

## ELEMENTS

### "TRADE"

#### MARK 15:1-15

### This Week's Core Competency

**Trinity** – I believe the God of the Bible is the only true God-Father, Son, and Holy Spirit. 2 Corinthians 13:14, *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*

In his Jewish trial before the Sanhedrin, Caiaphas, the high priest, asked Jesus, "Are you the Christ, the Son of the Blessed One?" And our Lord replied, "I am . . . And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven" (Mk 14:62). His answer contains an allusion to Daniel 7:13-14: "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all people, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" (cf., Ps 110:1; Ac 2:32-36). In his Roman trial in the Praetorium, Pontius Pilate, the Prefect of Judea, asked Jesus a similar question, "Are you the king of the Jews?" His answer, albeit somewhat obtuse, amounts to an affirmation, variously rendered in English versions as: "Yes, it is as you say," "You have said so" (ESV), "You say so" (NET) or "So you say" (GNT). One commentator summarizes what happened in Jesus' two trials this way: "During the

Jewish trial, Jesus affirmed His messiahship-and the Sanhedrin condemned Him for blasphemy. During His Roman trial, Jesus affirmed His kingship-and Pilate condemned Him for treason" (Thomas L. Constable, "Notes on Mark," 2016 ed., 211, [www.soniclight.com](http://www.soniclight.com)).

Christians recognize that Jesus is a king, but what does that mean? Is he a real king or is the title merely honorific? Does he rule or is he merely regal? According to Daniel 7:14, the son of man, the one Jesus identified himself as, is given authority and sovereign power; he has everlasting dominion and an enduring kingdom. He's a real king. According to the angel who announced Jesus' birth to Mary, "The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end" (Lk 2:33). He's a real king.

The Old Testament indicates that Messiah is a real king who really rules over an earthly realm—in the words of one commentator: "That the Messiah is to sit upon the Throne of David and rule in a kingdom over Israel with a dominion extending over all the Gentiles is the clear teaching of the Old and New Testaments" (Arnold G. Fruchtenbaum, *The Footsteps of the Messiah*, 394).

Consider what the following Old Testament passages say:

"I have installed my king on Zion, my holy mountain." I will proclaim the LORD's decree: He said to me, "You are my son; today I have become your father. Ask me, and I will make the nations your inheritance, the ends of the earth your possession" (Ps 2:6-8);

"For to us a child is born, to us a son is given, and the government will be on his shoulders . . . Of the greatness of his government and peace there will be no end. He will reign on David's throne and

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***Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!***

– John 12:13

over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever" (Isa 9:6, 7);

"The days are coming," declares the LORD, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteous Savior" (Jer 23:5-6; cf., 33:14-17);

"This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms . . . My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever" (Eze 37:20-22, 24-25);

"The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name" (Zec 14:9). Other passages worth reading include: Isa 2:2-4; 11:6-9; 65:17-25; Mic 4:1-5.

The coming of Christ to rule as prophesied in these passages is described in Revelation 19-20. When he returns, he will defeat the kings of the earth and throw alive the beast and the false prophet "into the fiery lake of burning sulfur" (19:11-21). Then, following the binding of Satan (20:2-3), he will reign on the earth, and his saints will reign with him. John writes: "I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life [were resurrected] and reigned with Christ a thousand years" (v. 4). One commentator explains: "We read in 20:4 that these martyrs 'came to life and reigned with Christ [recall 3:21] a thousand years.' That is, what John sees is the just vindication of believers who were slain for their faith, the fulfillment to them of promises made by Christ himself. They will be raised from physical death and will reign on the earth with the resurrected Jesus. The only new element added is a temporal duration of one thousand years" (Craig A. Blaising, "Premillennialism," in *Three Views of the Millennium and Beyond*, 222).

After the thousand years are over, Satan is released to lead a doomed rebellion that ends in him being "thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown" (v. 10). The resurrection of "the rest of the dead" (v. 5) and final judgment follow.

## day 1 ENCOUNTER – read God's word to put yourself in touch with him.

### Mark 15:1-15

1 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

2 "Are you the king of the Jews?" asked Pilate.

"You have said so," Jesus replied.

3 The chief priests accused him of many things. 4 So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of."

5 But Jesus still made no reply, and Pilate was amazed.

6 Now it was the custom at the festival to release a prisoner whom the people requested. 7 A man called Barabbas was in prison with the insurrectionists who had

committed murder in the uprising. 8 The crowd came up and asked Pilate to do for them what he usually did.

