

Introduction (Mark 15:16-46)

A number of years ago I had the honor of preaching in a black American church in Georgia. The church was started before the Civil War, and our church was partnering with this church in reaching out to the community. When the pastor had his seventh anniversary, he honored me by asking me to come preach the message at their celebration. I had never preached with the organist playing the message, so this was a new experience. When you came to critical points in the message, the organ got much louder and the beat got faster, and if anyone had been drifting off, this would have brought their attention back to hear the critical parts of the message. It was a great experience, and something that I fondly remember.

We are in Mark 15 and if Chad was playing along with all the messages over the past fifteen chapters, he would be starting to play faster and louder right now. We are coming to one of the most critical parts of the entire gospel, the death, burial, and resurrection of Christ. It is of utmost importance to the gospel. Listen to what Paul wrote in 1 Corinthians 15. “For I delivered to you as of **first importance**, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.”

(1 Cor 15:3-4) “For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, {4} and that He was buried, and that He was raised on the third day according to the Scriptures,”

The early church developed two creeds to try and bring doctrinal unity and clarification on the essential beliefs of Christianity. In the Nicene Creed, written in 325 AD, they include the following statement: “He suffered, was crucified, was buried, rose again on the third day, ascended into heaven with the same body, and sat at the right hand of the Father.”

Nicene Creed

We believe in one God, the Father Almighty, the maker of heaven and earth, of things visible and invisible. And in one Lord Jesus Christ, the Son of God, the begotten of God the Father, the Only-begotten, that is of the essence of the Father. God of God, Light of Light, true God of true God, begotten and not made; of the very same nature of the Father, by Whom all things came into being, in heaven and on earth, visible and invisible. Who for us humanity and for our salvation came down from heaven, was incarnate, was made human, was born perfectly of the holy virgin Mary by the Holy Spirit. By whom He took body, soul, and mind, and everything that is in man, truly and not in semblance. **He suffered, was crucified, was buried, rose again on the third day, ascended into heaven with the same body, [and] sat at the right hand of the Father.** He is to come with the same body and with the glory of the Father, to judge the living and the dead; of His kingdom there is no end. We believe in the Holy Spirit, in the uncreated and the perfect; Who spoke through the Law, prophets, and Gospels; Who came down upon the Jordan, preached through the apostles, and lived in the saints. We believe also in only One, Universal, Apostolic, and [Holy] Church; in one baptism in repentance, for the remission, and forgiveness of sins; and in the resurrection of the dead, in the everlasting judgement of souls and bodies, and the Kingdom of Heaven and in the everlasting life.

In the Apostles Creed, which was really known as the Old Roman Creed, was developed sometime in the 4th century. It is called the Apostles Creed because it was regarded as a “faithful summary” of the apostles’ faith.¹ It states that Jesus “suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead...” Both creeds state that Jesus suffered, was crucified, died, was buried, and rose from the dead. These were essential truths and parts of the gospel message.

¹ Patristic Bible Commentary, Catechism of the Catholic Church on the Apostles’ Creed, citing St. Ambrose, Expl. Symb. 7: PL 17, 1196.

Apostles' Creed (Traditional Version)

I believe in God, the Father Almighty, maker of heaven and earth; And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, **suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead** (hell); he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic (universal) church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Our passage today is about the suffering and death of Christ. It is one of the most important passages in the whole gospel of Mark. Everything in the gospel thus far has been building up to this point. Next week we will cover the burial and resurrection of Christ, which will be a continuation of these essential gospel components.

Jesus' Suffering and Crucifixion

1. Jesus' Suffering (Mark 15:16-32)
2. Jesus' Death (Mark 15:33-41)

1. Jesus Was Mocked and Abused (Mark 15:16-32)

The first part of our text is about Jesus being mocked and abused. In verses 16-23, Jesus was mocked and abused by the soldiers. In verses 24-30, Jesus is mocked and abused by the robbers and passer-byers. Finally, in verses 31-32 Jesus is mocked by the priests and religious leaders. Jesus suffered physical abuse and He also suffered mental and emotional abuse. It had been prophesied that He would suffer, and Jesus had declared it in advance to His disciples, and text covers His mocking and abuse.

