Jesus for Barabbas

Matthew 27:15-18, 26

12-5-2021

INTRODUCTION:

Four indications of Christ's innocence:

1. The REGRET of Judas(v. 3-10)
2. The SILENCE of Jesus(v. 11-14)
3. The DREAM of Pilate's Wife(v. 19)
4. The WASHING of Pilate's Hands(v. 20-25)

***Jesus Christ was condemned to death, although He was innocent, to die for the guilty.**

V. 26

The release of sinful Barabbas in the place of innocent Jesus illustrates the substitutionary sacrifice which Christ made on behalf of all sinners.

I. One man came out of a prison sentence he deserved, while Another would be executed for a reason He didn't deserve.

II. One man would be free from the judgment he should have paid, because the Other would be condemned to a judgment He shouldn't have had to pay.

III. Christ (as the spotless Lamb of God) would give His innocent life to be a substitute payment for the sins and crimes of the world.

The Substitutionary Death of Christ

Christ's death for sinners was a predicted event

1) Predicted by Abraham (Gen. 22:8).
2) Predicted by Isaiah *(53:6-12)*
3) Predicted by Daniel (Dan. 9:26).

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Christ's death for (in the place of) sinners is the most essential element of God's plan of salvation (I Cor. 15:3).

I am _____

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4-8-2023 - Biker Bible Study

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2. The _____ of Jesus(v. 11-14)
3. The _____ of the Jews (v. 15-18)
4. The _____ of Pilate's Wife (v. 19)
5. The _____ of Pilate's Hands(v. 20-25)

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V. 15
At the Feast of Passover and Unleavened Bread, Pilate had a custom of releasing someone the Jews requested. Very picturesque of the release of bondage from Egypt, but especially of the release Jesus provided by giving His life on this feast day.

V. 16
Barabbas actually was a rebel and a murderer. He *"committed murder in the insurrection"* (rebellion) (Mk. 15:7).

V. 17
***"Barabbas or Christ"* -** Which do you want? It's like asking:

A sinner or a righteous man - whom will you pick?
A law breaker or a law-abiding man?
A murderer or a life-giver?

It's sad to see which the world chooses.

If they chose Barabbas over Christ, it's no wonder that many choose abortion over life, A communist-liberal over a for-the-people conservative, Led Zeplin or Michael Jackson over Ron Hamilton, "NYPD Blue" over "Little House on the Prairie."

V. 18

***"Envy"* -** "the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others" (Vine, p. 37).

They were envious of Christ because:

1) He had a moral excellence which they did not have
2) He had a Biblical intelligence which they did not have
3) He had an impeccable righteousness which they did not have
4) He had a Kingdom which they were not part of
5) He had a following which they did not have

--Christ's moral excellence was a rebuke to their sinfulness.
--Christ's Biblical insight and wisdom was a rebuke to their ignorance and tradition.
--Christ's perfect life was a rebuke to their vanity.
--Christ's Kingdom was something they would never see without the new birth.
--Christ's large following made them worry about losing theirs. Their fears and selfish concerns are evident in John 11:47-48 - *"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."*

V. 26

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***"Scourged Jesus"* -** Pilate thought that by *"chastising"* Him he would appease the crowd, and then could *"release Him"* (Lk. 23:16).

"He released Barabbas" - In the release of Barabbas in the place of Jesus, who would experience crucifixion, we see an amazing illustration of the substitutionary death of Christ and the redemption it provides.

One man came out of a prison sentence he deserved, while Another would be executed for a reason He didn't deserve.

One man would be free from the judgment he should have paid, because the Other would be condemned to a judgment He shouldn't have had to pay.

More went on the day Christ was crucified than the people who had part in that crime realized.

Christ (as the spotless Lamb of God) would give His innocent life to be a substitute payment for the sins and crimes of the world.

The Substitutionary Death of Christ

Christ's death for sinners was a predicted event

4) Abraham by faith said to his son Isaac: "God will provide Himself a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a foreshadowing of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).

5) Isaiah, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:6)

"The LORD hath laid on him the iniquity of us all" (v. 6)
"For the transgression of my people was he stricken" (v. 8)
"Thou shalt make his soul an offering for sin" (v. 10)
"He shall bear their iniquities" (v. 11)
"He bare the sin of many" (v. 12)
3)Daniel, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Two New Testament Greek words emphasize the substitutionary death of Christ:

1. (anti) - meaning:
   To take the place of someone else

Mk. 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (cp. Mt. 20:28)

2. (huper) - meaning:
To do something on behalf of someone else

Scriptures emphasizing the fact of Christ's substitutionary death (using the word huper):

"This is my body which is given for you" (Lk. 22:19)
"This cup is the new testament in my blood which is shed for you" (Lk. 22:20)
"The bread that I will give is my flesh, which I will give for the life of the world" (Jn. 6:51)
"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11)
"I lay down my life for the sheep" (Jn. 10:15)
". . . He (Caiaphas) prophesied that Jesus should die for that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
"Christ died for the ungodly" (Rom. 5:6)
"Christ died for us" (Rom. 5:8)
"He . . . delivered him up for us all" (Rom. 8:32)
"Christ died for our sins" (I Cor. 15:3)
"For he hath made him to be sin for us" (II Cor. 5:21)
"Christ . . . gave himself for our sins" (Gal. 1:4)
"Christ . . . loved me, and gave himself for me" (Gal. 2:20)
"Christ [was] . . . made a curse for us" (Gal. 3:13)
"Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
"Christ also loved the church, and gave himself for it" (Eph. 5:25)
"Our Lord Jesus Christ. . . died for us" (I Th. 5:10)
"Who gave himself a ransom for all" (I Tim. 2:6)
"He by the grace of God should taste death for every man" (Heb. 2:9)
"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).
"Christ also suffered for us" (I Pet. 2:21)
"Christ also hath once suffered for sins" (I Pet. 3:18)
"Christ hath suffered for us in the flesh" (I Pet. 4:1)
"He laid down his life for us" (I Jn. 3:16)

Christ's death for sinners was an <u>important</u> event

The crux (key truth) of the Gospel message is the substitutionary ("vicarious") death of Christ (I Cor. 15:3; cp. I Cor. 2:2).

Christ's death for (in the place of) sinners is the <u>most essential element</u> of God's plan of salvation (In I Cor. 15:3, the words "first of all" mean "first in importance" - showing Christ's substitutionary death and bodily resurrection to be the most essential contents of the Gospel message).

Christ's death for sinners was a <u>blessed event</u>

Christ became the sinner's substitute so that we would:

1) Have <u>life</u> (Jn. 6:51)
2) Be made <u>righteous</u> (II Cor. 5:21)
3) Be <u>delivered</u> from this present evil world (Gal. 1:4)
4) Be <u>redeemed</u> from the curse of the Law (Gal. 3:13)
5) Be <u>resurrected</u> and <u>raptured</u> to live together with him (I Th. 5:10)
6) Be <u>redeemed</u> from iniquity, purified and zealous (Titus 2:14)
7) Be <u>brought to God</u> (I Pet. 3:18)