9 "Do you want me to release to you the king of the Jews?" asked Pilate, 10 knowing it was out of self-interest that the chief priests had handed Jesus over to him. 11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

12 "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them.

13 "Crucify him!" they shouted.

14 "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!"

15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

## EXAMINE – what the passage says before you decide what it means.

\* Underline "Very early in the morning" in v. 1.

\* Circle "Sanhedrin" in v. 1.

\* Circle "decision" in v. 1.

\* Underline "handed him over" in v. 1.

\* Circle "Pilate" in v. 1.

\* Bracket "king of the Jews" in v. 2.

\* Bracket "you have said so" in v. 2.

\* Box "but" indicating contrast in vv. 5, 11, 14.

- \* Circle "custom" in v. 6.
- \* Circle "Barabbas" in v. 7.
- \* Bracket "the uprising" in v. 7.

- \* Circle "the crowd" in v. 8.
- \* Circle "self-interest" in v. 10.
- \* Underline "wanting to satisfy the crowd" in v. 15.

## day 2

### EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. It always helps to identify the characters in a story. Identify the major characters in Mark 15:1-15.
2. Connect what happened "very early in the morning" to what happened Thursday night (see 14:17-72).
3. The Sanhedrin "reached a decision" or "formed a plan" (CEB) Friday morning. What was it?
4. The text uses a *double negative* (lit., "He answered no longer nothing") in verse 5 to emphasize Jesus' silence. What do you make of the fact he refused to defend himself against the charges brought against him?
5. Why would Pilate consider releasing *any* alleged criminal?
6. Explain the *irony* in Barabbas's release.
7. Put what verse 10 means in your own words.
8. What do you infer from Pilate's interrogation of the crowd in verses 9, 12, 14?
9. **Discussion:** Talk about what Mark intends to show through his portrayal of Jesus' trial.

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## day 3

## EXAMINE – an explanation of its message to clarify your understanding of the passage.

Following his arrest in Gethsemane, Jesus appeared before the Sanhedrin. On the character of this hearing one commentator writes: "Mark's trial scene pins the primary responsibility and initiative for Jesus' death on the high priest and his Sanhedrin. Though Mark tells us that 'all' the Sanhedrin has gathered (14:53), we should not assume that it consisted of the seventy-one members dictated by the later rabbinic tractate on the Sanhedrin (*m. Sanh.* 1:6). In the first century, it was not 'a fixed body regularly in session.' Presumably the high priest convenes a council of whatever members he can gather at this late hour of the night. Nocturnal trials were abnormal (see Acts 4:3-5) and were later forbidden under rabbinic law. A hearing in the middle of the night suggests the kangaroo justice of a lynch mob dressed in hooded sheets, but it also shows that these leaders are under time constraints" (David E. Garland, *The NIV Application Commentary: Mark*, 559).

The predictable outcome of this trial is guaranteed by Jesus' answer to the high priest's question, "Are you the Christ, the Son of the Blessed One?" Jesus replies, "I am . . . And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven," welcome words to one who is looking for a pretense to put him to death (Mk 14:55-56). They all agree Jesus deserves to die for his blasphemy and after mocking him, decide to send him to Pilate.

Chapter 15 opens with the Sanhedrin still in session. Although they had determined that Jesus deserved to die, they had to convince Pilate of the same. And since blasphemy was not a capital crime, they had to come up with a plan, which they did. Before handing him over to the Roman governor, they concoct a new charge against him. They accuse him of claiming to be the King of Israel, a charge reflected in Pilate's initial question to him, "Are you the king of the Jews?" Such a claim would amount to treason and be punishable by death. On the interrogation process, the same commentator above explains: "Accused prisoners had opportunity to defend themselves against their charges. If one chose to remain silent, he was directly questioned three times so that he might change his mind before his case was allowed to go by default" (578). To Pilate's

question, Jesus replies, "So you say," affirming that he is a king but one of a different kind than the governor probably has in mind (cf., Jn 18:36). After which, he remains completely silent. His refusal to defend himself against "the many things" (v. 4) they accuse him of guarantees the outcome of this trial leaving Pilate amazed (v. 5).