Mocked and Abused by the Soldiers (Mark 15:16-23)

A riot was forming and Pilate gave in to the peer pressure and released Barabbas, and ordered Jesus to be crucified. So, the soldiers took Him away into the Praetorium, which was in the palace. They called together the whole cohort. As a reminder, a legion consisted of two or more cohorts. Each cohort had ten units, and each unit had six centurions. There were eighty soldiers under each centurion, so a cohort had a minimum of 4,800 soldiers, not counting all the special forces and support personnel. So, when they brought together the whole cohort, there were around 5,000 people crowded into the Praetorium.²

(Mark 15:16) "The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole *Roman* cohort."

The soldiers dressed Him up in purple. In Matthew's account it is recorded that they put a scarlet robe on Him. The Roman soldiers had red uniforms and after they had been worn, soiled, and washed a few times, it was normal for them to fade and become purplish in color. Scholars believe that the soldiers took a worn-out coat and put it on Jesus. The key thing to note is that the purple represented royalty, i.e. a king. Jesus had been accused of being a King, and He rightly responded to Pilate and Herod that He was a King. Pilate ordered an inscription to be written in three languages that Jesus was the King of the Jews. So, the soldiers dressed Him in purple, put a crown of thorns on His head and began to mock Him as the King of the Jews.

² See https://en.wikipedia.org/wiki/Marian_reforms.

(Mark 15:17-18) “They *dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; {18} and they began to acclaim Him, "Hail, King of the Jews!”

(Matt 27:28) “They stripped Him and put a scarlet robe on Him.”

Scholars also say that this crown of thorns probably had long thorns and that as this crown of thorns was put on Him, it was pressed down causing excruciating pain. Matthew records that they took a reed and beat Him on the head. Every blow that they made with this reed caused these thorns to be pressed down further into His head. This was not just a mockery, but it was excruciating and painful physical abuse.

(Matt 27:29-30) “And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!" {30} They spat on Him, and took the reed and *began* to beat Him on the head.”

The soldiers kept beating His head with this reed and spitting on Him. Spitting was considered the most shameful thing you could do to a person. If you recall in the Old Testament when a man refused to take in his brother’s widow and raise up a child in his name, the widow was to remove His sandal and spit on him. It was a public display of shame. These soldiers are showing their disgust of Jesus and shaming Him.

(Mark 15:19) “They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him.”

(Deut 25:8-9) “Then the elders of his city shall summon him and speak to him. And *if* he persists and says, 'I do not desire to take her,' {9} then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall declare, 'Thus it is done to the man who does not build up his brother's house.’”

This is a reminder that Jesus took our shame. He had not sinned and there was nothing for Him to be ashamed of. He was made sin on our behalf that we might become the righteousness of God. In Isaiah 50:6, it was prophesied that the Messiah would give His back to those who strike Him, which happened when He was scourged. We also read that Jesus did not cover His face from humiliation and spitting. Jesus was abused, mocked, humiliated and spat upon in taking our punishment for us. We should be ever grateful that He took our shame.

(Is 50:6) “I gave My back to those who strike *Me*, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.”

They beat His head and spit on Him, and they also kneeled and bowed before Him. It is customary to kneel and bow before kings and governors. It is a sign of respect and submission. In this case, it was just another act of mockery of Jesus, the King of the Jews. These same soldiers that knelt before Jesus and mocked Him will have another opportunity one day. In Philippians 2, Paul wrote that because Jesus had humbled Himself to the point of death on a cross that God highly exalted Him, and bestowed on Him the name above every name, “so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the

Father.” These soldiers will one day kneel and bow before Jesus again, but this time it will not be in mocking, but in a terrifying submission to Jesus, the Lord and King of Kings.

(Phil 2:9-11) “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, {10} so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, {11} and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

After the soldiers had mocked Him they took the purple robe off Him and put His own garments on Him. Jesus had been scourged prior to this. There were rocks and steel barbs in the leather cords that were used to scourge prisoners. As a person was scourged pieces of flesh were ripped off the back and sides and it was a very painful and bloody event. Jesus had open wounds all over His back and sides. When the jacket was removed from Him all these open wounds and scabs were again opened up. The simple act of removing the purple robe was very painful. After putting Jesus’ own garments on Him, they led Him out to crucify Him.

(Mark 15:20) “After they had mocked Him, they took the purple robe off Him and put His *own* garments on Him. And they *led Him out to crucify Him.”

