

Valley Bible Church
Sermon Notes for March 11, 2018

Mark 15:16-32
The Crucifixion

I. The preparation for crucifixion (15:16-20)

16 And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion. 17 And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. 18 And they began to salute him, "Hail, King of the Jews!" 19 And they were striking his head with a reed and spitting on him and kneeling down in homage to him. 20 And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

A. The team assembled (15:16)

16 And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion.

- “And the soldiers led him away inside the palace (that is, the governor’s headquarters),”
 - The hearing before Pilate must have taken place outside Pilate’s headquarters
 - “The governor’s official residence in Jerusalem, probably located in the Fortress Antonia complex.”¹
 - Who are these soldiers?
 - “The soldiers, whose presence is here first mentioned by Mark, were under Pilate’s command (Matt. 27:27). They were part of the guard Pilate had brought with him from Caesarea. They were non-Jewish, recruited from Palestine and other parts of the empire.”²
 - Even though Pilate distanced himself from Jesus and his death, the Roman soldiers took over the process of crucifying Jesus
 - Also, they had just scourged Jesus
- “And they called together the whole battalion.”
 - How big was the whole battalion?
 - “Refers to one-tenth of a Roman legion—equally approximately 600 to 1,000 men.”³
 - Why call the whole battalion?

¹ John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1499.

² D. Edmond Hiebert, The Gospel of Mark: An Expository Commentary (Greenville, SC: Bob Jones University Press, 1994), 446.

³ John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), Mk 15:16.

- “At any rate, a large number of soldiers participated in the mockery. Having participated in the arrest of Jesus that night (John 18:12), the band would be interested in the case.”⁴
- “All the soldiers who were not on duty at that time gathered to mock Jesus.”⁵

B. The torture afflicted (15:17-19)

17 And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him.

- “And they clothed him in a purple cloak,”
 - The purple cloak probably functioned as a way to mock Jesus’ “claim” to royalty (King of the Jews)
 - “The callous soldiers decided to hold a mock coronation of Jesus as king of the Jews.”⁶
- “And twisting together a crown of thorns, they put it on him.”
 - Similar to the purple cloak, this thorny crown probably mocked Jesus’ “claim” to royalty (King of the Jews)
 - “Matthew added that they put a reed into His hand as His scepter. Although the Gospels do not mention it, they probably seated Jesus on a stool representing the royal throne.”⁷

18 And they began to salute him, “Hail, King of the Jews!”

- “And they began to salute him, ‘Hail, King of the Jews!’”
 - “The mocking cry, ‘Hail, king of the Jews (v. 18), parodies the Latin greeting to the emperor, *Ave, Caesar, imperator* (‘Hail, Caesar, Emperor!’). The scene as a whole resembles the Roman triumph, where Caesar would be hailed as emperor wearing a purple robe and laurel wreath and holding a scepter.”⁸
 - This activity only continues the treatment of mocking Jesus’ royalty

19 And they were striking his head with a reed and spitting on him and kneeling down in homage to him.

- “And they were striking his head with a reed”
 - First of three imperfects in verse 19
 - Repeated striking of Jesus’ head that had the crown thorns
- “And spitting on him”
 - Second of three imperfects in verse 19
 - Repeated spitting on Jesus
- “And kneeling down in homage to him.”
 - Third of three imperfects in verse 19

⁴ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 447.

⁵ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1499.

⁶ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1499.

⁷ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 448.

⁸ Strauss, 687.

- Repeated kneeling down pretending to worship or pay homage to Jesus
- “It seems obvious that the mockery of the soldiers was not motivated by animosity against Jesus personally, since no doubt most of them had no previous contact with Him. Having heard the charge that the prisoner claimed to be the King of the Jews, they were led by their sense of loyalty to the emperor to ridicule such a claim. They held in utter scorn all Jewish hopes for a king of their own. They used the occasion to vent their anti-Jewish feelings against this Jewish pretender.”⁹

