



## *On Mark's Gospel*

By

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*Teaching Notes* are Bible studies we taught before GraceLife Ministries began publishing articles online in 1995. Some were presented as sermons, others as group studies.

Our hope is that these older studies will be a blessing to you in your life and ministry. Please use them in any way God leads you.

These teaching notes are from a series of studies about the **Gospel of Mark**. We have included the notes still available from our older library of writings.

[These notes are from a study prepared almost 45 years ago.]



## Outline of the Gospel of Mark

I. The Servant of the Lord is introduced ... 1:1-13

A. John the Baptist ministers the Word of the Lord ... 1:1-8

B. Jesus the Christ is baptized ... 1:9-11

C. Jesus is tempted (tested) by Satan ... 1:12-13

II. The Servant of the Lord accomplishes His assigned work ... 1:14 – 13:37

A. Jesus follows John the Baptist in preaching repentance ... 1:14-15

B. Jesus chooses His first disciples ... 1:16-20

C. Jesus teaches with great authority and exercises His power over demons ... 1:21-28

D. Jesus heals the mother-in-law of Peter ... 1:29-31

E. Jesus heals the sick and casts out demons throughout all Galilee ... 1:32-39

F. Jesus heals the leper ... 1:40-45

G. Jesus re-enters Capernaum and preaches His Gospel and heals the paralyzed man ... 2:1-12

H. Jesus calls Matthew and answers the Pharisees and disciples of John the Baptist ... 2:13-20

I. Jesus speaks the parable of the cloth and wineskins ... 2:21-22

J. Jesus proclaims Himself Lord of the Sabbath ... 2:23-28

K. Jesus healed on the Sabbath ... 3:1-5

L. Jesus speaks to and heals people who are part of a great multitude ... 3:6-12

M. Jesus chooses from the disciples and gives twelve of them great authority to preach and heal ... 3:13-21

N. Jesus warns of the unpardonable sin ... 3:22-30

O. Jesus demonstrates His spiritual relationship with the believer ... 3:31-35

P. Jesus teaches in parables ... 4:1-34

- He speaks the parable of the sower and the soil ... 4:1-12
- He explains the parable to His disciples ... 4:13-20
- He speaks the parable of the lamp ... 4:21-25
- He speaks the parable of spiritual growth ... 4:26-29
- He speaks the parable of the mustard seed ... 4:30-34

Q. Jesus stills the wind and sea ... 4:35-41

R. Jesus casts out demons at Gerasa ... 5:1-20

S. Jesus heals the sick woman and raises the dead girl to life ... 5:21-43

T. Jesus goes to Nazareth, preaches and is rejected ... 6:1-6

U. Jesus sends the twelve disciples out to preach and heal ... 6:7-13

V. John the Baptist is killed by order of King Herod ... 6:14-29

W. Jesus welcomes the disciples back from their preaching and hears of the miracles wrought at their hands ... 6:30-31

X. Jesus feeds the five thousand ... 5:32-44

Y. Jesus walks on water ... 5:45-52

Z. Jesus enters into Gennesaret and heals the sick ... 5:53-56

AA. Jesus is questioned by the Pharisees and scribes and He rebukes their hypocrisy ... 7:1-13

BB. Jesus diagnoses the heart of man ... 7:14-23

CC. Jesus heals the Syrophenician girl and the deaf man ... 7:24-37

DD. Jesus feeds the four thousand ... 8:1-9

EE. Jesus explains the meaning of leaven ... 8:10-21

FF. Jesus heals the blind man ... 8:22-26

GG. Jesus hears the confession of Peter and rebukes Satan ... 8:27-33

HH. Jesus explains the cost of discipleship ... 8:34-38

II. Jesus is transfigured to His heavenly glory before Peter, James and John ... 9:1-13

JJ. Jesus casts out a demon and teaches His disciple an important lesson ... 9:14-29

KK. Jesus tells of His impending death and resurrection ... 9:30-32

LL. Jesus teaches the disciples the importance of a servant's heart ...  
9:33-37

MM. Jesus teaches against sectarianism ... 9:38-41

NN. Jesus warns of the horror of hell .... 9:42-50

OO. Jesus answers questions about divorce ... 10:1-12

PP. Jesus blesses the little children ... 10:13-16

QQ. Jesus deals with the rich young ruler and illustrates the saving  
power of God ... 10:17-27

