

Luke 23:1–12

Suffering Like Jesus, through Faith in Jesus

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Main idea: Even as Christ was purchasing our forgiveness and our liberty to live righteously under His leadership, He was setting us an example of how to live righteously when suffering for doing good.

¹ Then the whole multitude of them arose and led Him to Pilate. ² And they began to accuse Him, saying, “We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.” ³ Then Pilate asked Him, saying, “Are You the King of the Jews?” He answered him and said, “It is as you say.”

⁴ So Pilate said to the chief priests and the crowd, “I find no fault in this Man.” ⁵ But they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.” ⁶ When Pilate heard of Galilee, he asked if the Man were a Galilean. ⁷ And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

⁸ Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. ⁹ Then he questioned Him with many words, but He answered him nothing. ¹⁰ And the chief priests and scribes stood and vehemently accused Him. ¹¹ Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. ¹² That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Introduction: Last week, we saw that the first great response to this passage is to praise God. To praise God that Herod, Pilate, the nations, and Israel truly did just as God had said. To praise God that Herod, Pilate, the nations, and Israel had done just as God had purposed. We conclude our consideration by turning from what Herod, Pilate, the nations, and Israel were doing here to what Christ was doing here. And 1Peter 2 tells us that as He was on trial in order to die, Christ was leaving us an example that we should follow in His steps, and purchasing not only our forgiveness but our living for righteousness, by bearing our sins in His own body on the tree.

1. Imitate Christ. In contrast to the raging and plotting and turmoil of the people and Pilate and Herod, the Lord Jesus is the picture of calm in this passage. In v3, He answers Pilate with two words. And He says even less in v9, “He answered him nothing.”

- a. Suffer patiently. cf. 1Pet 2:20–21. There, the apostle is urging us to do good, so that if we suffer it will be for doing good. It is then that we are doing something “commendable before God” if we take it “patiently” (cf. 1Pet 2:20). He says that this was one of the reasons for Jesus’s own conduct under His suffering for us: “leaving us an example, that you should follow in His steps” (1Pet 2:21).
- b. Suffer politely. cf. 1Pet 2:22–23a. The apostle points out in 1Pet 2:22–23a that Jesus “committed no sin, nor was deceit found in His mouth Who, when He was reviled, did not revile in return; when He suffered, He did not threaten.” The word ‘politely’ hardly covers it, but the point of the text is this: Jesus understood that there was danger of multiple tongue sins, precisely because of the injustice of His suffering, including (but not limited to): deceit (exaggerating His own case), reviling (attacking with His mouth those in offices where God has placed them and therefore necessitating our respectful speech), and threatening.
- c. Suffer prayerfully. cf. 1Pet 2:23b, Ac 4:29–31a. 1Pet 2:23b gives us a window into the heart of our Lord Jesus throughout this trial. He “committed Himself to Him who judges righteously.” On earth, He was standing before those who were judging wickedly. But they are not the only judges, and they are not ultimately the judges of record. He committed Himself unto God. Considering what He was about to suffer for our sakes and our sin from the justice of this Judge, this is truly remarkable. The apostles in Acts 4 also made this application, not taking it upon themselves to mitigate the council’s threats but praying, “Now, Lord, look on their threats” (4:29) and asking God both for boldness for what they themselves needed to do and for His doing His part to make it effective (4:29–30)
- d. Suffer perseveringly. cf. 1Pet 2:24–25, Ac 4:31b. Jesus persisted in what He was given by God to do for us. He “Himself bore our sins in His own body on the tree” (1Peter 2:24a). He did this not only that we would be forgiven (“by Whose stripes you were healed”), but that in union with Him we would begin to live like Him: “that we, having died to sins, might live for righteousness.” The apostles in Acts 4 conclude their prayer by asking to speak boldly (4:29b) and then follow their prayer by proceeding to speak boldly (4:31b). When we are punished for doing good, we glorify God under that persecution by persevering in doing that good all the more! Jesus died for us because we “were like sheep going astray” (1Pet 2:25a), but His success under this very trial has resulted in our returning “to the Shepherd and Overseer of your souls” (1Pet 2:25b).

