

GOOD NEWS FROM THE KING
A Study of the Gospel According to Mark
Mark 15:16–16:8
Holy Bible, New International Version ©2011

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him." Mark 16:6

Pray for the Holy Spirit to open your heart to his word.

Read through this week's passage and jot down any thoughts and questions you may have.

Read Mark 15:16–20.

1. Before Jesus is crucified, how is he treated by the Roman soldiers? (vv. 17–20)

2. Even though it was meant as mockery, what reality do the soldiers unwittingly affirm? (Mark 15:2; Philippians 2:9–11; Revelation 11:15)

Read Mark 15:21–32.

3. Weak from his flogging, Jesus is unable to carry his cross to the place of crucifixion.
 - a. Who is forced to carry it for him? (v. 21)

 - b. What image of discipleship does this illustrate? (Mark 8:34; 1 Peter 2:21)

4. In addition to the physical pain of crucifixion...
 - a. ...what other suffering does Jesus endure? (vv. 29–32)

 - b. ...what temptation is presented to Jesus? (vv. 30, 32)

5. What blessings are ours because of Jesus' suffering? (Hebrews 2:17–18; 4:15–16; 10:19–20; 13:12)

Read Mark 15:33–39.

6. Read Psalm 22. In his agony, Jesus utters the opening words of this psalm. What echoes do you see in Mark 15?

7. Only the High Priest was permitted to enter the Most Holy Place of the temple behind the curtain, and that only once a year to make atonement for the people of Israel (Hebrews 9:7).
a. What happens to the curtain when Jesus dies? (v. 38)

- b. What is the significance of this for those who trust in Jesus? (Hebrews 6:18–20; 10:19–22)

8. In view of the fact that, in Mark, up until now only God and the demons have called Jesus the "Son of God" (v. 39), why do you think this verse has been called the climax of this gospel?

Seeing how Jesus died, [the centurion] says "Truly this man was the Son of God!" As we noted at the beginning of Mark's Gospel, this statement forms an *inclusio* or bookend with Jesus's baptism. There, the heavens were torn open, and God the Father announced, "You are my beloved Son." Now the curtain temple is "torn" (same Greek word), and a Gentile centurion announces that Jesus is the Son of God. These are two great revelations of Jesus's identity. The first one confirms that Jesus is indeed the mighty Messiah and Son of God, a key theme throughout the first half of Mark's Gospel. This second confirms that *in his suffering* Jesus fulfills this role, the key theme of Mark's second half. Shockingly, the first person to recognize that *in his death* Jesus fulfills the role of Messiah is a Gentile, hinting where the gospel is ultimately going to go.¹

Read Mark 15:40–47.

9. Describe those who remain at the crucifixion until the end? (vv. 40–41, 47)

10. What are we told about the unexpected person who cares for Jesus' body? (vv. 43–46)

Read Mark 16:1–8.

11. The women who saw Jesus die now come to the tomb "to anoint Jesus' body" (v.1). What surprises await them there?

v. 4

v. 5

And most remarkable of all... v. 6!

12. Jesus has risen, just as he promised (Mark 14:28)! In verse 7, what other part of the promise are the women to remind "the disciples and Peter"?

13. The young man tells the women to notify Peter specifically.

a. What might be the reason for highlighting him? (Reflect on Mark 14:29–31, 66–72.)

b. How does this encourage you?

14. The gospel of Mark ends with the women fleeing from the tomb "full of both awe and joy"² because Jesus has risen from the dead. How does the good news of Jesus' life, death, and resurrection fill you with awe and joy?

"The earliest manuscripts and some other ancient witnesses do not have verses 9–20." (NIV text note)

"Surprisingly, this is where Mark's Gospel ends in our earliest manuscripts. ...Why doesn't Mark describe these resurrection appearances? Some scholars think that Mark did describe them, but that the last page of his Gospel was lost. While this is [possible], it seems more likely that Mark intended to end his Gospel this way. In many respects, the whole Gospel is a call to faith in the face of trials and suffering. Mark's readers, who were likely suffering for their faith,...have heard the announcement of the resurrection, but they do not see Jesus physically with them. In this way, they are in the same position as the women. Will they respond with faith or with fear? Mark's whole Gospel, including the empty tomb story, is a call for faith instead of fear in the face of an uncertain future."³

This lesson on Mark's Gospel is adapted from "Life of a Servant" by New Life Glenside Women's Bible Study, 2002–2003.

📖* indicates the passage is for further study.

¹ Mark L. Strauss, (2023), *Mark: A Commentary by Mark L. Strauss*, The Gospel Coalition, INC., <https://www.thegospelcoalition.org/commentary/mark/#section-68> (Note on Mark 15:38–39).

² R. Alan Cole, "Mark" in *New Bible Commentary: 21st Century Edition*, consulting editors D. A. Carson et al., (Downers Grove: IVP Academic, 1994), 976–977.

("the NIV's *trembling and bewildered* does not quite convey the full meaning here")

³ Mark L. Strauss, (2018), *Mark: The Gospel of the Servant-Messiah, The Once-Neglected Gospel*, BibleProject, <https://bibleproject.com/blog/mark-gospel-servant-messiah/>