times. They doubted the physical existence of Jesus Christ, and they believed that all these things were some things that happened, you know.

[ 5 : 29 ] But it's just like the story of Job in the Bible. The story of Job in the Bible, many people, some believe that, well, Job is a myth. He wasn't a real person who lived at a certain time.

It's a myth, but it's not mythical. What the Bible says is not mythical, all right? So, they believe, some believe that Jesus Christ really, talking about Jesus Christ lived, he was buried, he was died, he died, and all that.

It's just mythical. It's not real. But to bring the life and the story of Jesus into the arena of world history, not religious history, world history, Pontius Pilate was referred to because he was actually there, and he was the one who sentenced Jesus Christ to death.

Someone say Pontius Pilate. And so, number one, the mention of Pontius Pilate brings the suffering of Christ and the death of Christ into the arena of world history.

And he brings it into the arena of secular history, not religious history, secular history. So, historians, secular historians cannot escape the reality of Pontius Pilate, and for which reason Jesus died under Pontius Pilate.

[ 6 : 39 ] Secular historians can't be. So, as I told you, our faith has data. Our faith has provable, factual data, which is not just ethereal, just mental.

It's not in the mental region, but it's real. It's factual. So, it's scientific. It's provable. It's empirical. Hallelujah. Now, number two reason.

The death of Jesus Christ is under Pontius Pilate. Calls attention to the irony of the most crucial act of Jesus.

I'm explaining it. Okay, just let's put it right. The providence of God. Calls attention to the providence of God. Say providence. Say providence. Providence. Providence of God is like God's sovereignty.

God is sovereign. Okay. Okay. So, if, for instance, Joseph of the Bible. Joseph, the son of Jacob, who saw himself becoming a prime minister, becoming a great person, his family bowing down to him.

[ 7 : 37 ] Because of the dream he had, his brothers hated him and tried to get rid of him. But by getting rid of him, it was actually part of God's providence. See? So, the sovereignty of God is superimposed over human wickedness.

So, do you know that Jesus Christ didn't go and say, kill me? No. In the first place, when he was born, Herod wanted to kill him. But he couldn't kill him. There were times, actually, when he went to the temple to go and preach in, I think, John chapter 5.

They took up stones. They wanted to stone him. Not only once. They wanted, by Bible say, he just walked out from their midst. He just walked away. Because time was not yet up. And the good news, that was not the kind of death he was going to die.

So, the sovereignty of God. For your information, his death was fulfilling prophecy. And number two, his death was through the machinations of wicked men. The plots, the wicked devices of wicked men.

So, wicked men were, look at Mark chapter 14, verse 1. Mark chapter 14, verse 1. And let's find out what he says. We will look at Mark chapter 14, verse 1. Matthew chapter 26, verse 4.

[ 8 : 42 ] You can write those things down. So, that one will. Matthew chapter 26, verse 3 and 4. Okay. So, Mark 14, verse 1. Matthew 26, verse 3 and 4. And then, John chapter 11.

John chapter 11, verse 47. But let's look at Mark chapter 14, verse 1. It says, after two days, it was the Passover and the feast of the living bread. And the chief priests and the scribes sought how they might take him by trickery and put him to death.

Did you see that? The chief priests, who and who? The chief priests and the scribes, they sought. They planned it. They sought how they might take him and put him to death. Matthew chapter 26, verse 3 and 4.

They went to the palace. Then the chief priests and the scribes and the elders of the people assembled at the palace of the high priest. Hey, the guy was living good. He had a palace. They assembled at the palace of the high priest, who was called Caiaphas.

For what? Look at what? And plotted to take Jesus by trickery and kill him. So, it was a plot. So, how can you say it's a sovereignty of God? Guys, hold on. They plotted. So, it was through human machinations, human plots, human wickedness.

[ 9 : 49 ] Wicked men. Wicked men plotted to kill him. It wasn't like he won't kill me or he died by accident. No. His death was plotted, was planned by who? Wicked men. Who and who plotted?

From what? Verse 3. Put it by 3 again. Verse 3. Who and who? The chief priests, the scribes, the elders of the people. They met in the palace of the high priest.

