

words for comfort and loyalty

writers for di four gospel accounts, matthew, mark, luke, and john, find we a record for di words dat jesus spoke wen im na hanging for di cross—seven statements for all. Di third one na perhaps pass touching scene and pass tender for all for di scenes dat we get from calvary. It's di scene wen jesus looks for im mama and say "woman behold thy pikin," and then to john di beloved disciple, "behold thy mama. " dis na fine well well and touching scene for comfort and for loyalty.

"when di soldiers crucified jesus, dem took im clothes, dividing dem into four shares, one for each for dem, wit di undergarment remaining. Dis garment na seamless, woven for one piece from top to nyash. 'let's no bi tear it,' dem say to one anoda. 'let's decide by lot who go get it. ' dis happun say di scripture might be fulfilled which say, 'they divided mai garments among dem and cast lots for mai cloth. ' so dis na wetin di soldiers do. Near di cross for jesus stood im mama, im mama's sista, mary di wife for clopas, and mary magdalene. Wen jesus see im mama dia, and di disciple whom im loved standing nearby, im say to im mama, 'dear woman, here na ya pikin,' and go di disciple, 'here na ya mama. ' from dat taim on top, di disciple took am into im haus. " (john 19:23-27)

dia de four soldiers who crucified jesus who divided im cloth into four different parts. But to help we di pattern de kain's happun let's step back a little bit for history and look for some for di jewish customs for dress kukuma as some for di roman customs dat surrounded crucifixion.

a jewish man typically wore five pieces for cloth. Im had first for all a headpiece, maybe a turban or some kain cloth. You've seen pictures on top ya television before for di kain headgear pipo for di far east and middle east wear to keep dia hair komot for dia face and for place. Na im a traditional headpiece wey get been wear for centuries.

but di jewish male for get on top some kain shoe, usually a leather sandal. A third piece for garment would be a long robe, generally wit a slit for di top, sometimes pata pata open or slit down di sides. It hung down close go di ankles and na a loose fitting garment.

di fourth cloth na im girdle or im belt as we would call it. Na im either anoda piece for cloth, or sometimes a piece for leather bin use to tie dey im waist. Dis kept di long, flowing outer garment from juss blowing away, and yet allowed it be loose. Las las a jewish man wore an undergarment. For di case for jesus, na im seamless make komot for one piece for cloth woven from top to nyash.

customarily, dat undergarment na make by a mama and give to am pikin wen im reached maturity, wen im com into im own adulthood. Pass likely, dat's exactly wetin mary had do for jesus. Now remember bicos it go com into play for juss a moment.

di romans also had some customs regarding di crucifixion. Dia de five roman soldiers always assigned go di crucifixion duty. Four de give di responsibility to de tin be say drive di nails and pull di cross into position. But afta di cross na for na standing and upright position, dem formed kain a four-cornered guard post. If dia na any kain threat, then dem de di ones dia to protect di victim as im na for di cross to kpai a painful death.

di soja wey dey get hand di oda four na di centurion. Im na supervising di crucifixion. One for di benefits dat com go di four soldiers na wey dem fit divide up whatever cloth di victim might be wear dat day. That's wetin dem de doing wit jesus' cloth as im hung dia naked and humiliated. Dem de gambling for im clothes.

di wahala na jesus probably had five pieces for cloth but only four soldiers. Di centurion apparently no get involved for dis activity. Na im be say, one took di headpiece, one took im sandals, one took im outer garment and one took im belt. But who would get di fifth garment, di undergarment? how do dem decide? john tells we for order to decide which one for di four would get dat undergarment by casting lots or gamble for it. We might tok dem de throwing dice to sight which one for dem na de tin be say going to get di undergarment. No doubt dem do no bi sabi but john tells we, dem de de tin be say fulfilling a prophecy for david recorded for psalm 22:18.

so, wit dat kain background for place, knowing di customs for how jewish men dressed and knowing sontin for di customs for di romans soldiers as dem crucified dia victims, make's com back now go di scene and sight if it de make a little plenti sense.

dia de odas present for di crucifixion besides di soldiers who crucified am and di jeering mob wey be yelling insults for am. At least one for im disciples who had deserted am returned. John na wit mary and at least three oda women. Dia must don been small for a dangerous tin for dos four women be dia dey di cross wit jesus. Afta all, for a man be considered such a criminal say di roman goment would deem am worthy for being crucified, de make am di kain pesin dat you probably no wan be dey for fear sontin might happun to you. Afta all, isn't dat why all di oda disciples fled? even afta jesus had been resurrected and ascended into heaven, di apostles all gathered for di upper room for jerusalem fear to even go komot for fear dat probably di same tin might happun give dem?

