

## 本丟·彼拉多可悲的選擇

### PONTIUS PILATE'S TRAGIC CHOICE

羅馬帝國把從英倫海峽到米索波達米通衢這麼浩大的帝國，分成好幾個省來治理。

這些省分屬兩大類：

一類是直屬於元老院的省份——那些歷史比較悠久，局勢比較穩定的省份，由羅馬元老院治理。

另一類是帝國省份，比較不安靖，終年到頭都要派維安部隊戍守。這些部份，就由帝國直接控制。猶大省就屬於帝國省份。而且是特別難治理的省份。

自從九十年前，由龐培征服之後，它就一直動亂迭起，麻煩不斷。

羅馬派一名分封的王——希律去治理。

在此之前，帝國也曾經從羅馬直接派去一位巡撫治理。但兩者都不奏效。猶太人痛恨羅馬人，羅馬人憎惡猶太人。

因此，猶太人也就暴動迭起，叛亂頻傳。

Rome divided its vast Empire which stretched from the English Channel to the gates of Mesopotamia into Provinces.

There were two kinds of Provinces.

There were the senatorial provinces - the older, more settled areas which were administered by the Roman Senate.

And the imperial provinces, less pacified areas where at any time military intervention might be required in order to restore order. These were under the direct control of the Emperor.

Judea was an imperial province, and one particularly hard to govern.

The country had been troublesome and turbulent ever since it had been conquered by Pompey some 90 years before.

Rome had tried governing it by a client king - King Herod.

Rome had tried governing it directly under the hand of a prefect sent out from Rome.

Neither had worked. The Jews hated the Romans and the Romans cordially detested the Jews.

So Judea was a land prone to riot and rebellion.

提庇留斯·該撒·奧古斯都下定決心，非派出一名鐵腕血手，勇於任事的首長不可。

他挑中了一流的皇家護衛大隊指揮官，有皇族血統出身。

他選中的是本丟·彼拉多，這人帶兵素以強悍作風聞名，在十二軍團中，就曾因敕平暴動而立下大功。

因此，提庇留斯·該撒·奧古斯都便派出本丟·彼拉多作為帶兵的巡撫，治理猶太省份。

他也因為判決了拿撒勒人耶穌死刑，而遺羞萬年。這位耶穌乃是永活神的獨生子，彼拉多這羅馬官卻貽笑大方的坐堂，史無前例的審判起神的兒子來。

以下，我們就要探討這位本丟·彼拉多，他如何定意違背良心，不肯面對基督的經過。

本丟·彼拉多的問題是：「**這稱為基督的耶穌，我該怎麼待他？**」不過，我們將會看到，真正受審的不是**基督**，而是**彼拉多**！

我們在彼拉多的審判庭中，近觀這一幕荒謬的審問之前，要先來看兩件重要的事：

Tiberius Caesar Augustus decided it needed a hard, unflinching governor.

He chose a tribune of the first praetorian cohort. A man in whose family ran royal blood.

He chose Pontius Pilate who had already gained the reputation of being a tough commander ever since he had helped quell a mutiny in the Twelfth Legion.

So Tiberius Caesar Augustus sent an equestrian prefect by the name of Pontius Pilate to govern Judea.

And there he stigmatized himself with disgrace and infamy for all the rest of time by signing the death warrant for Jesus of Nazareth, the incarnate Son of the living God, having first given Him the mockery of a Roman trial.

It is with man, Pontius Pilate, and with his decision to turn his back upon Christ that we are going to be concerned for the next little while.

Pontius Pilate and his question: "WHAT SHALL I THEN DO WITH JESUS WHO IS CALLED THE CHRIST?" We shall see, however, that it is not really Christ who is on trial, but PILATE!

Before we look closer at the monstrous mistrial that took place in Pilate's Judgment Hall we need to look first at two preliminary things:

(1) 起初，彼拉多對事實真相認識得一清二楚

我們可以十分確定，彼拉多對這位來自加利利的教師，過去三年的所作所為，如何吸引了無數的跟隨者，這一切種種，他調查得很清楚。他本來就得處處提防猶太人，怕他們又陰謀造反，因此對於拿撒勒人耶穌的一舉一動，不會輕易放過，以防情勢發展得不可收拾。

