

John 19:31-42 (Teaching)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 15 December 2024

Preacher: Spencer Baumgardner

[0 : 00] Good morning. Back in John 19. Lord willing, we might just finish up John 19 today. We'll see.

Last week we only read a handful of verses last week. I believe we read through five or six verses last week, beginning with the women that were standing there at the cross. Of course, John, the disciple of Christ, was with those women.

But we didn't move very far last week, and that's fine. There's nothing that says we have to cover X amount of material and Y amount of time. But again, we started reading last week, if I recall correctly, in verse 25, with those that were gathered there around the cross.

We talked about how Jesus told his mother, Behold thy son. Told John, Behold thy mother. How John, from that moment, took Mary, the mother of Jesus, into his own home.

And then after, in Christ, after knowing that all things were accomplished, here in the scripture, it says, knowing that all things were accomplished, that the scripture might be fulfilled, said, I thirst.

[1 : 30] In verse 29, now there was said a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon the hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished.

And bowed his head, and gave up the ghost. And that's where we left off last week, spending, truth be known, most of our time on those three words. It is finished.

And those are very relevant words. Those are awesome words. I said last week, those are probably the three greatest words ever spoken this side of eternity.

Because the work of redemption was complete. The work of reconciliation, the fallen man back to a holy God. That work was finished in the death of Jesus Christ.

And he bowed his head, and he gave up the ghost. So all that brings us to verse 31. In John 19, verse 31 says, The Jews, therefore, because it was the preparation that the body should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away.

[2 : 44] So, again, it says, The Jews, therefore, because it was the preparation that the body should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day.

These Jews that we're talking about here, this would have been the elite. This would have been the high priests, and the Pharisees, and the scribes, those that held some clout with the Jews.

It wasn't the Jewish population in general. It was those that had higher status amongst the Jews. These are the ones that wanted these bodies taken down from the crosses that they were on.

It wasn't just the cross of Jesus. They wanted all of them taken down, which tells me that these other two men that were hanging up there were also Jews. Had they been Gentiles, it wouldn't have bothered those Jews so bad.

But there were laws put in place in the Old Testament about this. But it says that this was the day before the Passover, and that Passover, it was significant.

[3 : 55] It was a high day. The Bible calls it here. So, it was not only a Sabbath, but the Passover fell upon this Sabbath.

And these Jewish elite were wanting these bodies taken down. But folks, this just shows the irony, the irony of this entire situation.

These Pharisees, and these scribes, and the high priests, and everyone else that was on up the ladder in Jewish culture, and Jewish tradition, and the Jewish religiosity, all these were more concerned about keeping a ceremonial law and about their own outward appearance than they were about he who kept the law perfectly and was hanging their dead before them.

And that's the irony behind this. But folks, 2,000 years later, there's many in the Christian world, and I'm talking about true Christians, those that have truly been born again.

There's some like that now. They're more worried about the outward appearance. They're more worried about religion. They're more worried about tradition than they are the heavy and weighty truths of the Word of God.

[5 : 17] Again, here was this man, Jesus Christ, the Savior of the world, He that came to seek and to save, that which was lost, He that proved Himself to be the Messiah that was foretold in the Old Testament, proved Himself over and over.

He was hanging their dead on a cross, and they still weren't getting that, but they were still concerned with the keeping of the law. And I'm thankful that the Bible teaches that no man will be justified by the deeds of the law.

No man can be justified by the deeds of the law. There was never a law given whereby men could be saved by. Never. One law was given in the Old Testament that could save us.

It took the blood of Jesus Christ. The Bible teaches in the book of Hebrews, without the shedding of blood, there is no remission of sin. Jesus Christ being the ultimate and perfect sacrifice for me, for you, for everyone, and anyone that will come to Him in faith and repentance.

But these Jews here, they were more concerned with the religion. They were more concerned with keeping the law than they were the grace that was hanging there on the cross before them, than they were with the truth that was hanging there on the cross before them.

