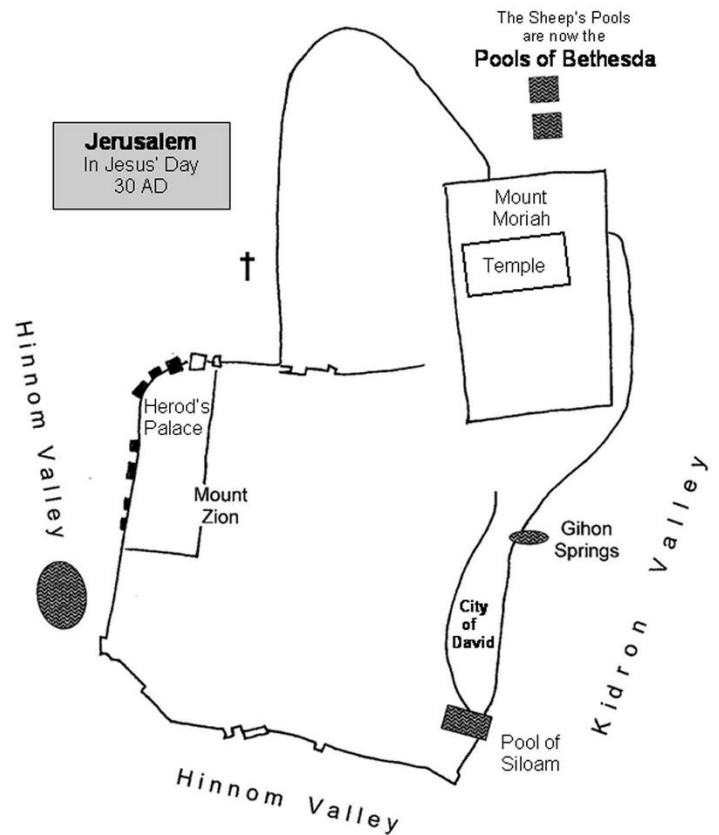


Mark 15:22-47

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

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

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



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

1. “Wine mixed with myrrh” is a concept of the “righteous man” suffering in Psalm 69:21 – “*They gave me poison for food, and for my thirst they gave me sour wine to drink.*”
2. Jesus refuses the “wine”:
 - a. Because of his vow in 14:25 not to drink wine again until the Kingdom.
 - b. Because he did not want to rely on narcotic drugs at this point. He wished to remain conscious and in control.

