

Message Notes

Government Trial part 2 - Before Pilate

Scripture Passages

(taken from the New International Version)

Introduction: The moment my life changed forever

The Gospel of Luke

Today's message

Luke 23:13-25

A sermon preached in reverse

One of the most critical doctrines of Christianity

2 Corinthians 5:21, 1 Peter 3:18

A second declaration of innocence
Luke 23:13-16

Where'd verse 17 go?

The crowd persuades
Luke 23:18-21

A third declaration of innocence
Luke 23:22

The crowd prevails
Luke 23:23-24

Pilate surrenders Jesus
Luke 23:25

One of the most critical doctrines of Christianity experienced by Barabbas

The implications for us

Gospel Application

Are you reconciled to God? If not, why not?

If yes, are you rejoicing in your God?

Luke 23:13-25

13 Pilate called together the chief priests, the rulers and the people, 14 and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. 15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. 16 Therefore, I will punish him and then release him." 18 But the whole crowd shouted, "Away with this man! Release Barabbas to us!" 19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) 20 Wanting to release Jesus, Pilate appealed to them again. 21 But they kept shouting, "Crucify him! Crucify him!" 22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him." 23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. 24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Green Bay, WI

Doin' work. #LOT1



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The Gospel of
LUKE

Setting His Face to Jerusalem
Luke 9:51 to Luke 19:44

Today's Message:

The government trials – part 2

Before Pilate

Luke 23:13-25

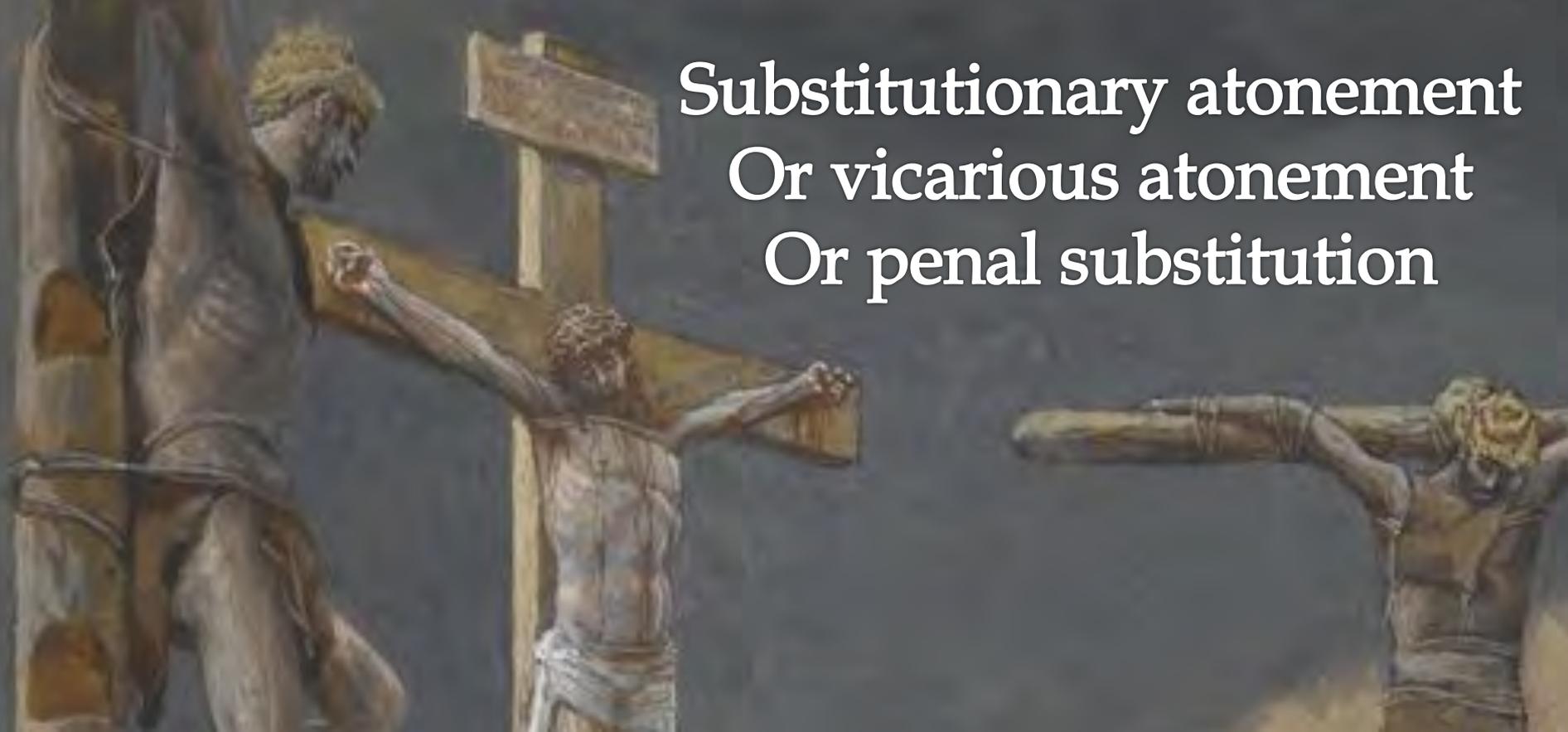
A sermon preached in reverse

One of the most critical doctrines in Christianity



One of the most critical doctrines in Christianity

Substitutionary atonement
Or vicarious atonement
Or penal substitution



“A God without wrath brought men without sin
into a kingdom without judgment through the
ministrations of a Christ without a cross.”