These people. So, they should have killed him. Suffered should have been. Suffered under the chief priests. Or suffered under the scribes. Suffered under the elders of the people. They plotted to kill him.

So, and then look at John. John chapter 11 verse 47. It says that then the chief priests and the Pharisees gathered a council and said, what shall we do?

For this man works many signs. They actually planned about him. To kill him. And Judas too. Judas. Jesus said, I have chosen. Have I not chosen the 12? Yes. One of you.

- [ 10 : 46 ] Look at John chapter 17 verse 12. John 17, 12. While I was with them in the world. That's Jesus Christ praying. He was praying to the father. And this is talking about his disciples. He said, whilst I was with them in the world. I kept. I kept them in your name. Those who you gave me. I have kept. And none of them is lost. Except. Except the son of perdition. That the scriptures might be fulfilled.
- Judas was there. He was a wicked man. But it's all to fulfill the scriptures. He says, I didn't lose anyone. Except the son of perdition.
- In John chapter 13 verse 18. Look at 13 verse 18. And we look at Matthew chapter 26. John chapter 13 verse 18. I do not speak concerning all of you. I know who I have chosen. But that as scriptures might be fulfilled. He who eats bread with me. Has lifted his heel against me. Talking about Judas. Judas. So Judas was to fulfill scriptures. And Judas plotted.
- [ 11 : 41 ] He planned with the guys. Just before he was arrested. I think John chapter 19. They went to pray. And Judas knew where they had been going to pray. And so he came there with authority from the chief priests.
- With soldiers. Judas. He went and plotted with them. Look at Matthew chapter 26 verse 23 and 24. Matthew 26, 23 and 24. Remember both scriptures we read about Judas.
- The Bible talks about that it might be fulfilled. Do you see that? That it might be fulfilled. That it might be fulfilled. That it might be fulfilled. Okay. So Matthew said.
- He answered and said. He who dip his hand with me in the dish. Will betray me. Go to the next verse. Verse 24. The son of man indeed goes. As is written of him.
- A word to that man. By whom the son of man. Is betrayed. It would have been good for that man. If he were not born. Now he knew Judas was going to betray him. But he allowed it.
- [ 12 : 36 ] Because. The sovereignty of God was at work. But guess what. They didn't mention Judas. In the apostle's script. These are the main guys. These are the key players. They were the key players. In the game.
- They were the key players. In the game. And. Honest. They didn't matter. They didn't matter. I like the way. The Bible puts it.
- First of all. I've told you that. His death was fulfilling prophecy. Remember that. Jesus. Everything about him. So even Judas betraying him. I think Psalm 41 verse 9. It's a very nice. Jesus quoted. Psalm 41 verse 9.
- But that's the way it's serious. He said. He who. Deep his hand in the bread. With me. We are eating from the same bowl. The same one. As he. He's healed. To eat from the same bowl. It's a serious sign of.
- Partnership. Serious closeness. Psalm 41 verse 9. Talks about. Even my own familiar friend. In whom I trusted. Who ate. My bread. Has. Lifted up his heel against me.
- [ 13 : 34 ] That's. That's a messianic. It's called. Messianic. Scripture. Or messianic. Psalm. Refer. That Psalm is. Talking exactly about the Messiah. And that's what Jesus quoted.
- Right. He who. Who dipped his finger with me. In the same bowl. Has lifted his heel. Against me. And when Judas. Go to the. Gethsemane. He was going to betray him. He went and kissed him. He said.
- Did you. Betray me with a kiss. At least. Betray me with a slap. But look at Acts. All right. Acts chapter 2. Verse 23. Talking about Jesus's death. Look at how they put it.
- And. Him. Talking about Jesus. Okay. Let's go to 22. 22. Where's that? How Jesus. A man. Attested by God. Okay. Men of Israel. Hear these words. Jesus of Nazareth. A man.

Attested by God. To you by miracles. Wonders and signs. Which God did through him. In your midst. As you yourself know. Also know. Now watch this.

[ 14 : 27 ] Verse. In the next verse. Him. Talking about Jesus. Him. Be delivered by who? The determined purpose. By what? By what? The determined purpose. I can't hear you.