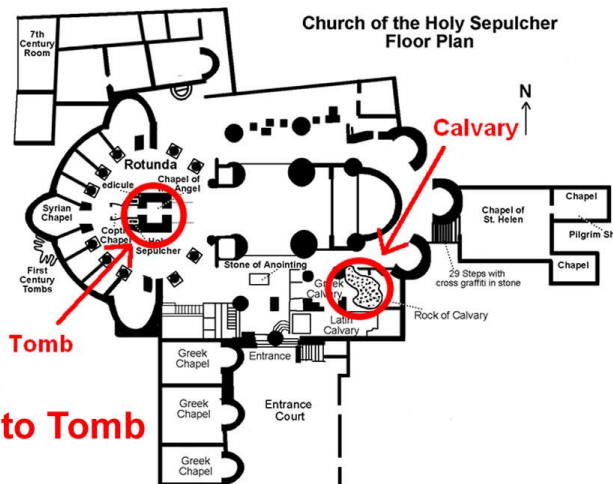
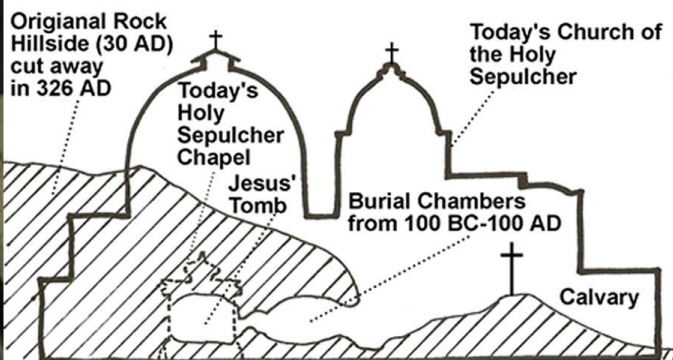
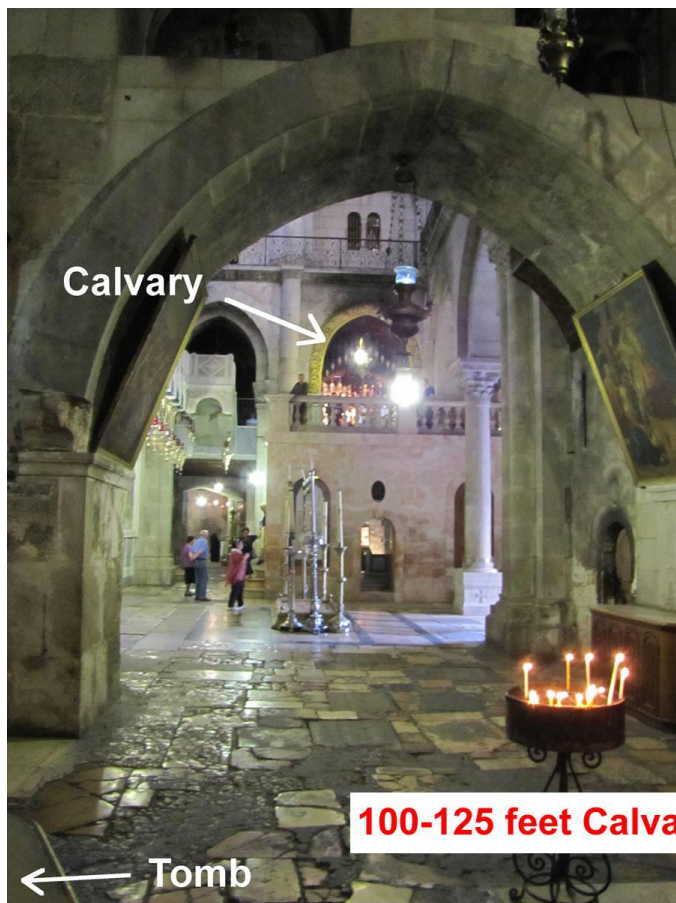
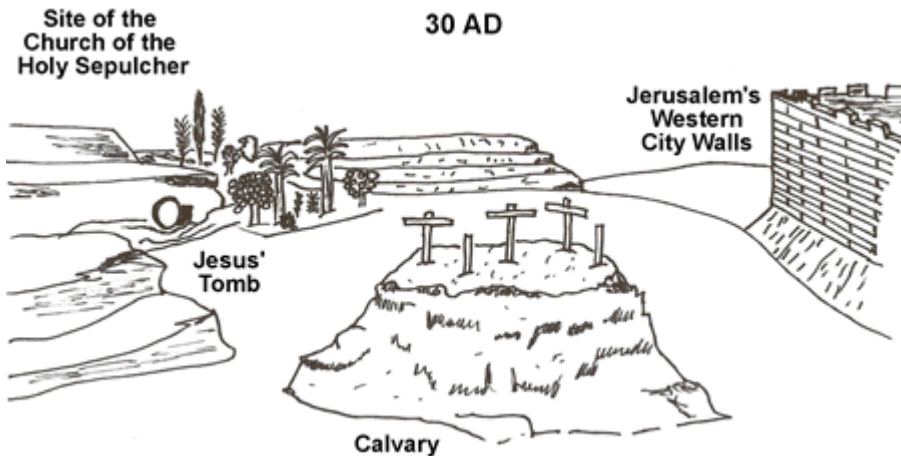
15:24 – And they crucified him and divided his garments among them, casting lots for them, to decide what each should take.

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

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

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

1. Very simple statement: "And they crucified him."
2. Dividing garments



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

1. “third hour” would be 9 AM.
 - a. Sunrise at 6 AM would be the first hour.

