

JOHN 19 vs 17

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John, the disciple whom Jesus loved, writes...

17 And taking up His cross, went forth to a place called: **the place of a skull / and was this the moment Jesus freed up Simon from North Africa who had been forced to carry those wooden cross-beams at first? And now has come to the kranion; where we get our word: **cranium, which is called in the Hebrew, Golgotha:****

18 Where they crucified Him, and two with Him, on either side one, and Jesus in the middle.

19 And Pilate wrote a title, and put it on the cross.

And the writing was:

JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title was read by many of the Jews:

for the place where Jesus was crucified was near the city:

and it was written

in Hebrew / the language of God's chosen people; fortunately now days, less are stumbling over their Messiah,

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and Latin / the language of crumbling Rome and all their dead traditions,

and Greek / the language of Hellenistic wisdom and culture...the sophisticated language of that time... though all that wisdom and culture now days is... well! How do you say it? Not doing so well! These are the languages Pilate had the accusation written in.

21 Then the chief priests of the Jews said to Pilate / squabbling over jots and tittles,

Do not write, The King of the Jews; but, **He said, I am King of the Jews.**

And dismissively flipping them off...



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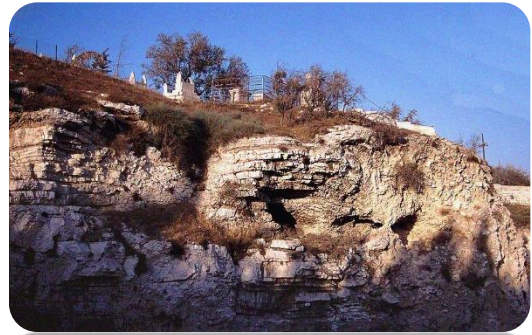
²² Pilate resolutely answered,

What I have written I have written.

²³ Then the soldiers, when they had crucified Jesus, they took His garments,

and divided in four parts, a part to each soldier;

now the coat was without seam / notice it is John who is recalling this incident.



Matthew records the Sanhedrin's perspective;

Luke must have befriended the Centurion and gives us his view of the crucifixion;

and here, John speaks as one of those in the little band of Jesus who faithfully joined Him. John is the one who just the night before had leaned on Jesus' chest and asked... who was going to betray Him.

the coat was without seam, woven from the top throughout.

²⁴ So, they said among themselves, Let us not tear it, but gamble for it, whose it will be: that the scripture be fulfilled, They divided My raiment among them, they gambled for My coat.

Therefore the soldiers did these things.

And all these events were first indelibly recorded... in the memories of those who experienced them. John who had been in the high priest's residence hearing the illegal trial and verdict... following as best he could... the decisions being handed down by both the religious and civil leaders in Jerusalem that night. He heard the illegal verdict: Juniors on the council were to vote first, so they wouldn't be influenced by the senior members -- by law.

By their law, a guilty verdict and execution could not be held on the same day. By their law... a not guilty verdict and dismissal of charges could occur the same day. But by their law... never a guilty verdict and execution could happen the same day -- **never!** From John's writing it seems he assured Mary, the mother of Jesus... he would follow the progress of the trial and report back. Undoubtedly, John hearing the verdict, Guilty!... hurried to where Mary was; and gathered up the women, and brought them to Calvary.

²⁵ Now there stood by the cross of Jesus, His mother / she positioned herself... of course horrified, probably not even recognizing Him at first; and yet took her stand... near His cross,

and His aunt / the sister of His mother... **Mary the wife of Cleophas, and Mary Magdalene** / all eye-witnesses to Jesus.

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²⁶ Therefore when Jesus saw His mother, and **the disciple whom He loved** standing by her,

He said to His mother,

Woman... What? That's it? That is all? Nothing more? Not terribly memorable, nor very honorable, is it? About this woman, we do know 2 things she said, **she rejoiced in God her Savior**... who wasn't found in Rome; and she said about Jesus, **whatever He says to you, do it**. so she was smart.

Woman, pay attention, your son! / he is standing next to you...

²⁷ Then He said to the disciple / **whom He loved**...

Pay attention, your mother! Huh?! It clearly does **not** sound like Jesus is in a partnership with that woman, does it?

And from that hour that disciple took her to his own home.

And we can well imagine... sometime, shortly after these words... **the disciple whom Jesus loved**... lovingly took that woman, **his new mother**... away from the crucifixion.

And then, hurried back!

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