

Mark 15:16-39

- Sanhedrin and Religious leaders mocked Jesus' deity...even though it is true.
- Roman soldiers mocked Jesus' royalty...even though it is true.

15:16 – **And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion.**

3588 [e]	1161 [e]	4757 [e]	520 [e]	846 [e]	2080 [e]	3588 [e]	833 [e]	3739 [e]	1510 [e]	4232 [e]	2532 [e]	
Hoi	de	stratiōtai	apégagon	auton	esō	tēs	aulēs	ho	estin	Praitorion	kai	
16 Οἱ	δὲ	στρατιῶται	ἀπήγαγον	αὐτὸν	ἔσω	τῆς	αὐλῆς	,	ὅ	ἐστίν	Πραιτώριον	, καὶ
-	And	the soldiers	led away	him	into	the	palace	that	is	[the] Praetorium	and	
Art-NMP	Conj	N-NMP	V-AIA-3P	PPro-AM3S	Prep	Art-GFS	N-GFS	RelPro-NNS	V-PIA-3S	N-NNS	Conj	

"Praetorium" from *Praitorion* a Latin word referring to the commander's (Praetor) tent. In this case "headquarters". These were the governors personal body guards.

4779 [e]	3650 [e]	3588 [e]	4686 [e]
synkalousin	holēn	tēn	speiran
συνκαλοῦσιν	ὅλην	τὴν	σπεῖραν
they call together	all	the	cohort
V-PIA-3P	Adj-AFS	Art-AFS	N-AFS

speira - a military term for Latin "*cohors*" which was 1/10 of a Roman legion (600 men). But, it could refer to a smaller number such as 200.

1. Sanhedrin fulfills the prophecy in 10:33-34 that Jesus would be handed over to the Gentiles.

“See, we are going up to Jerusalem, and the Son of Man will be **delivered over** to the chief priests and the scribes, and they will condemn him to death and **deliver him over** to the Gentiles. And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.” – Mark 10:33-34

2. The soldiers will fulfill the rest:
 - a. Mock him
 - b. Spit on him
 - c. Flog him
 - d. Kill him
3. “whole battalion” is “*speiran*” in Greek referring to the Latin word “cohors” which was 1/10 of a Roman legion, or about 600 men. But, this could be a smaller group.
4. “headquarters” is the “praetorium” from the Latin loan word *Praitorion* which originally referred to the commander’s tent. Here it refers to the Governor Pilate’s headquarters in Jerusalem (Herod’s luxury palace on the western hill next to the Joppa Gate).
5. There is no evidence that Herod the Great or any of the Roman governors (prefects) every stayed at Fort Antonia. They all stayed at the Herodian palace.
6. Philo and Josephus identify the Roman governors as staying at Herod’s palace
7. John 19:13 says Jesus’ trial before Pilate occurred at “gabbatha” which means “high point” which would be the Western Hill in west Jerusalem looking down on Mount Moriah.
 - a. Mark even refers to the crowd as “coming up” to Pilate in 15:8

15:17 – **And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him.**

1. The soldiers are going do a number of things that imitate the Roman Emperor returning from a military campaign victorious and being seated as the emperor and ruler of the Roman world. These actions would include:
 - a. Royal purple clothes

- b. The victor's wreath to wear
 - c. The greeting "Hail, Caesar, Emperor"
 - d. Giving him a scepter indicating his authority to rule
 - e. Even the drink Ceasar would receive, but pour out.
2. "purple cloak" is likely a faded scarlet military cloak that was no longer purple but scarlet as described in Matthew 27:28 – "they stripped him and put a scarlet robe on him."
 3. Crown of thorns
 - a. Could be any of a number types of thorny shrubs
 - i. Type of palm tree
 - ii. Dwarf date palm used as ornamental growth with large spikes.
 - b. This imitated these things:
 - i. The gold leaf crown received by the emperor symbolizing royalty and military victory
 - ii. The large spikes could portray the crown seen on images and coins of rays radiating out of the crown or head of the ruler
 - iii. The leafy laurel wreath given to conquering heroes, and victorious athletes during a celebration.

15:18 – And they began to salute him, "Hail, King of the Jews!"

1. Latin: "*Ave Caesar, imperator*" meant "Hail, Caesar, Emperor" or Latin "Ave Caesar, victoris, imperator" meaning "Hail, Caesar, victor and Emperor"
2. "King of the Jews" mocked both Jesus and the Jews that he was to rule.