[6 : 38] And again, that's just a very ironic, a very ironic place in the Scriptures here. It says, Upon first glance, it sounds like these Jews asking that the legs be broken of these men that were hanging upon the crosses, it sounds like they're just asking for more brutality for them.

This was actually, to an extent, it was an act of mercy, because it would quicken the process of death. The crucifixion was a brutal thing.

It was an awful form of punishment, and it was reserved for the most awful of criminals. But once you broke their legs, they were sacked down upon the cross, and they couldn't lift themselves up to get breath in.

That's why they were asking for this to be done, for their legs to be broken. And folks, this wasn't an uncommon request. It wasn't an uncommon thing. But folks, this was an uncommon man, Jesus Christ, that was hanging upon the cross, and it was an uncommon death that He had suffered at this point.

There was nothing common about that. The two thieves that were on the sides, the malefactors, as the Scripture calls them, they were common criminals. But Jesus Christ was not a criminal.

[8 : 02] He was no common man, and this was not a common death, as far as the death of Christ goes. Verse 32, Then came the soldiers, and break the legs of the first, and of the other, which was crucified with Him.

On to verse 33, But when they came to Jesus, and saw that He was dead already, they break not His legs. So the soldiers came, these Jews besought Pilate, that the legs might be broken.

So folks, this didn't just all happen, within a one or two minute time frame. Alright? It would have taken the Jews requesting, to Pilate, that the legs of these men be broken.

It would have taken the word, getting back from Pilate, to the soldiers, yes, this is okay. Let's go ahead and break their legs, and quicken this process up. Let's make this more efficient for us.

Basically, it would have been, the Romans attitude towards it. And of course, the Jews attitude, was the law forbids us, to leave somebody, hanging upon a tree, and we have to bury our dead, before the Sabbath day arrives.

[9 : 10] It was all this keeping, keeping of the law, that the Jews were concerned with. It was efficiency, that the Romans would have been, concerned with. But, again, this would not have taken place, over a couple of minutes.

This would have taken, some time, for the word to get to Pilate, for Pilate to send the word back, to Mount Calvary, to go ahead and break the legs. So, then came to soldiers, and break the legs, of the first and the other, which was crucified, with him.

And I've heard, I've heard, some people debate, over, why did they go, if it was, because the scripture, plainly says, they had, had a malefactor, hanging, one on one side, and the other, on the other side, so Christ was in the middle.

And I've actually heard, debate over, why they would have went, to this one, skipped Jesus, and went to this one. Folks, why does it even matter? I mean, I've heard debate, within the church, as to why that was.

And I've never heard, anybody give a good argument, for it. It doesn't matter. The scripture says, they went to one thief, then they went to the other thief, and then they came to Jesus. I believe that's how it happened.

[10 : 19] And John, John was standing right there, and saw the whole thing go down. So, so I have no reason, to doubt that. And John actually gets into that, in the next few verses, about how his witness, and his testimony, is true.

It doesn't, doesn't matter, why they went to, who they went to first, and who they went to last. The thing, the most important thing, about these two verses, that we just read, is, when they got to Jesus Christ, and they saw, that he was already dead, they did not, break his legs.

Which, which fulfills, a couple of different prophecies, one of them being, Psalm 34, talking about the Messiah, saying that they, that his legs, were not broken.

But folks, this also, reiterates the fact, that Jesus Christ, was and is, the Passover lamb, and the perfect, Passover lamb.

He was without blemish. He was without spot. And yet, he was killed, for the sins, of the people. And, and he was allowed, to bleed, and to suffer, and to die, for the sins of the people.

[11 : 25] You read, in Exodus chapter 12, how, how this was, to be the case. How, how the, the Passover lamb, his legs, were not to be broken.

I know we weren't, or they weren't supposed, to eat him raw. They weren't supposed, to eat him sodden, with water. They're supposed to, to roast him. Everything about, the Passover lamb, was to be roasted.

It was to be consumed, and anything that was left, the next day, was to, was to be burned, in the fire. Folks, just a little ways, down through there, in Exodus chapter 12, you also read, where the Passover lamb's, bones, were not to be broken.

