

Mark 15 - Jesus' Trials before Pilate; Jesus is Beaten, Sentenced, Crucified; Signs Accompanying Jesus' Death; Jesus' Burial; The Garden Tomb

V. Ultimate sacrifice of the servant (Mark 11:1—16:20)

(3) Passion narrative (Mark 14:1—15:47)

(K) Christ's trial before Pilate (15:1-15)

(L) Christ's mistreatment by the soldiers (15:16-20)

(M) Christ's crucifixion (15:21-41)

(N) Christ's burial (15:42-47)

Mark 15

(K) Christ's trial before Pilate (15:1-15) (Cf. Matt 27:11-14; Luke 23:2-5; John 18:29-38)

1 Early in the morning the chief priests with the elders, scribes, and **the entire Council** immediately held a **consultation**; and they bound Jesus and led Him away, and turned Him over to Pilate.

1 Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate.

1 As soon as it was morning, the high priests convened a meeting with the elders and scribes and the whole Council. They bound Jesus with chains, led him away, and handed him over to Pilate.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

- "...the entire Council" - the Sanhedrin, evidently now at full strength (or close to it); however, they had a basic problem: they did not have the authority to administer the death penalty. They could issue a death sentence, but could not carry out an execution without Roman permission.

- "...consultation" - this was a separate meeting from the earlier "trial" (14:53-65); the verdict was also different than the conviction of blasphemy, since they knew the Roman

authorities would not have prosecuted Jesus as a blasphemer

— Thus, here the Sanhedrin decided to charge Jesus with treason against the Roman government. This verse does not explain that decision, but Pilate's subsequent examination of Jesus that follows shows that this was the charge the Sanhedrin had made against Him.

Jesus, as king of the Jews, refused to lead a political uprising. Yet now, condemned for blasphemy by the Jews because of His spiritual claims, He is accused by them also before Pilate of being precisely what He had disappointed the crowds for failing to be—a political insurgent.

Background

In 6-7 AD, King Herod's son and successor, Herod Archelaus was dethroned and banished to Vienna, a city in Gaul. Archelaus was the second son of Herod the Great [Josephus, *Antiquities*, 17:13]. The older son, Herod Antipater, was murdered by Herod the Great, along with other family members. Archelaus' mother was a Samaritan (or less of Jewish blood) and was never accepted.

After the death of Herod (4 BC?), Archelaus was placed over Judea as "Ethnarch" by Caesar Augustus. Broadly rejected, he was removed in 6-7 AD. He was replaced by a Roman Procurator named Caponius. The legal power of the Sanhedrin was immediately restricted and the adjudication of capital cases was lost. This was normal Roman policy. This transfer of power was recorded in The Jerusalem Talmud (Sanhedrin, folio 24); and by Josephus: *Wars of the Jews*, Bk 2 Ch. 8; and *Antiquities of the Jews*, 20:9:

After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananias considered it a favorable opportunity to assemble the Sanhedrin. He therefore caused James, the brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their disapprobation of this act... Some even went to Albinus himself, who had departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Ananias had acted illegally in assembling the Sanhedrin without the Roman authority. [*Antiquities of the Jews*, 20:9]

Their Reaction

When the members of the Sanhedrin found themselves deprived of their right over life and death, they covered their heads with ashes and their bodies with sackcloth, and bemoaned, "Woe unto us for the sceptre has departed from Judah and the Messiah has not come!" Jacob, before he died, had prophesied (Gen 49:10): "The sceptre shall not

depart from Judah, nor a lawgiver from between his feet, until Shiloh [the Messiah] come; and unto him shall the gathering of the people be."

They actually thought that the *Torah*, the Word of God, had failed! They should have known better. The sceptre had, indeed, been removed from Judah, but Shiloh had come! While the Jews wept in the streets of Jerusalem, a young son of a carpenter was growing up in Nazareth. He would present Himself as the Messiah the King on the very day that had been predicted by the Angel Gabriel to Daniel five centuries earlier (Dan 9:24-27; Cf. Luke 19:39-44).

2 Pilate questioned Him: "So You are the King of the Jews?" And He answered him, "*It is as you say.*"

2 Pilate questioned Him, "Are You the King of the Jews?" And He *answered him, "*It is as you say.*"

2 Pilate asked him, "Are you the king of the Jews?" Jesus answered him, "*You say so.*"

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, *Thou sayest it.*

- At the Jewish trial, Jesus had affirmed His messiahship, and the Sanhedrin condemned Him for blasphemy

- At the Roman trial, Jesus affirmed His kingship, and Pilate eventually condemned Him for treason

- This trial is more a trial *of* Pilate than a trial *before* Pilate, as his true self is revealed in his attempts, in vain, first to avoid the issue, then to escape responsibility for the verdict

- Pilate had no love for the Jews and was not about to do them any favors

- He knew that the leadership had delivered Jesus to him for envy and vengeance (v10)

Pilate had absolute authority over Jesus' fate under Roman law. Typically, trials such as this took place in public, just after sunrise. First, the accusers made their charges against the defendant, then the prosecutor (in this case Pilate) examined the defendant, who could speak in his own defense, and heard testimony from any witnesses. Next, the prosecutor consulted with his legal advisers, then pronounced a verdict. The execution of any sentence followed immediately.

