

A Study of Mark 15

I. Outline. From Headings in NJKV

1. Pilate Tries Jesus (Mark 15.1-14; cf., Matthew 27.1-2, 11-23; Luke 23.1-5, 13-23; John 18.28—19.15).
2. Jesus is Beaten (Mark 15.15-23; cf., Matthew 27.26-34; Luke 23.24-32; John 19.16-22).
3. Jesus is Crucified (Mark 15.24-41; cf., Matthew 27.35-56; Luke 23.33-49; John 19.18, 23-30).
4. Jesus is Buried (Mark 15.42-47; cf., Matthew 27.57-61; Luke 23.50-55; John 19.38-42).

II. Summary.

Of course, there was NOTHING just about the judgments made against Jesus. Pilate knew that very well and yet allowed the Jews to have that which they wanted: the crucifixion of Jesus. There are sources that look at the legal treatment of Jesus from a lawyer's perspective and point out the technical mistakes. It is obvious that there was no attempt to be just in the treatment of Jesus. The brutality heaped upon Him is difficult reading for anyone who cares anything about justice. He allowed all of this to happen so that our sins could be removed. So Jesus is beaten, mocked, spat upon, scourged, and crucified. The content of this chapter is one we need to be familiar with so as to develop a greater appreciation for the love Jesus had for us.

“What we read of the sufferings of Christ, in the foregoing chapter, was but the prologue or introduction; here we have the completing of them. We left him condemned by the chief priests; but they could only show their teeth, they could not bite. Here we have him, I. Arraigned and accused before Pilate the Roman governor, ver. 1-5. II. Cried out against by the common people, at the instigation of the priests, ver. 6-14. III. Condemned to be crucified immediately, ver. 15. IV. Bantered and abused, as a mock-king, by the Roman soldiers, ver. 16-19. V. Led out to the place of execution with all possible ignominy and disgrace, ver. 20-24. VI. Nailed to the cross between two thieves, ver. 25-28. VII. Reviled and abused by all that passed by, ver. 29-32. VIII. Forsaken for a time by his father, ver. 33-36. IX. Dying, and rending the veil, ver. 37, 38. X. Attested and witnessed to by the centurion and others, ver. 39-41. XI. Buried in the sepulchre of Joseph of Arimathea, ver. 42-47” [Henry, Matthew (2010-10-22). *Matthew Henry's Commentary on the Whole Bible* (Mobi Spiritual) (Kindle Locations 195007-195013). MobileReference. Kindle Edition].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the **15 Bible Periods**, please *click here*:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

1. 15:1... **THE CHIEF PRIESTS HELD A CONSULTATION WITH THE ELDERS AND SCRIBES AND THE WHOLE COUNCIL**—“This was the meeting of the Sanhedrim described by Luke as held at the dawn, to ratify formally what had been done before with haste and informality. The circumstances under which its members had been convened at the palace of Caiaphas sufficiently show that the legal forms, which they were so scrupulous in observing, had not been complied with. The law forbidding capital trials in the night had been broken; the place of session was unusual, if not illegal; perhaps the attendance, so early after midnight, had not been full. On these accounts it was expedient that a more regular and legal sitting should be held as early in the morning as was possible. For a full account of this meeting see Luke 22:65-71.” [B.W. Johnson and DonDeWelt, *Mark*, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module].
2. 15.5... **SO THAT PILATE MARVELED**—“There is the silence of tragedy, and that is silent because there is nothing to be said. That was why Jesus was silent. He knew there could be no bridge between

himself and the Jewish leaders. He knew that there was nothing in Pilate to which he could ultimately appeal. He knew that the lines of communication were broken. The hatred of the Jews was an iron curtain which no words could penetrate. The cowardice of Pilate in face of the mob was a barrier no words could pierce. It is a terrible thing when a man's heart is such that even Jesus knows it is hopeless to speak. God save us from that!" [William Barclay, *Daily Study Bible*, an e-Sword Module]. IIIII "Jesus' silence did more to convince Pilate of His innocence than any protest. He was experienced enough to recognize the special pleading of the accusers and to note that they had no real evidence. And he did not like them anyway. But neither could he understand this man who made no attempt to defend Himself. Roman justice very much depended on the defense of the accused. John also explains that he did at this stage challenge Jesus about this and that at Jesus' reply he became even more convinced of His innocence (John 19:10-12)" [Peter Pett, Commentary Series on the Bible, an e-Sword Module].