And this shows, that Jesus Christ, was and is, the perfect, Passover lamb. The fact that, that his legs, were not broken. But folks, this also shows, the sovereignty of God, in all this.

And it also shows, the truth of God, the truth of scripture, and how reliable, scripture is. Those instructions, were given to those Israelites, 1500 years, before this happened.

[12 : 28] And before, this perfect, Passover lamb, was born, and lived a perfect life, and died. 1500 years, had passed, since that was given. 1000 years, had passed, since it was prophesied, in the Psalms, about the Messiah, and about how, none of his bones, should or would be broken.

And now, here we are, at this scene, in John chapter 19. And none of, Christ's bones, would be broken. That, that, that's, that gives a big, affirmative to me.

And that verifies, to me, the, the authenticity, of the scripture, and how much we can rely, upon the scripture, and how much we can rely, upon the prophecies, that are given in the scripture.

Those prophecies, that are given, that have not come to pass yet, I promise you, that they will, because all the prophecies, that were given, because many of the prophecies, that have been given, have come to pass, including, this one here.

Then the soldiers, came and break the legs, of the first, and of the other, which was crucified with them. But when they came to Jesus, and saw, that he was dead, already, they break not, his legs.

[13 : 36] But one of the soldiers, with a spear, pierced his side, and forthwith came there out, blood, and water. So, they break not his legs, and there's a but, here in the scripture.

But, one of the soldiers, that was there, took a spear, and pierced, the side of Jesus. What was the purpose, in this? that's debatable, because the scripture, really doesn't tell us, what the purpose of this, Roman soldier, piercing Christ's side, side was.

But the fact that, blood came forth, and water, came forth, again, shows, the sovereignty of God, and it shows, the redemptive work, of Jesus Christ.

Now, many people will read this, and they'll say, well, this was just, this was something, natural that happened. This was something, that happened due to heart failure, and I ain't saying, that couldn't be the case, or wouldn't be, the case here, as far as heart failure goes, and the accumulation, of water comes up.

If a, if a, a, a, a, hole gets punctured, in the skin, then water is going to come forth, folks. It's no different than, when we, when we twist our ankle, and our ankle swells up.

[14 : 47] Why does our ankle swell? Because the good Lord, designed us, in a way, where when we have an injury, our body sends water, to that area, to cushion it, so that we don't injure it, any further.

So, so all that is possible, but the fact that there was, blood that came forth, and water that came forth, is a subject of, much debate, in the theological, realm of things.

But folks, you know, and, and we could talk about that, and we could debate that, and we could come up with, different analogies of that. What has happened here though? In verse 30, we read, Christ, Christ said, it is finished.

And he bowed his head, and he gave up the ghost. And now this soldier, well first, the soldier came, didn't break his legs, because he was already dead. Now this soldier, has pierced his side, side, with a, with a spear.

And out came blood, and out came water. Folks, the redemptive, plan, that God, had, in place, was fulfilled. It was fulfilled in Christ.

[15 : 50] It was fulfilled, in the death, of Christ. I understand, we've still got the resurrection, to come. And I praise God, for the resurrection. But the Bible doesn't say, say, anything about the resurrection, when it says, without the shedding of blood, there is no remission.

I promise you, had Christ came here, and died of a heart attack, and then resurrected, from the dead, you and I, would still be in our sins, and there would be no hope, for us. It was predicted, in the Old Testament, that he would die this way.

It was predicted, that he was wounded, for our transgressions. He was bruised, for our iniquities. The chastisement, of our peace, was upon him. And by his stripes, and with his stripes, we are healed.

All this was predicted, among other things, in the Old Testament. But it was predicted, that he would suffer, the way that he did. All this was predicted. So when blood came forth, blood speaks of the atonement.

When water came forth, water speaks of cleansing, does it not? And the death of Jesus Christ, that we read about, in verse 30 last week, when he said, it is finished, and he bowed his head, and he gave up the ghost.

