

Mark Chapter Fifteen

The Roman Trial (vv. 1-15)

VERSE 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 (Καὶ εὐθὺς πρῶτῃ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ [*conj + adv euthus + adv proi early morning + noun acc.nt.s. sumboulion plot; "consultation" + aor.act.part.nom.m.p. poieo "held" + d.a.w/noun nom.m.p. archiereus + prep meta + d.a.w/noun gen.m.p. presbuteros + conj + noun gen.m.p. grammateus + conj + adj.nom.m.s. holos entire + d.a.w/noun nom.nt.s. sunedrion + aor.act.part.nom.m.p. deo bind + d.a.w/noun acc.m.s. Jesus + aor.act.ind.3p. apophero lead away by force + conj + aor.act.ind.3p. paradidomi deliver + noun dat.m.s. Pilate*].

VERSE 2 Pilate questioned Him, "Are You the King of the Jews (καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων [*conj + aor.act.ind.3s. eperotao question + pro.gen.m.s. autos + d.a.w/noun nom.m.s. Pilate + pro.nom.s. su + pres.act.ind.2s. eimi + d.a.w/noun nom.m.s. basileus king + d.a.w/noun gen.m.p. Jew*])?"

And He answered him, "It is as you say (ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις [*d.a.nom.m.s. ho "He" + aor.dep.part.nom.m.s. apokrinomai answer + pro.dat.m.s. autos + pres.act.ind.3s. lego + pro.nom.s. su + pres.act.ind.2s. lego*])."

VERSE 3 The chief priests began to accuse Him harshly (καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά [*conj + impf.act.ind.3p. kategoreo accuse + pro.gen.m.s. autos + d.a.w/noun nom.m.p. archiereus + adj.acc.nt.p. polus much; "harshly"*]).

VERSE 4 Then Pilate questioned Him again, saying, "Do You not answer (ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν [*conj de + d.a.w/noun nom.m.s. Pilate + adv palin + impf.act.ind.3s. eperotao ask, question + pro.acc.m.s. autos + pres.act.part.nom.m.s. lego + neg ouk + pres.dep.ind.2s. apokrinomai answer + pro.acc.nts. oudeins nothing, not at all*])?

See how many charges they bring against You (ἴδε πόσα σου κατηγοροῦσιν [*part ide Look! + pro.acc.nt.p. posos how many + pro.2m.s. su + pres.act.ind.3p. kategoreo bring charges against*])!"

VERSE 5 But Jesus made no further answer; so Pilate was amazed (ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον [*conj de + d.a.w/noun nom.m.s. Jesus + adv ouketi no more + pro.acc.nt.s. oudeis nothing + aor.dep.ind.3s. apokrinomai answer + conj hoste with the result that + pres.act.infin. thaumazo amaze + d.a.w/noun acc.m.s. Pilate*]).

VERSE 6 Now at the feast he used to release for them any one prisoner whom they requested (Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρητοῦντο [*prep kata + conj de + noun acc.f.s. eorte festival + impf.act.ind.3s. apoluo release + pro.dat.m.p. autos + adj.acc.m.s. heis one + noun acc.m.s. deomios prisoner + pro.acc.m.s. hos + impf.dep.ind. 3p. paraiteomai request*]).

VERSE 7 The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection (ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν [*impf.act.ind.3s. eimi + conj + d.a.w/pres.pass.part.nom.m.s. lego "named" + noun nom.m.s. Barabbas + prep meta + d.a.w/noun gen.m.p. stasiastis insurrectionist +*

perf.pass.part.nom.m.s. deo imprison + pro.nom.m.p. hostis who + prep en + d.a.w/noun dat.f.s. stasis revolt + noun acc.m.s. phonos murder + plup.act.ind.3p. poieo “committed”]).

VERSE 8 The crowd went up and began asking him to do as he had been accustomed to do for them (καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς [*conj + aor.act.part.nom.m.s. anabaino come up + d.a.w/noun nom.m.s. ochlos crowd + pres.mid.infin. aiteo ask + conj kathos as + impf.act.ind.3s. poieo do + pro.dat.m.p. autos*])).

VERSE 9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews (ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων [*conj de + d.a.w/noun nom.m.s. Pilate + aor.dep.ind.3s. apokrinomai answer + pro.dat.m.p. autos + pres.act.part.nom.m.s. lego + pres.act.ind.2p. thelo + aor.act.subj.1s. apoluo release + pro.dat.p. su + d.a.w/noun acc.m.s. basileus + d.a.w/noun gen.m.p. Jews*])?"

VERSE 10 For he was aware that the chief priests had handed Him over because of envy (ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς [*impf.act.ind.3s ginomai become; “was aware” + conj gar + conj hoti + prep dia + noun acc.m.s. phthonos envy + plupf.act.ind.3p. pardidomi + pro.acc.m.s. autos + d.a.w/noun nom.m.p. archiereus*])).

VERSE 11 But the chief priests stirred up the crowd to ask him to release Barabbas for them instead (οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς [*conj de + d.a.w/noun nom.m.p. archiereus + aor.act.ind.3p. anaseio stir up, incite + d.a.w/noun acc.m.s. ochlos + conj hina + adv mallon rather*];

"instead" + *d.a.w/noun acc.m.s. Barabbas + aor.act.subj.3s. apoluo release + pro.dat.m.p. autos*]).

VERSE 12 Answering again, Pilate said to them, "Then what shall I do with Him whom you call the King of the Jews (ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων [*conj de + d.a.w/noun nom.m.s. Pilate + adv palin + aor.dep.part.nom.m.s. apokrinomai answer + impf.act.ind.3s. lego + pro.dat.m.p. autos + interrog.acc.nt.s. tis what + conj oun therefore + pres.act.ind.2p. thelo + aor.act.subj.1s. poieo do + pro.acc.m.s. hos who + pres.act.ind.2p. lego + d.a.w/noun acc.m.s. basileus + d.a.w/noun gen.m.p. Jew*])?")