Following his interrogation of Jesus, Pilate does everything he can—that is, everything he thinks is politically expedient—in a failed attempt to release Jesus. One commentator writes: "Pilate is pushed inexorably to a verdict, and his verdict is condemned every time that we repeat in the creed the clause 'suffered under Pontius Pilate'. The decision of the Sanhedrin had already been made, but Pilate was no more compelled to carry it out than Judas was compelled to betray Jesus" (R. Alan Cole, *The Gospel According to Mark*, TNTC, 309-10).

Since the governor had a history of releasing a prisoner of the people's choosing at Passover, a crowd of Barabbas's supporters gathered to demand that Pilate release their insurrectionist hero. Knowing that Jesus was innocent and that the chief priests had handed him over out of self-interest, Pilate attempts to get the crowd to ask for Jesus' release, but the angry mob will not hear to it. They want Jesus crucified. On the irony of the situation, one commentator writes: "Jesus, who had no interest in causing sedition or social upheaval, will be crucified between two brigands. Barabbas, a brigand guilty of murder, will go free because Jesus has taken his place on the cross intended for him. The crowd chooses the one who takes the lives of others to achieve his own selfish ends and condemns the one who gives his life for others in obedience to God" (Garland, 579). After three failed attempts, Mark tells us "wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified" (v. 15).

Mark's account of Jesus' trial before Pilate makes two things obvious. First, Jesus was innocent. He had committed no crime (v. 14). And second, Jesus willingly gave "his life a ransom for many" (10:45). He "made no reply" (v. 5).

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## The Message of the Passage

*Although innocent of any crime, Jesus refuses to defend himself against the Sanhedrin's trumped up charges thereby willingly giving his life as a ransom for many.*

### day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the three "living questions" below to apply what you have learned this week.

- **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

**“Trade”**

(Use the space below for Sunday's message notes)

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# notes STUDY – the commentaries to answer the questions.

v. 1 **very early** "What seems to be spoken of here is not another gathering of the Sanhedrin but the final stages of the meeting that had begun late the night before" (Walter W. Wessel, "Mark," in *The Bible Expositor's Commentary*, 8:773). "For Roman officials the workday often began before dawn (Sherwin-White 1965: 114), and Seneca (*De ira* 2.7.3) indicates that Roman trials began at dawn. All of 14:17-15:41 takes place between sunsets of the day that began with the eating of the Passover. The next day was the Sabbath" (Robert H. Stein, *Mark*, BECNT, 697).

v. 1 **Sanhedrin** "This great council was formed (Matt. 26:3, 57, 59; Mark 14:53; 15:1; Luke 22:66; Acts 4:5, sq.; 521; 22:30) of high priests (i.e., the acting high priest, those who had been high priests, and members of the privileged families from which the high priests were taken), elders (i.e., tribal and family heads of the people and priesthood), and scribes (i.e., legal assessors), Pharisees, and Sadducees alike (comp. Acts 4:1, sq.; 5:17, 34). According to the Mishna the number of members was seventy, with a president, a vice president, and servants of the court (John 18:22; Mark 14:65, etc.) . . . When it pronounced sentence of death it required to be ratified by the procurator (John 18:31)" (*Unger's Bible Dictionary*, s.v., "Sanhedrin").

v. 1 **decision** Cf., "made their plans" (NIV (c)2011); "after forming a plan" (NET). "Apparently the resolution or decision made by the Sanhedrin in the final stages of its meeting was to accuse Jesus before the civil authority, not of blasphemy, but of high treason . . . a crime they could not overlook" (Wessel, 773).

v. 1 **handed him over** "Though the Sanhedrin could pronounce a death sentence it could not exercise capital punishment. So a condemned prison had to be turned over to the Roman authorities for a death sentence to be carried out (cf. John 18:31; TDNT, s.v. 'synedrion,' 1:865-6). The Roman governor could either ratify or rescind the Sanhedrin's death sentence (cf. John 19:10). If rescinded, a new trial had to be conducted before a Roman court in which the Sanhedrin had to prove that the defendant had committed a capital crime under Roman law. Since the charge of blasphemy (cf. Mark 14:64) was not punishable by Roman law it was not mentioned in the following trial. In its place the Sanhedrin substituted a charge of treason, turning Jesus' acknowledgment that He was the Messiah into a traitorous political claim that He is 'the King of the Jews' (cf. 15:2; Luke 23:2). The Roman court surely could not ignore that charge" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 185).

