

Explain the mocking of Jesus by the soldiers and the people during the crucifixion

The mocking of Jesus occurred several times, after his trial and before his crucifixion. According to the gospel, Jesus predicted that he would be mocked. Matthew: 20:19, Mark 10:34, and Luke 18:32. "As Jesus hung on the cross between the two thieves, people walking by mocked him" (Jesus according to Scripture) also in the same book "The taunt involves Jesus's claim that he would destroy the temple and rebuilt it in three days. The irony of the story is that he is fulfilling the very thing they taunt him for not doing" "They urge him to save himself and come down from the cross" Matthew 4:3 "If you are the Son of God"

The passersby on the road near the crucifixion were not alone in taunting him, there were the Chief Priest, rulers, scribes, and elders also chime in. According to Matthew and Mark their taunt is "He saved others; he cannot save himself" It continue with a childing of him as "King of the Jew"

After his condemnation by Pontius Pilate, Jesus was flogged and mocked by Romans soldiers. They clothed him with a purple or scarlet robe symbolizing a royal gown since purple was a royal color, they put a crown of thorns on his head symbolizing a royal crown and put a staff in his hand symbolizing a scepter. They knelt before him and said "Hail, King of the Jews!" This was done as a mockery of Jesus Kingship. After this, they spat on him and struck him on the head with the staff repeatedly. (Matthew 27:29)

And then they robe him again, now with a faded soldier's robe. One of the red robes worn by the Romans troopers, they put it around him. The question is why? Of course, to mock him. The Kings in the near east would have worn purple robes as a

symbol of their royalty and now in preparation for the taunting of Jesus. And then they crown him with thorns. A thorny reef is made from some such plant in Palestine, and it's placed on his head as a mock crown. The rulers of the near east would have worn crowns with spikes heading out as if they were the spikes of the light of the sun, and this crown is pressed down upon his head.

According to history, we know that the Romans soldiers often used like a bamboo cane to administer beating. And they stick one of these canes, one of these sticks, one of these reeds in Jesus' hand. The King needs a scepter after all. And they are preparing to mock him as a King, and so they place it into his hand.

Continuing to mock him, they began to as I said earlier, they prostrate themselves before him, mocking him, mocking homage. They speak to him as if they would have spoken to Caesar in the triumphal processions, the crowds and the soldiers would have greeted Caesar with a cry "Ave Caesar". And so, they fall down before Jesus and they say "King of the Jews" these soldiers, though they were Romans soldiers, probably came from the district of Syria.

Then we come to spitting, after mocking homage to him, bow to him, each soldier stood up and spat in his face. Think about this, they spit in the face of the one who was the only begotten Son. In those time spitting was one of the most grievous insults that you could give, short of physical violence against a person. We also know that the Jews considered this spittle of non-Jews, of Gentiles, to be especially unclean and hear is the Lord of Glory being spat upon by these pagan soldiers.

Never let us forget, Jesus going through all of this, that he had a real human body, a body exactly like our own, just as sensitive, just as vulnerable, just as capable of feeling intense pain. "If you have ever been number amongst those who have been

persecuted or oppressed, then you have a Savior who has interceded. The suffering Jesus underwent before the cross, it points to the vicarious nature of those suffering for the young people who are here today. The word vicarious seem like a big word, but it is one big word that means that Jesus suffered for us. He suffered on behalf of us, he suffered in our place.

When we say his suffering were vicarious, we mean that his suffering was done instead of us. Our Saviors experienced suffering on the way to the cross were deliberately and emphatically for us. It's not enough for us to contemplate the excruciating nature of his suffering. We must understand that the suffering was for us.

People often make fun of Christian for their faith, but believers can take courage from the fact that Jesus himself was mocked as greatly anyone. Taunting may hurt our feeling, but we should never let it change our faith.

The soldiers then reverse the whole coronations with anti-coronation. They spit in contempt instead of kneeling in reverence, pull the scepter from Jesus 's hand and beat his crown head with it, strip off the scarlet robe and replace it with Jesus' own robe. At this point the Romans "remove the veil of irony and reveal what they really think" about the Jews and their God"

It has been suggesting that the gospel account is deeply ironic since Jesus is exercising his Kingship through submission and suffering "The Romans have unwittingly furthered God's secret purposes by dressing up as a King. It is also that there is in the way the soldiers "mock Jesus as a dismal failure and a pretend King"

It was suggests that Jesus being mock, that is typical of prophets, and that his suffering his solidarity with God's agents who speak on God's behalf and are

rejected. It should be noted that “inclusion of the mockery as an example of irony, since Jesus is indeed a prophet, at the very moment his prophecy that Peter would deny him was being fulfilled”

I find that it is interesting that in the person of Jesus, God himself was mocked. It could be said for Matthew, the cross is mainly about man’s mockery of God, and noted that while Paul says in Galatians 6:7 that “God is not mocked” this precisely because God has been mocked”

Many Christian see Jesus’ suffering as being redemptive and actual Jesus’ suffering and death was for us. For Christian, our encounter with suffering and death can take on a positive and distinctive meaning through the redemptive power of Jesus’ suffering and death. As Paul says we are “always carrying about the body, the dying of Jesus, so that the life of Jesus may also be manifested in our body (2nd Cor. 4:10)

This truth does not lessen the pain and fear but gives confidence and grace for bearing suffering rather than being overwhelmed by it” So the bottom line is this, Jesus could have saved himself, but he endured this suffering because of his love for us. He could have chosen not to take the pain and humiliation; he could have killed those who mocked him, but he suffered through it all because he loved even his enemies. We had a significant part in the drama that afternoon because our sin was on the cross too. Jesus died on that cross for us, and the penalty for our sins was paid by his death. The only adequate response we can make is to confess our sin and freely accept the fact that Jesus paid for it so we wouldn’t have to. Don’t insult God with indifference toward the greatest act of genuine love in history