

Gospel of John Study

Session 35

In our last session John described the ending to the trial of Jesus. The Jewish leaders out maneuvered Pilate and in so doing, managed to have Jesus, who was completely innocent and sinless, condemned to death by inciting the crowd against Him. At the end of the session we saw Jesus hanging on the cross. The charge that led to His crucifixion was that He was the king of the Jews, which was one final insulting stab at the Jews from the Roman governor. Nevertheless, it was the truth, Jesus was the king of the Jews.

In this session John will describe Jesus' death on the cross and the events surrounding it. We'll note some of the true implications the death of Jesus on the cross have for all mankind. At the end of the chapter, we will read of the burial of Jesus and those who conducted the burial and it's significance.

Before reading our first passage, let's look at the geography of this crucifixion. According to the gospels, it occurred outside the walls of Jerusalem. Jerusalem is built upon the top of a mountain with some significance called Moriah.

[Genesis 22:1-2]

The Lord commanded Abraham to offer his son, Isaac, the son of promise, as a sacrifice on Mount Moriah. By this act, Abraham proved his faithfulness and obedience to the Lord. Though Isaac was eventually spared, Abraham was fully prepared to go through with this sacrifice to follow the Lord's instructions to him, thus revealing the depths of his faith in God. Isaac was a picture of Christ to come. As Isaac was the child of promise, Jesus was the promised Messiah. As the world would be blessed by Abraham and his seed, which Isaac was the next link in the chain of redemption, Jesus was going to bless the entire world through the sacrifice of Himself on the same mountain. Whereas God stayed Abraham's hand and preserved Isaac's physical life, God did not stay His own hand as to spare His only Son but rather let His full wrath against sin fall upon Jesus for our salvation. Thus the blessing Isaac was to be through faith was fully realized through the blessing Jesus became for us through His full obedience to God.

Yet another notable event happened in this location This happened during the reign of David. The Lord had told David not to take a census of Israel. Instead, David was to trust the Lord that He had provided the kingdom with enough soldiers and men to do what God wanted them to do. However, David, in his pride, disobeyed God and commanded Joab, the commander of the army to take a census. (I Chronicles 21:4-30). This brought about God's anger and he allowed David to choose one of three punishments. David chose to allow the angel of the Lord to be released for three days to kill people in Israel. The angel of the Lord had killed 70,000 people. When the angel got to Jerusalem, the Lord saw David's heart of repentance and sorrow and so He spared those people. The place was a threshing floor of a man named Ornan, the Jebusite. David ended up buying this property from Ornan and later it was the place where Solomon built the Temple to the Lord. This is because this is the very place that God showed mercy to David and the rest of Israel. The Temple stood on a site which had been a place where God showed His mercy to a king who sinned, David. The very fact that God chose to dwell among men in the Temple was a huge act of mercy on God's part and the placement of the Temple was built at that

point to remind the people of God's mercy.

Jesus' death at this location showed that God's sacrifice of His only Son was for the blessing of the world, at least those who would come to know God through the faith like Abraham had, and also that Jesus' death was an act displaying the mercy of God for mankind.

1. The death of Jesus

[John 19:23-27]

Q: Who received Jesus' clothing? (*v.23 - the Roman soldiers who made up the execution squad*)

It was customary for the soldiers who made up the execution squad to receive the clothing of the person being executed. Traditionally, male Jews wore five pieces of clothing each day and it would be customary and shown by the text that Jesus was wearing these same five pieces of clothing up to the point He was stripped for execution. These were a head-wrapping (like a turban), sandals, a belt, and a long robe over everything else. The fifth garment was worn under everything else, it was a long tunic which in Jesus' case (and was typical) woven in one piece (in fact the tunic was worn next to the skin and is called to be the garment made of "one thread").

Q: What did the soldiers do to decide who would get the tunic? (*v.24 - they gambled for it - they rolled dice*)

While this seems to be just a merciless act at the scene of a miscarriage of justice, it is actually one more fulfillment of prophecy.

[Psalm 22:15-18]

As we have seen in multiple passages, John uses the phrase "*this was to fulfill the Scripture...*" here. He is reminding his readers that not only was Jesus' life and ministry a fulfillment of His Father's plan but also in His death, He would complete His Father's will perfectly. This statement ties the sufferings of the Messiah to the will of God. This would help the early Jews tie Jesus with the prophesied Messiah, not necessarily the expected Messiah.