Pilate's question shows that the Jews had charged Jesus with claiming to be a king, which was tantamount to treason against Caesar, and a capital offense. Jesus admitted that He was King of the Jews, but He implied that He was a different kind of king than Pilate thought (Cf. Matt 27:11). Jesus meant that what Pilate said of Him was true, but "King of the Jews" was not His preferred title. Pilate discussed the nature of Jesus' kingship further and concluded that Jesus was not guilty of treason (John 18:34-38). In fact, Pilate's later inscription on Jesus' Cross indicated that Jesus was indeed King of the Jews.

Pilate's Dilemma

When you combine the Gospel accounts, you discover that Pilate—the personal representative of the ruler of the world—repeatedly stated that he found no fault in Jesus (John 18:38; 19:4; Luke 23:14; 23:22; Matt 27:24).

But his assignment was to keep the peace and avoid a riot during this touchy holiday period. He attempted every bureaucratic trick he could think of. When he discovered Jesus was a Galilean, he attempted to pass the issue on to Herod, since he, too, was in town for the holiday (Luke 23:6-12). But the slippery old fox was too smart to take the bait. Pilate finally caved in.

3 And the chief priests *started* accusing Him of many things.

3 The chief priests *began* to accuse Him harshly.

3 The high priests kept accusing him of many things.

3 And the chief priests accused him of many things: but he answered nothing.

- Luke 23:2 mentions some of these additional charges

4 But Pilate questioned Him again, saying, "Do You offer nothing in answer? See how many charges they are bringing against You!"

4 Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!"

4 So Pilate asked him again, "Don't you have any answer? Look how many accusations they're bringing against you!"

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus said nothing further in answer, so Pilate was amazed.

5 But Jesus made no further answer; so Pilate was amazed.

5 But since Jesus no longer answered, Pilate was astonished.

5 But Jesus yet answered nothing; so that Pilate marvelled.

- Fulfilling Is 53:7. Peter also, in his first epistle, emphasized this quiet suffering (1 Peter 2:21-24).

Only Luke recorded that Pilate now sent Jesus to Herod Antipas, who was also in Jerusalem for Passover, since Jesus was a Galilean and Herod ruled over Galilee (Luke 23:6-12). Herod then sent Jesus back to Pilate.

Jesus' Second Appearance Before Pilate (Cf. Matt 27:15-26; Luke 23:13-25; John 18:39-19:16)

Barabbas is Released (Cf. Matt 27:15-25; Luke 23:17-23; John 18:39-40)

6 Now at *the Passover* Feast he used to release for them *any* one prisoner whom they requested.

6 Now at *the* feast he used to release for them *any* one prisoner whom they requested.

6 At every festival, Pilate would release any one prisoner whom the people requested.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

- The custom of releasing a select prisoner was an effort by the Roman ruler to improve relations with his Jewish subjects

7 And the one named **Barabbas** had been imprisoned with the rebels who had committed murder in the revolt.

7 The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.

7 Now there was a man in prison named Barabbas. He had been with the insurgents who had committed murder during the rebellion.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

- "...Barabbas" - *Bar-Abbas*, "Son of the Father"; he was a leading zealot (Acts 3:14; Matt 27:16; Luke 23:19; John 18:40; Cf. John 5:43)

— He was a popular Jewish "freedom fighter" whom the Romans had imprisoned for participating in an uprising against Rome. Later, a large number of these revolutionaries organized and become known as Zealots.

— He had also committed robbery, probably as part of his insurrection (John 18:40)

8 And the crowd went up and began asking *Pilate to do* as he had been accustomed to do for them.

8 The crowd went up and began asking him *to do* as he had been accustomed to do for them.

8 So the crowd came and began to request that Pilate do for them what he always did.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

- A large crowd of Jews had come to request the customary amnesty from Pilate. They appear to have been present for reasons unrelated to Jesus.

9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

9 Pilate answered them, "Do you want me to release the king of the Jews for you?"

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

- The personal representative of the ruler of the Roman Empire identified Jesus as "King of the Jews"!

10 For he was aware that the chief priests had handed Him over because of envy.

10 For he was aware that the chief priests had handed Him over because of envy.

10 because he knew that the high priests had handed him over due to jealousy.

10 For he knew that the chief priests had delivered him for envy.

- Envy was their reason rather than loyalty to Rome

— Pilate hoped to frustrate the chief priests by getting people to request the release of Jesus (someone whom Pilate viewed as innocent), and retaining real criminals such as Barabbas

— Pilate gave the crowd a choice between Jesus and Barabbas (Matt 27:17), believing Jesus had the greater popular following and would be the people's choice

11 But the chief priests stirred up the crowd *to ask him* to release Barabbas for them instead.

11 But the chief priests stirred up the crowd *to ask* him to release Barabbas for them instead.

11 But the high priests stirred up the crowd to get him to release Barabbas for them instead.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

- The chief priests were able to persuade the crowd to ask for Barabbas' release

— The people may have accepted the advice of their leaders because Barabbas already tried to lead a rebellion, but Jesus only hinted at an overthrow

— It would also have been very unusual for the crowd to side with Pilate and oppose their Jewish leaders

12 And responding again, Pilate said to them, "Then what shall I do with Him whom you call the **King of the Jews**?"

12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews?"

