

Diligently Seeking God (Hebrews 11:6)

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Scripture of the Week



Matthew 27:21-23

“But the governor said to them, ‘Which of the two do you want me to release for you?’ And they said, ‘Barabbas.’ Pilate said to them, ‘Then what shall I do with Jesus who is called Christ?’ They all said, ‘Crucify Him!’ And he said, ‘Why, what evil has He done?’ But they kept shouting all the more, saying, ‘Crucify Him!’”

Who killed Jesus? That is a very straightforward question, but the answer might not be as uncomplicated as the query. Many people say that sole responsibility for Christ’s death belongs to the Jewish people. We see clearly in this passage that Jesus’ own countrymen screamed for His blood and demanded that He be crucified. So, yes, the Jews did kill Jesus. Other people insist that the Roman authorities, Pontius Pilate in particular, bear the guilt and shame of the blood of the Christ. The Jewish leaders didn’t have the power to put anyone to death, so it was up to Pilate to determine if Jesus should be crucified (John 18:31). Pilate found no fault in Jesus but he eventually caved into pressure and handed Him over to be

executed just the same (Matthew 27:26). There can be no doubt that Pilate killed Jesus because he authorized the execution. But before we go pointing fingers at people who died and were buried nearly 2,000 years ago, we’d better take a good, long look at ourselves in light of what the Scriptures say. 1 John 2:2 tells us that Jesus was the “propitiation” or the “atoning sacrifice” for the sins of the whole world. Since we are a part of the whole world, that means it was because of our sins that Jesus had to be crucified. That makes you and me just as responsible for His death as anyone else in the world. Please don’t take sin lightly. Your sins hung Him on a cross, but praise be to God, His blood can wash them away!

The Fourfold Gospel

The first four books of the New Testament are the inspired documents that tell us about the life, teaching, works, death and resurrection of Jesus of Nazareth. These books are often referred to as the four Gospels, but in actuality they are four interconnected accounts of the one and only Gospel. The Greek word for “Gospel” is “*evangelion*,” and it simply means “The Good News”. The good news to mankind from God is the message He revealed to us in the entirety of the New Testament, but to these first four books was attached that one Greek word as a title. But why did the Holy Spirit inspire four different accounts of the life of Jesus? The short answer to that question is because that’s how

God wanted it to be, and that answer is always good enough. But I think the multiple accounts speak to the importance of the story of the Savior of the world. There is no being to ever have lived that has left a more profound mark upon the history of the human race, and no person more significant to the eternal destiny of each individual in that race than Jesus. I don’t think that one account of that precious life could have done Him proper justice. Each Gospel writer presents different facets of our Savior’s life to us, from his own unique perspective, and taken together, the four accounts give us the completed picture of the multifaceted, all-powerful Word that became flesh (John 1:14). Matthew was

an Apostle of Christ who wrote from a Jewish perspective to a Jewish audience, and depicted Jesus as the much-anticipated Messiah King. Mark was a Jewish man who wrote with a Roman flare and showed us Jesus as a compassionate servant who went out of His way to help people. Luke’s writing style seems to make an appeal to the educated Greek mind, and he focused on the humanity of Jesus. The Apostle John’s Gospel account has a universal appeal, and he stressed Christ’s deity as well as His humanity. As unique as the writing style of each writer is, the message, appeal and promise are the same for all: learn about Jesus and love Him; become His disciple and be saved.