[Mark 15:34] - Jesus quotes the opening line of **Psalm 22:1**. This will be the only time in eternity where Jesus would be separated from His Heavenly Father, an action necessary when Jesus takes on the sins of the entire world.

It is important that the tunic was not torn up but instead kept in tact by the soldiers because of what it represented. This word "tunic" is the same word used for the tunic worn by the high priest. John is pointing to Jesus being the new high priest over the corrupt ones who refused to believe He was from God and had Him crucified.

[Exodus 28:4]

[Hebrews 2:17]

[Hebrews 7:23-28]

While the act of surrendering all His clothing to the execution squad would be the greatest humiliation Jesus would face in the eyes of the on-looking crowd, this act was the transition that would lead Jesus to be clothed in the glory of the Father above, which He had before the incarnation. Jesus had to take off the human garments to take up the heavenly ones again.

Q: According to John, who was standing by the cross of Jesus? (v.25 - *Mary, His mother; His mother's sister, Salome; Mary the wife of Clopas, and Mary Magdalene.*)

Salome is Mary, the mother of Jesus' sister, and is the mother of James and John. Thus, these two disciples were actually cousins of Jesus. Mary Magdalene means Mary of Magdala. Magdala was a village 3 miles north of Tiberias on the western shore of Lake Galilee. Magdala means "watchtower". In **Luke 8:2**, she is described as one of the women who supported Jesus' ministry financially through her own means. While it is noted that Jesus cast seven demons from her, there is no Biblical record or historical records showing that she lived a life of loose moral behavior, though that is certainly the tradition. Mary the wife of Clopas is unknown to us. There is no other mention of Clopas in Scripture.

There is a stark contrast between the Roman soldiers and the women gathered around Jesus' cross. The soldiers are there to profit from Jesus' execution while the women are there out of love and devotion to Him. The soldiers can't wait for Jesus to die so they can wrap things up and return to their typical lives while the women are still seeing this as a huge tragedy and while they certainly don't want to see Jesus suffer, they also don't want to see Him die.

Q: What does Jesus do from the cross? (v.26-7 - *He arranged care for His mother. In usual John fashion, he speaks of himself in the third person, "the disciple whom Jesus loved"*)

The harsh reality of this entire scene is softened by the allusion of Jesus taking care of His mother. Jesus is in horrific agony at this very moment, almost unable to breathe yet He is still showing tender compassion for His mother. This is odd in that Jesus had several other brothers and it would be expected that as He, the oldest brother, was going to be dead in a few moments, that the next oldest brother or at least one of them would be charged to take care of their own mother. There are probably two reasons Jesus does it this way.

1) From a purely physical viewpoint, Jesus' brothers lived in Galilee and there is no evidence that they were present at the Passover in Jerusalem. If they were, they were not anywhere near the cross. As a cousin to Jesus, John was the nearest blood relative to Mary.

2) From a spiritual standpoint, Jesus' brothers (and probably His sisters as well) were not believers at this point. They were skeptical of Jesus and His ministry and claims at this time. So, Jesus wanted to make sure that Mary was taken care of by a person who had saving faith in Him. She would continue to be spiritually nurtured and be part of the community of faith which would be inaugurated in the next two months. (We see this was the case because in Acts 1:14, at a prayer meeting just before Pentecost, Mary is present in Jerusalem with the apostles.)

John had a house in Jerusalem and thus was able to keep Mary in that house with him

during this time. She would not have had time to return to Galilee and then come back to Jerusalem to be part of the pre-Pentecost prayer meeting and early church activities, so she stayed in Jerusalem through the Passover at least until Pentecost.

Jesus' words were an ancient adoption formula. Again, even as He was dying on the cross, she made this loving provision for His mother. The important thing is that the words of Jesus represent a commission for John to take care of Mary in his home, not for Mary to take care of John in her home (as the Roman Catholics profess). Just look at who took whom into which home.

