

Mark 15:16-21 — "The Devilish Mocking Of the Divine King!"

We must keep in mind that Jesus' path to glory was marked by pain before pleasure, sorrow before joy, humiliation before glorification, persecution before exaltation, death before resurrection, earthly hatred before heavenly worship. To remember those truths about our Lord's earthly life will protect us from the foolish and ungodly promises of the so-called health and wealth gospel, which vitiates His command to take up our crosses as He took up His. (John MacArthur)

The cross exposes man's desperate state, his utter bankruptcy that made such suffering necessary. Accordingly, it reveals the folly of all human pride. It teaches man to say: "I never knew myself as a sinner, nor recognized Christ as my Savior until upon the cross I saw, My God, who died to meet the law that I had broken; then I saw, My sin, and then my Savior." No one is ever able to see on that cross "the wonder of God's glorious love" until he also sees "his own unworthiness," and "pours contempt on all his pride." (William Hendriksen)

Behold the King in all His majesty!

- **This majestic King PROTECTS**
- **This majestic King KNOWS**
- **This majestic King CONQUERS**
- **This majestic King LOVES**
- **This majestic King FORGIVES**
- **This majestic King WELCOMES**

Background to Mark 15:16ff

- Mark's gospel shows Christ as the **Suffering Servant**. He writes to the Romans to show that Christ came as the *Servant of Yhwh* (Isaiah) to humbly die as the substitute for sinners (10.45).
- Christ predicts his sufferings 3x (Mk 8:31; 9:31; 10:33).
- About 6AM - Pilate condemns Jesus (Jn 19)
- Mark 15.15 - Pilate released Barabbas // scourged Jesus // handed him over.
- Now after the scourging, & verdict of the criminal to be crucified, 4 steps would be involved to the crucifixion (this is what happens from 6AM - 9AM). The soldiers had to go fetch the crossbeam and ensure the crucifixion site was prepared.
 - 1) Criminal carried the crossbeam to the place of his execution
 - 2) He was either nailed or tied to the crossbeam as it lay on the ground
 - 3) The beam was then raised & fastened to the upright pole as he was hanged naked, exposed, humiliated & despised. All of this was public.
 - 4) A tablet specifying the crime was nailed to the cross for ALL to see.

THESIS — Mark 15:16-21 will show us the devilish mocking of the Divine King!

I. THE JEERING OF THE KING (16-20)

- **"Irony dominates this account."** Such ironies here:

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1. they dress him in **purple** to MOCK — he is in fact the REGAL KING
2. they twist a crown of **thorns** to MOCK - he is in fact the CROWNED KING
3. they **acclaim** him as KING to MOCK - he will be acclaimed SOVEREIGN KING
4. they **humiliate** him with extreme indignity & shame & **physical** beatings - they beat his head, spit on him, kneel & bow before him - he is in fact the JUST KING who will bring vengeance on all His enemies.

When they mocked Jesus and beat his head: Never, surely, never was there such an exhibition of the depth of human wickedness since the day when Adam fell" (JC Ryle)

II. THE JOURNEYING OF THE KING (21)

- ❖ *Once sentenced, a crucified person was usually stripped naked and marched around the city, possibly with a sign around their neck [or with a herald] showing everybody why they were going to be crucified. Then they were nailed to the cross and put on display as a public crime deterrent. - but this was a public, shameful, humiliating, degrading, shameful journey of the King!*
- ❖ *As Jesus was led away for crucifixion, He was - like every victim of crucifixion - forced to carry the beam of wood He would hang upon. The weight of the entire cross was typically 300 pounds. Typically, the victim carried only the crossbar, which weighed anywhere from 75 to 125 pounds. When the victim carried the crossbar, he was usually stripped naked and his hands were often tied to the wood. The upright beams were often permanently fixed in a visible place outside the city walls, next to a major road. Many times, before this day Jesus probably passed by the very upright He would hang upon. (David Guzik)*

See Luke 9:23 — the call to “carry your cross”

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Be AWED! - what love!

Be ABASED! - be humble!

Be ASSURED! - know his salvation!

The Christian life begins with an act of self-renunciation, and is continued by self-mortification (Romans 8:13). The first question of Saul of Tarsus, when Christ apprehended him, was, "Lord, what would You have me to do?" The Christian life is likened unto a "race," and the racer is called upon to "lay aside every weight, and the sin which so easily besets him" (Heb 12:2), which "sin" is in the love of self, the desire and determination to have our "own way" (Isaiah 53:6). The one great aim, end, task, set before the Christian is to follow Christ—to follow the example He has left us (1 Pet 2:21), and He "pleased not Himself" (Romans 15:3). And there are difficulties in the way, obstacles in the path, the chief of which is SELF. Therefore this must be "denied." This is the first step toward "following" Christ. (AW Pink)

SONGS

Alas and did my Savior bleed?

Alas! and did my Savior bleed
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Thy body slain, sweet Jesus, Thine,
And bathed in its own blood,

While all exposed to wrath divine,
The glorious Sufferer stood!

But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give my self away
'Tis all that I can do.

When I survey the wondrous cross

When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

See, from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?

Jerusalem

See Him in Jerusalem
Walking where the crowds are
Once these streets had sung to Him
Now they cry for murder
Such a frail and lonely man
Holding up the heavy cross
See Him walking in Jerusalem
On the road to save us

See him there upon the hill
Hear the scorn and laughter
Silent as a lamb he waits
Praying to the father
See the king who made the sun
And the moon and shining stars
Let the soldiers hold and nail him down
So that he could save them

O sacred head now wounded

O sacred head, now wounded,
 With grief and shame weighed down,
 Now scornfully surrounded
 With thorns, Thine only crown;
 O sacred head, what glory!
 What bliss, till now was Thine!
 Yet, though despised and gory,
 I joy to call Thee mine.

O noblest brow, and dearest!
 In other days the world
 All feared, when Thou appeared'st,
 What shame on Thee is hurled!
 How art Thou pale with anguish,
 With sore abuse and scorn;
 How does that visage languish,
 When once was bright as morn.

Man of sorrows

"Man of Sorrows," what a name
 For the Son of God who came
 Ruined sinners to reclaim!
 Hallelujah! what a Savior!

Lifted up was He to die,
 "It is finished!" was His cry;
 Now in heaven exalted high;
 Hallelujah! what a Savior!

Bearing shame and scoffing rude,
 In my place condemned He stood;
 Sealed my pardon with His blood;
 Hallelujah! what a Savior!

The King in all his beauty

O lift your eyes to heaven, see
 The Holy One eternal
 Behold the Lord of majesty
 Exalted in His temple
 As symphonies of angels praise
 Now strain to sound His glory
 Come worship, fall before His grace
 The King in all His beauty

Now see the King who wears a crown
 One made of shame and splinters
 The sacrifice for ruined man
 The substitute for sinners
 As earth is stained with royal blood
 And quakes with love and fury
 He breathes His last and bows His head
 The King in all His beauty

How worthy, how worthy, how worthy
 The King in all His beauty

PRAYER MEETING

**THE GREAT SIN PROBLEM
 THE UNDESERVED GRACE OF GOD
 THE PERFECT CROSS THAT SAVES
 THE RISEN & ASCENDED & SEATED LORD
 THE CALL TO ALL TO REPENT & BELIEVE**