12 So Pilate asked them again, "Then what should I do with the man you call⁸ 'the King of the Jews'?"

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

- The people's choice left Pilate with a problem...what to do with Jesus

- Pilate's wife had just warned him to have nothing to do with that righteous man (Matt 27:19)

- "...King of the Jews" - again, Pilate uses the royal title!

13 They shouted back, "Crucify Him!"

13 They shouted back, "Crucify Him!"

13 "Crucify him!" they shouted back.

13 And they cried out again, Crucify him.

14 But Pilate said to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"

14 But Pilate said to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"

14 "Why?" Pilate asked them. "What has he done wrong?"

But they shouted even louder, "Crucify him!"

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

- The crowd, stirred into a frenzy by the Jewish leaders, ignored Pilate's request for reasonable reconsideration

Jesus is Beaten (Cf. Matt 27:26; Luke 23:24-25; John 19:1-5)

15 Intent on satisfying the crowd, Pilate released Barabbas for them, and after having Jesus flogged, he **handed Him over** to be crucified.

15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified.

15 So Pilate, wanting to satisfy the crowd, released Barabbas for them, but he had Jesus whipped and handed over to be crucified.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

- Pilate had problems in his relations with the Jewish people he governed (Cf. Luke 13:1-2)

- He saw the present situation as an opportunity to improve his standing with them and improve his popular support

- This overrode his sense of justice and his wife's warning

- "...handed Him over" - "delivered" [KJV], an allusion to Is 53:6,12 where the same expression occurs in the LXX

- Evidently, Pilate had Jesus flogged in the presence of the crowd, hoping that punishment would satisfy them
- John recorded that after the scourging, Pilate tried to persuade the people against crucifixion (John 19:1-7)
- Scourging was not a necessary preparation for crucifixion, but it quickened an otherwise slow, lingering death
- Likely two soldiers stripped Jesus naked and tied His hands above Him to a post. They whipped Him with a leather scourge containing strips of bone and metal
- Victims of Roman floggings rarely survived

(L) Christ's mistreatment by the soldiers (15:16-20)

Jesus is Led to Golgotha (Matt 27:27-34; Luke 23:26-32; John 19:17)

16 Now the soldiers took Him away into the palace (that is, the **Praetorium**), and they *called together the whole *Roman* cohort.

16 The soldiers took Him away into the palace (that is, the Praetorium), and they *called together the whole *Roman* cohort.

16 The soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters) and called out the whole guard.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the wholeband.

- "...Praetorium" - the palace, or hall of audience; a Latin word that describes the Roman governor's official residence (Cf. Matt 27:27; John 18:28,33; 19:9; Acts 23:35)

- "...cohort" - *speira*, consisted of 200-600 men, but here probably refers to a group of soldiers available from the headquarters guard (Cf. Matt 27:27; John 18:3,12; Acts 10:1; 21:31; 27:1)

The Praetorium

The Praetorium where Jesus was brought to trial has been traditionally located in the neighborhood of the present Turkish barracks where once stood the Antonia and where was stationed a large garrison (Cf. Acts 21:32-35). But the statements of Josephus make it almost certain that the headquarters of the procurator were at Herod's palace [Wars of the Jews, I, xxi, 1; V, iv, 4]. This refutes the traditional *Via Dolorosa*, the whole course of which depends on theory that the "Way of Sorrow" began at the Antonia, the Praetorium of a later ecclesiastical tradition.

17 And they *dressed Him in purple, and after twisting together a crown of thorns, they put it on Him;

17 They *dressed Him up in purple, and after twisting a crown of thorns, they put it on Him;

17 They dressed him in a purple robe, twisted some thorns into a victor's crown, and placed it on his head.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

- The purple robe and crown of thorns mocked Jesus' claim to be king of the Jews
- Mark did not mention the mock staff that they gave to Jesus as a mock scepter (Matt 27:29)

18 and they began saluting Him: "Hail, King of the Jews!"

18 and they began to acclaim Him, "Hail, King of the Jews!"

18 They began to greet him, "Long live the king of the Jews!"

18 And began to salute him, Hail, King of the Jews!

19 And they *repeatedly* beat His head with a reed and spit on Him, and kneeling, they bowed down before Him.

19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him.

19 They kept hitting him on the head with a stick, spitting on him, kneeling in front of him, and worshipping him.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And after they had mocked Him, they took the purple *cloak* off Him and put His *own* garments on Him. And they *led Him out to crucify Him.

20 After they had mocked Him, they took the purple robe off Him and put His *own* garments on Him. And they *led Him out to crucify Him.