RR. Jesus teaches the importance of faithful service ... 10:28-31

SS. Jesus prophesies His passion and resurrection ... 10:32-34

TT. Jesus rebukes James and John ... 10:35-45

UU. Jesus gives sight to Bartimaeus ... 10:46-52

VV. Jesus enters Jerusalem ... 11:1-11

WW. Jesus curses the fig tree and drives the money changers from the  
temple ... 11:12-19

XX. Jesus teaches on unbelieving prayer and a forgiving spirit ...  
11:20-26

YY. Jesus' authority is challenged by the chief priests, scribes and elders  
... 11:27-33

ZZ. Jesus speaks the parable of the vineyard owner ... 12:1-12

AAA. Jesus answers the questions of the Herodians, the Sadducees,  
and the Pharisees ... 12:13-40

BBB. Jesus uses a widow's mite to illustrate the godly way of giving ...  
12:41-44

CCC. Jesus answers the questions of the disciples on the end times ...  
13:1-37

III. The Servant of the Lord is obedient unto death ... 14:1 – 15:47

A. Jesus' life is plotted against by the chief priests and scribes ... 14:1-2

B. Jesus is anointed by Mary of Bethany ... 14:3-9

C. Jesus' disciple, Judas, agrees to betray Him ... 14:10-11

D. Jesus prepares for the Passover feast ... 14:12-16

E. Jesus and the disciples observe Passover ... 14:17-25

F. Jesus goes out to the Mount of Olives and foretells Peter's denial of Him ... 14:26-31

G. Jesus agonizes in the Garden of Gethsemane ... 14:32-42

H. Jesus is arrested in the garden ... 14:43-52

I. Jesus is taken before the high priest and the Sanhedrin ... 14:53-65

J. Jesus is denied by Peter ... 14:66-72

K. Jesus is delivered unto Pilate for trial and is crucified and buried ... 15:1-47

IV. The Servant of the Lord is raised from the dead ... 16:1-20

A. Jesus is raised and appears unto the disciples ... 16:1-14

B. Jesus commissions the disciples and ascends into glory ... 16:15-20



## Human Authorship of the Gospel of Mark

The Gospel of Mark is anonymous in itself. However, all available testimony from the early Church fathers names John Mark as the writer. Mark's authorship is confirmed by such men as Irenaeus, Clement of Alexandria, Origen and Jerome, as well as the second century Anti-Marcionite Prologue.

The author would have been familiar with Palestine and with Jerusalem in particular. He was also familiar with Aramaic, the language of Palestine. Other points make it clear that the writer was a Palestinian Jew. Acts 12:12 indicates that a Mark was just that.

Upon the basis of both external and internal evidence, it is possible to affirm confidently that John Mark, the son of Mary and the attendant of Paul and Peter, was the author of the second Gospel.

There are several Scriptures that give us information about Mark and his ministry:

- Acts 12:12; 13:5, 13; 15:36-41
- Colossians 4:10
- Philemon 1:23, 24
- 1 Peter 5:13
- 2 Timothy 4:11

(Resource: *Wycliffe Bible Commentary*, p. 113)

## Historical and Geographical Material for the Gospel of Mark

Scholars have dated the writing of this Gospel between 40 and 80 AD.

The prophetic indication of Mark 13:14 would seem to place the writing prior to 70 AD.

The place of this writing is unknown. Chrysostom suggested that the writing was done in Egypt. Others think Antioch, but more weighty evidence favors Rome. The Anti-Marcionite Prolouge states that Mark wrote the Gospel 'in the regions of Italy.' Irenaeus and Clement of Alexandria give further testimony to Rome.

There is evidence that the Gospel of Mark is historical and gives a reliable account of the progression in the life and ministry Jesus of Nazareth. There were ample eyewitnesses, hostile as well as believing, who were available to check on the accuracy of Mark's account. Also, a great emphasis is placed upon the responsibility of the early Christians to witness. John 14:26 states that the Holy Spirit would bring to remembrance all that had occurred in the life, death and resurrection of Jesus.

Most scholars agree that Mark was secretary to the Apostle Peter and simply wrote the words of Peter, directed by the Holy Spirit.