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

1. Both Roman and Jewish custom/law required the reason for the crucifixion of an individual be stated and fixed to the cross as a warning for others.
2. Jesus’ crime was Pilate’s charges, not the religious leaders.
 - a. Religious leaders wanted the charge of blaspheme against their God or the religion.
 - b. Pilate wisely chose the charges as claiming to be “The king of the Jews”
 - i. This gave Pilate cover for defending Caesar’s position and Rome
 - ii. But also, this was:
 1. NOT what the religious crowd or the Jewish mob wanted
 2. A claim by Pilate that their “King” had just been crucified by Rome. Where now would their help come from.

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

1. “Robbers” (*lestes*) is a word:
 - a. often used by Josephus to identify Zealots
 - b. referring to common thieves
2. They may have been associates of Barabbas
3. Isaiah 53:12 – “*he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.*”
4. This is the place James and John had asked to be seated as they left Jericho on the way to Jerusalem...seated at Jesus’ right and left...
 - a. Mark 10:37 – “*Grant us to sit, one at your right hand and one at your left, in your glory.*”
 - b. Mark 10:40 – “*to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.*”
5. There have been several times that Mark presents Jesus as being actively seated in royal glory in the midst of his trials, crucifixion and death:
 - a. 15:2 – “*And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.”*
 - b. 15:9 – “*he answered them, saying, “Do you want me to release for you the King of the Jews?”*
 - c. 15:12 – “*Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?”*
 - d. 15:26 – “*the inscription of the charge against him read, “The King of the Jews.”*
 - e. – the purple robe
 - f. – the crown of thorns
 - g. – “Hail King of the Jews”
 - h. 15:32 – Mocking bystanders “The King of Israel”
 - i. – thieves seated on crosses to Jesus right and left, as James and John had asked to sit when Jesus entered his glory
6. Marks theme through out the book is Jesus is the “Son of Man”, here it hints at his Messiahship as the “King of Israel”, but the chapter ends with Jesus being identified as the “Son of God.”

15:28 – (“And the scripture was fulfilled, which saith, And he was numbered with the transgressors.”)

1. This appears in the KJ
2. 15:28 does not appear in the most reliable translations such as ESV, NIV, NASB.
3. Scholars believe it was added as a footnote or a commentary by a scribe and eventually found its way into to text and was copied into the later manuscripts (Byzantine MSS) used to translate the Textus Receptus Greek text that was used to translate the 1500-1600 Bibles in Europe.
4. The words here refer to the prophecy of Isaiah 53:12.

15:29 – **And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days,**

2532 [e]	3588 [e]	3899 [e]	987 [e]	846 [e]	2795 [e]	3588 [e]	2776 [e]	846 [e]	2532 [e]	3004 [e]
Kai	hoi	paraporeuomenoi	eblasphēmoun	auton	kinountes	tas	kephalas	autōn	kai	legontes
29 Καὶ	οἱ	παραπορευόμενοι	ἐβλασφήμουν	αὐτὸν ,	κινοῦντες	τὰς	κεφαλὰς	αὐτῶν	καὶ	λέγοντες ,
And	those	passing by	were railing at	Him	shaking	the	heads	of them	and	saying
Conj	Art-NMP	V-PPM/P-NMP	V-IIA-3P	Pro-AM3S	V-PPA-NMP	Art-AFP	N-AFP	Pro-GM3P	Conj	V-PPA-NMP

blasphéméō - "to slander, to speak lightly or profanely of sacred things" like God, not man

3758 [e]	3588 [e]	2647 [e]	3588 [e]	3485 [e]	2532 [e]	3618 [e]	1722 [e]	5140 [e]	2250 [e]
Oua	ho	katalyōn	ton	naon	kai	oikodomōn	en	trisin	hēmerais
Οὐὰ !	ὁ	καταλύων	τὸν	ναὸν	καὶ	οἰκοδομῶν	ἐν	τρισὶν	ἡμέραις ,
Aha	The [One]	destroying	the	temple	and	building [it]	in	three	days
I	Art-VMS	V-PPA-VMS	Art-AMS	N-AMS	Conj	V-PPA-VMS	Prep	Adj-DFP	N-DFP

1. Mark’s use of the word “blaspheme” to describe the words of those passing by and of the religious leaders makes them guilty of the crime they tried to accuse Jesus of.
 - a. Since Jesus IS God, they could blaspheme him
 - b. They cannot blaspheme a man. They can lie about a man. They can mock a man. But only God can be blasphemed.