VERSE 13 They shouted back, "Crucify Him (οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν [*d.a.nom.m.p. hos "they" + conj de + adv palin again + aor.act.ind.3p. krazo shout + aor.act.imper.2p. stauroo crucify + pro.acc.m.s. autos*])!"

VERSE 14 But Pilate said to them, "Why, what evil has He done (ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν [*conj de + d.a.w/noun nom.m.s. Pilate + impf.act.ind.3s. lego + pro.dat.m.p. autos + interrog.acc.m.s. ti "Why?" + conj gar + aor.act.ind.3s. poieo + adj.acc.nt.s. kakos evil, wrong*])?")

But they shouted all the more, "Crucify Him (οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν [*d.a.nom.m.p. ho "They" + conj de + adv perissos all the more + aor.act.ind.3p. krazo + aor.act.imper.2s. stauroo crucify + pro.acc.m.s. autos*])!"

VERSE 15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus scourged, he handed Him over to be crucified (ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῆ [*conj de + d.a.w/noun nom.m.s. Pilate +*

pres.dep.part.nom.m.s. boulomai want, desire + d.a.w/noun dat.m.s. ochlos + d.a.w/adj.acc.nt.s. ikanos worthy; "satisfy" + aor.act.infin. poieo + aor.act.ind.3s. apoluo release + pro.dat.m.p. autos + d.a.w/noun acc.m.s. Barabbas + conj + aor.act.ind.3s. paradidomi hand over + d.a.w/noun acc.m.s. Jesus + conj hina + aor.pass.subj.3s. stauroo]).

ANALYSIS: VERSES 1-15

1. Early that morning Judas killed himself (Matt. 27:3-10; Acts 1:18-19).
2. Under Roman rule the Sanhedrin forfeited their authority to exercise capital punishment (cf. Jn. 8:31b).
3. Following the late night (illegal) trial of Jesus the Sanhedrin reassembled a second time "in the morning" to 'legalize' the guilty verdict settled upon a few hours earlier.
4. At daybreak the Council "held a consultation" agreeing to deliver Jesus to Pilate.
5. This meeting (v. 1) was a moot point for appearances sake.
6. They even went to the trouble to make this formal decision in the proper chamber (Lk. 22:66-71)!
7. Mark's customary "immediately" does not mean "just then" in this context.
8. At the earliest possible moment Jesus was led bound to Pilate in the Praetorium (e.g., the fortress Antonia).
9. There is some evidence that the Roman court began hearing cases at dawn.
10. "They" refers not merely to the servants of the Sanhedrin but to "the whole counsel" as they needed to be there to argue for Jesus' crucifixion.
11. Note the wording: "the chief priests with the elders and scribes" along with "the whole Council" indicates a formal transfer to the Roman authority.
12. Ironically, Jewish scruples did not permit them to enter the walls of the Praetorium (cf. Jn. 18:28).
13. So Jesus appears alone before Pilate.
14. The words "they led Him away" recalls the passion prediction that the Son of Man would be "handed over" to Gentiles (10:33; cf. 9:31).
15. Pontius Pilate was governor of Judea from AD 26 to 36.
16. Judea at the time was an imperial province under the direct control of the emperor Tiberius and administered by governors directly responsible to the ruling Caesar.
17. Pilates' official title was "perfect" a fact substantiated by an inscription discovered at Caesarea Maritima in 1961.
18. The two by three foot stone is in Latin with the fragmentary inscription; [CAESARIENIS TIBERIEVM [PON]TIVS PILATVS [PRAEF[ECTVS IVDAN [EA] E DEBIT.
19. The translation goes something like this: "Pontius Pilate, Perfect of Judea, has presented Tiberieum to the Caesareans."
20. The Tiberieum was likely a building or monument to Tiberius Caesar.

21. This inscription is not only the first direct evidence for the existence of Pilate (there was already much literary evidence), but it also confirms that Pilate's official title was "perfect."
22. The title "procurator" came to be used of the Roman governors of Judea after the reign of Agrippa (AD 41-44).
23. The Gospels use the general term "governor" (Matt. 27:2, 11, 14, 15; Lk. 20:20).
24. Mark simply refers to him as "Pilate."
25. He is called "Pontius Pilate" in Luke 3:1; Acts 4:37 and 1Tim 6:13.
26. "Pontius" was his *nomen* (tribal name) and "Pilate" was his *cognomen* (family name).
27. His *praenomen* (personal name) is not known.
28. The governor's residence and the seat of Roman government in Judea were in Caesarea Maritima on the Mediterranean coast.
29. Pilate would come to Jerusalem during Jewish festivals to keep a close watch on the crowds who were prone to nationalistic fervor.
30. The site of Jesus' Roman trial was within the Fortress Antonia located today where the Dome of the Rock is located.
31. Jesus stood on the ancient pavement stone which has sacred connotation for three of the world's religions.
32. While in Jerusalem Pilate stayed at Herod's Jerusalem residence.
33. During the day he was to be found in the Roman fortress where troops were garrisoned.
34. Mark refers to this place as the "Praetorium", meaning the governor's residence, in 15:16.
35. Though no specific charge is stated, Pilate's question in v. 2 suggests that the Jewish leadership have accused Jesus of challenging Roman authority.
36. Pilate would not have entertained religious charges of blasphemy and messianic pretention (14:62-64).
37. So these leaders modified the charge so that Jesus would appear guilty of sedition in His claim to be a king.
38. The designation "king of the Jews" was the mantra of the Roman trial (15:2, 9, 12, 18, 26).
39. Jesus' response to Pilate, "You say so", is the same in Matt. 27:11; Lk. 23:3.
40. John provides a much fuller account of Jesus' answer to the question "Are you the King of the Jews?" (Jn. 18:33-38).
41. Jesus made "the good confession" before Pontius Pilate (1 Tim. 6:13).
42. It was also the answer given to the high priest in Matt. 26:64 (cf. Lk. 22:70).
43. Its meaning here is a qualified "yes," something like, "This is true, but your idea of kingship is different from my own" (cf. Jn. 18:36).
44. Mark does not elaborate what accusations were leveled against Jesus (v. 3a), but Luke identifies three: "subverting our nation," "opposing payment of taxes to Caesar," and "claiming to be Messiah, a king" (Lk. 23:2).
45. In the face of these allegations Jesus remains silent (v. 3b).
46. Both before the Council, and here, Jesus fulfills Isa. 53:7 "He was oppressed and He was afflicted. Yet He did not open His mouth; like a lamb is led to the slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth."

