

into which had been condemned all the hopes and the high ambitions, all the dreams, to wait for the Kingdom of God was to be one of that band of devout and prayerful men and women who were steeped in the spirit of the Old Testament, who waited for the hour to strike when the Messiah would come. That the will of God would be done.

Very much as the kingdom was looked for by Simeon and Anna who longed to see it before their death and so here was a man who waited with discontent for this hour.

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Very naturally this man became Jesus' disciple. He was drawn like a magnet unto Christ. The holiness of Jesus, the compassion of Him, caught the imagination of this man's heart and we see that he never had the opportunity of seeing Jesus as Peter, James, and John and yet Joseph seemed to cling unto Christ even though he was a man of wealth.

We read about the rich young ruler and his wealth and his power and these things held him back. We know that the fishermen from the first at the lake followed Him in all His truth. It was this man who was rich, who was cultured, who had high social position and yet was holy and blameless and with a ready mind was drawn unto Jesus with everything true and ~~XXXXXX~~ just and pure within him rising up immoral horror at the wrong that had been committed and stood close to the cross.

INTRODUCTION: We have here an account of the burial of the blessed body of our Lord Jesus. The solemn funerals of great are usually looked at with curiosity. The mournful funeral of dear friends are attended with concern, but now we come to see an extraordinary funeral; never was the like of it before. We come to see one buried who is the Conqueror of the grave and of death.

The first thing we want to see is in reference to two men who took part in this burial and the last three verse will deal with the burial itself.

### I. Joseph of Arimathaea verse (38)

We have here Joseph of Ramathr Arimathaea of whom no mention is made in all the New Testament story but only in this passage as given by John.

(Luke) tells that this was a city of the Jews meaning probably the city of Judea. Many believe that it was indistinctal with (Ramah) the birthplace of Samuel the prophet I Samuel 1:19. We read that it was situated according to (Josephus) about 5 miles north of Jeruselem on the way to Bethel.

(Matthew) calls Joseph a rich man. Acts 27:57. (Mark) says that he was an honorable councilor which also waited for the Kingdom of God. Mark 15:43. (Luke) says he was accouncilor and he was a good man and just. "The same had not consented to the council

and deed of them" Luke 23:50-51. (John) remarks that he was a disciple of Jesus but that he secretly feared the Jews, but that there was conviction in his heart concerning Jesus Christ. The character of this Joseph, he was a disciple in secret. A better friend of Christ that he would be willing for it to be known. Never the less he was secretly Christ's follower He concealed his affections of Christ for fear of the Jews lest they should put him out of the synagogue and at least they should put him out of the Sanhedrin which was all they could do.

But we want to see the part he bore in this affair. He having by his place access to Pilate desired leave of Pilate that he might dispose of the body. We must remember that the disciples of Jesus were gone and there was no one perhaps now that was interested except maybe the soldiers who were left to bury Him along with the thieves. When God has work to do He can find out such as are proper to do it and He can give them boldness to perform it. Observe it is an instant of the humiliation of Christ that His dead body lay at the mercy of the heathen judge and must be begged before it could be buried. We read here that he besought Pilate that he asked him. There was no law of custom violated in this act but he did not seem to fear the governor. Perhaps he feared the

high priests more than the governor but he boldly went in unto Pilate to be expressive of his spirit and bearing the view of all the circumstances of that hour but it implies here that the governor was probably at the time glad to show any possible favor to the friends of Jesus had they further token of the displeasure of the Jews. Thus he gave Joseph leave it the simple record recorded here. This is an example of the rulers described in John 12:41-43. But it must be put down to the credit of Joseph that he showed courage in this darkest hour when the majority had lost heart.

If he had not shown such courage the body of Jesus might have gone to the potter's field to which Pilate would have gladly consented.

It is significant that all four evangelists tell the deeds of Joseph. They tell about it because it must have made tremendous impression upon them. He was a doer of a good work. His mind and his spirit are made very clear to us Each evangelist said some revealing trait of this man, of his refined mind, of his high position, that he was a member of the Jewish Sanhedrin, that he held a good reputation among his fellow-councilors, that he lived a blameless life.