(Resource: *Mark, Standard Bible Commentary*, pp. 10-19)

## **Preaching Values in the Gospel of Mark**

1. The Servant of God (General)
2. The Servant's Heart (General)
3. The Purpose of God's Call (1:16-20)
4. Spirit Baptism (1:8)
5. Testing precedes service (1:12-13)
6. The two-fold message of God (1:15)
7. Teaching with authority (1:22)
8. The power of Christ (General)
9. The power of faith in God (2:1-5)
10. The purpose of Christ's coming (2:15-17)
11. The break from law to grace (2:18-22)
12. The purpose of the Sabbath (2:23-28)
13. The unpardonable sin (3:22-30)
14. The importance of spiritual relationship to Christ (3:31-35)
15. The parable of the sower and the seed (4:3-20)
16. The Kingdom of God (General)
17. The sin of unbelief (6:1-6)
18. Warning against tradition (7:1-13)
19. The wickedness of the heart (7:14-23)
20. Terms of discipleship (8:34-38)
21. The glory of Christ (9:1-13)
22. The sin of sectarianism (9:38-42)
23. Hell (9:43-50)
24. The promise of spiritual reward (10:28-31)

25. Teaching on the last days of Christ's ministry on earth, His death, burial, resurrection, and ascension into Heaven (11:1-16:20)

## Outline of Mark Chapter 3

- I. Jesus heals on the Sabbath. (1-5)
- II. Jesus' life is plotted against by the Pharisees and Herodians. (6)
- III. Jesus withdraws from the crowds to the Sea of Galilee. (7-12)
- IV. Jesus appoints the twelve disciples and gives them power to heal sicknesses and cast out demons. (13-21)

## Personal Interpretation of Mark Chapter 3

The Pharisees' hearts were hardened to the signs of Christ's Messiahship. Though He could heal men, they were more concerned about their interpretation of the Law. They had mixed traditions of men with the Law of God and perverted it. Jesus rebuked them and went on to heal the paralyzed hand. This led the Pharisees to leave in a huff and counsel with the Herodians to take the life of Christ. (1-5)

Jesus had done so much healing and casting out demons in the area that much was being demanded of Him by the multitudes. He chose to withdraw from the crowds lest the people try to force Him into taking over political control as King. (6-12)

Next, Christ went up into a mountain with the disciples and appointed 12 of them to go forth and preach. He gave them authority to heal and cast out demons. At this point, Jesus gave Peter his name. He surnamed James and John “The Sons of Thunder.” (13-21)

The scribes, beside themselves over the popularity of Christ among the people, accused Jesus of working miracles in the power of Satan. Christ rebuked them and warned them of blasphemy against the Holy Spirit. (22-30)

The Lord used the appearance of His mother and brothers to illustrate the spiritual relationship that those who do the will of God will have with Him. (31-35)

## Practical Usage of Mark Chapter 3

### Preaching Application: The New Relationship

Text: Mark 3:31-35

*“There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”*

#### I. The Old Relationship

- A. Without life – Ephesians 2:1
- B. Without hope – Ephesians 2:12a
- C. Without God – Ephesians 2:12b

#### II. The New Relationship

- A. Eternal life – John 3:16
- B. Eternal hope – Colossians 1:5
- C. Eternal fellowship with God – John 17:3; Mark 3:35

## Outline of Mark Chapter 11

I. Jesus enters Jerusalem in triumph. (1-11)

II. Jesus curses the barren fig tree. (12-14)

III. Jesus drives the traders and money-changers out of the Temple.  
(15-19)

IV. Jesus teaches the disciples the power of faith and prayer. (20-24)

V. Jesus teaches the disciples the importance of a forgiving spirit.  
(25-26)

VI. Jesus' authority is challenged by chief priests, scribes and elders, but  
He puts them to silence by His Divine Wisdom. (27-33)

## **Personal Interpretation of Mark 11**

Jesus had set His face towards Jerusalem and the time had come for all to be fulfilled. Interestingly enough, even His entry was part of the Divine miracle in that He prophesied the location where the colt He would ride into the city would be found. (1-11)

When Christ saw a fig tree afar off having leaves, He went to it to pick some figs to eat. But when Jesus arrived at the tree, there was no fruit. He cursed the tree because it pictured false profession – pretending to have something it didn't. The fig tree was a picture of Israel in Scripture and another truth told here is the curse of God upon the hypocrisy of Israel. Christ prophesied by action the withering away of Israel as a nation. (12-14)

Jesus went into Jerusalem and there He saw a blasphemous abuse of the Temple. The traders of sacrificial animals and birds and the men who changed money were making a mockery of the atonement for sins. They were actually short-changing people who came to the Temple. They had turned it into a “den of thieves.” Out of righteous anger, Christ drove the traders and money changers out of the Temple. (15-19)

In the morning, Jesus and the disciples went out and passed by the cursed fig tree which by then had withered away. Peter commented on the tree and Christ used the opportunity to teach on the prayer of faith. This portion of Scripture on prayer balanced with other Scriptures give us a clear picture of the power of prayer. (20-24)

