

Mark 15:24-47

October 25, 2026

Ryland Scott

A man in a tuxedo and glasses is standing at a red-upholstered podium, reading from a book. The podium is ornate with carvings of cherubs. To the left, a large, glowing chandelier hangs from the ceiling. The background features a dark curtain and a light-colored wall with vertical paneling. The text "Mark 15:24-32" is overlaid in white at the bottom center.

Mark 15:24-32

Mark 15:24–27 (ESV)

²⁴ And they crucified him and divided his garments among them, casting lots for them, to decide what each should take.

²⁵ And it was the third hour when they crucified him.

²⁶ And the inscription of the charge against him read, “The King of the Jews.”

²⁷ And with him they crucified two robbers, one on his right and one on his left.

Some manuscripts insert verse 28: *And the Scripture was fulfilled that says, “He was numbered with the transgressors”*

Isaiah 53:12



Psalm 22:18 (ESV)

¹⁸ they divide my garments
among them,
and for my clothing they
cast lots.

1 – Headgear

2 – Sandles

3 – Girdle

4 – Outer-garment

5 – Under-garment

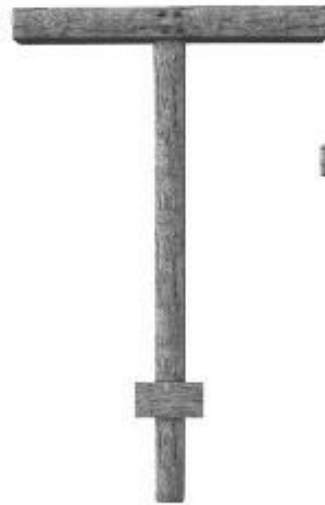
THE TYPES OF CROSSES:



1



2



3



4

Mark 15:29–32 (ESV)

²⁹ And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days,

³⁰ **save** yourself, and come down from the cross!”

³¹ So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself.

³² Let the Christ, the King of Israel, **come** down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.

Garments

→ Inscription

→ Criminals

→ Mockery

John Stott:

“The essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man.”

Jesus takes the condemned sinner's place and bears the judgment that humanity deserves.

Augustine

“The cross was a pulpit, in which Christ preached his love to the world.”

Jesus proclaims God’s love not merely through words but through his self-giving death.

Charles Spurgeon:

“It was his glory that he had saved others, and it was also his glory that he could not save himself.”

Jesus was not physically powerless; saving himself would have meant abandoning those he came to redeem.



Mark 15:33-41

Mark 15:33–36 (ESV)

The Death of Jesus

³³ And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

³⁴ And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” Psalm 22

³⁵ And some of the bystanders hearing it said, “Behold, he is calling Elijah.”

³⁶ And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.”

Mark 15:37–39 (ESV)

³⁷ And Jesus uttered a loud cry and breathed his last.

³⁸ And the curtain of the temple was torn in two, from top to bottom.

³⁹ And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

The torn curtain signifies several connected truths:

1 - The **barrier** between sinful humanity and God has been removed.

2 - **Access to God** is now opened through Jesus' sacrificial death.

3 - The **old temple system** has reached its fulfillment.

4 - God's presence will no longer be approached through **animal sacrifices** but through Christ.

5 - **Jesus is now** the true meeting place between God and humanity.

Mark 15:40–41 (ESV)

⁴⁰ There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

⁴¹ When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

Darkness

→ Cry

→ Death

→ Curtain Split

→ Centurian Confession

→ Female Witnesses

John Stott:

“Before we can begin to see the cross as something done for us, we have to see it as something done by us.”

The cross reveals both God’s saving grace and humanity’s guilt, leading to faith and repentance.

The Roman centurion:

“Surely this man was the Son of God!”

The centurion recognizes Jesus' identity not after seeing him escape death, but after witnessing the extraordinary manner in which he dies.

Martin Luther:

“God forsaken of God—who can understand it?”

Luther’s words acknowledge the profound mystery of the eternal Son experiencing genuine God-forsakenness as the bearer of sin.

A man with glasses, wearing a dark suit and a light-colored shirt, is standing behind a highly ornate, dark wood pulpit. He is looking down at an open book resting on the pulpit. The pulpit is decorated with intricate carvings of cherubs and angels. To the left of the pulpit, a large, multi-tiered crystal chandelier hangs from the ceiling, casting a warm, golden light. The background consists of light-colored, vertically pleated curtains. The overall atmosphere is solemn and formal.

Mark 15:42-47

Mark 15:42–45 (ESV)

Jesus Is Buried

⁴² And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath,

⁴³ Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.

⁴⁴ Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead.

⁴⁵ And when he learned from the centurion that he was dead, he granted the corpse to Joseph.

Mark 15:46–47 (ESV)

⁴⁶ And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock.

And he rolled a stone against the entrance of the tomb.

⁴⁷ Mary Magdalene and Mary the mother of Joses saw where he was laid.

Death Witnessed

- Permission Granted
- Burial Verified
- Tomb Identified
- Resurrection Announced

The Apostles' Creed:

“He was crucified, died, and was buried.”

Christ's burial belongs to the Church's central confession because it confirms both the reality of his death and the bodily nature of his resurrection.

Mark's description of Joseph:

“He took courage and went to Pilate and asked for the body of Jesus.”

Joseph's previously private faith becomes public when identifying with Jesus is most costly.

Charles Spurgeon:

“As his sins were borrowed sins, so his burial was in a borrowed grave.”

Spurgeon means that Jesus had no sins of his own; he bore the sins of his people and was buried in Joseph's tomb.

Questions or Comments

Prayer Requests