The determined purpose. Him be delivered by the determined purpose. And the foreknowledge of God. You have taken by lawless hands.

Some translations say wicked hands. You have taken by lawless wicked hands. Have crucified and slain. So wicked men. Did you see them plotting? They did.

They plotted. But all they were doing. They were fulfilling God's. And God is their master planner. I like the way. First Corinthians chapter 2. I think verse 6 says. He said. If the prince of this world had known.

They would not have crucified the Lord of glory. First Corinthians chapter 2. Verse 6. If they had known. If those guys fighting against you had known. They would have stopped fighting. Because then.

[ 15 : 21 ] Do you know that? What they are trying to do against you. Is actually pushing you into glory. Pushing you into the purpose of God. Shout yes. Yes. Walk with God.

Get yourself busy working with God. Leave those who fight you. They are fighting you. Who will end up fighting against themselves. Because the more they fight with you. As you walk with God. They will be shooting themselves in their foot.

Because God is a master planner. Walk with God. He knows how to make. Now. So. You can tell their political intentions in his death. Acts chapter 4.

Verse. 28. I like this. 28. This is their prayer. When they are praying to God. To forebordeness. Verse 27. It says that. For truly against your holy servant Jesus.

Whom you anointed. Both Herod and Pontius Pilate. With the Gentiles and the Paul of Israel. Were gathered together. All these people. They are political guys. They are gathered together against him.

[ 16 : 17 ] And what. Go to the next verse. To do what your hand. And your. Your purpose. Determine before. To be done. I think you should clap for Jesus for that. They gathered together.

To do what God has planned already. But they were. Pushing their own political agenda. They are pushing through their own political agenda. Little did they know. So you see. Church. That's why we have to walk with God.

And stay in prayer. And be sensitive to the Holy Spirit. So. We can tell. From. The text we have read. Actually look at Matthew chapter 16 verse 21.

Let me just show you something. This is when Jesus Christ. Told the guys. His disciples. And when Jesus. Peter said. You are the son of the living. You are Christ. The son of the living God. And Bible says that from that time.

From that time. Jesus began to show his disciples. That he must go to Jerusalem. And suffer many things from the elders. Okay. And chief priests. And scribes. And be killed.

[ 17 : 14 ] And be raised. The third day. He told them. That's when Peter said. No, no, no, no. You can't die. The next. The Bible said. The next verse. Peter took him aside. He said. Excuse me. Guys. Excuse me. Jesus. Come here. Come here.

Come. Come. Come here. What's wrong with you? How can you be talking like this? Instead of rebuking him. How can you say you are going to die? What's this? How can you say? How are you going to die? You are the Messiah.

Messiah is supposed to live forever. How can you say you are going to die? We are going to spoil every show. He said. Get behind me. Satan. You are an offense to me. For you are not mindful of the things of God.

You are thinking like ordinary men. But the things of God was that he should die. So even though. He told them. I'm going to watch this. Remember this. Go to verse 21. Remember that. Or the same thing. The same thing is in Luke chapter 9.

Verse 21 and verse 22. Matthew 16, 21. He said. Jesus told them. Watch this. And he says that he has to. He must go where? Go where? Go where?

[18:08] Go where? And do what? Suffer many things. From who? The elders. The chief priests. And the scribes. And be killed. Where was he going to be killed? Where was he going to be killed?

He said he's going to Jerusalem to be killed. He's so far in their hands. Now. Jerusalem was the capital of the Israel nation. He was going there to be killed. So. Notice that. Very carefully.

We'll come back to that. Right. So. You can tell that. There was this overarching purpose of God. Which subsumed all the human wickedness and plan. All the things that they were doing.

It was. It was all being. Overshadowed. By the. Providence. God's intention. So. Pontius Pilate. Was.

Came into the play. Just to show that. God didn't just have to use religious people. So that they like. They are fulfilling prophecy. No. He's a secular person. He actually. He wasn't part of the plot. Not read the Bible.

[19:03] He wasn't part of the plot. He didn't actually want to do it. They forced him to do it. And they told him. If you don't kill him. You are not a friend of Caesar. They made a major political issue. John chapter 19.