We are told one very revealing fact about him that he also waited for the Kingdom of God. The Kingdom of God was a phase

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light of the cross would be different. You store your house with treasures, pictures hang upon your wall, costly dainties grace your tables, we lavish a great deal upon education, recreation, and the comforts of life, we mingle in society with the rich, which is always costly, we spend a great upon culture. But there is or at least there may be nothing wrong in it at all. He gives us Paul says richly all things to enjoy. Yes, but one comes and stands by the cross. He comes to realize how useful Joseph was in disguising his duty in the use of his wealth.

We also see here how that his heart was filled with penitance. Why had he held off so long from Jesus? Why had he not declared himself boldly on the side of Jesus before? Why had he followed as a secret disciple so long? Why do you not confess His name and stand with him among His fearless disciples? For fear of the Jews lest they put him out of the synagogue and yet some people today refuse to accept Jesus Christ publicly because of worldly friends, because of some reputation, social standing, or public favor, they fear loss, how pitiful and how foolish they are.

Friday afternoon and the Sabbath was drawing near no if due time therefore was lost ~~to~~ honor was to be placed and paid to the body. Pilate gave it to Joseph. Such was withing his power to do. The Roman governor had been impressed by two

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The events of the day had smitten his troubled heart and we read here that boldly went unto Pilate with the hunger of a man eager to do a service for Jesus Christ. He wanted to atone for days of lost opportunity and he besought the body of Jesus. Joseph ~~Part~~ in his burial —

Now very plainly Jesus did more for Joseph of Arimathea on the cross and by the cross than all the words and deeds of his life. We see that the greatest work of the cross upon his soul was to free him from the burden of guilt. But we know that we must realize this guilt and we must take our stand as this man by the cross.

How many among us need this perfecting of Christian character? How many of us there are who need just one touch to make us holier holy? They sit in our churches, they often hold offices, they do some service for Christ, they are well-born, they are nurtured and well-minded, they live clean, blameless lives, they are filled with reverence and adoration for God, they treasure His words, they scorn the company of those who would deny Him, and yet they do not consent to the council and deeds of the wicked men at the same time they are not wholly surrendered to Jesus Christ. They need but one touch. One touch with His flame will send their hearts on fire.

What is this touch which starts such love and

and awakens such devotion? It is the touch of the Holy Spirit and at the cross here we see that this man here receives something that will never be forgotten and it spreads to the larger company of holy men and women who hungered and thirsted after righteousness.

How many here need that touch? You reverence His words you will let no man disparage His holiness, you accept His revelation of God, one thing thou lackest, go and stand for a few hours on some quiet Sabbath afternoon below His cross and understand and bring home to your poor, cold heart the greatness and the glory of His death. Then springtime will come, the fountains of the deep will be broken up and you will declare "God forbid that I should glory save in the cross of Jesus Christ my Lord." Because He laid down His life for us we ought to lay down our lives for Him.

The message here of Joseph of Arimathea enlightens us as to the use of wealth. One of the chief talents of that God had given Joseph was wealth and all the power and influence that went along with that wealth. He had ample means to show a kind ministry to Jesus Christ for the Bible tells us that he had not to lay his head. They might have just passed it by without notice but we know that Joseph did not stand idly in the market place but he was by the cross and

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he knew that for his sake Jesus had become poor and that Jesus needed a grave clothes and that He needed a place to be buried in and so in this age in which we live when we see the enlightenment and the use of riches. The Bible does not condemn riches. It no where demands that every shall get rid of all of his possessions, although Jesus teaches that the giving up of all men has at times been a religious duty but a spiritual necessity. The Bible tells us that a man's wealth may be a symbol of the splendid achievement that a forethought, of daring courage, and of the faithful discharge of his responsibilities. The Bible is filled with warnings about the possessions of riches which present at every instant peril to the human heart. The love of them blights and sears passion and the root of all evil comes from the love of these things. Wealth is had by Jesus to be a talent to be used an opportunity to be taken advantage of, Joseph saw his opportunity. The poor could have carried Jesus to His burial and wept their tears of desolation over His grave but only the rich could have saved the body of the Holy Sacrifice from being placed in the Pottery Field and to give Him a tomb fit for the dwelling place of Angels.