C. The transition (15:20)

20 And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

- “And when they had mocked him,”
 - This means, “after they had mocked him”
 - Thus, they left the purple cloak on Him while they were mocking Him but then they took it off when they were ready to crucify Him
 - “the aorist tense marks the completion of the brutal, insulting activity. How long it lasted is not known, but apparently it was terminated when Pilate called a halt or they tired of their coarse sport.”¹⁰
- “They stripped him of the purple cloak”
 - He has been scourged already
 - Ripping purple cloak off His bloody body could have been painful
 - Also, it seems to indicate that they were done mocking Jesus
- “And put his own clothes on him.”
 - The soldiers made him ready for crucifixion
 - “It is surprising that the soldiers would put Jesus’ clothes back on. Roman sources suggest victims were led to their execution naked, Jesus’ clothes will be removed again before his crucifixion (v. 24). Some commentators think that the re-clothing was a concession to Jewish sensibilities related to nudity.”¹¹
- “And they led him out to crucify him.”
 - The tortuous mockery was done
 - They were now ready to progress to the actual crucifixion

II. The process of crucifixion (15:21-27)

21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. 22 And they brought him to the place called Golgotha (which means Place of a Skull). 23 And they offered him wine mixed with myrrh, but he

⁹ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 448.

¹⁰ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 448–449.

¹¹ Strauss, 688.

did not take it. 24 And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. 25 And it was the third hour when they crucified him. 26 And the inscription of the charge against him read, "The King of the Jews." 27 And with him they crucified two robbers, one on his right and one on his left.

A. Jesus humiliated in physical weakness (15:21)

21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

- “And they compelled a passerby... to carry his cross.”
 - Due to the torture already done to Jesus, the Romans forced someone to help Jesus
 - “Occupying forces could compel ordinary citizens to carry their baggage (cf. Matt 5:41).”¹²
 - Matthew 5:41 “And if anyone forces you to go one mile, go with him two miles.”
 - “The condemned normally had to carry the crossbeam to the place of execution (Mark 8:34).”¹³
 - “The condemned normally carried the crossbar, which often weighed 30–40 pounds (13–18 kilograms), to the site of crucifixion. Jesus, weakened by flogging, was incapable of completing (cf. John 19:17) the relatively short journey, some 328 yards (300 meters), to just outside the city walls, so Simon was pressed into service.”¹⁴
 - “He carried not the entire cross but the patibulum, or transverse beam, which would weigh more than a hundred pounds.”¹⁵
- “Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus,”
 - The helper is identified for the reader
 - “No Roman soldier would demean himself to carry it for Him, nor did anyone else volunteer to do so. Mark’s indefinite designation, who passed by, implies that the man was chosen at random and had no personal connection with Jesus.”¹⁶
 - Simon was a common name
 - He was from Cyrene, a city in Libya, North Africa
 - Possibly a visiting Jew for Passover
 - He was coming in from the country so he wasn’t aware of what was happening
 - Simon was the father of Alexander and Rufus
 - This might indicate that these men were still alive in the early church giving historical testimony to their father’s involvement

¹² D. A. Carson, “The Gospels and Acts,” in NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

¹³ John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), Mk 15:21.

¹⁴ D. A. Carson, “The Gospels and Acts,” in NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

¹⁵ D. Edmond Hiebert, The Gospel of Mark: An Expository Commentary (Greenville, SC: Bob Jones University Press, 1994), 449–450.

¹⁶ D. Edmond Hiebert, The Gospel of Mark: An Expository Commentary (Greenville, SC: Bob Jones University Press, 1994), 450.

- Rufus is mentioned in Romans 16:13

B. Jesus humiliated in public (15:22)

22 *And they brought him to the place called Golgotha (which means Place of a Skull).*

- “And they brought him”
 - Simon and the Roman soldiers brought Jesus to the destination
- “To the place called Golgotha (which means Place of a Skull).”
 - This location was outside of the city
 - “Although the exact site is unknown, today two locations in Jerusalem are considered as possibilities: 1) Gordon’s Calvary (named for the man who discovered it in modern times) to the N; and 2) the traditional site to the W at the Church of the Holy Sepulchre, a tradition dating to the fourth century.”¹⁷
 - This location was visible for many travelers
 - “Or ‘skull’; might reflect its being the site of many executions. The New Testament nowhere describes it as a hill.”¹⁸
 - “Golgotha is the Aramaic form of the Hebrew word meaning skull.”¹⁹
 - “Our familiar English term Calvary is derived from the Vulgate rendering, calvaria, ‘a skull.’”²⁰

C. Jesus humiliated in “royal” treatment (15:23)

23 *And they offered him wine mixed with myrrh, but he did not take it.*

- “And they offered him wine mixed with myrrh”
 - The Romans specifically offered Jesus wine treated with or mixed with myrrh
 - Was this a normal offering to those who were crucified?
 - To help dull the pain
 - “There is little evidence, however, that myrrh had narcotic properties; it was rather used as a flavoring for fine wines. Since the wine here appears to be offered by the soldiers, not Jesus’ supporters, Evans is probably correct that it was part of the mockery of Jesus, providing the ‘king’ with the finest of wines (cf. Luke 23:36-37, where the soldiers mock Jesus as king of the Jews and offer him sour wine).”²¹
 - Luke 23:36 “The soldiers also mocked him, coming up and offering him sour wine”

¹⁷ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1500.