20 When they had finished making fun of him, they stripped him of the purple robe, put his own clothes back on him, and led him away to crucify him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

- Typically, the Romans forced criminals to walk naked to their place of execution, and flogged them along the way

- Evidently the soldiers concluded that Jesus would not live through such treatment in view of the abuse that He had already suffered

- Jesus carried His cross for most of the journey (John 19:6-7)

Order of Events

1. Jesus arrived at Golgotha (Matt 27:33; Mark 15:22; Luke 23:33; John 19:17)
2. He refused the offer of wine, vinegar and myrrh (Matt 27:34; Mark 15:23)
3. Nailed to the cross between two thieves (Matt 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18)
4. First cry from Cross: "Father forgive them for they know not what they do" (Luke 23:34)
5. Garments allocated (Matt 27:35; Mark 15:24; Luke 23:34; John 19:23)
6. Jews mocked Jesus (Matt 27:39-43; Mark 15:29-32; Luke 23:35-37)
7. Conversated with two thieves (Luke 23:39-43)
8. Second cry: "You will be with me in paradise" (Luke 23:43)
9. Third cry: "Woman, behold your son," "Behold thy mother" (John 19:26-27)
10. Darkness from noon to 3pm (Matt 27:45; Mark 15:33; Luke 23:44)
11. Fourth cry: "My God, My God, Why hast thou forsaken me!" (Matt 27:46,47; Mark 15:34-36)
12. Fifth cry: "I am thirsty" (John 19:28)
13. He drank wine vinegar (Matt 27:48; Mark 15:36; John 19:29)
14. Sixth cry: "It is finished" (John 19:30)
15. Seventh cry: "Father, into your hands I commend my spirit" (Luke 23:46)
16. He dismissed His Spirit (Matt 27:50; Mark 15:37; Luke 23:46; John 19:30)
17. Temple curtain torn in twain (Matt 27:51; Mark 15:38; Luke 23:45)
18. Roman soldiers declare, "Surely He was the Son of God" (Matt 27:54; Mark 15:39)

For a more detailed chronology of Jesus' crucifixion and burial, see [Chronology of the Crucifixion](#).

Seven Cries from the Cross

1. "Father, forgive them for they know not what they do" (Luke 23:34)
2. "Today shalt thou be with Me in paradise" (Luke 23:43)
3. "Woman, Behold thy Son! Behold thy mother!" (John 19:26-27)
4. My God, My God, Why hast Thou forsaken me?" (Ps 22:1)
5. "I thirst" (John 19:28. Cf. Ps 69:21)
6. "It is finished" *Tetelestai*, Paid in full (John 19:30)
7. "Father, into Thy hands I commit My spirit" (Luke 23:46)

(M) Christ's crucifixion (15:21-41) (Cf. Matt 27:35-56; Luke 23:33-43; John 19:18-24)

21 And they *compelled a passer-by coming from the country, Simon of Cyrene (the father of **Alexander and Rufus**), to **carry His cross**.

21 They *pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.

21 They forced a certain passer-by named Simon of Cyrene, the father of Alexander and Rufus, who happened to be coming in from the country, to carry Jesus' cross.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

- Simon of Cyrene was compelled by the Romans to carry the cross (see notes at Matt 27:32; Luke 23:26)

- "...Alexander and Rufus" - from this statement, it is apparent that at the time Mark's gospel was written, Alexander and Rufus were Christians and that they were known (or known of) in Rome's Christian community (Cf. Rom 16:13)

- "...carry His cross" - Simon did literally what all Christians must do figuratively, bear His cross (Cf. 8:34; Luke 23:26)

- Normally, the condemned had to carry the crosspiece to the place of execution

- Simon may have been one of the Jews from Cyrene who first preached the gospel to the Gentiles (Acts 11:20)

Simon the Cyrene

Cyrene is located in North Africa, so it's apparent that Simon was in Jerusalem to attend Passover. During the time of the Passover, tent cities were erected outside the walls for Jews coming from all over the world to observe the feast. After the Passover meal the night before, likely went back to his tent for the night. As he was coming back into Jerusalem the next morning for the observance of the morning Passover sacrifice, the Romans grabbed him and forced him to bear the cross for Jesus.

It is obvious that this particular incident led to the conversion of Simon of Cyrene as well as his family. As mentioned, only Mark, whose Gospel was written to Romans, pointed out that Simon was the father of Alexander and Rufus. In Paul's letter to the Romans, he mentions the wife of Simon and Rufus as well (Rom 16:13). Some time after this experience, the family traveled to the city of Rome for one reason or another. It is known from Romans 1 that the Church of Rome was not founded by an apostle; it was founded by Jewish believers who had come to Rome. Apparently, one of these Jewish believers turned out to be Simon of Cyrene and his family.

