

Audio Transcript of Sermon

July 4, 2020

Jesus- Eli, Eli, Lama Sabachthani?

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We have been studying the human life of Jesus Christ for many weeks reading through passages from Matthew, Mark, Luke, and John. Today we will come to the physical death of Jesus Christ after last week seeing how Jesus instituted the Christian Passover and we will continue our study in John chapter seventeen verse one. Jesus was praying on the Mount of Olives and looked up to heaven. He knew the hour for His crucifixion would soon arrive and He asked God the Father to glorify Him so that in death, Jesus would once again glorify God the Father. Jesus acknowledged that He had been given power over all physical living animals and plants, and was also given authority over mankind. Jesus once again confirmed that eternal life is based on knowing God the Father and Jesus Christ. Jesus affirmed that He had already glorified God on earth through His earthly ministry. Jesus asked God the Father to once again glorify Him with the glory Jesus once had before the world was. As we conclude our study of the human life of Jesus, we are reminded of the first verse from the Gospel according to John, that, "In the beginning was the Word, and the Word was with God, and the Word was God." We are also reminded of the account from the Book of Genesis chapter one verse twenty-six, where it is recorded, "And God said, Let us make man in our image, after our likeness..." The Hebrew word for God used in these early verses is *Elohim*, the plural form of the Hebrew word for God, and that is why it is recorded as, "And God said, Let us make man in our image, after our likeness..." not "And God said, Let me make man in my image, after my likeness..." Jesus shows in these first few verses of John chapter seventeen that before becoming man, Jesus was the Word that was with God the Father and together they made man after Their image and likeness. John chapter seventeen verse one.

John 17:1-26

- 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:**
- 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**
- 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus reminded God the Father that He had shared God the Father with His disciples who kept the teachings of God the Father knowing that what Jesus had taught them had come from God the Father, as they knew Jesus had been sent by God the Father. Jesus prayed for His disciples. Because of the unity and bond between Jesus Christ and God the Father, the disciples of Jesus Christ were also disciples of God the Father in as much as the disciples of God the Father would be disciples of Jesus Christ. Jesus reminded God the Father that He would no longer be in this world but His disciples would be and He asked God the Father to help the disciples come together even as God the Father and Jesus Christ are one. Jesus explained that no disciple was lost except for the son of perdition to fulfil the scripture. Verse six.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me are of thee.

8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Jesus wanted the joy that comes through the Holy Spirit that was within Him to be in the disciples. Jesus showed that this world hated the teachings of God because the teachings of God separate people who are of God the Father from this world.

Jesus asked that His followers not be removed from this world, but to protect His followers from the evil that is in this world. As Christians we must be mindful not to remove ourselves from this world, not to segregate ourselves in clusters of faith, but to be mindful that Jesus asked God the Father to keep us from evil. When we isolate ourselves from this world, how possibly can God the Father use us as instruments of His righteousness on earth? When we isolate ourselves how can God the Father and Jesus Christ use us to proclaim the Gospel of the Kingdom of God? We must always remember that even though we live in this world, we are not of this world, much like an ambassador who represents their homeland will live in another country but they are not a citizen of that other country. Christians are of the Kingdom of God, we are not of this world. Verse thirteen.

13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

Jesus asked God the Father to sanctify, or set apart as special and holy, His followers through truth. As His followers are in this world, we are set apart as special and holy through Jesus Christ. Verse seventeen.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Jesus went on to pray for all who would believe through the teachings of the disciples and by extension that would include all who believe today. Jesus wants us as His followers to be united through faith in the belief that Jesus was sent by God the Father. We need to remember from Hebrews chapter eleven verse one that faith is the substance of things hoped for the evidence of things not seen. Faith is not interchangeable with a church or its corporation. Verse twenty.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Jesus told God the Father that He had given His followers the very same glory that He had been given by God the Father so that there could be unity and perfection. Jesus asked that God the Father allow all followers of Jesus to be with Jesus in the Kingdom of God to behold the spiritual glory of Jesus. Jesus acknowledged that this world did not know God the Father, that Jesus knew God the Father as do those who know Jesus Christ, because Jesus had shared the name of God the Father with His followers so that the love of God the Father can be with His followers as will be the love of Jesus Christ. Verse twenty-two.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Jesus and the disciples came to the garden of Gethsemane and took Peter, James, and John with Him to pray. It was easy for these three to see the emotional and spiritual burden that Jesus was facing knowing He would soon die. As Jesus prayed, He asked that these three stay with Him and watch. Jesus asked that if it were possible and according to God's will that this burden be lifted away from him, for God the Father to do this, and in this Jesus did not sin nor did Jesus lack faith. Jesus who knew that with God all things are possible, who through faith was able to restore sight to blind people and restore walking to people who could not walk did not have this prayer answered, not because of lack of faith, but because it was not God's will. This shows us it's normal to sometimes have a difference in