Use of your wealth if you saw it as Joseph did in the

it was some sort of visible framework but Jesus demanded the new birth. He knew well enough what Jesus demanded because we know that the Old Testament pointed to this, that John the Baptist had made it clear to all Jerusalem and it was ~~not~~ not the mind but the conscience of Nichodemus that troubled him when he asked, "Can a man be born when he is old?" It is merely a refuse that every man seeks to put up when he is pressed by spiritual reality. He is merely defending himself with his aroused conscience. He is trying to tell himself that this is something that needs consideration farther. It teaches us the old, old lesson again that man always has an excuse but Jesus told him a parable about the wind blowing and he hinted to Nichodemus that surely he felt the breathe of the Spirit upon his life. How can these things be? Why, you are a master of Israel and these things that you have experienced certainly Jesus knew that he had a stubborn will and a guilty conscience. And we find that Nichodemus goes back to his home.

The second

time that we meet up with Nichodemus is when he is sitting in the council where they are waiting the return of the officers who were sent to arrest Jesus and he hears the bold confession of these men that never a man spoke like this man. He hears the outburst of hate but Nichodemus stated

things. First, that the death on the cross had taken place so rapidly and second, the bold appearance and request of such a man as Joseph of Arimathea. The nearness of the Sabbath and according to their laws that a body on a tree should not stay over night demanded that urgent haste be required and it may have been suggested ~~that~~ or determined that Joseph was to lay the body of Jesus in his own rock-hune new tomb wherein no one had yet been laid.

These rock-hunes seplechures and the mode of laying the dead in them have been very described, over in the verses relative to the burial of Lazarus where we read that the cross was lowered on the ground, the nail drawn out, the ropes loosened and Joseph wrapped the sacred body in a clean linen cloth and rapidly carried it to the rock-hune tomb in the garden close by. We must remember that in connection with this tomb that there was an entrance in the tomb and within the rock there was a court about 9 feet square which ordinarily the body was deposited and it bearers gathered there to last offices for the dead. For now another kindred to Joseph in spirit and in history and in position we find comes on the scene. It was in the court of the tomb that the hasty imbombment if such could be called took place.

~~XXXXXXXX~~ And none of Christ's former disciples seemed to have taken part in the burial and John seems to have withdrawn

to comfort the mother of Jesus. They had been standing off to the distance and here these ~~two~~ men prepare to lay away the body of Jesus. Embobbing the body. verse (39.)

Now we come to consider another man who comes on the scene by the name of Nichodemus who brought the preparations. We remember how they had begged the body of Jesus and a nobler piece of service would be for all of us to beg His life, but Jesus would have none of His friends to endeavor to prevent His death when His hour was come. And we see the kindness of Nichodemus which was considerable because Joseph served Christ with his efforts and now Nichodemus come to serve Christ with his person also. We may plainly see in it the strength of thier love. They showed what value they placed upon Him. Those that had been industrious to put Him on the cross had now disappeared. And now these two come honorable ~~men~~ with respect to put His body in preparation for the grave.

It was not unfitting that the wealth of Nichodemus should furnish fragrant spices for the body of Jesus and his hands should help to lay Him in the grave. He had been intimate with Jesus because we find another account in the gospel of John that he had talked with him before. In Just Time see Nichodemus of early in His ministry Jesus he had (come by night) and the very significant details of that interview have been given

here by John that Jesus gave him a marvelous and a winsome message. That he did not caste his perils before swine and here we discover in the last of Jesus' part upon this earth what real and final relation to Jesus Nichodemus had.

(Nichodemus) was a man of wealth, of education, of good reputation in Jerusalem. He was a Pharisee and a member of the Sanhedrin. Jesus calls him a master of Israel. He was evidently a friend of Joseph of Arimathea. He was one of those who waited for the Kingdom of God. He had a great (Likelihood) was brought under conviction by the preaching of John the Baptist many years before. Because John preached on repentance and he had challenged them to return from their evil ways.

But we read how Nichodemus spoke away out of his house on an eventful night and made his way through the darkness and came to Jesus with a troubled heart. He knew enough to go where Jesus was. Therefore he was familiar with Him. And it was better for him to come by night ~~rather~~ than not to come at all. No other Pharisee in the city would humble himself to have consulted the young Prophet of Nazareth.