2. Trust in Christ

- a. In His atonement. cf. 1Pet 2:24, Ps 2:12. He bore our sins in His own body on the tree. “Blessed are all those who put their trust in Him” (2:12b)!
- b. In His and the Father’s shepherding and ruling. 1Pet 2:25, Ps 2:10–11. Serve Christ (2:11a) and submit to Christ (2:12a). Since we trust in Christ for our blessing, when nations and kings and rulers attack Christ by attacking His church, it is a right response to praise Him and to suffer well (patiently, politely, prayerfully, perseveringly).
- c. It is Jesus’s perfect doing of all of these things that is counted for believers through faith. And it is He to Whom the Spirit is conforming us, so there is not only forgiveness but also power for sanctification and assurance of its final success.

Conclusion: Christ’s purchase was complete. Sin is atoned for. Believers are not only forgiven, but also freed from bondage unto sin so that they can live unto righteousness. If you trust in Christ for this liberty, and you trust in Christ for His leadership, so also follow His example when you do good and suffer for it.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke 23, verses 1 through 12. These are God's words then the whole multitude of them arose and let him to pilot, And they began to accuse him saying. We found this fellow perverting. The nation and forbidding to pay taxes to Caesar saying that he himself as Christ. A king and then pilot asked him saying, are you the king of the Jews?

He answered him and said it is, as you say. So pilot said to the chief priests in the crowd. I find no fault in this man, but they were, the more fierce saying he stirs up the people teaching throughout all Judea, beginning from Galilee to this place on pilot heard of Galilee.

He asked if the man were a Galilean as soon as he knew that he belonged to Aaron's jurisdiction. He sent him to heret who was also in Jerusalem at that time. No, inherent saw Jesus. He was exceedingly, glad for he had desired for a long time to see him because he had heard many things about him and he hoped to see some miracle done by him.

Any questioned him with many words, but he answered him. Nothing and the chief priests and scribes stood and vehemently accused him, then Herod with his men of war, treated him with contempt, and mocked him a raid him in a gorgeous robe and sent him back to pilot that very day.

Pilot inherent became friends with each other. For previously they had been at enmity with each other that sends this reading of God's inspired and an errant word. We look to him to bless the preaching of it. Please be seated.

That very day pilot inherit became friends with each other for previously. They had been at enmity who with each other, you see, at the end of the passage and we saw last week. At the end of the passage, how Luke gives us that clue to know that this is what God was describing in.

Psalm 2, with the nations and kings and rulers plotting. Not only Luke here in Luke 23, verse 12, but we saw especially the apostles and John chapter 4. When they were talking about this very event and Herod and pilot together with the Gentiles and the people of Israel, all conspired together.

They said in Acts chapter 4 to do what God's hand and God's purpose had planned before him. And so we took our cue from the apostles and acts chapter 4. That the first thing that we are to do when kings and rulers, and nations are plotting against God again, against Christ, and against his people for his sake, which they had done to John.

And Peter, and the fledgling church there in Acts chapter 4. The first response is to praise God, because he said it would be like this and it is exactly as he said, so they praise him. Truly. Oh God, you have said, and they quote psalm 2 and to praise God.

Not only because it is exactly, as he said, but because it is exactly. As he purposed the greatest good that God has done us came through the greatest evil that man had ever conspired. And carried out, which was the execution of the Lord Jesus Christ. And so in God's providence, to us coming in days in which kings and rulers and nations, are busy raging, and plotting and resisting, and rebelling, against God.

And the Lord Jesus, that which troubles many believers. God has given us a passage in which we see exactly that thing. And we have from scripture, the application, the first application, the first great response to praise God. That it is, as he has said, and as he has purposed.

And that is the reaction that we see in the 12 verses that have been before us last week and this week that we see on the surface very little from the Lord Jesus Christ. We see two words from him and the interaction with pilot. You'll see if if you know, I don't know if they all do this, but some copies of our translation will have in italics.

It is as and verse three. And really, he just says the two words. You say, you say, in other words, at least in the context of of that particular examination, the only evidence that you have of this is what you are saying to me. And even that, of course, Jesus and pilot and you that they got it from someone else.

And or that pilot got it from someone else. And you can look at parallels and other gospels where that point is explicitly made. But look is condensing this part of the trial of Jesus to even more highlight, the contrast between how the the people are plotting and pilot is trying to get out of the whole thing.

And Herod is trying to get some thing out of it have, is curiosity, satisfied, or maybe some questions that he has answered. And everyone is very very active and very, very vigorous and trying to to pursue whatever they're particular. Agenda is, and Jesus is the one who is an absolute control.