Niebuhr 1937

Galatians 3:10-14

10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." 11 Clearly no one is justified before God by the law, because, "The righteous will live by faith." 12 The law is not based on faith; on the contrary, "The man who does these things will live by them."

13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." 14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

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It means God treated him as if he was an absolutely evil person. He didn't just get cursed; he became the curse. God treated him as if he was evil itself. On the other hand, it must mean the minute you become a Christian you don't just get forgiveness; you get treated as if you were Jesus. Jesus was treated as if he was you; you're treated as if you were him.

~ Keller, T. J. (2013). The Timothy Keller Sermon Archive.
New York City: Redeemer Presbyterian Church.



1 Peter 2:22-24

22 He committed no sin, neither was deceit found in his mouth.

23 When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. 24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

When it says, “He suffered for us,” it must mean he experienced in his heart what we would have experienced in hell forever and ever, having lost God.

He turned to the Father, and where the Father had been there was nothing. The Father rejected him. The Father cursed him.

~ Keller, T. J. (2013). The Timothy Keller Sermon Archive.
New York City: Redeemer Presbyterian Church.



Whatever sins a believer has ever committed, or ever will commit, Christ bore them on the tree. Sins original and sins natural; sins actual and practical; sins of thought, and word, and deed; heinous sins, — blasphemies, uncleannesses; those that are thought to be the minor sins, — evil imaginations, hasty words; I will not go on with the list, for time would fail me to get to the end of it; but when you have mentioned all the sins you can think of, I can still say that the text covers them all: “Who his own self bare our sins” — not some of them, not the greater ones, not the lesser ones to the exclusion of the greater, but *all our sins*, — “*in his own body on the tree.*”

Spurgeon, C. H. (1902). Our Lords Substitution. In The Metropolitan Tabernacle Pulpit Sermons (Vol. 48, p. 364). London: Passmore & Alabaster.



2 Corinthians 5:21

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

“The concept of substitution may be said, then, to lie at the heart of both sin and salvation. For the essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be. God sacrifices himself for man and puts himself where only man deserves to be. Man claims prerogatives which belong to God alone. God accepts penalties which belong to man alone.”

~ John Stott, Anglican cleric,
The Cross of Christ, p. 160



The Gospel of
LUKE

Setting His Face to Jerusalem
Luke 9:51 to Luke 19:44

Luke 23:13-25

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Luke 23:13-25

18 But the whole crowd shouted, "Away with this man! Release Barabbas to us!" 19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

20 Wanting to release Jesus, Pilate appealed to them again.

21 But they kept shouting, "Crucify him! Crucify him!"

22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him."

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23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. 24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

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Pilate surrenders Jesus

Luke 23:25

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One of the most critical doctrines in Christianity

As experienced
by Barabbas



The implications for us

2 Corinthians 5:21

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

2 Corinthians 5:20-21

20 We implore you on Christ's behalf: Be reconciled to God.

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

How many of you are thus saved? May the heart-searching Spirit of God go from soul to soul, and constrain you to give a true answer; and if you cannot reply in the way we wish, give the other answer, and say, "I do not know that Christ did bear my sins." When you get home, write that down, and look at it: "I am not trusting in Christ. I have no part nor lot in him. My sin is pressing upon me, but I have no saving interest in Christ." I think that, if you were to write that down legibly with pen and ink, and then sit down a little while, and think it over, it might be much more useful to you than any word of mine.

Spurgeon, C. H. (1857). Substitution.
In *The New Park Street Pulpit Sermons* (Vol. 3, p. 281). London:
Passmore & Alabaster.



“No, sir,” you say, “I should not like to write that.” But, surely, you may write what is true. A man ought not to be afraid to know the truth about his spiritual state, nor yet to write it for his own eye to see. I do not ask you to print it in the newspaper or in a book, but just to put it down for your own information...Oh, may God grant that you may see your true condition, and feel it, and not rest until you can say, “Now I have believed, and I know that Christ, his own self, bore my sins in his own body on the tree.”

Spurgeon, C. H. (1857). Substitution.
In *The New Park Street Pulpit Sermons* (Vol. 3, p. 281). London:
Passmore & Alabaster.



1 Peter 3:18

18 For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God.

Everything else in the gospel is meant to display God's glory and remove every obstacle in him (such as his wrath) and in us (such as our rebellion) so that we can enjoy him forever. God is the gospel. That is, he is what makes the good news good. Nothing less can make the gospel good news. God is the final and highest gift that makes the good news good. Until people use the gospel to get to God, they use it wrongly.

John Piper, *God is the Gospel*,
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Gospel Application

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