## THE SERVANT OF GOD IS CRUCIFIED - Mark 15

### INTRODUCTION

A. The death of Jesus had been predicted.

1. The psalmist (Ps. 22:16)

“For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.”

2. In Mark’s gospel, Jesus foretold His suffering, death, and resurrection at least seven times (Mark 8:31; 9:12; 9:31; 10:33-34; 14:8; 14:22-24; 14:27).

“Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.”

a. Mark 14 closed with Jesus’ condemnation by the Jews (Mark 14:64).

“And they all condemned him to be guilty of death.”

b. Mark 15 opens with His being delivered unto the Gentiles (Mark 15:1).

“And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole counsel, and bound Jesus, and carried him away, and delivered him to Pilate.”

B. We’ve entitled this 15th chapter of Mark’s gospel: “The Servant of God Is Crucified.” In this chapter Jesus is handled by four individuals or groups of individuals.

### PILATE (Mark 15:1-15)

A. The Jews had sentenced Jesus to death. However, they had a problem. They could not carry out the sentence without approval of the Roman government. Thus, they delivered Jesus to Pilate.

B. In this section, we see two events:

1. The Court (Mark 15:1-5).

a. The question of Pilate (Mark 15:2)

“And Pilate asked him, Art thou the King of the Jews?”

1) The charge before the Jewish court had been blasphemy (Mark 14:64).

2) That charge would not hold in Pilate’s court. Thus, the Jews accused Him of saying He was a king.

3) This change would present Jesus as a threat to the Empire.

4) Jesus’ answer was in the affirmative: Thou sayest it.

b. The Quietness of Jesus (Mark 15:3-5)

1) The Jews accused Jesus of many things.

2) Twice we are told that He “answered nothing” (See Prov. 26:4).

“Answer not a fool according to his folly, lest thou also be like unto him.”

2. The Custom (Mark 15:6-11)

a. The practice (Mark 15:6)

“Now at the feast he released unto them one prisoner, whomsoever they desired.”

b. The picks (Mark 15:7-11)

1) The prisoner: guilty of insurrection and murder, named Barabas

2) The Prince of Peace

3) Mark 15:11

“But the chief priests moved the people, that he should release Barnabas unto them.”

c. The plea (Mark 15:12-14)

d. The politician (Mark 15:15)

“And so Pilate, willing to content the people, released Barabas unto them, and delivered Jesus, whom he had scourged unto them.”

1) Pilate had a choice:

a) Justice: What evil hath he done?

b) Injustice: Willing to content the people

2) LESSON: True leadership is not about constantly favoring the will of the people. Leadership is about doing the right thing, even when there is pressure. Pilate was a coward.

### ROMAN SOLDIERS (Mark 15:16-28)

A. The Worship (Mark 15:16-20)

1. The actions:

a. Clothed with purple: the color of royalty

b. Crown: Hail, King of the Jews

c. Smote him

d. Spit upon Him

e. Bowing their knees worshipped him

2. NOTE: Mark 15:20 shows that all of this was done in mockery.

3. It is frightful to think that one day these same men will bow before the King again. On that occasion they will confess Him as Lord, but it will be too late (Phil. 2:9-11).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

B. The Way (Mark 15:21)

1. In Mark’s gospel, only one event is recorded by the inspired writer with regard to the Via Dolorosa, Simon’s being compelled to carry the cross of Christ.

2. When all the gospels are combined Simon’s experience presents us with a powerful lesson.

3. We will briefly mention on point.

a. Simon was “compelled” to carry the cross. The word “compel” means “to press into service.” He was forced by the Roman soldiers to carry Jesus’ cross.

b. We, too, are to carry the cross, but we are not forced. When we carry the cross, we do so voluntarily (Luke 9:23).

“And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

C. The Work (Mark 15:22-28)

1. The Place of Execution (Mark 15:22).

a. Golgotha was a Hebrew term which means “the place of the skull.” Calvary is the Latin term and also means “skull.”

1) The rock looked like a skull.

2) This was the place of public execution and skulls and bones were left in this place.

2. The Prescription of wine mingled with myrrh (Mark 15:23)

a. Most believe this was given to help eliminate some pain and to stupefy the senses.

b. Jesus refused the cup of the Romans, choosing rather to drink fully from the cup given by the Father.

3. The Parting of Jesus’ garments (Mark 15:24)

a. It was common to crucify the criminal naked, adding to his shame.

b. The clothes then belonged to the executioners.

1) They divided the garments among themselves. John reveals that there were four soldiers involved (John 19:23).

2) One garment, however, was a seamless garment. Instead of tearing the cloth, they cast lots for it.

3) Clothes were more important to them than the Christ.

c. These actions were the fulfillment of prophecy (Ps. 22:18).

4. The Piercing of the Savior (Mark 15:25)

“And it was the third hour, and they crucified him.”

a. The brutality of this act is not described.

The pain is not recorded.

The cries of some who loved Him are not heard.

We have only the simple words: “…and they crucified him.”

b. These simple words summarize the “price” of man’s redemption. The price involved the precious blood of the Son of God.

5. The Placard above the cross (Mark 15:26)

“And the superscription of his accusation was written over, THE KING OF THE JEWS.”

a. The Jewish accusation

b. Pilate’s fabrication

c. Jesus’ destination

d. Christian’s declaration

6. The Plunderers (Mark 15:27-28)

a. Their position (Mark 15:27)

b. The passage (Mark 15:28)

1) Isaiah 53:12

2) Jesus was regarded in the same manner as the two thieves, a lawbreaker.