[John 19:28-30]

Q: According to v.28, what did Jesus know at this moment? *(That all things had already been accomplished. This doesn't mean that there wasn't more to do - as in the last half of this verse - it means that everything until this point had been accomplished. The steps that led Jesus to this point of the pain and impending death were by design of the Heavenly Father and that the time of His death was nearing. The word "accomplished" means "completed, concluded, executed fully, paid in full, or make an end to" (It will be used in v.30 as well) and it's in the perfect tense it signifies the entire prophetic vision of God has been completed.)*

Q: What did Jesus say in response to this knowledge? *(v.28 - He said He was thirsty)*

It's important to understand that thirst was part of the torture. As any convicted person hung on a cross, the searing heat of the day would beat down upon them. After the two beatings Jesus received and then the long walk to the crucifixion site and now hanging in the noonday sun, He was dehydrated.

[Psalm 69:21]

Notice that Jesus isn't asking for anything to drink for Himself, per se. He's asking in order to fulfill Scripture again. He knows that by saying that He is thirsty, that the Roman guards will offer Him a cheap and wine which was basically vinegar. This is the stuff the guards would drink. When Jesus had taken some of the vinegar, He knew that He had just fulfilled the last Scripture concerning the Messiah that needed to be fulfilled before His death. He was ready to end His mission. John is showing us that every detail in the crucifixion is actually part of the Father's redemptive plan. Like we saw last week, David was often used by the early church as a type or prophetic model for Jesus. David was the shadow and Christ was the reality.

What is interesting is that the typical drink offered to people dying on a cross was a wine mixed with myrrh. This was a sedative to dull the agony of those dying and was given as charity in some cases. Jesus was offered this drink but refused it. He insisted on enduring the entire spectrum of pain and agony that was His for taking on the sins of mankind. However, Jesus did take the vinegar to fulfill prophecy for thirst but that would not dull or mask the pain in any way. The guards put a sponge filled with the vinegar on a branch of hyssop so he could get a few drops from the sponge. There were two reported uses of hyssop in the Old Testament. In the first and most prevalent hyssop was used in the Law as a means of applying blood to things to make them ceremonially clean. Most notably, it was used to apply blood to the holy place and holy of holies

but it was also used to apply blood to a home that needed to be cleaned in some ceremonial aspect. As it applied the blood under the Law to make things clean, so the hyssop here was used to apply the last fulfillment of prophecy under the Law before Jesus could die and thus bring cleansing to all mankind. But the second use of hyssop which applies directly John's theme of Jesus being the Passover lamb of God is that hyssop was used to smear blood on the door posts of a house during the original Passover. When the blood was seen on the doorposts, the death angel passed over that house. The hyssop being used to give Him a drink of vinegar wine reminded the readers of the hyssop used to spread the blood of the lamb on the first Passover.

Q: What was Jesus' last utterance from the cross? (*v.30 - It is finished*)

[Mark 15:37] - Mark reported that Jesus made a last loud cry before He died. He didn't record the content of the message, just the cry was made. This is because He (or Peter) was not near enough to the cross to hear the actual words. Only John records this phrase as he alone was close enough to hear it.

The word "finished" is the same word we saw in v.28 "accomplished". This word was often stamped on receipts and it meant "paid in full". It is in the perfect tense which indicates that there was absolutely nothing more that needed to be done for redemption to occur. He had discharged His Father's will perfectly and He could now die. Jesus had paid for our sins in full. This was not a cry of defeat but a shout of victory. God had just triumphed over sin and death. We might call this Jesus' last mission report before heading home to heaven where the Father would bestow upon Him the glory He had before He came to earth.

What is interesting and very uncommon about Jesus' crucifixion compared with the crucifixions of many others was that He retained consciousness throughout the entire ordeal up to the point of His death. This cements the idea that no one took Jesus' life. He voluntarily yielded it up.

[John 10: 17-18]

He alone had the authority to lay it down and take it up again. By voluntarily laying down His life in this act, this is Jesus' culminating act of obedience to His Father. John is the only gospel author to mention Jesus bowing His head just before He died.

[Luke 23:46] - John doesn't record this statement but then as Jesus was dying, according to the Luke passage He was quoting **Psalms 31:5**. Jesus, the Word of God, had this Psalm on his lips as He gave up His spirit.

[Psalm 31:5]

2. The meaning of Jesus' death on the cross

Jesus' death, as we have seen repeatedly, was different from every other person's death in history. It was the very reason He came to earth in the first place so He could die as the sacrificial Passover lamb and bring redemption of sins for all who would believe. We know

from what John has been writing in his gospel that Jesus' death was the will of the Father and that Jesus perfectly and obediently finished His Father's will which culminated in His death on the cross for our sins. The truth is that truth is only the beginning of what the cross actually accomplished for mankind. Here's a small sampler of what the cross did for mankind.

