

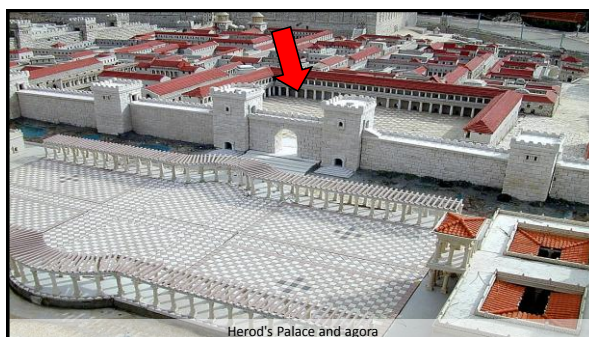
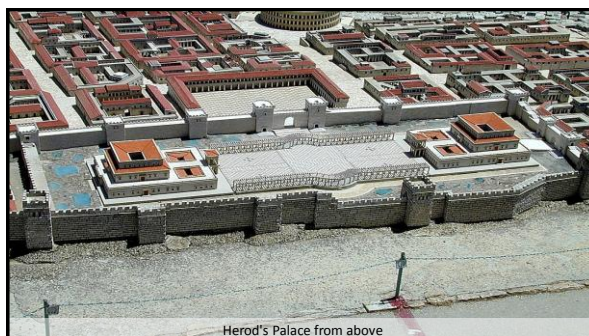
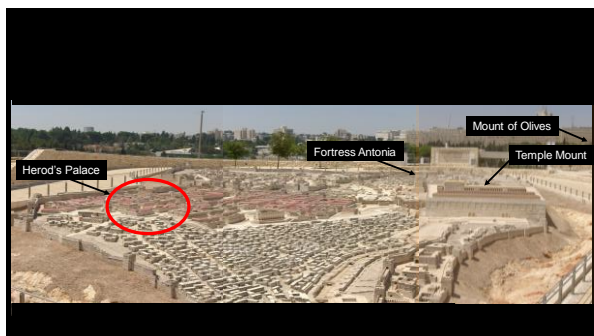
# The Great Exchange

## Mark 15:6-15



### I. A GRACIOUS CUSTOM: A PICTURE OF PASSOVER'S STORY (6-8)

- A. The Custom (6)
  - John 18:39 - "you have a custom that I release someone for you at the Passover."
- B. The Prisoner (7)
  - His surname, Barabbas, means "son of Abba" or "son of a father."
  - Some early manuscripts of Matthew's gospel tell us that his given name was *Jesus*.
  - Matt. 27:16 - At that time they were holding a notorious prisoner, called Barabbas.
  - John 18:40 - Now Barabbas was a robber.
- C. The Request (8)



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### II. A GRAPHIC CHOICE: A PICTURE OF MAN'S SIN (9-11)

- Acts 3:13 - "the God of our fathers, has glorified His servant Jesus, *the one* whom you delivered and disowned in the presence of Pilate, *when he had decided to release Him.*
- Matt. 27:17 - when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?"
  - Matt. 27:19 - While he was sitting on the judgment seat, his wife sent him *a message*, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him."
- Matt 27:21 - the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."

### THE MOTIVES

- 1) The motive of the people (11)
  - Unthinking spiritual indifference; pursuing their own personal advantage.
- 2) The motive of the religious leaders (10)
  - Envy.
  - Cf. Luke 23:13; John 11; 19:15
- 3) Pilate (15)
  - The fear of man self-promotion, and personal advancement.
  - Cf. John 19:12-15

### III. THE GREAT EXCHANGE: A PICTURE OF JESUS' SUBSTITUTION (12-15)

- The crowd gathered in that marketplace at 6 AM that Friday morning...
  - 1) the Sanhedrin and their entourage;
  - 2) those who were there to buy and sell at the market;
  - 3) apparently, a group that had come to seek the release of a prisoner, perhaps even friends of Barabbas.

### III. THE GREAT EXCHANGE: A PICTURE OF JESUS' SUBSTITUTION (12-15)

- A. The Innocence of Jesus vs. the Guilt of Barabbas

### THE CONTRAST

#### The Innocence of Jesus

- Luke 23:13-15
- Matt. 27:19 - While he was sitting on the judgment seat, his wife sent him *a message*, saying, "Have nothing to do with that righteous Man."
- John 19:4 - Pilate: ... I am bringing Him out to you so that you may know that I find no guilt in Him."
- Mark 15:14 (Matt. 27:23; Luke 23:22; John 19:6) - Pilate said to them, "Why, what evil has He done?"
- Matt. 27:24 - [Pilate] took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to *that* yourselves."

#### The Guilt of Barabbas

- Matt 27:16 - a notorious prisoner.
- Luke 23:19 - He...had been thrown into prison for an insurrection made in the city, and for murder.
- John 18:40 - Now Barabbas was a robber.
- Mark 15:7 - The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.

### III. THE GREAT EXCHANGE: A PICTURE OF JESUS' SUBSTITUTION (12-15)

- A. The Innocence of Jesus vs. the Guilt of Barabbas
- B. The Pardon of the Guilty vs. the Condemnation of the Righteous One
  - John 19:12-13 - As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out *to be* a king opposes Caesar." Therefore when Pilate heard these words, he brought Jesus out, ...
  - Cf. Matt. 27:24-25 - When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to *that* yourselves." <sup>25</sup> And all the people said, "His blood shall be on us and on our children!"

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### *THE FLAGELLUM*

- A short, wooden handle with leather straps attached.
- Woven into those straps were pieces of lead, brass, and shards 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.



### THE GREAT EXCHANGE

- **1) Literal:** the Jews and the Romans condemned the innocent in place of the guilty.
  - They condemned one found innocent of insurrection in the place of one already found guilty of insurrection.
- **2) Spiritual:** God was condemning his own Son in the place of guilty sinners.
  - **a)** Jesus is perfectly righteous.
  - **b)** We are guilty and condemned before God and his law.
  - **c)** Through the gospel God planned a great exchange.
    - The righteous one is condemned and executed.
    - The guilty are completely pardoned.