

**Notes on the Greek New Testament**  
**Week 194 – Mark 14:66-15:32**

**Day 966: Mark 14:66-72****Verses 66-72**

Cf. Mt. 26:69-75; Lk 22:56-62.

**Verse 66**

Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ  
ἔρχεται μία τῶν παιδικῶν τοῦ  
ἀρχιερέως,

κατω down, below, beneath

αὐλῃ, ης f see v.54

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a  
παιδικῃ, ης f maid, slave-girl

"The female diminutive form παιδίσκη may have the effect of emphasising her social insignificance – hardly a person for Peter to be afraid of. But in the NT (where the masculine παιδίσκος is not used) παιδίσκη does not generally have clear diminutive force, and can serve merely as the feminine form of παῖς (see Lk 12:45)." France.

**Verse 67**

καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον  
ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ  
Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.

ἰδοῦσα Verb, aor act ptc, f nom s ὄρω  
see, observe

θερμαινομαι see v.54

ἐμβλέψασα Verb, aor act ptc, f nom s

ἐμβλεπω look straight at, consider

After ἰδοῦσα, suggests a more searching look.

ἦσθα Verb, imperf indic, 2 s (one of two forms) εἶμι

"The order του Ναζαρηνου ... του Ἰησου is perhaps contemptuous." Cranfield.

**Verse 68**

ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε  
ἐπίσταμαι σὺ τί λέγεις. καὶ ἔξηλθεν ἔξω  
εἰς τὸ προαύλιον [καὶ ἀλέκτωρ  
ἔφωνησεν].

ἠρνήσατο Verb, aor midd dep indic, 3 s  
ἀρνεομαι deny, disown

"denied (it)"; but possibly the reader is intended to think also of the meaning 'denied (him)'. Cranfield.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

οἶδα (verb perf in form but with present meaning) know

ἐπίσταμαι know, understand

Cranfield lists a number of ways of understanding Peter's words:

- i) I neither know nor understand what you say (mean).
- ii) I neither know him, nor do I understand what you say (mean).
- iii) I neither know nor understand this that you say. What do you mean?
- iv) I neither know nor am acquainted with him. What do you mean?

France suggests the repetition is "a rhetorical device to strengthen the force of the denial."

ἔξω adv. out, outside, away

προαυλιον, ου n gateway, forecourt

ἀλεκτωρ, ορος m cock, rooster

φωνεω call, call out

"After προαυλιον the words καὶ ἀλεκτωρ ἔφωνησεν should be read, though omitted by κ B L W c sy<sup>5</sup>. The omission of the words is probably to be explained as an assimilation to Mt. and Lk., in which only one cock-crowing is mentioned." Cranfield.

**Verse 69**

καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο  
πάλιν λέγειν τοῖς παρεστώσιν ὅτι Οὗτος  
ἔξ αὐτῶν ἐστίν.

ἰδοῦσα see v.67

ἀρχω midd begin

παλιν again, once more

παραεστώσιν Verb, perf act ptc, m & n dat pl  
παριστημι and παριστανω stand  
before/by

"There is some variation between the four gospels as to who challenged Peter." Cranfield.

France comments, "The identification of Peter this time as ἐξ αὐτῶν, not simply as having been with Jesus, suggests that while it was only Jesus whom they had been sent to arrest, his followers were perceived as a coherent group of troublemakers. Their rapid flight from Gethsemane, and the subsequent account by John of their meeting behind closed doors 'for fear of the Jews', confirm that they felt themselves to be a suspect group."

**Verse 70**

ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἔξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

ἄρνεομαι see v.68

παρεστῶτες Verb, perf act ptc, m nom pl  
παριστημι

ἀληθῶς adv truly, in truth

Cranfield considers that "the balance of probability seems to be in favour of the reading, καὶ ἡ λαλία σου ὁμοιάζει after Γαλιλαῖος εἶ in spite of the impressive witnesses for omission." In this view he has little support from other commentators.

**Verse 71**

ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

ἀναθεματίζω curse, invoke a curse on oneself, bind with a solemn vow

France thinks that the most likely meaning is that Peter cursed *Jesus*. He writes, "In this context the natural object to be understood is Jesus, so that Mark portrays Peter as voluntarily doing what Pliny was later informed that 'real Christians' could not be compelled to do (Pliny, *Ep.* 10.96.5), cursing Jesus. This understanding of the text, which Christian interpreters naturally find unwelcome (hence translations such as RSV, NIV), is the most probable sense of Mark's words, though he has avoided too blatant offence by leaving the object of the verb unstated."

