

Introduction

1. Sing “Crown Him with Many Crowns” in *Celebrating Grace* #223
2. Reflecting on this hymn in the context of Mk 15:16-20, Daniel Akin writes, “This song rightly looks to heaven. However, here we see the Lamb on a different throne, the throne of His cross. He is crowned with a ‘crown of thorns’ (15:17), a reminder of the curse from which He has redeemed us (Gen 3:15-18)” (Daniel Akin, *Exalting Jesus in Mark*, 348).
3. Jesus was abused by Roman soldiers in preparation for His crucifixion.
4. **Read Mk 15:16-20.**

A. Mocking King Jesus (16-19)

1. The word “palace” (Gk., *aules*) is normally translated “courtyard” (cf., Mk 14:54), but the added qualifier “that is, the Praetorium” most likely refers to the building in which the governor lived. It was most likely close to where Pilate made his final decree concerning Jesus as the word is associated with the place where a high Roman official conducted business.
 - a. The traditional site of the Praetorium is the Antonia Fortress which was a citadel built by Herod the Great and named for Herod's patron Mark Antony. It was built to protect the Temple and was located at the eastern end of the city near the Temple Mount.
 - b. Some scholars speculate that the actual location of the Praetorium may been Herod’s luxurious palace on the other side of Jerusalem on the northwestern wall of the city. Pilate would have enjoyed living there rather than in the common barracks of the fortress.
2. The “whole company” (Gk., *olen ten speiran*) of soldiers refers to a cohort (Gk., *speiran*) which was made up of six centuries of 100 men each. Most likely the term is used loosely to refer to all the soldiers who were available at that time in the city. This cohort was made up of non-Jewish inhabitants of Palestine.
3. Certainly, there was mental, spiritual, and emotional anguish for Christ as He endured the cross, but there was also great physical abuse and pain that we must also remember.
4. There are seven parts to Jesus’ humiliation and suffering at the hands of these Roman soldiers.
 - a. They put a “purple robe” on Him as a mock robe of royalty.
 - 1) Purple was the color of royalty.
 - 2) Perhaps it was the same “elegant robe” placed on Him by Herod (cf., Lk 23:11)
 - b. They twisted a mock crown (Gk., *strephanon*) of thorns and pressed it onto His head.
 - 1) It may have been a parody of the laurel crown worn by the emperor or victors at the Greek games.
 - 2) Thorns, mentioned in the curse of Gen 3:17-18, were put on the earth as consequence of sin.
 - c. They mocked Jesus with cynical salutes as if He really was a king.
 - 1) They said, “Hail, king of the Jews!” as a mocking derision of the greeting reserved for the Emperor, “Hail, Caesar the Emperor!”
 - 2) Messianic Psalm 22 prophesies, “But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads” (Ps 22:6-7).
 - d. They “struck” (Gk., *etupton*) Him with a stick, which was a mock scepter (cf., Mt 27:29-30).
 - 1) The Messianic prophecy of Micah records, “Marshal your troops now, city of troops, for a siege is laid against us. They will strike Israel’s ruler on the cheek with a rod” (Mi 5:1).
 - 2) How it must have hurt to hit the open wounds left from His previous scourging (cf., Mk 15:15).
 - e. They “spit” (Gk., *eneptuon*) on Him, as had the temple guards (cf., Mk 14:65), as a possible parody of the kiss of homage usually given to a ruler or dignitary.
 - f. They knelt before Him and “paid homage” (Gk., *prosekunoun* – “worshiped”) in mock worship. Note that all three verbs (i.e., “struck,” “spit,” “paid homage”) are Greek imperfect verbs which means these actions were repeated again and again.
 - g. After they had their fun, they “led him out to crucify him” (20).

5. James Brooks observes, “Irony continues to dominate the account. Jesus was mocked as a pretender, but he was in fact a real King. The mocking was his enthronement; the cross, his throne. Mark wanted to emphasize that Jesus’ kingship was characterized by humility and servanthood and was different from all the kingships of the world” (James Brooks, *Mark*, 253).
6. Akin observes, “‘Christ redeemed us from the curse of the law by becoming a curse for us, because it is written: Everyone who is hung on a tree is cursed’ (Gal 3:13; see Deut 21:23). Jesus suffered the injustice and insult I should have suffered. Jesus experienced the shame and pain I should have experienced. Jesus bore the guilt and curse I should have borne. The shepherd was struck that the sheep might be saved. The great King was tortured and killed that His people might live” (Akin, 348).
7. Warren Wiersbe concludes, “Our Lord quietly suffered and did not fight back, a lesson that Mark’s readers would need to learn as they faced official persecution (1 Peter 2:21-24)” (Warren Wiersbe, *Be Diligent*, 173).

