

# Mark 15:1-20

- Pontius Pilate is the Roman prefect of Judea (Governor)
- Crucifixion and trials of Jesus are described by Mark with restraint and objectivity. The gory details are not dramatized or sensationalized:
  - Does not draw sentimental feelings for Jesus
  - Does not make Rome look barbaric
- Focus is on the mocking of Jesus the King of the Jews:
  - 15:16-20 – soldiers
  - 15:21 - Too weak to carry cross
  - 15:22 - Degraded with death of a slave or criminal
  - 15:26 – mock accusation
  - 15:29-30 – bystanders
  - 15:31-32 – Chief priests
  - 15:32 – those on the crosses with him
  - 15:29 – crowd mocked and shook their heads
- Matthew records Pilate's wife's dream and Pilate washing his hands
- Luke adds the interrogation with Herod Antipas
- John includes a theological discussion with Pilate

15:1 – **“And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate.**

1. Roman leaders did their work early in the morning. By mid-morning the patricians and noblemen were pursuing leisure activities
2. “delivered over” or “hand over” is used in 14:10, 11, 18, 21, 41, 42, and 44. Then, again here. “Hand over” is the image of:
  - a. Jesus being the sacrificial victim
  - b. Delivered according God's plan of redemption

15:2 – **“And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.”**

1. “Are you the King of the Jews” is like the high priest's question in that it is stated literally as a statement or confession they want Jesus to challenge in the Greek as, “You are the king of the Jews?”
2. Rome was not interested in religious violations of the Jews such as temple threats or blasphemy.
3. Rome WAS interested in civil matters such as someone claiming to be a king that was rising against Roman authority.
  - a. This could be a political charge
  - b. Zealot desires began to grow when Pompey arrived in 63 BC
  - c. These claims of leadership often drew bans of militants that would rise against Rome in Judea
  - d. Ultimately this takes place in 66 AD and again in 132 AD.
  - e. Was Jesus one of these “militant leaders” acting as a king?
  - f. The title “messiah” had become more and more militant in the Roman culture vs. Jews
4. Jesus replies with “You say so.”
  - a. Emphasis is on “YOU” as in that is your confession.

- b. If Jesus says “yes” then he is executed for rebellion
  - c. Instead, Jesus is suggesting that Pilate consider that statement, “You would do well to consider the question!”
5. Jesus’ silence is submitting to God’s plan. This is what was said in Isaia 53:7:  
***“He was oppressed and afflicted, yet he opened not his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent so he did not open his mouth”***

15:3 – “And the chief priests accused him of many things.

15:4 – “And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.”

15:5 – “But Jesus made no further answer, so that Pilate was amazed.