3. 15.10... **FOR HE KNEW THAT THE CHIEF PRIESTS HAD DELIVERED HIM FOR ENVY**—"Pilate ought, therefore, certainly rather to have lost his own life than to have delivered Jesus to their will" [Joseph Benson, Commentary of the Old and New Testaments, 1857, an e-Sword Module]. IIIII "Pilate knew that there was no objective ground, no just cause for the plot of the Jewish leaders to put Jesus to death. He knew that these men were being devoured by envy. ... Envy is the displeasure aroused by seeing someone else having what you do not want him to have. So, for example, the leaders envied Jesus because of his fame and following, his ability to perform miracles, etc." [William Hendriksen, Baker's New Testament Commentary, 1975, an e-Sword Module].
4. 15.15... **WILLING TO CONTENT THE PEOPLE**—"Pilate had given them too much cause of disgust before, as appears from what Josephus says concerning him; and probably he was afraid of a general insurrection, therefore he was desirous to remove all cause of complaint: notwithstanding which, the complaints of this very people afterwards pursued him to his ruin" [Thomas Coke, *A Commentary on the Holy Bible, Volume 5: Matthew to Acts*, 1803, An e-Sword Module]
5. 15.17... **AND THEY CLOTHED HIM WITH PURPLE**—"A kind of round cloak, which was confined on the right shoulder by a clasp, so as to cover the left side of the body, worn by military officers, and called paludamentum. Those of the emperors were purple. This cloak or robe, called by Matthew scarlet, is by Mark called purple. The two colors blend into each other, and the words are interchangeable" [B.W. Johnson & Don DeWelt].
6. 15.17... **AND PLATTED A CROWN OF THORNS**—"The Praetorium was the residence of the governor, his headquarters, and the soldiers involved would be the headquarters cohort of the guard. We would do well to remember that Jesus had already undergone the agony of scourging before this horse-play of the soldiers began. It may well be that of all that happened to Him this hurt Jesus least. The actions of the Jews had been venomous with hatred. The consent of Pilate had been a cowardly evasion of responsibility. There was cruelty in the action of the soldiers but no malice. To them Jesus was only another man for a cross, and they carried out their barrack-room pantomime of royalty and worship, not with any malice, but as a coarse jest" [Barclay].
7. 15.18... **AND DID SPIT UPON HIM**—Isaiah 50:6 **I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.**
8. 15.21... **AND THEY COMPEL ONE SIMON A CYRENIAN**—"According to the law, the guilty victim had to carry his cross, or at least the crossbeam, to the place of execution. Jesus was no exception. Jesus started out carrying the cross from Pilate's hall (John 19:16-17), but in his weakened state he was unable to carry it all the way to the execution site. The physical pain and psychological and emotional stress he felt is beyond description. Simon may have become a Christian through this experience. In Romans 16.31 greetings are sent to a certain Rufus. It is possible this could be the same man mentioned by Mark. Mark probably mentioned these men because they were well known to the Roman church. Perhaps these 'sons' became believers because of what happened to their 'father' on the way to the place of crucifixion" [Cooper, Rodney L. (2000-06-15). *Holman*

New Testament Commentary - Mark: 2 (Kindle Locations 6014-6017). B&H Publishing. Kindle Edition.”

