

Mark 15

ASVh with Comments

Summary. This chapter clearly shows that the King of kings has been born but has been treated worse than the criminals: He has been mocked, spit on, and slapped back and forth. The Lord Jesus is the King of kings who was born on earth, and that is how humans treated Him. The Lord Jesus took all that abuse just because of His true love for humans. He did not take any grudge against them, even against those who pierced the nails on Him; the Lord has forgiven them all. This summary outlines some of the things they have done to the Lord Jesus. 1) The chief priests and the leaders of the people bound the Lord Jesus and delivered Him to Pilate, the governor. 2) The chief priests accused the Lord Jesus of many things in front of Pilate. 3) The chief priests stirred the crowd to demand that the Lord Jesus be crucified. 4) Pilate ordered that the Lord Jesus be scourged and delivered to be crucified. 5) The soldiers led the Lord Jesus to the governor's headquarters, mocked Him, beat Him, spat on Him, and abused Him. 6) They took the Lord Jesus to a place called Golgotha. 7) At the third hour, they crucified the Lord Jesus between two criminals. At the same time, they glorified Him as king and criminal; it was written upon Him that He was "The King of the Jews," but they crucified Him between criminals. 8) While on the cross, soldiers, crowd, those who passed by, chief priests, and the scribes derided Him, abused Him, and mocked Him. 9) At the ninth hour, the Lord Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" and breathed His last. 10) Joseph of Arimathea went to Pilate and asked for the Lord Jesus' body, then he took the Lord Jesus down from the cross, wrapped His body in a linen cloth, and laid Him in a new tomb cut out of the rock; then he rolled a large stone against the entrance of the tomb.

¹⁵ ¹ And straightaway in the morning the chief priests with the elders and scribes, and all the Council, having formed a counsel, having bound Jesus, they led Him away, and delivered Him to Pilate.

² And Pilate asked Him, Are Thou the King of the Jews? And answering to him He says, You have said.

³ And the chief priests accused Him of many things.

⁴ And Pilate again questioned Him, saying, Answer Thou nothing? Behold how many things they accuse Thee of.

⁵ But Jesus no more answered anything; so that Pilate marveled.

Comments Mark 15:1-5. For Mark 15:1-5, see Comments Matthew 27:11-14 and Luke 23:2-3.

⁶ Then at the feast he used to release to them one prisoner, whom they requested.

⁷ And there was one called Barabbas, having been bound with those that had made insurrection, who in the insurrection had committed murder.

⁸ And the multitude, having cried out, began to demand him to do as usually he did for them.

⁹ But Pilate answered them, saying, Do you wish that I release to you the King of the Jews?

¹⁰ For he knew that because of envy the chief priests had delivered Him up.

¹¹ But the chief priests stirred up the multitude, so that he should rather release Barabbas to them.

¹² And Pilate again answering, said to them, What then shall I do to Him you call the King of the Jews?

¹³ And they cried out again, Crucify Him!

¹⁴ And Pilate said to them, For what evil has He done? But they shouted exceedingly, Crucify Him!

¹⁵ And Pilate, wishing to content the multitude, released to them Barabbas, and having scourged Jesus, delivered Him to be crucified.

Comments Mark 15:6-15. For Mark 15:6-15, see Comments Matthew 27:15-26 and Luke 23:18-25.

Comparison Analysis

Mark 15:6-7, Matthew 27:15-16. See Comments Matthew 27:16.