保羅後來曾對亞基帕王說過，耶穌的一切，都「不是在背地裡作的，」（譯按：徒廿六 26）亞基帕是另一名羅馬的官長，也是駐猶太的最後一任王。

因此，我們可以確定，在羅馬巡撫的宮廷裡，他們對耶穌的動靜、信息和神蹟都瞭如指掌，查得一清二楚。

各省份發生的大小事件，宮廷中沒有一件不知道的。

而，他們的情報員所搜集到的有關拿撒勒人耶穌的每件事，也都確定耶穌是個良民，對羅馬無任何威脅。

但是，我們也讀到猶太領袖，對耶穌的敵意——「彼拉多知道他們是因嫉妒才把祂解到他這兒來。」

他理解這一切的程度，比這些公會的人士所以為的程度還更多。

## (1) First PILATE HAD A GOOD GENERAL KNOWLEDGE OF THE FACTS

We can be quite sure he kept himself informed about this Teacher from Galilee who for the past 3 years had been attracting enormous followings. He was far too suspicious of the Jews and their constant plotting against Rome to allow a person like Jesus of Nazareth to move too far without his knowledge.

"This thing was not done in a corner," Paul said later to King Agrippa, another Roman Administrator and the last king of the Jews.

We may rest assured that the MOVEMENTS, the MESSAGE, and the MIRACLES of Jesus were known in the Procurator's Palace.

Nothing happened in the provinces that was not known in the palace.

But everything his spies had been able to observe and determine about Jesus of Nazareth told them that Jesus was a good man and no threat to Rome.

Yet we read of the leaders of the Jewish people and their animosity towards Jesus - "Pilate KNEW that for envy they had delivered Him."

He was much better informed than the Sanhedrin realized.

(2) 其次，彼拉多私下也查考了基督的宣告（他倒不是要介入他們的紛爭。）

他只想儘快把事件擺平。

然而，情勢卻一發不可收拾，逼他得作出決定。真相如此，他卻不得不替自己考量…還得替耶穌羅織一個罪名來。

我們許多人也不就像彼拉多。我們對拿撒勒人耶穌有很正確的認識。知道：他是童貞女所生，祂無罪的生命，祂自稱為神，也以至高神的地位發言，祂施行的神蹟，祂講解的比喻，祂所流露的美善，祂受死代贖我們，以及祂從死裡復活。我們對這一切多多少少都有正確的認知。如今，**我們必須根據這些事實，作出抉**

擇。「因此，對這位稱作基督的耶穌，我該如何待祂呢？」

彼拉多面對基督本人，他必須作出抉擇，這段故事可分從三方面來看。對於基督的宣告(1)他懼怕去面對，(2)與之搏鬥，(3)他終於得面對。

我們要先看彼拉多的內心掙扎，以作為我們自己的借鏡。

### 他如何畏懼基督的宣告

一個人，一旦與基督和祂所宣告的一切面對面時，這個人就再也不會相同於以往了。

我們一旦與基督面對面，我們就碰到了生命的分水嶺，要決定好或壞，暫時或永遠的，進入天堂或下地獄；這個大分水嶺就決定了我們今日到永遠的命運。

我們知道聖經上說（約十九 8），彼拉多畏懼基督。

而他愈因情勢所逼，不得不面對抉擇時，他愈懼怕。

## **(2) Then, too, PILATE PERSONALLY INVESTIGATED CHRIST'S CLAIMS.** (Not that he wanted to be involved with the growing conflict.)

He would just as soon have left the whole issue alone.

But a decision was thrust upon him by circumstances beyond His control.

He was forced to think through for himself the facts of the case...and the charges made against this Jesus.

Many of us are like Pilate. We have a good general knowledge of the facts concerning Jesus of Nazareth.

His virgin birth, His sinless life, His claim to be God, in the supreme and absolute sense of the word, His miracles, His parables, His outgoing goodness, His atoning death, and His resurrection.

We have the facts more or less straight. NOW WE HAVE TO MAKE A DECISION based on those facts. "WHAT SHALL I DO THEREFORE WITH JESUS WHO IS CALLED CHRIST?"

The story of Pilate's confrontation with the Person of Christ falls into three parts. We are told how he FEARED the claims of Christ; how he FOUGHT the claims of Christ, and how he FACED the claims of Christ.

We shall see that Pilate's inner struggle is a mirror in which we can see our own.

## HOW HE FEARED THE CLAIMS OF CHRIST

Once a person is brought face to face with Christ and His claims, that person can never be the same again.

For better or for worse, for time and for eternity, for heaven or for hell - when we stand face to face with Christ we reach the watershed of life, the Great Divide which determines our destiny now and forever.