15:19 – And they were striking his head with a reed and spitting on him and kneeling down in homage to him.

1. "staff" or "reed" is *kalamos* in Greek referring to something like a bamboo stalk that came from papyrus reeds.
 - a. It was used for the shaft of an arrow, and my have been from a Roman arrow
 - b. It was like a stick or a pole
 - c. It imitated the scepter of the ruling Caesar
 - d. It was probably the same "staff" they soldiers gave Jesus in Matthew 27:29: "twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!"
2. "striking", "spitting" and "kneeling" are imperfects in the Greek which mean they did it over and over, so "they kept on striking...spitting...kneeling"
3. "homage" is the word *proskuneo* meaning "to worship" it likely means here to pay honor as they would to Caesar, not necessarily as they would to a God. They were mocking Jesus for being a want-to-be king, not like the religious leaders who mocked him for being a want-to-be God/Messiah.

15:20 – And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

1. People were crucified naked, but due to Jewish sensitivity to nakedness Jesus was redressed
2. Later on the cross Jesus probably retained some type of private covering since this is Judea.

15:21 – **And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.**

2532 [e]	29 [e]	3855 [e]	5100 [e]	4613 [e]	2956 [e]	2064 [e]	575 [e]	68 [e]	3588 [e]	3962 [e]
Kai	angareuousin	paragonta	tina	Simōna	Kyrēnaion	erchomenon	ap'	agrou	ton	patera
21 Καὶ	ἀγγαρεύουσιν	, παράγοντά	τινα	, Σίμωνα	Κυρηναῖον	, ἐρχόμενον	ἀπ'	ἀγροῦ	, τὸν	πατέρα
And	they compel	passing by	one	Simon	of Cyrene	coming	from	the country	the	father
Conj	V-PIA-3P	V-PPA-AMS	IPro-AMS	N-AMS	N-AMS	V-PPM/P-AMS	Prep	N-GMS	Art-AMS	N-AMS

aggareuo means "to impress, compel, force, conscript".

223 [e]	2532 [e]	4504 [e]	2443 [e]	142 [e]	3588 [e]	4716 [e]	846 [e]
Alexandrou	kai	Rhouprou	hina	arē	ton	stauron	autou
Ἀλεξάνδρου	καὶ	Ῥούφρου	, ἵνα	ἄρῃ	τὸν	σταυρὸν	αὐτοῦ .
of Alexander	and	Rufus	that	he might carry	the	cross	of Him
N-GMS	Conj	N-GMS	Conj	V-ASA-3S	Art-AMS	N-AMS	PPro-GM3S