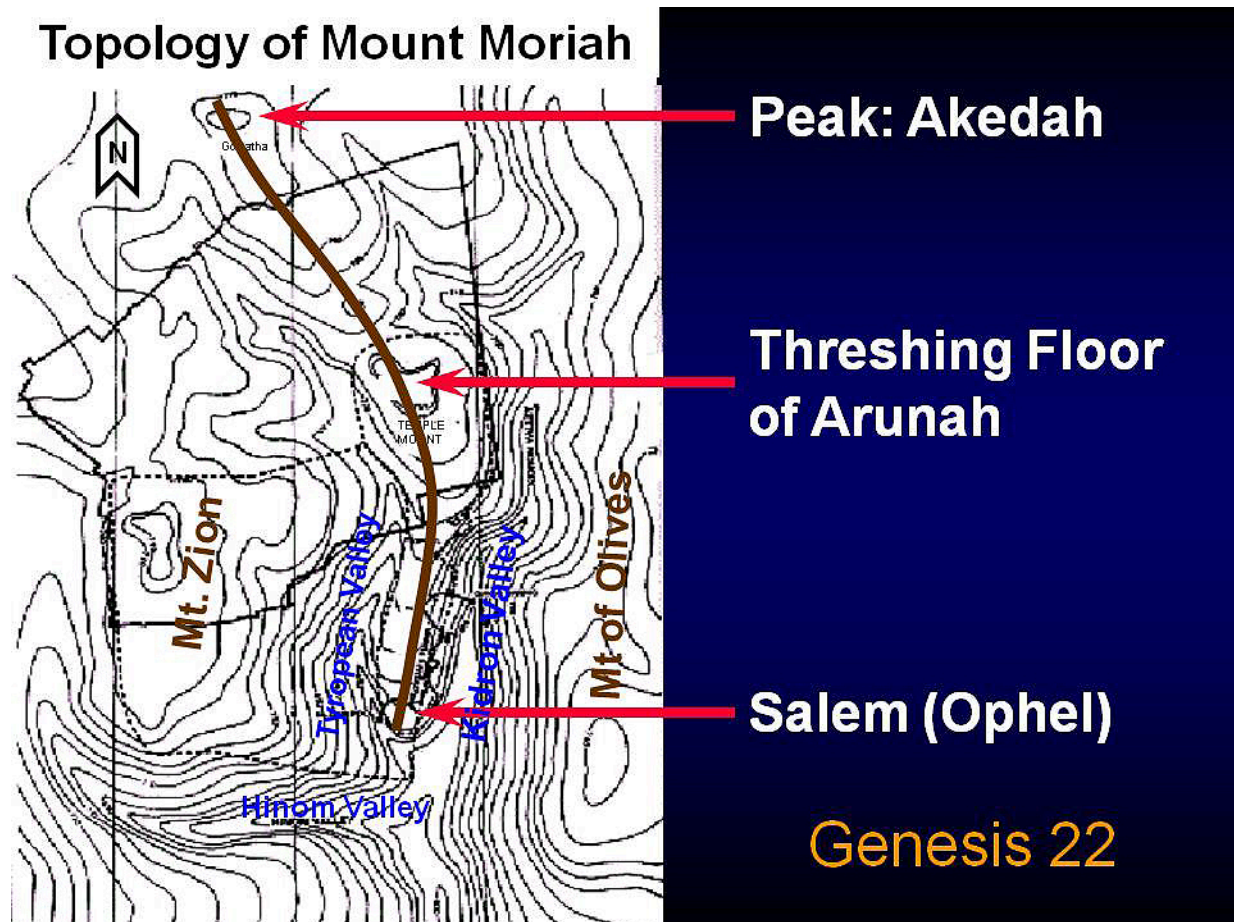
22 Then they *brought Him to the place **Golgotha**, which is translated, Place of a Skull.

22 Then they *brought Him to the place Golgotha, which is translated, Place of a Skull.

22 They took Jesus to a place called Golgotha, which means Skull Place.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

- "...Golgotha" - loose transliteration of the Aramaic word for "skull"
- None of the gospels state that this place looked like a skull; they only state that it was "The place of a skull"; this means that it was a place of execution



- 23 And they tried to give Him wine mixed with myrrh; but He did not take *it*.
- 23 They tried to give Him wine mixed with myrrh; but He did not take it.
- 23 They tried to give him wine mixed with myrrh, but he wouldn't accept it.
- 23 And they gave him to drink wine mingled with myrrh: but he received it not.
- Matt 27:34 states that they gave Him wine mixed with gall, and when He had tasted it, He would not drink
 - The drink was used to stupefy someone just before being nailed to the cross to help kill the pain; this was a pain killer of the day
 - Because Jesus needed full control of His senses, He refused the drink; because He refused it, He felt the full effect of the physical pain

Soldiers Divide Jesus' Garments (Cf. Matt 27:35-36; Luke 23:34; John 19:23-24)

24 And **they** ***crucified Him**, and ***divided up His garments** among themselves, **casting lots for them** *to decide* what each man would take.

24 And they *crucified Him, and *divided up His garments among themselves, casting lots for them *to decide* what each man should take.

24 Then they crucified him. They divided his clothes among themselves by throwing dice to see what each one would get.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

- "...they crucified Him" - crucifixion involved a number of things:

— The cross was laid down on the ground and the victim placed on top of it. Three nails were used: one for each hand and one for both feet. The cross was lifted up and dropped into a hole in the ground. When the cross was dropped, all the bones of the body would be pulled out of joint.