We know that Pilate feared Christ. The Bible says so (John 19:8).

And the more he was forced to face the agonizing decision the more afraid he became.

### a. 他的個人生命

一般的歷史家，對彼拉多著墨不多，在歲月推移中，他的故事只像是一個小註腳。但斐羅和約瑟夫留下的史料仍可幫助我們有些認識。

傳統的說法是，他出生於西班牙的塞維爾。不過他的祖先曾在義大利的亞平寧山脈居住。先祖中有作國王的，但在羅馬人併吞了義大利的閃尼特人（羅馬人的遠親）之後，就被收編，淪為騎兵隊。

他曾在日耳曼當過羅馬軍團的一員，方成為軍人世家。

在羅馬，他的人脈當紅，雖資質不夠優秀，仍得以扶搖直上，終被任命為駐猶太地的帝國巡撫。

他的個性粗獷，缺乏機智，又頑固。

是我行我素，固執己見的類型。

脾氣又剛烈殘暴。

這就是彼拉多。

He feared the claims of Christ as they related to:

**a. His Personal Life**

Secular history dismisses Pilate with a word or two. His history is a mere footnote in the onward march of time.

But both Philo and Josephus help us picture the man.

Tradition has it that he was born in Spain, in Seville. His ancestral roots, however, were in the Apennine Mountains in Italy. His ancestors were kings, but after Rome absorbed the rest of Italy the Samnites, who were hill cousins of the Romans, were reduced to equestrian rank.

He had served the Roman Army in Germany, coming as he did from a fighting family.

He had fortunate connections in Rome and it was through these, more than through his own qualities, that he had been appointed the Imperial Viceroy for Judea.

Personally he was coarse, tactless, and obstinate.

He was the kind of man who liked to have his own way.

He was hot tempered and truculent.

This was Pilate, the person.

此刻，他卻得面對基督，他巴不得自己可以隱退到日耳曼或西班牙，甚至去大不列顛都可以。只要能遠離眼前的一切，這惱人的抉擇時刻。

我們對彼拉多真是愛莫能助，因為他只能單獨面對耶穌。

彼拉多穿著閃亮的禮服；耶穌穿著血跡斑斑的袍子。

彼拉多流露著羅馬人的傲氣。耶穌流露著祂尊貴的靜默。

彼拉多，剛從一個老奸巨滑的惡棍——該撒王那個暴君面前回來；這暴君可以在此刻拔擢一人，下一刻就拉出去斬首；而耶穌呢，剛從客西馬尼園與父神會面回來…堅毅向前，毫不退卻。

彼拉多以他傲慢的冷漠面對以色列的神；甚至對羅馬的神祇亦然；而耶穌，卻是永活神的獨生子！委身於十字架受死！

彼拉多受的是羅馬式的教育，脾氣猛烈，耶穌則以不畏之姿，堅持祂威嚴的宣告。彼拉多是前線軍營凶悍的退伍軍，習慣一切的殘暴，低級笑話，單調，狂飲，嚴苛的軍紀…而耶穌呢，溫文，體恤，優雅，善良！

我們從彼拉多看耶穌；再從耶穌看彼拉多。

就能立刻明白，審判庭中，真正的審判長是誰了。

彼拉多擁有官府一切的配備，他週遭是耀眼的鋪陳，軍兵武器閃閃發光，勳章成排，炫耀著羅馬帝國的威武。

耶穌卻全然不顯眼。

祂才剛被打得很淒慘。「**他的形容比世人枯槁**」(賽五十二 14)

祂的臉被人吐唾沫。「**他被藐視、被人厭棄、多受痛苦、常經憂患。**」(賽五十三 3)

祂被群眾和以色列領袖粗暴的對待，毆打。

然而，眼前這一幕，令人難受的角色並不是耶穌，而是羅馬的巡撫彼拉多，他才是在大庭廣眾下受審的人。

同理，我們若與主耶穌基督相比，互作對照，沒有一個人可以比得過祂。

祂何等聖潔，無辜，純淨，與罪人迥然不同。

我們則心胸狹小，卑賤，世俗，物質主義。充滿自我矇騙與驕傲，也滿懷罪惡。

彼拉多感到時不我予，但他自有一套對付的辦法。他要採取霸凌和恐嚇的手段：

「**你難道不知道，我有權柄釘你十字架，也有權柄釋放你嗎？**」他吹噓著。

耶穌一點兒不受威脅，鎮定的提醒彼拉多說，他的權柄不是來自該撒，而是來自神的。

天地間另有一個法庭，有一日，彼拉多要在其間受審、應答。

「**若不是從上頭賜給你的、你就毫無權柄辦我。**」(譯按：約十九 10)

彼拉多懼怕耶穌的宣告，因為這些宣告與他的個人生命相關。



在這個真正良善的人面前，面對這個不只是「人」的這一位，彼拉多心中充滿不安。

And now he is face to face with Christ and could wish himself back in Germany or back in Spain, even in Britain, or anywhere safe from this, the agonizing decision.