Mark 9, Matthew 27:17. See Comments Matthew 27:17. **Q:** In these verses in Mark and Matthew, Pilate addresses the crowd differently. In Matthew, Pilate asks if they want him to release “Barabbas or Jesus who is called Christ,” and in Mark, he asks if they want him to release “the King of the Jews.” How do we look at the difference between these verses from the point of the Bible being dictated by the Holy Spirit? **A:** The meaning of these verses is the same; just the wording of Pilate in the Gospels is given differently. As the Bible tells many times, people have been calling the Lord in many ways. Pilate heard the ways people have been calling the Lord Jesus, and both names refer to One person, the same person who, in Pilate’s belief, will come to take his power away. The fear of Pilate was just to do the right thing or the wrong thing for himself, not for the people. So, Pilate made his own decision, but people nowadays are confused about how the Bible has condemned him when he himself looks like he wants to release the Lord Jesus. However, the decision was not made by the crowd; the decision belonged to Pilate, who wanted to do it; the Lord was fair to Pilate as well. Also, if we link to Matthew’s Gospel, the meaning is complete here. Mark gives in the Bible the overall ending question that Pilate used, not the word-by-word complete question. Pilate’s address towards people was with the same question, a one-time question, but when saying it, he used different words; you say the same way, one-time question when you talk to people, but when you turn to the right or the left, you emphasize differently. People did not stay in one group; they were spread all over the area. On one side, they heard the part of the question given in Matthew, and on the other side, they heard the part of the question given in Mark. As Pilate addressed the multitude, he talked, addressing the multitude from one side to another.

Mark 15:10-11, Matthew 27:18-20. These portions of the Scriptures are similar (See Comments Matthew 27:18-20). In Matthew, we are given extra details that relate to the wife of Pilate (See Comments Matthew 27:19).

Matthew 27:21.

Mark 15:12-13, Matthew 27:22. See Comments Matthew 27:22. This portion of Scripture clearly tells us that Pilate could make the decision, but he chose to throw it out to the people; that is not the way of a leader. Even if he did it this way, the fault is upon him because it was his duty to decide, not the people’s duty to tell him what to do. In his position, he is the one who takes responsibility for what happened; it was not the people who crucified the Lord Jesus, but he was the one who crucified the Lord of life.

Mark 15:14, Matthew 27:23. See Comments Matthew 27:23.

Mark 15:15, Matthew 27:24-26. The Gospel of Matthew provides more details, but the main point is the same: Pilate, wishing to please the crowd, delivered the Lord Jesus to be crucified and released Barabbas. See Comments Matthew 27:24-26.

¹⁶ And the soldiers led **Him** away within the court, which is the Praetorium; and they call together the whole band.

¹⁷ And they clothe **Him** with purple, and **having twisted together** a crown of thorns, they put it on **Him**;

¹⁸ and they began to salute **Him**, Hail, **King** of the Jews!

¹⁹ And they **struck His** head with a reed, and spat on **Him**, and **bending the knees** they worshipped **Him**.

²⁰ And when they had mocked **Him**, they took off from **Him** the purple, and put on **Him His** garments. And they lead **Him** out to crucify **Him**.

Comments Mark 15:16-20. For Mark 15:16-20, see Comments Matthew 27:27-31. This earthly time of the Lord Jesus was also the most hurtful time in heaven, not only for the Lord on earth. The Lord Jesus’ crucifixion was beyond hurt for the Father Himself as well.

²¹ And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, that he might carry **His** cross.

²² And they bring **Him** to the place Golgotha, which is interpreted, The place of a skull.

²³ And they offered **Him** wine mingled with myrrh; but **He** did not take it.

²⁴ And **having crucified Him**, also they divided **His** garments, casting lots **for** them, what each should take.

²⁵ And it was the third hour, and they crucified **Him**.

²⁶ And **there was** the inscription of **His** accusation **having been written: THE KING OF THE JEWS.**

²⁷ And with **Him** they crucify two robbers; one on **His** right hand, and one on **His** left.

²⁸ And the Scripture was fulfilled, which **says**, And **He** was reckoned with transgressors.

²⁹ And **those passing** by railed at **Him**, **shaking** their heads, and saying, Aha! **Thou** that **destroys** the temple, and **builds** it in three days,

³⁰ save **Thyself**, come down from the cross!

³¹ In like manner also the chief priests, mocking among **one another**, with the scribes, said, **He** saved others; **Himself He is not able** to save.

³² The **Christ**, the **King of Israel**, let **Him** come down now from the cross, that we **might** see and believe! And **those being** crucified with **Him insulted Him**.

Comments Mark 15:21-32. For Mark 15:21-32, see Comments Matthew 27:32-51, Luke 23:32-38, 44-46. They crucified the Lord Jesus between two robbers; at the same time, they glorified Him as King and criminal. It was written over Him as "The King of the Jews," but they crucified Him between criminals; their guilt is double.