- 1. Pilate is amazed 2x by Jesus’ silence

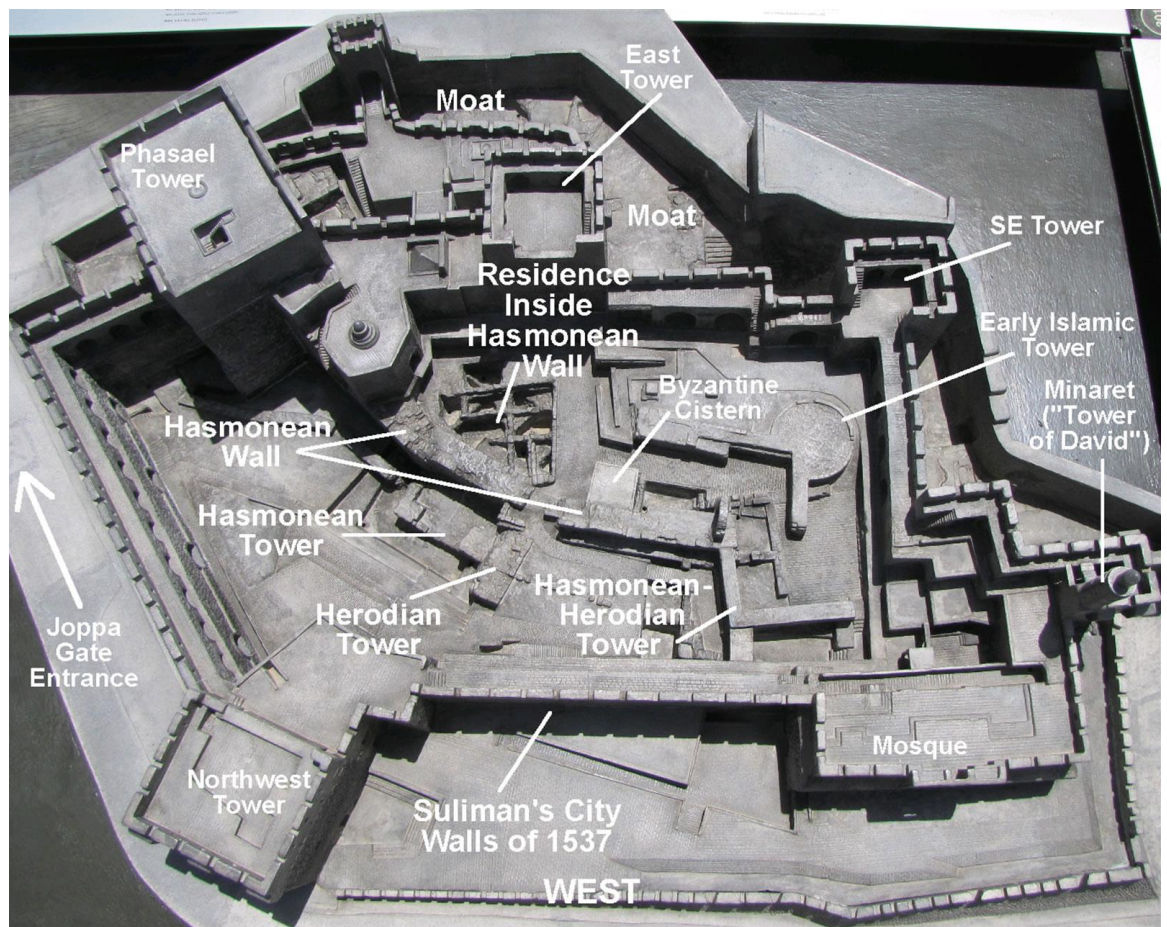
15:6 – “Now at the feast he used to release for them one prisoner for whom they asked.

15:7 – “And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas.

- 1. Barabbas means “son of the abba” or “son of the father”
- 2. Interestingly, Jesus is also the Son of the Father.
- 3. Barabbas’s first name is also Jesus
- 4. So, it is  
 Jesus son of the father or  
 Jesus Son of the Father.
- 5. Mark’s wording distinguishes Barabbas from the true Son.

15:8 – “And the crowd came up and began to ask Pilate to do as he usually did for them.

15:9 – “And he answered them, saying, “Do you want me to release



**for you the King of the Jews?”**

**15:10 – “For he perceived that it was out of envy that the chief priests had delivered him up.**

**15:11 – “But the chief priests stirred up the crowd to have him release for them Barabbas instead.**

**15:12 – “And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?”**

1. Three times Pilate tries to argue Jesus’ case:
  - a. 15:9
  - b. 15:12
  - c. 15:14
2. Pilate doubted Jesus was guilty
  - a. 15:10
  - b. 15:14