will between what we would like as humans and what God the Father wants for us, as long as we are willing to align ourselves to follow God's will. When things do not work out for us even when we pray, have faith, maybe even fast, it may be because God's will is different than our will and we need to be like Jesus and have faith in God's will. Mark chapter fourteen verse thirty-two.

Mark 14:32-42

32. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

After praying He found Peter asleep and asked why he couldn't stay awake for even an hour. He told Peter to be alert and prayerful lest he enter into temptation. The same is true of all of us because the weakness that we all have is our body, and even though our spiritual minds should be in control of our bodies, sometimes it is the physical nature of the human existence that reigns in our life. Jesus returned to prayer restating what He previously had asked God the Father. This time all were asleep and when Jesus challenged them as He had earlier challenged Peter, the three had no response for Jesus. Jesus prayed a third time and returned a third time to Peter, James, and John who were sleeping and instead of challenging them shared with them that His time of betrayal was now, that His betrayer had returned for Him. Verse thirty-seven.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39. And again he went away, and prayed, and spake the same words.

40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Rise up, let us go; lo, he that betrayeth me is at hand.

Jesus along with His disciples then crossed over the brook Cedron and went to a favorite spot that He frequently visited along with His disciples. Judas very well knew where to find Jesus and came with a group of men at night bearing lanterns, torches, and weapons. Much closer to modern times this imagery is associated in works of fiction when hunting down monsters. Jesus saw the group coming and approached them asking who they sought, even though He already knew they had come for Him. The mob told Jesus they were looking for Him and after initially falling back on their knees, Jesus asked the mob to let His disciples go because they were looking for Him and not His disciples. Peter took one of the swords that the disciples had with them and cut off the ear of Malchus, a servant of the high priest which prompted Jesus to tell Peter to put away the weapon because Jesus would follow through with the responsibilities that God the Father had given Him. John chapter eighteen verse one.

John 18:1-18

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus was arrested, bound, and taken to Annas, the father-in-law of Caiaphas, the high priest who told the Jewish people that it would be expedient if one person died for the people. Verse twelve.

12. Then the band and the captain and officers of the Jews took Jesus, and bound him,

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Peter and another disciple, maybe John who wrote this account of the Gospel, followed Jesus as He was led to the palace of the high priest. This other disciple made arrangements for Peter and him to enter the palace of the high priest and the maid at the door asked Peter if he was one of the disciples. Peter told her he was not. Peter found himself standing with the officers who were trying to keep warm during the coldness of an early spring night. Verse fifteen.

15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Recapping the events, Jesus was arrested and taken to the palace of Caiaphas the high priest and Peter followed Him there and found himself in a courtyard area

among the mob that had arrested Jesus that evening. Jesus was inside with the high priest, chief priests, elders, and council as they sought to fabricate evidence against Jesus so that they could legally kill Jesus. They would have even considered the testimony of false witnesses to achieve their objective, yet they found none, until two came and claimed that Jesus said that He would destroy the temple of God and could rebuild it within three days. During this accusation Jesus maintained His silence and the high priest asked Jesus to explain the accusations against Him. Jesus did not respond to that instead replying that in the future He would sit at the right hand of power and come a second time using the clouds of heaven. Upon hearing these words, the high priest ripped Jesus' clothes stating that He had spoken blasphemy. Those in attendance thought death was a fitting punishment for Jesus and began to mock and torture Jesus. Matthew chapter twenty-six verse fifty-seven.