We cannot help but look at Pilate as he stands alongside Jesus.

Pilate in his bespangled vestments; Jesus in His blood-stained robe.

Pilate with his Roman arrogance. Jesus with His royal silence.

Pilate, fresh from the presence of a wicked old man, the reigning Caesar, a tyrant who would as soon execute a man as exalt him, and Jesus, fresh from the presence of God in the garden of Gethsemane...resolute and unafraid!

Pilate with his contemptuous indifference for the Jewish God, even for the pagan Roman gods; and Jesus, the uncreated Son of the living God!

Committed to the cross!

Pilate with his Roman education and his fierce temper, and Jesus with His undaunted stance and imperial claims.

Pilate the tough veteran of frontier barrack rooms, and all that goes with them—brutality, bawdy jokes, boredom, hard-drinking, harsh discipline.....and Jesus; gentle, compassionate, gracious, and good!

We look from Pilate to Jesus; from Jesus to Pilate.

We know at once who is really Master in that Judgment Hall.

Pilate had all the accouterments of office. He was surrounded by dazzling pomp, by soldiers in polished steel, by all the insignia and regalia of Roman imperial might.

Jesus was viewed with utter contempt.

He had been brutally beaten. "His visage so marred, more than any man." His face dripped with human spit. "He was despised and rejected of men, a man of sorrows and acquainted with grief."

He had been manhandled and mauled by the mob and by Israel's magistrates. Yet it is not Jesus who cuts the sorry figure in this scene. It is the Roman Governor, Pilate, who stands exposed and condemned.

Likewise, there's not one of us who could stand if we were similarly compared and contrasted with the Lord Jesus Christ.

He is holy, harmless, undefiled, separate from sinners.

We are petty, mean, worldly, carnal. Full of self-conceit and pride, and consumed with sin.

Pilate sensed a personal disadvantage, but he had his way of dealing with it.

He tried to bully and bluster;

"Knowest thou not that I have power to crucify thee and power to release thee?", he boasted.

Unmoved by the threat, Jesus calmly reminded Pilate that, in the last analysis, his authority was not derived from Caesar but from God.

There was another court, and one to which Pilate would one day have to answer!

"Thou hast no power over me at all—except it be given thee from ABOVE."

Pilate feared the claims of Christ as they related to his personal life.

He felt uncomfortable in the presence of this truly good man, this One who was more than a man!

此外，他懼怕基督的宣告，因為：

b. 他的個人生活

彼拉多已婚。

當他在主後 26 年被任命為猶太巡撫時，獲准攜家帶眷的上任。

當他還在羅馬時，大概擄獲了一名羅馬少女的芳心。她的地位不是普通的高，名叫克勞迪雅·普羅古拉。

她是二八佳人，彼拉多已經三十好幾，這不礙事，他終於娶到手。

克勞迪雅的祖父，曾是該撒皇帝的密友。

事實上，他真的在一次海戰中，救了皇帝一命。

她祖父還曾擄獲埃及艷后克萊兒帕德拉，送給皇帝奧古斯都，當他凱旋回國時，羅馬全城歡聲雷動。

彼拉多當然從妻子的娘家攀附了不少利益關係。

因此，克勞迪雅·普羅古拉就隨彼拉多來到猶大省就任了。

當彼拉多正在耶路撒冷處理希律王轉介給他耶穌的案子時，她也在城裡。

彼拉多此刻很不開心的發現，妻子也被迫面臨基督的宣告。

只是方式不同罷了。

因為，沒有任何兩個人，面對基督時，方式會完全相同。

她在夢中遇見基督。

是的，而且也作了抉擇。

因此，她緊急派人送了最速件給丈夫。

那個夢魘令她坐立難安，因為彼拉多若是判基督釘十字架的刑罰，他的邪惡血債就要多上一樁！

因此，她緊急派人送信，懇求丈夫，要小心處理「這個義人」的案子。

世事常常就是這樣。

可能你所愛的某個人，已決定信靠基督。他們開始轉向你，他們當然不會放過你！

他們懇求你，別忽視基督的宣告。

這可能令你大感不悅，也可能惹惱了你。

彼拉多就是如此。

然而，恩典的神，卻在天平的右端，又加上另一個砝碼……

正如祂對我們所作的。

Further, he feared the claims of Christ as they related to:

## **b. His Private Life**

Pilate was a married man.