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

1. Faith and salvation cannot be attained by a sign or by Jesus coming down off the cross. In fact, both nullify faith.
2. Faith, like salvation, is in the person and work of Jesus.

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

1. The chief priests and scribes are NOT likely standing at the cross mocking Jesus. They let the crowd do that.
2. The chief priests and scribes are at a distance, maybe back in the city:
 - a. Congratulating themselves on having pulled this seemingly impossible task off
 - b. Justifying their own behavior...if he was the Messiah this certainly would not have been possible
 - c. Providing evidence that Jesus was not all that great, “He saved others, but he cannot save himself.” Nothing to see here. This is over...

15:32 – **Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.**

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

1. Sixth hour (12 Noon) until the ninth hour (3 PM) the land was dark.
2. Matthew, Mark and Luke record this
3. Natural cause for the darkness is not available:
 - a. Solar eclipses do not occur when the moon is full at Passover
 - b. Dust storms do not occur in the wet spring seasons
4. This darkness matches OT references to the eschatological judgment of God. This must have been a sign from God, and one that will yet occur again:
 - a. Amos 8:9 – *“on that day,” declares the Lord God, “I will make the sun go down at noon and darken the earth in broad daylight.”*
 - b. Isaiah 60:1-3 – *“Arise, shine, for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising.”*

15:34 – **And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?”**

which means,

“My God, my God, why have you forsaken me?”

1. Psalm 22:1 – *“My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?”*
2. In Aramaic which is left untranslated into Greek by Mark **“Eloi”** means “God” which sounds very similar to **“Eli”** which is Aramaic for “Elijah.”
3. Jesus was fully aware of why he was dying. Jesus is not confused, but quoting Psalm 22. In John 19:28-30 Jesus quotes the final words of Psalm 22 at his death, “It is finished” after John writes, “After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), ‘I thirst.’”
 - a. Psalm 22:15 – *“my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.”*
 - b. Psalm 22:16-18 – *“For dogs encompass me; a company of evildoers encircle me; they have pierced my hands and feet—I can count all my bones—they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.”*
4. Combine that with Isaiah 53:9-12 -
“...with a rich man in his death... he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.”
5. Hebrews 5:7-9 -
“In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.”
6. Hebrews 12:2 -
“looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

7. Philippians 2:4-11 -

“Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

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

15:36 – **And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.”**

1. Possibly hoping to keep Jesus alive a little longer to see if something “BIG” or “MIRACULOUS” would happen they tried to give Jesus something to drink.
2. This is unlikely an act of mercy, but to buy more time for the drama
3. Jesus is very near death at this point, but they show must go on. Give him something to drink and let’s see if Elijah shows up!
4. This drink is a drink for the soldiers to keep them refreshed it is from the Greek word for “sharp – *oxyhs* - and was made from water, egg and vinegar. It seems clear they were trying to revive Jesus for a little more drama.

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

1. Jesus is still talking and in control up to his last breath
2. Jesus died of one of these, but asphyxiation has been ruled out by some experiments and traumatic shock from dehydration and loss of blood is most likely:
 - a. A ruptured heart
 - b. Asphyxiation as breathing became more difficult
 - c. Shock from the extreme physical torture and punishment.
 - i. Dehydration
 - ii. Loss of blood

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

1. Two possible curtains:
 - a. One inside the temple in front of the Holy of Holies
 - b. One visible from outside the Temple separating the outer court (the Court of Israel) from the Women’s Court further away
 - i. According to Josephus this curtain was a beautiful tapestry embroidered with mystical scenes of the earth, sea and heavens.
2. The other place Mark uses “to tear” is when Jesus is baptized and the tearing of heaven reveals the Holy Spirit coming on Jesus
3. The glory of God entered the Tabernacle in Moses Day and the Temple in Solomon’s day. But, once the glory of God left the Temple in Ezekiel’s vision in Ezekiel 10 the glory of God does not return until the eschatological return in Ezekiel 43.

