



The Gospel According to Luke Wk. 112 "Trial of the Condemned" By Pastor Jody May

Luke 23:1-25 ESV

Jesus Before Pilate

23 Then the whole company of them arose and brought him before Pilate. ² And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." ³ And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." ⁴ Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." ⁵ But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

Jesus Before Herod

⁶ When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. ⁸ When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. ⁹ So he questioned him at some length, but he made no answer. ¹⁰ The chief priests and the scribes stood by, vehemently accusing him. ¹¹ And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. ¹² And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

¹³ Pilate then called together the chief priests and the rulers and the people, ¹⁴ and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. ¹⁶ I will therefore punish and release him."

Pilate Delivers Jesus to Be Crucified

¹⁸ But they all cried out together, "Away with this man, and release to us Barabbas" — ¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder. ²⁰ Pilate addressed them once more, desiring to release Jesus, ²¹ but they kept shouting, "Crucify, crucify him!" ²² A third time he said to them, "Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him." ²³ But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. ²⁴ So Pilate decided that their demand should be granted. ²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

Opening Illustration:

It seems that no matter how advanced we become as a society there are two plot lines that always seem to carry over, in our media entertainment, to the next



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generation: Medical shows and Courtroom Battles. I went back this week and pulled up trial room dramas and my screen shot back at me multiple titles of books, tv dramas, and movies. It shows that our society has an infatuation with what goes on in and around a courtroom where the future of a defendant hangs on the expertise of its' lawyers. I think back to shows, like most recently; [Suits](#) of Megan Markle fame, you generation Xers remember [The Practice](#) and [Ally McBeal](#), or the humorous William Shatner as Deny Crane in [Boston Legal](#), for some of you veteran courtroom junkies you're still partial to [Matlock](#) and our grandparents would have been [Perry Mason](#) fans, and oh yeah and who can forget [Judge Judy](#) and all the daytime court spinoffs? Then if we fan out to the Big Screen you would see about on average at least one movie per year over the last 50 years portraying a courtroom battle. Some of the popular ones you recall like [A Time to Kill](#) with MaMcConaughey, Bullock and Jackson, or [A Few Good Men](#) with Cruise and Nicholson, the classics like [To Kill a Mockingbird](#) or [12 Angry Men](#) and not to mention the MacDaddy of them all in courtroom dramas [My Cousin Vinny](#) and the story of a biological clock and the 2 youts.

All of that to show you that **as a culture we are very concerned with JUSTICE**. We want to see stories where those that have done wrong get what's coming to them and at the same time for the most part, we want a punishment that fits the crime. Our attitude towards law and justice reflects the basic instinct in us all to have, **'An eye for an eye and a tooth for a tooth'** view when it comes to law. We often credit [Hammurabi's Code](#) for that view when in effect it shows partiality on class positions in society.

No, what we desire is not only justice but to see **good repay with good and evil repaid for evil**. We want a reward system that doles out justice AND gives reward for choosing to do the right thing. That's why for years our laws and tax system favored married couples with children. In effect society was rewarding people for getting married and having kids promoting morality and wealth (offspring) of its' country. In effect we have a society that wants fair treatment, we also want the consequences, whether good or bad, to fit the behavior of all people.

Review:



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Now as we go back to our story today, we all can understand and rightly so, our **anger** over the apparent **lack of Justice** that was given to Jesus. Jesus who has withstood that darkest hour of His life, has gone through His last temptation to pick up his title as the Messiah ([Phil. 2:6-8](#)), the anointed (Christ) King of the Universe. He has allowed Himself to be taken prisoner for no one touches Him unless He allows it ([John 10:18](#)). Then as soon as He is taken into custody by the Sanhedrin He is condemned by the Supreme Court of Israel, mocked, beaten, and awaits transportation to the Gentiles to obtain a sentence for execution for Him on trumped up charges ([Luke 22:63-71](#)).