When he was appointed Procurator of Judea in A.D. 26, he obtained the privilege of bringing his wife with him.

It seems that when Pilate was in Rome he captured the affections of a Roman girl with very high connections. Her name was Claudia Procula. She was still in her teens and Pilate in his upper thirties, which made no difference to him; he married her.

Claudia's grandfather had been a close companion of the Emperor, Caesar Augustus.

Indeed, he had once saved the Emperor's life during a naval battle.

It was her grandfather who had personally captured the Egyptian queen Cleopatra for Augustus, and had, himself, returned to Rome crowned with glory.

Pilate had netted himself no small prize in the person of his wife.

So Claudia Procula was with Pilate in Judea. And she was with him at the time of his state visit to Jerusalem when Herod referred the case of Jesus to him.

Pilate now makes the unwelcome discovery that his wife, too, has been brought face to face with Christ.

Not in the same way he has.

For no two people are confronted by Christ in exactly the same way.

She had met him in a dream.

Yes, and made her decision for Him, too.

She sent an urgent message to her husband.

The nightmare-thought that haunted her was that Pilate might crown his other vices by crucifying Christ!

So she sent him an urgent message, pleading with him to be careful what he did with "that just man."

It is often that way.

Perhaps someone you love has already made a decision for Christ. And they've been after you. Of course they have!

They have urged you to weigh well the claims of Christ.

And that has not pleased you, perhaps it has annoyed you.

It did Pilate.

But it was God, in grace, adding another weight to the right side of the scale.....

Just as He does with us.

彼拉多懼怕面對基督的宣告，還有第三個原因：

### c. 他的事業

他發現，基督對他個人的工作生涯，威脅太大。

他擔任猶太巡撫才四年。

他已經正面引發了猶太人太多的不滿和憎恨。

有一次，他故意且執意在耶路撒冷的公共領域，插上羅馬皇帝的旗幟。猶太人視此為偶像崇拜，孰不可忍，很是引起公憤。

接著，他又把聖殿收到的丁稅，拿來蓋耶路撒冷公用的水道橋，再次激怒了猶太人。

他又在希律王的宮中，展示軍隊的還願徽盾，並且拒絕撤走，沒有商量餘地。

他逐漸發現，猶太人透過他們在羅馬世界的影響力，能帶給一個巡撫多大的壓力。提庇留斯·該撒私下就指示過他，要隱忍，放低身段。彼拉多很清楚，雖然很不情願，但也懼怕猶太人會繼續施壓，下一場動亂來勢洶洶，一旦爆發，所有就會得逞。

如今，他們的訴求是**釘耶穌十字架**！

他在審判廳坐庭，一心想聽妻子的建議，站在耶穌這邊，不料，聽見一聲呼喊，讓他整個人涼了半截：

「你若釋放這個人、就不是該撒的朋友。」

他的一切都是該撒的恩寵所賜。

只要某個人打了小報告到皇上那兒，說他縱放了一個自稱是猶太之王的，接下來一切可想而知。

那個多疑的暴君馬上會砍掉他的頭！

這可是全然威脅到他整個人的前途生涯。

要生涯還是要基督？魚與熊掌不可兼得。

很顯然，要選擇基督，我們的事業生涯也會受到影響。

凡在商場待過的，都知道，我們工作的對象或環境，常常會碰到不法不義的事。

接受基督，可能要面臨一些你不想作又不得不作的事——

應酬喝酒，色情場所，要包庇或通融不法——接受基督，就不能跟這一切掛鉤、妥協。

因此，就像彼拉多，你也一樣面臨了基督的宣告所帶來的挑戰：

你的個人生命——祂要使你成為一個新造的人。

你的私人生活——祂要改變你的生活習慣、環境。

你的公眾領域——你的工作，即使關乎到你的升遷。祂甚至可能會將你從那工作中整個帶開。

因此，彼拉多害怕了。

他害怕替基督的宣告背書。

他害怕自己得勉力去實踐基督的宣告。

但又立即發現，沒有中間地帶可以選擇。

從來不會有。

凡是面對基督宣告，必須作出生命抉擇的人，從來不曾有中間地帶可以選擇。

因此，我們又回到了那個令彼拉多摧枯拉朽、難以忘懷的大問題，那個永遠無可迴避的生命大哉問：「那個稱為基督的耶穌，我該怎麼對待祂？」

Then Pilate feared the claims of Christ as they had to do with:

### **c. His Professional Life**

He discovered that Christ was a potential threat to his career.