ὀμνύναι Verb, pres act infin ὀμνυω and ὀμνυμι swear, make an oath

**Verse 72**

καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.

εὐθὺς adv. straightway, immediately  
δευτερος, α, ον second; ἐκ δ. a second time

ἐκ δευτέρου is omitted by several MSS, probably as part of harmonisation with the other gospels which record only one crowing (see note on v. 68). Similar variants and omissions occur with δις later in the verse.

ἀνεμνήσθη Verb, aor pass indic, 3 s  
ἀναμνησκω remind; pass remember

ῥημα, ατος n word, thing  
πρὶν and πρὶν ἡ before

δις twice

τρὶς three times

ἀπαρνήσῃ Verb, fut midd dep indic, 2 s  
ἀπαρνεομαι

ἐπιβαλλῶ lay (hands) on, throw or place on, beat against, fall to

"Many different interpretations have been suggested; 'when he thought thereon'; 'covering his head'; 'drawing his cloak about his face'; 'dashing out'; 'throwing himself on the ground'; 'set to and'. The last, which is Moulton's suggestion, is perhaps the most probable." Cranfield.

France comments, "Mark's choice of idiom must remain obscure, but the essential sense is not in doubt: Peter's bold denials give way to remorse as he realises that he has fallen into precisely the trap of which Jesus has warned him. With that Mark's account is complete, and we are left to guess how the bystanders reacted to this apparent confession of guilt and how Peter escaped from his compromising situation in the προαύλιον of the High Priest's house."

κλαίω weep, cry

"ἔκκλαυσεν (κ\* A\* C) looks like simple harmonisation to the tense in Matthew and Luke (which is in any case more natural in context). ἤρξατο (D Θ) is probably an attempt to put into better Greek the assumed meaning of the odd participle ἐπιβαλῶν ... in the same way as most of the versions have rendered it." France.

**Day 967: Mark 15:1-5****Verses 1-15**

Cf. Mt 27:1f., 11-26; Lk 23:1-5, 17-25. The Jewish hearing was not a formal trial but a search for a plausible charge to bring against Jesus. Now a political charge is presented to Pilate.

**Verse 1**

Καὶ εὐθὺς πρωτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ.

εὐθὺς see 14:72

πρωτὶ adv early morning, in the early morning, morning

At, or even before, daybreak.

συμβουλιον, ου n council

The reading ποιησαντες is better attested than ἐτοιμασαντες. Cranfield comments: "While συμβουλιον ἐτοιμασαντες would mean 'having prepared (reached) a decision', συμβουλιον ποιησαντες must mean 'having held a council (consultation)'. The reading ἐτοιμασαντες gets rid of the reference to a second meeting and so brings Mk in line with Mt." The reading ἐποίησαν (D Θ and many versions) improves the syntax.

ὅλος, η, ον whole, all, entire  
 συνεδριον, ου η Sanhedrin

"Since the three groups just mentioned make up the membership of the Sanhedrin, this phrase cannot designate an additional group. It serves rather to emphasise (more strongly than πάντες of 14:53) that this is now a full gathering of the Sanhedrin, competent to draw up a case to present to Pilate. It is likely that members have been arriving through the night hearing, so that by now they are a sufficient quorum (and Mark's phrase suggests more than a mere quorum) to ratify formally the results of the night's proceedings." France.

δεω bind, tie  
 ἀπήνεγκαν Verb, aor act indic, 3 pl  
 ἀποφερω take (away), carry (away)  
 παραδιδωμι hand, deliver up

"The verb παραδιδωμι is used in its natural sense without any special theological nuance, but the alert reader may remember Jesus' words in 10:33, παραδωσουσιν αὐτὸν τοῖς ἔθνεσιν. The verb παραδιδωμι which came to our attention in the passion predictions of 9:31 and 10:33-34 recurs several times in Mark's narrative, not only for Judas's action (14:10, 11, 18, 21, 41, 42, 44) but also for the subsequent stages of Jesus' progress towards the cross here and in vv. 10 and 15 which mark the progressive fulfilment of those predictions." France.