Then as it **strikes us totally unfair**, we remember ([last week](#)) how everyone was in denial of how we even got to that point. We saw the **fearful denial** of Peter as he represented the disciples through his lack of belief in what Jesus had actually come to do and he refused to accompany this man to His trial. Then we saw the **Denial of Blissful Ignorance** displayed by those that mocked Him, that turned a blind eye to this man that commanded authority and did miracles; easier to deny who He was in order to keep your job as His capturer and detainer. Then we saw the ultimate **hateful denial** of Jesus by the Sanhedrin who had witnessed all the things He had done, witnessed His goodness, and His judgement on the rulers of Israel as He cleaned out the temple at the beginning of the week. The **people were waiting for Jesus just to say the word and take over**. This court should have recognized Jesus but instead chose to kill Him so they could retain their place in society.

What we are actually witnessing today is a trial of a man **already condemned by those He came to save**. **Both the Gentiles and the Jews** wanted nothing from this man and **even the people** that were following Jesus up to this point decided they **preferred His death** over His acquittal. This court room trial is a mockery of Justice because the man we see on trial is already a **dead man walking**. Today let's not be like those last week that refused to look at what's really going on here, let's watch the presentation of the evidence against Jesus together and let your conscience along with the Spirit's guidance tell us based on these words in scripture what we must do in response to this travesty.

Intro:



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1. Jesus before Pilate (Presentation of the Evidence) vs. 1-7.

Luke 23:1-7 ESV

Jesus Before Pilate

23 Then the whole company of them arose and brought him before Pilate. ² And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." ³ And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." ⁴ Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." ⁵ But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place." ⁶ When Pilate heard this, he asked whether the man was a Galilean. ⁷ And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time.

First, who was Pilate?

Pontius Pilate was the Roman Procurator in Palestine) from 26 to 36 A.D. He resided ordinarily in Caesarea (near the sea), but during the feasts was accustomed to be present in Jerusalem, so as to quickly suppress any disorder. He was born in Seville, Spain, was twice married, having abandoned his first wife to marry Claudia, the daughter of Julia, the prostitute daughter of the Emperor Augustus. After a checkered political career as procurator, he was banished by Caligula (after Palestine) on account of his cruelty and inability to maintain order, to Vienne, Gaul, and at Mount Pilatus he ended his life by suicide. He was a typical Roman—stern and practical. He had a contempt for religious superstitions and traditions, and an imperious desire to rule with a high hand, compelling obedience. He had not tactfully managed his government, and soon became odious to the Jews and Romans. He planted his standards on the citadel on his first entry to the city, regardless of the religious feeling of the people, prohibiting all images. The people were greatly incensed at the standards, bearing the Emperor's image, and requested their removal. Pilate at first condoned their request, and threatened them later with violence; but, with extreme persistence, the Jews won out and the Governor submitted. Later, when he would have constructed an aqueduct for supplying the city with water, he made the serious blunder of defraying the cost from the Temple treasury. When the people revolted, he suppressed the tumult with great cruelty. Just a short while before the trial of Jesus, he had a company of Galileans in the Temple court and mingling their blood with their sacrifices ([Luke 13:1-5](#)), a thing which sent a shudder of religious superstition and horror through the whole nation."¹

¹ J. W. Shepard, *The Christ of the Gospels* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), pp. 582-583.



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Next presentation of the evidence:

So, the Sanhedrin take a Jesus, already bearing the marks of abuse, to Pilate, someone they are not on friendly terms with but someone they were comfortable going to for soldiers for the arrest. Now they are seeking to get Pilate to do the execution of their death sentence. You see, **Jews were not allowed to perform any capital punishments**, only Rome could do that. Therefore, the Jews had to build a case, not a religious case, but a **political case** against Jesus. They were seeking His execution not on their dislikes, or even what they called His heresy against God, but they based their case on the political laws already established by Rome: stirring up unrest of the people, opposing taxation, and claiming to be King.

