

Mark 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.

50- Who Shall Go Free Mark 15:6-15

Mark 15:6-15 Now at that feast he released unto them one prisoner, whomsoever they desired. 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. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

We explored the fringe of this section last time when we talked of Jesus not defending Himself from the false charges. Just in the way of refreshment, look again at the two instances of Him staying silent.

Mark 14:60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

Mark 15:5 But Jesus yet answered nothing; so that Pilate marvelled.

Jesus did not defend Himself as we see here and have previously seen in this study. So this begs the question to me of, who shall go free.

During the course of the trial of Jesus He is taken to the ex-High Priest Annas recorded in *John 19:12-14,19-23* before being whisked off to the full Sanhedrin with Caiaphas as high priest who was the son in law of Annas. He is found guilty of blasphemy for claiming to be Messiah. After this He is brought to Pilate who asked Him if He was king of the Jews. It is worthy of looking at the event of Jesus going to Herod. *Luke 23:6ff When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time....9 Then he questioned with him in many words; but he answered him nothing...11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.*

I- Back Before Pilate:

So for the second time we find him back before Pilate. Two events extant from Mark's gospel recorded in Matthew tell us of the doubts of Pilate when Jesus came back to him.

Matthew 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Matthew 27:24-25 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children.

His wife warned him of Jesus being innocent and then he symbolically washes his hand of the matter. *Mark 15:10 For he knew that the chief priests had delivered him for envy.*

II- The Tradition:

Mark 15:6 Now at that feast he released unto them one prisoner, whomsoever they desired. Mark gives a very frank barebones account of this tradition. Accord to *John 18:39* it was a tradition of the Jews. *But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?*

The question he was asking them was who shall go free. I find no fault in Jesus that would condemn Him to death. The other option was a man who was a murderer and a robber (*John 18:40*), a real threat to society.

Mark 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.

Mark 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.

This is a true picture of mankind; one pure and innocent without sin standing before Pilate in the personage of Jesus. This was mankind before the fall. And there is Barabbas, guilt of being nothing but a low life criminal, base and crude, a picture of fallen mankind in need of a Savior.

III- The Cry:

The irony of the situation is that just a couple of days before this same crowd had welcomed Jesus in His entry to Jerusalem. They placed their coats on the donkey and palms in the street and cried Hosanna. Now they have become a mob that is crying out for death.

Mark 15:8 And the multitude crying aloud began to desire him to do as he had ever done unto them. **9** But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

The chief priests move the people to ask for Barabbas. **Mark 15:11** But the chief priests moved the people, that he should rather release Barabbas unto them. Barabbas, the terror on society, why him?

The scourging of Jesus that took place during this time is recorded for us in **John 19:1** Then Pilate therefore took Jesus, and scourged him. Mark mentioned it in passing.

Pilate probably thought that when they saw what he had done they would feel compassion on Him. They then present Jesus to the crowd after putting a purple robe on Him and a crown of thorns.

Pilate attempts to find a way to release Jesus. **Mark 15:12** And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

John 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. **8** When Pilate therefore heard that saying, he was the more afraid.

Again the crowd cried for Jesus to be crucified. **Mark 15:13** And they cried out again, Crucify him. **14** Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

III- Delivered to be Crucified:

Mark 15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. The Jewish leaders prevailed and Pilate gave in against his better judgment. Pilate was troubled with all the events but still did not stand against the mob. He was probably afraid of a riot that would bring the Roman government down around his neck.

So why did He die? It was the plan of God certainly. He could not go free because we needed a Savior. He could not go free because there was no other way to satisfy the righteousness of God concerning the sins of mankind.

The trials are finished but still one more thought needs fleshed out. It is recorded in John's gospel. Notice **John 11:47-52** Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. **48** 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. **49** And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, **50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. **51** And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; **52** And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

He died for all, that He might build a bridge between the righteousness of God and man. Now the question is asked again to mankind. Who shall go free? Those who accept Jesus as Savior is the clear and definitive answer. Will you go free?