¹⁸ D. A. Carson, “The Gospels and Acts,” in *NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message*, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

¹⁹ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 451.

²⁰ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 451.

²¹ Strauss, 690.

- “But has wine mixed with myrrh (and not frankincense) been given to Jesus to numb the pain? There is no evidence that myrrh had analgesic properties. Moreover, the ones who offer the wine to Jesus are the soldiers who are crucifying him. It is difficult, therefore, to interpret this offer as an act of mercy. A Jewish custom would scarcely serve as a guide. Wine mixed with myrrh or other perfumes was thought of as a delicacy (cf. Pliny, Nat. 14.15 §92: ‘The finest wine in early days was that spiced with the scent of myrrh’; 14.19 §107). It is probable, then, that the offer of fine wine to Jesus was in fact part of the ongoing mockery (cf. vv 29–32). In effect, the soldiers were offering the finest wine to the ‘king of the Jews.’ In later tradition, the scented wine becomes ‘gall’ (Matt 27:34) or ‘vinegar’ (Luke 23:36). Indeed, the drink may have been referred to as fine wine mixed with myrrh as part of the mockery when in fact the soldiers offered Jesus gall or vinegar (though the potions mentioned in the later Gospels may have been inspired by Ps 69:21 or Lam 3:15). The evangelist Luke has correctly understood the intended mockery: ‘The soldiers also mocked him, coming up and offering him vinegar, and saying, ‘If you are the king of the Jews ...’ ‘ (23:36–37).”²²
- “But he did not take it”
 - Did Jesus reject this offering because of His words at the last supper?
 - Mark 14:25 “Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”
 - “Its bitter taste at once told Him its nature, and He refused it, determined to meet His suffering and death in the full possession of His faculties. It meant that in His self-giving, there was to be no self-sparing. He was determined to drink the bitter cup of His vicarious sufferings consciously to the very last. He would voluntarily drink the cup that the Father had given Him.”²³
 - “No, Jesus refuses to drink because he refuses to participate in the mockery. This refusal is consistent with his earlier lack of participation in the jeering and mockery to which he had been subjected (14:65; 15:16–20) and with his silence before the priests (14:60–61) and before Pilate (15:4–5).”²⁴

D. Jesus humiliated in crucifixion (15:24a)

24 And they crucified him

- “And they crucified him”
 - Minimal description of crucifixion

²² Craig A. Evans, Mark 8:27–16:20, vol. 34B, Word Biblical Commentary (Dallas: Word, Incorporated, 2001), 501.

²³ D. Edmond Hiebert, The Gospel of Mark: An Expository Commentary (Greenville, SC: Bob Jones University Press, 1994), 452.

²⁴ Craig A. Evans, Mark 8:27–16:20, vol. 34B, Word Biblical Commentary (Dallas: Word, Incorporated, 2001), 501.

- “All the Gospels state the historical fact, but none has a single word of description of the physical agonies involved. They throw a veil over His physical sufferings.”²⁵
 - What do we know was included in this phrase?
 - “One of the most cruel, public, and shameful forms of Roman execution. Fixed by either nails or ropes, the victim’s outstretched arms were pinned to a crossbeam that was raised and attached to a vertical stake. The legs were then similarly attached, either straddling the upright or supported on a foot rest, with the victim often seated on a small support to prevent a premature demise. Damaging no internal organs and causing no serious blood loss, it was designed to prolong suffering for as long as three days (hence, Pilate’s surprise, v. 44) before shock or slow asphyxiation due to muscle fatigue resulted in death. Naked—though a loin cloth may have been permitted when Jewish sensibilities were a factor—the humiliated victim was subject to vitriolic abuse, often enduring birds and animals beginning their feast while the victim was still alive.”²⁶

E. Jesus humiliated in exposure (15:24b)

and divided his garments among them, casting lots for them, to decide what each should take.

