

The Conviction of the King
 Luke 22:63-23:25
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There is a scene in the movie *The Fellowship of the Ring* where all the leaders of Middle Earth gathered to determine what to do with the newly discovered ring of power. The ring of power needed to be destroyed because it had awoken by the evil Lord Sauron's call. If it was not destroyed and Sauron was able to get it back, he could come back and enslave all of Middle Earth. To destroy the power of the ring it needed to be taken to Mordor and thrown back into the fire of Mt. Doom where it was created. If this happened, the power of the ring and Sauron would be destroyed and everyone would live in peace. However, the ring of power had a will of its own and it called to anyone and especially men to wear the ring so they could rule.

So, at the Council of Elrond in Rivendell, Lord Elrond, the chief elf, told the council that the ring must be destroyed but Boromir, the steward of the chief city of Gondor, did not want to destroy the ring. He wanted to use the ring and use it against the enemy.

Boromir's family was the steward of the kingdom of Gondor because the king died and no one knew where the heir to the throne was. It had been so long since they had a king that they thought the line of the kings had disappeared. However, there was hope that there may be an heir and that he would return. Yet, until he returned, the steward and his family were to rule Gondor.

What the people in the council and Boromir did not know was that Aragorn, a ranger from the north was the rightful heir to the throne of Gondor. During the council meeting, Aragorn told Boromir that no one could wield the ring because it was too powerful. Boromir mocked Aragorn and said, "*What does this ranger from the north know?*" Then Legolas, the elf, spoke up and said, "*This is Aragorn! The rightful heir to the throne of Gondor, you owe him your allegiance.*" To which Boromir replied, "*Gondor, has no king. Gondor needs no king.*"

Stories like this one in *The Lord of the Rings* is an echo of the true story of how the True King was rejected by the religious elite of His day and how He is still being rejected by many people of our day. Many people today say what Boromir said, "*I have no king. I need no king.*"

Boromir's words are an echo of the voice of the serpent in the Garden saying, "*For he knows when you eat the fruit you will be like God.*" In other words, "*You need no King because you can be your own king.*"

For the next three Sundays we are going to immerse ourselves in the atoning work of Jesus. We really began that immersion last Sunday when we went to the Garden of Gethsemane with Jesus as He began drinking the cup of God's wrath. In the Garden of Gethsemane, we saw the scene of the Garden of Eden bring played out but Jesus did not disobey God, instead He obeyed God. Jesus is the true Hero who lost His life for losers like us in order that He may win them as His prize and great reward. Christian brother and sister, have you ever thought of yourself as Jesus' great prize and reward? When you consider your sinfulness even as a believer and how Jesus sees you—it is humbling. It is very humbling.

In our text this morning, we are going to see how the True King was put on trial in the Kangaroo Courts of the Jews and the Romans. He was falsely accused and convicted of crimes He did not commit in order to earn righteousness for those who are truly guilty. He will be punished in order to purchase peace with God for those who are His enemies. The King's conviction and death sentence will set us free from our conviction of sin against God and the death sentence for sinning against God.

Friends you and I are sinners and will never be perfect. In order to have a home in Heaven and be in a right relationship with a Holy, Righteous, Perfect God someone had to obey God's laws for us. We could not do it so God sent His Son, Jesus Christ, to do what we could not do. Jesus, was and is God in the flesh. He obeyed God's word and God's laws perfectly for the very ones who treated Him like dirt and had broken His laws.

Yet, when we cry out to Jesus to save us we realize He loved us even when we hated Him. Then when we accept Him as our Lord, Savior and King; His perfection and righteousness become ours. Then God gives us right standing before Him and Jesus' holiness becomes our holiness so that when He looks at us He sees Jesus' perfect life in our place and He loves us just like He loves Jesus. By the way, you did nothing to deserve this. The only thing you contributed to your salvation was your sin.

This morning we are going to immerse ourselves in how Jesus earned our righteousness, our peace with God, and set us free from the penalty of our sin. We will see how being right with God pushes the life of Jesus into every relationship we have with others and how it changes our church.

