

## Mark 15:16–16:8 and Jesus’s Death & Resurrection

### Prayer

### Introductory Questions

- What did Jesus accomplish for his people by dying on a cross?
- Why did God raise Jesus from the dead? How do we benefit from his resurrection?

### Introduction

Mark 15:16–16:8 narrates five events: Jesus being mocked by soldiers, his crucifixion, his death, his burial, and his resurrection. What led to these events? On a short timeline, we can point to the plot to arrest Jesus (14:1–2), Judas’s *private* betrayal of Jesus (14:10–11), Judas’s *public* betrayal of Jesus and Jesus’s arrest (14:43–50), and Jesus’s trials before the Sanhedrin (14:53–65) and Pilate (15:1–15). But God planned and predicted Jesus’s death long before:

1. **God predetermined Jesus would die from the foundation of the world.** Jesus is “the Lamb who was slain from the creation of the world” (Rev. 13:8, NIV; cf. 1 Pet. 1:20).
2. **God told the serpent in the Garden of Eden that the offspring of Eve would ultimately destroy him:** “I will put hostility between you and the woman, and between your offspring and her offspring. He will strike your head, and you will strike his heel” (Gen. 3:15; cf. Rom. 16:20). Many people call this verse *the protoevangelium*—the first gospel.
3. **God declared through Isaiah that God’s Servant would die to atone for sins:** “But he was pierced because of our rebellion, crushed because of our iniquities; punishment for our peace was on him, and we are healed by his wounds” (Isa. 53:5; cf. 52:7–53:12).
4. **God spoke through an angel to Joseph that Jesus would save his people:** “She [Mary] will give birth to a son, and you are to name him Jesus, because he will save his people from their sins” (Matt. 1:21)—through his death and resurrection (Rom. 4:25; 5:9).
5. **Jesus predicted his death and resurrection:** “It is necessary that the Son of Man suffer many things and be rejected by the elders, chief priests, and scribes, be killed, and be raised the third day” (Luke 9:22; cf. Matt. 20:18–19; John 12:32–33).

Sinful men were responsible for Jesus’s death, but it was part of God’s plan: “Though he was delivered up according to God’s determined plan and foreknowledge, you used lawless people to nail him to a cross and kill him” (Acts 2:23). God was, is, and will always be totally sovereign.

We organize Mark 15:16–16:8 into five sections: (1) The Mocking of Jesus (Mark 15:16–20), (2) The Crucifixion of Jesus (Mark 15:21–32), (3) The Death of Jesus (Mark 15:33–41), (4) The Burial of Jesus (Mark 15:42–47), and (5) The Resurrection of Jesus (Mark 16:1–8). We conclude this lesson by summarizing the significance of Jesus’s death and resurrection.

## 1. The Mocking of Jesus

16 The soldiers led him away into the palace (that is, the governor’s residence) and called the whole company together. 17 They dressed him in a purple robe, twisted together a crown of thorns, and put it on him. 18 And they began to salute him, “Hail, king of the Jews!” 19 They were hitting him on the head with a stick and spitting on him. Getting down on their knees, they were paying him homage. 20 After they had mocked him, they stripped him of the purple robe and put his clothes on him. They led him out to crucify him. (Mark 15:16–20)

Although Pilate (the Roman governor) found no guilt within Jesus, he had Jesus flogged, and he handed him over to be crucified (Mark 15:15). The soldiers led him away into the palace (Pilate’s residence) and gathered the company of soldiers (v. 16). They sarcastically labeled Jesus as a king and mocked him—abusing him verbally and physically (vv. 17–19). They dressed him in a purple robe (a garment associated with royalty), placed a crown of thorns on his head, addressed him as “the king of the Jews,” struck him on the head with a stick, spit on him, and knelt before him in complete mockery. After they finished, they stripped him of his robe, put clothes on him, and led him away to be crucified. Ironically, *Jesus was, is, and forever will be king of the universe!* He was born a king, ushered in God’s kingdom, now reigns as king at God’s right hand, and will forever reign as king in the new creation (Matt. 2:2; Mark 1:15; Eph. 1:20–23; Rev. 19:11–16; 22:1, 3). But first the king had to die: Jesus’s death was the means to his installation as the king over all creation (Phil. 2:8–11).

Why did Jesus endure such mockery? How do people misidentify him today?