47. Pilate's reaction to Jesus' calm silence is amazement as he had not witnessed such behavior.
48. Pilate knew Jesus had a strong case for innocence, yet He remained silent when others would have been making a case for innocence.
49. Pilate saw through all the Jewish charges and it was Jesus' unwillingness to challenge these charges in the face of crucifixion that amazed Pilate.
50. Pilate was baffled that Jesus said nothing in His defense, knowing that any one of these charges could have easily been debunked.
51. Pilate like the Jewish counterparts are oblivious to what is unfolding within God's purpose to "deliver Him over" to suffering and a ransom for the sins of all mankind (9:31; 10:33, 45).
52. Pilate continues his attempt to release Jesus in the face of Jewish insistence (cf. v. 6; Jn. 18:39 "But you have a custom that I release someone for you at Passover, do you wish then that I release for you the King of the Jews?").
53. At the time there was a custom to release a convicted Jewish felon.
54. This custom is not mentioned outside the gospel accounts.
55. This was not a Roman custom per se, but an annual Jewish request to the Romans at Passover (v. 8).
56. At the time there was a prisoner being held for execution who was the leader of a gang ("fellow rebels").
57. He was to be executed during the Passover unless his release was requested under this custom.
58. Barabbas was a patronymic (a name identifying a man's father) meaning "son of Abba" (a common Jewish name).
59. Matthew gives his full name as "Jesus Barabbas" (Matt. 27:16-17).
60. "Jesus" was a common first century name.
61. Mark seems to assume this rebellion was a well known incident.
62. Insurrections were of two types: (1) those seeking to violently overthrow the Romans; (2) and social banditry—disenfranchised peasants who turned to robbery out of poverty and exploitation by the upper classes.
63. Like first-century Robin Hoods these bandits tended to be popular with the common man who resented the Roman rulers and their wealthy countrymen who profited from Roman rule.
64. The two "robbers" who were crucified with Jesus were perhaps part of the aforementioned rebellion.
65. Luke says Barabbas was in prison for insurrection and murder (Lk. 23:19).
66. "The crowd went up" meaning that Jews approached Pilate to make the usual appeal for clemency.
67. Pilate's response to their appeal was an offer to release Jesus since he knew that the Jews were using him to execute Jesus (v. 9).
68. This is the first of three questions posed by Pilate (v. 9, 12, 14).
69. Pilate made this offer knowing full well that Jesus was harmless and innocent.
70. Pilate saw through the Jewish hatred of Jesus and that it was fueled by "envy" (v. 10).
71. When Pilate came to this assessment a message was handed him from his wife: "While he was sitting on the judgment seat, his wife sent him a message saying,

‘Have nothing to do with that righteous Man, for last night I suffered greatly because of Him.’” (Matt. 27:19).

72. Pilate assumes that the crowd will side with the popular teacher and miracle worker.
73. The theme of Jesus’ popularity has been a major issue throughout Mark’s gospel (1:33-34, 37; 2:2, 4, 13; 3:7-9, 20; 4:1, 36; 5:21, 24, 30-32; 6:14-15, 31-34; 7:24; 8:1-3; 9:14-15, 30; 10:1, 13).
74. The crowd represents the Jewish people who have marveled at Jesus’ authority and teaching but are eventually swayed to turn against Him by their evil leaders (v. 11).
75. Normally the Jewish leadership would have welcomed the execution of Barabbas who posed a threat to their own lucrative place under Roman rule.
76. The crowd (mob) is further manipulated by their leaders (outside the Praetorium) to insist that Pilate release the man who was a threat to Roman rule (v. 11).
77. They considered Jesus the greater threat because of His influence with the people, so Barabbas was the natural alternative for release, since as a “freedom fighter” he was popular with the people.
78. Pilate had not counted on the influence of the Jewish leaders over the crowds and finds himself in a quandary.
79. The question is what to do with the innocent Jesus (v. 12)?
80. The response is alarming: “They shouted back, ‘Crucify Him!’” (v. 13).
81. The crowd has been put up to this by their leaders who stand outside the fortress (cf. v. 11).
82. Pilate’s third question shifts from what to do with Jesus to the injustice of crucifying an innocent man: “Why what evil has He done?” (v. 14a).
83. The verb (*lego*) “said” is an iterative imperfect meaning that Pilate “kept asking.”
84. His question goes unanswered.
85. The mob is not interested in debate and shouts all the louder that Jesus be executed (v. 14b).
86. Pilate proves himself to be a ruthless pragmatic (cf. Lk. 13:1) and gives in to the pressure, releasing Barabbas, and has Jesus flogged and delivered over to be crucified (v. 15).
87. He does not want a riot, and he does not want ‘bad press’ to reach Caesar (see Jn. 19:12).
88. For the unprincipled pragmatist the decision was a win-win situation to release Barabbas and to issue an execution order against Jesus.
89. When all was said and done Pilate’s objective was “to please the crowd.”
90. Flogging was often done in preparation for crucifixion.
91. Such scourging was incredibly severe; it sometimes resulted in death.
92. The victims were stripped to the waist with their hands tied over the head.
93. The whip of leather cords was imbedded with bone, lead, or glass.
94. Sever lacerations resulted exposing even the muscle tissue.
95. Jesus prophesied that this would be His fate (Lk. 18:33).