He had been the Procurator of Judea for only 4 years.

And had already succeeded in winning the active disapproval and strong resentment of the Jews.

Once he had deliberately and stubbornly planted the Roman ensign in a public place in Jerusalem. The Jews regarded the thing as an idolatrous image and were goaded into a fit of rage over it.

Then he had raided the temple funds to build an aqueduct for public use in Jerusalem, which further infuriated the Jews.

He had displayed the votive shields of the army in the Herodian Palace and refused to discuss their removal.

It was then he discovered what pressure the Jews, through their influential contacts in the Roman world, could bring to bear upon a mere Governor.

Tiberius Caesar had personally ordered him to take them down. Pilate knew, loathed, and feared the ability of the Jews to put on pressure to get what they wanted when they appeared ready to stir an uprising.

Now the Jews were demanding that JESUS BE CRUCIFIED!

As he stood there in the Judgment Hall, half inclined to listen to his wife and take sides with Jesus he heard a cry that made his blood run cold:

"If you let this man go you are not Caesar's friend."

He owed everything in the world to Tiberius.

One word to the Emperor, that he had favored a man who claimed to be the king of the Jews and he knew what would happen.

That suspicious old tyrant would have his head!

Thus the demands upon him professionally were total and complete.

It was his CAREER or CHRIST. There was no middle ground.

It should be obvious that choosing to stand by Christ is going to affect our business life.

Those of us who know the business world realize that often there are unrighteous things commanded or expected of us by those with or for whom we work.

It may be that accepting Christ will make the kind of demands upon you that you don't want to deal with—

The social drinking, the morally offensive entertainment, the lies to cover or approve—

Accepting the claims of Christ will put an end to all that.

So, like Pilate, you are facing the fact that the claims of Christ will challenge:

Your personal life—He wants to make you a new man.

Your private life—He will change your home environment.

Your public life—the way you do business, even perhaps, that coming promotion. He might take you right out of that line of business altogether.

Pilate, then, was afraid.

He was afraid to endorse the claims of Christ.

He was afraid to enforce the claims of Caesar.

But he was soon to learn there was no middle ground.

There never is.

There's no middle ground for anyone confronted with the claims of Christ upon his or her life.

So then, we come back to the great question which tormented Pilate, the great inescapable question of life: "What shall I do, then, with Jesus which is called Christ?"



接下來，我們看：

## 2. 彼拉多如何與基督的宣告搏鬥

彼拉多作的，我們很多人也會作。他努力要脫鉤，作了五件事。時至今人，依舊如此。

首先：

### a. 轉移事件焦點

他把基督轉送到希律那兒。

他突然記起，這耶穌是從加利利來的，而管轄加利利的希律，正好來到耶路撒冷過逾越節。

因此他把耶穌轉到希律手上。

「這件事與我無關。」他大大鬆了口氣。

不到一個鐘頭，耶穌又被送回來了。希律已經作了決定，他已經嘲弄過基督。

如今，彼拉多又得作出抉擇——

你看，我們要如何回應基督，這抉擇，沒有別人可以替我們作。我們得自己決定。

你光是說：「這件事與我無關，」沒用。它與你太相關了。

### b. 駁回事件

他告訴猶太人：「你們有自己的法令，把他帶回去，按著你們自個兒的法令審理吧。」這是宗教事件，我對宗教事件沒興趣。你們的宗教人士可以接手。別再煩我了。

這方法還是無效。

它的確是宗教事件，沒錯。

但它也是道德事件，也是社會事件，還是個人事件呢。

基督掌管了人間所有的事件。

因為，永存、永活的神，已藉著耶穌基督進入了人類的生命：因此，無論人對祂如何回應，祂都與所有人所作的所有決定，息息相關——這比其他一切事都重要。

祂的宣告，與你的全人全生命都相關。

祂要過問你生命的實存，你的信仰，你的待人處事。

倘若你聳聳肩頭表示：事不關己，不想理睬，它的「終點線」並不會因此就鬆動改變。

**Next we see:**

## **2. HOW HE FOUGHT THE CLAIMS OF CHRIST**

Pilate did what so many of us do. He tried to get off the hook.