And by two words, with pilot, at least, as far as Luke records for us. And no words at all with parent, he brings about what he has said. And what he has purpose that he would bear our sins in his body on the tree. And therefore, even though it's pilot and Herod and the priests and the scribes and the crowd that get all of the action in.

Luke 23, verses 1 through 12, we must not come away from this portion of scripture. Without giving Jesus our attention. Yes, there's important instruction for us and praising God as it was as he said and as he purposed when we think about what Herod and pilot and the nations and Israel were doing, but there's also necessary and important instruction for us in paying attention to and considering what Jesus was doing, Luke presents us, this contrasted picture of Christ, just the two words and he highlights for us.

Something that the Holy Spirit picks up for us by the pen of Peter in first Peter chapter 2, where that apostle also by the spirit is highlighting for us, how little Jesus said, but gives us more of a window into what Jesus was doing both in a toning for our sins.

And so we must trust. Jesus and in leaving us an example and so we must imitate Jesus and we're actually going to take those in the reverse of you have a copy of the word of God. It will help you. I think to open to first Peter chapter 2, where he is especially focusing on this particular sequence of events, his standing before Pilate and Herod, and especially his being reviled, which means mocked just verbally abused, and mocked, and to put down and despised and attacked as a good word reviled children when you, when you have a sibling or a friend brother or sister in the church, the Lord teaches you to call them brothers and sisters in the church who is attacking you verbally and you're going to follow Matthew 18 with them.

One of the things that you can say to them is you are reviving me. And that's a sin against God, and that's a sin against me and you can follow the process. But that word describes, what the priests and the scribes and the crowd we're doing. And what Herod was doing?

And Jesus was of course, getting no justice from Pilate. Although as we'll see Lord willing helping us next week's text Pilate equates him three times just as Peter at denied him three times next week's text. He's being reviled on earth and he was getting no justice on our. I'm gonna start reading in verse 18, even though it's especially in verse 20 which which picks up the application of Luke 23 when through 12 for us.

So first Peter 2 beginning in verse 18, servants be submissive to your masters with all fear. Not only to the good and gentle that's with all, reverence, not survival terror. Not only to the good and gentle, but also to the harsh for this is commendable. If because of conscience toward God, one endures grief suffering, wrongfully.

For what credit is it? If when you are beaten for your faults, you take it patiently. But when you do good and suffer, if you take it patiently, this is commendable before God, four to this. You were called because Christ also suffered for us leaving us an example that you should follow his steps.

Who committed? No. Sin nor was deceit found in his mouth, who when he was reviled did not revile in return. When he suffered, he did not threaten but committed himself to him. Who judges righteously to himself, bore our sins in his own body. On the tree that we having died to sins, might live for righteousness.

By his stripes, you were healed for. You were like sheep going astray but have now returned to the shepherd and overseer of our souls. So we have in this passages explanation of how to understand and respond to the way Jesus, conducted himself under trial. There's a very, very stark contrast in our passage, in Luke the way, Jesus is conducting himself, two words with Pilate, no words with Herod.

And then all that everyone else is saying and doing. And we have application of that here and we'll take it in the sequential order that we find it in first Peter 2. Imitate Christ and trust in Christ first imitate Christ. The Lord Jesus is the picture of calm and he's teaching us how to suffer because believers, and this life will do good and suffer for it.

Jesus said in this world, we would have trouble. Jesus said that if the master was hated and treated hatefully, we should expect to be hated and treated hatefully. The it's not only that you can have your own private jet and and you can heal anything just by claiming it and you can have all the best relationships.

You want just just by, that's not the only kind of prosperity gospel. That is dangerous to us in this age. There's also the church prosperity gospel that if we just love God. Well enough. And if we love one another on another well enough, and if we love our neighbor, well enough.

And if we do good deeds, everyone see that and love the church, Well God gives us in Christ in his conduct under trial and Luke 23 and example for what to do when we do good and suffer for it. Do you know why God tells you? Do you know why?

He gives you instruction for what to do when you do good and suffer for it is because in his wife's province, sometimes you're going to do good and you're going to suffer for it. Now that's something that escapes our notice quite often because we don't even just do that with churches.

We do that. And our personal relationships. We do that in evangelistic relationships. We do good. We receive abuse and response and we need to know that. First of all, that comes often in God's wise and good provenance. But we also need to know how to respond when it happens because those who harm you and attack you for doing good.