Jesus Mocked (vv. 16-20)

VERSE 16 The soldiers took Him away into the palace (that is, the Praetorium),

and they called together the whole *Roman* cohort (Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν

ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν [*conj de + d.a.w/noun nom.m.p. stratiotes soldier + aor.act.ind.3p. apago lead away + pro.acc.m.s. autos + pres eso inside + d.a.w/noun gen.f.s. aule courtyard + pro.nom.nt.s. hos "that is" + pres.act.ind.3s. eimi + noun nom.nt.s. praitorion + conj + pres.act.ind.3p. sugkaleo call together, summon + adj.acc.f.s. holos entire + d.a.w/noun acc.f.s. speira cohort (10th part of a legion of about 600 men)]).*

VERSE 17 They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him (καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον [*conj + pres.act.ind.3p. endidusko dress + pro.acc.m.s. autos + noun acc.f.s. porphura purple + conj + pres.act.ind.3p. peritithemi place around + pro.dat.m.s. autos + aor.act.part.nom.m.p. pleko weave + adj.acc.m.s. akanthinos of thorns + noun acc.m.s. setphanos crown, wreath*]);

VERSE 18 and they began to acclaim Him, "Hail, King of the Jews (καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων [*conj + aor.mid.ind.3p. ercho begin + pres.dep.infin. aspazomai hail + pro.acc.m.s. autos + pres.act.imper.2s. chairo rejoice; "Hail" + noun voc.m.s. basileus king + d.a.w/noun gen.m.p. Jew*])!"

VERSE 19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him (καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτουον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουον αὐτῷ [*conj + impf.act.ind.3p. tupo beat + pro.gen.m.s. autos + d.a.w/noun acc.f.s. kephale head + noun instr.m.s. kalamos reed + conj + impf.act.ind.3p. empituo spit on + pro.dat.m.s. autos + conj + pres.act.part.nom.m.p. tithemi "kneeling" + d.a.w/noun acc.nt.p. gunu knee + impf.act.ind.3p. proskuneo worship; "bowing" + pro.dat.m.s. autos*]).

VERSE 20 After they had mocked Him, they took the purple robe off Him and put

His own garments on Him (καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. [*conj + conj hote when + aor.act.ind.3p. empaizo mock + pro.dat.m.s. autos + aor.act.ind.3p. enduo strip + pro.acc.m.s. autos + d.a.w/noun acc.f.s. porphura + conj + aor.act.ind.3p. enduo dress + pro.acc.m.s. autos + d.a.w/noun acc.nt.p. Imation garment + pro.gen.m.s. autos*]).

And they led Him out to crucify Him (καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν [*conj + pres.act.ind.3p. ezago bring out + pro.acc.m.s. autos + conj hina + aor.act.subj.3p. stauroo crucify + pro.acc.m.s. autos*]).

ANALYSIS: VERSES 16-20

1. Jesus was taken from Pilate's presence into the army barracks designated here by Mark as the Praetorium.
2. The entire Roman cohort consisting of approximately 600 men (one tenth of a legion) was ordered to assemble to witness the scourging (v. 16; cf. Matt. 27:26).
3. These men were told what the capital charge against Jesus consisted of—a claim to be King of the Jews.
4. The decision was made by their superiors to make sport of Jesus, that is, to mock His claim.
5. They stripped Him of His clothing and placed a purple robe on Him (Matt. 27:28).
6. In place of His robe they “dressed Him up in purple” signifying royalty (v. 17).
7. Then someone had to idea to weave together “a crown of thorns” placing it on His head (v. 17).
8. They produced a reed signifying a king's scepter and placed it in His right hand (v. 18; cf. Matt. 27:29).
9. Then entire cohort, one by one, came up to Him, and proclaimed in mockery, “Hail, King of the Jews” and took the reed and hit Him in the head with it, and spit in His face, and bowed before Him as a parody of subservience and worship (v. 19).
10. This despicable scene ended with the removal of the purple cloth and placing on Jesus His regular garments (v. 20a).
11. Mark omits that fact that before they placed His clothes on Him, Jesus was displayed before the Jews one last time (Jn. 19:4-16).
12. From there Jesus was led out to be crucified (v. 20b).
13. All this was in fulfillment of Jesus' prediction (cf. Mk. 10:34; Matt. 20:19; Lk. 18:32).
14. Jesus' scourging should not be confused with Isaiah's prediction regarding the Suffering Servant in chapter 53 verse 5 where His physical abuse at the hand of sinners is symbolic of His sufferings for sin.

Jesus Crucified (vv. 21-28)

VERSE 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 (καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ [*conj + pres.act.ind.3p. angapeuo force, press into service; 3x: Matt. 5:41; 27:32; Mk. 15:21 + pres.act.part.acc.m.s. parago pass by + indef.pro.acc.m.s. tis + noun acc.m.s. Simon + noun acc.m.s. Cyrene + pres.dep.part.acc.m.s. erchomai come + prep apo + abl.m.s. agros country side + d.a.w/noun acc.m.s. pater + noun gen.m.s. Alexander + conj + noun gen.m.s. Rufus + conj hina + aor.act.subj.3s. airo bear, take up + d.a.w/noun acc.m.s. stauros cross + pro.gen.m.s. autos*]).

VERSE 22 Then they brought Him to the place Golgotha, which is translated,

Place of a Skull (καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος [*conj + pres.act.ind.3p. phero bring + pro.acc.m.s. autos + prep epi + d.a.w/noun acc.f.s. Golgotha (Aramaic name of a hill near Jerusalem where criminals were executed) + noun acc.m.s. topos place + pro.nom.nt.s. hos which + pres.act.ind.3s. eimi + pres.pass.part.nom.nt.s. methermeneuo translate + noun gen.nt.s. skull + noun nom.m.s. topos place*]).