I think verse. From verse 7. 7. 8. 9. 10. They told him that. If you don't kill him. You are not a friend of Caesar. Because this man makes himself. A king. In the place of Caesar.

Do you know why they said. He said. I find no fault in him. That's where we are going. The next one. Hallelujah. Amen. Right. Verse 12. Yeah. He said that. From then on. Pilate sought to release him.

But the Jews cried out saying. If you let this man go. You are not Caesar's friend. Whoever makes himself a king. Speaks against Caesar. So they made a thing.

A serious political issue. So he had to back off. He didn't want to kill him. Pontius Pilate. Didn't want to kill him. Because he wasn't part of the plot. All right. So then.

[19:56] Pontius Pilate. Is mentioned in the. Apostles Creed. Because. Just to show the providence of God. Wicked men plotted. And Pontius Pilate killed him. Even though.

Look. Go back to the verse. The same. John. John chapter 19. Look at the verse. 7. 8. 9. Somewhere. Pontius Pilate said.

Speak to me. Are you the king? He didn't mind. Jesus was not speaking. Jesus said he has to die. Okay. Go to the next verse. Therefore. Pontius Pilate said. Go to the next verse. 9. Let me show you something. But no.

Pontius Pilate was afraid. When he heard that. The guy said he is. A son of God. He became afraid. So he went again to. The praetorium. And said to Jesus. Where are you from? But Jesus didn't answer. No.

Go to the next verse. You see that. See. Then Pontius. No. No. Verse 8. Look at verse 8. Look at verse 8. Therefore Pontius Pilate. When Pontius Pilate. Heard that saying. He was more afraid.

[ 20 : 51 ] What's saying? Verse 7 says. That they said. These guys make himself a God. So I have to kill him. Because he made himself. The son of God. So he was afraid. Then he went back. Verse 9. He said. He said.

Who are you? Tell me. Who are you? Where are you coming from? Jesus didn't say anything. And listen to what he said. Look at the next verse. He said. Then Pontius Pilate said. Are you not speaking to me? Do you not know that I have. You are lying. You don't have power.

He said. Don't you know I have power. To crucify you. And power to release you. He didn't know what he was talking about. That's what made Jesus speak. What did Jesus say? Jesus said that. You cannot have power. At all against me.

Unless it has been given to you. From above. You can't kill me. He didn't know who he was dealing with. He said. The one who delivered me. He has done a bigger sin. Okay. He has done the greater sin.

So you. Don't worry about. What you are doing. Don't add yourself. If you have to kill me. Just kill me. Just go ahead. And do your job. And stop saying that. Don't you know. I have power. To release you. Look what happened here.

[ 21 : 45 ] No. So hallelujah. Hallelujah. The protestant didn't have what it took. To release him. Because. There is a prophecy already.

And this God was at work. Yeah. He said. You can't kill me. Unless it be given to you. From above. So hallelujah. Hallelujah. Hallelujah. That's the one they are dealing with. They should be careful. They shouldn't think that.

Yeah. I employed you. Yeah. You did. But you don't have power to fire me. You don't have power. I can work out when I'm ready. God will let me know when I'm ready. When you are working in the people. No one can determine.

Where you can go. Where you can go. Where you work. They will do their job. Okay. They will do their job. You are not telling them. I'm going to fight. No. You don't fight. You don't fight. You just walk with God. You just walk with God.

So Pilate. Pontius Pilate didn't have the power. All right. And he wanted. Actually he wanted to release him. And they said. You have to kill him. He wanted to give them to the. Give him back to the Jews. Verse 7 of chapter 19.

[ 22 : 39 ] Of John. He wanted to give him back to the Jews. They said. No. We don't have. He said. Okay. If you are. If you are. Accusing based on your law. Then. You take him and go and kill him.

Okay. He said. You go and kill him. First. Chapter 19. Verse 6. The chief priests and officers. They cried saying. Crucify him. Pilate said to him. You take him and crucify him.

For I find no fault him. That's where we are going. The next one. Go to the next verse. And see. Then the Jews said. We have a law. And according to our law. He ought to die. Because he made himself go. So. So. He said.

You go and kill him then. Pilate said. No. You have to kill him. He said. No. You have to kill him. We cannot kill him. You have to kill him. Pontius Pilate was important. Because it was part of the plan of God. And so.