He did 5 things. People do them still.

First he tried to:

### **a. Deflect the Issue**

He sent Christ to Herod.

He suddenly recalled that Jesus was from Galilee and that Herod, who ruled Galilee was in Jerusalem for the Passover.

So he sent Him to Herod.

"This case has nothing to do with me at all," he said with a sigh of relief.

Within an hour Jesus was back. Herod had made his decision. He had mocked Christ.

Now Pilate must make his decision—

For, you see, nobody else can decide for us what our response to Christ is going to be. We have to decide for ourselves.

Just saying: "This has nothing to do with me," doesn't work. It has everything to do with you.

### **b. Dismiss the Issue**

"You have a law," he said to the Jews, "take Him and judge Him according to your law." This is a religious issue. I'm not interested in religious issues. You religious people can get on with it. Leave me out of it.

Again, it doesn't work.

It IS a religious issue, that's true.

But it is also a MORAL issue, a SOCIAL issue, and a PERSONAL issue.

Christ stands astride ALL issues.

The very fact that God, the eternal, living God, has entered into human life in the Person of Jesus Christ: that He insists on all men deciding what their response to HIM will be—THAT dwarfs all other issues.

His claims upon you are total.

He makes His demands upon your BEING, your BELIEFS, and your BEHAVIOUR.

And shrugging it off as a religious issue because you are not interested is not going to change the "bottom line."

彼拉多還想：

### **c. 打個商量**

他一次又一次的換不同角度的問題來盤問基督。

耶穌對絕大部份的問題卻都沈默不語。

祂根本沒得商量。沒有討論的餘地。

彼拉多要不是作了對的抉擇，就是作錯誤的抉擇。

事情就是這樣。耶穌知道，彼拉多也清楚得很。

問題就在於：彼拉多，你要選擇哪一邊站？要選擇世界，反對基督；還是要選擇基督，敵擋世界？

今天也是一樣。你會發現，聖經不跟我們牽扯一些枝節問題。它不在乎你的科學論據，你的哲學論證，你的宗教論爭。

該隱從哪兒娶到老婆的？異教徒都要永遠沈淪嗎？

聖經不跟你討論這些。不值得吵，連門兒都沒有。

「你要如何對待耶穌？」那才是癥結議題。

**彼拉多又想：**

#### **d. 轉移話題**

他愈來愈絕望了，想出兩個解套的辦法，訴諸群眾——希望群眾幫他作抉擇。

首先，他打出**巴拉巴**這張牌，當時最惡名昭彰的罪犯——一名等待執行死刑的殺人犯和暴動份子。

「你們要我釋放哪一個呢？」

「巴拉巴！」

群眾對基督投下反對票。這世界的群眾總是如此。

你這位特別的群眾也是。

倘若你想等待群眾來替你選擇基督，你永遠會白等！

然後，彼拉多**鞭打**了基督。

「我要鞭打祂」他說——以取悅群眾。

「然後放祂走」——以平息群眾

當然，這樣的妥協很不應該！彼拉多這麼作，只徒然在他個人的罪狀多上一條，就是命令手下，以那可怕的鞭子來鞭笞神的兒子。

這樣的妥協，當然無法不替自己的靈魂多加一條罪，那就是，拒絕基督的宣告。

**最後，彼拉多又想：**

#### **e. 推卸責任**

他要人端一盆水來，儀式化的洗著雙手，說：「流這無辜人的血，罪不在我啊。」

然後，把基督交給兵丁去釘十字架。

彷彿這儀式可以消除他懦弱心靈的罪惡感，洗除他雙手的血了。

我們要好好學習這個教訓。

沒有任何禮節、習俗、儀式、宗教禮儀，能夠免除因拒絕基督——永活之神，榮耀之王——所帶來的靈魂的罪！

洗禮不能！贖罪式的苦行也不能！朝聖不能！彌撒不能！什麼都不能。

行善救濟也不能。

問題十分清楚：**擁戴祂或釘死祂**——你選哪一個？

**He tried to:**

### **c. Discuss the Issue**

Again and again he came back to Christ to cross-question Him.

And for the most part, Jesus had nothing to say.

He refused to discuss the issue at all. There was nothing to discuss.