Comparison Analysis

Mark 15:21, Matthew 27:32. See Comments Matthew 27:32.

Mark 15: 22-23, Matthew 27:33-34. See Comments Matthew 27:33.

Mark 15:24, Matthew 27:35. See Comments Matthew 27:35.

Mark 15:25-26, Matthew 27:37. See Comments Matthew 27:37. In Mark 15:25, we have some extra information about the time of the crucifixion as being the third hour of the day. The Gospel of Mark gives the accusation written as "THE KING OF THE JEWS," and Matthew gives the accusation as "THIS IS JESUS, THE KING OF THE JEWS." The obvious explanation is that the Gospel of Mark does not give the complete writing for the accusation; there is no error in either Gospel.

Mark 15:27-28, Matthew 27: 38. See Comments Matthew 27:38.

Mark 15:29-30, Matthew 27:39-40. See Comments Matthew 27:39-40.

Mark 15:31-32, Matthew 27:41-44. See Comments Matthew 27:41-44. There are some differences in the words in these verses, but the main point here is that all have mocked the Lord Jesus, and the leaders tried to discredit Him even if they knew who He is.

³³ And the sixth hour **having arrived**, darkness **came** over the whole land until the ninth hour.

³⁴ And at the ninth hour **Jesus** cried **out** with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being interpreted, **My God, My God**, why **have Thou** forsaken **Me**?

³⁵ And some of **those standing** by, **having heard**, said, Behold, **He calls** Elijah.

³⁶ And one ran, and filling a sponge full of vinegar, **having** put it on a reed, gave **Him** to drink, saying, Let be; let us see **if** Elijah **comes** to take **Him** down.

³⁷ **But Jesus** uttering a loud cry, gave up the **Ghost**.

³⁸ And the veil of the temple was **torn into** two from top to bottom.

³⁹ **Then** the centurion, who stood by, **from opposite of Him**, **having seen** that **He** gave up the **Ghost**, he said, Truly this **Man** was the **Son of God**!

⁴⁰ And there were also women **looking on** from afar **off**, among whom also Mary Magdalene, and Mary the mother of James the less and of **Joseph**, and Salome;

⁴¹ who, when **He** was in Galilee, followed **Him**, and ministered **to Him**; and many others who came up with **Him** to Jerusalem.

Comments Mark 15:33-41. For Mark 15:33-41 see Comments Matthew 27:45-56 and Luke 23:44-49.

⁴² And **now evening** **having** come, **since** it was the Preparation, that is, the day before the **Sabbath**,

⁴³ **having come** Joseph of Arimathea, a **noble Council member**, who also himself was **waiting** for the kingdom of **God**, **having courage** went in **to** Pilate, and asked for the body of **Jesus**.

⁴⁴ And Pilate **marveled** if **He** were already dead; and calling **to** him the centurion, he **inquired of** him whether **He** had **died already**.

⁴⁵ And **having known** it **from** the centurion, he granted the **Body** to Joseph.

⁴⁶ And **having** bought a linen cloth, **having taken Him** down, **he wrapped Him** in the linen cloth, and laid **Him** in a tomb which had been **cut** out of a rock; and he rolled a stone against the door of the tomb.

⁴⁷ And Mary Magdalene and Mary the mother of **Joseph** beheld where **He** was laid.

Comments Mark 15:42-47. For Mark 15:42-47 see Comments Matthew 27:57-61 and Luke 23:50-56.

Life and Faith Applications. 1) All Christians should remember that the King of kings, the Lord Jesus, has been born but has been treated worse than the criminals, has been mocked, spit on, and slapped back and forth. He took all that humiliation just because of His true love for humans. He did not take any grudge against them, even against those who pierced the nails on Him; the Lord Jesus has forgiven them all. How much more will He forgive us if we come to Him with a sincere heart? 2) Everyone should watch; even these days, you can still mock and disrespect the Lord Jesus' blood that He shed for humans by using His name in vain. 3) When the Lord puts something in your heart to do, small or big, do it with all your strength and without expecting anything in return.