15:39 – And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

3708 [e]	1161 [e]	3588 [e]	2760 [e]	3588 [e]	3936 [e]	1537 [e]	1727 [e]	846 [e]	3754 [e]	3779 [e]	1606 [e]
Idón	de	ho	kentyrión	ho	parestékōs	ex	enantias	autou	hoti	houtōs	exepneusen
39 Ἰδὼν	δὲ	ὁ	κεντυρίων	ὁ	παρεστηκῶς	ἐξ	ἐναντίας	αὐτοῦ	ὅτι	οὕτως	ἐξέπνευσεν ,
Having seen	then	the	centurion	-	standing	from	opposite of	Him	that	thus	He breathed His last
V-APA-NMS	Conj	Art-NMS	N-NMS	Art-NMS	V-RPA-NMS	Prep	Adj-GFS	PPro-GM3S	Conj	Adv	V-AIA-3S

A Latin word, not the Greek word for "centurion" which is *hekatontarches*

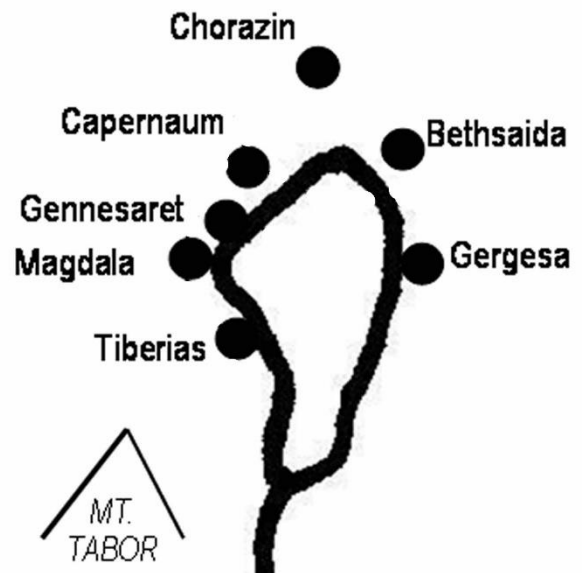
2036 [e]	230 [e]	3778 [e]	3588 [e]	444 [e]	5207 [e]	2316 [e]	1510 [e]
eipen	Alēthōs	houtos	ho	anthrōpos	Huios	Theou	ēn
εἶπεν ,	Ἀληθῶς	οὗτος	ὁ	ἄνθρωπος	Υἱὸς	Θεοῦ	ἦν !
he said	Truly	this	-	man	[the] Son	of God	was
V-AIA-3S	Adv	DPro-NMS	Art-NMS	N-NMS	N-NMS	N-GMS	V-IIA-3S

A Christian phrase, not "a son of the gods", but "Son of God"