And just think about the last year, there's nothing more good than to worship God and to worship him by reading his word and admonishing one. Another in assembly, which you are not to forsake with the word of God. So that the Word of Christ dwells in you richly so that the Holy Spirit fills you and God is glorified in his church.

There is nothing more good than to worship him in gathering around a table and obeying. The direct commands of Jesus Christ to share a meal together and yet that, which is most good and it was to some extent, an hourland, but you can be grateful to God for the gentleness of his province that you're not Australian or Canadian, that which is good.

People have suffered for and that's just one kind of general cultural example, but you will find that it occurs at work known guys who worked in factories and whatever your idea is of unions. I've known men who suffered because they worked hard. They did too much work too. Well, they were abused for it, many other such things.

You may experience. You may do good and suffer for it. So what should we do when we do good and suffer for it first, Peter 2:20, take it patiently. Why for verse 21 to this? You are called because Christ also suffered for us. You're not a toning for your sins when you do good and suffer for it.

It's not some kind of penance. It doesn't get you good standing before. God, don't go out seeking abuse and and wearing it on your spiritual chest as a badge of honor. Look at me, I got abused. Oh God for for doing good. Aren't you happy with me? Now, there's a danger spiritually of feeling or thinking, even if we don't think that way out loud.

We, if the scripture expenses us in the spirit, helps us see ourselves as we are with identify ourselves doing that. No, Christ was the one who is called to suffer to attain for our sins. But we are called to suffer to glorify God, to glorify Christ who has died for us and retrieved us.

And when we are brought back to him and we imitate him, he is honored because his purchase has been fulfilled when you return to the shepherd and overseer of your souls. So when you do good and suffer for it, take it patiently. Why? For to this, you were called because Christ also suffered for us leaving us an example that you should follow his steps.

It probably should mention at this point because some of you read good books and some of you read books that are one step from good books and one of the things you will read in some books about the Bible is that because every passage points us to Christ and that's true.

Every passage points us to Christ but they'll say because every passage points us to Christ. If you read for instance, an old testament passage in which someone is godly and you take that as an example of godliness or you read an old testament passage in which someone is wicked and you take it as a warning against wickedness in then, these almost good books was saying you should only, you should only see Jesus dying for sinners, and how much we need?

Jesus, you know, don't take examples. Well, first Corinthians 10, these things happen to them as an example for us upon whom the ends of the ages have come two things can be true at once. And there are two things true at once. About Jesus is conduct under this trial, it is precious to us because he is conducting himself in a way.

So is to go to the cross and die for us and atone, for our sins, to receive the penalty, not so much from pilot and arid that we deserve, but that by pilot and Herod. And the the people that he would be hung on a tree that he could.

As Peter says here, bear our sins in his own body on the tree and his precious to us. But it's also precious to us. Not only that he was a toning for our unrighteousness, but that he was in this very moment under this trial offering unto God, a perfect righteousness.

That would be counted for us because how many of you have obeyed? This first point of the sermon? How many of you have imitated Christ and when you have done good and when you have suffered, you have done it patiently and you have entrusted yourself to God, who judges, justly, and you have even spoken with respect to those who were abusing you.

And you have persisted, then enjoy us in trusting yourself to God. And continuing to respect the one who is harming you for doing the good. And you can continue to do the good for which you have just been armed. We haven't done that. Have we you know who's done it?

Christ Christ has done it. Luke 23 1 through 12, he's not just going to the cross to pay for our sins. He's conducting himself perfectly under suffering because our failure to do. So is one of those things for which he had to atone and his success and doing it is righteousness.

And doing it is, what is counted for you when you believe in him? As if you yourself had done it and God is pleased with you who believe in Jesus Christ, every bit. As much as if you had perfectly from the heart, suffered patiently in politely and prayerfully in perseveringly.

This is one of the wonderful things that's all for you who know in your heart that God is displeased with you because you are not in Christ, you are in yourself. And every time you come to God, you're coming in yourself. You may be even coming in yourself with theology about Jesus, hoping that the goodness of the accuracy of what you understand about, how to be forgiven will somehow get you forgiven, but not by that.

Good theology. Clinging to Jesus himself as the one for whom you are forgiven. But when you come and cling to Jesus, when you come to God, clinging to Jesus Christ, he is already as pleased with you as if you had done all of the obedience that Christ had done and you want to please him by doing it too since that what we heard and the passage that called us to worship.