### THE MASSES (Mark 15:29-41)

A. The Derision (Mark 15:29-32)

1. The people (Mark 15:29-30)

2. The priests (Mark 15:31-32a)

3. The prisoners (Mark 15:32b)

4. LESSON: Here, we see the “pride” of man in one of its most outrageous displays.

a. Pride’s behavior

1) Wagging their heads

2) Cynical comments

3) Challenges

4) Name-calling

b. Two verses in Psalm 10 summarize their behavior:

1) Psalm 10:2

“The wicked in his pride doth persecute the poor…”

2) Psalm 10:4

“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.”

c. Pride’s remedy (James 4:6-10)

“But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw night to God, and he will draw night to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.”

1) Humility begins and ends this passage.

2) What one must do to be humble is found in-between: submit, resist, draw night, cleanse, and weep.

B. The Darkness (Mark 15:33)

1. When God creates darkness, it can be very dark (i.e., the darkness on Egypt, Exo. 10:21-23).

2. The physical darkness matched the darkness of the event.

a. The Son of God was rejected.

b. The Messiah was not recognized.

c. The sinful were punishing the sinless.

d. The sins of the world were placed on Jesus.

e. Sin was being committed, but Jesus’ death would free man from sin.

C. The Despair (Mark 15:34-36)

1. We often focus upon the fact that Jesus was the Son of God, but He was also the Son of man.

2. In this section, the humanity of Jesus “cried with a loud voice.”

3. The words of Jesus have baffled commentators: Eloi, Eloi, lama sabach-thani? Which is, being interpreted, My God, My God, why hast thou forsaken me?

a. Was Jesus mistaken? This leads to a problem.

b. Was Jesus correct? This leads to a problem.

c. Perhaps the darkness is the key. With the sins of humanity resting upon Jesus, perhaps the divine light of God’s presence turned from Him for a moment.

D. The Death (Mark 15:37)

“And Jesus cried with a loud voice, and gave up the ghost.”

1. The word “ghost” means “to breath out.”

2. Jesus here breathes his last.

E. The Division (Mark 15:38)

“And the veil of the temple was rent in twain from the top to the bottom.”

1. The veil of the temple refers to the curtain in the temple that separated the Holy Place from the Most Holy Place (Exo. 26:31-33).

2. The veil was rent in twain.

a. This symbolized the end of the Old Economy.

b. It also symbolized the new and living way that Jesus opened up to man into the realms of heaven itself (Heb. 10:20).

“By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”

3. NOTE: It was torn from the top to the bottom, indicating that it was rent by God, not man.

F. The Declaration (Mark 15:39)

“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.”

1. “Petronius is the name given this centurion by tradition” (e-sword, Robertson).

2. It appears that all the centurion had witnessed convinced him of a divine truth. Was he, as was the penitent thief, converted that day?

3. We have to make a similar confession in order to be saved. We must believe that Jesus is the Son of God before being immersed for the remission of sins (Acts 8:36-38).

G. The Disciples (Mark 15:40-41)

1. It is interesting that the only ones mentioned here were women. Four are specifically named and many other women were also there.

2. Sadly, women often possess a faith that is stronger than men. They seem to endure longer than men.

a. The emotion of love may run deeper.

b. The call to be a servant is understood and pursued better by woman.

3. In this respect, men need to learn from women.

### JOSEPH OF ARIMATHAEA (Mark 15:42-47)

A. The Obligation (Mark 15:42)

1. Jesus was crucified on a Friday, the day before the Sabbath.

2. The fact that the Sabbath was approaching concerned Joseph of Arimathaea? Why?

a. Jewish law stated that anyone put to death on a tree could not remain all night upon the tree, but thou shalt in any wise bury him that day (Deut. 21:22-23).

b. If a criminal’s body was not claimed, it was removed and often cast in the Valley of Hinnom, the place for burning trash.

c. Joseph loved Jesus, believed in Him, and did not consent to His death. He did not want the remains of Jesus treated in a disrespectful manner.

B. The Petition (Mark 15:43)

C. The Validation (Mark 15:44-45)

1. Pilate marveled that Jesus was already dead. Crucified victims could often linger on the cross for days.

2. A centurion validated the death of Jesus.

3. NOTE: Some do not believe that Jesus really died.

a. Who? Gnostics of the second century. Muslims today.

b. He did die, and His death was confirmed by a Roman centurion.

D. The Inhumation (Mark 15:46)

1. Inhumation is a term that refers to a burial.

2. Many things could be said about this tomb.

a. It was a personal tomb.

b. It was a tomb of a rich man.

c. It was an unoccupied tomb.

d. It was an anticipating tomb.

e. It was a cold, dark tomb.

f. It was a sealed tomb.

E. The Perception (Mark 15:47)

“And Mary Magdalene and Mary the mother of Joses beheld where he was laid.”

1. They “beheld”, saw, perceived the location of Jesus’ body.

2. Still the women are concerned. Jesus was dead, but these women were bound by love and service to the Christ.

### CONCLUSION

A. Mark 15 ends on a dismal note.

1. Jesus is dead.

2. Jesus is buried.

3. The disciples have gone into hiding.

4. The Jews and the Romans return to their normal affairs of life.

B. Yes, the next several hours would be spent in tranquil mourning.