## 2. The Crucifixion of Jesus

21 They forced a man coming in from the country, who was passing by, to carry Jesus’s cross. He was Simon of Cyrene, the father of Alexander and Rufus. 22 They brought Jesus to the place called *Golgotha* (which means Place of the Skull). 23 They tried to give him wine mixed with myrrh, but he did not take it. 24 Then they crucified him and divided his clothes, casting lots for them to decide what each would get. 25 Now it was nine in the morning when they crucified him. 26 The inscription of the charge written against him was: The King of the Jews. 27 They crucified two criminals with him, one on his right and one on his left. 29 Those who passed by were yelling insults at him, shaking their heads, and saying, “Ha! The one who would destroy the temple and rebuild it in three days, 30 save yourself by coming down from the cross!” 31 In the same way, the chief priests with the scribes were mocking him among themselves and saying, “He saved others, but he cannot save himself! 32 Let the Messiah, the King of Israel, come down now from the cross, so that we may see and believe.” Even those who were crucified with him taunted him. (Mark 15:21–32)

The soldiers forced a man to carry Jesus’s crossbar, which they would fasten to the vertical beam, and they led him to a place called *Golgotha* (vv. 21–22). They attempted to give him wine

mixed with myrrh to numb some of the pain, but he did not take it (v. 23). Then they crucified him by nailing his hands to the crossbar and his feet to the vertical beam (vv. 24–25). They fastened a sign on the cross: The King of the Jews (v. 26). They crucified him with two criminals (v. 27), and many mocked him (vv. 29–32). Jesus never said he would destroy the temple (v. 29; cf. 14:58), though Jesus is the ultimate temple (the meeting place between God and humanity) that would be destroyed and be rebuilt (John 2:19). Ironically, Jesus refused to save himself so he could save his people (vv. 30–32; cf. 8:35; 1 Cor. 1:18).

What motivated Jesus to go to the cross and to stay on the cross?

### 3. The Death of Jesus

33 When it was noon, darkness came over the whole land until three in the afternoon. 34 And at three Jesus cried out with a loud voice, “Eloi, Eloi, lemá sabachtháni?” which is translated, “My God, my God, why have you abandoned me?” 35 When some of those standing there heard this, they said, “See, he’s calling for Elijah.” 36 Someone ran and filled a sponge with sour wine, fixed it on a stick, offered him a drink, and said, “Let’s see if Elijah comes to take him down.” 37 Jesus let out a loud cry and breathed his last. 38 Then the curtain of the temple was torn in two from top to bottom. 39 When the centurion, who was standing opposite him, saw the way he breathed his last, he said, “Truly this man was the Son of God!” 40 There were also women watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. 41 In Galilee these women followed him and took care of him. Many other women had come up with him to Jerusalem. (Mark 15:33–41)

Darkness came over the land (v. 33). “Darkness represents lament (Amos 8:9–10) and divine judgment (Ex. 10:21–23)” (*ESV Study Bible*, 1931). Jesus cried out to God using the words of David, a servant of God who felt abandoned (v. 34; cf. Ps. 22:1). Some misunderstood Jesus to be calling for Elijah (which sounds like the Aramaic “Eloi,” my God) (v. 35), and someone offered him a drink (v. 36). Jesus let out a loud cry and died (v. 37). “There were two curtains in the temple: an outer one between the court and the Holy Place, and an inner one between the Holy Place and the Most Holy Place. Mark does not specify which curtain is in view (but see Heb 9:8–10, 12; 10:19–20)” (*NIV Biblical Theology Study Bible*, 1812) (v. 38). The centurion confessed Jesus as the Son of God (v. 39; cf. Luke 23:47). And many women watched and mourned from a distance (vv. 40–41; cf. Luke 23:49).

Knowing what you know now, how do you react to the death of Jesus?

#### 4. The Burial of Jesus

42 When it was already evening, because it was the day of preparation (that is, the day before the Sabbath), 43 Joseph of Arimathea, a prominent member of the Sanhedrin who was himself looking forward to the kingdom of God, came and boldly went to Pilate and asked for Jesus’s body. 44 Pilate was surprised that he was already dead. Summoning the centurion, he asked him whether he had already died. 45 When he found out from the centurion, he gave the corpse to Joseph. 46 After he bought some linen cloth, Joseph took him down and wrapped him in the linen. Then he laid him in a tomb cut out of the rock and rolled a stone against the entrance to the tomb. 47 Mary Magdalene and Mary the mother of Joseph were watching where he was laid. (Mark 15:42–47)

Joseph asked for Jesus’s body to bury him properly (vv. 42–43). He was a prominent member of the Sanhedrin, a disciple of Jesus, a good and righteous man, and he looked forward to the coming of God’s kingdom (Matt. 27:57; Mark 15:43; Luke 23:50–51; John 19:38). Pilate gave him Jesus’s body (vv. 44–45). Joseph took Jesus’s body, prepared him for burial, laid him in a tomb, and closed it with a large stone—as two women (key witnesses) observed (vv. 46–47).

