



son between the infinite eternal God and any man, who is but “vapor” and whose “days as handbreadths” (Psalm 39:5) is absurd. Even so, on that disgraceful day the crowds valued the temporary and finite over the eternal.

When we give place in our lives for

all of the multitude of temporal demands that life throws at us—when we have time for that hobby, that evening out, that ball game, that new car, that nicer house, those nice clothes, the latest electronics, the newest books, the expensive yard decorations, the finest schools, the latest movies, that expensive dessert, our favorite TV show, or the race— but we have no time to read our Bible, talk to our neighbor about the gospel, attend a Bible study, or gospel meeting, be faithful in worship, attend a singing, have a brother or sister in our home, study a Biblical doctrine we don’t understand, talk to our kids about Jesus or set aside time to pray—we look in the face of the Eternal One who became flesh for us and say – “I choose Barabbas!”



Faithful Sayings Issue 12.10 March 7, 2010

Welcome Visitors

We are so glad that you joined us today.
Please come again.

● Let us know if you have any questions.

ISSUE

12.10

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

March 7
2010



Services

Sunday: 9:30 AM
10:20 AM
6:00 PM

Wednesday: 7:00 PM

Elders:

Ken Ford
Charles Kelley
Pat Ledbetter

Deacons:

Dean Bowers
Eddie Cook
Pat Goguen
Neil Ledbetter
Jeff Nunn
Rusty Scott

Evangelists:

Kyle Pope
Curtis Carwile

Choosing Barabbas Over Jesus

by Kyle Pope

Scripture records that Pilate, after examining Jesus, was ready to have Him beaten and then release Him (Luke 23:16). When the crowd demanded more, the voices of the chief priests “prevailed” (Luke 23:24). Pilate, fearing that a **tumult was rising**” (Matthew 27:24) sought to “**gratify the crowd**” (Mark 15:15) and at last delivered Jesus to their will (Luke 23:25). Before he did this, Pilate tried to give the people a way to acquit Jesus of the charges brought before him. Drawing upon a custom which allowed the release of one prisoner during Passover (John 18:39), Pilate gave the people the choice of releasing

Jesus or a prisoner named Barabbas. Scripture tells that Barabbas was a “**notorious**” prisoner (Matthew 27:17) who had committed murder during an insurrection in the city (Mark 15:7; Luke 23:19) and was also a

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“robber” (John 18:40). Pilate might have thought that the people would weigh the accusations against the two men and choose to release Jesus. That was not what took place. The Son of God, by whom all things were created (John 1:3)—who shared glory with God the Father before the world began (John

17:5)—who came into the world to reign as King (John 18:37)—was passed over for a filthy, vile reprobate!

Even the most hardened soul can’t help but see the indignity and insult of such a choice, particularly in light of the fact that Jesus offered Himself up to such disrespect willingly for the very sins of those who rejected Him. What we may fail to see is how in our own lives we can make the same choice that the people did, choosing in our own lives “Barabbas” over Jesus. We can do this in at least three ways:

I. By Valuing What the World Demands, Rather than What God Values.

Pilate knew that Jesus was innocent. When the crowd yelled, “**crucify Him!**” he asked, “**Why, what evil has He done?**” (Matthew 27:23; Mark 15:14; Luke 23:22). Yet, in spite of this fact, and his own wife’s warning (Matthew 27:19) he “**delivered Jesus to their will**” (Luke 23:25).

When we give in to peer pressure—when we don’t say no to that boy or girl’s advances—when we take that drink, or take those drugs, because our friends do—when we start to think “what’s wrong

with being gay?” or “is abortion really a big deal?”—when we use that language we know is wrong—when we don’t go to church because our friends want us to do something with them—when we won’t invite our friends to church because we are ashamed that there is no band or choir—when we are afraid they might hear something that they won’t like—we look at Jesus, standing forsaken, beaten, and alone before an angry crowd and say – “I choose Barabbas!”

II. By Choosing Sinful Things Over Things that are Right.

If anyone deserved to be crucified on the day Jesus died it would have been Barabbas. Jesus on the other hand, was a “**just person**” (Matthew 27:24). Yet, the people chose a sinful criminal over the righteous Messiah who was sent to them.

When we give ourselves to sin, we are making a choice—will we value those things which are wholesome, honorable, and respectable, or will we serve and follow those things that are shameful? When we give ourselves to greed, immorality, drunkenness, vul-

gar speech, or simply the pursuit of worldly goals—we look in the face of a pure, loving, and sinless Lord, who died for us and say – “I choose Barabbas!”

III. By Choosing Temporal Things, Over Eternal Things.

Jesus’ existence did not begin in Bethlehem. He, in fact, had been with God in the beginning (John 1:2). He is the one “**whose goings forth are from everlasting**” (Micah 5:2). Barabbas, on the other hand, was only a man. That is not to devalue human beings—after all it is for human beings that Jesus died. But the compari-



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