"Mark ... assumes his readers will know that he [Pilate] was the Procurator... Pilate would probably be resident in the fortress of Antonia (which overlooked the Temple area) during the Passover. Another view is that he would reside in Herod's palace." Cranfield.

## Verse 2

καὶ ἐπηρωτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις.

ἐπερωτω ask, interrogate, question

"Pilate perhaps has the charge in writing before him; at any rate he is using the terms of the Sanhedrin's accusation, and asking Jesus whether he admits its truth. The verse makes clear what the charge was (cf. v.32)."

Cranfield. France comments on the phrase ὁ βασιλεὺς τῶν Ἰουδαίων, "It was an appropriate 'translation' of Jesus' messianic claim into language which a Roman governor would understand and which he would immediately recognise as potentially treasonable."

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
 ἀποκρινομαι answer, reply, say

Jesus' reply is not a denial but a guarded affirmation – 'yes, but not in the way you think.'

## Verse 3

καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.

κατηγορεω accuse, bring charges  
 against

"πολλα is here more probably the direct object of κατηγοροῦν ... than used adverbially." Cranfield.

## Verse 4

ὁ δὲ Πιλάτος πάλιν ἐπηρωτω αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.

παλιν again, once more

οὐδέν Adjective, n nom & acc s οὐδεις,

οὐδεμια, οὐδεν no one, nothing;

οὐδεν adv not at all

ποσος, η, ον how much(?), how many(?)

## Verse 5

ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

οὐκέτι adv no longer, no more

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι

"Cf. 14:61. It is not impossible that Jesus himself may have had Isa 53:7 in mind." Cranfield.

ὥστε so that, with the result that

θαυμαζω wonder, be amazed

Cf. Is 52:15 (LXX). "θαυμάζω often carries a note of admiration, and Pilate's subsequent attempts to secure Jesus' release suggest that he was impressed by the contrast between the priest's vehemence and Jesus' silence." France.

**Day 968: Mark 15:6-15****Verse 6**

Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα  
δέσμιον ὃν παρητοῦντο.

ἑορτή, ης f festival, feast

ἀπολυω release, set free

δεσμιος, ου m prisoner

παραιτηομαι ask for, request

While there is no independent evidence for this specific custom there are several recorded incidents of Roman officials releasing prisoners at the request of and to placate the Jews. France comments, "It is not improbable that Pilate found a similar concession politically expedient; the annual release of a single prisoner is a very modest concession compared with many political amnesties. If there was no such custom, it is not easy to see where such a well-established part of the Christian passion tradition might have been derived from. For the people's right to choose, cf. the custom at gladiatorial contests of asking the people whether a given contestant should live or die."

**Verse 7**

ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν  
στασιαστῶν δεδεμένους οἵτινες ἐν τῇ  
στάσει φόνον πεποιήκεισαν.

ὁ λεγόμενος Βαραββᾶς "The only other place in the N.T. where ὁ λεγόμενος is used in an exactly analogous way seems to be Lk 22:47. Elsewhere it is used to attach a title or alternative name to a personal name already mentioned (e.g. Mt 27:22) or to attach a name to a common noun or equivalent (e.g. Mt 26:3; Jn 9:11). So, while (in view of Lk. 22:47) this expression cannot be called impossible it is certainly unusual. Moreover, in Mt. 27:16f. Θ fl, sy<sup>s, pal</sup> attest the addition of Ἰησοῦν, a reading which Origen mentions but rejects on theological grounds. It seems extremely probable that the addition should be read in Mt. 27:16f., and, as this passage in Mt. is dependent on Mk, it is probable that Mk originally had Ἰησοῦς ὁ λεγ. Β., and that Ἰησοῦς was omitted for the sake of reverence." Cranfield.

στασιαστής, ου m rebel, insurrectionist

"The other two λησταί who were subsequently crucified with Jesus (v. 27) probably belonged to the same group, left behind when Barabbas alone was released. Thus Jesus found himself in compromising company; the occurrence of a στάσις recently enough for its perpetrators to be still in prison awaiting execution means that this was a dangerous time for anyone to be charged in Jerusalem with claiming to be ὁ βασιλεὺς τῶν Ἰουδαίων; no doubt the priests had reckoned with that." France.