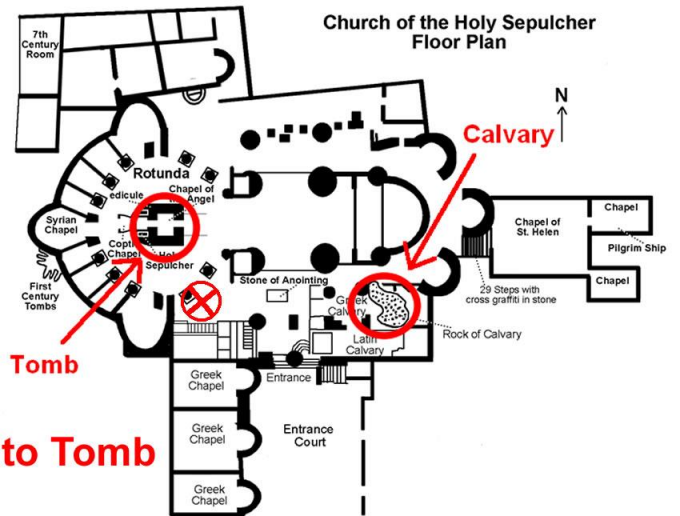
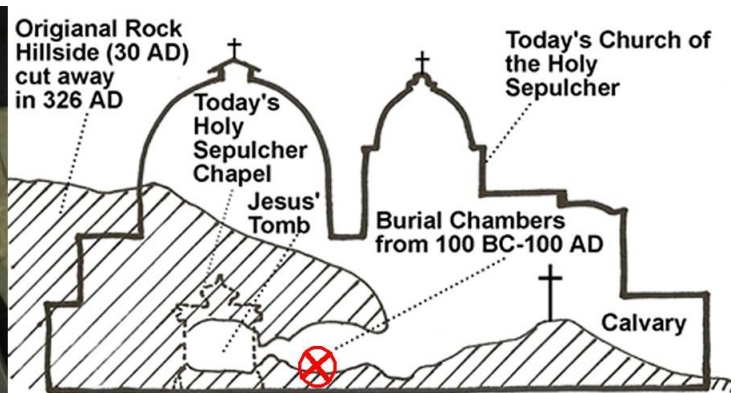
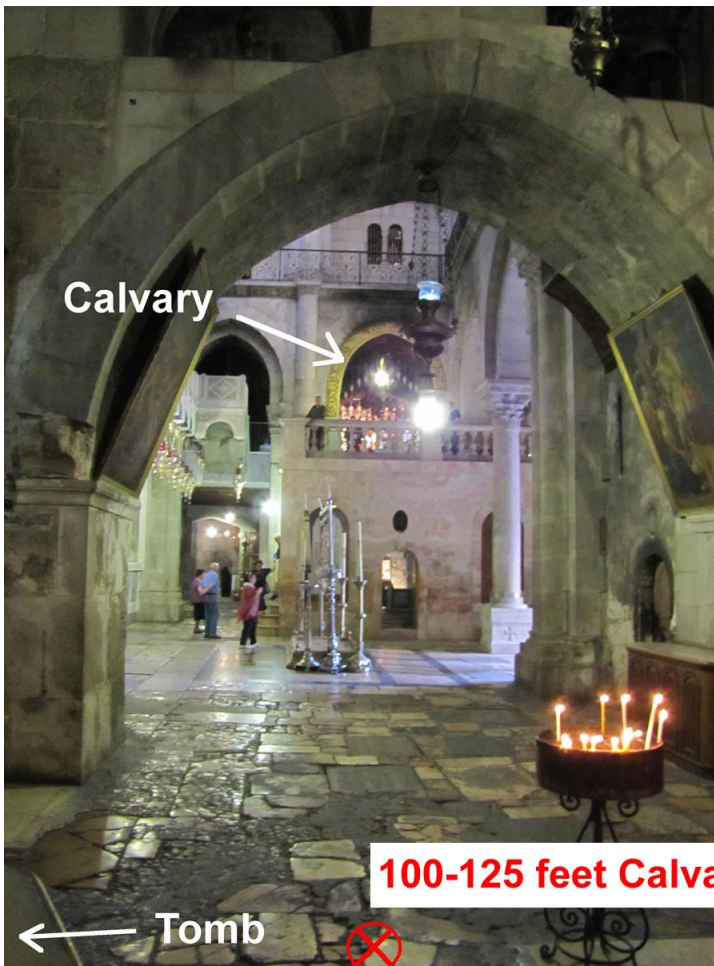
1. A divine man to the Greeks or Romans would be an victory, a conqueror, the emperor, Caesar. It would NOT be a DEAD, SUFFERING, CRUCIFIED, CRIMINAL...the centurion was a Roman and he understood something about this man Jesus that convinced him that even though he died like a criminal rejected by the Jews and Romans he was SON OF GOD.
 - a. This Roman understood something by divine revelation from God himself
 - b. Remember Matthew 16:16-17 -
 “Simon Peter said, “You are the Christ, the Son of the living God.”
 Jesus said to him, “Simon, son of Jonah, you are happy because you did not learn this from man. My Father in heaven has shown you this.”