- "...divided up His garments...casting lots for them" - a fulfillment of Ps 22:18

25 Now it was the **third hour** when they crucified Him.

25 It was the third hour when they crucified Him.

25 It was nine in the morning when they crucified him.

25 And it was the third hour, and they crucified him.

- "...third hour" - 9am, according to the Roman reckoning of time

— John 19:14 placed Jesus' trial before Pilate at "about" the sixth hour; this was noon (Jewish time" or 6am (Roman time)

26 The inscription of the charge against Him read, "THE KING OF THE JEWS."

26 The inscription of the charge against Him read, "THE KING OF THE JEWS."

26 The written notice of the charge against him read, "The king of the Jews."

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

- John provides more detail (John 19:19-22)

Pilate's Epitaph

The Jews	The King	The Nazarene	Jesus
HaYehudim	v Melech	HaNazarei	Yeshua

ישוע הנצרי ומלך היהודים

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Acronym on YHWH! [Remember, Hebrew goes from right to left.] If Pilate had rewritten it in the manner they had requested, it would not have spelled out the Name of God. Did Pilate realize this? Was it deliberate? Did he do it just to upset the Jewish leadership, realizing they had delivered Him up for envy? (Matt 27:18; Cf. Matt 27:65-66!)

When they requested a special guard for the tomb, he also responded with an enigmatic remark, "Make it as sure as you can." Was he really surprised when Jesus was resurrected after three days? One wonders.

27 And they *crucified two rebels with Him, one on His right and one on His left.

27 They *crucified two robbers with Him, one on His right and one on His left.

27 They crucified two bandits with him, one on his right and the other on his left.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

- Jesus' position between two insurrectionists (John 18:40), perhaps cohorts of Barabbas, portrayed Him as the chief offender

28 And the Scripture was fulfilled which says, "And He was counted with wrongdoers."

28 [And the Scripture was fulfilled which says, "And He was numbered with transgressors."]

28 Then the Scripture was fulfilled that says, "He was counted with criminals."

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

[Is 53:12]

29 Those passing by were **hurling abuse** at Him, shaking their heads and saying, "Ha! You who *are going to* destroy the temple and rebuild it in three days,

29 Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who *are going to* destroy the temple and rebuild it in three days,

29 Those who passed by kept insulting him, shaking their heads, and saying, "Ha! You who were going to destroy the sanctuary and rebuild it in three days—

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

- Jesus' predictions about destroying and raising "the temple" were well known (Cf. 14:58-60)

— Unbelieving Jews seem to have focused on those statements as proof that Jesus could not be their Messiah

- "...hurling abuse" - *ebblasphemoun*, blasphemed; earlier, the high priest charged Jesus with blasphemy, of which He was innocent (14:64); now, the people blasphemed God

— Their comments fulfilled Ps 22:7; Lam 2:15

— Golgotha was close to the walls of Jerusalem, and people going in and out of the city would pass by the site

— Those who simply happened to be passing by noticed Jesus on the cross, noticed the title over His head, and likely heard that He underwent the trial of the Sanhedrin during which He was charged with disrespect for the Temple. Now, that accusation was being thrown against Him.

— See note: **The Mockeries of Jesus** in Matt 27:44.

30 save Yourself by coming down from the cross!"

30 save Yourself, and come down from the cross!"

30 save yourself and come down from the cross!"

30 Save thyself, and come down from the cross.

31 In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "He saved others; He cannot save Himself!

31 In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "He saved others; He cannot save Himself.

31 In the same way, the high priests, along with the scribes, were also making fun of him among themselves. They kept saying, "He saved others, but can't save himself!

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

- This mockery was committed by the Jewish leaders who also mocked His claims to be the Messiah

— This was the climax of the religious leaders' opposition to Jesus (Cf. 3:6; 11:18; 12:12; 14:1,64; 15:1,11-13)

— The fact that Jesus was apparently helpless on the cross was the supreme joke from their viewpoint. Their Messiah needed to be in control.

32 Let *this* Christ, the King of Israel, come down now from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

32 Let *this* Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

32 Let the Messiah, the king of Israel, come down from the cross now, since seeing is believing!" Even the men who were crucified with him kept insulting him.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

- This is a case of *situational irony*. This occurs when there is a difference between what a character naively expects to happen and what actually happens, or what a character blindly thinks to be the case, and the real situation.

— In situational irony, the speaker is confident that what they expects is true, but is unaware that the real situation is, in fact, the opposite

Jesus Dies (Cf. Matt 27:45-50; Luke 23:44-46; John 19:28-30)

33 When the **sixth hour** came, **darkness** fell over the whole land until the **ninth hour**.

33 When the sixth hour came, darkness fell over the whole land until the ninth hour.

33 At noon, darkness came over the whole land until three in the afternoon.

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

- "...sixth hour" - Noon (Roman)

— In the first three hours on the cross, Jesus suffered in daylight at the hands of humans (v21-32)

- "...darkness" - Matthew, Mark and Luke all record the darkness over Judah from noon to 3pm

— They all evidently viewed it as a sign of God's judgment on Jesus (Cf. Is 5:25-30; 59:9-10; Joel 2:31; 3:14-15; Amos 8:9-10; Micah 3:5-7; Zeph 1:14-15)

— The Father withdrew the light of His presence from His Son during the hours when Jesus bore the guilt of the world's sins (Is 53:5-6; 2 Cor 5:21)

