

I. We long for justice

- A. In our families
- B. In our communities and nations
- C. In the universe

II. Pontius Pilate

- A. Roman governor of Judaea from 26/27-36 AD
- B. A brutal suppressor of revolt (cf. Luke 13:1; 20:20-26)
- C. Jesus makes little answer to Pilate's questioning.
- D. Pilate determines that there is no reason to hold Jesus, much less execute him.

III. Herod Antipas

- A. Grandson of Herod the Great
- B. Ruler ("tetrarch") of Galilee and Perea
- C. Had already executed John the Baptist
- D. Idumean (Edomite) descent (Schilder: Jacob's descendant stands before Esau's)
- E. "Rejoiced" because he wanted to see a miracle (cf. Luke 11:16,29; John 4:48)
- F. Herod questions Jesus, but Jesus seems to say nothing

IV. Friendship

- A. Luke records a cute little fact: from that day on Pilate and Herod were friends
- B. But now, they are: "bound ... together [by] their mutual consciousness of impotence." (Oliver O'Donovan; cf. Luke 7:32).
- C. The leaders of the people have taken sides against God, his Messiah, his people. (vv. 2,14 and v. 5 with Exodus 5:4; 1 Kings 18:17; Luke 9:30; Acts 4:25-27 with Psalm 2)

V. We are the unjust

- A. No one is exempt (Romans 3:10-18; 11:32; Galatians 3:22-23)
- B. Two sides of injustice (James 1:20; John 10:11)
- C. How can we become just people?
 - i. First, by recognizing our own deeply unjust hearts
 - ii. Second, realize that the only way to become just is for God to make you just
 - a) in *justification* God views us as just people
 - b) in *sanctification* God increasingly makes us into just people

VI. The lamb of God

- A. You cannot have justice without judgment.
- B. Like a lamb before its shearers is silent (vv. 3,9; Isaiah 53:7).
- C. Jesus carried all the injustice you have ever suffered on his own shoulders.
- D. He suffered injustice at your hands; it is our sins that brought him to the cross.