yet here dis women de dia komot for dia love and devotion for jesus christ, realli no bi caring very boku wey concern di potential danger. Wey be dos three oda women? one for dem na mary, di wife for clopas. Now we get no idea who im na oda than im na di wife for clopas. We no get any oda informate wey concern am, but im na one who loved jesus.

anoda woman na according to matthew di mama for di sons for zebedee, james and john; according to mark salome and according to john di sista for jesus' mama. Na im make, james and john de jesus' first cousins. Do you remember sontin wey concern salome, sontin wey she had do earlier for di ministry for jesus? im na di one who com to jesus and say to am, "lord, wen you establish ya kingdom, i wan you to find thrones, one on top ya right-hand and one on top ya left-hand to mai sons, james and john. " jesus' response na a loving rebuke as dat kain self-centered ambition no bi di way di kingdom na be. As per mata for fact, salome had no idea di kain problems dat de going to com and di price dat would be paid by im disciples for a later date.

di third woman na identified as mary for magdala, di woman komot for whom jesus had cast evil spirits. Im na so grateful for wetin jesus had do wey she fit lai lai fashi it. Im no realli send dat dia na danger for di cross. Im loved am lord and im fit lai lai lose am gratitude for wetin jesus had do for am. So, im na right dia for di foot for di cross.

but then e get one oda woman named, de tin be say im's named first even though we are discussing am last. Na im im mama, mary. Though mary had been dia all along, im na introduced to we for conjunction wit di undergarment wey we read juss a moment tey. Look again for di text and you'll sight afta di undergarment na mentioned; it's for dat point wen im undergarment na being gambled for dat jesus then speaks to im mama. Apparently wen di soldiers touched dat undergarment, dem touched sontin dat na very near and dear to im heart kukuma as to im mama's heart bicos pass likely im had make dat undergarment for jesus. Little wonder then as dem de gambling for dat undergarment, im would turn and address im beloved mama.

maybe mary no bi able to all dat na go on for dat taim. I doubt im na. But im na able to love am; afta all, dat na am son—that na am firstborn

pikin. Na dia anything laik a mama's love for all di world? i no tink e get. You fit imagine wetin mary must don been experiencing as im stood dia for di foot for di cross, seeing am pikin, am firstborn hanging, dying, bleeding, suffering, struggling for everi breath? im na di one conceived by di holy spirit say di angel say would be dem dey call di pikin for god. You'd tink dat no bodi would wan tanda and watch dat, but dat na im mama and dat na am boi. Im had be dia, it's pass natural tin for di world for am be dia as painful as na im. Jesus might be a criminal for di eyes for di law, jesus na still am pikin.

tink for all di tins dat mary had seen, all di tins wey she had heard, and all di tins wey she had experienced up to dis point. Wen jesus na only eight days old, do you remember im and joseph took baby jesus go di temple? dem de going to dedicate am, and na im taim for im circumcision. Dem took am go di temple wia simeon, a wise old godly man to whom di holy spirit had make a promise stating "simeon, you no go kpai until you sight di messiah. " upon seeing jesus simeon realized say di promise had been fulfilled. Na im di pikin for god. "then simeon blessed dem and say to mary, im mama: 'this pikin na destined to cause di falling and rising for many for israel, and be a sign wey go be spoken against, so say di thoughts for many hearts go de revealed. And a sword go pierce ya own soul too. "' (luke 2:3435)

do you tink mary had any idea wetin simeon na talking wey concern wen jesus na eight days old, wen im say to am, "and a sword go pierce ya soul too?" i doubt it very seriously. But im lived to sight am worst fears com true. Im lived to sight am pikin, who com to find im life for all, get sword pierce im area. Mary lived to sight di day wen dem drove nails for im hands. Im lived to sight di day wen dem shoved dat crown for thorns down upon im brow. Im lived to sight di day wen im breathed im last. It cost mary greatly to submit to god's go, no it? tink for all di various incidences dat must don been running through am mind as im stood dia for di foot for di cross and watched jesus kpai. Now had com di taim wen di ultimate plan for god na come to pass for am firstborn pikin.

