

John 19:38-39

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[0 : 0 0] Getting closer and closer to the end of this gospel. And we ended at verse 38.! So just five more verses till the 20th chapter.

! So find John 19. And let's just bow our heads together and pray.

And then we'll get into the text. Father, thank you for this morning. We are thankful for the Lord Jesus Christ for loving us, for giving your Son to take our place and to pay for our sin.

And to make a way. And God, we are humbly thankful before you this morning. We're grateful that you cared so much and have done so much.

And in comparison, it's just as if you ask so little in return. You ask us to give our lives to you. And to be used of you. And to give our affections and our desires to you.

[1 : 1 0] And to surrender them to your will. And so God, help us to do that. Help us this morning in the scriptures to do that. And to understand this book. And may it apply to the lives that we live.

And help us to understand some things maybe that were uncertain before. Just give clarity and light. We pray in Jesus' name. Amen. All right. John 19. As you know, this is getting close to the end of the book, as I said.

And we've covered a lot of ground, particularly in the night leading up to the crucifixion. So much of John's writing has to do with the night before. And then carries over into the events, as we've studied last Sunday, to where they crucified him.

And I guess in the last two weeks is kind of where we were, where his life was taken. And last week kind of just started highlighting a little more thoroughly some of the prophecies that were coming to pass in that moment.

And in that night, as so many had throughout his years, but even so many concentrated into the events surrounding the crucifixion. Things that were not even close to being understood or perceived in the scriptures.

[2 : 2 0] Just read right on past it. And yet a little line, a little word, a little just something there is giving in an indicator. And it's a point, it's a prophetic thought toward the Messiah.

That in some times you just thought it was David or you just thought it was Isaiah. Or even like in Acts chapter 8, the Ethiopian eunuch saying, is this the prophet talking about himself? Or some other man?

Even in that day, he didn't understand. And so we need the Spirit of God to guide us into all truth and to illuminate us. And here, the Spirit of God through these writers is pointing out certain elements, many of which are of prophetic material toward Calvary.

So that's where we closed with 37. They're talking about the scripture. And there was one in 36 and several before that. So let's, we'll start with one more since I closed mentioning this.

In verse 38, it says, So this is a particular man.

[3 : 3 0] He's mentioned in all the Gospels. And I'd like you to go back to Matthew 27. Actually, get Luke first. Let's just look at Luke. He tells us a little bit about him. So go to Luke 23.

Luke says a few more words than anybody, as is kind of his normal way of writing. So we'll get Luke 23, and then we'll go back to Matthew 27.

So John told us that this man was a disciple of Jesus, but secretly. So there were many more than just the 12 disciples that he called, that he named apostles, that he gave power over unclean spirits.

But there's also others that followed him, and some of them were women. And that goes all the way in the book of Acts. In early Acts, after he ascended, they were still gathered together. So men and women followed him, believed on him.

And here's a case where this one man was doing so secretly. Verse 50 of Luke 23. Behold, there was a man named Joseph, a counselor. Now, he's a counselor, but he's not like a school counselor.

[4 : 39] He's not like a psychologist that, you know, gives people counsel. This is a counselor like the Jewish council, which Jesus Christ was brought before the Jewish council earlier that night, maybe even the Sanhedrin.

But he's a man named Joseph, a counselor, and he was a good man and a just. The same had not consented to the counsel and deed of them. So meaning his hands were innocent.

They were clean concerning condemning Jesus Christ to be crucified. He was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God. And this man went on to Pilate.

So a little bit more light about the man, just a little info, background of his position and rank among the Jews. And also indicating that he was not in agreement with what they all came to the sentence of Christ.

Now, come back to Matthew 27. Here's something else about him that John does not mention. Matthew 27, and this is verse 57. When the even was come, there came a rich man.

[5 : 49] Nobody else talks like that. Or Matthew and, I'm sorry, John and Luke did not mention that at all. But Matthew says he's a rich man of Arimathea named Joseph, who also himself was Jesus' disciple.

He went to Pilate and begged the body. So now we know something else about him. Now this is going to connect to the prophecy. Let's go back and see it. Isaiah chapter 53. And the point I want to make is beyond just the fact that the Bible is always right, and that what's hidden back here in the Old Testament gets revealed, or some light gets shed upon it later on, as history unveils these things.