δεω bind, tie

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ  
τι who, which

στασις, εως f riot, revolt, rebellion

φόνος, ου m murder, killing

πεποιήκεισαν Verb, pluperf act indic, 3 pl  
ποιεω

**Verse 8**

καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι  
καθὼς ἐποίει αὐτοῖς.

ἀναβαινω go up, come up, ascend

"The sudden arrival (ἀναβάς) of the crowd is surprising, and the verb ἀναβαίνω less natural than Matthew's συνάγομαι. ἀναβοήσας (a verb Mark does not use elsewhere) therefore looks like an 'improved' reading, substituting the crowd's vocal activity, which is the subject of the rest of the sentence, for its physical movement." France.

To the fortress of Antonia?

ὄχλος, ου m crowd, multitude

"Probably supporters of Barabbas who had come to ask for his release." Cranfield.

ἄρχω midd begin

αἰτεῖσθαι Verb, pres midd infin αἰτεω  
ask; midd ask for oneself, request

"After αἰτεῖσθαι there is an ellipse: the meaning is 'asked (him to do) as ...!'" Cranfield.

**Verse 9**

ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων,  
Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν  
Ἰουδαίων;

ἀπεκρίθη see v.5.

θελω wish, will

ἀπολυω see v.6.

"Perhaps Pilate was misled by the charge against Jesus into imagining that he was a more popular and significant figure in Jerusalem than was really the case. In terms of popular support in relation to Barabbas there was no contest. Thus the only time Pilate takes the initiative in this scene, he is unsuccessful. It is others who are calling the tune." France.

### Verse 10

ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον  
παραδεδωκεισαν αὐτὸν οἱ ἀρχιερεῖς.

ἐπιγινωσκω know, perceive  
φθονος, ου m envy, jealousy, spite  
παραδεδωκεισαν Verb, pluperf act indic, 3  
pl παραδιδωμι

On the presumption that the two shared the name 'Jesus', Cranfield comments that this "May then be understood as explaining why it was that Pilate thought the crowd was asking for the release of Jesus of Nazareth – it was natural for him to think this, since he knew that Jesus was popular and that it was on account of their jealousy of his popularity and influence that the chief priests had delivered him up."

### Verse 11

οἱ δὲ ἀρχιερεῖς ἀνάσεισαν τὸν ὄχλον ἵνα  
μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.  
ἀνασειω incite, stir up

Cranfield thinks that the crowd was composed of Barabbas' supporters who had come to lobby for his release. The members of the High Priest's party were simply agitating and encouraging the crowd to call for the release of the one for whom they had already come. France comments, "The only other NT occurrence of ἀνασειώ in the sense of to 'stir up' or 'incite' is, significantly, in the parallel passage in Lk 23:5, as the priests' version of what *Jesus* has been doing with the people."

μαλλον adv more; rather

### Verse 12

ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν  
αὐτοῖς, Τί οὖν [θέλετε] ποιήσω [ὃν λέγετε]  
τὸν βασιλέα τῶν Ἰουδαίων;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s  
ἀποκρινομαι

On the textual variants in this verse Cranfield comments: "The great majority of MSS. and versions read θελετε before ποιησω, but it is omitted by 8 B C W Δ Ψ 1 13 *al* *co* *geo*, and should probably not be read. With regard to ὃν λεγετε, though there is strong support for its omission, the balance is perhaps in favour of retaining it."

On Pilate's question Cranfield says, "Did he hope that the crowd would beg for the release of Jesus of Nazareth as well? Did he intend in that case to make a show of generosity by releasing two prisoners instead of one? Or did he hope to persuade them to alter their request?" France comments, "In offering an amnesty for ὁ βασιλεὺς τῶν Ἰουδαίων in v. 9 Pilate must have thought that some at least of the crowd would welcome Jesus under that title. Now that his offer has been rejected he reminds the crowd that it was their priests who had introduced the title; so if they do not want their 'king' released, what do they want?"

### Verse 13

οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.  
παλιν again, once more

Cranfield considers that παλιν here means 'thereupon'.