VERSE 23 They tried to give Him wine mixed with myrrh; but He did not take it (καὶ

ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν [*conj + impf.act.ind.3p. didomi give + pro.dat.m.s. autos + pf.pass.part.acc.m.s. smurnizo flavor with myrrh + noun acc.m.s. oinos wine + pro.nom.m.s. hos which + conj de + neg ouk + aor.act.ind.3s. lambano receive, take*]).

VERSE 24 And they crucified Him, and divided up His garments among

themselves, casting lots for them to decide what each man should take (καὶ

σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ’ αὐτὰ τίς τί ἄρη

[*conj + pres.act.ind.3p. stauroo crucify + pro.acc.m.s. autos + conj + pres.mid.ind.3p.*

diamerizo divide + d.a.w/noun acc.nt.p. himation garment, cloak, robe +

pres.act.part.nom.m.p. ballo cast + noun acc.m.s. kleros lot + prep epi + pro.acc.nt.p.

autos “for them” + pro.nom.m.s. tis what + pro.acc.nt.s. tis + aor.act.subj.3s. airo lift up.

take]).

VERSE 25 It was the third hour when they crucified Him (ἦν δὲ ὥρα τρίτη καὶ

ἑσταύρωσαν αὐτόν [*impf.act.ind.3s. eimi + conj de + noun acc.f.s. hora hour +*

adj.nom.f.s. tritos third + conj + aor.act.ind.3p. stauroo crucify + pro.acc.m.s. autos]).

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

JEWS (καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων [*conj*

+ impf.act.ind.3s. eimi + d.a.w/noun nom.f.s. epigraphe inscription + noun gen.f.s. aitia

charge + pro.gen.m.s. autos + perf.pass.part.nom.f.s. epigrapho write on, “read” +

d.a.w/noun nom.m.s. basileus king + d.a.w/noun gen.m.p. loudaios Jew])."

VERSE 27 They crucified two robbers with Him, one on His right and one on His

left (Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ [*conj +*

prep sun with + pro.dat.m.s. autos + pres.act.ind.3p. stauroo crucify + adj.acc.m.p. duo

+ noun acc.m.. lestes robber, insurrectionist + adj.acc.m.s. heis one + prep ek +

adj.abl.nt.p. dexios right + conj + adj.acc.m.s. heis + prep ek + adj.abl.nt.p. euonomos

left + pro.gen.m.s. autos]).

VERSE 28 <And the Scripture was fulfilled which says, "And He was numbered with transgressors.">

ANALYSIS: VERSES 21-28

1. Mark's narrative has Jesus carrying His cross to the place of His crucifixion (v. 21a).
2. Crucified victims were commonly required to carry their own cross to the crucifixion site.
3. What they actually carried was the crosspiece (Latin *patibulum*), which was nailed to the upright stake (*palus*).
4. The Greek term "cross" (*stauros*) was originally referred to an upright stake sunk into the ground for capital punishment.
5. According to Jn. 18:17, Jesus carried His own cross.
6. All three Synoptics say one Simon of Cyrene was compelled to carry it (Matt. 27:33; Lk. 23:26; v. 21b).
7. The obvious harmonization is that Jesus carried it so far but became unable to carry it in His weakened condition.
8. The Roman military conscripted civilians for menial tasks (Josephus, *Ant.* 13:2, 3).
9. Cyrene was in North Africa where there was a large Jewish population.
10. He probably was visiting Jerusalem to observe the Passover.
11. The mention of Simon's two sons, Alexander and Rufus, suggests that they were known to the early church (v. 21).
12. A "Rufus" is mentioned by Paul in Rom. 16:13.
13. This is more evidence that the Gospel of Mark was intended to a Roman audience.
14. The name Golgotha is a slightly modified version of the Aramaic word for "skull" (*gulgulta*).
15. Mark paraphrases it as "Place of the Skull" (v. 22).
16. The term "Calvary" which comes from the Latin Vulgate, where the Greek is translated *calvariae locus*, "place of the skull."
17. The reason for the name is based on the nature of the site which is a hill above a rock formation resembling a large skull.
18. It is called Gordon's Calvary.
19. Executions were normally performed outside the city walls, and this was the case with Jesus (Lev. 24:14; Jn. 19:17, 20; cf. Heb. 13:12).
20. The Romans tended to crucify near major roads, since the act was intended to be a public spectacle and a warning to others.
21. Quintilian wrote: "Whenever we crucify the guilty, the most crowded roads are chosen where the most people can see and be moved with fear. For penalties relate not so much to retribution as to their exemplary effect."
22. The verb "tried to give Him wine" is a conative imperfect meaning that Jesus was being compelled to drink it.
23. There was a practice of the women of Jerusalem to give spiked wine with frankincense as an act of mercy.
24. Frankincense acted as a narcotic to numb the pain of the condemned.
25. There is no definitive evidence that myrrh had a narcotic effect.
26. It was added to wine as a flavoring.

