

LUKE 23 vs 44

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⁴⁴ **And it was about the sixth hour / 12 noon... that good Wednesday, and there was a darkness over all the earth until the ninth hour / 3:00pm.**

⁴⁵ **And the sun was obscured / the word is: skotizo; the sun wasn't seen; perhaps by cloud cover; maybe a solar eclipse; definitely God hid the scene in darkness,**

and the veil of the temple was tore in the middle / the 6-story... veil of the Temple... tore from top to bottom. Not a good portent of things to come to those people.

⁴⁶ **And when Jesus shouted with a loud voice / a megas... powerful voice, He said, Father / the Greek word is: pater, into Your hands I commit My Spirit / mou pneuma; my breath:**

and having said this, He gave up His Spirit / literally one word: ekpneo; He expired.

⁴⁷ **Now when the centurion saw what was done / he was doing the math, something was different, it was not routine, it was not adding up... the centurion was trying to put all the pieces together and what did he conclude?**

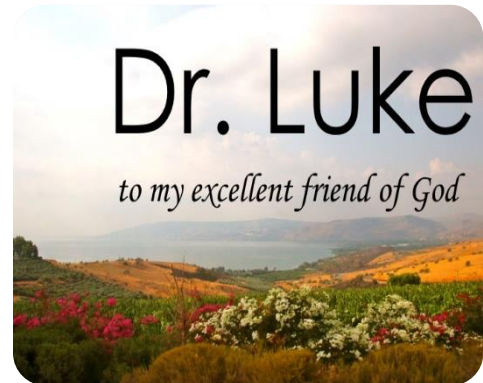
he glorified God, saying, Certainly this was a righteous man / obviously, this death wasn't like the others he had seen.

⁴⁸ **And all who came together to that spectacle, having paid attention to everything that happened; they pounded their chests, and returned to their homes.**

⁴⁹ **And all who knew Him, and the women who joined Him from Galilee / having walked with Him 70 or 80 miles from the north... to this feast; in anticipation of this most joyous feast.... Now what? They didn't anticipate this.**

they stood at a distance, watching all these things / still paying attention, Matthew says, they were ministering to Him, just by their silent, supportive presence as He did the heavy lifting.

⁵⁰ **And, Look, there was a man named Joseph, a counselor / Jerome, writing in his 3rd century Latin Vulgate calls him: Nobilis decurio... the Minister of tin mines... for the whole Roman empire. And these tin mines stretched all the way to the Isles of the West, the western coast of modern day England.**



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Joseph was a good man, and a just man, of the Sanhedrin.

⁵¹ he had not consented to their plan and action.

Joseph was a courageous and powerful man; he had access to the highest levels of government.

He was of Arimathea / so, where is Arimathea? Don't worry!

Joseph was of Arimathea... a city of the Jews / it was a city with a Jewish community. Aquitaine in France was a city of those from Antioch. In the 21st century, South Central – Los Angeles... the famous South Central... no longer exists. So, don't worry if you can't find the post office for Arimathea..

Joseph, himself he also waited for the kingdom of God / Joseph expected to welcome and receive the kingdom; so, he's a smart man, too!

Early church history says Joseph was the uncle of Jesus... who took Jesus, when He was a child... in those silent years... **to the area of those tin mines in the Isles of the West**: sometimes referred to as the Isles at the ends of the earth. And not being there... I don't know.

But I do know... Augustine of Canterbury, first archbishop to the English, appointed by pope Gregory... Augustine... elaborates the known facts in his **Epistolae ad Gregorium Papam**, where he writes:

In the Western confines of Britain there is... / well, read about it later.

Even Cardinal Baronius, Curator of the Vatican Library, quotes from his 12-volumes: **Ecclesiastical Annals**, 1588-1607 refers to the year **36AD** as the date when Joseph of Arimathea, Mary, the Bethany household and names several others with them who went into exile; Baronius writes, In that year the party mentioned was exposed to the sea in a vessel without sails or oars. The vessel drifted finally to Marseilles and they were saved. From Marseilles Joseph and his company passed into Britain and after preaching the Gospel there, he died.

⁵² This man / who waited for the kingdom of God... **went to Pilate, and strongly demanded the body of Jesus.**

⁵³ And he took it down, and wrapped it in linen / think of the tender care of this uncle who knew this nephew as a child,

and Joseph placed Him in a tomb that was cut into the stone, where no one was previously laid.



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⁵⁴ **And that day was the preparation, and the Sabbath drew on** / more clearly, the word is: **epiphosko**; to grow light -- So I guess we can say, to twilight **because it was evening**... which means it was **moonlight**! Not the sun... **the moon was rising**!

The sabbath **Feast of Unleavened Bread**; precisely, **the 2nd of 7 set-times**, **appointments of the Lord**, on His calendar had arrived; Paul says, apart from Christ / the Messiah... they are meaningless days.



Day 2: Unleavened Bread

⁵⁵ **And the women, who came with Him from Galilee** / to what was supposed to be the most joyous festival,

they followed after / Joseph of Arimathea, **and saw the tomb, and how His body was placed** / the courageous women were paying attention to ALL the details. As the shadows of these joyous traditions and feasts played out... in thanksgiving to the eternal Father; shadows of the things that were to come....

Professor Edersheim of Oxford University says: here's an irony to ponder: As they were carrying Christ's lifeless body to the grave, in the distance and passing them is the joyous celebration -- a noisy multitude.... ready to follow the delegates of the Sanhedrin to the ceremony of **Cutting down the Passover Sheaf**... crossing the Kedron River as the sun has just gone down.

They ask these questions with shouts of joy:

Has the sun gone down? YES YES YES!

With this sickle? YES YES YES!

Into this basket? YES YES YES!

On this Sabbath? YES YES YES!

Shall I reap? YES YES YES!

And the representative of the Sanhedrin would cut down the Passover sheaf to wave before the Lord in the Temple -- this representation of the **Firstfruits** springtime harvest... hopeful of things to come. And though, the types and shadows were of things to come... they had not a clue... that day, they had come and gone; fulfilled... no longer needed. Luke writes...

⁵⁶ **And they returned, and prepared spices and ointments** / that good Wednesday evening... indicating they had NO expectation of resurrection. They were confident... dead people were dead;

and rested the Sabbath day according to the commandment.