κραζω cry out, call out  
σταυρωω crucify

"Crucifixion was the normal Roman penalty for provincial political rebels (otherwise it was normally reserved for slaves except in very extreme cases), and so the form of execution demanded is consistent with the accusation that Jesus was claiming to be a βασιλεὺς, and indeed was the only realistic option if Pilate were to declare him guilty of the charge... The direct singular imperative σταύρωσον, twice repeated (contrast Matthew's third-person imperative σταυρωθήτω), emphasises that this can only be by Pilate's personal decision." France.

### Verse 14

ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ  
ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν,  
Σταύρωσον αὐτόν.

κακος, η, ον evil, wrong, harm

"The question serves here primarily to provide the reader with further confirmation that Jesus' execution was a miscarriage of justice, in that even the 'impartial' Roman governor by whose verdict he was condemned to death was not persuaded that he was really guilty." France.

περισσῶς all the more, even more; even  
louder

**Verse 15**

ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

βουλομαι want, desire, wish, intend, plan

Stronger than θελων.

ἱκανος, η, ον worthy, sufficient, much  
ποιῆσαι Verb, aor act infin ποιεω

"τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ... is a Latinism (= *satis facere*). It is used in the LXX in Jer 31:30 in a similar sense." Cranfield.

φραγελλωω beat with a whip

"A Latin loanword. Φραγελλω is a transliteration of *flagello*. The fearful scourging it denotes was the normal prelude to crucifixion (cf. Josephus, *B.J.* ii:306, 308; v:449; Livy, 33:36)." Cranfield. France comments, "This too, like the 'handing over' to Gentiles, has been part of Jesus' prediction in 10:34."

σταυρωθῇ Verb, aor pass subj, 3 s  
σταυρωω

**Day 969: Mark 15:16-20****Verses 16-20**

"After the flogging mentioned in v. 15 Jesus must already have been a pitiable sight, probably barely able to stand or walk and certainly incapable of resistance even if he had wished. In any case, he is on his way to execution, so there is nothing to curb their enjoyment of this opportunity to humiliate the 'king of the Jews', and the contempt for Jews in general which is amply illustrated in literature of the Roman empire is eagerly focused on this one ludicrous example of a Jew who had dared to challenge the imperial power. It is not an attractive scene." France.

**Verse 16**

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτωριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.

στρατιωτης, ου m soldier  
ἀπαγω lead away by force, lead  
ἔσω i) adv & prep with gen inside, within

Cranfield thinks αὐλῆ here means 'Palace'.

πραιτωριον, ου n headquarters or  
residence (of an army or governor)

συγκαλεω call together

ὅλος, η, ον whole, all, entire

σπειρα, ης f cohort (tenth part of a Roman legion having about 600 men)

"If σπειρα is used here in its technical military sense for a cohort (as in Acts 10:1; 27:1), there could have been six hundred men involved, though the size of a cohort varied; but the Greek word is not necessarily so specific (we need not believe that it took six hundred men to arrest Jesus, Jn 18:3, 12), and could mean simply that all the soldiers there on duty gathered round." France.

**Verse 17**

καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·

ἐνδιδυσκω dress or clothe in  
πορφυρα, ας f purple cloth

"The Mt. parallel probably interprets correctly by χαλαμυδα κοκκινην, i.e. 'a scarlet military cloak'. For *purpura* as the characteristic of kings cf., e.g., Virgil, *Georg.* 2:495 (*purpura regum*); of the Emperor, cf., e.g., Ammianus Marcellinus, 21:9.8. The soldier's cloak was perhaps used as the nearest substitute for the *purpura* available." Cranfield.

περιτιθημι put around, put on  
πλεκω weave, twist together  
ἀκανθινος, η, ον of thorns  
στεφανος, ου m wreath, crown

"They probably had in mind the royal διαδημα." Cranfield.

**Verse 18**

καὶ ἤρξαντο ἀσπάξεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·

ἀσπαζομαι greet  
χαιρω rejoice; imperat used as a greeting  
βασιλεῦ Noun, voc s βασιλευς, εως m  
king

"Cf. the Latin greeting *Ave, Caesar*." Cranfield.

**Verse 19**

καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσαν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

τυπτω beat, strike  
κεφαλη, ης f head  
καλαμος, ου m reed, rod, cane  
ἐμπτυω spit on  
τιθημι place, set  
γονυ, γονατος n knee  
προσκυνεω worship, fall at another's feet

Cranfield suggests, "Perhaps 'did homage to him'; but perhaps more than ordinary homage is meant, 'a mockery in terms of Caesar worship, or Oriental ideas of kingship' (Taylor)."

