

We are Barabbas! Understanding Imputation

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[0 : 00] The prisoner on death row looked up, could see the light beaming through the prison bars into the dark cell.! Today was the day of his execution. This man was a condemned man, justly so. They called him a notable prisoner.

He was well known. He was a rebel. And he caused much turmoil in the nation. He was a murderer, a robber, a hardened criminal.

And there was no getting off. His sentence was already set. This was the day of his execution. And he had no hope, no way out, no hope, a pardon, none. Everyone knew who he was, what he had done.

And he knew that his number was up. Today was the day. The sentence was fair, was a just punishment, a due punishment. Today was the day. Suddenly the cell door swung open and burly guards grabbed him, roughly.

They roused him. They grabbed him firmly with their hands. And it was somewhere between 6am and 8am. And the guards brought him before an angry mob, this crowd.

[1 : 25] And the governor was there. They knew who he was. Everyone knew him, what he had done. He was a condemned man. Before long he was standing before the crowd, this raging crowd.

And he stands there condemned, guilty, a guilty man. Execution was the due punishment, the just punishment. Then they bring another man forward. And he stood next to him.

And there was a deal offered, an offer made. One man could be set free. Only one. Then the governor, Pilate, asked the mob, who shall I release unto you?

And they all say unto him, Barabbas! Barabbas! Pilate says unto them, what shall I then do with Jesus, which is called the Christ?

And they all say unto him, let him be crucified. Let him be crucified. Then Pilate said unto them, why? What evil hath he done?

[2 : 32] The crowd was maddening, seething, raging, hateful. Then Pilate says to them, I find in him no fault.

No fault at all. He was a guiltless man. And they cried out the more exceedingly, crucify him! Crucify him! He said, shall I release him unto you? The mob cried, no, not this man, but Barabbas. They flogged this innocent man. And they brought him forth again. But they cried out, away with him! Away with him! Crucify him!

Pilate saith unto them, shall I crucify your king? The governor delivered Jesus unto them to be crucified. What a contrast.

[3 : 38] A guilty man and a guiltless man. An unjust man and a just man. What a contrast.

And the governor turned to Barabbas and told him, you're free to go. You're free to go. He was set free. This guilty man, he was set free. The governor released him to the crowd.

Imagine the crowd would have given him a warm welcome. He was their choice. He was the one they wanted. A free man. We are Barabbas.

We are Barabbas. Our Lord died the just for the unjust. Think of it. Think of it this morning. It tells us, for Christ also hath once suffered for sins.

The just for the unjust. That he might bring us to God. Being put to death in the flesh. But quickened by the spirit. The technical word is imputation.

[4 : 44] Imputation. In other words, a substitution. A swap. A switch. A transfer. An exchange. In other words, a substitution was made for the just and the unjust.

That the unjust could be made free. And in a way, you could think of it as a legal swap. The switching of a condemned criminal on death row with a guilt-free innocent person.

That's the picture of salvation, isn't it? That this one sinless would be the exchange for the sinful. And he steps forward and he takes the route for you and me.

Picture a swap. For example, a clothing swap. To think that we could exchange dirty rags. Dirty, ragged rags for a perfectly pristine royal robe.

What a swap. What a transfer. What an exchange. We could think likewise of a financial swap. Where there's a man who's debt ridden.

[5 : 59] Bankrupt. And then there's an account of untold wealth. And there's a transfer made. Transfer made.

Whereby there's a transfer of a sum. From one bank account to another. From a man with untold wealth to a bankrupt person. The debt is paid completely.

Completely paid. Christ took on our debt of our sin. And he paid it in full. He cancelled the debt. And he granted us freedom from our spiritual debt.

We think of our Lord. Of whom it tells us. For we know the grace. Of our Lord Jesus Christ. Though he was rich. Yet for your sakes. He became poor.

That you through his poverty. Might be rich. What a transfer. He takes us in the poverty of our spirit. And gives us an inheritance reserved.

[6 : 59] Assured. Held for us in heaven. Just. Awaiting. Us to claim it. You could picture likewise a citizenship swap.

An identity swap. Such that we have a new identity. Where we could think of for example. A person from a war torn country. And they receive a citizenship.

From a peaceful prosperous nation. And they get all the benefits and security. Of that new country. That heavenly citizenship.

While we. Are a citizen. Of this peaceful country now. We take on that new identity. And that new status. No longer from that war torn country.

Of strife and. Dread. But. We're heavenly citizens. It's a. It's a transfer of. Citizenship. And think of this identity change.

[7 : 56] That we. Those sinful. In our sinful identity. Now we. Have the. Privilege that. Christ transfers his identity to us. He takes on our sinful identity.

He took our shame. Our curse. Think of it. As it tells us of him. That Christ has redeemed us from the curse. Of the law. Being made a curse for us.

That. For it is written. Cursed is everyone that hangeth on a tree. He took our curse. The blessed one. Became cursed.

Took our sin. Our shame. So the gospel has got this concept. Of this transfer. This imputation. In other words. There's a crediting. Of Christ's righteousness.

To our account. Christ's righteousness. To sinful men. That trust him. Imputation. It's the act of God. It's. His grace.

[8 : 53] That would account. Righteousness. To you and me. To believers in Christ. It's not earned. Or deserved. It's given. Freely given. By grace. And we.

Hear of it in Romans 4. Where it tells us. Verse 3. For what saith the scriptures. Abraham believed God. And it was counseled. Answer him. For righteousness. What a grace.

What a grace. We can know today. And it's two way. In that. Our sins were imputed to Christ. And his righteousness. Is imputed to us. So. Undeserving as we are.

