

Mark 15:7

by Chuck Smith

The sermon highlights the importance of making a decision about Jesus Christ, and the consequences of rejecting Him.

Scripture: Isaiah 9:6, Matthew 10:32, Matthew 27:22, Mark 15:7, John 1:12, John 14:27, Romans 6:16, Galatians 5:13

Topics: "Decision Making", "Conscience and Accountability"

Description

Chuck Smith explores the pivotal moment when Pilate faced the decision of what to do with Jesus, highlighting the contrast between Jesus, the Prince of Peace, and Barabbas, a violent insurrectionist. He emphasizes that Pilate's choice to appease the crowd led to a tragic violation of his own conscience and desires, ultimately making him the judged rather than the judge. Smith challenges the congregation to confront the same question Pilate faced: 'What shall I do with Jesus?' and warns against allowing societal pressures to dictate their decisions about Christ.

Transcript

Intro: 2,000 years ago a Roman judge faced the hardest decision of his life. What to do with Jesus. He knew Jesus was innocent, thus he was torn between the pressure of his own conscience and the clamoring mob.

I. PILATE'S DECISION, JESUS OR BARABBAS.

A. We know who Jesus was, the Son of God.

1. He is the Prince of Peace.
2. He is the fulfillment of the law.
3. He is love incarnate.

B. We know little of Barabbas except:

1. He was a man of violence, insurrection.

2. He was a lawbreaker.
 3. He was a murderer, filled with hate.
- C. Pilate let the crowd decide and they choose.
1. War over peace.
 - a. In last 3,000 years of man's history fewer than 130 years when no war.
 - b. During our lifetime we have not been free.
 2. Lawlessness over the law.
 - a. That choice still being made.
 - b. Crime has become national plague of epidemic proportions.
 3. Hate over love.
 - a. Chose to be ruled by baser passions.
 4. The crowd is not always right.

II. PILATE'S QUESTION: "WHAT SHALL I DO WITH JESUS WHO IS CALLED THE CHRIST?"

- A. Suddenly our scene changes.
1. No longer 32 A.D. it's 1974.
 2. No longer Palestine in Santa Ana.
 3. No longer in Roman Court in Calvary Chapel.
 4. No longer Pilate's decision, your decision.
- B. This question must be faced by every man.
1. You ultimately must judge Jesus Christ.
 - a. Is He the Son of God or Mary's illegitimate child?
 - b. Will you receive Him or reject Him?
 - c. Will you confess Him or deny Him?

C. It seems that it is always Jesus or--

1. If you reject Him as Savior, what are you looking to?

2. If you reject His lordship, what are you allowing to master you?

a. Hate, greed, violence, money, intellect, pleasure?

III. PILATE'S TRAGIC DECISION, VERSE 15.

A. Violation of his own conscience.

1. He had testified, "I find no fault in Him."

B. Violation of his own desire.

1. He really did not want to do it, yet he did.

C. Why would a man violate his own conscience and desire to commit such a heinous crime?

1. "Pilate willing to content the people."

a. The crowd is not always right.

b. The crowd is many times stupidly wrong.

c. Your crowd may be wrong and to follow its influence may damn your soul.

2. Seeking to be accepted by the crowd led him to be rejected by God.

IV. THE INTERESTING PARADOX, IN THE END PILATE WAS NOT THE JUDGE BUT THE JUDGED.

A. You are forced to be the judge of Jesus Christ.

1. In the end your decision does nothing to Him, He is always what He is.

2. But you are condemned or pardoned by your decision.

Source: <https://sermonindex.net/speakers/chuck-smith/mark-157/>

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