[17 : 02] His death, is what made that atonement, possible. His death, brought atonement for us. And it's what made, the cleansing, possible for us.

And through his atonement, through his atoning sacrifice, we are cleansed. I understand the washing, and the working, and the regeneration, of the Holy Spirit. I understand the washing, and the word.

Jesus told his own disciples, his own disciples, in fact, we read it in this very gospel, several months ago, by this point. But Jesus told them, that the word that he speaks to them, they are cleansed, by that word.

I get that. But folks, that cleansing, would not be possible, without the death, of Jesus Christ. So when this soldier, pierced his side, and forthwith came blood, and forthwith come water.

When these two things come, it speaks of the atoning, sacrifice that Jesus Christ, made, and the possibility, for all those to come to him, in faith and repentance, to be cleansed, to be washed, clean.

[18 : 05] I'm sorry, verse 35. And he, and he that saw it, bear record, and his record is true, and he knoweth that, that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, a bone of him shall not be broken. And again, another scripture saith, they shall look on him, whom they pierce. Verse 35 again.

And he that saw it, bear record. This is John speaking of himself, and this was a very common way, of writing, back in these days.

It was a very common way, especially in Greek writing, to write these ways, to insert cameos of oneself, within whatever it was, they were writing. So John here says, and he that saw it, bear record, and his record is true, and he knoweth that, he saith true, that ye might believe.

So he says, what I'm telling you, what I'm writing here, however many years later, it might be, and keep in mind, John's gospel, was more than likely, written very late, in his life.

[19 : 14] So he's saying, anyone that reads this on, believe these words, which I'm telling you, it's much the same way, that he begins, his little epistles, in 1st John, in the very first chapter, and he's talking to him, in the very first verse or two, of 1st John in chapter 1, when he says, you know, we dwelt with Jesus Christ, we've seen him, we've heard him, we've handled the word of God, with our very hands, he's saying, because of this, you can believe, what I'm telling you, about Jesus, and John here, is saying the very same thing, he said, I've seen these things happen, with my own eyes, therefore my testimony is true, you can believe, what I'm telling you, and that's exactly the gist, of what he's getting at here, when he says, that ye might believe, he's saying these things, not to gross people out, about the crucifixion, he's saying these things, not just because, it's a historical event, and it is a historical event, there's atheists, the world over, that'll agree, that the crucifixion, of a man named Jesus, was a historical event, because there's too much evidence, to say otherwise, and there's too many, eyewitness accounts, over two centuries, people were testifying, to the death of Jesus Christ, some of them, were not, certainly weren't, alive when it happened, but they were going on, the testimony of others, and those testimonies, all line up perfectly, with one another, and it's people, that were not close, to each other, as far as distance goes, were not close, to each other, as far as family ties, might go, but yet, their testimonies, line up perfectly, but here,

John says, you can believe me, and I'm writing, these things to you, that ye might believe, folks, we've got to have, faith in this, we must have, faith in this, I mean over, honestly, over two centuries, dozens of people, dozens of people, testified, to the crucifixion, of Jesus Christ, from the disciples, like John, all the way up, through some of the, very early church, church fathers, from the first, and second century, churches, and their testimonies, line up, about perfectly, about this, you find one person, in the seventh century, AD, that testifies, that Christ, was never crucified, his name was Muhammad, but it took that long, it took that long, that tells me, that testimony is false, John writes these things, that we might believe, everything in first, second, and third John, he wrote, that we might believe, everything he's writing here, in this gospel, he wrote that we might believe, everything he wrote, in revelation, he wrote that we might believe, and truth be known,

Mark wrote his gospel, Luke wrote his gospel, Matthew wrote his, Peter wrote all of his writings, these men wrote, that we might believe, Jude wrote, that we might believe, James wrote, that we might believe, because everything, that they were writing about, was true, yes it was inspired, by the Holy Ghost of God, which makes it, that much more true, they write these things, that we might believe, just as John says here, for these things were done, that the scripture, should be fulfilled, a bone of him, shall not be broken, and again, another scripture saith, they shall look on him, whom they pierced, now, there's some debate, as far as, this last verse, we just read there, in verse 37, and again, another scripture said, they shall look on him, whom they pierced, and the debate is, well that was addressed, to the Jews, about their Messiah, well folks, who demanded, the crucifixion, of Jesus Christ, it was the Jews, Pilate washed his hands of it,