We love him because he first loved us and this is love, not that, we loved God, but that he loved us. And that's what produces the love in ours, that is from him. So we imitate Christ imitate Christ, there's at least four things. We've already mentioned them about his suffering.

Here, suffer patiently suffer. Politely, it's not a good word, but it starts with P and it ends in Ly and all four of them do. So suffer, patiently, politely prayerfully and perseveringly suffer patiently. We already said, if you take it patiently, this is commendable before God for to this, you were called because Christ also suffered for us leaving us an example that you should follow his steps.

So he says this is one of the reasons for Jesus's own conduct under his suffering. For us. This is one of the reasons why pilot questions him and our passage. And Jesus answers in verse three, you say is that this is one of the reasons why when Herod is so excited to see Jesus.

Not because Herod needs a tonement for his sins and here is the lamb of God who takes away the sin of the world. That's what John, the Presbyterian had said to her it when and to the crowds and Herod loved to hear John until John told him that he couldn't have his brother's wife, but he still kind of kept him and loved to bring him out and hear things from him.

What do you think John the baptizer was saying he was talking about, the lamb of God who takes away this into the world. He was talking about his six months, younger cousin, who was greater than he because he was before him because he's God, it became man to be the lamb slaying from the foundation of the world.

For us Herod, had heard all about Jesus. But when he finally got the chance to see Jesus, you want to tricks, he wanted advice, he was hoping to see some miracle. He asked in many things, he abused him. Jesus suffered patiently. Two words with pilot. No words with hered in order to leave us.

And example. What does patient suffering look like? Well, it is in the second place polite, who should who committed? No sin or in verse 22? Now, if you're following tracking in first Peter 2, who committed, no sin. Now there are three things here nor was deceit found in his mouth who when he was reviled did not revile in return.

When he suffered, he did not threaten. You see the danger when you're suffering for doing good? The danger is not that you might continue suffering for doing good. You know that the suffering days are numbered, you know, that from psalm 2, which the apostles were quoting in acts for as we considered it last week that they were just doing what God's hand had purpose beforehand and what God's purpose at purposed beforehand.

That Jesus should at the right time, ask God for the nations as his inheritance and then he would smash like a potter's jar. Now don't do this at home. Children are the pastor we'll get in trouble, but if you were to take a really nice fragile base, made out of some kind of pottery and find yourself a concrete, slab somewhere we got I don't know what it's for.

There's there's a just rectangle, a concrete and our backyard and when our kids want to smash something, that's where the smashing happens. And if you take that fragile, darn it.

You smash it to smithereens. Psalm 2 says, that's what Jesus is going to do with all of his and our enemies, the danger when you're suffering is not that, the suffering is going to continue forever suffering days, are numbered suffering. Only exists for the purpose that God has pointed to it.

And only as long as it's fulfilling that purpose and the moment that it no longer has usefulness. It'll be gone. Our sufferings produce in us and eternal weight of glory. The apostle Paul says in Romans 8 and leave its first Corinthians can't remember chapter in verse. And first Corinthians, the danger when you're suffering is that you might sin and response to your suffering, You who study the psalms read through humans, pray them, and sing them.

You know that? Don't you? Because, how many times are you praying and singing with the psalmist for deliverance and yet, at the same time, you're praying and singing. Keep my mouth from sinning, make me walk and straight pads. In the midst of this, Don't let me sin against you.

And so Jesus. What first Peter 2 is saying and it's wonderful in the Bible. Gives us a window into the mind and heart of Jesus, isn't it? It's a first Peter 2 by the Holy Spirit gives us a window into the mind and heart of Jesus and Luke 23:1 through 12 even though we only says two words in our passage, there were, there were at least these three kinds of sins that were threatening him.

At the time that he might speak deceitfully, nor was deceit found in his mouth. Maybe exaggerating his case or or whatever else he might have done that, he might revival in return. This is one of the things that you children are often claiming as something that you have the right to do.

You usually do not say, but mother. I have the right to revile her in return. Now, you say, she said it first, and that means she reviled me, and that's why I reviled her or slapped her folder error, destroyed, her precious thing or whatever. You know, wicked violation of God's commandment, you've just committed that deserves hell and your mom who loves you and wants to see you, repent from your sin and trust in Jesus is just in front of you with and you say, but she reviled me.

