

John 18:39-19:7
Rome Georgia
July 24, 2016

Joh 18:39 "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?"

40 Then they all cried again, saying, "Not this Man, but **Barabbas!**" Now **Barabbas** was a **robber**.

Barabbas was no common criminal. He was known to the leaders of Israel. He had done enough evil in his day that he had gained name recognition, even among the leaders of Israel.

Mat 27:16 And they had then a **notable prisoner**, called **Barabbas**.

and NKJV points out that he was a **notorious prisoner**.

Mat 27:16 And at that time they had a **notorious prisoner** called **Barabbas**.

BARABBAS was kind of the **KIM KARDASHIAN** of Killers

MARK – points out for us that he, along with others were guilty of insurrection, and that Barabbas in particular was guilty of MURDER>

Mar 15:7 And there was **one** named **Barabbas**, *which lay* bound with them that had made **insurrection with him, who had committed murder** in the insurrection.

The status of murderer is also attested to by **Peter**

(Act 3:14) But you denied the Holy One and the Just, and asked for a **murderer** to be granted to you,

Luke likewise attested to the character of this man

Luk 23:18 And they all cried out at once, saying, "Away with this *Man*, and release to us **Barabbas**"—

Luk 23:19 who had been thrown into prison for a **certain rebellion made in the city, and for murder**.

Mat 27:17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? **Barabbas, or Jesus who is called Christ?**"

Mat 27:18 For he knew that they had handed Him over **because of envy**.

Mat 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

Mat 27:20 **But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.**

Given the choice between darkness and light, the choice between rebellion and righteousness, the choice between momentary self-gratification over eternal justification – too many men choose to follow their own desires over the Will Of God.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Peter will point out to the nation of Israel:

But you denied the Holy One and the Just, and asked for a murderer to be granted to you, (Act 3:14)

The Chief Priests who demand that Pilate execute Jesus for an act of insurrection – cry out for the release of a notorious insurrectionist.

How could they have been so blind? “. . . and men loved darkness rather than light, because their deeds were evil.

It is clear what the leaders of Israel and the Representative of Rome did with Jesus but the questions before us this morning is **What Will You Do With Jesus?**

John 18:28-19:16

A legend tells of an Irish king who disguised himself and went into the banquet hall of one of his barons. He was escorted to a lowly place among the throng who sat at the feast. The brilliance of his conversation and the nobility of his manner soon attracted the attention of someone with sufficient authority to escort him to a higher table. The same thing occurred again, and soon he was seated among the nobles of the realm. After another display of great wisdom, one of the lords spoke out, “In truth, Sir, you speak like a king. If you are not a king, you deserve to be one.” Then the king removed his disguise and took his rightful place among his subjects (Let Me Illustrate - [Revell], Donald Grey Barnhouse, pp. 180-181).

That’s what should have happened when Jesus Christ, the eternal Word, laid aside His glory, took on human flesh, and dwelt among us. Although He was a common carpenter from the despised town of Nazareth, by His words and His deeds, including His miracles, the Jews should have recognized Him as their promised Messiah and King.

But the Jewish leaders were so blinded by their **sinful pride** that **even the stupendous miracle of raising Lazarus from the dead** only hardened their resolve to kill Jesus.

In **John’s** portrayal of Jesus’ trial before Pilate, he wants us to see that even though **Jesus was despised and rejected by the Jews, mocked by the soldiers, and finally condemned by Pilate**, the man on the cross is the King.

John wants us to see the **majesty of Christ** as He faced this suffering on our behalf. He also wants us to see the **depth of sin** that resides in every heart. Apart from God’s grace, we would

have responded to Jesus as the Jewish leaders or Pilate or the Roman soldiers did. But also, hidden in this story is the way that we all should respond to Christ:

Some of this is from a Steven Cole message:

You can accept Christ's death in your place for your sins.

The character here is Barabbas, the robber, murderer, and rebel who was freed instead of Jesus. While at first you may not see yourself in Barabbas at all, he represents each of us in at least three ways

(several sources make these points, this information is taken in particular from Leonard Griffith, *Gospel Characters*[Eerdmans], pp. 166-170):

First, Barabbas should have been on the cross instead of Jesus because **he was guilty and deserved to die.**

You may protest, **“But I’m not a robber!”**

But we’ve all robbed God of His rightful glory and lordship over our lives. You may come back,

“But at least I’m not a murderer!”