27. The wine here is offered by the execution squad.
28. It is probably correct to conclude that this was part of the on-going mockery of Jesus as a "king" who would drink only the finest wines.
29. Jesus' refusal to take it was (1) to face His sufferings with total awareness; and (2) to not participate in their games, facing death with calm and dignity.
30. The "wine" the Roman soldiers offered Jesus was a drink common to the soldiers on duty.
31. It was not a pleasant drink and so the spiking of it with myrrh.
32. Hence the term "vinegar" (see Ruth 2:14)
33. This fulfilled the prophetic statement in Ps. 69:21 as applied to Messiah.
34. The manner of crucifixion varied, and Mark does not provide explicit details.
35. From Lk. 24:39 we learn that nails were used in Jesus' hands and feet (cf. Jn. 20:25).
36. Mark's interest is not so much in Jesus' physical sufferings but moves to the fulfillment of Scripture with respect to the disposal of Jesus' clothes after He was stripped for crucifixion (v. 24).
37. It was not uncommon for executioners to divide the meager possessions of their victim.
38. All four Gospels describe the division of Jesus' outer garment in fulfillment of Ps. 22:18 ("They divide my garments among them, and for my clothing they cast lots.").
39. John cites the prophecy (Jn. 19:24) and says the soldiers gambled for Jesus' "tunic" (*chiton*) because it was a seamless garment that they did not want to tear.
40. Ps 22 will be eluded to several more times in the crucifixion narrative (vv. 29, 34).
41. The Romans usually crucified victims naked, and this may have been the case with Jesus.
42. Mark who rarely gives precise chronological details, but here he alone cites the hour of the crucifixion (v. 25).
43. John's reference to the sixth hour when Jesus was presented to the crowd by Pilate after the flogging, but John follows Roman time which was the same as ours (Jn. 18:14).
44. Mark also charts the its beginning (v. 25) to the onset of the three hours of darkness as the sixth hour, (v. 33) and the approximate time of Jesus' death as about the ninth hour (v. 34).
45. This corresponds to our 9:00 AM, 12 noon, and 3:00 in the afternoon.
46. All four Gospels describe a written "inscriptions" (*epigraphe*), specifying the charge against Jesus (v. 26).
47. Matthew says the inscription was "above His head" (Matt. 27:37; cf. Lk. 23:38, "above Him"), and John says it was fastened to the cross (Jn. 19:19).
48. The inscription read: "king of the Jews", and according to John it was written in three languages, Aramaic, Latin, and Greek (Jn. 19:20-21).
49. Pilate ordered this, and one can speculate as to his motives (a warning, a cruel joke, a jab at the Jews who got the better of him).
50. Ironically, Jesus was, and is the king of the Jews!
51. The two "robbers" (*lestas*) were most likely companions of Barabbas, arrested for insurrection and murder (cf. 15:7).
52. The Jews viewed them as freedom fighters.

53. They were not granted clemency as was their leader.
54. Mark 15:28, which cites Isa. 53:12 in fulfillment of this detail is a latter addition to Mark.
55. It is likely a scribal addition based on Lk. 22:37.
56. It does not appear in the earliest and best Greek manuscripts.
57. The effect of being crucified between two criminals is what is called the albatross effect, that is guilt by association.

Further Mocking and Taunting of Jesus (vv. 29-30)

VERSE 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

(Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις [*d.a.w/pres.dep.part.nom.m.p. paraporeuomai pass by + impf.act.ind.3p. blasphemoo insult; "hurling abuse" + pro.acc.m.s. autos + pres.act.part.nom.m.p. kineo shake, wag + d.a.w/noun acc.f.p. kephale head + pro.gen.p. autos + conj + pres.act.part.nom.m.p. lego + part ouda ha! + pres.act.part.voc.m.s. kataluo destroy, tear down + d.a.w/noun acc.m.s. naos temple, inner sanctum + conj + pres.act.part.voc.s. oikodomeo built, erect, rebuild + prep en + adj.loc.f.p. treis three + noun loc.f.p. hemera*]),

VERSE 30 save Yourself, and come down from the cross (σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ [*aor.act.imper.2s. sozo save + reflexive pro.acc.m.s. seautous yourself + aor.act.part.nom.m.s. katabaino come down + prep apo + d.a.w/noun abl.m.s. stauros*]!"

ANALYSIS: VERSES 29-30

1. Three distinct groups participated in the mocking and taunting of Jesus during His first three hours on the cross.
2. Those representing the religious establishment (vv. 31-32a), those who were crucified with Jesus (v. 32:b) and the general public referred to my Mark as passers-by (v. 29).
3. The crucifixion of Jesus took place on a public thoroughfare.
4. Virtually the entire Jerusalem public turned against Jesus, reiterating their hatred of vv. 13-14.

5. These are some of the same ones who hailed Him as “the one who comes in the name of the Lord” (11:9), and who took pleasure in His debates with the religious leaders in the temple (12:37).
6. The verb translated “hurling abuse” (NAS) is *blasphemeo* which here indicates verbal abuse and considering the object of their hatred is indeed blasphemy.
7. “Shaking their heads” is a sign of derision and contempt and alludes to Ps. 22:7 (cf. Ps. 109:25; Jer. 18:16; Lam. 2:15).
8. The accusation of threatening to destroy the temple, was a charge brought against Jesus at the Jewish trial (14:57-59) and as there is misquoted and misapplied.
9. Corrupt types are not concerned with being fair and accurate.
10. The actual words of Jesus uttered near the beginning of His ministry were literally, “You (the Jews and not “I”) destroy this temple, and in three days I will raise it up” (Jn. 2:19).
11. It was a declaration of Jesus sufferings at the end and His resurrection on the third day.
12. The charge of threatening to destroy the temple, first brought against Him at His trial, is now used to mock His helplessness.
13. Ironically, Jesus words were fulfilled to the letter.

More Mockery (vv. 31-32)

VERSE 31 In the same way the chief priests also, along with the scribes (ὁμοίως καὶ οἱ ἀρχιερεῖς μετὰ τῶν γραμματέων [*adv homoios in the same fashion + ascensive kai even; “also” + d.a.w/noun nom.m.p. archiereus + prep meta with + d.a.w/noun gen.m.p. grammateus*]), **were mocking Him among themselves and saying, “He saved others; He cannot save Himself** (ἐμπαίζοντες πρὸς ἀλλήλους ἔλεγον, Ἰησοῦς ἑσώσεν, ἑαυτὸν οὐ δύναται σῶσαι [*pres.act.part.nom.m.p. empaizo make fun of; trick + prep pros “among” + pro.acc.m.p. allelon one another + impf.act.ind.3p. lego + adj.acc.m.p. allos other + aor.act.ind.3s. zozo save + pro.acc.m.s. heautou himself + neg ou + pres.dep.ind.3s. dunamai be able + aor.act.infin. sozo*]).

VERSE 32 “Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe (ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. [*d.a.w/noun nom.m.s. Christos, Messiah + d.a.w/noun nom.m.s. basileus king + noun nom.m.s. Israel + aor.act.imper.3s.*

katabaino come down + adv nun now + prep apo + d.a.w/noun abl.m.s. stauros + conj hina so that + aor.act.subj.1p. eudos see + conj + aor.act.subj.1p. pisteuo believe)]!"