B. The Walk to Crucifixion Begins (20)

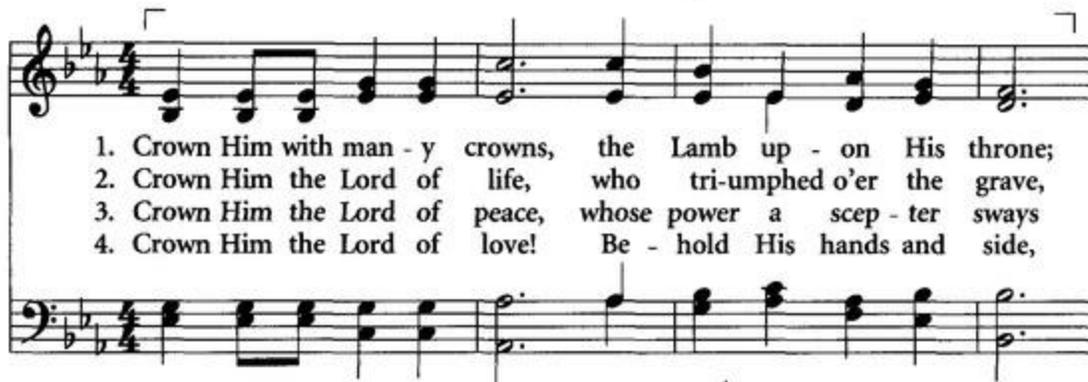
1. Jesus’ prophecy in Mk 10:33-34 was being fulfilled—“‘We are going up to Jerusalem,’ he said, ‘and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise’” (Mk 10:33-34).
2. Wiersbe notes, “But men had not yet done their worst to God’s Son. Now they would lead Him outside the city and nail Him to a cross, and the Servant would die for the sins of the very people who were crucifying Him” (Wiersbe, 173).

C. Questions/Thoughts for Reflection

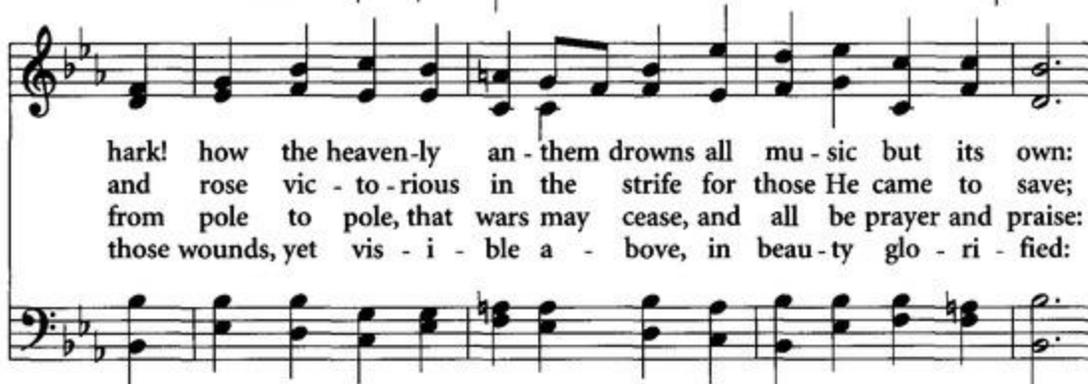
1. As a sinner for whom Christ suffered and died, what is your complicity in each of His torments?
2. Contemplate the physical pain Jesus suffered for you.
3. Rejoice in the curse being lifted from you by Jesus’ suffering for you.
4. Sing “I Stand Amazed in the Presence” in *Celebrating Grace* #576

