

Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

51- Who Wore My Robe and Crown?

Mark 14:65; Mark 15:16-20

Mark 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Mark 15:16-20 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

The trials is complete, if you could call it a trial, it was more like a lynch mob who had made up their mind He was guilty before even taking Him to Pilate. The suffering Servant is in the midst of senseless brutal treatment. The worst of humanity is on display, the lowest form of cruelty is manifest. The stark contrast between good and evil is evident. One thing that is apparent is that men need a Savior by the way He was treated. Now before we say well these were unusually cruel men who did this I remind us of a couple of things. One, the Jewish leaders were the outstanding citizens of the day in the mind of the people. The roman soldiers were just ordinary men who were serving in the military at the time. I refuse to believe that they were any worse or any better than the masses of humanity.

I- The First Ridicule:

Mark 14:65 HCSB Then some began to spit on Him, to blindfold Him, and to beat Him, saying, "Prophecy!" Even the temple police took Him and slapped Him.

The event recorded here occurs previous to the time of our main focus in Mark 15. I chose to not address this verse when we moved through the section because I think it fits better here in the time when Jesus is being mocked and ridiculed.

The insult of being spat upon is about as bad of an insult as you can do to someone in any culture. Before He wore my crown He took my insult. This was not a surprise to the Lord. It had been prophesied in *Isaiah 50:6 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.*

Blindfolded, after being spit upon, they slapped him and mocked him. They told Him to tell them who it was that were doing the slapping. The blindfold was also a trauma inflicting device. When we see a blow coming we brace for it mentally and physically for its impact. Blindfolded Jesus did not have any warning until He was stuck. The prophet Isaiah hundreds of years before this time spoke of the brutality of this event said in *Isaiah 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:*

This beating is only the beginning of the ridicule and cruelty that will be inflicted upon our Lord in the next few hours. This was done by the temple soldier who knew of the promise of Messiah, the next band will not care nor probably know of the promise.

II- Blood Sport:

As we have previously seen Mark does not give much of an account of the scourging of Jesus. He suffered to the point of death almost before being crucified. After the crowd cried for Jesus to be crucified and Barabbas to be released the time come to turn Him over to the soldier to execute the crucifixion. Before this again they are going to have sport of Him and humiliate Him. I would call this constrained power concerning what Jesus executed. He could have wiped them out with one word but controlled the power contained within Himself and submitted to the cross.

Mark 15:16 And the soldiers led him away into the hall, called Praetorium; [pra-tore-e-m] and they call together the whole band. The soldiers move from a few to a mob mentality. The word translated band is translated,

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"cohort, battalion, company, and garrison," to name a few ways in different translations. Wuest's says they took him into the barracks. Alexander MacLaren, a Baptist preacher from the past time, said:

...it seemed to them a good jest that this poor, scourged prisoner should have called Himself a King, and so they proceed to make coarse and clumsy merriment over it. It is like the wild beast playing with its prey before killing it. The laughter is not only rough, but cruel. There was no pity for the Victim 'bleeding from the Roman rods,' and soon to die. And the absence of any personal hatred made this mockery more hideous. Jesus was nothing to them but a prisoner whom they were to crucify, and their mockery was sheer brutality and savage delight in torturing. The sport is too good to be kept by a few, so the whole band is gathered to enjoy it. How they would troop to the place!

Today we are revolted at such course action of someone toward another human. Still it happens far too often today than we would like to admit. It is like a blood sport that causes the cruelty of humanity to rise to the top.

III- My Robe, My Crown:

Mark 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 And began to salute him, Hail, King of the Jews!

My robe, my crown! This was not a robe of royalty but a mockery of the Lord Jesus. This was a robe of shame that He wore for me. The crown, platted with the intent of inflicting wounds and shame was a crown of mockery. A crown that speaks loudly of the fall into which the thorns came as part of the fall that Jesus undid with His sacrifice for those who will accept Him as Savior.

Again MacLaren said:

They get hold of some robe or cloth of the imperial colour, and of some flexible shoots of some thorny plant, and out of these they fashion a burlesque of royal trappings. Then they shout, as they would have done to Caesar, 'Hail, King of the Jews!' repeating again with clumsy iteration the stale jest which seems to them so exquisite. Then their mood changes, and naked ferocity takes the place of ironical reverence. Plucking the mock sceptre, the reed, from His passive hand, they strike the thorn-crowned Head with it, and spit on Him, while they bow in mock reverence before Him, and at last, when tired of their sport, tear off the purple, and lead him away to the Cross.

After they tired of the game they bowed in mockery to Him. **Mark 15:19** And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. This is a picture of the religious world to me that bow without understanding of who He is. They bow and pretend to worship but their hearts are black with distain over the idea of bowing before Him. These pictures for me that form of godliness spoke of in the Scriptures. A mockery and a sham of worship on the outside but not inside.

Mark 15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Afterwards He is stripped of the pretense of the royal robe and His clothes are put back on Him and He is lead away to be crucified.

"See that scarlet robe; it is a contemptuous imitation of the imperial purple that a king wears . . . See, above all, that crown upon his head. It has rubies in it, but the rubies are composed of his own blood, forced from his blessed temples by the cruel thorns. See, they pay him homage; but the homage is their own filthy spittle which runs down his cheeks. They bow the knee before him, but it is only in mockery. They salute him with the cry, 'Hail, King of the Jews!' but it is done in scorn. Was there ever grief like his?" (Spurgeon)

All is left is our response to this suffering, this cruelty. What should we do? May I suggest when we realize that He wore our robe and crown of mockery and cruelty we will bow not only the knee but the heart.