We are counseled. Righteous. Because it's Christ's righteousness. Not ours. And our sin. Is not counted against us. It's counted as. In his body. On the tree. And it tells us.

For he hath made him. God has made him. Christ. To be. Sin for us. Who knew no sin. That we might be made. The righteousness of God in him. And it tells us of Abraham.

[9 : 52] That his faith was counted. His faith was counted. As righteousness. Romans 4. 22. 24. And it's a pattern for all who believe. A great exchange.

A great exchange. And we. Reminded. Of that today. As we come. To. Remember him. A great exchange. That takes place. On the cross. Our sin. Placed on Christ.

Christ. It tells us that. The Lord hath laid on him. The iniquity of us all. Think of it. That's you and me. Our iniquity. All of us.

His. Body. Was the. Place. That all our sin. Was laid. In him. On him. On the cross.

Our sins. Were there. There. And. It's good to picture. As we think of the cross. And it says that Jesus was in the midst. And we've got on the one side.

[10 : 47] We've got. The thief who. Trusted him. And on the other side. The thief. That rejected him. So on the one side. You've got acceptance. On the one side.

You've got rejection. And. In the middle. It says. Jesus was in the midst. We think of our Lord. It says that sin. Was. On him. Sin was on him.
In other words. Our sin. Was upon him. But. Sin was not. In him. He was sinless. So of himself. It says he was without sin. There was no sin.
In him. But there was our sin. On him. And then we look. At the side. Where we see. The thief. That said. Lord. Remember me.
When thou comest. Into thy kingdom. And Jesus said. Unto him. Today. Thou shalt be with me. In paradise. There was acceptance there. And with this man.
[11 : 42] You could consider his. Body hanging there. That sin was in him. He was a sinful man. He was rightly condemned. And. Suffered.

And died. The penalty. For his. Crime. Sin was in him. But it was not on him. It was not on him. It had been transferred.

To the man in the middle. There was acceptance. For this man. Because he trusted. He had imputed righteousness. He had Christ's righteousness.
And he had Christ's forgiveness. And then. We see. The thief. On the other side. He continued. To curse him. And reject him. And mock him. And hate him.
And. Reject him. Rejection. And for this man. Sin was not only in him. That he was a sinner. But his sin. Was still upon him.

[12 : 37] He hadn't put his trust. In Christ. So that his sin. Could be on. The man in the middle. The Christ. Sin was still. On him. And in him.

Think of it. The Lord have laid on him. On him. The iniquity of us all. But we must be. The one who says. I trust you. Not the one who says. I reject you. And this transfer.
Is made possible. For all who will believe. By faith. That imputation. That his righteousness. Could be imputed to us. Such that we can be counted righteous. And our sin.
Is not counted. On us now. But it's on. Christ. Now. On Christ. Now. And we can trust in his perfect righteousness.

Not our imperfect works. So we thank God. For his sacrifice today. As we come. To this time. Of remembrance. Of reflection. And ask him.

[13 : 32] To guide your heart today. To trust him. To truly trust him. For your own saving. Today. I'm going to ask. I haven't prepped you there. Brother Eli. Would you mind helping. And brother Wayne.

If you could help. We'll call the ushers now. And we're going to come. To take together. And be reminded afresh. Of Calvary this morning. Of the great love of God. God. That.
The Lord. Have laid on him. The iniquity. Of us all. That great exchange. Can happen in your own heart. By faith. By simple faith. As you trust him now.
As you simply. Ask him. Lord Jesus. May. My sin. Be laid upon you. May. Your sacrifice. For my sin. Be real for me now. Be effective. Effectual for me now. That I trust. That you paid for my sin. And I receive that payment. I receive that transfer.

[14 : 27] I receive the. Blessing. To know that my sin. Is laid upon you. And that you have paid for it. You have taken my place. You are my substitute.

My sin is no longer. Upon me. But it is upon you. That can be your. Status.
By faith. You can have a. Really. A righteousness transfer. You can have a citizenship transfer. You can have a heart transfer. You can have.

A release. Such that you can be. A saved. Man. A saved woman. This morning. To know that that transfer. Is for you. It's for your sin.

That you. The one. Who should have been. On the cross. Can be set free. Because he has. Taken. Your place.

[15 : 25] He's taken your place. He's taken your punishment. Just like. With Barabbas. There was no. Way.

Possible. That he could. Be pardoned. But Christ took. His place. Christ took.
His. Penalty. Praise God. And it's the same for you and me. We are Barabbas. We are Barabbas. Unworthy.

Condemned. Full of guilt. Due punishment. The wages of our sin is death. But the gift of God. The gift of God.

Is eternal life. Through Jesus Christ. Our Lord. And just as Barabbas. Was. Effectively told. You're free to go. That's the same with us. Isn't it?

[16:19] We're free. From sinless penalty. And punishment. By the grace of God. It's awesome. It's truly. Grace. Isn't it? That he would. Deign to grant.

Such a gift. To unworthy. Men and women. By his mercy. Man of sorrows. What a name. For the son of God.

Who came. Ruined sinners. To reclaim. Hallelujah. What a saviour. What a saviour. Glory. Lifted up.

Was he to die. It is finished. Was his cry. Now in heaven. Exalted high. What a saviour. Praise him. You can know him.

By faith. You can know him. By simple faith. By simple trust. By simple. Receipt. Of that gift. Of that transfer. That exchange.

[17:15] The wonder of it all. That we could be. Declared. Redeemed. No longer held in chain. Or prison cell.

Or facing. Some dread. A guilty verdict. And. A guilty verdict. And the sentence.

Of shame. Of loss. No. We're set free. We're free to go. And what's more. We have his own righteousness.

To claim as our. Trust. It's his. Gift. To claim.