The soldiers pressed into service a passer-by coming from the country. The soldiers had authority to do whatever they needed to do, so they could force anyone to do things for them. This power and authority was obviously abused by soldiers to gain all kinds of monetary, and immoral favors. They forced Simon of Cyrene into service. Cyrene is a city in northern Africa in eastern Libya. There were over 100,000 Jews living in Cyrene. They had been forced to move there under the reign of Ptolemy Soter between 323 BC and 285 BC. Simon had probably come to Jerusalem for the Feast of Passover. There were probably two to three million Jews from all over the world that had made the journey to Jerusalem for this feast.

(Mark 15:21) “They *pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.”

Mark records that Simon is the father of Alexander and Rufus. We do not know anything about Alexander and Rufus. What we do know is that the readers of the gospel at that time knew these two men. There is a possibility that the Rufus that Paul mentions in his greetings in Romans 16:13 is the same Rufus. If so, Rufus became a prominent figure in the church in Rome. The forcing of Rufus’ father into carrying the cross for Jesus by the Roman soldiers was a life-changing event for them. They came to celebrate the Feast of Passover, and actually became participants of the fulfillment of the Feast with the sacrifice of Jesus, the Passover Lamb.

I want to make one more point about this before moving on. Jesus had a full day with His disciples. In the evening they had celebrated the Passover Meal. Then, they went to the Mount of Olives where Jesus told them that they would deny Him and fall away. Then, they went to Gethsemane, where Jesus prayed. Three times He came back and found them sleeping, and it is late in the night. Then, the religious leaders and soldiers showed up and Judas betrayed Him. They took Jesus to the High Priest. During all of this the rooster crowed after Peter had denied Jesus three times. That meant it was probably around four or five in the morning. Then, they took Jesus to a special session of the Sanhedrin Council. Then, they delivered Him to Pilate. Pilate investigated Him and then sent Him to Herod. Herod investigated Him and sent Him back to Pilate. Pilate had Jesus scourged and then brought Him before the crowds and asked them if they

wanted him to release Jesus. After being scourged, he was hoping that they would rectify the wrongdoing of the religious leaders because he knew they had Jesus arrested because of envy. Then, Jesus was given to the soldiers to crucify. Jesus has not slept in two days. He has been brutally scourged. He has lost a lot of blood and been beaten severely. Now, He is being required to carry the cross that He is to be crucified on. The crosses used by the Romans typically weighed over three hundred pounds, so it was extremely heavy. Sometimes the prisoners were only required to carry the crossbeam, which would have weighed about hundred pounds. Jesus was tired, hungry, severely beaten and abused, and He probably could not physically carry His cross very far. When He struggled or collapsed under the weight, the Roman soldiers needed to find another person to help Jesus carry the cross, and they forced Simon to do this.

They brought or led Jesus to the place called Golgotha, which means Place of a Skull. In Luke 23, the KJV says they came to the place which is called Calvary. Much of the KJV was translated from Latin sources rather than the original Greek texts. The Latin word for skull is *calvarius* or Calvary. So, when the KJV was translated they did not use the Hebrew name or translate; they simply transliterated it and said, Calvary. It was named Golgotha by the Jews because it had the appearance of a skull. There were two holes in the rock like eye sockets and another hole like the nose socket, so it became known as Golgotha, the place of a skull.

(Mark 15:22) “Then they *brought Him to the place Golgotha, which is translated, Place of a Skull.”

(Luke 23:33 KJV) “And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.”

They tried to give Jesus wine mixed with myrrh, but Jesus did not take it. I have read different views on why the wine was mixed with myrrh. Some scholars say that the myrrh acted as a pain killer and it was a final act of compassion that was commonly extended to prisoners before putting them on the cross. The wine or sour vinegar with myrrh could also have a stupefying affect, which is probably why Jesus refused it. He was in full control of His faculties when He went to the cross.

(Mark 15: 23) “They tried to give Him wine mixed with myrrh; but He did not take it.”

Mocked by the Robbers and Passer-byers

The soldiers then crucified Jesus and divided up His garments among themselves. It was normal to crucify the prisoners naked. So, they removed Jesus’ under garments and hung Him on the cross naked. The significance of being naked is shame. They openly shamed the prisoners that were being crucified. Anyone looking on would witness the public shame and also the public punishment. It was to deter other people from violating the law or doing evil.

(Mark 15:24) “And they *crucified Him, and *divided up His garments among themselves, casting lots for them *to decide* what each man should take.”

