

The Gospel of Mark

Lesson 37: Mark 15:16-32

The soldiers mock Jesus (vv. 16-20)

Matt. 27:27-31

- Pilate brought non-Jewish soldiers from Caesarea to maintain order
- The Praetorium was anywhere a Roman official conducted business
- The purple robe and crown of thorns show their contempt for Jesus
- Many Old Testament passages predict this treatment
 - Psalm 22:6; Isaiah 50:6; 53:3-5; Micah 5:1
- “Hail, King of the Jews!” is a derisive nod to “Hail, Caesar!”

Why would Mathew and Mark include this short account of the mocking?

Jesus is crucified (vv. 21-32)

Matt. 27:32-44
Luke 23:26-43
John 19:17-27

- The condemned man would carry the patibulum on their back
 - This crossbar weighed between thirty and forty pounds
- Usually those being crucified would be flogged on the way
 - Pilate had already flogged Jesus in an attempt to release Him
- Simon of Cyrene is likely headed to Jerusalem for the Passover
 - Only Mark mentions his sons, Alexander and Rufus
 - The sons (and perhaps Simon) may have been known to Mark’s readers
- Golgotha is a Grecianized version of the Aramaic word for “skull”
 - Only Luke calls the place Calvary (from the Latin *calvāria* – “the skull”)
- Wine with myrrh was a narcotic drink used to decrease physical sensitivity
 - The custom was for Jewish women to provide this to condemned men
 - It is thought this was inspired by Proverbs 31:6-7

Why would Jesus refuse this drink intended to help Him?

- The soldiers cast lots for Jesus’ clothing – Psalm 22:18
- Verse 25 may have been an early editorial addition
- Luke and John note that the placard above Jesus is in multiple languages
- Verse 28 is very likely a later addition to correlate with Luke 22:37
- It seems that those seen in vv. 29-30 had been at the Sanhedrin hearing
 - “shaking their heads” → Psalm 22:7

What point could the gospel writers be making with their emphasis on Jesus being crucified with a criminal on his right and left?

Though not meant this way, how is verse 31 an important truth?