But nobody knew that Joseph was the man that Isaiah talked about. Nobody knew that. There's no way anybody could have known that, or even suspected that the prophecy was going to come true through this man.

So Isaiah 53, and if you're familiar with this one, much of this is about his wounding and bruising and his stripes in verse 5. And verse 6, All we like sheep have gone astray.

We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all. There's Calvary. So much of this looks like Calvary. And then verse number 9 says, And he made his grave with the wicked.

[7 : 18] On either side there was thieves. He was crucified with sinners. And then it says, And with the rich in his death. Connecting this grave to the rich in his death.

And what in the world does that mean? Where is that fulfilled? Where is that connected to anything, except that this man that took his body and placed it in a tomb was a rich man. And so it's kind of obscure, but there it is.

It's a prophecy that gets fulfilled in this man Joseph of Arimathea. So come back to John 19. And that's just one of so many things starting to come to pass here.

We'll catch another one maybe in a few minutes. But there is something that I want to get on here in verse 38 that I think is healthy to study. And it goes a long, long way in the Bible.

I don't know how far we'll go with it, but let's take a look at it. It says that Joseph of Arimathea being a disciple of Jesus, but secretly for this line right here, Fear of the Jews.

[8 : 23] Fear of the Jews. This man's a rich man. And he's afraid of the Jews. He's a counselor. And he's afraid of the Jews. He's a disciple, a just man, a devout man.

And he's afraid of the Jews. Now he wasn't the only one. And this has been a little bit of a theme John carries through his book here. I want to remind you of a few of these. Look at John chapter 7.

And just quickly go back to John chapter 7. And when there was a feast, and the people were looking for Jesus, they were afraid to really talk about him publicly.

And that's in verse 13. Howbeit no man spake openly of him for fear of the Jews. They were excited for him to come to the feast. They were expecting his arrival because that was the law.

He was supposed to be there. So if ever there's a place where we could catch him and a time that we could catch him, it would be at this feast in Jerusalem. He's got to be here.

[9 : 27] And they were excited for that. But they didn't tell anybody. They didn't talk about it. They didn't say, where's he at openly? Because if the Jews catch word that these people are talking about him, that's a problem. Look at chapter 9.

And it's another case where there's a blind man that's healed and his parents won't even speak up and verify this deed and that it was miraculous and that Jesus did it.

Instead, they defer to their son and say, oh, he's a grown-up man. He can talk for himself. Why would they do that? Well, they're afraid of the Jews. Let's see. That's in verse 21. But by what means he now seeth, we know not.

Or who hath opened his eyes, we know not. He is of age. Ask him, he shall speak for himself. These words spake his parents because they feared the Jews. For the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue.

They're not the only ones. Look at chapter 12. John chapter 12. John chapter 12.

[10 : 30] And verse 42. John 12, 42.

Nevertheless, among the chief rulers also, many believed on him. But because of the Pharisees, they did not confess him. They didn't open their mouth.

They weren't public about it. Why? Unless they should be put out of the synagogue. That was a big problem. They feared the Jews. They feared the powers that be. Here specifically, the Pharisees.

Now, there's a lot to say about this. I want to... Let's do this first.

Go back to Matthew chapter 15. One person did not fear the Jews. Matthew chapter 15.

[11 : 34] The rulers, their counselors, the common folk, they all were... This illustrates something to you and I of this religious hierarchy where some people get themselves into positions of power and authority and everybody else is just common and you stay in your place.

We will tell you how this is to go. And if we don't agree with this, then you don't agree with this. And I could have drawn that out of John 12 a little stronger when they were talking about people believing on him.

And they said, have any of the rulers believed on him? No, of course not. We didn't believe on him, so you follow us. And so they get themselves to where they're the authority. And that's a problem. Jesus Christ thought that was a problem.

Look at Matthew 15, verse number 1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.

And his response to them is, oh, I'm so sorry if they offended you. I'll address that with them right away because I don't want to upset you. Or, you know, if you teach that, we'll...

[12 : 41] No. He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Like, how do you think that... For God commanded, and then he gives them the word of God.

And all they could talk about was the tradition of the elders. This is the way we do things. And you're supposed to do it the way we tell you to do it. And he just slaps them right back with the word of God.

You sinful men. Look at chapter 16. You think I'm overstating that? Look at chapter 16. Verse 1. The Pharisees also with the Sadducees came and tempting, desired him that he would show them a sign from heaven.