Those who were crucified with Him were also insulting Him (καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν [*conj + d.a.w/perf.pass.part.nom.m.p. sustauromai be crucified together + prep sun with + pro.instr.m.s. autos + impf.act.ind.3p. oneidizo denounce, reproach, insult + pro.acc.m.s. autos*]).

ANALYSIS: VERSES 31-32

1. This second category of mockers and blasphemers were from the top ("chief") priests and the legal experts, who started the whole process at Jesus' initial trial (11:18; 14:1).
2. Unlike the mob who mocked Jesus to His face, these speak out to "one another" (v. 31).
3. Normally, these types would have never lowered themselves to attend a crucifixion.
4. But they were there to see to it that the Roman authority would do their bidding.
5. The sense here is that they were congratulating themselves on their long-sought goal of destroying Jesus (cf. 3:6; 11:18; 12:12; 14:1-2, 10-11, 64; 15:1, 3, 11).
6. The words "He saved others" cannot but refer to the many who were beneficiaries of Jesus' healing ministry, for which the verb "save" has been frequently used (5:23, 28, 34; 6:56, 10:52).
7. Their words "He cannot save Himself" was soon proven to be so very wrong.
8. Their follow-up words in v. 32 have them mocking Jesus messianic claims.
9. They mock Him as "the Messiah/Christ, the king of Israel," that is the one who came to bring salvation to the Jews.
10. They mock Him as a failure to bring in national restoration to the nation subjected to Gentile domination.
11. Note that they do not deny the physical healings (v. 31), but they stubbornly and irrationally refuse to acknowledge Jesus as the long-hopped for Messiah.
12. Note their cognitive dissonance (to hold to two ideas that are cannot be reconciled; the round object in a square opening).
13. They view Him as a failure because He cannot save Himself from crucifixion.
14. Crucifixion and all it entailed was essential to His messianic destiny to which they were blind.
15. Put another way, by staying on the cross until His redemptive work was finished, Jesus fulfilled His role as the Messiah.
16. By claiming that they will believe if He comes down from the cross has them demanding a sign.
17. Yet as Jesus has responded to this sort of a cheap insincere demand, He would grant no such sign to that generation (cf. 8:11-12).

18. These were men whose hearts were hardened in the face of all the evidence that Jesus was the Messiah of Israel (3:5; 7:6; 10:5) and were blind (4:12) to God's plan of salvation.
19. Ironically by doing what they did, they were unwitting pawns in God's eternal purposes.
20. They are the evil tenant farmers whose repudiation and murder of the Son whose actions resulting in the establishment of a new dispensation and a new people to take up the task in which they failed so abysmally (12:1-11).
21. The third group to mock Jesus was the two "robbers" crucified with Him (v. 32b).
22. Luke alone relates the story of the conversion of the condemned man on Jesus' right (Lk. 23:40-43).
23. This Jewish man serves as a remarkable example of positive volition under extremely adverse conditions.
24. At some point this man stopped His mocking, rebuked his counterpart in crime, and asked that he be remembered by Jesus when the kingdom of Christ comes to pass.
25. This man believed in Jesus as Messiah on his 'death bed' and Jesus promised him a place in Paradise that very day.
26. People have no excuse for remaining in a state of unbelief.
27. The verb "insulting" (*oneidizo*) as a term for derision and mocking is akin to our 'making fun/sport of someone' (Matt. 5:11; 11:20; 27:44; Mk. 15:32; Lk. 6:22; Rom. 15:3; Jam. 1:5; 1Pet. 4:14).

THE THREE HOURS (vv. 33-34)

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

ninth hour (Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης [*conj + aor.dep.part.gen.f.s. ginomai + noun gen.f.s. hora + adj.gen.f.s. hektos sixth + noun nom.nt.s. skotos darkness + aor.dep.ind.3s. ginomai "fell" + prep epi "over" + adj.acc.f.s. holos whole + d.a.w/noun acc.f.s. ge earth, land + prep eos until + noun gen.f.s. hora hour + adj.gen.f.s. enatos ninth*]).

VERSE 34 At the ninth hour Jesus cried out with a loud voice (καὶ τῇ ἐνάτῃ ὥρᾳ

ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ [*conj + d.a.w/adj.loc.f.s. enatos ninth + noun loc.f.s. hora + aor.act.ind.3s. boao shout + def.art. + noun nom.m.s. Jesus + noun noun instr.f.s. phone voice, sound, cry + adj.instr.f.s. megas loud + noun*], **"ELOI, ELOI, LAMA**

SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU

FORSAKEN ME (Ἐλωι ελωι λεμα σαβαχθανι; ὃ ἐστὶν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός

μου, εἰς τί ἐγκατέλιπές με [*noun voc.m.s. eloi Aramaic word for God + noun voc.m.s. eloi + adv lema why? Aramaic + aor.act.ind.2s. sabachthini forsake Aramaic + pro.voc.nt.s. hos which + pres.act.ind.3s. eimi + pres.pass.part.nom.nt.s. methermnueuo translate + d.a.w/noun voc.m.s. theos + pro.gen.m.s. ego "My" + d.a.w/noun voc.m.s. theos + prep eis into, with reference to + interrog.pro.acc.nt.s tis why? + aor.act.ind.3s. egkataleipo forsake, abandon + pro.acc.m.s. ego "Me"]?)?"*

