

# Mark 15:16

Authorized King James Version (KJV)

And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

## Analysis

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**And the soldiers led him away into the hall, called Praetorium** (Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, Hoi de stratiōtai apēgagon auton esō tēs aulēs, ho estin praitōrion)—The verb ἀπάγω (apagō) means to lead away, often of prisoners to execution. The στρατιῶται (stratiōtai, soldiers) were Roman legionaries. The πραιτώριον (praitōrion), from Latin praetorium, was the governor's official residence/headquarters, either Herod's Palace (upper city) or Fortress Antonia (by the Temple).

**And they call together the whole band** (καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, kai synkalousin holēn tēn speiran)—A σπεῖρα (speira), from Latin cohors (cohort), numbered 200-600 soldiers. Mark emphasizes ὅλην (holēn, 'whole')—the entire garrison assembled to mock Jesus. What follows (vv. 17-20) is calculated humiliation. The King of kings, having endured Jewish mockery (14:65), now faces Gentile contempt. Isaiah 50:6 foretold: 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.'

## Historical Context

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Roman cohorts stationed in Judea were auxiliaries (non-citizen troops) rather than legions, often recruited from Syria or Samaria—non-Jews who held Jewish messianic claims in contempt. The gathering of the 'whole band' suggests official sanction for what follows—not merely individual cruelty but institutional mockery.

The praetorium's location is disputed: Herod's Palace (traditional site) in the upper city, or Fortress Antonia adjacent to the Temple. Archaeological evidence supports both locations for different periods.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. Why does Mark emphasize that the 'whole band' assembled to mock Jesus?
2. How does the soldiers' mockery of Jesus as king fulfill Isaiah's prophecies of the suffering servant?
3. What does the progression from Jewish religious mockery to Roman military mockery reveal about Jesus's universal rejection?

## Interlinear Text

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Οἱ	δὲ	στρατιῶται	ἀπήγαγον	αὐτὸν	ἔσω	τῆς	αὐλῆς	ὃ
G3588	<b>And</b>	<b>the soldiers</b>	<b>away</b>	<b>him</b>	<b>into</b>	G3588	<b>the hall</b>	G3739
	G1161	G4757	G520	G846	G2080		G833	
ἐστὶν	πραιτώριον	καὶ	συγκαλοῦσιν	ὅλην	τὴν	σπεῖραν		
G2076	<b>Praetorium</b>	<b>and</b>	<b>they call together</b>	<b>the whole</b>	G3588	<b>band</b>		
	G4232	G2532	G4779	G3650		G4686		

## Additional Cross-References

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**John 19:9** (Parallel theme): And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

**Matthew 26:3** (Parallel theme): Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

**John 18:28** (Parallel theme): Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

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