Jesus shows both His grace and gentleness in ~~dealing~~ dealing with this man. Deep down in the conscience of this man over and over again Jesus demanded, (Ye must be born again.) Nichodemus plainly did not see, the kingdom of God. He thought

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from blood and dust and wound linen sheet or cloth around. Here was care taken of Christ's body. It was wound in linen clothes among clothing that belonged to us Christ put on even the grave clothes. to make them easy to us and to enable us to call them our wedding clothes. This was an ivory palace. The sceptechure hune out of a rock was to Christ. Dead bodies and graved are offensive. Hence sin is compared to the body of death and to an open sceptechure. No ointment or perfume can rejoice the heart so as the grave of ivory our redeemer does.

In conformity to his example we ought to have regard to the dead bodies of ~~the~~ Christians not to enshrine and adore their relics but to carefully deposit them the dust in the dust the bodies of the saints shall still unite to Christ and design for glory and immortality at the last day.

Thy dead men shall live. (Isaih 26:19) In burying our dead it is not necessary that in all circumstances we imitate the burial of Christ, as if we must be buried in linen and in the garden. Many things we go beyond our burial today - Keep it X'tian - Many things we go beyond our burial today - Many things we go beyond our Jesus was buried as (carefully and lovingly) and with as free and expenditure as customs would justify when persons of wealth and distinction were laid in their costly tombs, He was (with the rich) in his death, (Isaih 53:9).

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Doth our law judge any man beffore it hear him and know what he doeth?" There is a time, my friend, when Nichodemus spoke If ever a man was called upon to make a confession of Christ it was in that hour when Nichodemus made that statement.

The third time that we see Nichodemus in the New Testament here is at the death of Jesus. He has been shocked and startled because of this, and it seems to me that Nichodemus now regrets perhaps many things that he has left undone like we do so many times and it is here that he come at His death and seeks to speak some words of kindness and to help any whatever way he possibly can and therefore he brings his money and he gives as is need ed here for the cause of Christ.

Here seems to be a (warning to all men everywhere who have been persuaded with great opportunities and yet resist the spirit of God. How great is that number who come near to Jesus and yet they do not make a diffinite decision and they do not become a definite disciple of His and they put it off and they do not take the decisive step which is necessary for them to stand on the side of Jesus and then there are some who believe that their money will pay for Christian service.

What (many men need) who sit in our churches with uneasy consciences is precisely what Nichodemus needed. They

need to be born again of the Spirit of God and then to stand for with a bold confession men need to fix their eyes upon Him and be saved.

Think how much Nichodemus missed by being sort of a secret disciple when he might have had much sunshine. But the man who is afraid to let his convictions press him, who seeks the company and yet be neglects the council of Jesus who hesitates to do his alligence to Him is one of the most miserable men alive. We know that the only remedy for this state of indecision is to get an impression of Jesus and consider Him, what He has done, and what His Spirit has power to do. The remedy for every heart is to come and stand by the cross. And the (second remedy) is to make the decision to take the step to give instant obedience to what he feels he ought to do. To the doing of that thing which he is impressed to do, if he is impressed to give up an evil habit, to cease living a low life, evil thoughts, to get rid of a vile companionship, to burn up some books that are degrading his mind and open confession, perhaps to his own household that he is going to live on a new basis, that he is resolute in his surrender to Christ. It may be a costly decision and yet it is the only decision that must be made. It will settle his relationship with Christ. It will give him new life, and it will help him to fight his way out of the dark. Why do

we not decide? Why do we not let our conscience lead us to knowledge and obedience which will ultimately help us into fellowship with Jesus Christ.

We read here that John had to help. That Nichodemus gave in the burial of Jesus. That Nichodemus (now at last) takes an open stand and we know that the common use of the sweet-smelling spices in the burial was listed in ~~the Bible~~ Nichodemus was a rich man and probably covered the entire body with spices. The quantity must have been of 100 pound weight. Some might think this to be unreasonable but there seems to be no rule save in the affecting and the ability of one. The more exalted and the more beloved the person's body was to be laid away in a tomb, the greater as a rule would be the costliness of the amount of the spices used. Thus in II Cronicles 16:14 it is said of (Asa the king) that they buried him in his ~~own~~ sepulchre which he had made for himself in the City of David and they laid him in the bed which was filled with sweet odors and divers kind of spices prepared by the druggest. Jesus was loved and honored by Nichodemus and it was his intention without doubt to cover the body completely with a mass of sweet odor.