Now, they're not serious. They're tempting. They're testing him out. He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning it will be foul weather today, for the sky is red and lowering.

Oh, ye hypocrites. Who's he talking to? The Pharisees and the Sadducees to their face. Ye hypocrites. Ye can discern the face of the sky, but ye cannot discern the signs of the times.

[13 : 50] A wicked and adulterous generation seeketh after a sign. Pharisees, Sadducees, you're a wicked and adulterous generation, and there shall be no sign given unto it, but the sign of the prophet Jonas.

And on he goes. And then he warns his disciples about those men. If you thought that was something, look at chapter 23. We won't read this whole thing, but if you want to see him go off on these men, and he lights them up here in this chapter.

In the previous chapter, maybe a connection can be made because there's four times he's challenged by different groups. In verse 23, well, in verse 15 of the previous, it's the Pharisees taking counsel.

There's the Herodians in verse 16, the Sadducees in 23, and the Pharisees and Sadducees are mentioned in verse 34, and a lawyer comes in verse 35, and then the 41, the Pharisees are gathered together, and they're challenging him left and right, trying to just pin him down for something, trying to trip him up, trying to get him in his words.

And so in verse 1 of chapter 23, then spake Jesus to the multitude and to his disciples saying, the scribes and Pharisees, he's calling them out publicly to the multitude, sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not.

[15 : 19] What does that make them? A hypocrite. They bind heavy burdens and grievous to be born and lay them on men's shoulders, but they themselves will not move them with one of their fingers. And he goes on and on, and you can get through this, he reams them out.

Verse 13, hypocrites. 14, hypocrites. 15, hypocrites. 16, blind guides. 17, ye fools and blind.

The same thing in 19, and it doesn't get better. It just gets worse. Till he's calling them, verse 33, ye serpents, ye generous.

You think Jesus Christ feared the Jews? You see the boldness in his tone? And this is not every day that he just walked up to them and chewed them out.

This is when they challenged him, they tried to tempt him, they tried to get around him, they didn't believe on him. The common people feared the Jews. Even some of the counselors and the devout men of the Jews and rulers feared the Jews.

[16 : 24] Nicodemus, another one of his disciples mentioned here, as far as this text in John goes, is he came to him by night in chapter 3. No doubt he was not going to be seen in public going to see Jesus.

But I love to point out that there's one man that if you follow him, you won't fear what man can do unto you. The Bible says that God hath not given us the spirit of fear in 2 Timothy chapter 1, but of what?

Anybody know? God hath not given us the spirit of fear, but of... A sound mind's the third one. Is it power and love and a sound mind?

He's given you that, but he didn't give you the spirit of fear. And Paul says in Corinthians that we have a spirit of faith. It's what we have. That we don't fear man. We don't need to fear man.

Now let me drive this home a little further if I could. Come back to... Let's go to Psalm 27. Psalm 27. Psalm 27.

[17 : 34] Who are you afraid of? As in, who do you respect and revere so highly that would cause you to keep your mouth shut for Jesus Christ?

Who would you not dare talk to because they might go off on you or they might disown you or they might put you in such a way or you might get fired or it's just they have power over you.

Who do you fear in that way? Because God didn't give you that spirit of fear. Psalm 27 verse 1. The Lord is my light and my salvation.

Whom shall I fear? If the Lord is your salvation, if you have God inside of you, then who on this earth should you fear?

I don't mean give respect to and honor the king and those things. I mean fear. The Lord is the strength of my life. Of whom shall I be afraid? The implied answer is nobody.

[18 : 39] Paul said, how do I go? How do I go in Romans 8? It is God that just... I can't think of it.

Maybe I'll look at it later. It's not whom shall I fear. I hate when that happens. Verse 2. When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

They were coming for me. But God intervened. Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after. That I may dwell in the house of the Lord all the days of my life. To behold the beauty of the Lord, to inquire in his temple. For in the time of trouble, he shall hide me in his pavilion.

In the secret of his tabernacle, shall he hide me. He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me. Therefore, I will offer in his tabernacle sacrifices of joy.

[19 : 44] I will sing. Yea, I will sing praises unto the Lord. Now, I'm going to connect this to something else in a second. But get this concept that when the enemies are coming against him, he's not fearing them.

When they're trying to persecute him and take him out, he's not afraid. He's saying, I'm going to hide in his temple. The name of the Lord is a strong tower. The righteous runneth into it and is safe.