- “And divided his garments among them, casting lots for them, to decide what each should take.”
 - Mark gives detail in how the garments were divided, which involved the casting of lots
 - “The execution squad had the rights to the victim’s minor possessions.”²⁷
 - John 19:23-24 “When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, 24 so they said to one another, ‘Let us not tear it, but cast lots for it to see whose it shall be.’”
 - This moment was a fulfillment of prophecy
 - Psalm 22:18 “they divide my garments among them, and for my clothing they cast lots.”
 - “This statement may indicate Jesus’ nakedness or near nakedness.”²⁸
 - “There is no indication that Roman respect for Jewish scruples left the crucified even a loin cloth.”²⁹

²⁵ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 452.

²⁶ D. A. Carson, “The Gospels and Acts,” in *NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message*, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

²⁷ D. A. Carson, “The Gospels and Acts,” in *NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message*, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

²⁸ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Mk 15:24.

²⁹ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 453.

F. Jesus humiliated during the day (15:25)

25 *And it was the third hour when they crucified him.*

- The third hour would have been 9:00 a.m.
 - “The approximate time of the events are: The trial occurred at 6 a.m. (Mark 15:1), His crucifixion at 9 a.m., and His death at 3 p.m. (v. 34).”³⁰

G. Jesus humiliated in display (15:26)

26 *And the inscription of the charge against him read, “The King of the Jews.”*

- “And the inscription of the charge against him”
 - “It was common to force condemned criminals to wear placards identifying their crime. Dio Cassius describes a slave about to be crucified being forced to carry a notice around the Forum identifying his offense.”³¹
 - “Victims’ crosses were sometimes placarded with a statement of their crime.”³²
 - Matthew 27:37 “And over his head they put the charge against him, which read, ‘This is Jesus, the King of the Jews.’”
- “Read, ‘The King of the Jews.’”
 - There appears to be obvious irony in this inscription
 - This inscription speaks the unintentional truth about Jesus, the true King of the Jews
 - “The very nature of the accusation recorded was intended by Pilate as a thrust at the Jews, a fact which the chief priests keenly felt (John 19:21–22). It insultingly declared that Jesus belonged to the Jews as their king and because of that very fact He had been crucified. While Pilate clearly intended the superscription as an insult to the Jews, he thereby unwittingly proclaimed Jesus’ true identity.”³³

H. Jesus humiliated in association (15:27)

27 *And with him they crucified two robbers, one on his right and one on his left.*

- “And with him they crucified two robbers”
 - These were two more prisoners like Barabbas
 - Mark 15:7 “And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas.”
 - “They were probably involved with Barabbas in the rebellion (see note on v. 7), since robbery itself was not a capital offense under Roman law.”³⁴
- “One on his right and one on his left.”
 - Jesus was placed in between these two robbers as he hung upon the cross

³⁰ John D. Barry et al., Faithlife Study Bible (Bellingham, WA: Lexham Press, 2012, 2016), Mk 15:25.

³¹ Strauss, 692.

³² D. A. Carson, “The Gospels and Acts,” in NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

³³ D. Edmond Hiebert, The Gospel of Mark: An Expository Commentary (Greenville, SC: Bob Jones University Press, 1994), 454.

³⁴ John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1500.

- “This is possibly an allusion to Isa 53:12, where the servant would be ‘numbered with the transgressors’ (see note on 14:49).”³⁵
 - Isaiah 53:12 “Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.”
 - No Verse 28 - “And the Scripture was fulfilled that says, ‘He was numbered with the transgressors’”

III. The persecution during the crucifixion (15:28-32)

29 And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!” 31 So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. 32 Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.

A. Persecution from the people (15:29-30)

29 And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!”

- “And those who passed by derided him”
 - Who are these ones passing by and deriding Jesus?
 - Judean Jews and crowd?
 - Probably not Jewish leaders who are mentioned next in the text
 - “Derided” represents Greek word *blasphemeo*
 - Also translated as reviling
 - “In its lower sense, the verb denotes reviling, defamation, but in the higher sense, it means blaspheming Deity. The latter certainly actually took place here, God blasphemed in His Son.”³⁶
- “Wagging their heads”
 - Probably a sign of disappointment
 - Psalm 22:6-7 “But I am a worm and not a man, scorned by mankind and despised by the people. 7 All who see me mock me; they make mouths at me; they wag their heads;”
- “And saying, ‘Aha! You who would destroy the temple and rebuild it in three days,’”
 - This begins their mocking and reviling statements toward Jesus
 - They identify Jesus for His statement regarding the temple
- “Save yourself”
 - Imperative coming from those passing by

³⁵ D. A. Carson, “The Gospels and Acts,” in NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

³⁶ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 455.