Forgiveness is another important pre-requisite to powerful prayer. God is not pleased with a prayer offered from an unforgiving spirit. We will not be forgiven unless we forgive others. (25-26)

The chief priests, scribes and elders constantly tried to trick Jesus into saying something that would turn the people against Him. When they asked Jesus about His authority to teach, preach and work miracles, He threw a question back at them about the authority of John the Baptist. Was John's authority of God or men? If the priests and scribes had answered "God," then Jesus would probably have asked them why they did not repent at his preaching. If the priests and scribes answered "of men," the people would have been angered since they believed John was a prophet of God. When the priests and scribes refused to answer, so did Christ. (27-33)

## Practical Usage of Mark Chapter 11

### Preaching Application: The New Relationship

Text: Mark 11:20-26

*“And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”*

This chapter reminds us of the power of prayer. The two elements that Jesus deals with are:

1. faith
2. forgiveness

It's hard to imagine the power that has been entrusted to us by God in the form of believing prayer. Jesus' opening statement rings out in my own heart and mind, "Have faith in God."

Though a prayer of faith might actually move a physical mountain, I believe that Christ was speaking more of spiritual mountains. I've seen many spiritual mountains cast into the sea when I prayed in faith.

I am also reminded of the importance of a forgiving spirit in prayer. A refusal to forgive is sin before God and He cannot bless a bitter prayer. I want to be very sure that there is nothing between me and another person before I offer up prayer.

## Reference Additions to Mark 11

“Verses 1-11 are a fulfillment of Zechariah 9:9. It was, however, a superficial demonstration since the King and His Kingdom had in reality already been rejected. (1-11)

The fig tree portrays the spiritual barrenness of the nation that would soon crucify the King. (12-14)

The prayer of faith starkly focused upon the unbelief of the scribes and elders who questioned Jesus' authority as further proof of their rejection of the King. (22-33)” *Unger's Bible Handbook*, page 505

“The word Hosanna is a transliteration of a Hebrew expression meaning, “save, I pray.” It had become a term of praise and acclamation, as well as a plea for help. (9)

The statement in verse 25 has often been misunderstood to mean that unsaved people must forgive others before they are forgiven of their sins. Jesus was addressing His disciples, men marked out for salvation, and was dealing with the forgiveness that restores one to fellowship.” *Wycliffe's Bible Commentary*, pp. 162-163

## Outline of Mark Chapter 12

- I. Jesus speaks the parable of the vineyard owner. (1-12)
  - A. The owner plants the vineyard and leases it and goes away. (1)
  - B. The owner sends a servant to receive fruit from the tenants. (2)
  - C. The owner's servant is beaten. (3)
  - D. The owner sends another servant and he too is beaten. (4)
  - E. The owner sends other servants; some are killed and others are beaten. (5)
  - F. The owner then sends His son, but the tenants kill Him, too. (6-8)
  - G. The owner destroys the tenants and gives the vineyard to others. (9-12)
- II. Jesus answers the Pharisees and Herodians. (13-17)
  - A. The Pharisees and Herodians try to trick Christ in words. (13-14)
  - B. Jesus knowing their hypocrisy, answers them from superior wisdom. (15-17)

III. Jesus answers the Sadducees. (18-27)

A. The Sadducees try to trick Christ with a loaded question. (18-23)

B. Christ rebukes their unbelief and gives truth on the resurrection. (24-27)

IV. Jesus answers the scribes. (28-34)

A. A scribe asks Christ about the Law. (28)

B. Jesus answers their question. (29-31)

C. The scribe comments on the answers. (32-33)

D. Jesus speaks about the closeness of the scribe to the Kingdom of God. (34)

V. Jesus quotes the psalmist concerning His deity and warns of the scribes' doctrine. (35-40)

VI. Jesus comments on the heart motive behind giving. (41-44)

## Personal Interpretation of Mark 12

The parable of chapter 12 is rather easy to understand. In fact, verse 12 tells us that the chief priests, scribes and elders knew He was talking about them in the parable.