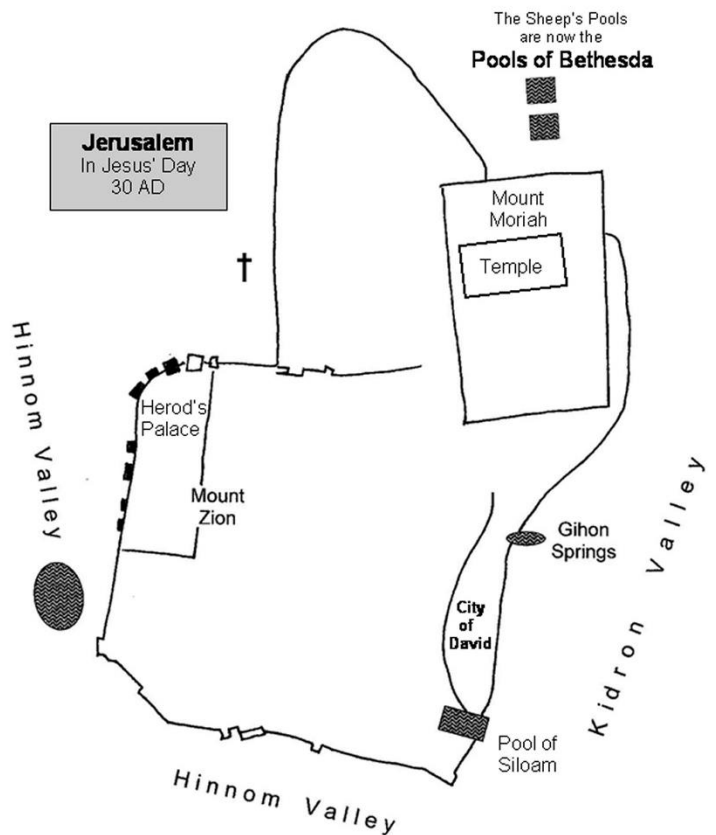
1. Romans had the right to conscript property or labor from their subjects as they desired. In this case they wanted someone to carry the cross.
2. Jesus is weak from the beating due to blood loss, consciousness, fatigue.
3. Crosses:
 - a. The crossbeam (*patibulum*) was carried to the site where the vertical post (*stipes*, *staticulum*) was already standing in place.
 - i. Wood was scarce so the cross beam would be used over and over
 - ii. The crossbeam would be lifted up with poles with “Y” shaped supports
 - iii. The crossbeam would then be tied or nailed to the vertical post
 - iv. The vertical post and the crossbeam would be just high enough to lift the person being crucified off the ground...maybe seven feet high.
 - b. Impaling on a stake
 - c. A “T” that was laid down and lifted to be dropped into a hole.
4. Simon was from Cyrene on the north coast of Africa
 - a. May have been a Jew. His name coming from the Hebrew name Simeon
 - b. Could have been a member of the synagogue of Cyrenians that opposed Stephen in Acts 6:9
 - c. May have been black
 - d. May have been visiting for the Jewish feast or may have moved to Judea
5. Mark mentions three personal names in one verse:
 - a. Alexander
 - i. An ossuary with the name “Alexander, son of Simon” has been found in Jerusalem.
 - b. Rufus
 - i. Member of the church in Rome around 57 AD in Romans 16:13
 - ii. “the father of Alexander and Rufus” is added by Mark as he writes for the believers in Rome since they have a direct connection to this event
 - iii. Rufus is mention in Polycarp’s letter to the Philippians 9:1 –

“ I exhort you all therefore to be obedient unto the word of righteousness and to practice all endurance, which also ye saw with your own eyes in the blessed Ignatius and Zosimus and Rufus, yea and in others also who came from among yourselves, as well as in Paul himself and the rest of the Apostles.”
6. Matthew, Mark and Luke all mention Simon

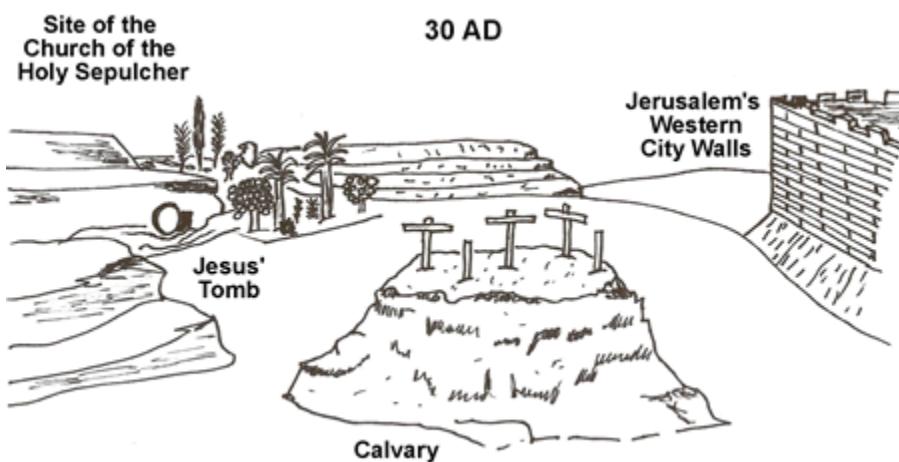
15:22 – And they brought him to the place called Golgotha (which means Place of a Skull).

