

*“But thanks be to God, who always leads us as captives in **Christ’s triumphal procession** and uses us to spread the aroma of the knowledge of him everywhere.”* 2 Cor. 2:14

1. Mark is presenting Jesus as a King:

- Rather than the Via Sacra – for a Roman Triumph – to become King.
- Jesus travels the Via Dolorosa – the Way of Suffering.
- Mark 15: 16-39 ¹

2. Roman Triumph: the symbolism and procession were developed over hundreds of years and had their origins in a ceremony for the Greek god Dionysus²

- Historians have records of numerous Triumphs from the Roman Emperors.

Outline of a Triumph in Rome:

1. Praetorium	- Gathering of the Praetorian Guard . The Praetorians were the Secret Service of the 1 st century for Caesar. The word Praetorium came to be used for the Military Headquarters.
2. Ceremonial Dress	- The King dressed in a purple robe and crown. - Historically, the statue of Dionysus was clad in a purple robe/crown.
3. Procession	- a procession through Rome. The Via Sacra – the Sacred Way - a bull would be led in the procession as the sacrificial victim.
4. Official to carry the instrument of death	An official to carry a double-bladed ax – the instrument of death – next to the sacrificial victim (the Bull)
5. Capitoline Hill	- Temple of Jupiter where the sacrifice would be made
6. Myrrhed Wine	- wine with myrrh offered to the King. - He would refuse and pour it out on the altar. - The wine represents the blood of the sacrifice.
7. Elevation between two others	- two prominent officials flank the King as a show of solidarity.
8. Crowd hails the King	“Hail Caesar, Lord, and god!”
9. Omen/Sign of favor from the gods	- Roman historian Suetonius records the flight of white doves at one of Nero’s triumphs as a sign he – Nero – is “Lord of all.” <i>Ecumene</i> – all inhabited land.

¹ Schmidt, Thomas. “Jesus’ Triumphal March to Crucifixion,” Bible Review 13, no. 1 (1997): 30–37.
<https://www.baslibrary.org/bible-review/13/1/11>).

² <https://en.wikipedia.org/wiki/Thriambus>

1. Praetorium	Mk 15:16 - “The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers.”
	- Mark’s use of Praetorium calls to mind the beginning of the Triumph. - Why call out the “whole company” for one prisoner?
2. Ceremonial Dress	Mk 15:17-18 – “They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, “ Hail, king of the Jews! ”
	- Purple was outlawed for wear for anyone below the rank of Equestrian. Pilate – perhaps Herod – were the only ones with purple in Jerusalem. Would Pilate allow his purple robe to be used? - Matthew 27:28 - writes, “scarlet.”
3. Procession	Mk. 15:20 – “Then they led him out to crucify him.”
	- This procession is a Via Dolorosa – the Way of Suffering .
4. Official to carry the instrument of death	Mk. 15:21 - “A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.”
	- Simon carries the Instrument of Death - John 19:17 – Jesus carries his own cross. No mention of Simon.
5. Capitoline Hill	Mk 15:22 – “They brought Jesus to the place called Golgotha (which means “the place of the skull ”).
6. Myrrhed Wine	Mk 15:23 - “Then they offered him wine mixed with myrrh , but he did not take it. ”
7. Elevation between two others	Mk. 15:27 – “They crucified two rebels with him, one on his right and one on his left.”
8. Crowd hails the King	Mk 15:29 – “Those who passed by hurled insults at him.”
	Mark presents an “anti-triumph” – the world does not see it as a triumph, but in God’s Kingdom, the one who submits themselves to God’s will is Hailed as King.
9. Omen/Sign of favor from the gods	Mk 15:38 – “The curtain of the temple was torn in two from top to bottom.”
	Confirmation of God’s Favor: Mk. 15:39 – “And when the centurion, who stood there in front of Jesus, saw how he died,[c] he said, “Surely this man was the Son of God!”