**15:13 – “And they cried out again, “Crucify him.”**

**15:14 – “And Pilate said to them, “Why? What evil has he done?” But they shouted all the more, “Crucify him.”**

**15:15 – “So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.**

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

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

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

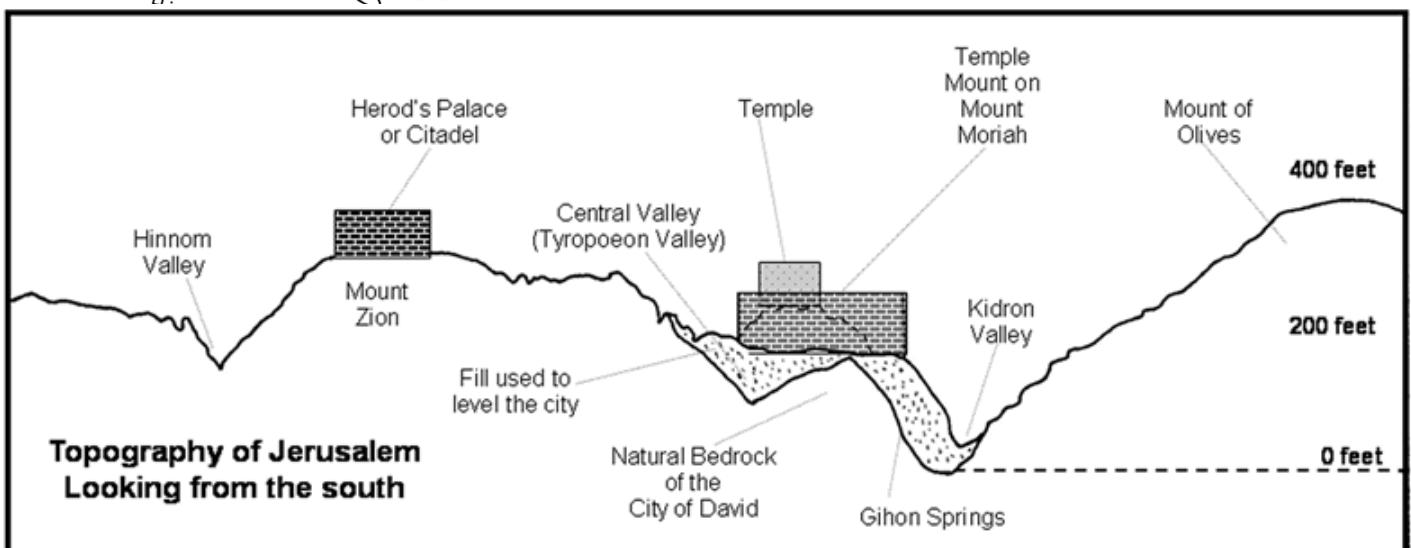
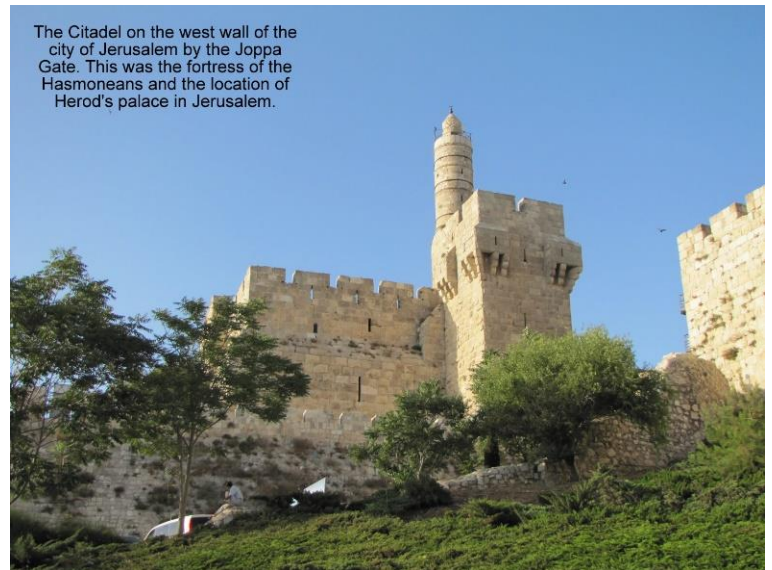
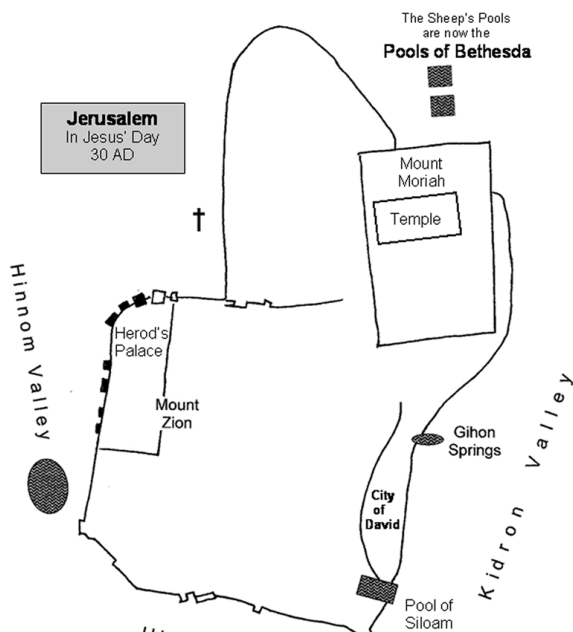
**15:19 – “And they were striking his head with a reed and spitting on him and kneeling down in homage to him.**

