

# Mark 15:34-47

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	Aléthōs	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"**

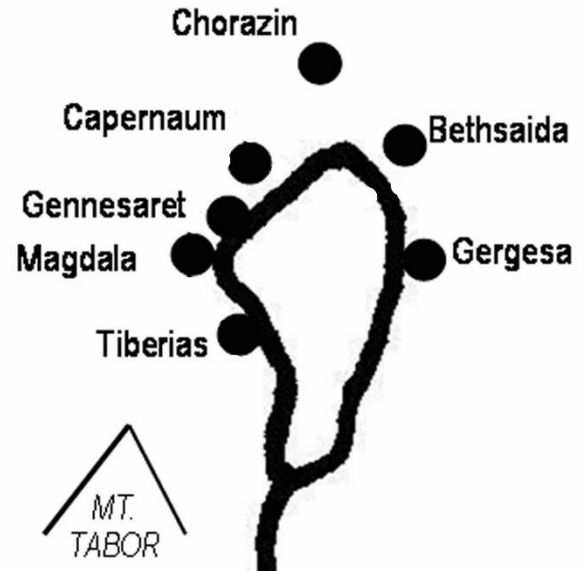
1. A divine man to the Greeks or Romans would be an victory, a conqueror, the emperor, Caesar. It would NOT be a DEAD, SUFFERING, CRUCIFIED, CRIMINAL...the centurion was a Roman

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.**”

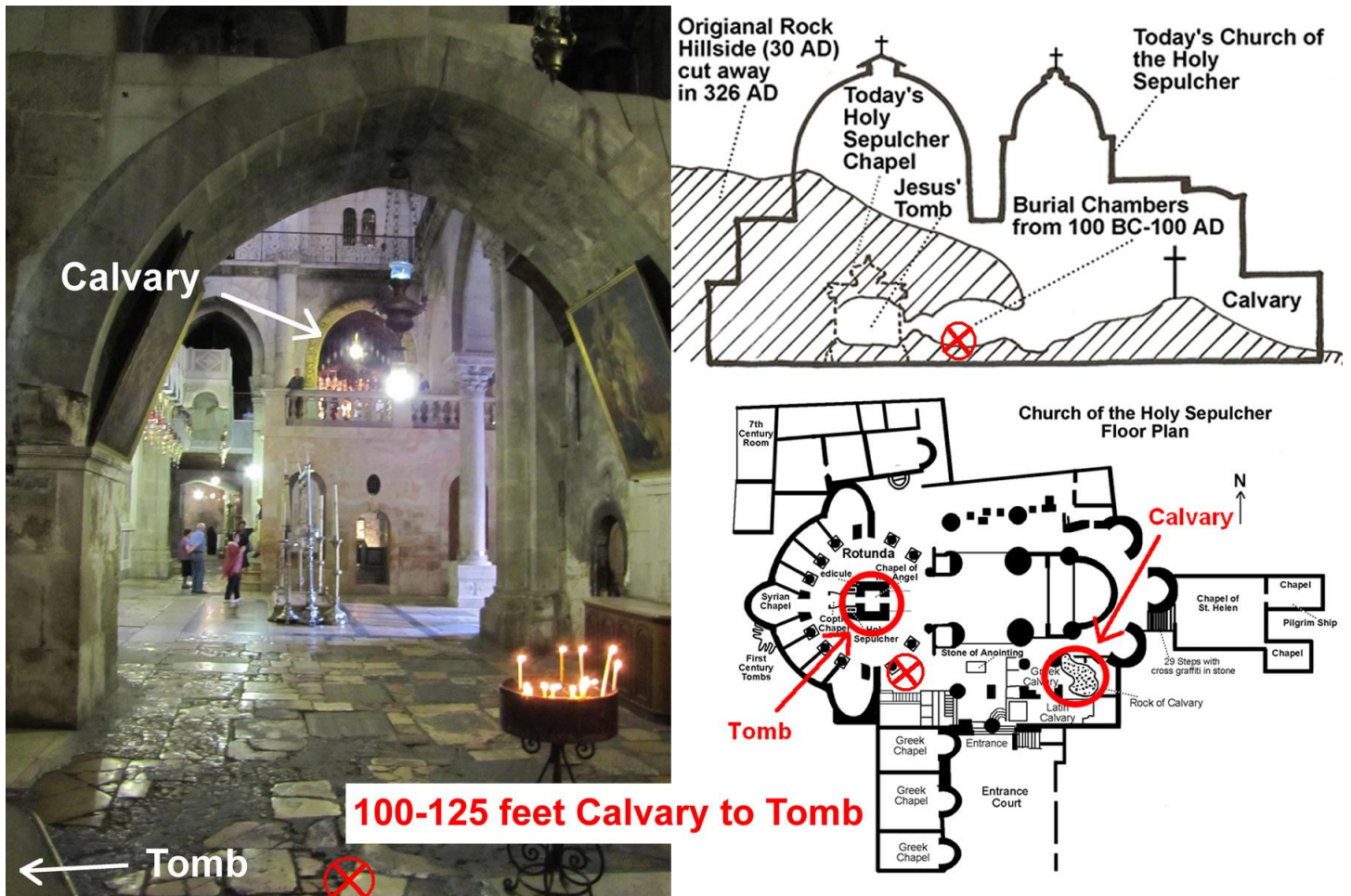
15:40 – There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.