9. 15.22... **GOLGOTHA, WHICH IS, BEING INTERPRETED, THE PLACE OF A SKULL**—“Golgotha may have been a skull-shaped hill, or it may have been so named because, as a place of crucifixion, it accumulated skulls. None of the Gospels mention a hill. Luke 23.33 uses the name Calvary, from the Latin *calvaria*, meaning ‘skull’ [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 39413-39415). Thomas Nelson. Kindle Edition].
10. 15.23... **AND THEY GAVE HIM TO DRINK WINE MINGLED WITH MYRRH: BUT HE RECEIVED IT NOT**—“Gall simply refers to something bitter. Mark 15.23 identifies it as myrrh, a narcotic. The Jews had a custom, based on Proverbs 31.6, of administering a pain-deadening medication mixed with wine to victims of crucifixion, in order to deaden the pain. Tasting what it was, Christ, though thirsty, “would not drink” lest it dull His senses before He completed His work. The lessening of physical pain would probably not have diminished the efficacy of His atoning work (see notes on 26.38-39). But He needed His full mental faculties for the hours yet to come. It was necessary for Him to be awake and fully conscious, for example, to minister to the dying thief (Luke 23.43) [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 39416-39420). Thomas Nelson. Kindle Edition].
11. 15.31... **HE SAVED OTHERS; HIMSELF HE CANNOT SAVE**—“...was meant to be sarcastic and cruel. Jesus did save others. He raised Lazarus from the dead. But in their mockery there was truth. Jesus could not save himself, and save us, at the same time. He chose to save us. Praise God!” [Cooper, Rodney L. (2000-06-15). *Holman New Testament Commentary - Mark: 2* (Kindle Locations 6060-6061). B&H Publishing. Kindle Edition].
12. 15.34... **MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?**—“Eli is Hebrew; the rest Aramaic (Mark 15: 34 gives the entire wail in Aramaic). This cry fulfills Psalm 22.1, one of many striking parallels between that psalm and the specific events of the Crucifixion (see notes on Ps. 22). Christ, at that moment, was experiencing the abandonment and despair that resulted from the outpouring of divine wrath on Him as sin-bearer ” [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 39434-39436). Thomas Nelson. Kindle Edition].
13. 15.39... **TRULY THIS MAN WAS THE SON OF GOD**—“He had never seen anyone die like this before, and he probably thought he had seen it all. He was deeply moved and drawn to Jesus (Luke 23:47). Mark opened his Gospel by saying that Jesus was the “Son of God” (1:1). This is a major theme in Mark's Gospel (1:1,11; 3:11;5:7; 9:7; 14:61–62), and the centurion echoed this theme at Christ's death. Jesus is Lord—even in death” [Cooper, Rodney L. (2000-06-15). *Holman New Testament Commentary - Mark: 2* (Kindle Locations 6099-6102). B&H Publishing. Kindle Edition].
14. 15.43... **JOSEPH OF ARIMATHAEA, AN HONORABLE COUNSELLOR**—“*Arimathea*. A town about fifteen to twenty miles northwest of Jerusalem. *Joseph*. Mark 15.43 and Luke 23.50-51 identify him as a member of the Sanhedrin, though Luke says “he had not consented to their decision and deed” in condemning Christ. Joseph and Nicodemus (John 19.39), both being prominent Jewish leaders, bury Christ in Joseph’s own “new tomb” (v. 60), thus fulfilling exactly the prophecy of Isaiah 53.9” [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 39455-39458). Thomas Nelson. Kindle Edition].

V. Lessons & Applications.

- **JESUS BETRAYED, DENIED, AND CONDEMNED** (Acts 4:2). “The leaders of the Jews crucified Jesus through ignorance, but it was inexcusable ignorance. They had every opportunity to know, but they closed their eyes and hardened their hearts against the plainest of evidence. They knew that Jesus opened the eyes of the blind man (John 9). They knew that Jesus raised Lazarus from the dead. Instead of believing on this acknowledged evidence that Jesus was the

Christ, they took counsel to put Lazarus to death to keep others from seeing him, and thereby be led to believe on Jesus. They all had the same evidence that Nicodemus, one of the rulers, had; and yet early in the ministry of Jesus he had evidence to lead him to say to Jesus—John 3:1-2 **There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: (2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.** Later it is said, ‘**Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God**’ (John 12.42-43). Men like that would readily join with the other rulers in condemning Jesus to death, so as to maintain their standing with their fellow rulers. Men like that are ready for anything that will enhance their popularity, and are always a danger in any community. And the multitude was being led by them—the blind leading the blind” [R.L. Whiteside, *Teacher’s Annual Lesson Commentary*, 1944, pp., 75-76].