And inside that relationship with God, you can offer up sacrifices of joy. Now, let's do that part now. Look at Acts chapter 5.

Acts chapter 5. And here's what I want to suggest. Is that if Joseph of Arimathea wasn't a quote-unquote cowardly Christian, a secret disciple of Jesus, if he was not ashamed of the Lord Jesus Christ and would have been public about his devotion to him and his love for him and his following of him, he probably would have got cast out of the tabernacle.

probably would have been kicked out of the synagogue and had no fellowship with the Jews and lost his position as counselor. But there were some other men that were okay with that.

[21 : 01] And I bet you he would have teamed up with that group of men. And here's that group of men in Acts chapter 5 and they get brought in before the council. I don't know if Joseph's in this picture or not.

He could be. He could be on the wrong side of this thing. We don't know. But the high priest is there and the chief priests are there and they're bringing officers and getting Peter and those men that were preaching and speaking in the temple to the people.

Verse 20, all the words of this life. And so they get them together and this is one we saw just very recently. Was it Wednesday night maybe? Verse 29, where Peter said, we ought to obey God rather than man.

And so Gamaliel stands up in verse 34 because they want to kill these disciples of the Lord. And he stands up. He's a Pharisee. And he commanded to just get them out of here for a little bit.

And he talks to them. And he says, let's not do anything crazy or rash here. Let's just, you know, if this is God then just wait and see. And so they agreed to do that. They just agreed to settle down and not let their emotions get the best of them.

[22 : 06] So verse 40 says, to him they agreed and when they called the apostles and beaten them they commanded that they should not speak in the name of Jesus and let them go. And they departed from the presence of the council.

Remember Joseph was a counselor. Maybe he was one of them. They departed doing what? Rejoicing that they were counted worthy to suffer shame for his name.

You know what Joseph missed out on when he was a secret disciple? He missed out on the opportunity to suffer shame for the Lord Jesus Christ. To bear his reproach without the gate and without the camp.

And in doing so he didn't get the rejoicing that comes with it. Because there is absolutely something spiritual that can overtake and God will put inside the peace and his joy inside his believer when they do what's right and suffer for him.

Joseph by fearing the Jews missed out on the blessing. not only does he miss out on the blessing of suffering for Christ and being able to be counted worthy to suffer shame look at Romans chapter 8.

[23 : 19] There's something else that he's going to miss out on. verse 31 was that verse I was looking for earlier couldn't think of it.

Alright chapter 8 and notice verse number 17 I'll start in 16 the spirit itself beareth witness with our spirit that we are the children of God and if children then heirs heirs of God and joint heirs with Christ if so be that we suffer with him that we may be also glorified together for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

It's in 2 Timothy where he tells us that if we'll suffer with him we'll reign with him and you know what Joseph forfeited by being afraid of the Jews he forfeited the opportunity to rejoice in this life with God's people that he was counted worthy to suffer shame those guys got beaten Joseph said I'll keep my mouth shut I don't want to get beaten but when those men left that beating they were rejoicing and praising God together if Joseph left that meeting if he was there just speculating some of them left that meeting if they caught a little glimpse out of the corner of their eye there's those apostles meeting over there and they're just praising the name of Jesus Christ it's like the more we beat them the happier they are they've got something we don't and not only did he forfeit the rejoicing with God's people he forfeited the reward that would come with it and so secret Christians all they have is regret when the day comes that's all you're going to have the chance that you have to stand up for Christ is today the chance you have to tell somebody is today don't be a secret disciple of Jesus Christ you'll be the one that regrets it you'll be the one that is shame filled with shame then you could suffer shame for his name now or you could be filled with shame at his coming that's the only two options on the table now we're almost done with this but there's too much more to go so I want to take you to two spots this will be to whom it may concern flip back to

Jeremiah chapter 1 this may not fit everybody maybe we could apply it to everybody but let's if the shoe fits let's put this one on Jeremiah chapter 1 this is a man that was called of God he had the calling of God on his life and was sent to preach the word of God and in his commission the Lord clearly and very pointedly informed him do not be afraid do not fear do not fear the Jews do not fear man the Bible says that the fear of man bringeth a snare Jeremiah chapter 1 and the word of the Lord comes to him in verse 4 and he tells him I sanctified you ordained you to be a prophet under the nations in verse 5 and then verse 6 but then said I oh Lord behold I cannot speak for I'm a child and I've lived half of my three quarters of my life in that verse right there