Well, our Lord Jesus has offered perfect righteousness. And the place of each of you children, who would believe in him when reviled, he didn't revile and return. He was indented dangerous. Speaking deceitfully, he was a danger of reviving. He was in danger of threatening, then danger of committing any number of sins.

But these three are highlighted here because we too when we are suffering for doing wrong, are in danger of any number of sins. But here's three deceit being found in our mounds or reviving and return or threatening and probably the middle one. Most of all was very easy. Isn't it when others either according to our imagination or according to a truth that you and I can't, we usually can't positively know.

But we do know that there are those who are conspiring and who hate God of hate Christ and they are opposing him and his church. That's not a theory. The theory belongs to the details, you know, we we think we know that someone so had this meeting and decided that thing and that this is, maybe maybe not.

We know so very little let's not in our pride or arrogance think that that we actually know what's going on behind the scenes and you don't need to know what's going behind the scene. On behind the scenes. To know that it's evil. The Bible tells you it's evil and yet one of the dangers when you know that that evil is occurring and you're experiencing some of the actions and effects of that evil is to indulge that fleshly despising reviving spirit and return.

And when you're conflict accuses, you you say, but they're reviving me. They're attacking me and that hostile, bitter poisonous spirit towards them. Not desiring that who they are. Would die through faith in Jesus Christ. So that someone, that they cannot be right now, would rise again in their place.

Yeah, that's a much quicker. Way to turn things around in elections, especially elections that don't actually count, but it's a much quicker way to turn things around than elections is conversions. Because the person who sat in that seat before is dead and gone and in their place has a risen in union with Jesus Christ.

Someone who offers everything that they are as slaves unto God for righteousness. And so there's a very very different. There's a great difference. Isn't there between that revving spirit towards them? And that spirit that is in line with your God who desires, who desires that none should perish but that all should come to a knowledge of the truth who even in the midst of judging and condemning Israel in Ezekiel says, why will you die?

Oh Israel. Do I have any pleasure in the death of the wicked?

So suffer, patiently and suffer. Politely and just stick righteously in there if you want a reverently even if mom and dad are getting it wrong which 90% of the time that you think they are? They probably aren't. I mean it depends on the mom or dad just being honest before God and the Bible there are moms and dads that get it right more often than their moms and dads, they get it wrong.

More often than other moms and dads and there's a God in heaven who picked your mom and dad for you and he didn't get that wrong.

And so you don't get off the hook for thinking towards them and feeling towards them and speaking towards them with a right and reverent manner And all the moms and dads in the room. Say, amen. And then you find out that the same is true with elders and even civil magistrates, and we all got the bad ones with the civil magistrates.

Some are worse than others, if you live in Murray County are very grateful, aren't you? Not that you've got the pinnacle of godliness, but that garden has mercy has spared you in your local civil magistrick. What many many in the last year and a half or so, have not been spared of.

But even if we were, you know, my family under Whitmer and Michigan, we would still say yes, having a woman governors of judgment upon us, just like God threatened, Israel. But it's the judgment that our God chose for us. And this is the governor that we have, and we will pray for her conversion and we will use.

All the means that he has given in his providence to resist her, but we will not revile her which is very difficult. Some people make it easy to revile, but God who is picked your particular providence? For you is the one from him authority. Comes, can you imagine the Lord?

Jesus is only in his perfect righteousness that he could suffer under Herod and pilot and not revile in return. Now that's a lot on one subpoint suffer patiently, suffer, politely suffer prayerfully. If we finish verse 23, we see that which was in Christ that we also saw last week, coming out in the Apostles will visit Acts 4 in a minute.

Well, less than a minute, he did not threaten but committed himself to him who judges righteously and that exactly what the apostles are doing in acts. For in verse 29, there's a lot to this prayer and we'll consider the the rest of it as we go along here. But once they're done with the portion that we really consider last week truly against your holy servant Jesus, whom you anointed Harrod and Pontius Pilate with the Gentiles.

And the people of Israel were gathered together to do, whatever your hand and your purpose, determined before to be done. Now, Lord look on their threats and grant your servants. And so far, then the rest of the prayer is to do for themselves to do, what is right. But just if that beginning part, now, Lord look on their threats, Who will deliver us from them, who will deliver us from Rome.

When Rome is a pressing us and who will deliver us from Herod. When Herod is oppressing us and who will deliver us from those, when we have no power and we won't get into the blessing that it is to live in a country that understands the depravity of man and has things in place to try to counteract that depravity.