For Pontius Pilate to be drafted him. It's just a reflection. Of God's providence. Say God's providence. Events. This event is not accidental.

[ 23 : 33 ] Okay. But it's assumed under the overarching purpose of God. The triumph of God's sovereignty. It's a reflection of the triumph of God's sovereignty. Over human political power. Okay. It's.

So. God. God's sovereignty. Will triumph. Say God's sovereignty. Will triumph. God's sovereignty. Quickly. Number three. Number three. Why Pontius Pilate? Because Pontius Pilate. Occupies a role that Jews call.

Publica persona. Public. Which means a public person. I'll explain what it means. He's a secular person. But he's not. A religious person. Okay. Pontius Pilate. Is not a religious person.

Okay. So that means that. His office. He was occupying. A public office. A public officer. He didn't. The decision he made. When he sat in judgment.

Was not his opinion. He was making decision. Based. On the legal authority represented. That's how I'm getting it. So. Then. Pontius Pilate. Let me. Tell you something.

[ 24 : 30 ] Pontius Pilate's decision. The judgment. His judgment. Is not. Pontius Pilate's opinion. But it's reflected. Or expressed. The legal opinion. Of the highest secular court.

In the world. Pontius Pilate's decision. His decision. His judgment. Reflected. The. Legal opinion. Of the highest.

Court. Secular court. In the world. At that. So the decision. He was making like. It take you to Hague. Because this. He was a public. He wasn't a religious person. So. He didn't owe. Anyone. Anything. He had to make.

A fair judgment. Does that make sense? And now. His judgment. Wasn't his opinion. But was reflecting. The. Opinion. Of the highest. Court.

Of. Human affairs. So. Generally speaking. Across human. Government. Across human authority. That decision. Pontius Pilate. Was making.

[ 25 : 24 ] He was representing. All human wisdom. Does that make sense? Yeah. He was representing. All human wisdom. All human. Accurate. Legal decision.

Does that make sense? And let's see his decision. In John chapter 19. Verse 4. And verse. Verse 4 to 6. I like John. I don't know how many of you.

Like John like me. But. Chapter 19. Verse 4. Pilate then. Went out again. And said to the people. Behold. I'm bringing him out. To you. That you may know. That I find no fault in him.

What did he say? I find no fault in him. I find no fault in him. Jesus. Watch. This is very important. Because if Pontius Pilate. It wasn't a religious figure. But a public figure.

Said that I find no fault in him. He was representing the highest. Judicial decision. Of that day. Of that era. He represent. And they said that. He said on their behalf.

[ 26 : 20 ] We find no fault. For you to say I find no. It meant that. The system finds no fault in Jesus. The world judicial system. Doesn't find any fault in Jesus. Jesus was faultless.

The lamb without blemish. Blemish. If it was religious guys. The religious guys brought him. You know their decisions were very funny. Because it was tinged with all kinds of intentions.

But the guy made the decision. Look at verse 6. John chapter 19 verse 6. He says. Therefore. All right. Let's go to verse 5. Then Jesus came out. Wearing a crown of tongues.

And a purple robe. And Pilate said. Behold the man. Ecahoma. That's the serious Latin word. Ecahoma. Which means. When he said. Behold the man. It's like. Reflecting. This is.

This is. This is. How a man should be. So. Many theologians. Don't take that statement. Lightly. When Pilate said. Behold the man. He was telling all these guys.