[I Corinthians 1:17-8]

Q: What is the cross to those who are perishing? *(v.18 - foolishness)*

Q: Why is the cross foolishness for those who are perishing? *(They see Jesus' death as a needless event in history. Without faith in who Jesus was and what He came to do, it was just the execution of a man who made some powerful enemies who had Him executed for challenging them and their grip on Jewish society. They do not see the meaning behind the event.)*

Q: What is the cross to those who are being saved? *(v.18 - the power of God)*

Note: the verb "being saved" is present passive participle which indicates a timeless state. Salvation is described as something done to us by God in the past but that is still ongoing in our lives. The emphasis in this case is on the power that is being given to believers on an on-going basis.

Q: What does this power do? *(The power of God through the cross forgives us from sin and frees us from the law. This power of God transforms us from sinners to saints - for those with a sin nature to those who participate in the divine nature. This power grants us a new fellowship with God we could never before enjoy. This power grants us the indwelling Holy Spirit who empowers us and enlightens us to live the life of Christ in this world so that we overcome the world as Jesus did. There are many others.)*

[Galatians 6:13-15]

Q: What did Paul say the cross did for him? *(v.14 - the world has been crucified to him and he to the world through the cross)*

Q: What does Paul mean by 'the world crucified to him...'? *(He no longer looks to the world for anything: power, strength, wisdom, support, comfort, resources, aid, life, meaning, goals, etc. He has become an ambassador for Christ in this world but a citizen of heaven now. He is looking to get nothing from this world. The rewards and life he seeks are heavenly. The cross ended his dependence upon the world and began his dependence upon Christ.)*

[Ephesians 2:14-18]

Q: What did the cross do for us in this passage? *(v.16 - it brought peace between Jews and Gentiles. Jesus' death reconciled us to one another into one body of believers (the church) which is the agent of God's work in this age of grace. Christ did this by abolishing the Law through His death on the cross. He fulfilled the Law and rendered it obsolete as a way to relate*

to God. It also brought us near to God and through the Holy Spirit we now have direct access to God.)

[Colossians 1:19-22]

Q: What did the cross do for us according to this passage? (v.20 - *God reconciled all things to Himself. In other words, through the death of Jesus on the cross, we have peace with God now. Once the debt of our sins was paid in full by Jesus, we have nothing standing between us and God. You are now holy and blameless before God. Romans 5:1 - "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ."*)

3. The burial of Jesus

[John 19:31-37]

Q: What day was Jesus crucified upon? (v.31 - *the day of preparation for the Passover, it was a Friday before sundown, when the Sabbath began*)

Q: From our earlier studies, why did the Jews want to make sure those who were crucified were off the cross before sunset? (*Because their bodies remaining on the cross would defile the land - Deuteronomy 21:22-23 and there would not be time to cleanse the land before the Passover began that evening.*)

Crucifixion could take days normally. The usual custom was to leave the body on the cross and have it eaten by the vultures.

Q: What did Pilate have the execution squad do to those on the crosses? (v.31-32 - *break the legs of those on the cross. Pushing oneself up with one's legs was the only way to get a full breath of air. If one's legs were broken it hastened the asphyxiation of the victim. They couldn't get enough air to sustain themselves.*)

Q: What did the guards do to the two criminals hanging on either side of Jesus? (v.32 - *they broke their legs*)

Q: What did these same guards do to Jesus? (v.33 - *they did not break His legs as they saw He was already dead*)

The double flogging Jesus endured earlier in the day sped up His death considerably as He had been severely weakened. As a result, Jesus died quicker than most but His legs were not broken.

[Exodus 12:43-47] - None of the Passover lambs bones were to be broken. John has been showing us that Jesus is the true Passover lamb and so he is the one who is emphasizing that none of Jesus' bones were broken and thus it reinforces Jesus being the Passover lamb.

The fact that none of Jesus' bones were broken also fulfills another prophecy. Even in His death, Jesus was busy fulfilling the Lord's prophecies perfectly. Everything about Jesus in the New Testament shined the light so we could see clearly the shadow presented by the Old Testament.

[Psalm 34:19-20] - This passage also shows us the care that the Father had for His Son, who was certainly a righteous man - the only righteous man to ever walk the earth.

