

### 27:27-31

**27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. 28 And they stripped Him and put a scarlet robe on Him. 29 When they had twisted a crown of thorns, they put it on His head,** We do not surmise these to be any particular type of thorns just for the sake of making the crucifixion more gory—even if it makes the sacrifice of Jesus more awe-inspiring. The fact is that there were many types of thorns. Couple this with the idea that the overall theme here is mockery—yes, cruelty, but primarily mockery, and then add to that the reality from Psalm 34:20 and you have a good case for these being nearby, thorny branches from which they made a mocking victor’s crown. It need not be any more or less. **and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, “Hail, King of the Jews!”** Otherwise translated in the NT as “be glad”, and is even used in the next chapter when He sees women coming from the empty tomb: “all hail.” So we see a sort of mocking “Long live the king” **30 Then they spat on Him, and took the reed and struck Him on the head. 31 And when they had mocked Him, they took the robe off Him,** Scourged earlier in the passage this would have been quite painful given the coagulation already taken place. **put His own clothes on Him, and led Him away to be crucified.** Finally, after verse 26, the mob has decided to carry on with Pilate’s directive. People often do awful things in a crowd they would not do by themselves. It would do well for the believer to “observe the masses and do the opposite.”

### 27:32-35

**32 Now as they came out, they found a man of Cyrene, Simon by name.** Here’s a black man. **Him they compelled to bear His cross.** The Latin Scripture leaves room for this to be simply the “crossbeam” and this would simply be shorthand for that piece of wood (versus an entire “criss-cross”) **33 And when they had come to a place called Golgotha,** (third “G” word in this drama after Gethsemane and Gabbatha) **that is to say, Place of a Skull,** Some have said it was because that was the way the hill was shaped and others say it simply referred to the many who died there—whose remains were then left without burial. **34 they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.** Some have said it was an act of cruelty in giving him nothing to satisfy His thirst while others have said it was an act of mercy as a sort of analgesic. **35 Then they crucified Him, and divided His garments,** presumably this was valuable because it belonged to a notorious criminal. **casting lots, that it might be fulfilled which was spoken by the prophet:** in Psalm 22.

*“They divided My garments among them,  
And for My clothing they cast lots.”*

### 27:36

**Sitting down, they kept watch over Him there.** This is true to the originals. It isn’t merely looking at Him, but “watching over Him” to be sure nobody will interfere with His death.

But Isn’t this us? People who, we’re told, sinned when Adam sinned (Romans 5:12), did we become quite a bit better in 4000 years until this day of Christ’s death? Death reached us when Adam died. When Adam sinned, we sinned. Would we have done more than these soldiers this day in sinning by seeking their solace in a tree? Usually we think we would not have done what Adam and Eve did, even though Scripture says so.

Only here they are not seeking to find fruit to satisfy their taste, they are seeking blood to satisfy themselves? Both those in Eden and here at Golgotha seek fulfillment to cover our curiosity. As if being unfittingly clothed wasn’t bad enough—revealing our own shame in the garden; we then find Our Lord unclothed in this paramount rebellion we have held against Our Jesus. We took His clothes. We brought the thorns in Genesis 3 and we made Him wear them in Matthew 27.

Then, as one journeys into Genesis, they find themselves—once again—on the side of those who build a tower to Heaven for the sake of their own notoriety. Is there a greater tower of babel that takes place than here at Calvary’s Hill where we tell God that “we will not have His Son to reign over us?” Many feel like they’re the exception. Yet, if we were given the opportunity, we would crucify Him again.

Isn't this us? Sitting down and watching Him die? Were we not the ones mobbing around the Lord Jesus, stripping Him, mocking Him, inflicting pain on Him? Were we those who gave Him no reprieve for His pain; found amusement in His anguish? We were indeed. Since we were; since this is us... What do we see?

**We see One wearing our sins** in the form of dripping blood and spittle. The main plot is a God-ward reality. Matthew 20:28 says this is the Son of man "giving His life as a ransom for many." As we sit here and gaze on the merciful Christ, we find One Who suffered for our hatred, our malice, our disgust. One Who today is reminded, since He knows no time, of the cost of our pettiness, our forgetfulness of His grace, and our idolatry. Sit here with me and see the cost of our little pet sins, our selfishness, and our anxiety wrapped up in so-called rights. We see a witness to just how dark our hearts really are.

**We see the Creator** Who is being nailed to wood He created; being spat upon by people He created; receiving vinegar from the hands He formed in the wombs of their mothers; desiring water comprised of molecules He concocted.

**We see One Who shows Himself to the nations** like Romans and Africans—Africans who will carry the very implement of his own salvation.

**We see One Who wears a crown with joy.** This is not the end of the story. The day is coming when He will wear the crown He deserves. Here, He wears the one we deserve.

**We see One to Whom the world will bow,** and they won't do so mockingly.