

# Delivered to be Crucified

Lesson 21: Mark 15:1-41

May 23, 2021

# Mark Outline – Geographic

- 1:1-13 Introduction
- 1:14-7:23 Galilean ministry
- 7:24-8:26 Northern journey
- 8:27-10:52 Journey to Jerusalem
- 11:1-13:37 Jerusalem ministry
- 14:1-15:47 The Passion
- 16:1-20 The resurrection

# Mark Outline – Good News

- 1:1-13        The beginning of the Good News
- 1:14-8:21    The Good News about Jesus' proclamation of the kingdom of God
- 8:22-10:52   The Good News about Jesus' teaching on discipleship
- 11:1-15:47   The Good News about Jesus' death
- 16:1-8        Conclusion: The Good News about the empty tomb

# Mark Outline

- 1:1-13 Introduction
- 1:14-13:37 Jesus' ministry
  - 1:14-10:52 Main years of ministry
  - 11:1-13:37 Concluding ministry in Jerusalem
- 14:1-15:47 Jesus' sacrifice
- 16:1-8 Jesus' resurrection

# Lesson Outline

- 15:1-5 Jesus before Pilate
- 15:6-15 The substitute
- 15:16-20 The mocked king
- 15:21-41 The crucifixion of Christ

## Jesus before Pilate Mark 15:1-5

<sup>1</sup>Early in the morning the **chief priests** with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to **Pilate**. <sup>2</sup>**Pilate questioned** Him, “Are You the King of the Jews?” And He **answered** him, “*It is as you say.*” <sup>3</sup>The **chief priests** *began to accuse* Him harshly. <sup>4</sup>Then **Pilate questioned** Him again, saying, “Do You not **answer**? See how many **charges** they bring against You!” <sup>5</sup>But Jesus made no further **answer**; so **Pilate** was amazed.

- King of the Jews/Israel
  - Pilate, 15:2
  - Pilate, 15:9
  - Pilate, 15:12
  - Soldiers, 15:18
  - Pilate (Sign), 15:26
  - Chief priests, 15:32
- Pilate’s two questions
  - Are you the King of the Jews?
  - Do you not answer?

## The substitute Mark 15:6-11

<sup>6</sup>Now at *the* feast he used to **release** for them *any* one prisoner whom they requested. <sup>7</sup>The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection. <sup>8</sup>The crowd went up and began asking him *to do* as he had been accustomed to do for them. <sup>9</sup>Pilate answered them, saying, “Do you want me to **release** for you the King of the Jews?” <sup>10</sup>For he was aware that the **chief priests** had handed Him over because of envy. <sup>11</sup>But the **chief priests** stirred up the crowd *to ask* him to **release** Barabbas for them instead.

- Background information
  - A custom
  - Barabbas the insurrectionist
  - The envy of the chief priests
- Pilate modifies the custom by suggesting a prisoner to release
- The justice of men releases the guilty
- The justice of God punishes His perfect Son as a substitute

## The substitute Mark 15:12-15

<sup>12</sup>Answering again, Pilate said to them, “Then what shall I do with Him whom you call the King of the Jews?” <sup>13</sup>They **shouted** back, “**Crucify** Him!” <sup>14</sup>But Pilate said to them, “Why, what evil has He done?” But they **shouted** all the more, “**Crucify** Him!” <sup>15</sup>Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be **crucified**.

- The crowd has become the authority instead of Pilate
- Jesus was not convicted of any crime
- Jesus dies in the place of an insurrectionist
- The Jews want done to Jesus what they didn't want done to Barabbas



## The mocked king Mark 15:16-20

<sup>16</sup>The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole *Roman* cohort. <sup>17</sup>They dressed Him up in **purple**, and after twisting a crown of thorns, they put it on Him; <sup>18</sup>and they began to acclaim Him, “Hail, King of the Jews!” <sup>19</sup>They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. <sup>20</sup>After they had mocked Him, they took the **purple** robe off Him and put His *own* garments on Him. And they led Him out to crucify Him.

