

Introduction:

Jesus was put on trial before Pilate. Pilate asked the important question, "What shall I do with the man you call the King of the Jews?" You can find Pastor Mark's sermon notes [here](#)¹ or listen to the sermon by clicking [here](#).²



"Jesus traded places with us and took the death blows that were intended for us."

Scripture:

Please read [Mark 15:1-20 in your bible, or click here.](#)

So What?

In Mark 15:1-20 Jesus is accused of treason (claiming to be a king) in a political trial. As God, Jesus suffered for us. As King, Jesus died in our place. The Sanhedrin condemned Jesus and sent him to Pilate (the Governor) (1). Surprisingly, Pilate wanted to hear the case (2-5). Since Pilate is concerned about a king who would threaten Caesar, he inquires whether Jesus is the King of the Jews (2). Jesus' response indicates, "Yes, but not in the way you are thinking." After Jesus' explanation, "My kingdom is not of this world," ([John 18:36](#)), Pilate realizes that Jesus is not a threat to Rome.

Pilate asked Jesus to defend himself, but he remained silent. Pilate's initial feeling is that Jesus is not guilty. Hoping to avoid a conviction, Pilate sent Jesus to Herod Antipas, the governor of Galilee (since Jesus was a Galilean). Herod mocked Jesus, asking him to do a miracle. Jesus declined and Herod sent him back ([Luke 23:6-12](#)). Pilate offered to release Jesus (rather than acquit him) because of the customary Passover amnesty. Instead of Jesus, the people chose Barabbas (11). Pilate polled the people, and they demanded execution by crucifixion (12-14). The Roman crucifixion was more than hanging on a tree. It included humiliation and torture. (15) They also dressed Jesus, mockingly, as a king and cried out, "Hail, king of the Jews!" (16-20).

Jesus traded places with us and took the death blows that were intended for us. No one suffered more than Jesus. Why? Because he loved us. Jesus is the King who died in our place.³

What Now?

1. Jesus does not answer the charges against him ([compare with Isaiah 53:7](#)). He was blameless and innocent, but he was there "according to the definite plan and foreknowledge of God" ([Acts 2:23](#), [Mark 14:36](#)). This is because Jesus was to be killed in our place. This is the perfect mix of God's love and justice. God is holy and just, and therefore must condemn sin ([Romans 6:23](#)), but he also loves all people and want them to be saved ([John 3:15-17](#); [2 Pet 3:9](#)). It was through Jesus' death for us that God both judged our sin as a just judge ([Rom 3:26](#)) and showed mercy on all who accept Jesus as Lord ([1 John 2:2](#); [4:10](#), [Romans 10: 9-13](#)). What an amazing thing God has done!
2. In [Mark 15:12](#) Pilate asked "Then what shall I do with the man you call the King of the Jews?" This is the same question that the gospel was asking of all people: the self-righteous religious leaders, the common people, the Greek leadership, and even us today. What will you do with Jesus Christ? He died in the place of all who believe in him. Will you accept his substitutionary death, or will you reject him like the crowd who cried "crucify him?" Consider this as you read today's text. Also read [Rom 3:21-4:8](#).

¹ <https://wheelsms.wordpress.com/2016/04/24/the-trials-of-pilate/>

² <http://www.firstcentralbaptist.com/sermons/gospelofmark.html>

³ This was adapted from Pastor Mark's sermon notes.

Propitiation: The appeasement or turning away of God's wrath against sinners by means of an atoning sacrifice.