But as many of you know, a lot of that is a paper fiction now, and those things that were put in place to counteract, that the depravity have very little teeth left and there's a lot that we perhaps can do, and that's a discussion for a different time. But for almost all Christians in all places throughout the whole history of the church, there was almost nothing we could do.

Oh, that's not true. Is it Lord, you look on their threats because all magistrates are lesser magistrates. They're all under the king of kings and the Lord of lords, The chain of command doesn't end in the beltway and ends on the throne of glory. And there is a judge who sees he doesn't miss anything and he doesn't get anything wrong Jesus in his trial was enabled in part for his not just speaking to seed filler having to sit down as a mouth not reviving when reviled not threatening with threatened In part.

He was enabled by the certainty that there was a God who judges justly and he was entrusting himself to him. And the apostles here by the Holy Spirit, applying Christ to them and acts for our being like the Christ to his saved them Lord. Now, look on their threats.

So that we suffer not only patiently and politely but prayerfully mean to see how often in the in the history of scripture and the history of the church in the examples given to you in the psalms, God has brought his people through things to make them cry to him.

Who hears an heaven because there is no one who hears on earth and we say listen to my voice here. My cry because he drives us to prayer. But persecution. Part of the reason is you and I are so dull and cold hearted toward God that we have all of this opportunity for fellowship within that were flushing down the toilet for things that don't matter to wits.

And the courts of eternity, they take some of those things away, by persecution and he drives us before his face and we find in him fellowship. If you're falling along in the, if you're following along the prayer meetings where the middle of Psalm 31, which is a messian exam and Christ abandoned by his friends.

And David forsaken, not only opposed by his enemies, but forsaken by his friends and acquaintances. And he turns and he turns to God and suddenly in the, in the portion that we had just this past Wednesday evening.

He's enjoying this wonderful fellowship with because he's driven, he's been driven to prayer by his trouble, which is sobering in first, Peter 2, because Jesus too is driven to prayer by his trouble and trusting himself to him who judges justly but just a few hours.

He who knew no sin will be made sin on the cross and the very justness of God that was a comfort to him. Beforeherit and pilot will be what pours out the pain on the cross.

You. And I part of the reason we can't comprehend the suffering of Christ is because we don't entrust ourselves to and in joy are heavenly father. He who perfectly did. So and even in his trial, Peter says of what Jesus is enduring in, Luke 23, even in his trial was entrusting himself to him who judges justly, how great.

Then how great then what he suffered a few hours from what we're studying now in our places suffered prayerfully. And so did they what was one of the things that they prayed for or the primary thing? You know, the the apostolic prayer and acts for Lord, look on their threats and the rest of it was for boldness.

And grant that you're servant grant to your servants. That with all boldness, they may speak your word by stretching out your hand to heal and that signs and wonders may be done through the name of your holy servant. Jesus. And when they had prayed the place where they were assembled together with shaken and they were all filled with the Holy Spirit and they spoke the word of God with boldness, Jesus was suffering for being the Christ and he didn't just suffer patiently and righteously and prayerfully.

But he suffered perseveringly. He persisted in being the Christ, even though he was now coming to the hardest part. The apostles were suffering for speaking. The word and having suffered patiently and righteously and prayerfully Lord, you look on their threats, what did they now? Pray for boldness to persevere in that.

Very good work for which they were suffering. And then, you know, that wonderful just matter of fact statement, the end of verse 31 and they spoke the word of God with boldness, when you do good and you suffer for it. Yes, you suffer patiently. Yes, you suffer righteously you recognize that sin is the greatest threat not the suffering.

Yes, you suffer prayerfully and trusting yourself to him who judges, justly. But do you also? Or you should also that was a imperative due, which we don't do, but you must also suffer perseveringly, you suffer for worshiping God, you worship God even more, you suffer for indoctrinating your children with the gospel of the Lord, Jesus Christ, and recognizing him as God.

And his law, as the only definition of what good works. Are you indoctrinate your children even more who suffer for loving your neighbor who is being oppressed and their conscience violated and used stand with them? So that you don't participate in their being a pressed, whatever. Good you suffer for doing as you and trust yourself to God among your prayers, hold not only look on look on their threats Lord or look on their persecution order.