The soldiers divided up His garments among themselves. In John’s account we read that they had a discussion about it and said, “Let us not tear it, but cast lots for it. John said this was to fulfill the Scripture, “They divided My outer garments among them, and for my clothing they cast lots.” This is a reference to Psalm 22, where this had been prophesied.

(John 19:24-25) “So they said to one another, "Let us not tear it, but cast lots for it, *to decide* whose it shall be"; *this was* to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." {25} Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.”

(Ps 22:18) “They divide my garments among them, and for my clothing they cast lots.”

It was the third hour when they crucified Him. The Jewish time begins at six in the morning, so the third hour is nine o'clock in the morning. There was an inscription under Him that read, “the King of the Jews.” John recorded that Pilate had this inscription written in three languages, Hebrew, Latin, and Greek. Not everyone spoke Hebrew. Many of the soldiers would have known Latin or Greek, but not Hebrew. There were people from all over the known world at the Passover Feast, and Pilate had it written so that anybody there could read and understand it. The chief priests complained to Pilate about the inscription and wanted him to say that Jesus had claimed to be the King of the Jews, but Pilate answered, “What I have written I have written.”

(Mark 15:25-26) “It was the third hour when they crucified Him. {26} The inscription of the charge against Him read, ‘THE KING OF THE JEWS.’”

(John 19:19-22) “Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." {20} Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin *and* in Greek. {21} So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" {22} Pilate answered, "What I have written I have written.”

They crucified two robbers with Him, one on His right and one on His left. This was to fulfill the prophecy in Psalm 22, where it says that “dogs have surrounded me, a band of evildoers has encompassed me.” You will notice that in the NASB that I use that there are brackets around this verse, and are not found in the KJV. Older manuscripts do not include that verse. Scholars believe that this was a note added by the scribes that were making Latin copies, and it got included in the text. There is nothing unscriptural about this addition, as it is found in the Scriptures, in Psalm 22:16. We believe that the Bible is inerrant as it was given. Not every translation is inerrant. Some translations are better than others. The KJV is an excellent translation, but this is an example where they may have added something.

(Mark 15:27-28) “They crucified two robbers with Him, one on His right and one on His left. {28} [And the Scripture was fulfilled which says, "And He was numbered with transgressors."]"

(Ps 22:16-17) “For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet. {17} I can count all my bones. They look, they stare at me;”

The people that were passing by were hurling abuse at Him. Remember that there were two to three million people in town for the Passover and the streets were full of people going here and there. Those passing by hurled abuse at Him, wagging their heads and saying, “Ha! You are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross.” They had obviously heard the false accusations by the religious leaders.

In John 2, at the first cleansing of the temple, the Jews asked Him by what authority He was doing these things. Jesus had answered them, "Destroy this temple, and in three days I will raise it up." They had misinterpreted this and said, "It took forty-six years to build this temple, and will You raise it up in three days?" But, Jesus had been speaking about the temple of His body. He had actually prophesied to them what was going to happen three years later. They were going to destroy the temple of His body, and He was going to be raised from the dead in three days. His death and resurrection had been prophesied in detail, both in the Old Testament and in the New Testament.

(Mark 15:29-30) "Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who *are going to* destroy the temple and rebuild it in three days, {30} save Yourself, and come down from the cross!"

(John 2:18-21) "The Jews then said to Him, "What sign do You show us as your authority for doing these things?" {19} Jesus answered them, "Destroy this temple, and in three days I will raise it up." {20} The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" {21} But He was speaking of the temple of His body."

Mocked and Insulted by the Priests and Scribes

Jesus was mocked and physically abused by the soldiers. He was mocked by the passer-byers. In verses thirty-one and thirty-two, Jesus was mocked by the chief priests, scribes and the two robbers on either side of Him. In the same way, meaning the same way as the passer-byers. They mocked saying, "He saved others; He cannot save Himself. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Jesus could have easily come down from the cross, but He had come specifically to die for our sins. Jesus was not doing what He willed, but was accomplishing the will of the Father. He had a cup to drink, and that was to die for our sins.

(Mark 15:31-32) "In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "He saved others; He cannot save Himself. {32} "Let *this* Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him."

It was not just the religious leaders that were mocking Jesus. The two criminals on either side of Him were also insulting Jesus.