I. The Mocking of the Messiah Earned our Righteousness (Luke 22:66-23:12)

Jesus went through four trials in Luke 22:66-23:25. We are going to examine the first three, in my first point. In the first trial, Jesus was taken before the Jewish Sanhedrin court/council. This court consists of the chief priests and the scribes. Rome provided guards to work for the Sanhedrin. They could arrest people and put them on trial but they were limited as to what they could do to them. For example, they could make some religious laws for the Jews and have them arrested if they broke those laws and they could punish them by beating them but not enforce a death sentence for breaking those laws.

Jesus had been arrested by the Roman guards that worked for the Sanhedrin. These men did not simply arrest people, read them their rights, allow them to get a lawyer, let them make a phone call, go to the bathroom, get them some food, and make sure they were safe while they waited for their trial. Nope. These guards were the brute squad. They specialized in beating people and torturing people. So, if you were arrested, you were going to be beaten even if you were found innocent. You would be mocked, stripped of your clothes, and then beaten by being repeatedly kicked, punched, and hit with clubs. By the time you went to trial, you could hardly walk. Your face would have been disfigured because your eyes were black, your nose was broken, and you were probably missing a few teeth. This was what they did to Jesus in the first trial. Luke 22:63-65 says:

⁶³ Now the men who were holding Jesus in custody were mocking him as they beat him. ⁶⁴ They also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" ⁶⁵ And they said many other things against him, blaspheming him."

Jesus had told His disciples in Luke 18:32 this was going to happen to Him. He said, *"For he (Jesus) will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon."* This moment had arrived. Every Old Testament prophecy was being fulfilled and every prophecy Jesus made about Himself was being fulfilled. Isaiah 53:4 told us that He was going to be, *"stricken, smitten . . . and afflicted"* for our sin against God. Psalm 22:6-7 says Jesus would be, *"scorned by mankind and despised by the people. ⁷ All who see me mock me; they make mouths at me; they wag their heads."*

All that was being done to Jesus, was according to the Father's plan. But things were only getting started. After the guard had been mocked, beaten, and blasphemed Jesus they took Him into the Sanhedrin council.

⁶⁶ When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, ⁶⁷ "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, ⁶⁸ and if I ask you, you will not answer. ⁶⁹ But from now on the Son of Man shall be seated at the right hand of the power of God." ⁷⁰ So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." ⁷¹ Then they said, "What further testimony do we need? We have heard it ourselves from his own lips."

Friends, Jesus' mocking and suffering at the hands of sinful men was earning our righteousness before God. This was the only way we could be redeemed. We needed a righteousness that would allow us stand before our Holy God and this meant that Jesus, the perfect Son of God, the Son of Man, the promised Messiah must not sin even when He endured all of His punishment, beatings and mocking. He must never have a sinful thought, never complain, never resist the Father's will, and never have any sinful desires during all of this.

Can you imagine never sinning when you are going through suffering? Is it just me or is this so far from your ability that it is even difficult to imagine? I mean I sometimes complain when I can't get good parking at Wal Mart. I hope you do better than I do.

Here is the good news: God sent His only Son from Heaven to do what we could never do. Jesus had been telling us who He was and what He came to do and now His identity is fully revealed as He stood before His accusers.

In Luke 22:67, we are reminded that Jesus is the *Christ*. They asked Him, *"If you are the Christ, tell us."* He did not deny it but He did not answer them either. Jesus had been down this road before with these men. Instead, He confronted them with their unbelief . . . *"If I tell you, you will not believe, and if I ask you, you will not answer."* He knew their question was not sincere question. They asked because they wanted a conviction of a crime not because they loved God and desired confirmation that the Christ had finally come.

By the way, people still do this today. They ask if Jesus was the Christ not because they want to really know Him but so they can write Him off as a fraud. They want to believe that Jesus is a liar or a lunatic but not Lord. They will do anything to NOT believe He is the Christ sent from God.