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 (Joseph)
  - 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  
John mentions four women in John 19:25:  
“*standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.”
  - a. Two are described and two are mentioned by name:
  - b. The women are:
    - i. Jesus' mother
      1. John never mentions Jesus' mother by name.
    - ii. Mary's sister (Jesus' aunt on his mother's side)
      1. Mary's sister's name is Salome and her husband is Zebedee
      2. This makes Jesus' disciples James and John his cousins.)
      3. John never names himself, his brother James or any of his family like his father Zebedee or his mother Salome)
    - iii. Mary the wife of Clopas (Jesus' aunt on his father's side)
      1. This Mary was the mother of two sons named James and a son named Joses (Joseph)
        - a. These two are unknown to us and the text of Scripture
        - b. But, these two James and Joses must have been known to the believers in Rome
      2. According to Hegesippus (born in Israel 110 AD and died April 7, 180 AD in Jerusalem):*



- a. Clopas was Joseph's brother (which made him Jesus' uncle)
  - b. Clopas was the father of Simeon who followed James as the leader of the Jerusalem church when James was killed in 63 AD
  - c. Simeon led the church of Jerusalem out of Israel to the city of Pella in Decapolis before the Jewish wars with Rome began.
  - d. Simeon would have been the cousin of Jesus, James and Jude.
- iv. Mary Magdalene
1. Is mentioned in John here in chapter 19 for the first time
  2. The Bible never says she was a prostitute, but that information became a church tradition.

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.



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.”*



- g. When Paul preached in the synagogue in Antioch Acts 13:28-31 says Paul indicated Jesus was buried by the opposition or the enemies when Paul said:  
*“And though they found in him no guilt worthy of death, they asked Pilate to have him executed. And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. But God raised him from the dead, and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.*

**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.**

1. This is the same centurion who was at the cross and proclaimed Jesus was the Son of God.

**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.

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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)

