

# SEEING CHRIST THROUGH the EYES of MARK

Jesus Is Beaten & Crucified | Mark 15:1-39 | 01.27.19

## The Six (6) Trials of Jesus

Religious Trials		Civil Trials	
Before Annas	<b>John 18:12-14</b>	Before Pilate	<b>John 18:28-38</b>
Before Caiaphas	<b>Mark 14:53</b>	Before Herod	<b>Luke 23:6-12</b>
Before the Sanhedrin	<b>Mark 14:55-56</b>	Before Pilate	<b>John 18:39-19:6</b>

**Mark 15:6-14** Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested. <sup>7</sup> And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion. <sup>8</sup> Then the multitude, crying aloud, began to ask him to do just as he had always done for them. <sup>9</sup> But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" <sup>10</sup> For he knew that the chief priests had handed Him over because of envy. <sup>11</sup> But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. <sup>12</sup> Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?" <sup>13</sup> So they cried out again, "Crucify Him!" <sup>14</sup> Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him"

**Isaiah 53:3- 8** He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. <sup>4</sup> Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. <sup>5</sup> But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. <sup>6</sup> All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. <sup>7</sup> He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (re: **Ps. 22**)

The Romans called their scourging "the halfway death." After being stripped of clothing and tied to a post, the beating began by a soldier trained in the art of torture. The handle was some 14-18" long with leather straps that had attached to the end pieces of glass, bone, and metal. The force of the whip would cut open the victims back and it was not uncommon for a man to die during this time. If he went unconscious, salt water was thrown on the face to revive him. There was one objective here, to make the victim suffer as much as possible.

**Hebrews 12:3** For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

The Greek for "consider" means to analyze. **Our devotion to Christ** is strengthened and sustained in relationship to our consideration of the cross.

**1 Peter 2:21-24** For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: <sup>22</sup> "Who committed no sin, Nor was deceit found in His

mouth”<sup>23</sup> who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; <sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

In the Garden, hours earlier, Jesus called out “**Abba**” (daddy) and “**Father**.” These were terms of intimacy, in his deepest hour of need, as the sins of the world were being imputed or deposited into his life. Jesus with a loud voice called out, “**My God, My God why have you forsaken me?**”

**No greater injustice took place than at Calvary. The Temple, the sun, and the earth supplied mourned suffering and death.**

**Mark 15:38-39** Then the veil of the temple was torn in two from top to bottom. <sup>39</sup> So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, “**Truly this Man was the Son of God!**”

The sacred veil was the **visible testimony of the deity of Christ**. A Pagan Roman soldier provided a **verbal testimony** when he said, “**Truly this man was the Son of God.**”

**What the cross of Christ revealed... (1)** The demonstration of God’s love **(2)** The ultimate sacrifice of God’s son **(3)** The supreme obedience of Jesus Christ

**What the cross of Christ did...** Jesus satisfied the just wrath of God, thereby reconciling sinful man to a Holy God.

The cross of Jesus Christ confirmed that **God the creator** could now become **God our Redeemer**. God was now approachable and eternal life available.

**John 17:3** And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. (**John 17** is the prayer Jesus offered up on the night of His arrest.)

**Hebrews 10:19-25** Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, <sup>20</sup> by a new and living way which He consecrated for us, through the veil, that is, His flesh, <sup>21</sup> and having a High Priest over the house of God, <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for He who promised is faithful. <sup>24</sup> And let us consider one another in order to stir up love and good works, <sup>25</sup> not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

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**Review & Prepare:** Review Mark 15 along with your study guide, and read Mark 16 for 2.3.19.

**What’s happening at GBC this spring...**

**March** | Missions Emphasis Month - We will have guest speakers throughout the month of March.

**April** | Resurrection Month

**May** | New Sermon Series: A Study of 1 & 2 Peter