Jesus would be a martyr and im would kpai for di sins for di whole world.

notice sонтin else wey concern mary. It would be small small to miss it. It says mary na standing dia. Im stood. Im no faint, im no fall. Outwardly im na still dat same maintain woman who had met di salutation for di angel some three decades earlier. Im say go dat angel, "behold di handmaid for di lord, be it unto me according to thy word," mary still show dat same kain strength. So for dis day im enta into am pikin's great suffering and im drank di cup right down go di bitter dredges.

it must don been a shock to all dos pipo wey heard jesus shout, "my god, mai god, why you don forsaken me?" wetin a painful shock dat must don been; but it no crush pesin's heart anymore than it crushed mary's. Im stood dia and listened go dat. Lai lai don sorrow presented itself for a form plenti touching than we sight for di life for mary. But even for all for im bitter anguish, who na im concern wey concern? im's concern wey concern im mama, isn't im? seeing am standing wit john by am area, im say to im mama, "dear woman," as di king james don it, "behold thy pikin, here na ya pikin. " now surely dat na jesus' way for say to am and to john, dat john na now going to take responsibility for mary. Jesus' earthly life na wey concern ova and pesin needed to take send for ha. Though im na kakaraka, im na going to need support. John na di one jesus trusted to provide dat support.

perhaps e be laik a little bit strange, but dia na send dia from am immediate family to help. Why do jesus don to find dat responsibility to john? apparently, joseph, am husband, had kpai. We no know say for sure, but we no get any mention for di name for joseph afta jesus na 12 years old. So mary na probably a widow. Jesus couldn't call on top any for im brothers to com and take send for im mama bicos although im believed for am, john tells we dat none for im brothers yet believed wey he na di christ. Apparently, none for dem de dey, dem de long gone.

Dem fit lai lai don even been dia for all. So, im looks to john, im beloved fren, and says, "john, take send for dis woman, im's ya mama. "

di bible tells we say all di disciples deserted jesus. But john na for di cross, standing for di very foot for di cross. Who knows wia di oda 11 or di oda 10 de? judas had bin kill imself, di oda 10 de for hiding somewhere, but john na right dia loyal to jesus. Jesus knew im fit trust john. So as john stands beside mary, di mama for jesus, jesus says to john, "john, i sabi i fit trust you. You de loyal to me, and you go de as loyal to mai mama as you've been to me. I wan you to take send for ha. " wetin a compliment dat na to john. It meant pass juss providing a roof ova am head; it meant taking responsibility for am. Di last taim mary na mentioned for di para para testament na for di book for acts wen im na for di presence for oda disciples wey be waiting for di dash for di holy spirit, but di bible tells we wey she's dia wit john. So, john na living up go di trust dat jesus put for am.

na powerful tori; it's only part for di tori, dat's only one for di seven statements. Dia's so boku richness for dis scene for di death for jesus christ. But make's try to mek three brief applications from dis:

1. Grace na extended to dos who fail. If e get one tin for john's life wey he would laik to don gone back and been able to undo and erase, it for get been di taim wen im too, laik all di odas, deserted jesus, but im couldn't erase dat.

aren't you glad dat wen john make dat mistake, di lord no tok "okay john, you had ya shot for it, but you messed up, juss sidon. You're komot. " im grace na pass sufficient for john and im accepted john back and even find am dis blessed responsibility for caring for im mama. Folks, wen you fail—not if you fail, but wen you fail and we all go and we

all do — turn back to jesus laik john do bicos awa lord na lord who na gracious and who go accept we back and restore we.

2. Water na thicker than blood. Now we've all heard dat old expression: "blood na thicker than water," for jesus "water na thicker than blood. " di reference i'm trying to mek na through di waters for baptism one comes for contact wit di blood for jesus christ. Wen we confess awa sins, express awa belief for jesus christ and are buried for water baptism for di forgiveness for awa sins, we are brought up, resurrected, komot for dat water new life, creation. We become christians. We become brothers and sisters for each oda and for di lord jesus christ. New relationship na formed as we are born for water into a far plenti precious and far plenti powerful relationship than even than awa own blood relationships. We who don been washed for di blood for jesus christ for di waters for baptism know say oftentimes, water na thicker than blood.

3. Never get beyond di call to honor awa papa and mama. Paul wrote "children, obey ya papa and mama for di name for di lord, for dis na right—honor ya papa and mama wey be di first commandment wit a promise—that it fit go wella wit you and dat you fit flex long life for di earth. " (ephesians 6:1-3) jesus, even for im dying moments, paid honor and tribute to im dear sweet mama. No mata wetin di circumstances might be for we, or wetin dem might be for awa papa and mama, we lai lai get too old, lai lai get too sophisticated and lai lai get beyond di call to honor awa papa and mama. Jesus, even for im dying moments, displays dat very true. Amazing grace lesson #1253 steve flatt march 10, 1996