- **GOD SHOWED HIS DISAPPROVAL** (Mark 15.33). “The way the Jews counted time, the sixth hour would be noon. Jesus had therefore been on the cross three hours, for He was nailed to the cross the third hour (v. 25). Hence at high noon darkness settled down over the whole land and continued for the space of three hours. Matthew mentions other things which showed God’s hand in the matter—Matthew 27:51 **And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.** All these things, especially the rending of the veil of the temple from the top to the bottom, and that without the touch of human hands, should have made a profound impression on the priests, but not so. They had gone so far in their evil course that they would even disregard any sign from heaven, as they had disregarded the great miracles Jesus had performed. Their hearts were fully set on doing evil, all the while flattering themselves that they were protecting their religion” [R.L. Whiteside, *Teacher’s Annual Lesson Commentary*, 1944, p. 80].
- **POWER IN THE BLOOD** (Mark 15.33-39). “**LESSONS LEARNED:** (1) The three hours of physical darkness over the land at Christ’s crucifixion were nothing in comparison to the darkness of the despicable deed men were doing to the Lord of glory. (2) The horrors and humiliation of Calvary did not wean the Christ away from Him who was and is ‘My God, My God’. (3) Calvary opened the way to heaven for Adam’s race who would be obedient to the terms of truth. (4) People ashamed of the blood of Christ are ashamed of everything and everyone with which and with whom that blood is linked. (5) Sin distances us from God; the blood of Christ draws us near Jehovah, Jesus and the Spirit of truth” [Robert R. Taylor, Jr., *Companion Annual Lesson Commentary*, 1993-1994, p. 186].
- **PILATE GRANTED THE CORPSE TO JOSEPH** (Mark 15.44-45). “**“And Pilate marveled if he were already dead.**’ It is said that the victim sometimes remained alive on the cross two or three days. Now this man Joseph asks for the body of Jesus but a few hours after He was nailed to the cross. Pilate must have known that Joseph was a man of integrity and honor; otherwise he would have given him no consideration, supposing that it was a scheme to rescue Jesus from the cross. The centurion who had charge of the crucifixion had returned to army headquarters, leaving the soldiers to guard the victims on the cross. Pilate was cautious; he sent for the centurion to learn if Jesus were already dead. Being assured by the centurion that Jesus was dead, he granted the corpse to Joseph. The thoughtful reader will notice that even the enemies of Jesus made it certain that Jesus died on the cross, and was not rescued alive. Had it not been for this official guarantee of His death, enemies might have claimed that He was removed from the cross alive, and afterwards exhibited as having arisen from the dead. Pilate’s action made that claim impossible. If He were afterwards seen alive, then He must have arisen from the dead. And so God uses even sinners to establish His truth; even official Rome contributed its part in establishing the truth of the resurrection” [R.L. Whiteside, *Teacher’s Annual Lesson Commentary*, p. 84].

VI. Questions.

True or False

- 01. _____ Golgotha is “the place of a skull.”
- 02. _____ One of the sayings of Jesus on the cross was misunderstood by those standing by.
- 03. _____ It was the centurion who acknowledged: “Truly this man was the Son of God.”
- 04. _____ Pilate was unsure about what motivated the Jews to deliver Jesus to him.
- 05. _____ It was Pilate who asked the people, concerning Jesus “what evil hath he done?”

I Found it in Verse(s)

- 06. _____ A superscription.
- 07. _____ Something Jesus said being interpreted.
- 08. _____ An honorable counsellor.
- 09. _____ Something that caused Pilate to marvel.
- 10. _____ That which led the people to cry out for Barabbas to be released.

Short Answer

- 11. Nationality of Simon, who bore Jesus’ cross was: _____
- 12. “**He _____ others; himself he _____,**” said the chief priests.
- 13. Who bought something for the burial of Jesus? _____
- 14. This person had committed MURDER, yet was released by Pilate at the Passover:

- 15. Color mentioned in Mark 15: _____

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

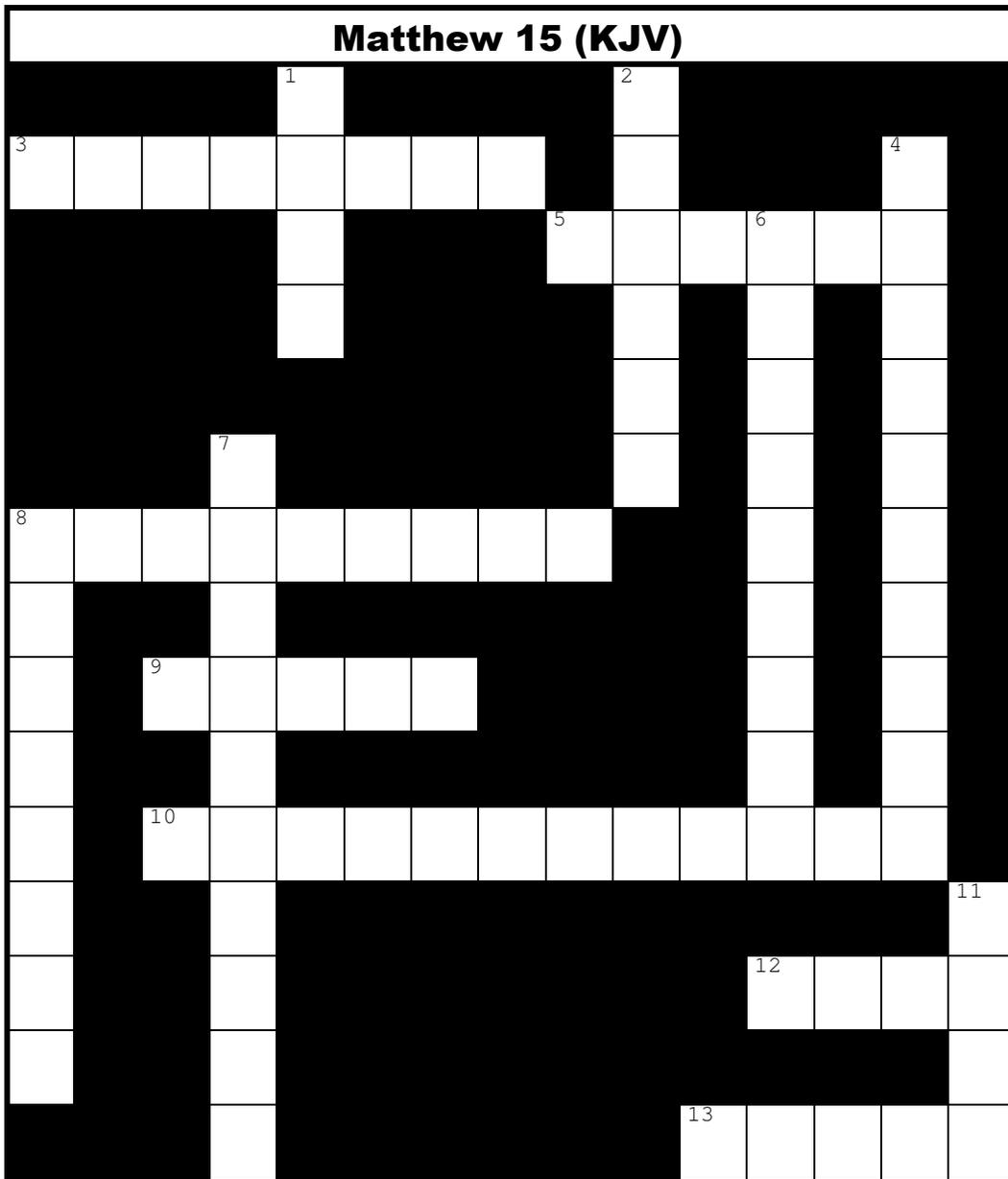
ANSWERS to Mark 14 Questions... **01**—False (4); **02**—False (21); **03**—True (31); **04**—True (45); **05**—True (72); **06**—65; **07**—51; **08**—43; **09**—26; **10**—1; **11**—A large upper room furnished and prepared (15); **12**—After that I am risen (28); **13**—A little forward from Peter, James, & John, on the ground (35); **14**—Afar off (54); **15**—Ineffective! They did not agree (59).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W I L S E B U S I G B Y O
 R F S A I D Y A A S O V U
 C O T H E R E V W G D J C
 M P P I L A T E N E H W V
 J H R U O H J W R M A R Y
 A C V I D E R E V I L E D
 B H Y K E A W V G C S N A
 I A C C U S E D N Y O E V
 M W R L N O T H I N G M D
 C O U A O L S S Y M R C E
 H H C S B T U U A G A I N
 G N I K M B H W S L A N J
 S G F E E S A E L E R V Y
 R V Y D F D W S D M J F E

ACCUSED	AGAIN	ALSO	ANSWERED	ASKED
BARABBAS	CALL	CHIEF	CLOTHED	COME
CRIED	CRUCIFY	DELIVERED	DESIRE	GAVE
HEAD	HOUR	JESUS	JEWS	KING
MANY	MARY	MOCKED	NOTHING	OTHER
PILATE	PRIESTS	RELEASE	SAID	SAVE
SAYING	THERE	WHEN		

VIII. Crossword Puzzle.



ACROSS

- 03) The multitude did this with Jesus 3 days.
- 05) If not planted by the Father, it will be ____ up.
- 08) They were offended.
- 09) Baskets left after all were filled.
- 10) Vain worship is teaching ____ of men.
- 12) Why do ye ____ transgress the commandment?
- 13) Jesus was called: "Son of ____."

DOWN

- 01) Hypocrites honor with these.
- 02) Where the multitude was commanded to sit.
- 04) Among other things that proceed from the heart.
- 06) Scribes and Pharisees transgressed by their ____.
- 07) Modifies VEXED.
- 08) Isaiah did it about hypocrites.
- 11) To the Canaanite woman Jesus answered not a ____.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...