Matthew 26:57-68

57. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Outside while this was happening to Jesus was Peter who was trying to keep warm as late evening was becoming early morning. He was around a fire pit with the mob that had just taken Jesus. Some of the mob recognized Peter and asked if he was one of the disciples and Peter immediately denied this. A relative of Malchus, the servant of the high priest whose ear Peter had cut off recognized Peter and also asked if he was one of the disciples. For the third time, Peter denied he was a disciple and immediately the cock crew. John chapter eighteen verse twenty-five.

John 18:25-38

25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied again: and immediately the cock crew.

The next stop for Jesus that night after leaving the palace of Caiaphas was the hall of judgment. The high priest and religious authorities stayed outside prompting Pilate to come out to them wanting to know what accusation they had against Jesus. Pilate wanted Jesus to be tried according to religious laws of the Jews, and the religious leaders replied that they could not legally put Him to death.

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Pilate returned inside and asked Jesus if He was the King of the Jews. Jesus would not directly answer Pilate's question. Jesus explained that His kingdom was not of this world. Pilate followed up and asked Jesus if He were a king. To this Jesus replied that Pilate had called Him a king and that He was born to be a king. Not able to find fault to punish with a death penalty, Pilate returned to the religious leaders outside and told them that he could find no fault with Jesus. Verse thirty-three.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Pilate gathered together the religious and civil authorities along with a crowd of people and told them that Jesus had been brought to him under false pretenses, as one who perverted their religious faith. Pilate told this group he could find no fault with Jesus. Even Herod was unable to find anything about Jesus that was worthy of death. Pilate advised the religious authorities that he would instead chastise Jesus and send Him on His way because he had a tradition of releasing a prisoner during the feast. Luke chapter twenty-three verse thirteen.

Luke 23:13-25

13. And Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

17. For of necessity he must release one unto them at the feast.)

The group told Pilate to instead release Barabbas, who was imprisoned for murder and insurrection. This request took Pilate by surprise because he had already evaluated Jesus to be no threat and again offered to release Jesus. The crowd wanted Jesus to be crucified and Pilate asked specifically what Jesus had done to be worthy of death and reiterated that he was willing to release Jesus. The crowd kept insisting that Jesus be put to death. Finally, Pilate acquiesced to the crowd's demands and sentenced Jesus to death while releasing Barabbas. Verse eighteen.

18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19. Who for a certain sedition made in the city, and for murder, was cast into prison.)

20. Pilate therefore, willing to release Jesus, spake again to them.

21. But they cried, saying, Crucify him, crucify him.

22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24. And Pilate gave sentence that it should be as they required.

25. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Once being sentenced to death in the early morning, Jesus was taken to Golgotha, the place of the skull where executions were carried out. They offered Jesus a drink of vinegar and gall and Jesus would not drink what He was offered. The

drink Jesus was offered was a Roman vinegar wine which typically had a drug mixed in to lessen the pain of being crucified. Some have concluded that Jesus refused the drink to go through the crucifixion with a clear mind, though there is no other Biblical account of this need. Jesus had also just the night before told His disciples He would not drink wine until they were with Him in the Kingdom of God. Jesus could have been honoring what He had told His disciples. After Jesus declined the vinegar mixed with gall, they then crucified Jesus and divided His clothes among themselves. Above His head was the accusation for which He had been officially put to death. Jesus was the King of the Jews. Matthew chapter twenty-seven verse thirty-three.

Matthew 27:33-66

33. And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36. And sitting down they watched him there;

37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Being crucified with Jesus and on either side of Him that day were two criminals. As was the custom, people would pass by those being crucified either shaking their heads or saying unpleasant things about Jesus. They told Jesus that instead of tearing down the temple in three days and rebuilding it, He should save Himself. Many mocked Him telling Him if He were the Son of God, to come down from the cross. Also mocking Jesus that day were the chief priests and religious authorities who acknowledged that while He could save others, He could not save Himself. They told Jesus that if He were the King of Israel, to come down from the cross and save Himself, and they would believe. They knew that Jesus had trusted God, and they called in a mocking way for God to deliver Jesus, the Son of God, if God would even have Jesus as His Son. It was so intense that even the thieves who were crucified with Him mocked Jesus. Verse thirty-eight.