- [ 27 : 16 ] You see. This is the kind of man. We shall all be like. We are supposed to be like. That was a heavy statement. So. In serious theological circles. That phrase is. Ecahoma. Ecahoma.
- Behold the man. What do you mean by behold the man? This is the fourth. Adam was first man. But now. This is the man. This is the man. Someone say. This is the man.
- Say Ecahoma. This is. He came. And presented. He said. This is the man. Behold the man. I find no fault in him. No one human being can be alive.
- And have this kind of testimony. No human being. Including judges. No human being. Politicians. Who? No human being. Bishops. No. No human being. From. From the start of his life.
- To the end of. Does that make sense? When Hebrews chapter 4. Verse 15 says that. He was tempted at all points like us. And yet. Hebrews 4.15. He was tempted at all points.
- [ 28 : 13 ] For we do not have a high priest. Who cannot sympathize with her. But was at all points tempted as we. Yet. Say yet. Yet. Yet. He was the man.
- Pontius. He said. Behold the man. Behold the man. Remember. Born of the Virgin Mary. So that he wouldn't have original sin. He lived a normal human life.
- To meet all the standards of the law. He didn't break any of the law of Moses. Which. Which law was pointing to man. The. The law came and I died. When the. I was living without the law.
- But when the law came. Things spring up. And I died. Romans chapter 7. Verse 9. 10. And 11. And so. Jesus Christ. Watch this. His birth.
- Was without original sin. And his living. Was without. Any fault. So. First Peter chapter 1. Verse 19. Talks about how we have been redeemed.
- [ 29 : 08 ] By. Not corruptible things. But by the precious blood. First Peter chapter 1. Verse 19. We have been redeemed. By the precious blood of Christ. As. Of a lamb without what?
- Spot. Say amen. Amen. So John chapter 19. Verse 6. Verse 5. We said. Behold the man. Verse 6. Let's go to verse 6. Verse 6 says that. Therefore. When the chief priest.
- And the officers saw him. They cried out. Saying. Crucify him. Crucify him. Pilate said. You take him. And crucify him. For I find no fault in him. Amen.
- He said. I find no fault in him. So for. Pilate. To say. I find no fault in him. That means that. He really didn't have fault in him. Because Pilate's decision.
- He didn't represent himself. He was representing the highest court. Pilate. His legal opinion. His decision was the legal opinion. Of the highest secular courts.
- [ 30 : 04 ] In the world. At that time. Pilate said. Jesus is innocent. When you read. Look at. Let's quickly go through. Look. John chapter 18. Just flip back. Chapter 18.
- Let me show you something. Because. I said the scriptures will speak. Verse 29. And 31. And 32. Verse 29. John chapter 18. Verse 29. Says that. Pilate.
- Then went out to them. And said. What accusations. Do you bring against this man? Verse 31. Then Pilate said. Look at verse 30. The answer. They said. If we are.
- If he were. If he were. If he were. If he were. If he were. Not an evildoer. We would not have delivered him to you. No. He said. What decision. What accusation. Do you bring against this man? No. He said. What accusation.
- Do you bring against him? No. No. If he was. An evildoer. Who do you have given him to you? Stop asking him questions. I just deal with him. Verse 31. Then Pilate said.
- [ 30 : 57 ] You take him. And judge him. According to your law. Therefore. The Jews said. It is not lawful. For us. To put anyone to death. That the saying. Watch this. That the saying.

Of Jesus. Might be fulfilled. Which is. Signifying. The. Signifying. By what. Death. He would. What kind of death. He was supposed to die. So they didn't say.

We can't kill him. Not because. The law. Because they are. They are stoning people. But the kind of death. He was supposed to die. Was not by stoning. So when Pilate said. I can't kill him. Take him.

They said. No. No. You have to kill him. Look at verse 38. Verse 38. Of the same. Chapter. Pilate said to them. Pilate said to Jesus.

What's the truth? And he just said. What's the truth? And when he had said this. He went out again. To the Jews. And said. I find no fault in him. Let's all say. I find no fault in him. At all. He said. At all.

[ 31 : 49 ] I find no fault in him. At all. So when we say that. He suffered under. Pointless Pilate. Is that well figure. That man whose decision. Was representing the.

Highest legal opinion. Of the world. Said that. I find no fault. In this man. So he said. I believe. And in Jesus Christ. His only son. Our God. Conceived by the Holy Ghost.

Born of the virgin man. Suffered under. Pointless Pilate. God's providence. Was at work. This man too. Knew that. He represented. The legal opinion. Of the then world.

Said. I find no fault in him. The last reason. So number one. Why Pontius Pilate? He puts Jesus' death. Into arena of hell. World history. Okay. World history. The circle of secular history.

Jesus. Pontius Pilate. Number two. So the providence of God. Number three. He occupied. A public office. Or the role of a public office. So his decisions. Were not religious.