v. 1 **Pilate** "Pilate was appointed by the emperor Tiberius to rule the imperial province of Judea in AD 26 and ruled there until 36 . . . The specific title of Pilate is now known through the discovery of an inscription in Caesarea that describes him a '[Po]ntius Pilantus, [Praef]ectus Iudae' ('Pontius Pilate, Prefect of Judea'; Bond 1998: 11-12)" (Stein, 698).

v. 2 **king of the Jews** "The title 'King of the Jews' is probably a gentile's rendition of the Jewish title 'King of Israel.' (See examples in Evans 2001: 478.)" (699). "If Jesus claims to be a king, he is guilty of a crime against the sovereign power of Rome. Sending him to Pilate in tethers also insinuates that he is a threat to public order" (Garland, 577).

v. 2 **yes, it is as you say** "This phrase can have a variety of meaning, depending on the inflection. The NIV translation, 'Yes, it is as you say,' is possible; but it is more likely that Jesus' answer is less direct, 'You say so,' or 'Whatever you say'" (578).

v. 6 **custom** "Many deny the historicity of this custom (Winter 1961: 91-94) because it lacks corroboration outside the Gospels. Yet if, as has been argued, this was a uniquely Jewish custom (John 18:39; cf. Matt. 27:15), the lack of mention in non-Jewish literature is not surprising" (Stein, 700).

v. 7 **Barabbas** "'The man named Barabbas' was one of the popular Jewish freedom fighters whom the Romans had 'imprisoned' for participating in an uprising against Rome . . . Barabbas had also committed robbery, probably as part of his 'insurrection' (John 18:40). Mark's use of the definite article before his name implies that his original readers had heard of Barabbas" (Constable, 213).

v. 8 **crowd** "The crowd seems to have come to Pilate's tribunal for the primary purpose of asking for Barabbas's release since it was customary for a prisoner to be released at the Passover Feast (v.8)" (Wessel, 774; cf., Grassmick, 186). To the question of the fickleness of crowds (11:9-10), one commentator explains: "The simple answer is that these were two different crowds involved. The crowd at the triumphal entry was made up of pious pilgrims, no doubt many from Galilee, and an equally pious group from Jerusalem which met them (Jn. 12:12ff) . . . This crowd at the trial must have been composed, in part at least, of the followers and servants of the high priests, seeing that all had moved apparently together from the high-priestly hall to Pilate's palace" (Cole, 312).

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## Family Talk

Encouragement from one parent's heart to another

Much like Christmas, Easter has been commercialized and secularized. For believers, the Easter season should be our favorite time of worship and reflection on how much God loves us and sent His Son on our behalf. The empty tomb is the foundation of our faith and should be celebrated, not just for an hour on Sunday morning but all season long! Just as we have Christmas parties and concerts all December long, let's spend the month of March celebrating Christ's victory over the grave! Let's plan an activity each week that will help our kids understand how to live out our faith in the risen Lord. This week we will start a prayer poster. Write the following verse on it: "Devote yourselves to prayer, being watchful and thankful." Colossians 4:2. List the names of people you would like to talk to about Jesus. List any personal prayer requests. List prayer requests for other people. Ask God to place people on your heart to invite to Easter services and put their names on it. Place your poster near the dinner table so you will be reminded to pray for things on the poster each day. Pray expecting God to answer. The God who raised Jesus from the dead is powerful and is for you. He hears your prayers and wants to answer. Be watchful and then thankful when He answers!

### What Does The Bible Say

Weekly Verse: Mark 15:1-15

1. What question did Pilate ask Jesus in verse 2?
2. How did Jesus answer him?
3. What did the people shout?

### What Do You Think

It is very likely that most of the people in the crowd didn't know about Jesus or really have a strong opinion of Him. They just went along with the crowd. In what ways do you find yourself going along with the crowd? How can you stand up against it?

### What R U Going To Do

Make some small cards and write one word of the memory verse on each one. Memorize the verse by turning one card over at a time until you can say it with all cards turned over. This is a great verse to have in your heart and mind!

### Core Comp

Trinity - I believe the God of the Bible is the only true God—Father, Son and Holy Spirit.

### Memory Verse

Ro 5:8 - *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

## KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed Scrolls \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.  
Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).