2532 [e]	5342 [e]	846 [e]	1909 [e]	3588 [e]	1115 [e]	5117 [e]	3739 [e]	1510 [e]	3177 [e]	2898 [e]	5117 [e]			
Kai	pherousin	auton	epi	ton	Golgothan	topon	ho	estin	methermeneuomenon	Kraniou	topos			
22	Καὶ	φέρουσιν	αὐτὸν	ἐπὶ	τὸν	Γολγοθᾶν	,	τόπον	ὃ	ἐστίν	μεθερμηνευόμενον*	, Κρανίου	τόπος	.
	And	they bring	Him	to	-	Golgotha	,	a place	which	is	translated	of a Skull	Place	
	Conj	V-PIA-3P	PPro-AM3S	Prep	Art-AMS	N-AFS		N-AMS	RelPro-NNS	V-PIA-3S	V-PPM/P-NNS	N-GNS	N-NMS	

1. Crucifixion took place on the most crowded roads outside the city where the most people could see and fear.
2. “Golgotha” means “skull” and is translated into Latin as *calvaria* which also means “skull”. The reference to “skull” could be any of these:
 - a. The shape of the outcropping of rock
 - b. The place of executions
 - c. A place where there were executions and tombs for burial.
3. This place was probably an abandoned quarry located outside the second wall:



15:23 – And they offered him wine mixed with myrrh, but he did not take it.

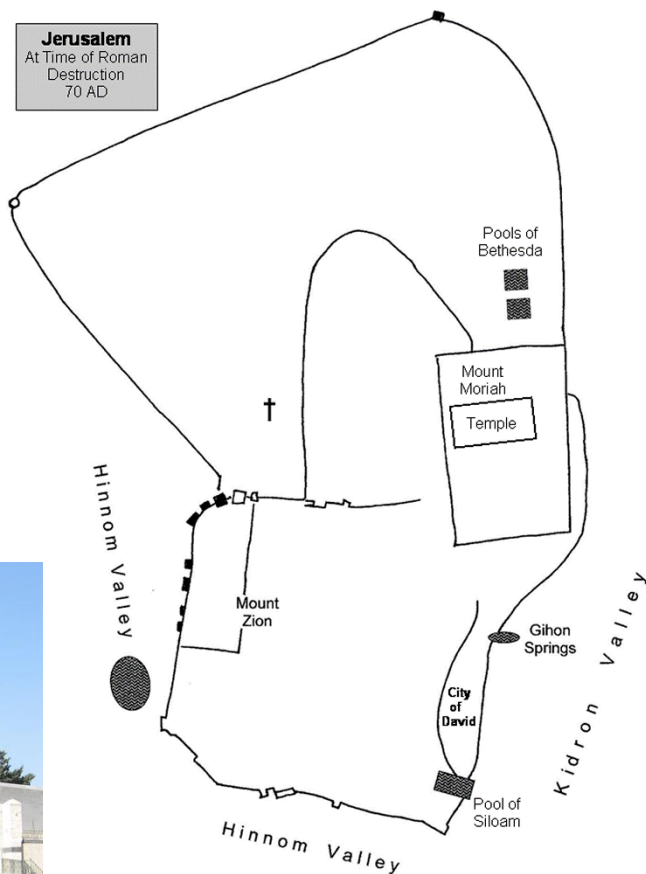


15:24 – And they crucified him and divided his garments among them, casting lots for them, to decide what each should take.

