

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

¹ And **straightaway** in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound **Jesus**, and carried **Him** away, and delivered **Him** up to Pilate.

² And Pilate asked **Him**, Art **Thou** the **King** of the Jews? And **He** answering **says** to him, **You say so**.

³ And the chief priests accused **Him** of many things.

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

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

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

⁶ Now at the feast he used to release **to** them one prisoner, whom they asked of him.

⁷ And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.

⁸ And the multitude went up and began to ask him to do as he was **accustomed** to do **to** them.

⁹ And Pilate answered them, saying, Will **you** that I release **to** you the **King** of the Jews?

¹⁰ For he perceived that for envy the chief priests had delivered **Him** up.

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

¹² And Pilate again answered and said **to** them, What then shall I do unto **Him** whom **you** call the **King** of the Jews?

¹³ And they cried out again, Crucify **Him**.

¹⁴ And Pilate said **to** them, Why, what evil **has He** done? But they cried out exceedingly, Crucify **Him**.

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

Comments Mark 15:6-15. For Mark 15:6-15 see Comments Matthew 27:15-26, and Comments 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.” So, how do we look at the difference between these verses from the view that the Bible is Holy Spirit dictated? **A:** The meaning of these verses is the same; just the wording of Pilate in the Gospels is given differently. As in the Bible has been told many times, people have been calling the Lord in many ways, and Pilate has heard the way people have been calling the Lord, but both names refer to One person, the same person who for Pilate’s belief will come to take his power away. The fear of Pilate is just to do the right thing or the wrong thing for himself, not for the people. So, Pilate carries his own decision, but nowadays, people are confused about how the Bible has condemned him when he himself appears to want to release the Lord. However, the decision is not made by the crowd; the decision belongs to Pilate, who wants to do it; the Lord is fair to Pilate as well. Also, if we link to Matthew, 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 is with the same question, one-time question, but when he said 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 are not staying in one group; they were spread all over the area; on one side, they hear the part of the question given in Matthew, and on another side, they hear the part of the question given in Mark. As Pilate addresses the multitude, he addresses the multitude from one side to another.

Mark 15:10-11, Matthew 27:18-20. These portions of 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 tells us clearly that Pilate can make a decision, but he chooses to throw out the decision to the people; that is not the way of a leader. But, even he does this way, the fault is on him because he must decide, not the people’s duty to tell him what to do. In his position, he takes responsibility for what happened, not the people who crucified the Lord, but he is the one to crucify the Lord of life.

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

Mark 15:15, Matthew 27:24-26. In the Gospel of Matthew, we have more details given, but the main point is the same that Pilate wishing to please the crowd, delivered 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 plating 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 upon **Him**, and bowing their knees 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 time was the most hurtful time in heaven as well, not only for the Lord on earth. The crucifixion was beyond hurt for the Father Himself.

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

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

²³ And they offered **Him** wine mingled with myrrh: but **He** received it not.

²⁴ And they crucify **Him**, and part **His** garments among them, casting lots upon them, what each should take.

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

²⁶ And the superscription of **His** accusation was written over, **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 they that passed by railed on **Him**, wagging their heads, and saying, Ha! **Thou** that **destroys** the temple, and **builds** it in three days,

³⁰ save **Thyself**, and come down from the cross.

³¹ In like manner also the chief priests mocking **Him** among themselves with the scribes said, **He** saved others; **Himself He** cannot save.

³² Let the **Christ**, the **King of Israel**, now come down from the cross, that we may see and believe. And they that were crucified with **Him** reproached **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 Jesus between two robbers; at the same time, they have glorified Him as King and criminal. It is written over Him “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 apparent explanation is that the Gospel of Mark does not provide 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 and the leaders tried to discredit Him even if they knew who He was.

³³ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

³⁴ And at the ninth hour **Jesus** cried 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 them that stood by, when they heard it, said, Behold, **He calls** Elijah.

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

³⁷ And **Jesus** uttered a loud voice, and gave up the **Ghost**.

³⁸ And the veil of the temple was rent in two from the top to the bottom.

³⁹ And when the centurion, who stood by over against **Him**, saw that **He** so gave up the **Ghost**, he said, Truly this **Man** was the **Son of God!**

⁴⁰ And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

⁴¹ who, when **He** was in Galilee, followed **Him**, and ministered unto **Him**; and many other women that came up with **Him** unto Jerusalem.

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

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

⁴³ there came Joseph of Arimathaea, a councillor of honorable estate, who also himself was looking for the kingdom of **God**; and he boldly 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 asked him whether **He** had been any while dead.

⁴⁵ And when he learned it of the centurion, he granted the **Corpse** to Joseph.

⁴⁶ And he bought a linen cloth, and taking **Him** down, wound **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 Joses beheld where **He** was laid.

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

Life and Faith Applications. 1) All Christians should remember that the King of kings 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 that pierced the nails on Him; the Lord 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 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.