2. Jesus' Death (Mark 15:33-41)

Three hours later, at the sixth hour, darkness fell over the whole land until the ninth hour. From noon until three o'clock, there was darkness. In the brightest part of the day there was darkness over the whole land. This was a supernatural sign. God is light and in Him there is no darkness. But there was darkness over the land because the sins of the world, the darkness of the world was on Jesus on the cross.

(Mark 15:33) "When the sixth hour came, darkness fell over the whole land until the ninth hour."

Paul wrote that He who knew no sin was made sin on our behalf that we might become the righteousness of God in Him. This is where that was happening. The sinless Passover Lamb was taking away the sins of the world and it was supernaturally being displayed by the darkness that covered the land for these three hours.

(2 Cor 5:21) “He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.”

(John 1:29) “The next day he **saw* Jesus coming to him and **said*, "Behold, the Lamb of God who takes away the sin of the world!"

At the ninth hour, or three o'clock, Jesus cried out with a loud voice, “Eloi, Eloi, Lama Sabachthani,” which is translated, “My God, My God, why have You forsaken Me?” Jesus had taken on the sins of the world, and He was separated from the Father while He was bearing our sins. Jesus and the Father were one, but at this moment, He and the Father had been separated by our sins, which Jesus was bearing on the cross.

(Mark 15:34) “At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

The responses by people were quite varied. Some of the bystanders heard this and thought He was calling for Elijah. Jesus was not calling out to Elijah, but was calling out to God, the Father. Other bystanders thought He was calling out for something to drink and they ran and got a sponge of sour wine, put it on a reed, and gave Him a drink. They said, “Let us see whether Elijah will come to take Him down.” And after uttering a loud cry, Jesus breathed His last.

(Mark 15:34-37) “At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" {35} When some of the bystanders heard it, they *began* saying, "Behold, He is calling for Elijah." {36} Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down. {37} And Jesus uttered a loud cry, and breathed His last.”

Another response that Mark records is the centurion who was standing right in front of Jesus. When Jesus breathed His last, he said, “Truly this man was the Son of God!” The centurion had no doubt seen many people crucified, but what he saw happen that day was like no other. The sky had darkened for three hours. Jesus had been mocked, beaten, spat upon, and crucified. He had suffered like no other man, and yet Jesus had not uttered one word.

(Mark 15:38-39) “And the veil of the temple was torn in two from top to bottom. {39} When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"

Peter said this about Jesus' actions during this suffering. He suffered and left an example for us to follow. When He was being reviled, He did not revile in return. While Jesus suffered by being mocked, beaten, slapped, scourged, spat upon, falsely accused, and crucified, Jesus had not uttered any threats. Jesus responded to all of this in a way that only the Son of God Himself could respond. The centurion saw this and declared, “Truly this man was the Son of God!”

(1 Pet 2:21-24) “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, {22} WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; {23} and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; {24} and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

Mark recorded that the veil of the temple was torn in two from top to bottom. The thieves on the cross did not see this. The priests and scribes did not see this. The passer-byers did not see this. The centurion did not see this. The temple was not at Golgotha. This discovery was made later and people realized that it was rent at the same time that Jesus had breathed His last. This tidbit of information was given for our benefit. The high priest was allowed to go into the veiled area where the ark of the covenant was only once a year, and that was after making sacrifices for Himself. The significance of this was that Jesus had paid the price for our sins. There was no longer a need for the veil because we were made holy by the sacrifice that Jesus had just made. We now have access to the presence and glory of God at all times because of the one-time sacrifice that Jesus made. This is a huge benefit and blessing to us, that we can have intimacy and fellowship with the Father at all times.

This section ends with Mark telling us the names of some of the women who were looking on from a distance. Mary Magdalene, Mary the mother of James the Less and Joses, and Salome were there. These women had followed Jesus in Galilee and ministered to Him. The word minister simply means to serve. It is the Greek word, diakoneo (Strong's G1247), which means to wait upon, attend, or serve. We sometimes think that it was Jesus and His twelve apostles, but in fact there was a much larger group that went with them, and it included a number of women. Some of these women also contributed financially. Some probably prepared some meals. Some of them may have ministered to women in the crowds. Some of them may have ministered by praying and interceding. We don't have any specifics about the way that they ministered to Jesus. Mark also said that there were many other women who came up with Him to Jerusalem. In John's account we saw that Jesus' mother was also there, along with John. I would assume that Mary and Martha were also part of that group of other women. My question is where are all the men when Jesus is being crucified?