[ 32 : 42 ] Was representing. The accurate public decision. Of that time. World decision. Does that make sense? The last one. Which is a very. Very powerful reason. Very very important. reason. Pontius Pilate.

Because of the kind of death. Jesus had to die. Because if Pontius Pilate. Had to execute him. Then the Roman style of execution. Was different. From the Jewish style of execution.

The Jewish manner of execution. Was by stoning to death. So remember. When they caught the woman. In adultery. And they brought the woman. In John chapter eight. They brought her to Jesus Christ.

And then they told Jesus Christ. That the law of Moses says. That anyone caught in adultery. Should be stoned to death. Then. And they said. So the problem was not the one. They have caught. They wanted to catch Jesus.

And kill him himself. So they were trying. Read the Bible. They were trying to trap him. So Jesus. And Jesus said. He who is without sin. Let him cast the first stone.

[ 33 : 36 ] Because that's how to kill the people. That's their style of execution. Stoning. So he said. Let him cast the first stone. He who is without sin amongst you. Let him cast the first stone.

I think. John chapter eight. Somewhere six. Seven. Or so. He without sin amongst you. Let him cast the first stone. The Bible says. They all started going away. They all started going away. From the elders to the.

It's verse seven. Okay. He who is without sin. Let him throw. What? A stone at her first. Because that's how they kill people. The Jewish style of execution.

Was killing. Now remember this. Jesus said. John eight. Twenty eight. And then. John chapter twelve. Verse thirty two. John twelve. Thirty two. John eight. Twenty eight. Let's look at it. It said.

Let's already have to go. Let's go quickly. When you are lifted up the son of man. Then you will know. That I am him. And that. I have done. Father.

[ 34 : 31 ] I have done. Father. I have done. Okay. Go to chapter twelve. Verse thirty two. All right. It said. When the son of man is lifted. This one. Let's read that together. Let's go. And I. If I be lifted up. From the.

I will draw all men. To myself. Now. This. Remember he spoke about. This signifying. This kind of death. He's supposed to die. His death was supposed to be. On the tree. Remember Galatians chapter three.

Verse thirteen. Christ. Has redeemed us. From the curse of the law. Becoming a curse for us. Now. Watch this. In Jewish times. Curse. Either curse.

Or blessing. Okay. Now. Curse is. That's why when the. The high priest was blessing the people. He was supposed to put God on them. Said. May the Lord bless you. And keep you. May.

So blessing. Is more reflected by the presence of God with you. Curse means that you have been taken away from the presence of God. All right. So curse is separation from God. Blessing. Now. So in Jewish times.

[ 35 : 26 ] It's either curse or blessing. Now. We. Because we are away from God's presence. We are cursed. Now. Galatians chapter three. Verse thirteen. Talks about how. Christ. Has.

Delivered. Redeemed us from the curse of the law. Okay. Christ has redeemed us from the curse of the law. Having become a curse for. How did he become a curse? For it is written. Cursed is everyone who hangs on the tree.

So he had to die on a tree. He had to hang. Because. That is. From the law. Stoning is not a curse. But hanging on a tree is a curse. So. He became a curse for us.

But. So he had to go. But if the Jews kill him. He says. So. Pilate said. Go and kill him. They said. No. We can't kill him. You have to kill him. Why? The providence of God was at work. Because he had to kill him. For him to be a curse for us.

Shout hallelujah. He had to kill him. So. So. It's very important. Because then. A stronger reason. Why Pontius Pilate. And the kind of death Jesus had to die.

[ 36 : 23 ] This is very important. Oh. Thank you Jesus. Leviticus chapter 16. Verse 21 and 22. Let's look at something. Now. In those days. Is Jesus the Lamb of God? Now.

This is what used to happen. In Exodus chapter 12. God told them. Bring a lamb. Okay. And then. The lamb will be killed. And then. Sacrifice at the altar. Now. That was the lamb of redemption.

But a lamb. To pacify God. They will kill the lamb. And then the blood will be presented. At the. The tabernacle. In the tabernacle. Okay. So. That's how they used to do. The lamb. Jesus being the lamb of God.

