

THRU THE BIBLE EXPOSITION

Mark: Jesus, The Perfect Servant Of God

Part III: The Perfect Sacrifice Of Jesus, The Perfect Servant Of God, Mark 11:1-15:47

V. Christ's Example Of Meekly Absorbing Relentless, Inescapable Abuse

(Mark 15:1-32)

I. Introduction

- A. Mark's Gospel was written by a man who was rebounding from having abandoned Paul and Barnabas on their first missionary journey (Acts 13:13) due to some unspecified difficulty.
- B. The relentless abuses suffered by Jesus Christ in His inescapable trial and sentencing coupled with the crucifixion were handled with His non-defensible absorption of it all in great contrast to Mark's failure, and it offers us a wonderful example (as states 1 Peter 2:21) of suffering relentless, inescapable abuse (as follows):

II. Christ's Example Of Meekly Absorbing Relentless, Inescapable Abuse, Mark 15:1-32.

- A. After being condemned to die by the Sanhedrin and being bound over to Pontius Pilate for trial for a capital crime, Jesus was asked by Pilate if He was the King of the Jews, Mark 15:1-2.
- B. Jesus' cryptic reply, "You (emphatic) say (so), that is, 'The designation is yours' . . . is best understood as a 'yes' but with a qualification attached," Bible Know. Com., N. T., p. 185. John 18:34-38 shows this answer was "accompanied by an explanation as to what kind of king Jesus claimed to be" (Ryrie Study Bible, KJV, 1978, ftn. to Mark 15:2), for Jesus wanted Pilate to know He was **not *sinfully*** trying to rebel against Rome as Pilate would be concerned He might be, but that He was claiming to be a spiritual King Whose Kingdom was not of this world so that His servants were not planning to rebel by fighting against Roman forces!
- C. After this clarification, knowing He was to die in God's plan, Jesus faced all sorts of great abuse, not once defending Himself from or shying away from it, but absorbing it all as God's will for HIM, Mark 15:3-32:
 - 1. Jesus suffered many accusations by the chief priests without defending Himself from them, leaving even the usually heartless Pontius Pilate to marvel at His lack of self-defense, Mark 15:3-5.
 - 2. When the crowd began crying out that Pilate do what he had typically done at Passover to please them, that is, to release a political prisoner, Pilate asked if they wanted him to release Jesus, the King of the Jews, saying this to irritate Israel's leaders, for Pilate knew they were jealous of Jesus, Mark 15:6, 8-9, 10.
 - 3. However, the chief priests moved the crowd to release Barabbas, a man who had committed murder in an insurrection against Rome (Mark 15:11, 7), and when Pilate then asked what they would that he do with Jesus, the King of the Jews, they cried again, "Crucify him," Mark 15:12-13.
 - 4. Pilate then asked, "Why, what evil hath he done?" and they cried the more, "Crucify him," Mark 15:14.
 - 5. Pilate did not want to be reported to the Emperor as having stirred up a riot among Jews at Passover, so he released Barabbas unto them and delivered Jesus over to be scourged and crucified, Mark 15:15.
 - 6. A Roman flogging was often fatal because the victim was stripped and beaten on the back with short, leather straps that were embedded with sharp pieces of bone or metal, and there was no limit to the number of blows that were administered, Ibid., Bible Know. Com., N. T., p. 186.
 - 7. Jesus survived the flogging, and was then mistreated by a company of Roman soldiers in the Praetorium: they pushed down a crown of thorns on His head, clothed Him with a purple robe and repeatedly struck His head with a reed as they bowed down mocking Him as the King of the Jews, Mark 15:16-20.
 - 8. When Jesus was supposed to carry His cross, He was so weakened from His loss of blood that the Romans compelled Simon of Cyrene to carry His cross to Golgotha, Mark 15:21-22. They there gave Jesus wine mingled with myrrh as a sedative (Ibid., Ryrie, ftn. to Mark 15:22), but He refused it, so they then crucified Him, taking His clothes and parting His garments and casting lots for them, Mark 15:23-24.
 - 9. Over the cross was placed the sign, "The King of the Jews" in mockery, those passing by wagged their heads at Jesus, charging Him to come down from the cross if He could while the chief priests mocked, saying Jesus could not save Himself though He saved others, and they goaded Jesus to come down from the cross if He was Israel's King, and even those crucified with Jesus reviled Him, Mark 15:25-32.
 - 10. Yet, in all of this great, prolonged abuse of various kinds, Jesus faced it as the Father's assignment.

Lesson: *When facing inescapable, great, prolonged abuse of various kinds in heading to the cross, Jesus resigned Himself to face it in God's will, having handled it by prayer at Gethsemane, Mark 14:32-42.*

Application: *If God wills that we face great, inescapable abuse, may we prayerfully go ahead and face it.*