— The ninth plague in Egypt was darkness, and it also was followed by the death of the firstborn

- "...ninth hour" - 3pm (Roman)

— In the second three hours, He suffered in darkness at the hands of God

34 At the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LEMA SABAKTANEI?" which is translated, "**MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?**"

34 At the **ninth hour** Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "**My God, My God, why have You forsaken Me?**"

34 At three o'clock, Jesus cried out with a loud voice, "Eloi, eloi, lema sabachthani?" (which means, "**My God, my God, why have you forsaken me?**")

34 And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, **My God, my God, why hast thou forsaken me?**

- "...ninth hour" - 3pm, by the Roman reckoning of time

- Jesus fourth quote from the cross; His cry expressed what the darkness depicted

- The quote is recorded here (in Aramaic) and in Matt 27:46 (in Hebrew). It's a quotation of Ps 22:1, where it is a cry for help.

— This cry comes at the end of the "spiritual death" of the Messiah; it lasted from 12-3pm

- "...MY GOD, MY GOD" - this is the only time in the gospels that Jesus ever referred to the Deity as "My God, my God"

— Jesus used this verse to express an affirmation of His relationship to God as His Father and an acknowledgment that the Father had abandoned Him

— The Father abandoned Jesus in the judicial sense in that He focused His wrath on the Son (Cf. 14:36). Jesus took the sin of the world upon Himself on the Cross. Jesus, at the same time, bore God's curse and His judgment for sin (Hab 1:13), turned His back, so to speak, on Jesus who bore that sin in His own body on the Cross.

— Jesus experienced "separation" from God when He took the place of sinners (10:45; Rom 5:8; 1 Peter 2:24; 3:18).

— The "separation" was not literal or permanent, yet was a real event experienced in time and history, is supported by the fact that Jesus proceeded to address the Father in prayer (v37; Cf. 27:50; Luke 23:46).

— At least 170x He addressed God as "Father," and 21x it was more specific: "My Father"

— Because of His spiritual death, Jesus no longer had a paternal relationship with God, but a judicial one. He was suffering the wrath of God; He was drinking the cup He agonized over in Gethsemane.

35 And when some of the bystanders heard *Him*, they *began* saying, "Look! He is calling for Elijah!"

35 When some of the bystanders heard it, they *began* saying, "Behold, He is calling for Elijah."

35 When some of the people standing there heard this, they said, "Listen! He's calling for Elijah!"

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And someone ran and filled a sponge with **sourwine**, put it on a reed, and gave Him a drink, saying, "Let us see if Elijah comes to take Him down."

36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down."

36 So someone ran and soaked a sponge in some sour wine. Then he put it on a stick and offered Jesus a drink, saying, "Wait! Let's see if Elijah comes to take him down!"

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

- "...sour wine" - oxos, likely given to Jesus to prolong His life so the onlookers could see if Elijah would come and help Jesus

— Another view is that for a victim of exhaustion and suffocation, anything given to drink would hasten the process of suffocation

— In Mark, the soldier spoke; in Matthew (Matt 27:49), the people did; both were undoubtedly accurate

37 But Jesus let out a loud cry, and died.

37 And Jesus uttered a loud cry, and breathed His last.

37 Then Jesus gave a loud cry and breathed his last.

37 And Jesus cried with a loud voice, and gave up the ghost.

- Jesus' loud cry was not the last gasp of a defeated Man...it was shout of victory

— He triumphantly announced "It is finished" (John 19:30); then, He dismissed His spirit (Matt 27:50; Luke 23:46; John 19:30) and "breathed His last"

Signs Accompanying Jesus' Death (Cf. Matt 27:51-56; Luke 23:45,47-49)

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

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

38 The curtain in the sanctuary was torn in two from top to bottom.

38 And the veil of the temple was rent in twain from the top to the bottom.

- All synoptic writers recorded this event. None of them explained it, but the author of Hebrews did (Heb 6:19-20; 9:1-14; 10:19-22).

— It represented God opening a way into His presence by the death of His Son

— The priests would have been preparing the evening sacrifices in the temple when this event occurred at 3pm

39 And when the **centurion**, who was standing right in front of Him, saw that He died in this way, he said, "Truly this man was the Son of God!"

39 When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"

39 When the centurion who stood facing Jesus saw how he had cried out and breathed his last, he said, "This man certainly was the Son of God!"

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

- "...centurion" - *kentyrion*, the soldier in charge of Jesus' crucifixion

— Elsewhere in the NT, the customary Greek word *hekatontarchos* is used

- While the centurion spoke more truly than he likely understood, he evidently meant that Jesus was a "righteous man" (Luke 23:47). Still, his words spoken as he stood directly in front of Jesus—as He died—were literally true.

— The torn veil was a Jewish testimony to Jesus' identity; the centurion's confession was a Gentile testimony to the same. Taken together, they provide a double witness that Jesus was the Son of God.

40 Now there were also *some* women watching from a distance, among whom *were* Mary Magdalene, Mary the mother of James the Less and Joses, and Salome.

