

Mark 15:1-20 *Envy Screams Out.* After all the illegal, dark trials and semi-trials, Jesus the Christ was taken by the priests, patriarchs and the professors, in fact the entire Sanhedrin to Pilate, the Roman governor. Perhaps being concerned about insurrection, Pilate asked Yeshua if He were “King of the Jews.” Yeshua affirmed Pilate’s question.

Now the chief priests had accused Jesus of many things, so Pilate asked again—Aren’t you going to answer all these accusations? Jesus was mute; Pilate was amazed.

During this Feast of the Unleavened Bread, it was good politics to release a prisoner who the people wanted released. One Barabbas had committed murder in an insurrection, and the “crowd” came up asking Pilate to do the customary release.

Pilate inquired—you want me to release the king of the Jews? (He knew it was envy which had driven the religious right to hand over Jesus.) But the big wheels stirred up the crowd to demand Barabbas instead be released.

So what should I do with this one you call “king of the Jews?” Crucify Him! Why, Pilate asked. Bad choice—they shouted even louder, Crucify Him! Pilate then released Barabbas to satisfy the crowd, had Jesus flogged, and then handed Him over to be killed by crucifixion.

Before that happened the soldiers stationed there, a whole company in fact, put a purple robe on Jesus, created a crown of thorns for Him to wear... “Hail, king of the Jews!” they mocked. Striking Him again and again with a staff, spit flew as they fell on their knees paying homage to Him. The purple robe was taken off, and Christ’s old clothes were put on before He was led out to be crucified.

Q Why did Jesus of Nazareth affirm being “King of the Jews?” To what extent was this a false confession, one without corroboration & one that could lead to misunderstanding His mission?

Q What was Pilate’s hypothesis about why the Jews wanted to kill one of their own?

Q Why did Pilate feel it necessary to have Yeshua flogged before handing Him over to be killed?

MARK 15:1-20

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.

2“Are you the king of the Jews?” asked Pilate.

“Yes, it is as you say,” Jesus replied.

3The chief priests accused him of many things. 4So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.”

5But Jesus still made no reply, and Pilate was amazed.

6Now it was the custom at the Feast to release a prisoner whom the people requested. 7A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. 8The crowd came up and asked Pilate to do for them what he usually did.

9“Do you want me to release to you the king of the Jews?”

asked Pilate, 10knowing it was out of envy that the chief priests had handed Jesus over to him. 11But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

12“What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.

13“Crucify him!” they shouted.

14“Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

15Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

16The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. 17They put a purple robe on him, then twisted together a crown of thorns and set it on him. 18And they began to call out to him, “Hail, king of the Jews!” 19Again and again they struck him on the head with a staff and spit on him.

Falling on their knees, they paid homage to him. 20And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

Mark 15:21-37 *Envy Kills the King*. A passerby, one Simon the father of Alexander and Rufus from Cyrene, was forced to carry the cross itself. They bring Yeshua to the place of the skull (Golgotha). Offering Him some relief (wine mixed with myrrh), Jesus refused. At about noon, they proceeded to start the process of killing Him by crucifixion. They even cast lots to see who would get what part of His clothes. A written notice of the charge against Jesus was posted—"The King of the Jews." Two robbers were also crucified with him, one on the right, one on the left.

As folk walked by, insults flew—"So you are going to destroy the Temple and rebuild it in three days?!!" "Come down from that cross; save Yourself."

Similarly, the chief priests and professors mocked Him, among themselves. "He *saved* others; but He can't save Himself." "Let this so-called 'Messiah,' this 'king of Israel' come down from the cross. Then we can see, then we can believe. Even the robbers hurled insults at the Christ.

Around 3pm, darkness ensued over all the land until around 6pm when Jesus the Son of God screamed out, quoting the first sentence of Psalm 22—"My God, My God why have You forsaken Me?"

Some heard this and thought Yeshua was calling out for Elijah. "Listen..." One dude tried to help with some wine vinegar. "Now leave Him alone—let's see if Elijah comes to take Him down." And then, it happened. With a loud cry, Yeshua, the Son of God, the I AM, the Son of Man, the Creator...breathed His last as a mere human being.

- Q Who knew Christ's clothes would be divided up and insults thrown? [Psalm 22:16-18]
- Q Why did they hypothesize Elijah might come to rescue Jesus from the crucifixion?
- Q Did the Lord Our God forsake the Christ?
- Q Why was it necessary for Jesus the Christ actually, as opposed to apparently, to die on a cross?

MARK 15:21-37

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²²They brought [the Greek actually says "bring"] Jesus to the place called Golgotha (which means The Place of the Skull). ²³Then they offered him wine mixed with myrrh, but he did not take it. ²⁴And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

²⁵It was the third hour when they crucified him. ²⁶The written notice of the charge against him read: **THE KING OF THE JEWS**. ²⁷They crucified two robbers with him, one on his right and one on his left. ²⁹Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, ³⁰come down from the cross and save yourself!"