15:40 – There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

1. Mary Magdalene
 - a. Mary came from Magdala which is on the west coast of the Sea of Galilee three miles northwest of Tiberias. It was known as Taricheia in Greek. It was a fishing village.
 - b. Jesus cast seven demons out of her in Luke 8:2
2. Mary mother of James the younger and his brother Joses
 - a. We know little of her sons, but the church in Rome must have known of James and Joses.
3. Salome, the wife of Zebedee and the mother of James and John



15:41 – When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.



100-125 feet Calvary to Tomb

15:42 – And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath,

1. Preparation Day is the day before the Sabbath.
2. Since no one would do any work or cooking or cleaning or anything the next day certain preparations needed to be done the day before. Or, another way of looking at it twice the food needed for that day would need to be prepared since no food could be prepared the next day.

15:43 – **Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.**

1. It was common that the Romans would not allow the bodies of the crucified be taken down and buried.
2. Jews always attempted to bury the body, even of criminals and enemies, the day of their death based on Deuteronomy 21:22-23 -
 ““And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the Lord your God is giving you for an inheritance.”
3. Joseph of Arimathea
 - a. “of Arimathea” may refer to:

- i. Ramathaim (1 Samuel 1:1) east of Joppa
- ii. Rathamin to the northwest in the hill country of Ephraim.
 - 1. Ramah of 1 Samuel 1:19 where Samuel was born and buried (1 Samuel 25:1)
- b. Joseph of Arimathea was a wealthy man of high social standing
- c. Joseph was a member of the Sanhedrin
- d. He was a pious, righteous man and “looking for the kingdom of God”. This may be in itself enough motivation to remove the dead body and have it buried before dark to avoid the curse on the land of Deuteronomy 21:23.



- e. Joseph may not have yet been a believer or a trusted disciple of the Lord at this time which would explain why the women stood at a distance watching him.
- f. Joseph does become a believer, if he is not one at this time, according to Matthew 27:57 -
 - “When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus.”
 - i. In this verse “**was** a disciple of Jesus” is in the aorist tense which may be translated “became a disciple at a later time.
 - ii. The fact that Mark identifies him as looking for the kingdom, but not as a disciple as does Luke 23:50-51, but not as a believer: -
 - “Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their decision and action; and he was looking for the kingdom of God.”
 - iii. John 19:38 does refer to Joseph as a secret believer -
 - “After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body.”

15:44 – **Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead.**

15:45 – **And when he learned from the centurion that he was dead, he granted the corpse to Joseph.**

- 1. This is the same centurion who proclaimed Jesus was the Son of God at the cross when he died. Did he say something specific himself to Pilate?
- 2. Joseph had to be a member of the elite ruling class of the Jews to have an audience in front of Pilate:
 - a. Along with the centurion
 - b. And, this late in the day