- They expected Jesus to save Himself if he was capable of destroying and rebuilding the temple in three days
- Ironically, Jesus was speaking of His body when He gave that information
- Thus, Jesus would truly allow the destruction of His body so that He would raise it again to life in three days
 - John 2:18-21 “So the Jews said to him, ‘What sign do you show us for doing these things?’ 19 Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ 20 The Jews then said, ‘It has taken forty-six years to build this temple, and will you raise it up in three days?’ 21 But he was speaking about the temple of his body.”
- “And come down from the cross!”
 - In Jesus’ public ministry, the people demanded a sign from Him
 - In this moment the people continued to demand a sign from Him
 - Of course the people had no expectation that Jesus would even save Himself
 - They merely meant to mock Jesus in light of all that He did and said considering that He was presently hanging on the cross
 - This is how they expected Jesus to save Himself, by coming down from the cross
 - Not necessarily the resurrection
 - “Jesus’ refusal to save himself is precisely what saves others (10:45).”³⁷

B. Persecution from the religious leaders (15:31-32a)

31 So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. 32 Let the Christ, the King of Israel, come down now from the cross that we may see and believe.”

- “So also the chief priests with the scribes mocked him to one another”
 - The religious leaders joined in on the mocking action
 - They mocked Jesus in their speaking to one another
 - “it was below their dignity to speak to the one on the cross directly, but repeatedly, they passed their jeers about Jesus in His hearing while conversing among themselves. ‘With’ indicates that ‘the scribes and elders’ (Matt. 27:41) were the willing subordinates of the chief priests; they were of one heart with them. The derision was the public act of all three divisions of the Sanhedrin.”³⁸
- “Saying, ‘He saved others; he cannot save himself.’”
 - They had to at least acknowledge the stories of Jesus saving/healing others
 - This was their moment
 - They had finally reached their goal to have Jesus publicly humiliated

³⁷ D. A. Carson, “The Gospels and Acts,” in NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2015), 2056.

³⁸ D. Edmond Hiebert, *The Gospel of Mark: An Expository Commentary* (Greenville, SC: Bob Jones University Press, 1994), 455.

- They could show that Jesus’s ministry meant nothing since He was currently hanging helpless on the cross
- Furthermore, they had the temporal satisfaction of thinking that Jesus would be finally removed from their lives
- “The irony of the Markan drama is that by staying on the cross, Jesus is fulfilling the role of the Messiah, bringing salvation to Israel by offering his life as a ransom for sins (10:45).”³⁹
- ““Let the Christ, the King of Israel, come down now from the cross that we may see and believe.””
 - Provoking statement to read as a believer
 - Spiritual leaders of Israel speaking such blasphemy to Jesus!
 - They mockingly call Him “the Christ, the King of Israel”
 - This title is actually accurate and condemning for them
 - They challenged Him to come down from the cross
 - Then, would they see and then, would they believe that Jesus is the Messiah!?
 - Absolutely ridiculous!
 - They would not believe no matter what Jesus did!
 - Mark 8:11-13 “The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. 12 And he sighed deeply in his spirit and said, ‘Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.’ 13 And he left them, got into the boat again, and went to the other side.”
 - “Their claim that they would then see and believe was false, since they later refused to believe the even greater miracle of Christ’s resurrection.”⁴⁰

C. Persecution from the rebels (15:32b)

Those who were crucified with him also reviled him.

- “Those who were crucified with him also reviled him.”
 - Not just the passers by
 - Not just the religious leaders
 - But even the two thieves were reviling Jesus in the midst of his crucifixion
 - Many different words for “mock, ridicule”
 - *Blasphemeo* (v. 29), *empaizo* (vv. 20, 31), *oneidizo* (v. 32)
 - This reviling from both thieves was obviously before one of them repented
 - Perhaps after seeing Jesus interact with John and Mary, one of the thieves was moved and converted by the love of Christ?
 - “Luke alone (23:39–43) related that one of them reproved his companion for his mockery and implored Jesus to remember him. Probably both initially joined in

³⁹ Strauss, 694.

⁴⁰ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1500.

the reproach, but one of them soon came to a better mind as he compared the unjust fate of Jesus with their own deserved punishment.”⁴¹

⁴¹ D. Edmond Hiebert, *The Gospel of Mark: An Expositional Commentary* (Greenville, SC: Bob Jones University Press, 1994), 456.