### Verse 20

καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρωσῶσιν αὐτόν.

ὅτε conj when

ἐμπαιζω ridicule, make fun of

ἐκδύω strip, take

ἐνδύω dress, clothe

ἱμάτιον, ου n garment, clothing

ἐξάγω lead or bring out

σταυρωσῶσιν Verb, aor act subj, 3 pl

σταυρωω crucify

### Day 970: Mark 15:21-32

#### Verses 21-41

Cf. Mt 27:32-56; Lk 23:26-49.

### Verse 21

Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

ἀγγαρεύω force, press into service

παραγῶ pass by

Κυρηναῖος, ου m a Cyrenian

ἀγρος, ου m field, farm, countryside

ἄρῃ Verb, aor act subj, 3 s αἶρω take,

take up

σταυρός, ου m cross

"It was normal for the condemned himself to carry the cross-beam of his cross to the place of execution. Presumably Jesus had carried it for a while, but had been physically unable to carry it further. Otherwise the impressing of someone else to carry it for him would be surprising... It is implied that the two names are well known to Mark's readers. Apparently Alexander and Rufus (perhaps Simon too) were Christians. Is this Rufus perhaps the same as the one mentioned in Rom 16:13? The two sons are mentioned only by Mark. The account does not encourage any speculation on the feelings of Simon, but it is natural to wonder whether this experience led to his conversion." Cranfield.

France comments, "It would be inappropriate to the narrative context to suggest that Simon's 'taking up the cross' (the same verb αἶρω is used here as in 8:34) in itself symbolises his personally entering a life of discipleship, but Mark's readers may well have found in his action a striking illustration of the costly identification with a suffering Messiah which Jesus' earlier saying called for."

### Verse 22

καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

φέρω bring, carry, bear, lead

τόπος, ου m place

μεθερμηνεῶ translate

κρανίον, ου n skull

"The origin of the name is unknown: the nineteenth-century identification of 'Gordon's Calvary' north of the city assumed that it was a hill which was so named because it looked like a skull, but it is at least as likely that the name derived from its use as a place of execution and burial." France.

### Verse 23

καὶ ἐδίδουν αὐτῷ ἐσμυρνιασμένον οἶνον, ὃς δὲ οὐκ ἔλαβεν.

ἐδίδουν Verb, imperf act indic, 1 s & 3 pl  
διδωμι

ἐσμυρνιασμένον Verb, perf pass ptc, m acc  
& n nom/acc s συμυρνίζω flavour with myrrh

οἶνος, ου m wine

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

"It was a Jewish custom, based on Prov 31:6, to give wine drugged with myrrh to those who were about to be executed, in order to dull their senses. His refusal to drink may be explained as due to his vow recorded in 14:25. Another motive was probably also present – the will to avoid nothing of the cup which his Father had given him." Cranfield.  
France comments that if this was a drink given to dull pain then, "despite the unmarked change of subject, we are to understand here the action of sympathisers." He suggests it may have been offered by the sympathetic women of Jerusalem mentioned in Lk 23:27-31.

### Verse 24

καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

σταυρωω see v.20

διαμεριζω divide, distribute  
 ἱματιον, ου n see v.20  
 βαλλω throw, throw down  
 κληρος, ου m lot (of something thrown or  
 drawn to reach a decision)  
 ἄρη see v.21

"It was customary for the condemned to be crucified naked, and his clothes were a recognised perquisite of his executioners. The words are reminiscent of Ps 22:18." Cranfield.

### Verse 25

ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.  
 ὥρα, ας f hour, period of time  
 τρίτος, η, ου third

I.e. about 9 a.m. France comments, "Mark's abruptly paratactic summary introduces the first of a series of specific time markers into the crucifixion story, which have the effect of dividing it into three three-hour periods." France comments on the difficulty of harmonising the synoptic chronology with John's assertion that when Pilate passed sentence on Jesus ὥρα ὡς ἕκτη (Jn 19:14). A few MSS read ὥρα ἕκτη in this verse – an obvious attempt at harmonisation.