ANALYSIS: VERSES 33-34

1. All three synoptic gospels make mention of the sixth hour (12 noon) as the *terminus ad quo* (starting point of an event) of the three hours of darkness, and the ninth hour (3:00 in the afternoon) as the *terminus ad quem* (conclusion of an event).
2. Matt. 27:45; Mk. 15:23; Lk. 23:44.
3. None of the gospel writers directly explain the reason for the three hours of darkness or the source of the darkness.
4. The darkness is described as suddenly descending "upon all the land."
5. The verb "there was" is the aorist indicative of the verb *ginomai* which means 'to come into being' or 'happen/take place.'
6. The noun translated "land" (with the def.art.) is *ge* which can mean the earth, land, country, region, soil, and ground (determined by context).
7. The noun "darkness" (*skotos*) is used in the NT of physical darkness and spiritual darkness.
8. Various attempts have been set forth to explain the nature of the darkness that shielded Jesus from public view for about three hours.
9. Clearly this darkness was unnatural coming as it did in the middle of the day.
10. Darkness during the daylight hours is a symbol of divine displeasure in these OT verses: Deut. 28:29; Amos 8:9; Isa. 15:9.
11. The supreme example of the phenomenon is the impenetrable darkness the constituted the ninth plague over Egypt at the time of the first Passover (Ex. 10:21-23).
12. This darkness was supernaturally imposed by God and confined to the land of Egypt but not over that part of the land occupied by the Israelites known as Goshen.
13. It was such that it could be "felt"!
14. It lasted for three days!
15. It literally stopped at the Egyptian borders as a great wall of deep darkness.
16. Darkness throughout the universe is actual matter created by God at the time of the angelic revolt (Isa. 45:7 "The One forming light and creating darkness; causing well being and creating calamity; I am Yahweh who does all these *things*.").
17. On the occasion of the three hours of darkness the only explanation that fits is a supernatural darkness imposed by God and lifted as suddenly as it descended.
18. The date was Friday, April the 3rd 33 AD.

19. There were no solar eclipses on that date and furthermore solar eclipses over a given location only last a short time.
20. Also solar eclipses could not occur at time of the full moon and a full moon always occurred at Passover.
21. A total solar eclipse (when the disk of the moon is directly centered over the sun allowing only light to shine around the circumference of the moon) lasts just minutes (approx. 7 ½ minutes for the longest eclipse events).
22. Since Jesus bore the sins of the entire cosmos in just three hours it is reasonable to assume that the darkness covered the entire planet.
23. All mankind was inconvenienced as all normal human activity was halted due to the kind of darkness that pervaded over the Egyptians (Egypt was symbolic of the cosmos)
24. In the *Third History of Thallus*, a pagan author of the third century, he reported that there was an unusual darkness that blotted out the sun for a number of hours at the time of the Jewish Passover in the year of Christ's crucifixion.
25. If the darkness that blotted out the sun was an indication of divine displeasure, then the question is 'Why was God displeased?'
26. The short answer: He was judging the humanity of Christ for the sins of all mankind (doctrine of unlimited atonement).
27. The object of His wrath was His beloved Son who was "made sin" for us (2 Cor. 5:21 "He made Him who knew no sin, to be sin for us...").
28. Note also Zech. 13:7 "Awake, O sword, against My Shepherd, and against the man, My Associate/Companion," declares the LORD of hosts."
29. God's wrath was poured out on Jesus for a three hour period during the ordeal of crucifixion.
30. God's wrath upon Jesus was confined to those three hours.
31. He was separated from fellowship with His Father for those three hours only.
32. Before and after the darkness Jesus enjoyed fellowship with the Father.
33. Note His final words from the cross at the point of His physical death: "Father into Your hands I commit My spirit."
34. To be separated from God and still retain consciousness constitutes a form of death.
35. During the three hours Jesus experienced spiritual death.
36. It was the experience of the three hours of darkness that Jesus dreaded the most and which was His greatest temptation as noted in His agony in Gethsemane (14:32-39).
37. There is no evidence whatsoever that Jesus ever lost consciousness during His time on the cross.
38. The sufferings imposed on Jesus by the hands of men (Jews and Romans) are NOT the basis for atonement.
39. The sufferings imposed by God totally apart from human instrumentality are the basis for salvation.
40. Christ's work toward the collective sins of the human race satisfied the +R of God so that men could receive forgiveness and the imputation of +R (doctrine of justification by faith) and the imputation of eternal life.
41. Nothing human hands could do could have achieved that end.

42. This includes the blood loss He experienced.
43. Jesus did not die physically by bleeding to death.
44. Animal blood under the OT sacrificial system illustrated the spiritual death of Christ as a representative analogy versus a direct analogy.
45. If it were a direct analogy Jesus should have died via loss of blood as in the case of animal sacrifices.
46. All references to the blood of Christ in the NT constitute a representative analogy ('X' thing equals a 'Y' thing).
47. The Christian religion has been fixated on the physical bleeding of Jesus as the source of the atonement and that is why they cannot explain the three hours of darkness of which there was normal sunlight both before and after the three hours of darkness from 12 noon to three in the afternoon on the day of the celebration of the Passover.
48. Mark as does Matthew records Jesus' third saying from the cross (v. 34; Matt. 27:46).
49. His first saying was a intercessory prayer for those who crucified Him and their supporters (Lk. 23:34) and came just as the soldiers were gambling for His garments.
50. His second saying was His statement to the man on His right assuring Him that he would be with Him this very day in Paradise (Lk. 23:43).
51. His third saying comes at the very end of the three hours of darkness and in it He makes it very clear that He had been forsaken by God.
52. This saying is a quote from Ps. 22:1 where David experienced separation from God for his sins.
53. Mark provides both the Aramaic words (transliterated from the Greek) and a Greek translation.
54. Matthew (27:46) begins with the Hebrew transliteration and concludes with an Aramaic transliteration.
55. These are words of despair and they were uttered with a loud cry.
56. Jesus experienced the full measure of God's cup of wrath (see 14:36).
57. His other sufferings as related to the ordeal of crucifixion were not a product of divine wrath or abandonment.
58. His loud cry is a rhetorical question designed to draw attention to the three hours in which He bore the sins of mankind.
59. It came at the dead end of the three hours just before the light of the sun was restored.
60. Jesus was not confused as to the 'why' of His abandonment.
61. "My God, My God" indicates that even under wrath He was still God's Son.