(Mark 15:40-41) “There were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. {41} When He was in Galilee, they used to follow Him and minister to Him; and *there were* many other women who came up with Him to Jerusalem.”

Conclusion and Applications

One of the many questions that I asked was why Jesus was mocked and abused? Why did He not just die on the cross? Why did He have to be beat, spat upon, scourged, mocked, and abused. I want to wrap up with three reasons that Christ had to suffer.

1. **Jesus suffered to fulfill all the prophecies.** He had to suffer to fulfill all the prophecies given by Moses. In the past few months we have seen how Jesus prophesied about His suffering. In Mark 8:31, He taught them that He must suffer many things and be rejected by the elders, chief priests, and scribes, and be killed, and after three days rise again. In Mark 9:12, He told them that the Son of Man will suffer many things and be treated with contempt.

In our passage today, Jesus was treated with contempt and suffered many things. We saw in our passage today how there were many prophecies about Jesus suffering. When God tells us that He is going to do something, we can bank on it happening.

(Mark 8:31) “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.”

(Mark 9:12) “And He said to them, “Elijah does first come and restore all things. And *yet* how is it written of the Son of Man that He will suffer many things and be treated with contempt?”

In Luke 24:44-48, he gives a great explanation about these prophecies and why this needed to happen. He said that all things written about Jesus in the Law of Moses and the Prophets and Psalms had to be fulfilled. Then, Jesus explained that this needed to happen so that repentance for forgiveness of sins would be proclaimed in His name to all nations. Jesus suffered so that our sins would be forgiven, and the gospel would be preached to all nations. We have two takeaways. First, you can always trust God’s promises. Hang on to them because God will fulfill His promises. Second, Jesus suffered so that the gospel would be preached. Let His suffering be an encouragement to all of us to preach the gospel to all men.

(Luke 24:44-48) “Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” {45} Then He opened their minds to understand the Scriptures, {46} and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, {47} and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. {48} “You are witnesses of these things.”

2. **Jesus suffered as an example for us.** The second reason that Jesus suffered was to leave an example for all of us to follow. We are all going to suffer, and Jesus was an example of how to suffer. He did not revile or threaten, but kept entrusting Himself to the Father. (1 Peter 2:21-25) When you and I suffer, it should not be for wrong-doing, but for righteousness. And when we suffer, we should not revile or threaten. Instead, we should entrust ourselves to God who judges righteously. We live in a day where many believe that Christians are not disciplined. Many believe that there will be no suffering. Many believe that if you are in right standing with God you are only going to be blessed. The fact is that many will suffer and Jesus suffered to be an example for us how to suffer.

(1 Pet 2:21-23) “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, {22} WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; {23} and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously;”

3. **Jesus suffered to put an end to sin.** Jesus suffered because He bore our sins on the cross. In 1 Peter 2:24, Peter added that He did this so that we might die to sin and live to righteousness. In 1 Peter 4:1-2, he wrote that “since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased

from sin.” God wants us to live righteous and holy lives, and Jesus’ suffering is a reminder for us to live holy lives. God’s will is for us is to live the rest of the time in the flesh no longer for the lusts of men, but the will of God.

(1 Peter 2:24) “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

(1 Peter 4:1-2) “Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, {2} so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.”

Introduction (Mark 15:16-46, 1 Cor 15:3-4)

1. Jesus' Suffering (Mark 15:16-32)

- **Mocked and Abused by the Soldiers** (Mark 15:16-23, Matt 27:28-30, Deut 25:8-9, Is 50:6, Phil 2:9-11, Rom 16:13, Luke 23:33)

- **Mocked by the Robbers and Passer-byers** (Mark 15:24-30, Ps 22:18, John 19:24-25, 19:19-22, Ps 22:16-17, John 2:18-21)

- **Mocked and Insulted by the Priests and Scribes** (Mark 15:31-32)

2. Jesus' Death (Mark 15:33-41, 2 Cor 5:21, John 1:29, 1 Pet 2:21-24)

Conclusion and Applications

1. **He suffered to fulfill all the prophecies.** (Mark 8:31, 9:12, Luke 24:44-48)

2. **He suffered to leave us an example to follow.** (1 Pet 2:21-25)

3. **He suffered to put an end to sin.** (1 Pet 2:24, 4:1-2)