What makes this passage so important in the narrative? In the story line of the Bible?

#### 5. The Resurrection of Jesus

1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they could go and anoint him. 2 Very early in the morning, on the first day of the week, they went to the tomb at sunrise. 3 They were saying to one another, “Who will roll away the stone from the entrance to the tomb for us?” 4 Looking up, they noticed that the stone—which was very large—had been rolled away. 5 When they entered the tomb, they saw a young man dressed in a white robe sitting on the right side; they were alarmed. 6 “Don’t be alarmed,” he told them. “You are looking for Jesus of Nazareth, who was crucified. He has risen! He is not here. See the place where they put him. 7 But go, tell his disciples and Peter, ‘He is going ahead of you to Galilee; you will see him there just as he told you.’ ” 8 They went out and ran from the tomb, because trembling and astonishment overwhelmed them. And they said nothing to anyone, since they were afraid. (Mark 16:1–8)

Mark’s record of the resurrection is straightforward. However, key points include: (1) God raised Jesus on the third day (Matt. 16:21; Acts 3:15)! and (2) “What is extraordinary, given male dominance in both Jewish and Roman societies, is that with the “strong” males having fled, the only eyewitnesses who can testify to Jesus’ death, burial, and empty tomb are these “least,” the women disciples” (see 9:36, 37, 41; 10:15, 49, 52, *NIV/BSB*, 1812).

What do we learn about Jesus’s resurrection from this passage?

## Sound Doctrine: Jesus's Death and Resurrection

### Why did Jesus die on a cross?

1. **Jesus died to satisfy God's justice and wrath on behalf of his people, which atoned for their sins and resulted in their justification before God:** "25 God presented him [Jesus] as the mercy seat by his blood, through faith, to demonstrate his righteousness... 26 God presented him to demonstrate his righteousness at the present time, so that he would be just and justify the one who has faith in Jesus" (Rom. 3:25–26; cf. 2 Cor. 5:21).
2. **Jesus died to give his life as a ransom for his people—a ransom that paid their debt to God and released them from the bondage of sin and death:** "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45; cf. Eph. 1:7; 1 Tim. 2:6; Heb. 9:12).
3. **Jesus died to overcome the power of sin, death, and the evil one:** "14 Now since the children have flesh and blood in common, Jesus also shared in these, so that through his death he might destroy the one holding the power of death—that is, the devil—15 and free those who were held in slavery all their lives by the fear of death" (Heb. 2:14–15).

### Why did God raise Jesus from the dead?

1. **God raised Jesus to overcome the power of death in Jesus's life:** "Because we know that Christ, having been raised from the dead, will not die again. Death no longer rules over him" (Rom. 6:9; cf. Acts 2:24).
2. **God raised Jesus by the Spirit to vindicate him as righteous:** "He was manifested in the flesh, vindicated [or declared righteous] in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory" (1 Tim. 3:16; cf. Heb. 7:26).
3. **God raised Jesus to secure our justification:** "He was delivered up for our trespasses and raised for our justification" (Rom. 4:25). Just as God raised Jesus from the dead and declared him righteous, so we are declared righteous because of Jesus's resurrection.

### How should we respond?

1. **We repent and trust in Jesus:** "Therefore repent and turn back, so that your sins may be wiped out" (Acts 3:19; cf. 2:38; 4:4; 10:43; 20:21).
2. **We walk in Jesus's resurrection life:** "Therefore we were buried with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in newness of life" (Rom. 6:4; cf. Gal. 2:20; Col. 3:1).
3. **We proclaim and explain the gospel—from our homes to the nations:** "And it is necessary that the gospel be preached to all nations" (Mark 13:10; cf. 14:9).

- What comments and questions do you have about this lesson?
- What is one thing you can do in response to this lesson?

## Prayer