- Mocking in word and deed
- What was ridiculed
  - His position as King
  - His words
  - His power
- From exalted in heaven to “exalted” on a cross

# The crucifixion of Christ

## Mark 15:21-28

<sup>21</sup>They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.

<sup>22</sup>Then they brought Him to the **place** Golgotha, which is translated, **Place** of a Skull. <sup>23</sup>They tried to give Him wine mixed with myrrh; but He did not take it. <sup>24</sup>And they **crucified** Him, and divided up His garments among themselves, casting lots for them *to decide* what each man should take. <sup>25</sup>It was the third hour when they **crucified** Him.

<sup>26</sup>The inscription of the charge against Him read, "THE KING OF THE JEWS."

<sup>27</sup>They **crucified** two robbers with Him, one on His right and one on His left. <sup>28</sup>[And the Scripture was fulfilled which says, "And He was numbered with transgressors."]

- What is done
  - Offered wine with myrrh
  - Clothes divided
- Setting
  - Third hour
  - Inscription: King of the Jews
  - Between two robbers

# Fulfillments of Psalm 22

- Forsaken (v. 1)
- Mocked (v. 6-8, 12-13)
- Physical affliction (v. 14-17)
- Parceled out clothes (v. 18)
- Telling His brethren about God (v. 22)

# The crucifixion of Christ

Mark 15:29-32

<sup>29</sup>Those passing by were hurling abuse at Him, wagging their heads, and saying, “Ha! You who *are going to* destroy the temple and rebuild it in three days, <sup>30</sup>**save** Yourself, and **come down** from the **cross!**” <sup>31</sup>In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, “He **saved** others; He cannot **save** Himself. <sup>32</sup>Let *this* Christ, the King of Israel, now **come down** from the **cross**, so that we may see and believe!” Those who were crucified with Him were also insulting Him.

- Groups mocking Christ
  - The soldiers
  - Those passing by
  - The chief priests and scribes
  - Those crucified with Him
- Saviors don't think about saving themselves
- Jesus could save only by dying on the cross

# The crucifixion of Christ

## Mark 15:33-39

<sup>33</sup>When the sixth hour came, darkness fell over the whole land until the ninth hour. <sup>34</sup>At the ninth hour Jesus cried out with a loud voice, “ELOI, ELOI, LAMA SABACHTHANI?” which is translated, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” <sup>35</sup>When some of the bystanders heard it, they *began* saying, “Behold, He is calling for **Elijah**.” <sup>36</sup>Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, “Let us see whether **Elijah** will come to take Him down.” <sup>37</sup>And Jesus uttered a loud cry, and **breathed His last**. <sup>38</sup>And the veil of the temple was torn in two from top to bottom. <sup>39</sup>When the centurion, who was standing right in front of Him, saw the way He **breathed His last**, he said, “Truly this man was the Son of God!”

- Times
  - 3<sup>rd</sup> hour (9:00 AM) crucifixion
  - 6<sup>th</sup> hour (12:00 PM) darkness
  - 9<sup>th</sup> hour (3:00 PM) death of Jesus
- Sin separates from God
- Crucifixion did not bring death this quickly

# The crucifixion of Christ

## Mark 15:40-41

<sup>40</sup>There were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. <sup>41</sup>When He was in Galilee, they used to follow Him and minister to Him; and *there were* many other women who came up with Him to Jerusalem.

- Women were also following Jesus as disciples
- What they were doing
  - Following Jesus
  - Ministering to Jesus

# Summary

- Jesus' silence showed His reliance on God
- Jesus is a substitute for rebels against God
- Many mocked God's Son
- Salvation does not come in the way man thinks it will
- Jesus was forsaken of God so that we would be accepted
- Jesus' manner of death was unexpected
- How can we be ministering to God?