The title *Christ*, in v. 67, is the same word for *Messiah* in the Old Testament. The Sanhedrin thought that if they could get Jesus to say He was the Christ, it meant He would be saying He was a King and that would put Him in conflict with the Roman government. So, they asked Him in order to trap Him, not to get to know Him.

Yet, instead of saying He was the Christ, He said He was the Son of Man in v. 69, *“But from now on the Son of Man shall be seated at the right hand of the power of God.”* The Sanhedrin understood this Old Testament title. The title of *Christ* might put Jesus at odds with the Roman government because He would be saying He is a King but the title *Son of Man* was highly offensive to the Sanhedrin. By saying He was the *Son of Man*, He called Himself God and they knew it. The title *Son of Man* comes from Daniel 7:13-14,

“I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

The title *Son of Man* is a divine title that holds together both *humanity* and *deity* of the Messiah in one person. It is a title that refers to the incarnation of Messiah or Christ as the God-man.

Without the God-man our redemption could never be accomplished. Jesus had to be fully human and live a life of perfect obedience to the word of God by faith in God in order to earn our righteousness. Our redemption had to be accomplished by the God-man who lived as our sinless substitute in life and death.

In addition to Jesus being fully human, He was also fully God and this meant when He died on the cross God died to pay for our sin. This meant that there was infinite power in the death of Christ. It was more than enough to pay for all of the sins of all of God’s people for all time.

When Jesus took the title of *Son of Man*, He was laying claim to the throne of God and they knew it. That was why they asked their next question in v. 70, *“Are you the Son of God, then?”* His reply was, *“You say that I am.”*

Jesus’ answer sounds evasive but it is not. We need to understand this first century idiom. What Jesus said was a way of saying “yes” but also not being in total agreement with how it was said. New Testament scholar, Leon Morris paraphrased Jesus’ answer this way, *“I would not put it like that, but since you have, I cannot deny it.”*

Jesus’ understanding of the title *the Son of God* was different than the religious leaders understanding. They only wanted to convict Jesus of a crime but as the Son of God, Jesus revealed the fullness of the Father. This was what Jesus meant when He called Himself *the Son of God*. That was the reason He answered them the way He did. So, instead of qualifying His answer, He simply said, *“I am as you say.”*

Verse 71 tells us that they now had all the information they needed to convict Jesus of treason and therefore could call for His execution. Now they only needed the Roman Governor, Pilate to agree with their conclusion.

We are now to the second trial where Jesus is before Pilate. Jesus was before Pilate two times but this is the first trial. Look in Luke 23:1-5:

“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.”

The religious leaders continued to mock and scorn Jesus. Their accusation was that Jesus was leading a rebellion by declaring Himself to be a King and therefore He should be executed. So, Pilate asks Jesus in v. 3, *“Are you King of the Jews?”*

The English translation falls short of how it was said. Literally, his question is more of one of disbelief, *“You . . . King of the Jews?”* or *“You . . . King of the Jews? This is ridiculous!”*

Why would Pilate respond this way? Because Jesus was standing before Him *stricken, smitten, and afflicted*. Jesus looked like a loser not a King, so Pilate didn’t believe Jesus when He said, *“You have said so.”* Jesus’ answer was a clear, *“Yes”* but Pilate did not take Him seriously.

After Pilate discovers Jesus was a Galilean, He sent Him to Herod. This was Jesus’ third trial. Look at Luke 23:6-12:
“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."

Pilate really did not want to deal with Jesus. So, when he learned that He was a Galilean, he sent Him to Herod, the half-Jew puppet ruler of the region of Galilee. Herod was in Jerusalem for the Passover and was more than happy to see Jesus because He wanted to see Jesus. Like the Sanhedrin, He was not interested in who Jesus really was. He wanted to see Jesus do a miracle or some magic trick.

Verse 10 tells us that the chief priests and scribes come into court with guns blazing as they continued to mock, ridicule, and scorn Jesus. Then v. 11 says they humiliated Him by dressing Him up in the clothes of a king.