Pilate doesn't even take the time to question the first two charges, he has agents in the town already, he had just arrested a man for inciting a riot, Jesus is no antifa member. So, he questions Him about the third charge. You don't see it here in Luke but in John it records the conversation that Jesus had with Pilate ([John 18:33-38](#)). In which Jesus declared His Kingdom was not of this world. Pilate takes that to mean, ***you're crazy, you're a religious zealot***, he sees behind the Jews' sneakiness though, this is a religious debate gone bad. Pilate wants nothing to do with this namely because it is Rome's policy NOT to become involved in the religious affairs of its' subjugated people. Not only that but Pilate's wife, had already approached him and warned him not to have anything to do with Jesus for she had a troubling dream, that He was a righteous man ([Mat. 27:19](#)).

So, the presentation of the evidence doesn't line up, as in the evidence provided does not warrant any need for capital punishment. As a matter of fact, **it doesn't warrant any punishment**, Pilate doesn't touch him, but he sees an opportunity to get out of this. Remember he doesn't want to make any more trouble with the Jews, this is a tense relationship already, for there is an uneasiness because of his earlier actions. Rome was built on political shrewdness and what would it look like back home if it looked like he couldn't handle this backwater town?

Decision of the Court:



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Pilate knows Herod is in town, they don't get along as well, so he's going to drop this Jew in Herod's lap for the Sanhedrin had let a clue out of the bag, he was from Galilee. Galilee is Herod's territory so to Herod Jesus will go.

Our problems in Decision making about Jesus:

In life some people treat Jesus the same way. We are introduced to Jesus through individuals, the church, media, and we instead of inviting Jesus to show us who He is **we box Him in to the only frame we want to see Him in. When we try to define Jesus, based on our limited understanding of Him, we negate all future knowledge we may learn from study, we negate the value of the HS as a lens for us to see Him, and we only ask the questions about Him that effects our immediate circumstances.** This is compounded by a world that says to us all the time in all its' ways *hurry up you have something better to do than mess with this guy!*

This is why most of **our country** knows not the Lord for they have **chosen to know Him only by how they want to perceive Him.** My friend let me be honest with you this morning, you could spend a lifetime getting ready to meet Jesus and you would never be prepared to meet Him, that is to understand Him, if you are just wanting to judge Him on your intellect alone – **Your intellect alone is never enough to understand who Jesus is!** **The way I have discovered that one gets to know Jesus, is you have to follow Him,** and leave that what hinders you behind ([Mat 16:24](#)).

Gospel:

The world says tell me what this will cost upfront, to follow Jesus, so I can decide whether I want that or not. **The Gospel says to us, the cost of following Jesus has been paid for already in blood, you get to follow for free,** (let's just be honest following Jesus in this life is an upgrade from anything the world can offer) and to deny the best offer in the Universe is what condemns you.

Right now, what is keeping you from taking time to get to know our Lord, are you concerned about what it could cost you. I am more concerned about what you could lose if you don't, what is keeping you from taking on the yoke of Christ this morning?



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2. Jesus before Herod (Evidence Ignored) vs. 8-12.

Luke 23:8-12 ESV

Jesus Before Herod

⁸When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. ⁹So he questioned him at some length, but he made no answer. ¹⁰The chief priests and the scribes stood by, vehemently accusing him. ¹¹And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. ¹²And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Herod is glad? What was this all about? Well Luke has recorded this for us already, ([Luke 9:7-9](#)) he had wanted to see Jesus with his own eyes at one time for he was afraid it was JB resurrected, "***John I beheaded, but who is this about whom I hear such things?***" And he sought to see him (Jn. 7:9). Then we have this peculiar meeting in ([Luke 13:31-32](#)) the Pharisees warn Jesus that Herod wants to kill Him. Jesus calls Herod out: ***And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course*** (13:32). Tell the sly political one I am doing real work here, real work of eternal reconciliation, real miracles.... You (Herod) were afraid of JB for calling you out, I am the one that JB was talking about and I wield the power of God – Jesus is saying 'you tell Him why He should be afraid, tell Him why He should fear'. Here Jesus is trying to help his countrymen to get Herod off their back and they wouldn't take the help.