Actually. Was supposed to be. Executed. Within. The camp. Now. This is how. In the old days. I have not told you about the tabernacle. But the tabernacle. The Jews.

Had to encamp. They encamped. And when you look at it. From the diagram. So. The 12. So that's how. In. When they settled. In Cana land. That's how. The arrangement. God gave them.

[ 37 : 16 ] The arrangement. So when you study Jewish history. That's how they have encamped. I don't have time to show you. Which tribes were on the left. Which tribes were on the left. And one of the tribes. Represented eagle. One of the tribes. Represented lion.

One of the tribes. Represented ox. The other tribe. Represented man. So four things. But that's the. Matthew, Mark, Luke and John. There are a lot of. Beautiful pictures in the scripture.

Now. When. The lamb. For atonement. They bring the lamb. To the tabernacle. And slaughter the lamb. And then. They present it to the. To the blood. To the. To the.

Mercy city. Now. There are two types of. Animals they use. The lamb for. The. According to Romans chapter 3. Propreciation. To appease God. And then.

The animal. The goat. Which. We get the English word from. Scapegoat. The English word. Came from the Bible. That scapegoat. It came from Leviticus chapter 16. Verse 21 and 22.

[ 38 : 11 ] As scapegoat. Look at it. Now. That scapegoat. What happens is that. The high priest will lay hands. They will lay hands on the goat. So. This is. The. Two animals.

One is supposed to be. For atonement. Propitiation. One is supposed to be. Expiation. This is the lamb of God. Who takes. Away. Say away. Away. Very important.

Say away. Away. Now. The one. For. The propitiation. Okay. Must be. Killed. Slaughtered. And then. If it's. Some of the. Priests will eat the meat.

And then. They bring the. The blood. To the. Tabernacle. Now. So. This one. Let's say you have been slaughtered. So come and hide behind here. Now. This other one.

You lay your. Put. Leviticus chapter 16. Aaron shall lay both hands. Aaron the high priest. Shall lay both hands. On the head of the. Live goat. Say live goat. Not a dead one. Live goat.

[ 39 : 05 ] But. But. And. Confess. All the indignation. Of the children of Israel. And all the transgressions. Concerning all their sins. Put them. On the head. Of the goat. And shall send it.

Away. Into the wilderness. Out of the camp. Take him out of the camp. Not go and kill him. So a suitable man. So a suitable man. Someone who is appointed.

Make sure. Take away. Into the wilderness. And will release. So some lion will eat it. So it takes away. The sin from the camp. Hallelujah. So Jesus. He didn't have to die.

In Jerusalem. Because our. The scapegoats. Can't die in Jerusalem. Remember I told them. I'm going to Jerusalem. To die. But he didn't die in Jerusalem. He had to die.

Outside of Jerusalem. In the wilderness. If he hadn't died. Outside of Jerusalem. If he had been killed. By the. Jews. They would have killed him. In Jerusalem.

[ 39 : 59 ] But because of Pilate. Pilate. Pontius Pilate. Had to execute him. Outside. The Romans had a place. The. So that's why. He carried his cross. Outside. To be killed.

Someone shall. Hallelujah. So verse 22. Put that. Verse 22 quickly. And then we go to verse 22. Aaron shall. Have you read that already? The goat shall. The goat shall bear. On itself.

All the iniquities of. The land. And it shall. Be released. In the wilderness. Say the wilderness. Now look at verse 26. The one who goes to release the goat. Tells. Telling that the goat really was released.

And he who released the goat. As a scapegoat. You see scapegoat. Scapegoat. Shall. Shall wash his clothes. And. Bath. His own body of water. After he may come into the camp.

So that means. Watch this. That means. He went outside of the camp. Because when you are coming back into the camp. Of the Israelites. You have to watch. So. Jesus had to be taken.

[ 40 : 55 ] Outside the camp. To be executed. But it had to take. Point shows. Pilate. To sanction his execution. So that he would die. Outside of Jerusalem.

Someone put your hands together for Jesus. Precious lamb of God. He can go. So. So. Point shows. Pilate. Pilate was.

It's so essential. It carried. It carries. Such strong significance. For our redemption. We thank God for using the servant. Reverend Dr. David Entry.

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