As we pull these three trials together, we ought to be asking the question—Why? Why would *the Son of God* endure such horrific suffering, mocking, and humiliation at the hands of sinners? We need to pause and ask some questions about Jesus suffering and mocking to understand how it earned our righteousness and Christ's righteousness works itself out in our lives and in our church.

1 John 4:10 says Jesus was mocked and suffered for us because He loved us, *"In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation¹ for our sins."*

The word *propitiation* means that Jesus satisfied the wrath of God that was against us for our sin against Him.

How did Jesus satisfy the wrath of God? He satisfied it by living the perfect, sinless life we should have lived, and going to the cross as our sinless substitute to pay for our sin. By doing this God's wrath was satisfied with the sacrifice Jesus made on our behalf.

But what does Jesus propitiation of our sin look like? It looks like this in Isaiah 53:3-4, *"He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. ⁴ Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted."* The mocking, scorning, ridiculing, and beating of the Son of God is the wrath of God being poured out on Jesus. Jesus was receiving the wrath that we deserved. He took our mocking, scorning, ridiculing, and beating.

What happened as a result of Jesus obedience through all of this? Romans 5:19 says, *"For as by the one man's disobedience [Adam's disobedience in the Garden of Eden] the many were made sinners, so by the one man's obedience [Jesus' obedience throughout His entire life] the many will be made righteous."*

The mocking of the Messiah earned the righteousness you and I need to stand before our Holy God. This means that if you have repented of your sin and trusted Jesus Christ, when God looks at the *"video of your life,"* He takes all of your sins, iniquities, transgressions, evil, and wickedness against Him and splices that out of the film and He edits in the righteous life of Jesus. So, when God looks at your life He sees Jesus obedience in your place. It was because of Jesus' perfect obedience when He was being scorned, mocked, and railroaded during His trials, you and I may have Jesus' righteousness as our own.

Here is more good news. The righteousness of Christ that is given to you, changes you. Jesus' righteousness imputed into your life causes you to become like Him.

Friend, if you are here and you are not a Christian, I am glad you are here. We, as a church, are glad you are here. You may be here checking out Christianity and just trying to learn about Jesus and that is good. Keep doing that but my encouragement to you is that when you understand Jesus is the Christ, the Son of Man, and the very Son of God, then by faith in Jesus confess your sins to God and commit your life to Jesus Christ. You need to understand that you were created to glorify God and they reason your life is a mess and has no purpose is because you are not doing what you were created to do—glorify God by enjoying Him forever.

Won't you repent of your sin and trust Him today?

Perhaps you are here and thought you were a Christian but now you realize there has never been any change in your life. You call yourself a Christian but do not love God's word, you do not need the church, you do not love His people, you do not love to worship God and you do not desire to obey God. You are not humble and forgiving of others. You have no desire to stop sinning and become like Jesus. It may be that you have never truly been born again. You may have only paid lip-service to Jesus and never surrendered your life to Him by repenting of your sin. May today be the day of salvation for you.

¹ Propitiation means Jesus drank the cup of God's wrath through His obedience and suffering in our place. He was our sinless substitute in the righteous life He lived and our sinless substitute on the cross to pay for our sin.

Let me talk to the church at this point. Brothers and sisters of Grand, the mocking of the Messiah earned us our righteousness, therefore, we should worship and be stunned at what Jesus has done for us. The imputation of the righteousness of Christ should humble us and cause us to live a humble life of continual repentance.

The mocking of the Messiah purchased the church's broken and contrite heart. Jesus' death was not in order to purchase a pep rally for Himself. We don't embrace the cross and then high-five Jesus after we are saved. Jesus' suffering and death purchased our embracing the cross which means we are humbled and stay low before the Lord and low before one another. There is great joy in remaining low before Jesus and one another.