All of that to say Herod finally gets what he always wanted a meeting with Jesus, face to face. He wants Jesus to do a magic trick, and if He can do one, maybe I will offer some political help. Perhaps this sly fox can gain some favor from this mighty prophet. The Herodian dynasty had always been known as lap dogs, a family steeped in political schemes, they are the resident swampers of Palestine, *the Kennedys if you will*.

Jesus' response to Herod is **silence**. He doesn't recognize him as someone worth the time. All the while the Sanhedrin are still yelling at Him, accusing Him, trying to make the biggest scene they can, letting Herod know in no way are you to let this guy off the hot seat. This is their version of **protesting**, if you don't do what we



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want we will make trouble for you, and right now we have the attention of all the Galileans in town for Passover, they are looking to see what you will do, do you support us or do you support this rebel.

Decision of the Court:

So now Herod has to save political face. He doesn't come out and condemn Jesus, that would be taking a side, that's too definitive for this kind of man. No, he makes a nod by **virtue signaling** - He mocks Him, just like everyone else. Instead of judging on the political accusations they brought he judges Jesus' character by casting aspersions, assigning motive, it's all subjective reasoning no objective evidence still. **He demeans Him**, trying to side with the **cancel culture** of his day. Herod, has not only steered clear of problems by ticking off those closest to Jesus, but he has sided with the mob mentality, he will use the **communication channels** of the day to show he is for the Jewish people, he won't take the responsibility from Pilate, he won't condemn a fellow Jew. Herod the ultimate politician is playing all the sides here, he is a sly fox isn't he?

He has even made Pilate like what he's doing. Luke records that Pilate and he became friends that day. But wait there's more to that. It's not just because they were playing ping pong with our Lord having sport with Him, beating Him, dressing Him up, but in the end they both held disdain for the Sanhedrin and would not do what they wanted to do, they found solace in their joint rulership not competition, they were **both against the Jews**. Again, the Jews were killing the only man that could protect them from outside Gentile forces, but they were getting rid of Him instead, and for that in 70 AD it was ALL destroyed...

Our problems in treating Jesus less than how He deserves:

Perhaps Herod is more like who you are today. You have heard about Jesus, you have seen people impacted by Him, you have even been scared by what would happen if you left this life without truly knowing Him. But just because He doesn't answer you the way you want Him to, just because He doesn't offer you favors as it seems He does to other people, you are ready to write Him off and maybe even mock Him.



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First again this is all subjective evidence you are ready to pass judgment on God based on faulty assumptions when the Bible clearly teaches us that our ways are not His ways ([Isaiah 55:8-9](#)). Secondly, Jesus spends time with, makes time for, and exerts effort over sinners ([Luke 5:32](#)), if Jesus seems to have more attention for others it may be because you don't think you need Him. You see, Herod was fooled by his sin, his murderous and adulterous ways because his belief was his ruling power was granted to him because he had favor with God(s) already. For him his power was to be squandered, to be played with, instead of seeing it as a privilege from God to steward for God. He thought He was owed an audience by Jesus, that he deserved it...

You may even be suffering in that mindset. You act like life is about you, what you can experience, what you want to be recognized for, how you want to be identified, where you would like to leave your mark, when life is really about mankind leaving a mark on the earth that points only to God. **God left a sign on a hill, on a cross, covered with the blood of a perfect man, pointing straight up**... what makes us think that we are worth more than this man, is it so impossible to think that God would require for us some sense of humility when wanting to approach His throne?