“A certain man” in verse 1 is God the Father. The vineyard is the nation of Israel. The tenants were the religious leaders of the nation. The servants in verses 2-5 were the Old Testament prophets. The “well-beloved” son of verses 6-8 was Jesus Christ. The destruction of the tenants in verse 9 was speaking of Jerusalem’s defeat and fall to the Romans in 70 AD. The “others” of verse 9 were the Gentiles who possessed Israel until 1948. The “stone” and “head of the corner” in here 10 speaks of Christ. (1-12)

The Pharisees and Herodians buttered up Christ in their first statement, but in truth they hated Him. Christ could see right through their hypocrisy and answered their question from His superior wisdom. They thought that if Christ answered **yes** to their question the people would rise up against Him because they hated paying taxes to Rome. If Jesus answered **no** they could have had Him arrested for defiance of Roman law. But they weren’t ready for His answer. The denarius had a picture of Caesar on it and therefore belonged to Caesar. People have the stamp of God’s creation on them and therefore belong to God. Jesus was pointing to the necessity of giving one’s life to God. (13-17)

The Sadducees threw a trick question to Christ about the resurrection when they didn't even believe in a resurrection. Jesus rebuked them for their unbelief and error in doctrine and then pointed to the truth of relationships after the resurrection. (18-27)

Christ gave the correct answers to the scribes' question in verse 28. Then the scribe jumped at it to put down Christ's claim to be God. (32-33)

Jesus then pointed out how close the scribe was to understanding God's plan, but still missing it. (28-34)

Jesus then reaffirmed from the Psalms that He in truth was the Lord and Christ. The common people believed Him immediately. Then Jesus went on to warn the people of the fake teachings of the scribes and the true motives of their actions and piety. (35-40)

Then the Lord used the giving of tithes and offerings in the Temple to illustrate the correct and incorrect ways to give. (41-44)

## **Practical Usage of Mark 12**

### **Professional application:**

In presenting the truth of giving to a church board of trustees, I would use Mark 12:41-44 to demonstrate what pleases the Lord in the area of giving. Many times trustees are impressed with large gifts and donations and forget about the smaller gifts from God's people. I would remind them to appreciate gifts based on heart motive and true sacrifice, rather than the amount. Many a church leader's head is turned by deceiving gifts of wicked men.

## Thoughts About Mark 11 – 13

### The Problem

Jesus left Bethany where He had raised Lazarus from the dead (John 11) and walked the short distance (less than two miles) to Jerusalem. The leaders of the Jews (chief priests and Pharisees had given a commandment that “if any man knew where he were, he should shew it, that they might take him” (Mark 11:57). The reason for that is something the high priest Caiaphas said in response to Jesus’ raising Lazarus from the dead –

*“But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.” Mark 11:46-53*

This is important to our understanding of Mark 11 and what follows. Jesus was going to die for Israel and the world bringing together in one “the children of God that were scattered abroad.”

The leaders of Israel wanted Jesus dead. They wanted Lazarus dead. That was the attitude of the religious leaders of Israel. That's also important to remember as we consider what happened in Mark 11 – 13.

## The Shout

People who had heard about Jesus bringing Lazarus back from dead met the Lord along the road and shouted “Hosanna, Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest” (Mark 11:9-10).

The word Hosanna is the Greek word ὡσαννά (*hósanna*) is a transliteration of the Hebrew word יָשָׁנָה (*yashana*). It was originally a personal entreaty or cry for deliverance right now, a cry for help now – “deliver now I pray, save now please.” It eventually became a shout of great joy and expectation that God would deliver.

The people who were crying “Hosanna, Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest” believed Jesus was the answer to their prayers for deliverance from the bondage of Rome.

## The Judgments

Jesus stepped inside Jerusalem and headed for the temple. He looked around inside the temple, then headed back to Bethany with His 12 disciples (Mark 11:11). His purpose for being in Jerusalem was not going to be what the crowds wanted or what the Jewish leaders expected. Jesus was about to reveal three specific judgments.

Some of the keys to understanding the three judgments in Mark chapters 11 – 13 are these –

- Curse of the fig tree
- Casting people out of the temple
- Superior authority to religious leaders
- Parable of the wicked vinedressers
- Superior knowledge over that of religious leaders
- Christ the Son of David was before David
- Warning about religious leaders
- Prediction of the temple's destruction
- Signs of the end of the age
- The future tribulation and return of Christ
- Watch!

The three judgments Jesus pointed to in these chapters are:

1. Judgment of sin and salvation for elect
2. Judgment of religious Israel (destruction of Temple and great tribulation)
3. Judgment of nations (Gospel must be preached to all nations)

What does Jesus want us to do about the coming judgments? Watch!

*“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” Mark 13:35-37*

The Greek language has many words that are translated by the English word “watch.” The word used in Mark 13:35 and 37 is γρηγορέω (*grégoreó*) which means “stay awake, be alert.”