38. Then were there two thieves crucified with him, one on the right hand, and another on the left.

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41. Likewise also the chief priests mocking him, with the scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44. The thieves also, which were crucified with him, cast the same in his teeth.

In the early afternoon from noon to mid-afternoon, there was darkness over the land. We don't know from the passage if this was caused by dark and intense storm clouds or something more like a solar eclipse. How this happened was with the hand of God giving a physical reminder that the light that was in the world would soon be no more. Truth shines forth like light in the darkest of places and the truth of Jesus and the light that He brought to this world was no different. This darkness must have been somewhat eerie and foreboding. Birds and animals probably became quiet. Some people probably had a sense of dread. In midafternoon, Jesus cried out with a loud voice asking "Eli, Eli, lama, sabachthani?" meaning, "My God, my God, why has thou forsaken me?" At this moment during the crucifixion, Jesus felt alone and forsaken by God the Father. As the sins of mankind were being placed on Jesus, God the Father needed to separate Himself from this. Hearing Jesus say this, one of them dipped a sponge in vinegar and lifted it up to Jesus so He could drink. Others waited to see if Elijah would save Jesus, but their wait would be over as Jesus died. Verse forty-five.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

At the death of Jesus, the veil of the temple was torn in two from top to bottom. This veil had separated the Holy of Holies from the rest of the temple and marked the point where only the high priest could enter on the Day of Atonement. This veil also signified the entry to God's home. The tear in this veil signified that no longer would people only be able to access God the Father through a proxy, but through the death of Jesus mankind can have direct access to God the Father. An earthquake was felt and rocks were split open. Graves of the dead were opened and the dead walked through the streets of Jerusalem appearing to many. The centurion left in charge of the execution having heard the many negative remarks made about Jesus recognized that Jesus was truly the Son of God. In the distance near the crucifixion site were women that had followed Jesus. Verse fifty-one.

51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

As the sun was setting, Joseph of Arimathea, a rich man, who was also a disciple of Jesus, went to Pilate and begged for the body of Jesus and Pilate gave instructions that the body of Jesus was to be given him. Joseph took the body of Jesus and wrapped it in a clean linen cloth. Afterwards, he took the body to be laid in a new and previously unused sepulcher. He rolled a large stone to block the opening and left. Following Joseph to the tomb were the women who had followed Jesus. Even though Jesus during His earthly ministry said it would be harder for a rich person to enter the Kingdom of God than a camel to pass through the eye of the needle, Joseph of Arimathea was such a rich man. Wealth

does not cause a person to become more spiritually minded and many times it can become such a distraction to a person with wealth. Wealth is not necessarily a sign of God's blessing either because there are many wealthy people who on the surface act in ways that do not seem like they would be worthy of God's blessing. Wealth does come with the ability to use one's wealth to find favor with man and as resource to buy what is needed. Joseph of Arimathea was able to not only beg the body of Jesus but to afford the sepulcher to bury the body. Verse fifty-seven.

57. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The next day after Jesus was already buried in the sepulcher, the chief priests and the Pharisees met with Pilate and told Pilate they remembered Jesus saying that after three days that He would rise again. They asked that Pilate secure the sepulcher with a guard, lest the disciples of Jesus come at night and steal the body so they could claim Jesus had risen from the dead. They shared with Pilate that this would be a horrible mistake to allow because it would make for a very difficult situation to control. Pilate agreed and gave them men to set a watch and guard the tomb. Along with the guards, the chief priests and Pharisees went to the tomb and sealed the stone, possibly by covering it with melted wax, so that it could easily be seen if the seal had been broken. They also made sure the guards were on site keeping watch. Verse sixty-two.

62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Next week we will conclude our study of the earthly ministry of Jesus concluding with His ascent into heaven. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.