Right now, family, there may be something making you think you're deserving of God showing you a sign, of Him revealing Himself to you, of answering your prayers the way you want and perhaps you also have talked yourself into believing you're righteous like Job? **I have never seen anyone in the Bible meet God unless God declared it so first and then it was never based on anyone's goodness, privilege, position, or achievements it was only on His grace.** Would you carefully ponder that today? **Are you asking God to come to you on your terms, to join you so you can live your life as you see fit, or are you asking an audience with Him based on His Grace?** The good news is that He hears the cries of His children, are you ok being a child and being subordinate to His will though?

Gospel:

The world tells you; life is all about **you**, its' about **your** happiness, but ultimately, it's up to **you** to discover that and keep it, it can't help **you** with your quest. The Gospel tells us this **reality is all about God** and when we discover that, we finally **find joy** for God will always show you His greatness, His glory, His goodness, and



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His grace and what's more, He has promised to do it eternally. Do you find yourself at odds with God today, has He not lifted your spirits the way you wanted Him to do? Perhaps it's because you put your desires first in your life before your God's, which is to glorify Him and enjoy Him forever.²

3. Pilate's Verdict Delivered (Evidence that demands a verdict) vs. 13-25.

Luke 23:13-25 ESV

¹³ Pilate then called together the chief priests and the rulers and the people, ¹⁴ and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. ¹⁵ Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. ¹⁶ I will therefore punish and release him."

Well, now we see Jesus gets tossed again back to Pilate for at least the Gentile leaders have enough sense **not** to punish an innocent man, and not because it was necessarily wrong, I mean this is Rome we are talking about, Herod is a murder remember JB ([Mat. 14:1-12](#))? Pilate though, still not wanting to placate the Jewish leadership, to murder an innocent man, to heed that warning of his wife, to keep his cushy job, so he punishes Jesus:

John 19:1-3 ESV

19 Then Pilate took Jesus and flogged him. ² And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. ³ They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.

Can you picture this most unjust scene now, Jesus is stripped most likely naked, He's bleeding, He has now been whipped with a cat of 9 tails. Some reports say that this type of beating can tear the flesh away to reveal your insides, that this type of beating many times killed the people that took it, this was not just a beating to remember but you could not forget it if you survived because it most likely crippled you, so that your scars and pain the rest of your life would steer you clear ever running up against the Roman government again. This Jesus stands quiet now and waits for the final verdict, He waits for there is one more person that must give an account for what they think about the Messiah.

² <https://www.apuritansmind.com/westminster-standards/shorter-catechism/>



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Pilate Delivers Jesus to Be Crucified

¹⁸ But they all cried out together (chief priests and the rulers and the people – v.13), “Away with this man, and release to us Barabbas” — ¹⁹ a man who had been thrown into prison for an insurrection started in the city and for murder. ²⁰ Pilate addressed them once more, desiring to release Jesus, ²¹ but they kept shouting, “Crucify, crucify him!” ²² A third time he said to them, “Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.” ²³ But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. ²⁴ So Pilate decided that their demand should be granted. ²⁵ He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

The Jury has now stepped forward, Pilate has now been forced to operate as the judge for the King of the World by God’s sovereign decree but here at the end, he brings Jesus in front of the jury. **The jury consists of the Sanhedrin, the Chief Priests AND the people (v.13).**³

Luke's reference to "the people" (Gr. *laos*, v. 13) is significant. Throughout his Gospel, Luke referred to the people (*laos*) as distinct from the crowds (*ochlos*). The former word describes people who did not oppose Jesus as their leaders did (cf. vv. 27, 35; 24:19; Acts 2:47). Many people from this group believed on Jesus. The crowds, on the other hand, sought Jesus for what they could get out of Him.

The jury was not just made up of Jesus’ antagonizers but they were made up of the people that cheered for Him on Monday, that had been recipients of the miracles during His three years, that were keeping the leaders from getting their hands on Him, that had been sitting in the temple listening to Him preach for three days straight, they were the people that liked Him, and in the end they fell in with the Chief Priests and the Sanhedrin.