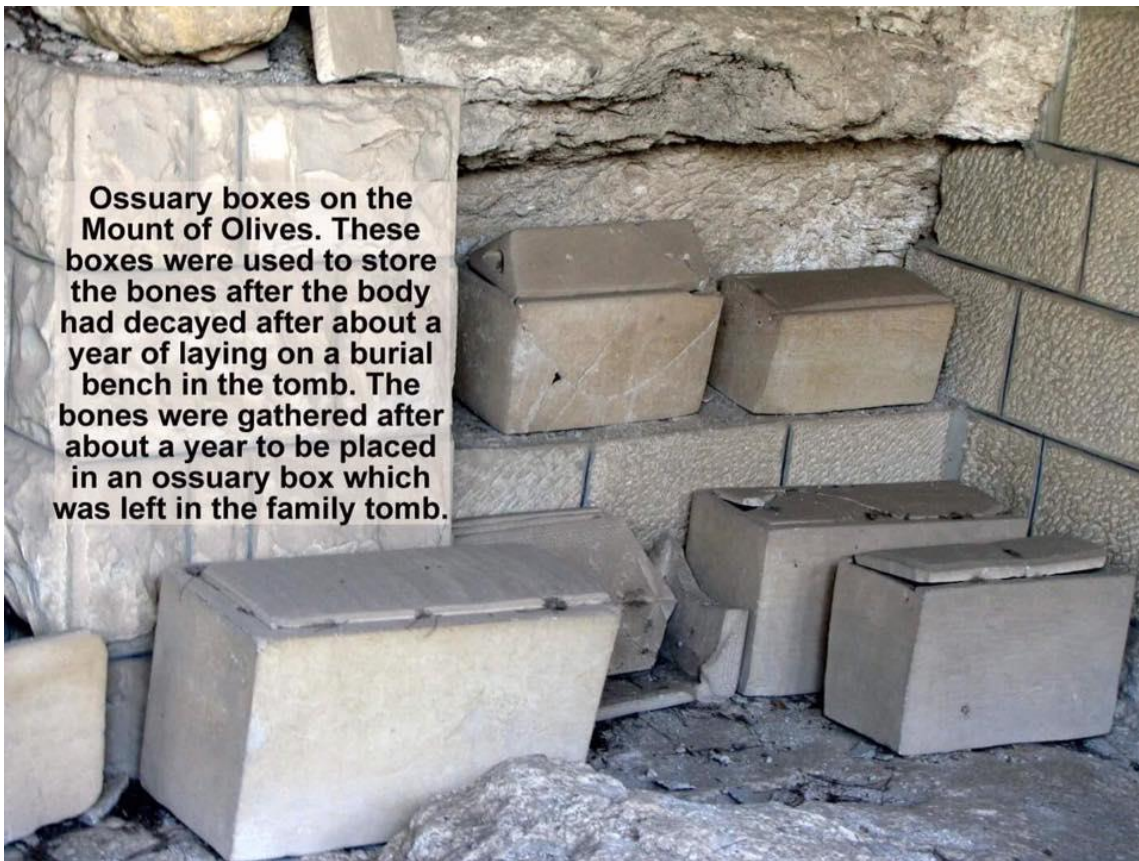
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mnēmeiō	ho	ēn	lelatomēmenon	ek	petras	kai	5	prosekylisen	lithon	epi	tēn	thyran	toū	mnēmeiou
μνημείον*	ὁ	ἦν	λελατομημένον	ἐκ	πέτρας	καὶ	προσεκύλισεν	λίθον	ἐπὶ	τὴν	θύραν	τοῦ	μνημείου	
a tomb	which	was	cut	out of	a rock	And	he rolled	a stone	to	the	door	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
3. Between 100 BC-70 AD Jews practiced a secondary burial.
  - a. First, the body was wrapped and left on a burial bench or placed in niche 2 up to two feet wide and 7 feet deep called *kokhim* /coke-him/ or *loculi* (Latin, /lock-u-lie/ )for about a year.
  - b. Second, after the flesh had decomposed the family or friends would return to the tomb, gather the remaining bones and place them in a stone box with a lid called an ossuary.
  - c. Then, the ossuary would be labeled and placed in a niche, *kokhim* /coke-him/ or *loculi* (Latin, /lock-u-lie/ ) along with other members of the family that used the tomb.
  - d. This way the tombs would be used over and over. Sometimes there would be more than one body left in wrapping waiting for the time to gather the bones into an ossuary.





Notice the bench in front of the *kokhim*. This bench goes around three sides of the tomb. According to Mark 16:5 the angel was sitting inside the tomb on a bench like this.

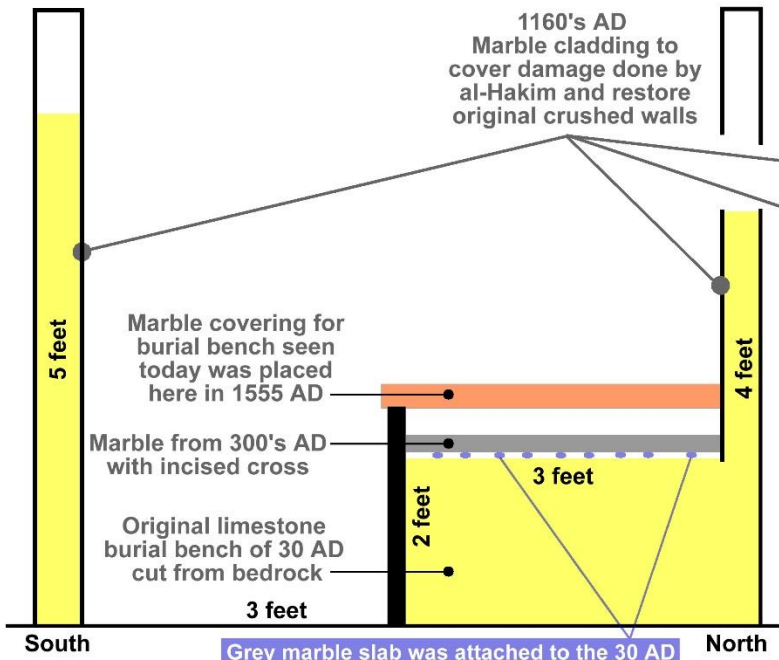


Ossuary boxes on the Mount of Olives. These boxes were used to store the bones after the body had decayed after about a year of laying on a burial bench in the tomb. The bones were gathered after about a year to be placed in an ossuary box which was left in the family tomb.

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

1. “Mary Magdalene”, the one who will see Jesus
2. “Mary the mother of Joses”
  - a. Mary the wife of Clopas. Joseph’s brother, so Jesus’ aunt Mary and uncle Clopas
  - b. Mary the mother of Simeon, the second leader of the church of Jerusalem.





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.