The Roman execution squad had one job, to make sure that the people put on a cross stayed on that cross until they were truly and fully dead. Like just about every other infraction that a Roman soldier could commit, it carried the death penalty if they let a person off the cross before he or she was actually dead. In that case, the guard was in danger of being crucified in the person's place - though usually the person who was let off was just killed on the spot as was the other guard. Either way, the Roman soldiers became experts at determining a whether a person was dead or alive and were motivated to use that expertise.

Q: What did one Roman guard do to test whether Jesus was truly dead or not? (*v.34 - He stabbed Jesus with a spear through His side.*)

This guard was looking for two things. First, did Jesus flinch when He was stabbed. A living person, no matter how little life was left in them, would make some reaction to being stabbed by a spear. Either a groan or a muscle movement of some kind. Jesus did neither. Second, he would look for the condition of the fluids that came from the body. John mentions that the blood and water flowed out immediately upon Jesus being stabbed. The fact that both the water and the blood came out of Jesus at the same time showed conclusively that Jesus was dead already. This was a commonly known medical fact of dead people. The fluids of their bodies started to separate and so they would flow out simultaneously revealing true death. Yet, in typical Jesus fashion, fulfilled one more prophecy.

[Zechariah 12:10] Jesus' side had been pierced. God would pour out His Spirit upon the inhabitants of Jerusalem (the people of faith - the house of David).

When we get to v.35 we see that John is speaking of himself in the typical third person. He was the eyewitness to these events and is testifying that his testimony is true in order that those who read this account will come to believe that Jesus was the Passover lamb for their sins.

[John 19: 38-42]

The usual burial in the ancient middle east was done within 24 hours of the death.

Q: Who came to ask for the release of Jesus' body? (*v.38 - Joseph of Arimathea.*)

This Joseph of Arimathea appears in the same point in the narrative in all four gospels. Let's see if we can put together a picture of this man through the gospel accounts.

Q: What does John tell us about this man in this passage? (*Joseph was a man who was a secret disciple of Jesus. He was afraid of the Jews. He worked with Nicodemus to prepare the body for burial and have Jesus buried.*)

[Mark 15:42-47]

Q: What can we ascertain about Joseph from this account? (*He was a member of the Jewish high council, the Sanhedrin. He was waiting for the kingdom of God - a real believer not just one who stood on ceremony.*)

[Matthew 27:57-60]

Q: What does this passage teach us about Joseph? (*He was a disciple of Jesus. He was rich and had enough influence as a council member to request an audience with Pilate, the governor. He also was the owner of the tomb where Jesus' body was laid.*)

[Luke 23:50-54]

Q: What does this passage teach us about Joseph? (*He was a council member but a good and righteous man - not a corrupt leader as the many of the other Jewish council members. He had not consented to their plan to crucify Jesus. The tomb used to bury Jesus was a new tomb in which no one else had ever been lain before. Thus Jesus was going to be the only body in that tomb.*)

Q: What does this show us about Joseph of Arimathea when we put it all together? (*see paragraph that follows*)

Normally the word “secret disciple” in John would be enough for John to condemn him. Yet in this act, John (and the other gospel authors) are showing that Joseph of Arimathea showed great courage to go and request the body from Pilate and then publicly wrap the body and take Jesus' body to a tomb that he owned. Had Joseph not done this, Jesus' body would have been dumped into a pit with along with the other two criminals as Jesus' family was too poor to have a specific tomb purchased or too afraid to ask Pilate for the body (especially since they had no standing before the governor - they were just peasants). So Joseph is also a disciple of Christ but who had been keeping this under wraps until now. With this done so publicly, Joseph would not face the scorn and wrath of the rest of the Jewish high council. His kind deed to Jesus would not go unpunished as he'd become a pariah among the Sanhedrin. Even if Jesus' brothers were in town, they would not be able to get an audience with Pilate to bury the body. Joseph used his political position to request the body and Pilate knowing that Jesus wasn't truly guilty of anything was predisposed to grant this request - and - at the same time snub the ruling elites class of the Jews one more time. (*“This man you had me crucify will not be buried in a mass grave in a pit.”*) We see in Joseph being a man whose faith grew slowly but this event was his open and public profession of faith. He spent a considerable amount of money for the tomb to be carved out and be made ready for a body keeping in mind that he was putting Jesus in the tomb he probably envisioned for himself and his family.