Crown Him with Many Crowns

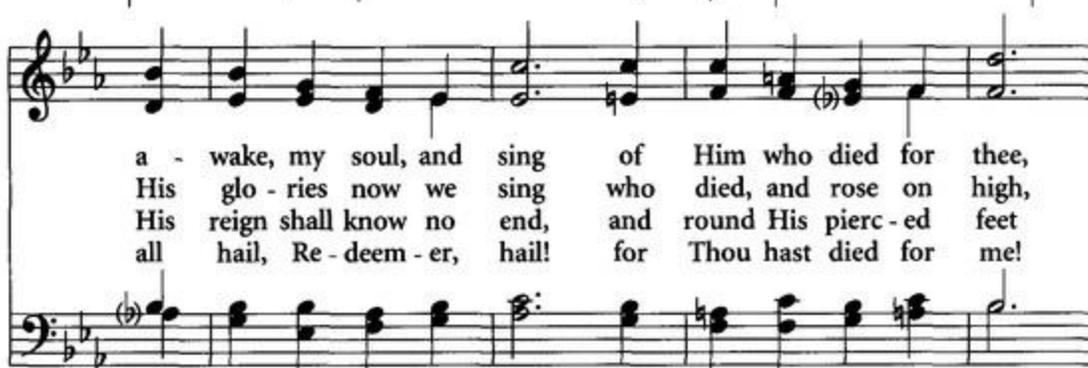
223



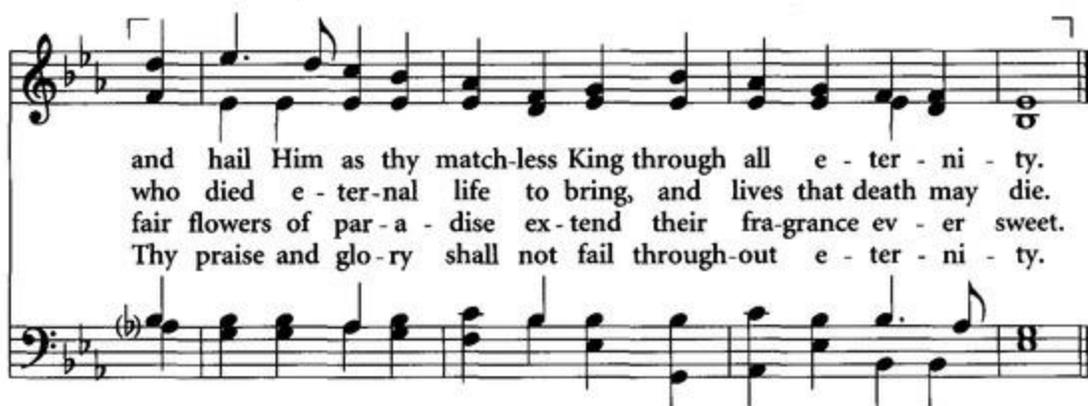
1. Crown Him with man - y crowns, the Lamb up - on His throne;
 2. Crown Him the Lord of life, who tri-umphed o'er the grave,
 3. Crown Him the Lord of peace, whose power a scep - ter sways
 4. Crown Him the Lord of love! Be - hold His hands and side,



hark! how the heaven-ly an - them drowns all mu - sic but its own:
 and rose vic - to - rious in the strife for those He came to save;
 from pole to pole, that wars may cease, and all be prayer and praise:
 those wounds, yet vis - i - ble a - bove, in beau - ty glo - ri - fied:



a - wake, my soul, and sing of Him who died for thee,
 His glo - ries now we sing who died, and rose on high,
 His reign shall know no end, and round His pierc - ed feet
 all hail, Re - deem - er, hail! for Thou hast died for me!



and hail Him as thy match-less King through all e - ter - ni - ty.
 who died e - ter - nal life to bring, and lives that death may die.
 fair flowers of par - a - dise ex - tend their fra-grance ev - er sweet.
 Thy praise and glo - ry shall not fail through-out e - ter - ni - ty.

WORDS: Matthew Bridges (st. 1,3,4), 1851; Godfrey Thring (st. 2), 1874
 MUSIC: George J. Elvey, 1868

DIADEMATA
 SMD

Lower key, No. 676

I Stand Amazed in the Presence

576

1. I stand a-mazed in the pres-ence of Je - sus the Naz - a - rene,
 2. For me it was in the gar - den He prayed, "Not my will, but Thine";
 3. He took my sins and my sor - rows, He made them His ver - y own;
 4. When with the ran-somed in glo - ry His face I at last shall see,

and won-der how He could love me, a sin - ner, con-demned, un-clean.
 He had no tears for His own griefs, but sweat drops of blood for mine.
 He bore the bur - den to Cal - vary, and suf - fered and died a - lone.
 'twill be my joy through the a - ges to sing of His love for me.

How mar-vel-ous! how won-der-ful! and my song shall ev - er be;
 Oh, how mar-vel-ous! oh, how won-der-ful!

how mar-vel-ous! how won-der-ful! is my Sav - ior's love for me!
 oh, how mar-vel-ous! oh, how won-der-ful!

WORDS: Charles H. Gabriel, 1905 (Luke 22:42-44)
 MUSIC: Charles H. Gabriel, 1905

MY SAVIOR'S LOVE
 8.7.8.7 with refrain