### Verse 26

καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ  
 ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν  
 Ἰουδαίων.  
 ἐπιγραφή, ης f inscription, superscription  
 αἷτια, ας f reason, accusation  
 ἐπιγεγραμμένη Verb, perf pass ptc, f nom s  
 ἐπιγραφω write on or in

"It was the custom of the Romans to display a notice indicating the crime for which the person was being executed." Cranfield. Normally, such a notice was "tied round their neck or carried before them on the way to execution, and while there is no evidence outside the NT for this placard being attached to the cross there is nothing implausible in this, since the writing was intended to be seen as widely as possible." France.

### Verse 27

Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές,  
 ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων  
 αὐτοῦ.  
 δυο gen & acc δυο dat δυσιν two  
 ληστης, ου m robber, insurrectionist

Cf. the note on v. 7.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
 δεξιός, α, ον right, δεξια right hand  
 εὐωνυμός, ον left (hand side)

"ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ is a cumbersome way to say 'between', and Mark probably expects his reader to remember the request of James and John to sit at Jesus' right and left in his glory (10:37, 40). If so, there is scope for ironical reflection of the sort of δόξα Jesus now enjoys and on the quality of those who share it with him, and also perhaps on the fact that now the time has come James and John are not there to fulfil their boast of 10:39." France.

### Verse 28

"καὶ ἐπληρώθη ἡ γραφή ἢ λεγούσα· Καὶ μετὰ ἀνομῶν ἐλογίσθη is added in many Greek MSS., and in lat syr<sup>p</sup> bo (a few MSS.), but it is not in Ⲙ A B C D k sy<sup>s</sup> sa bo (most MSS.), and should not be read." Cranfield. The words, which occur only in comparatively late witnesses, would seem to be a gloss reflecting Lk 22:37.

### Verse 29

Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμενοι τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,  
 παραπορευομαι pass by  
 βλασφημεω speak against, slander, insult  
 In the more general sense of verbal abuse.  
 κινεω move, shake  
 κεφαλή, ης f head  
 οὐα Aha! Ah!

Cf. Lam 2:15; Jer 18:16; Ps 22:7.

καταλυω destroy, tear down  
 ναος, ου m temple  
 οἰκοδομεω build, build up  
 τρεις, τρια gen τριων dat τρισιν three

### Verse 30

σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ  
 σταυροῦ.  
 σῶσον Verb, aor act imperat, 2 s σῶζω  
 save, rescue  
 σεαυτου, ης reflexive pronoun yourself  
 καταβαινω come or go down, descend

### Verse 31

ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·

ὁμοίως likewise, in the same way  
 ἐμπαίζω ridicule, make fun of

The same verb used of the Roman soldiers in v. 20.

ἀλλήλων, οἰς, οὖς reciprocal pronoun one  
another

ἄλλος, ἡ, ο another, other

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

δυναμαι can, be able to

"It is precisely because he does not come down from the cross that the mockery will prove in time to have missed the mark. If he had saved himself, he could not have saved others. Mark's readers may well be reminded of Jesus' own paradoxical words about losing one's ψυχή in order to save (σώζω) it (8:35)." France. Here also, perhaps even here especially, he is the Lord of Glory. No one took his life from him, he laid it down (John 10:17,18).

### Verse 32

ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω  
νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ  
πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι  
σὺν αὐτῷ ὠνειδίζον αὐτόν.

καταβάτω Verb, aor act imperat, 3 s  
καταβαινω

ἴδωμεν Verb, aor act subj, 1 pl ὄραω see  
πιστευω believe (in), have faith (in)

"Cf. Jn 6:30; also Mk 8:11f. It was the same demand for a σημειον, a compelling proof, that Jesus had all along had to refuse. It had to be refused now, because the world's salvation depended on his staying on the cross and drinking the cup his Father had given him to the dregs. But, even apart from that reason, to give them in their unbelief the sort of 'seeing' they were demanding would have been to make impossible a real 'believing'. See on 4:11f." Cranfield.

συνεσταυρωμένοι Verb, perf pass ptc, m  
nom pl συσταυροομαι be crucified  
together (with someone else)

ὠνειδίζω reproach, insult, abuse

"The mockery of all three groups is expressed in the imperfect tense, suggesting that it may have gone on for some time." France.