Pilate said, I find no fault, in this man, several times over, he said that, so we're talking, about the Jewish people here, that's a, that's, that's an insane argument, that people make, trying to quote unquote, disprove, the Bible, and again, another scripture said, they shall look on him, whom they pierced, and you find this, prophecy, spoken of, in Zechariah 12, and people will say, well you know, it's also got some context, behind that, it's talking, and some people will say, it's talking about, the second coming of Christ, you find that, actually in Zechariah 13, not in Zechariah 12, and I know that, because John, quotes Zechariah 12, as pertaining, to the situation, that was at hand, that he was writing about, at this time, that's how we know, beyond the shadow of a doubt, after John just said, everything that he was saying, is true, that's how we know, that that prophecy, was pertaining, to this, particular situation, again, you can read in Zechariah 13, about some future stuff, but Zechariah 12, 12, is talking about, the situation, that was at hand, right here, that we're reading about, verse 38, and after this,

Joseph, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate, that he might take away, the body of Jesus, and Pilate gave him leave, he came therefore, and took, the body of Jesus, Joseph of Arimathea, we don't read about it, here, in John's gospel, but, in other gospel accounts, namely Matthew, and Mark, he's brought up in Luke, as well, but, Joseph of Arimathea, is called, an honorable counselor, which tells me, he was part of the Sanhedrin, he was part of, those 70, ultra, elite Jews, he was, he was the same, ranking, basically, as Nicodemus, would have been, would have been, we read about Nicodemus, here in the next couple of verses, that same Nicodemus, that Jesus, that came to Jesus by night, in John chapter 3, and the same Nicodemus, where, in John chapter 7, when, Jesus had been performing miracles, and all these things, were going on, and, they were, they were seeking,

[25 : 23] Jesus out, the Jews were seeking him out, and they'd sent officers, to arrest Jesus, and Nicodemus, is the very one, that stepped up, and said, does our law judge a man, before it hears him, which shows me, the transformation, in Nicodemus, that was going on, it was an ongoing thing, now, when we're saved, that being said, when we're saved, folks, we're saved, period, but sanctification, is an ongoing process, now here, we read about, Joseph of Arimathea, who was, another Pharisee, and again, the Bible calls him, in the gospel of Mark, in chapter 15, calls him an honorable counselor, which tells me, he was not only a Pharisee, but he was part of the, Sanhedrin council, but it says, that he being a disciple, of Jesus, but secretly, for fear of the Jews, he was, he had fear, of those that were, in the same sect, as he was, much the same way, that Nicodemus was, but it says, he went to Pilate,

Pilate, he besought Pilate, that he might take away, the body of Jesus, and Pilate, gave him leave, he came therefore, and took the body of Jesus, folks, this shows, a transformation, that must take place, in a believer, it must take place, if we continue reading, and there came also, Nicodemus, which at the first, came to Jesus by night, and brought a mixture, of myrrh, and aloes, and a hundred pound weight, they took the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is, to bury, so Joseph of Arimathea comes, he goes to Pilate, begs the body of Jesus, which is how it's phrased, in another gospel account, they begs the body of Jesus, Pilate gives him leave, he goes, and he gets the body of Jesus, folks, this is going from, a secret faith, to a very public testimony, and if we don't have, public testimony, there's something wrong, there's something wrong, it's quoted in Isaiah,

