

Barabbas

Mark 15:6-15

- I. A Gracious Custom: A Picture of Passover's Story (6-8)
 - A. Pilate's Custom (6)
 - B. Rome's Prisoner (7)
 - C. The Crowd's Request (8)

Model of Jerusalem in Jesus' Time (from south)

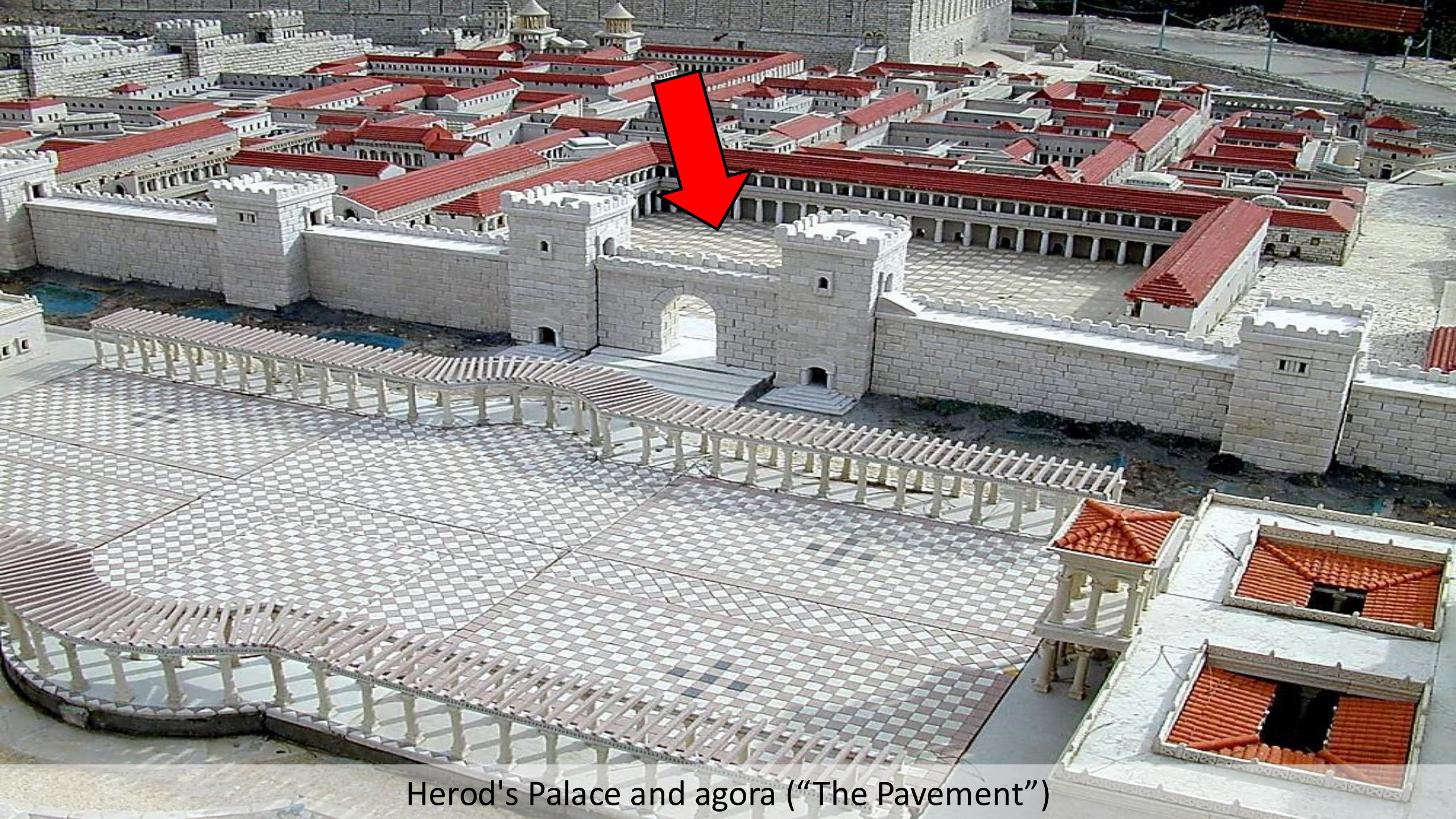




Herod's Palace from above



Herod's Palace from southwest



Herod's Palace and agora ("The Pavement")

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- II. A Graphic Choice: A Picture of Man's Sin (9-11)

Their Motives

1. The People (11)

- Unthinking spiritual indifference & selfishness

2. The Religious Leaders (10)

- Envy (Lk. 23:13; Jn. 11:48; 19:15)

3. Pilate (15)

- Fear of man; self-promotion; personal advancement (cf. Jn. 19:12-15)

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- II. A Graphic Choice: A Picture of Man's Sin (9-11)
- III. The Great Exchange: A Picture of Jesus' Substitution (12-15)
 - A. The Guilt of Barabbas vs. the Innocence of Jesus
 - 1. Barabbas' Guilt (Mt. 27:16; Mk. 15:7; Lk. 23:19; Jn. 18:40)
 - 2. Jesus' Innocence (Mt. 27:19; Mk. 15:14; Lk. 23:15-17; Jn. 19:4)
 - B. The Pardon of the Guilty vs. the Condemnation of the Righteous

The Flagrum

- A short, wooden & leather handle with three or more leather straps.
- Woven into the straps were lead balls or sharp pieces of bone.
- Is. 53:5 – “He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being *fell* upon Him, and by His scourging we are healed.”



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The Great Exchange

1. On the human level, the Jews & Romans condemned Jesus in place of Barabbas.
 - One *innocent* of insurrection in the place of one *guilty* of insurrection
2. On the divine level, God condemned His Righteous Son in the place of guilty sinners.
 - Jesus is perfectly righteous.
 - We are guilty and condemned before God and His law.
 - Through the gospel, God planned a great exchange...
 - The Righteous One is condemned & executed for the sins of the guilty.
 - The guilty are completely pardoned.