Jesus’ disciples had asked Him when “these things” would come to pass – “and what shall be the sign when all these things shall be fulfilled.” Jesus started his answer by saying – “Take heed lest any man deceive you.” Jesus told them to stay awake, to be alert.”

That is what Christians must do today. We must stay awake and be alert. We need to take heed “lest any man deceive you.” Unfortunately, hundreds of millions of people who believe they are Christians are

asleep. They are not alert. They have not taken heed. They have been deceived.

May we remember the simple warning of our Lord – **“watch”**.

## Outline of Mark 15

I. Jesus is taken to Pilate by the Sanhedrin. 1-2

II. Jesus is questioned by Pilate. 3-5

III. Jesus is offered for release as was tradition for the feast, but the people cried for the release of Barabbas and the crucifixion of Christ. 6-15

IV. Jesus is taken to the Praetorium and mocked. 16-20

V. Jesus makes the agonizing journey to the Cross. 21-23

VI. Jesus is crucified. 24-41

A. Christ is crucified between two thieves and mocked by passersby, the chief priests, and the scribes. 24-32

B. Christ cries out to His Father and then gives up His Spirit. 33-37

C. Christ's death causes the veil in the Temple to be rent in two. 38

D. Christ's death impresses the minds and hearts of many including a centurion, Mary Magdalene and other women. 39-41

VII. Jesus is buried. 42-47

## **Personal Interpretation of Mark 15**

Jesus is illegally arrested and taken before the Sanhedrin and Pilate. The chief priests make many false accusations against Jesus, but He doesn't say a word. That stunned Pilate. He must have known that what was being said about Jesus was ridiculous. There was a tradition that one Jewish prisoner would be released during the Feast of Atonement. Pilate offered Jesus to be released, but the chief priests stirred up the crowd to ask for Barabbas, a rebel and murderer, to be released. They also asked for Jesus to be crucified. Pilate, who had no backbone, did as the people asked though he knew it was an injustice. 1-15

After the soldiers had made sport of Christ and thoroughly mocked Him, they led Jesus out to be crucified on Golgotha. The soldiers offered Jesus a mixture of wine and myrrh, a pain deadener, but He refused it. 16-23

In the short time that Jesus was on the Cross, numerous passages of prophetic Scripture were fulfilled. Verses 24-41 list a few. It was part of Roman law that the accusation against the prisoner be placed on the head of the cross. The sole accusation made against Jesus was that He was "The King of the Jews," which was a statement of fact. 24-28

Passersby and the religious leaders had great fun with the Lord and mocked Him on the Cross as He died for sin. At the sixth hour, a great darkness came over the whole area and three hours later Jesus was heard to cry out. The Lord spoke in Aramaic, but in Hebrew the words

sounded like someone crying out for the prophet Elijah. At the moment of death, the penalty had been paid for sin and the separation of man from God, which is symbolized by the veil in the Temple being torn from top to bottom. This opened the way for people to come to God through the Lord Jesus Christ. 29-41

It was almost unheard of for a man to die in six hours on a cross. Pilate answered a request and gave the body of Christ to Joseph of Arimathea for burial in his yet unused sepulcher – another prophecy fulfilled. A great stone was rolled at the doorway and many witnessed all that occurred. 42-47

## Reference Additions

“The Romans did not permit the Jews to inflict the sentence of capital punishment. Consequently it was necessary to take Jesus to Pilate, who was the Roman procurator over Judea. (1)

The sixth hour was 12 o'clock Noon. At this brightest time of the day, darkness came over the whole land. This could not have been a total eclipse for the Passover occurred at the time of the full moon, when no such eclipse was possible. What caused the darkness is not stated. Certainly the timing of the phenomenon was supernatural. (33)

The Lord's greatest suffering on the Cross was not physical – it was rather agony of soul as He bore the guilt of sin in His body. The sense in which God had forsaken Christ was that the Father withdrew from communion with the Son. No longer did He evidence His love toward His Son. Instead, Christ had become the object of the Father's displeasure for He was the sinner's substitute. (34)”. *Wycliffe's Bible Commentary* (pp. 181-185)

## Practical Usage of Mark 15

Preaching Application: Mark 15:30

*“Save thyself, and come down from the cross.”*

This statement by passersby shows that they did not understand why Jesus came from Heaven to earth. He did not come to save Himself, but to save others.

I. He came to give His life. Matthew 20:28

II. He came to save the lost. Luke 19:10; John 12:47; 1 Timothy 1:15

III. He came to give new life. John 10:10