But **Jesus said that if we’re wrongfully angry with our brother, we have murdered him in God’s sight (Matt. 5:21-22).**

“But,” you still protest, **“I’ve never led an armed rebellion against the government.”**

True, but we’re **all rebels against the King of the universe. We’ve all sinned** many times over **against God and His rightful rule.**

Second – we are just like Barabbas because, Barabbas did nothing to earn his pardon

. He wasn’t pardoned because of his good behavior or promises to reform. If anything, he was pardoned because of how **notoriously evil** he was.

He couldn’t brag after he got out about how he deserved to be pardoned. He couldn’t claim that he was pardoned for his exemplary behavior. In the same way, Paul says (Rom. 4:4-5) that **God justifies the ungodly not through their good works, but by faith alone.**

Third, **Jesus** died in **Barabbas’** place.

Barabbas, whose name means **“son of the father,”** should have been on the cross that day. Instead, **one who is the eternal Son of the eternal Father hung there in Barabbas’ place.**

Jesus died in his place—and in your place.

But Barabbas' pardon was not automatic. He could have spit in Pilate's face and said, "I don't need your pardon! Crucify me!" And, he would have been crucified, while a different prisoner would have gone free.

In the same way, the pardon that Christ offers to all is only effective for those who receive it. The Bible promises (**John 3:16**), "**Whoever believes in Him will not perish, but have eternal life.**" Like Barabbas, the guilty rebel, **you've got to accept the pardon that Christ's death offers you.** Besides saving yourself from God's judgment, why should you trust in Christ?

The kingly majesty of Jesus Christ calls you to trust in Him as Savior and Lord.

Even though Jesus was spit upon, hit in the face, scourged, crowned with thorns, mocked as king, and unjustly crucified, John shows His glory and majesty. **Jesus could have called 12 legions of angels and annihilated His persecutors.** But He bore all of this abuse at the hands of sinners for the joy set before Him of bringing many sons and daughters to glory.

J. C. Ryle points out (Expository Thoughts on the Gospels[Baker], pp. 271-272)

Jesus, the innocent, wore the crown of thorns so that **we, the guilty,** might wear a crown of glory.

He was clothed with a robe of shame and contempt so that **we might be clothed with His spotless righteousness** and stand before God's throne in robes of white.

He bore contempt so that **we might receive praise and glory at the last day.**

As John's portrayal of Jesus' trial before Pilate shows, He really is the **King of the Jews.**

Pilate presented Him bloody and mocked, wearing the purple robe, and said (**John 19:5**), "**Behold, the Man!**"

He uniquely is the representative man, the Son of Man, the second Adam.

Pilate scoffs (**John 18:38**), "**What is truth?**" Jesus is the truth and came to bear witness of the truth.

The **Jews accused Him of making Himself out to be the Son of God** (**John 19:7**). He didn't just make Himself out to be the Son of God, He really is the eternal Son of God!

John 5:18); Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Three times Pilate declared Jesus to be innocent (**John 18:38; 19:4, 6**). He truly is the lamb without blemish, sacrificed for our sins!

John 19:1-16

Life's Two Magnitudes – (*From a Daily Bread.*)

A great mathematician once said that he was not concerned about spiritual matters until he vividly saw **life's "two magnitudes - the shortness of time and the vastness of eternity."** When this truth came home to him, he became a devoted disciple of Jesus Christ.

If Pilate had considered these two realities, he would not have condemned Jesus to die on the cross. He knew that the Savior was innocent of the charges against Him. He even had an uneasy feeling that Jesus was not just an ordinary man. But his desire to keep his high government post was greater than his determination to do right. Actually, he obtained little earthly benefit from his decision. The church father Eusebius, quoting from Greek historians, said that Pilate fell out of favor with his superiors and committed suicide before A.D. 40 - less than 10 years after his fateful decree. Since we have no indication that he ever repented of his sin and trusted Christ as his personal Savior, we must assume he died in a lost and hopeless condition. **He had not reckoned with the "shortness of time and the vastness of eternity."**db