Isaiah 49, that the people of God, shall not be ashamed, Romans chapter 9, we shall not be ashamed, Romans chapter 10, we shall not be ashamed, these men, had secret faith, but, the more they learned, about this Jesus, the more, that, maybe they were around, this Jesus, the more, that they considered, the Old Testament scriptures, which they would have been, experts in, and considered, everything that was going on, before them this day, the more public, their faith became, the more public, their testimony, became, we shall not, be ashamed, how can we be ashamed, of a savior, that gave his life for us, we should be ashamed, of the life we had, beforehand, that's where our shame, should come in, but the Bible teaches, that Christ took our shame, and he took our guilt, he took all that, upon himself, our shame should be, in our previous life, not in the savior, that we currently have, and we should publicly, profess him, what is it to preach,

Christ and him crucified, it's to tell the body, about a savior, that was killed, but was resurrected, but was resurrected, and he is ascended, to the right hand of glory, to make intercession, for all those, that will believe on him, and repent, of their ways, but we preach, Christ and him crucified, because without, the shedding of blood, once again, there's no remission, we preach him crucified, these men here, Joseph of Arimathea, and this was Joseph's tomb, by the way, we don't read that, in John's gospel, but we read it, in the other accounts, Joseph of Arimathea, actually owned, this tomb, he was a fairly, well to do guy, he had quite a bit of money, obviously, which many of the Pharisees, did, but he owned this tomb, says, and there came also, Nicodemus, which at the first, came to Jesus by night, and brought a mixture, of myrrh, and alloys, and a hundred pound weight, so Joseph donates the tomb, here comes Nicodemus, with a whole bunch, of myrrh, and alloys, to anoint the body, of Jesus Christ, to the burial, then they took the body, of Jesus, and wound it, in linen clothes, with the spices, as the manner of the Jews is, to bury, what is so amazing, about this, there's one particular thing, that's really, really, really amazing, about this, these men, their peers, in verse 31, were so concerned, about these bodies, hanging on the cross, because the law, stated, that no one, was to hang on the cross, on the Sabbath, and the Sabbath, began at 6 p.m., this very day, that we're talking about, and lasted, until 6 p.m., the following day, they were so concerned, about that, these men here, there were laws too, about touching dead bodies, you read about these laws, in Leviticus, you read about these laws, in Numbers, to touch a dead body, a man was considered, unclean for seven days, he had to go through, a purification process, and be deemed clean, these men set aside, that ceremonial, uncleanness, knowing that the Passover, was coming up, knowing that the Passover, at this point, was probably, going to begin, in less than an hour, because like I said, all these messages, going back and forth, from the cross, from Pilate, to the soldiers, and vice versa, and all these things, that were going on, it wasn't just a couple, of minutes, that this was happening in, and Jesus died, around three o'clock, in the afternoon, we know that, from the scriptural, accounts, so more than likely, it was an hour, or less, before Sabbath began, and what were these men doing, they were taking the one, that they had their faith in, it was a secret faith, but they had made it public, at this point, they were taking him, and they were giving him, the homage, and the honor, that he deserved, and they set aside, their religion, to do it, folks, we need to do the same thing, we need to set aside, religion, to truly worship,

Christ, you read, over in the Old Testament, several times over, about, how God, despises the religious practices, you read in the book, of Amos, he says, I despise, your feast days, I won't smell, your incense, he despises it, what is, what is, worship, of God, what is, pure worship, of God, it is setting aside, tradition, and religion, and worshiping God, for who he is, and for what, he has done, again, these two men, would have been experts, in those Old Testament scriptures, and they would have seen, the goings on, of this day, and of everything, that led up to it, over the past three years, because this, whole situation, with Nicodemus, would have happened, fairly early, in the ministry, of, Jesus Christ, but they would have seen, and heard about, all these things, that he were doing, and it would have clicked, with these men, who this was, and they were giving him, the honor that he deserved, or wrapping him, in cloth, and putting this myrrh, and these alloys, or alloys, upon his body, now the place, where he was crucified, there was a garden, and in the garden, a new sepulcher, wherein was never a man, never a man yet laid, there laid they Jesus, therefore, because of the Jews, preparation day, for the sepulcher, was not hand, again, verse 41, now in the place, where he was crucified, there was a garden, folks, every time, it's kind of like,