They called for the release of Barabbas. He was a political prisoner for an uprising that had happened earlier, a bloody and violent uprising, and they called for his release instead. During their feast of Passover it was tradition for one prisoner to be released ([Mat. 27:15-17](#)). It was a **symbolic act of mercy**. **How ironic that Barabbas receives Mercy while being a criminal and Jesus receives the death penalty for being an innocent.** My friends, as I said in the beginning this has got to drive you mad, how dare they convict this innocent man!? I will tell you how,

³ Thomas Constable, *Notes on Luke*,
<http://www.planobiblechapel.org/tcon/notes/html/nt/luke/luke.htm#head262> Web, 03/13/2021/



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because at this moment in time these *people* could only see in Jesus the disappointment of a fallen hero, they didn't get the Messiah they wanted, it was all a waste of time, a waste of their dreams, and it didn't matter if He was innocent, He had not fulfilled their dreams like they wanted Him to.

If you and I were there, let me tell you what would have happened. We would have done the exact same thing. For absolutely no one saw Jesus for what He really was back then, for the Spirit had not come yet. Everyone is complicit in their own guilt, **we all would have called for His execution for we would have seen Him as a failure just like they did.** The late RC Sproul wrote about this attitude towards God, one of anger and hostility for not being the God of our creation, listen to this quote from his book *The Holiness of God*.

By nature, our attitude toward God is not one of mere indifference. It is a posture of malice. We oppose His government and refuse His rule over us. Our natural hearts are devoid of affection for Him; they are cold, frozen to His holiness. By nature, the love of God is not in us.

... it is not enough to say that natural man views God as an enemy. We must be more precise. God is our mortal enemy. He represents the highest possible threat to our sinful desires. His repugnance to us is absolute, knowing no lesser degrees. No amount of persuasion by men or argumentation from philosophers or theologians can induce us to love God. We despise His very existence and would do anything in our power to rid the universe of His holy presence.

If God were to expose His life to our hands, He would not be safe for a second. We would not ignore Him; we would destroy Him. - Sproul⁴

And yet God used our sinful and murderous hearts to bring about His will as the Apostle Paul commends to us now.

Romans 5:18 ESV

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

The trial of Jesus was never about seeing if He would be set free, for it had been determined in eternity past He would be condemned so that we the people would

⁴ R. C. Sproul, *The Holiness of God*, (Wheaton: Tyndale House Publishers, 1985), 229-230.



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get the justice He deserved. He gave us His verdict of righteousness, as Pilate said, there is no guilt, **that became our verdict**, and Jesus took on our verdict of guilty and died the death of a political traitor, which is exactly what we are.

My family this morning let me encourage you to think about responding in two different ways today. **1st be THANKFUL and 2nd be GRACIOUS.** Be thankful for today, if God did not choose to Grace you with the gift of Faith in Him you would still be awaiting your trial as a condemned person ([Ephesians 2:8-10](#)), and if you are not thankful then I would tell you to PRAY and seek out talking with those in this church that can help you understand your position. Be Gracious, for the only way anyone comes to this understanding is by Faith so when the world acts as it should, as it is lost, don't be surprised, speak the Truth in Love, but be gracious in how you treat them.

The church was born out of the proclamation of the Grace of God displayed on the cross and that is the same message we have to keep preaching today, and **the way you and I preach that the best is to live it out in our communities.** Are you quick to offer grace or are you starting to shut off the world waiting for judgment? That will come soon enough but as long as it is light outside, let us be about showing the world how gracious our God truly is.

PRAYER

COMMUNION

BENEDICTION

Go in the name of the Father, that orchestrated the condemnation of His Son so that we may be made innocent.

Go in the name of the Son, that endured His trial as a sheep lead to the slaughter, so that we may benefit from His perfect offering.

Go in the name and power of the Holy Spirit, that made us to see the Glories of God and helps us extend grace to those that as of yet do not believe.