15:46 – **And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb.**

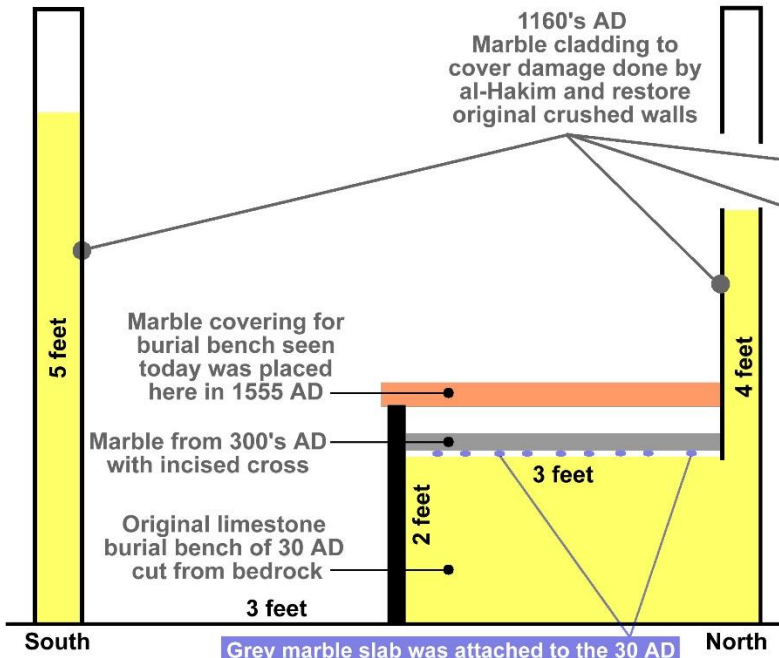
2532 [e]	59 [e]	4616 [e]	2507 [e]	846 [e]	1750 [e]	3588 [e]	4616 [e]	2532 [e]	5087 [e]	846 [e]	1722 [e]				
Kai	1	agorasas	sindona	kathelōn	2	auton	eneilēsen	3	tē	sindoni	kai	4	ethēken	auton	en
46	Καὶ	ἀγοράσας	σινδόνα	, καθελῶν	αὐτὸν	, ἐνείλησεν	τῇ	σινδόνι	καὶ	ἔθηκεν*	αὐτὸν	ἐν			
	And	having bought	a linen cloth	having taken down	him	he wrapped [Him] in	the	linen cloth	and	laid	Him	in			
	Conj	V-APA-NMS	N-AFS	V-APA-NMS	PPro-AM3S	V-AIA-3S	Art-DFS	N-DFS	Conj	V-AIA-3S	PPro-AM3S	Prep			

sindón - /sin-done'/ = "fine linen cloth" as in a single piece of linen cloth (probably like the Shroud of Turin)

3419 [e]	3739 [e]	1510 [e]	2998 [e]	1537 [e]	4073 [e]	2532 [e]	4351 [e]	3037 [e]	1909 [e]	3588 [e]	2374 [e]	3588 [e]	3419 [e]	
mnēmeiō	ho	ēn	lelatomēmenon	ek	petras	kai	5	prosekylisen	lithon	epi	tēn	thyran	toū	mnēmeiōu
μνημείω*	ὃ	ἦν	λελατομημένον	ἐκ	πέτρας	καὶ	προσεκύλισεν	λίθον	ἐπὶ	τὴν	θύραν	τοῦ	μνημείου	.
a tomb	which	was	cut	out of	a rock	And	he rolled	a stone	to	the	door	of the	tomb	
N-DNS	RelPro-NNS	V-IIA-3S	V-RPM/P-NNS	Prep	N-GFS	Conj	V-AIA-3S	N-AMS	Prep	Art-AFS	N-AFS	Art-GNS	N-GNS	

1. "a line cloth" is *sindon* /sin-done/ meaning "fine linen cloth" and most likely refers to a single piece of cloth similar to the Shroud of Turin
2. Joseph of Arimathea does five things in this verse:
 - a. "bought" the piece of fine linen
 - b. Took down the body of Jesus from the cross
 - c. "wrapped" Jesus in the piece of fine linen
 - d. "laid" Jesus in a tomb which was cut out of a rock
 - e. "rolled" a stone to the door of the tomb

15:47 – **Mary Magdalene and Mary the mother of Joses saw where he was laid.**



Grey marble slab was attached to the 30 AD limestone burial bench with gypsum mortar scientifically dated to be from 335-345 AD



Tombs from the first century, or the time of Christ, located in the back of the Church of the Holy Sepulcher that were cut into the same quarry as the tomb of Joseph of Arimathea that was used for Jesus. These tombs are Kokhim, or Loculi, tombs that were long narrow shafts cut into stone where the corpse was placed and closed with a stone slab.

Daniel 9:1 – 539 BC
Daniel 9:24-27
Nehemiah 2:1 – Mar/Apr 445 BC

483
X 360
173,880 Days
Divided by 365 days
476.38 years

445
- 476 years
31 AD

38 = 4.56
100 12

4.56 = the month of April, half way through the month of April 56/100

56 = 16.8
100 30 days April 16, 31 AD

8 = 19
10 24 April 16, 31 AD, 7:00 PM

April 16, 31 AD, 7:00 PM

Other start dates 538, 539 (Cyrus), 458, 457 (Ezra)