

• *Jesus handed over to Pilate*

1. Jesus confesses His Kingship over Israel

2. Jesus maintains His silence

3. The innocent died and the guilty man released

• *Spiritual Blindness*

• *Guilty - the position of every man*

• *The gospel*

• *"You are free!"*

• *The same for us*

4. Mockery

Mark continues the story of great injustice towards Jesus. It is now early **Friday** morning. Yet another meeting is held^{□1}. Jesus is officially condemned by the Jewish parliament and He is handed over to Pilate^{□2}. The Jews are under the authority of a colonial government. Decisions about a death penalty have to be taken by the Roman governor.

1. **Jesus confessed His kingship over Israel.** Jesus is the rightful King of Israel. He descends in the line of King David. It would not do Him any good, but Jesus was a man of honesty and at His trial there was no way He could deny that He was the true King of Israel.

2. **Jesus maintains silence in the face of accusation.** The Jewish leaders accuse Jesus of many things^{□1} but to Pilate's surprise He says nothing^{□2}. Silence under accusation is a great sign of restraint and submission to God's will. Few can cope with it. (Except the congenitally passive. They get proud of their passivity!) But what would be the point of speaking? There is no sincerity in the priests. Nothing He says will be taken seriously, so why should He say anything? Most of our talk is simply us expressing our feelings, rather than genuinely contributing to the needs of the situation. But Jesus had more self- control.

3. **The innocent died and the guilty man was released.** There was a possibility that Jesus should be released, since it was a custom to release a condemned man at Passover time^{□1}. The common people would have liked Jesus to be released. But the chief priests demanded the release of Barabbas and stirred up the crowd to call for his release^{□2}. Jesus was handed over to be crucified^{□3}.

It demonstrates the uselessness of orthodox religion. The priests were believers in the Old Testament. They were looking for a Messiah. But they did not know God. When the Son of God was in front of them they were not capable of realizing who He was. Their hearts were full of envy and malice. Their spiritual knowledge was combined with spiritual blindness.

So the guilty Barabbas was released and the innocent Jesus was condemned. It precisely illustrates the position of every man and woman. We are guilty. Jesus is innocent. Jesus died. We are released. He ought to be released. We ought to be punished.

This is the gospel. Jesus died for our sins on the cross. Although He was innocent Himself and had never sinned He was punished as though He were the greatest sinner there ever was. The entire sins of the human race were laid upon Him.

And we who are like Barabbas are allowed to go free. One day someone came to Barabbas as he was languishing in his cell and told him 'Barabbas, you can go home. You are free. You are not being held prisoner any more'.

'But how did this come about?' Barabbas may have asked.

'They have decided to crucify Jesus and release you', came back the answer. It is still the same. God decided to let Jesus be crucified and He arranges for our release.

4. **So Jesus endured the mockery of the soldiers.** They ridiculed His kingship. The purple robe was the mark of a king^{□1}. They put on His head a mock crown and gave Him mock adulation as a king^{□2}. In ridicule they bowed before Him^{□3} – but then took Him out to crucify Him^{□4}.

□1 15:1a

□2 15:1b

□1 15:3

□2 15:4-5

□1 15:6-8

□2 15:9-

15a

□3 15:15b

□1 15:16-

17

□2 15:18

□3 15:19

□4 15:20

• *Jesus' claim to be King of the Jews known by all*

It is clear that everyone knew what Jesus was claiming. Bartimaeus knew He was the Son of David¹. The people hailed Him as their king². At His trial the high priest knew what the issue was: 'Are you the Christ?'³. Pilate knew: 'are you the king of the Jews?'⁴. Jesus Himself accepted the claim from Bartimaeus, answered the high priest boldly and honestly⁵, and told Pilate the truth⁶. Now the soldiers also know exactly what the claim of Jesus is.

1 10:47,
48
2 11:1-11
3 14:6 1
4 15:2
5 14:62
6 15:2

• *A suffering king*

But kingship comes through suffering. Jesus is a **suffering** king. Without knowing it the soldiers have got it exactly right. They are hailing Him as king and yet they are putting Him through great suffering. They are right! Jesus is a king. The purple robe belongs to Him. The crown is rightly to be put upon His head. Their falling down before Him is exactly what is required. Yet at the same time they are causing Jesus agony and pain.

• *Our punishment*

It was all part of the punishment for our sins. Jesus was giving His life as a 'ransom' for many. Our sins deserve shame and insult. Our sins deserve physical pain and abandonment by all of our friends. Jesus is suffering **for us**. He is going through what we might rightly be put through.

Jesus endured it all. He did not reply. He did not repay their insults by insulting them. He did not shout at them. He said nothing and endured it all.

One day all will be reversed

One day it will all be reversed. Those who pierced Him will wail on account of Him. What was done in mockery will one day be done in sincerity. Soon every knee will bow, every tongue will confess that Jesus is the Lord.

• *Clothed in majesty*

We who believe in Jesus are doing it already. We are putting on Him the purple robe. He is the king of our life and in our eyes He is already clothed in royal majesty.

• *Crowned*

We are already putting the crown upon His head. He is our king. We are glad to have Him crowned with many crowns. We see Him as the lamb of God upon His throne.

• *Worshipped*

We already bow the knee, and fall before Him in worship and in adoration.

• *Seen by all*

We now do willingly what the soldiers did to bring about suffering. We now do by faith what the entire world will do when they see Him. We now believe what everyone will believe one day.

	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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