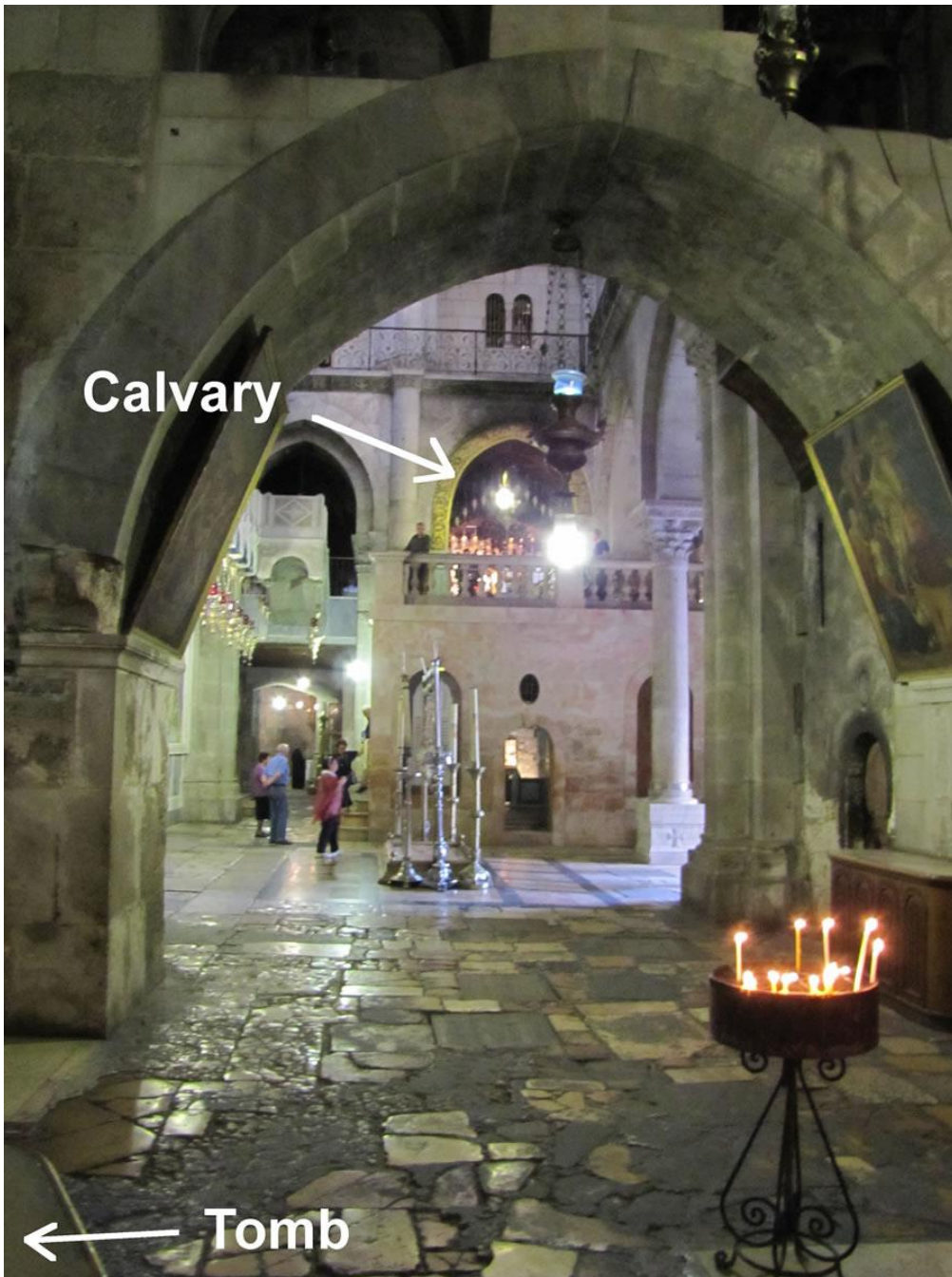
2532 [e]	4717 [e]	846 [e]	2532 [e]	1266 [e]	3588 [e]	2440 [e]	846 [e]	906 [e]	2819 [e]	1909 [e]	846 [e]	5101 [e]
Kai	staurousin	auton	kai	diamerizontai	ta	himatia	autou	ballontes	klēron	ep'	auta	tis
24 Καὶ	σταυροῦσιν	αὐτὸν ,	καὶ	διαμερίζονται	τὰ	ἱμάτια	αὐτοῦ ,	βάλλοντες	κληῖρον	ἐπ'	αὐτὰ ,	τίς
And	having crucified	Him	also	they divided	the	garments	of Him	casting	lots	for	them	who
Conj	V-PIA-3P	PPro-AM3S	Conj	V-PIM-3P	Art-ANP	N-ANP	PPro-GM3S	V-PPA-NMP	N-AMS	Prep	PPro-AN3P	IPro-NMS

5101 [e] 142 [e]
 ti arē
 τί ἄρη .
 what should take
 IPro-ANS V-ASA-3S

The crucifixion is said in three simple words:
"kai staurousin auton"
"and having crucified him"







15:25 – And it was the third hour when they crucified him.

15:26 – And the inscription of the charge against him read, “The King of the Jews.”

15:27 – And with him they crucified two robbers, one on his right and one on his left.

15:28 –

15:29 – **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,**

15:30 – **save yourself, and come down from the cross!”**

15:31 – **So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself.**

15:32 – **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.**

15:33 – **And when the sixth hour had come, there was darkness over the whole land until the ninth hour.**

15:34 – **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?”**

15:35 – **And some of the bystanders hearing it said, “Behold, he is calling Elijah.”**

15:36 – **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.”**

15:37 – **And Jesus uttered a loud cry and breathed his last.**

15:38 – **And the curtain of the temple was torn in two, from top to bottom.**

15:39 – **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!”**