III. The Final preparation of the body.

In verse 40 the body was finally prepared. They washed it



So. my -  
Dec 1, 1891 - Am.

The whole body stained as it was with blood was tenderly washed and then wrapped in broad bands of linen. Within which were thickly strown power myrr and aloes which had been provided by Nichodemus for embombing purposes. The ends of the bandages were apparently ~~sewn~~ secured on the inner with gum as the case of the Eghptian dead. A white cloth was finally laid over the face after a last kiss the pledge of undying love.

verse 11. We see here a discription of the place where He was buried. We are told that it was a garden and outside of the city the place where Jesus was buried, and we know that it was in keeping with the Jewish custom and ceremony because they did not bury within the city and of course Jesus death took away the matter of commission and today we have in some place the church yard as a place of the burying where they have the dead close by the living in the church since they are also dying and in the midst of life we are in death truly. Christ was buried in a garden. That ~~shows~~ Joseph had his sceplechure in a garden we read.

in The Garden Man Sinned

It was in a garden that Christ began His passion and from that garden He would rise and begin His exaltation.

He ~~was~~ was buried we remember in this garden that had a new tomb which was hune out of rocks Matthew 27:60. Each one of the gospel writers describes it. Mark describes it

as one hune out of a rock, Luke talks about it in his account and John also had "wherein never a man before had laid". He calls the attention to the readers that the honor which God properly gave Jesus was a place of burial, it was in the court of the tomb that the body had been embombed and if such did take place then none of Christ's disciples were present to help in it and we see here that ~~at~~ they place him in a new tomb. We notice that Christ came of (a virgin) out of a virgin tomb was borne into this world and now in His death, He is placed in a virgin tomb where no one had been placed there before. ~~Then~~ Then we come to the last part where the funeral is solemnized that we read in verse 12 that they laid Jesus there in the tomb and they made haste to get away. We have a great deal to tell us about ~~this~~ the riches for the royal tombs and gardens II Kings 21:18 26, Neimiah 3:16, We know that this was outside the city was close to the cross, that this garden was nearby. Hebrews 13:8. Let us keep in mind it was a solemn day of preparation. They would not put off a funeral till the Sabbath day because the Sabbath day was a day of holy rest. and joy. There was to be no business of sorrow or a funeral because that did not agree with their day that was holy and so what must be done must be done in the evening and so for convenience perhaps nearby this tomb. They might have buried

Jesus in one of sceplechures reserved for David's family or the kings of Judea but we know that Jesus was going to use this tomb for an ~~inn~~ inn. He was just to spend a night or two and then He was to move out and so we discover here that the body of Christ was buried in the sceplechure next hand. Many of the patriots were carried from Egypt to the land of Canaan to be buried but we know that since Jesus had come that we need not worry about that because He is our Canaan Land. They put a stone over the grave, the tomb after they had wrapped His head in a napkin and so they laid Him to rest and as they went out they rolled as was the custome a great stone to close the entrance of the tomb.

Why Did Jesus Enter The Tomb?

Why Was He Buried?

1 Cor. 15:21 + is the Answer -  
 The 1st Adam sinned & brought Death  
 The 2nd Adam Sacrificed to Bring Life

Introduction of Death - One Bro killed another - How  
held men in fear of its power. Death minimal.

Definition of Death - Cessation of life. The  
separation of the soul from the body by which the  
life on earth is ended.

James - The Body apart from the spirit is dead.

Peter - "Laying off of his tabernacle" - 2 P. 1:14

James "Father into your hands I commend my  
spirit"

God "Fool, This night your soul shall be  
required of you" - Death had come.

The Body - always, natural, the spirit no longer has  
use for it - it has served its need!

The Spirit - Not easy to answer - Luke 16 - says it  
goes into a state of blissfulness.  
Rich man entered a state of misery.

James - Revolutionary kind of death.

Sleep - Dargler & Jaines - NOT D, but says -  
"Fallen asleep"

Secondary to important matters - so much a  
part of life as birth. One begins, the other ends.

Paul - Body subject to death - The spirit is not. 1 Cor. 15.  
2 Tim 1:10 James has abolished death.

Rev. 14:13 "Blessed are the dead which die in the Lord"