Look on what they are doing. Look on my suffering, but also cry out for boldness to keep doing the good for, which you are suffering Christ, suffered perseveringly. He left an example for us, the apostles, having Christ applied to them, by this spirit suffered perseveringly. They persisted in the good for which they were suffering.

This is part of how we apply. Luke 23:1 through 12 believers in. This world will suffer for doing good and part of the way to follow Christ in our suffering is to do it. Do that good? Even more will imitate Christ, then also, trust Christ and truly. The first point was also full of the second but trust him especially in his atonement first, Peter two.

Sorry, back to first computer, it's good. When I have to flip, that means you have time to flip first Peter 2:24 who when he was reviled did not revile in sorry. That's verse 23 committed himself to him. He judges justly first 24 who himself bore it, our sins in his own body, on the tree that we having died to sin, the wages of sin is death, who we are apart from Christ, deserves death.

And if death does not get you in Jesus, it will get you forever either. You believe in Jesus Christ and you have died with him at his cross or you come to the judgment without him and you get the second death forever. So one of the applications here is to trust in Christ who it turns for us?

Psalms 2:12, is we're going to psalm 2, which is we've seen the Holy Spirit, especially in verse 12, of our of our passage, especially points us to, for understanding 23, one through 12, psalm 2 gives instruction. It tells the, the kings of the earth, to serve the Lord, and mix fear with joy, and to kiss the sun, to submit to the Lord Jesus and recognize him and embrace him before.

His wrath is is kindled. But a little but the conclusion of the psalm is not blessed. Are those who do these things? Well enough, it's blessed our whole who trusts in him because he is the one who turns for our sins. He bore our sins in his own body on the tree.

So first of all, trust in Christ in his attention for you. But one of the things he earns for us forgiveness is just one of the things that he earns for us. It is the great thing. It is the thing without which we cannot have anything else. You know, something else that Jesus died for is so that we could live for him, he bore our sins and his own body on the tree that we have and died to sins, might live for righteousness by his stripes, you were healed for.

You were like sheep going astray, but have now returned to the shepherd and overseer of your souls. That could shepherd who laid down his life for his sheep. You see, Jesus has died from more than just that, we would be forgiven, he's died so that we might be forgiven.

So that we might be made righteous so that we might be adopted. So that we might have an inheritance, so that we might be made, like him be conformed to the image of the son. So that at the last, he would be the first born among many brethren. So that we may be made holy why?

Because how without holiness, we won't see the Lord. But we know that when we see him will be like him, and that's why those who hope. Thus first John 3 purify themselves as he is pure. So we trust in him, not only for his atoning, for our sins, but for his sustaining us and our obedience, He's purchased our right to obey.

We were slaves to sin before we had. Jesus Christ. Why would we continue in that slavery? Any longer when part of what we trust in him? Part of what he purchased for us is that we might be slaves to God for righteousness, which is the only true liberty. It's the only true freedom getting to do what you want, isn't freedom.

That's just another use. Another way of saying being enslaved to sin, meaning a slave to your desire, being a slave to wickedness, but Jesus died to free. You not only from the guilt of sin, but from its power, and ultimately at the last, praise God. Sometimes, don't wonder if I look forward to it, too much with the apostle Paul.

I'd say no. Probably not enough, not just from person's guilt and its power. But at the last from even it's presents, are you not looking forward to being made perfect and holiness, passing into glory? And then at the resurrection receiving a glorified body in which you will never sin.

Once this thing that is decaying, and it's gonna go and it's gonna be warm poo that you commit, it all that sin in from that substance. God is going to raise up a glorified body. Like Jesus is glorified body, and you'll never sin. Once in that one, why? Because he's purchased not only our forgiveness, but also are holding us.

Not only our holy standing before God but our Holy Living wanted to God. And so we're like sheep who were going astray and the shepherd laid down his life for the sheep. And he bought our forgiveness, and he also bought our recognizing him as the shepherd and returning to him and following him, and loving him and obeying him.

And a great part of the Christian life is learning more of what Jesus has purchased for us and enjoying what Jesus has purchased for us. Even the ability to suffer patiently and righteously and prayerfully and perseveringly, Christ's purchase was complete. The sin was a tone for not only I believe is forgiven, but we are free from bondage into sins so that we can live unto righteousness.

If you trust in Christ, Jesus for your liberty. Trust him also for his leadership and follow his example. So that when you do good and suffer it for it, you imitate Christ by trusting in Christ independence on his. Let's pray.