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

40 Now there were women watching from a distance. Among them were Mary Magdalene, Mary the mother of young James and Joseph, and Salome.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

- Matthew mentioned the same three women; Luke only mentions them generally

41 When He was in Galilee, they used to follow Him and serve Him; and *there were* many other women who came up with Him to Jerusalem.

41 When He was in Galilee, they used to follow Him and minister to Him; and *there were* many other women who came up with Him to Jerusalem.

41 They used to accompany him and care for him while he was in Galilee. Many other women who had come up to Jerusalem with him were there, too.

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

- Many women followed Jesus and served Him throughout His ministry
- Women can serve Jesus as disciples as well as men. Their roles may be somewhat different, but their ministry is every bit as important.

SOME WOMEN WHO OBSERVED THE CRUCIFIXION		
Matthew 27:56	Mark 15:40	John 19:25
Mary Magdalene	Mary Magdalene	Mary Magdalene
		Jesus' mother (Mary)
Mary the mother of James and Joseph =	Mary the mother of James the Less and Joses =	Mary the wife of Clopas
Mother of Zebedee's sons =	Salome =	Jesus' mother's sister

(N) Christ's burial (15:42-47) (Cf. Matt 27:57-66; Luke 23:50-55; John 19:38-42)

42 When evening had **already** come, since it was the preparation day, that is, the day before **the Sabbath**,

42 When evening had already come, because it was the preparation day, that is, the day before the Sabbath,

42 It was the Day of Preparation, that is, the day before the Sabbath. Since it was already evening,

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

- "...already" - late afternoon, before sunset

- "...the Sabbath" - Saturday, the day before the Feast of Unleavened Bread

— See [Date of Jesus' Death](#) for evidence that supports a Wed, Thurs & Fri crucifixion.

43 Joseph of Arimathea came, a prominent member of the Council, who was himself also **waiting for the kingdom of God**; and he **gathered up courage** and **went in before** Pilate, and asked for the body of Jesus.

43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.

43 Joseph of Arimathea, a highly respected member of the Council, who was waiting for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

- Joseph was a prominent member of the Sanhedrin; he was a devout Jew ("waited for the kingdom of God"). He also became a believer in Jesus (John 19:38).

- "...waited for the kingdom of God" - Joseph of Arimathea, after Jesus' death, believed that the kingdom was still future

- "...gathered up courage" - this verse and John 19:39 both emphasize the boldness that Joseph asked for the body

- "...went in before" - *eiserchomai*, Joseph of Arimathea did not enter or possess Pilate (like a spirit); he went in the same room "among" Pilate to ask for the body of Jesus

Joseph of Arimathea

Arimathea was many miles northwest of Jerusalem. Being a righteous and spiritual man, Joseph had the typical Jewish desire to be buried in Jerusalem. So, he purchased a garden and had a cave dug, which he would be buried in. However, Jesus was the first to use it (fulfilling Is 53:9), and it is not known if Joseph ever did.

The gospels make eight references to him:

1. He was of honorable estate.
2. He was a rich man (Matt 27:57)
3. He was a good man (Luke 23:53)
4. He was a righteous man (Luke 23:53)
5. He was looking for the kingdom of God and so was a member of the believing Remnant of that day.
6. He was a secret disciple.
7. He was a councillor or a Sanhedrin member.
8. He was not present to vote on the execution of Jesus (Luke 23:51). Neither he nor Nicodemus were there to vote on His execution.

44 Now Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead.

44 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead.

44 Pilate was amazed to hear that Jesus had already died, so he summoned the centurion to ask him if he was in fact dead.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

- If was unusual that a crucified person died so quickly, so Pilate verified Jesus' death with the centurion

— It is significant that a Roman centurion confirmed Jesus' death

45 And after learning this from the centurion, he granted the body to Joseph.

45 And ascertaining this from the centurion, he granted the body to Joseph.

45 When he learned from the centurion that he was dead, he let Joseph have the corpse.

45 And when he knew it of the centurion, he gave the body to Joseph.

- It was unusual to give the body of a person condemned for treason to anyone but a near relative

— Consequently, Pilate's willingness to give Jesus' body to Joseph suggested that he really did not believe that Jesus was guilty of treason (Cf. v14-15)

46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been cut out in the rock; and he rolled a stone against the entrance of the tomb.

46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

46 Joseph bought some linen cloth, took the body down, wrapped it in the cloth, laid it in a tomb that had been cut out of the rock, and rolled a stone against the door of the tomb.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

- Nicodemus was with Joseph to request the body and helped Joseph with these tasks (John 19:39)

47 Mary Magdalene and Mary the *mother* of Joses were watching to see where He was laid.

47 Mary Magdalene and Mary the *mother* of Joses were looking on to see where He was laid.

47 Now Mary Magdalene and Mary the mother of Joseph observed where the body had been laid.

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

- They were also present to witness the empty tomb (16:1,5); they had also witnessed Jesus' death (v40), and now they saw Him buried.

— There is no question they went to the correct tomb Sunday morning since they had witnessed the burial

The Burial of Jesus is significant in two ways:

1. It was the end of His "Humiliation" that began with His Incarnation
2. It marked the beginning of His "Exaltation"