Either Pilate would do what was right, or he would do what was wrong.

That's all there was to it. Jesus knew it and Pilate knew it.

It was simply a question of which side Pilate would choose—would he side with the world against Christ; or would he side with Christ against the world?

It is the same today. You will find that the Bible refuses to be drawn into an argument about side issues. It is not interested in your scientific arguments, your philosophical arguments, your religious arguments.

Where did Cain get his wife? Are heathens lost?

There is nothing to discuss. Not up for debate, no brochures.

"What will you do with Jesus?" THAT'S the issue.

**He tried to:**

**d. Distract the Issue**

He is getting desperate now. He tries two things to get off the hook, by appealing to the crowd—in the vain hope the crowd will choose for him.

First he called for BARABBUS, the most notorious criminal of the day—a man awaiting execution for murder and insurrection.

"Which of the two will ye that I release unto you?"

"Barabbas!"

The crowd voted to reject Christ. The world's crowd always does.

Your particular crowd does.

If you're waiting for the crowd to make it easy for you to choose Christ you'll wait forever in vain!

Then Pilate SCOURGED Christ.

"I will chastise Him," he said—to please the crowd.

"And let Him go"—to pacify the crowd.

"And, of course, that kind of compromise was reprehensible! Pilate simply ended up adding to his own personal guilt by allowing those under his command to scourge the Son of God with their terrible whips.

There is absolutely no way anyone can compromise on this issue without adding more guilt to their souls and that most terrible guilt of all—of having rejected the claims of Christ.

**Last of all he tried to:**

## Disown the Issue

He called for a bowl of water. He ceremonially washed his hands. He said:  
"I am innocent of the blood of this just person."

Then he handed Christ over to be crucified.

As though a little ritual could expunge the guilt of his coward-heart and the blood on his hands.

Let us learn that lesson well.

There is no rite, no ceremony, no ritual, no religious performance which can absolve the soul that has rejected Christ—the living God—the King of glory!

No baptism! No penance! No fast! No pilgrimage! No mass! Nothing.

No gift to charity

The issue was clear: CROWN OR CRUCIFY—which?

最後，我們來看：

### 3. 彼拉多如何面對基督的宣告

當那個攸關命運的早晨過後，彼拉多一定得作出抉擇了。

他選擇背對基督，轉身離去。他簽署了十架刑罰的判決書。

他要基督背負十字架去加略山。

他與希律成了同一掛的，這希律在稍早才以更粗魯，更不耐煩的手法，拒絕了基督。

現在，我要問你。你認為，彼拉多回家的路上快樂嗎？

我不知道，他要對老婆怎麼說？

我不知道，當兵丁來報告說，耶穌已經斷了氣時，他會怎麼說？通常，釘十字架的人要拖個好幾天才死。

我不知道，當他後來聽說，耶穌從死裡復活了，他會怎麼想。

我不知道，當六年後，他自己個人的一切都跨掉時，他會怎麼想？

「你若釋放這個人、就不是該撒的朋友。」

六年後，就是這一位該撒，把彼拉多所有的尊榮都撤除，召他返回羅馬，要他說明怎麼把猶太地區治理得一塌糊塗。

「這稱為基督的耶穌，我要怎麼辦他？」

彼拉多作了一個致命的抉擇，就此全盤皆輸！

你要怎麼抉擇？

你也要釘神的兒子十字架嗎？

還是，你要說：

「我生命的王，我要擁戴祢...」

**Last of all we see:**

### **3. HOW HE FACED THE CLAIMS OF CHRIST**

Before that fateful morning was over Pilate HAD to decide.

He turned away. He walked away from Christ. He signed the death warrant.

He gave Christ a cross to carry to Calvary.

And he made friends with Herod, who also, that morning, rejected Christ, only in a brusquer and briefer fashion.

Now I ask you. Do you think Pilate went home happy?

I wonder what he said to his wife?

I wonder what he said when the centurion reported that Jesus was dead, though normally crucifixion took days to end.

I wonder what he thought when he heard later that Jesus was raised from the dead.

I wonder what he thought 6 years later when his own downfall came?

"If you let this man go, you are not Caesar's friend."



Six years later, this same Caesar, stripped Pilate of all his honors and summoned him to Rome to explain his mismanagement of Judea.

"What shall I do then with Jesus which is called Christ?"

Pilate made a disastrous decision and lost everything!

What about you?

Will you crucify the Son of God afresh?

Or will you say:

"King of my life I crown Thee now..."