Remember that 1 John 4:10 told us that Jesus is our propitiation for our sin. 1 John 4:11 tells us the result of Jesus propitiation means that as *"God so loved us, we also ought to love one another."*

Beloved the mocking of our Messiah means we love those for whom Jesus was mocked. We don't make fun of, put down, gossip, exalt ourselves over, and mock those for whom the Messiah was mocked. The finished work of Jesus means we stay low before the Lord and we are gentle with our brothers and sisters in the church. As Pastor Ray Ortlund says, *"Stay gentle with one another. Don't insist on winning, but always be willing to lose, and the Lord's felt presence will gladly rest upon you."*²

II. The Punishment of the Prince of Peace Earned our Peace (Luke 23:13-16)

The second thing we see in our text is that the punishment of the Prince of Peace earned our peace. Look in Luke 23:13-16: *"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.'"*

This the fourth and final trial of Jesus. Jesus is back in Pilate's court. Pilate still did not believe Jesus was guilty of any crime against Rome. Verse 16 says He wanted to punish Him and then release Him. But that was not God's plan. God's plan was for Jesus to be punished in our place in order to purchase our peace. Isaiah 53:5 reminds us that, *"upon him was the chastisement that brought us peace."*

The Apostle Paul, in Ephesians 2:13-18, says, *"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility¹⁵ by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace,¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility.¹⁷ And he came and preached peace to you who were far off and peace to those who were near.¹⁸ For through him we both have access in one Spirit to the Father."*

The punishment of the Prince of Peace brought vertical peace between sinners and God and it also purchased a horizontal peace between brothers and sisters in Christ.

Ephesians 2:13-18 and 1 John 4:10-11 teach us that the mocking of the Messiah and the punishment of the Prince of Peace resulted in righteousness for us that secures our peace with God. This righteousness and peace with God result in righteousness in our relationships and peace with one another.

As Pastor Ray Ortlund says, *gospel doctrine creates gospel culture of grace.* Brothers and sisters, there is no way around it. If we are gospel people then there will be a spirit and culture of repentance and forgiveness. There will be gentleness and humility in our relationships.

There will be such beauty in our relationships that the outside world will look at our church and be stunned by the beauty of our gospel-relationships. The fact is gospel-doctrine creates gospel-culture. There is no program for gospel-culture it is simply who we are.

As you look at your life and look at the life of our church, what do you see? Do you see the beauty of gospel-doctrine creating gospel-culture or do you not see not see gospel-culture? If you do not, what does God want you to do as a result?

III. The Conviction of the King Earned our Freedom (Luke 23:18-25)

My last point is the text that Mary read at the beginning of the sermon Luke 23:18-25. In v. 18 the crowd cried out that the criminal, insurrectionists, and murderer, Barabbas, be released and Jesus executed by crucifixion.

² Ray Ortlund, *My Favorite Psalms: Psalm 51*, Immanuel Church, Nashville, TN, July 21, 2019.

Pilate finally said something true: Jesus was not guilty. Yet, he gave into the demand of the Jews and the exchange took place. Barabbas was set free and Jesus was executed. We now see the picture of what it means for Jesus to be our substitute in Barabbas being set free and Jesus suffering and dying in our place.

Christian, you need to see yourself as Barabbas and Jesus as your substitute. Jesus died in your place and for your sin. This is the great exchange that happened between Jesus and sinners. 1 Corinthians 5:21 says, *"For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*

Jesus had told us in Luke 4:18, that He came to set the prisoners free. He said, *"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed."* Jesus meant that He came to set free those who were captive to sin, blind to their sin, oppressed by their sin, and headed for eternity in Hell. It was His conviction that set us free.

Friend if you have never trusted Christ, then you are still in bondage. You may not think you are in bondage but you are. It may feel like freedom for a season but eventually, like a slow tightening noose of sin around your heart will be your death. Freedom is only found in Christ.

Friend, it is the sin of the Savior that is your salvation. You may be thinking, *"I thought Jesus was sinless and perfect so He never sinned."* You are correct He never sinned but by the great exchange on the cross He took your sin upon Himself and the One who knew no sin became sin for you so that you may become the righteousness of God. Won't you trust Him today?