³¹In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! ³²Let this "messiah," this "king of Israel," come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.

³³At the sixth hour darkness came over the whole land until the ninth hour. ³⁴And at the ninth hour Jesus cried out in a loud voice, "*Eloi, Eloi, lama sabachthani?*"—which means, "My God, my God, why have you forsaken me?" [Psalm 22:1]

³⁵When some of those standing near heard this, they said, "Listen, he's calling Elijah."

³⁶One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. "Now leave him alone. Let's see if Elijah comes to take him down," he said.

³⁷With a loud cry, Jesus breathed his last.

Mark 15:38-16:8 **HE IS NOT HERE!** After the Christ on earth was killed, the curtain which separated the Holy of Holies from the Holy Place was torn from the top all the way to the bottom. Also, the centurion (who was later to confirm the Christ's death) remarked upon hearing the Christ's cry and how He died, "Surely this was a son of God." Some women were watching from afar, including Miriam Magdalene, Miriam the mother of James the younger and Joses, and Salome. These were among the many women who had followed the Christ to Jerusalem.

It was getting late, so as the beginning of that Sabbath approached, one prominent member of the Sanhedrin, Joseph from Arimathea sought the body of the Christ. Pilate was surprised to learn Yeshua was already dead, and confirmed from his centurion that was indeed the case. After giving the body to Joseph, linen cloth wrapped the body; it was placed in a tomb, carved out of rock with a stone used as a door. Joseph rolled the stone into place; Miriam Magdalene & Miriam, Joses' mother saw where the body was laid.

After Sabbath, the three brought burial incense to anoint the body for burial. So early on the first day (i.e., after the Sabbath), they were on their way to the tomb and were worrying—who's going to move away the stone?

When they got there, the large stone had been rolled away and a young man in a white robe told them not to be alarmed—You're looking for Yeshua from Nazareth, the one who was killed. He has risen! He is not here! Now, go tell His followers and

MARK 15:38-16:8

The curtain of the temple was torn in two from top to bottom. ³⁹And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the [Note: "the" (το) is not there.] son of God!"

⁴⁰Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. ⁴¹In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

⁴²It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵When he learned from the centurion that it was so, he gave the body to Joseph.

⁴⁶So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joses saw where he was laid.

¹⁶¹When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. ²Very early on the first day of the week, just after sunrise, they were on their way to the tomb ³and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

⁴But when they looked up, they saw that the stone, which was very large, had been rolled away. ⁵As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

⁶"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! **He is not here.** See the place where they laid him. ⁷But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.' "

⁸Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

Peter that just as He said earlier—He’s going ahead of you to Galilee. There you’ll be able to see him again.

They were freaked so they fled from the tomb and said nothing to anyone because they were afraid.

- Q Why would Mark mention the new status of the temple curtain?
- Q Why were there so many women who stuck around, and so few men? From where did these women come?
- Q Who rolled the stone in front of the tomb’s entrance of Jesus?
- Q Were the three women expecting to find Jesus the Christ alive? About what were they especially concerned?
- Q Who was in the tomb?
 - ✓ How did he reduce their anxiety? Why do our artists configure angels as well-endowed women?
 - ✓ What did he tell the three to do?
 - ✓ Did they? Note John’s account.
- Q Of what were they so afraid?
- Q Why didn’t Jesus Himself meet the three women there?
- Q Why do most believe that the ending of Mark’s gospel was somehow misplaced?¹⁷



¹⁷Serious doubt exists as to whether verses 9-19 belong to the Gospel of Mark. Absent from important early manuscripts, they also display certain peculiarities of vocabulary, style and theological content inconsistent from the rest of Mark. His Gospel probably ended at 16:8, or its original ending has been lost. (Adapted and corrected from the NIV Commentary © 1996 by D. Thomas Porter.)

- ✓ For example, in order to avoid the abrupt ending of verse 8 perhaps, some old manuscripts omit 9-19, but end with “Then they quickly reported all these instructions to those around Peter. After this, Jesus himself also sent out through them from east to west the sacred and imperishable proclamation of eternal salvation. Amen.”
- ✓ “In the fourth century, the church fathers Eusebius and Jerome wrote that almost all of the Greek manuscripts available to them at that time lacked the longer ending. This longer ending must have been added early if not original, since Justin Martyr and Tatian both seemed to be aware of Mark’s longer ending as early as the second century. In about 180, Irenaeus included a quotation from Mark 16:19 in *Adversus Haereses*.” –<https://www.compellingtruth.org/Mark-16-9-20.html>
- ✓ “The internal evidence offers an additional line of evidence regarding the ending of Mark. First, the transition between verses 8 and 9 in Greek is considered awkward. Second, the vocabulary changes greatly in the Greek language of verses 9-20. Eighteen words are used in these verses that are not used elsewhere in the Gospel.” –<https://www.compellingtruth.org/Mark-16-9-20.html>

For an alternative perspective, see <http://apologeticspress.org/apcontent.aspx?article=704>