[33 : 33] I told you all last week, every time I read the word, hyssop, I go back to the Passover, and the book of Exodus, every time I read about a garden, my mind immediately, goes to the garden of Eden, and it's no different here, for me, it says, a place that was nigh, to the cross, now there's people out there, who say that, this garden, is probably where, where the garden of Eden is, I personally don't believe that, but nevertheless, my mind goes back there, says, now in the place, where he was crucified, there was a garden, and in the garden, a new sepulcher, wherein was never, man yet laid, what happened, in the garden of Eden, man fell, that is where sin, came in, that is where, death was pronounced, it was pronounced, before that, but it was, it was issued, as a sentencing, at that point, man fell in the garden, but folks, this garden, is where, new life was going to begin, man fell, fell into sin, in the garden, and man was, told that he would die, in the garden, in the book of Genesis, in chapter 3, but, here, we have a garden, granted, it was nigh to the city, it was close by, but it belonged, to Joseph of Arimathea, all you that, heard men preach, and I've heard it too, and I agree 100% with it, that Jesus was, put in a bar of tomb, because he wasn't going, to need it for long, amen, hallelujah, three days, that's all he needed it for, and it was a tomb, of one of his disciples, of this man, that had followed him, in secret, but was now, making a public, profession, of his faith, and don't think, for one second, that Joseph of Arimathea, nor Nicodemus, was considering, that in their mind, that we've been secret, about this, for all this time, it's time, that we make it public, no, this is the transformation, that Jesus Christ, brings in the life, of someone, who truly, believes, and they, take him, to this garden, where there was a tomb, and, it was a tomb, that was, meant, for Joseph, it was his tomb, but never, was a man laid there, that speaks of, purity, there, folks, why would you put, a, a, a, a, a, a, crucified Savior, that had no defilement, no guile, was ever found in his mouth, no deceit, was ever found in his mouth, never told a lie, never, never, never looked at anybody, in a sinful way, never thought of anyone, in a sinful way, why would you defile him, by putting him, with the dead, and this was, yet another fulfillment, of more scripture, in Isaiah 53, in verse 9, it talks about, how, how, how the suffering servant, would be buried, among the rich, what was Joseph of Arimathea, he was rich, and I'm sure there were, other tombs, of rich people, within this hill, there, in this garden, right, right near,

Mount Calvary, that we're reading about here, but in the garden, a new sepulcher, wherein never, was never, man yet laid, there laid, day Jesus, therefore, because, of the Jews, preparation day, for the sepulcher, was nigh at hand, it was close by, these two men, again, touching a dead body, which was, not sinful, but it made them, ceremonially unclean, folks, think about, how many years, these men, had, practiced the Passover, they had, taken part, in this Passover feast, that was going to be, the very next day, it was about to start, like I said, probably, less than an hour, from where they were at, at this point, how many years, they had done that, how many years, they had made sure, that everything was done, we're talking about, the preparation, for the Sabbath, and for the Passover, here, they were preparing, to rest for the Sabbath, and preparing, to take part, in the Passover meal, but not these men, they were taking care, of their Savior, they were taking care, of Christ, how many years, did they kick out, the door, how many years, of tradition, how many wrong thoughts, about scripture, did they throw out, the window, when they realized, who this was, and what, had just taken place, this day, folks, it sounds like, a new believer to me, sounds like, a new believer, how wrong was I, that was one, of my arguments, arguments with myself, the morning, that I got saved, was,

I could not, have been wrong, all this time, me, Spencer Baumgartner, as great, as I thought, that I was, that was my thought, was I could not, have been wrong, for all this time, but folks, how wrong was I, Nicodemus, and Joseph, of Arimathea, I'm sure, had the very, same thoughts, going through their mind, and they took, our Savior, and they put him, in a borrowed tomb, that belonged to Joseph, and, we'll just wait, and get to, chapter 20, next week, we all know what happens, but I still like, reading through, God bless y'all, I appreciate your attention, any, thoughts, or concerns, or questions, God bless y'all, through, Thank you.