Q: Who else was mentioned by John as also participating in preparing Jesus' body for burial? (v.39 - Nicodemus)

Q: When else have we seen Nicodemus in John? (*In chapter 3, he comes to Jesus by night to question Jesus about His identity. He also shows up in 7:50 in challenging the Pharisees quick ruling that Jesus could not be the Messiah.*)

Like Joseph, Nicodemus was a secret follower of Jesus during His life and ministry but during this time, he came forward to be counted as a follower of Jesus. Like Joseph, he has put out a good deal of money for the spices required to prepare Jesus' body for burial. This shows us that Nicodemus' faith and courage grew over time. What is interesting from a historical standpoint is that Joseph of Arimathea and Nicodemus' names do not appear in the official Jewish register and records of the Sanhedrin, which meant that their names were erased due to being seen as traitors to the Council. While they lost their place in history in being members of the ruling council, their names were permanently written down in the book of life and gained a place in the records of eternity.

The Jewish custom was to always bury a dead body, even a criminal, but they did stipulate that a criminal could not be buried in the family tomb as to desecrate the body of the righteous also in the tomb. They had a special tombs - yards - for criminals to be buried. The tomb of Joseph's was in a nice garden, probably north of the city. The women followed along and knew where this was which is how they knew where to go on Sunday morning. The strips of linen were laid down on a table or the ground and covered in the myrrh which was a sticky gum resin. The other spices were also put over the myrrh and then the body was placed on top of the linen strips with the spice mixture and wrapped tightly. This wasn't the complete job but it would do until Sunday when the women could return and complete the job fully. They would want to have the body fully done for long-term internment.

Q: Where was the tomb? (v.41 - it was in a garden)

Only John tells us that there is a garden near the crucifixion site. This was a great help as they needed to get the body in the tomb before sundown when the Sabbath began. This garden was a private garden, not a public cemetery. The women would have been hesitant to enter a public cemetery for fear of public sentiment against Jesus, but since it was a private garden, no trouble-makers would be present. This work to prepare Jesus' body was primarily done by Joseph and Nicodemus' servants. The women watched from a distance. Also since this was a garden, it would require the services of a gardener, which also comes into play on Sunday. (The real location of this tomb of Jesus is currently a church knows as the Church of the Holy Sepulcher.)

The fact that Jesus was laid in a garden is also a reminder of another spiritual truth. Adam, the first man, was created and given life to live in a garden, the Garden of Eden. However, he sinned and was removed from the garden by God. Jesus, the second Adam (Romans 5) was placed in a garden tomb. Jesus left this garden but He did so under His own power and authority after rising from the dead. He had no sins. Adam left his garden in shame and defeat while Christ left his garden in victory and glory.

Q: Why do you think that it is important that Jesus' body be buried in a new tomb, one without any other bodies in it? *(It is because that way when Sunday comes, from the human perspective, only one body disappeared - only one was resurrected.)*

Like Jesus' death on the cross, the burial is more significant than just letting us know that Jesus was dead.

[Colossians 2: 9-14]

Q: What does the symbolic act of our burial through baptism represent? *(v.12 - that as we died to our old live and those lives were buried, like Jesus was buried, we will also be raised to live in a new life, like Jesus.)*

Q: When we were buried with Jesus, what does this passage teach us happened to our transgressions against God? *(v.13-4 - He forgave us of all of them and canceled out our certificate of debt against Him.)*

[Romans 6:1-7]

Like the Colossian passage, this one equates our spiritual baptism to our co-death with Christ in order that we may also attain to the co-resurrection with Christ. The burial is us burying our old sinful nature that is now dead so that the newness of life Paul speaks about is the new life of Christ in us. Our baptisms that we do when a person comes to know Christ is a symbolic representation of this spiritual burial that happened when the person died to their sins and buried their sins so that they could experience the life of Christ living through them. Burial is the picture of death - the death of our pre-Christ existence.

As mentioned before, John reminds the readers that since it was the day of preparation, this was done hastily and at a near-by location (which again shows God's hand in the process as He moved Joseph to have this tomb carved out well in advance of Jesus' execution) so that those burying Jesus could get home before the Sabbath and the Passover began.

Q: Do you have any questions, comments, rebukes or rebuttals?