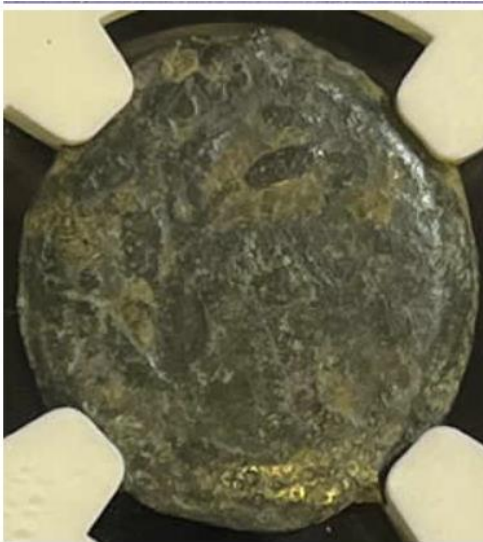
**15:20 – “And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.**

**Pilate:**

1. Fifth Roman governor from 26-37 AD
2. Longest tenure of the 14 Roman governors of Judea
3. Ruled under Gaius Caligula
4. Pilates situations that got him in trouble

- a. When he arrived he brought military standards with the emperor's bust into the temple. The Jews revolted for 5 days peacefully in front of his residence in Caesarea. When Pilate ordered his soldier to kill them the willing offered the throats and Pilate stopped and removed the standards.
  - b. Spent temple treasure on a 23 mile long aqueduct from Bethlehem to Jerusalem using temple money for civil projects. Large numbers protested and were killed
  - c. In Luke 13: there was a situation where people from Galilee were killed by Pilate on the temple mount during their sacrificing
  - d. The Samaritans were going to dig up some ancient artifacts buried by Moses in Samaria, but Pilate stopped it and killed them before
5. Lucius Aelius Sajanus nominated Pilate in 26 AD. Lucius was the prefect of the Praetorian Guard under Tiberius. When Tiberius retired to Capri in 27 AD Lucius handled the government. In 31 AD he was named consul along with Tiberius. Lucius was anti-Semitic, but on October 18, 31 AD Lucius conspired to take total power of the Roman empire from Tiberius. Tiberius had him executed within hours. All of the pro-Lucius people like Pilate were executed or closely watched.





**30 AD**  
Pontius Pilate, Prefect

Coin prutah hammered;  
minted in Jerusalem

< Obverse: A wreath with an  
inscription LIZ meaning "Year  
17"

Reverse: A lituus (which is a  
curved > augural staff, or a  
curved war-trumpet) in center  
encircled by inscription:

TIBERIOY KAICAPOC  
meaning "of Tiberius Caesar" >