I can't do this verse 7 but the Lord said unto me say not I am a child for thou shalt go to all that I send thee and whatsoever I command thee thou shalt speak be not afraid of their faces for I am with thee to deliver thee saith the Lord then the Lord put forth his hand and touched my mouth and the Lord said unto me behold I have put my words in thy mouth and now he sends him to preach later in this same chapter he reiterates this again in verse 17 thou therefore gird up thy loins and arise and speak unto them all that I command thee be not dismayed at their faces lest I confound thee before them and he tells them I set you up I made you a defense city an iron pillar brazen walls against the whole land I got you you could stand against this people there's another prophet he says something very similar to the next guy is Ezekiel after lamentation find Ezekiel to the right a little bit in chapter number 2 and this is just the last reference we'll look at here in regards to this being afraid of the Jews being a secret disciple

[28 : 15] Ezekiel chapter 2 and Ezekiel also gets a commission from God and he gets the word of God given to him and he gets the same the same warning verse 3 he said unto me son of man I send thee to the children of Israel to a rebellious nation that hath rebelled against me they and their fathers have transgressed against me even unto this very day for they are impotent children and stiff hearted I do send thee unto them and thou shalt say unto them thus saith the Lord God and they whether they will hear or whether they will forbear for they are a rebellious house yet shall know that there hath been a prophet among them and thou now I'm going to address you son of man Ezekiel and thou be not afraid of them neither be afraid of their words because they're going to speak against you they're going to say a lot of stuff about you though briars and thorns be with thee and thou this dwell among scorpions you're in for it by the way going to preach to this stiff hearted people they're going to wear you out they're going to hurt you they're going to cut you be not afraid of their words nor be dismayed at their looks though they be a rebellious house and thou shalt speak my words unto them whether they will hear whether so he's given the commission and along that he's given that strong punch to say don't you be afraid of them so we're looking at people in John specifically here

Joseph of Arimathea that's a secret disciple of Jesus why is he secretly a disciple for fear of the Jews he wasn't the only one afraid of the Jews they had some power but I'm admonishing you today from the word of God that that fear did not come from God that did not come from God he's not given us a spirit of fear he's given you something else and in trusting in him and walking in him you can hide yourself in that pavilion and even if you suffer and even if you get beat for it like those men with that will come rejoicing it'll the joy of the Lord is our strength they said that's something inside of you that just you can't get beaten out of you it's better and that suffering leads to reward so consider that this morning when you're tempted to keep your mouth shut or when you're fearful of how the family is going to react to your testimony or to your invitation to get them to church or to read the Bible or to consider the gospel of Jesus Christ don't be afraid of their faces

God didn't give you that fear don't be a secret disciple don't just say I read my Bible but nobody knows about it at work you're going to feel the shame later on so let's take the shame today verse 38 back in John 19 verse 38 we about got this one down he was a disciple of Jesus secretly for fear of the Jews so after it's been confirmed we saw this last week that he had the centurion he found out that he was in fact dead then Joseph besought Pilate that he might take away the body of Jesus and Pilate gave him leave gave him permission he came therefore and took the body of Jesus now verse 39 and there came also Nicodemus which at the first came to Jesus by night now it sounds like he's another secret one he's mentioned in another place here in John we've already covered that in chapter 7 where he kind of speaks up but you just don't really know with Nicodemus where his heart really is but here he's showing something and there's a point to be made of this too which at the first came to Jesus by night and brought a mixture of myrrh and aloes about a hundred pound weight about a hundred pound weight now

I don't believe that to be the what we think of as a hundred pounds like these men were carrying two fifty gallon or fifty pound sacks or bags or buckets of this stuff and then how would they even put that upon one body but the pound is mentioned elsewhere in scripture and I don't have a perfect measurement for you maybe some of you have those notes in your bible or something that could give you an idea of what that is but let me give you a cross reference here to give you an idea of something look at John chapter 12 and I'm going to go back to Matthew 26 to compare this as well I think it's Matthew 26 yeah okay John 12 and this is just a few days before it's just about a week ago verse 3 then took

Mary a pound of ointment of spikenard very costly and anointed the feet of Jesus and wiped his feet with her hair and the house was filled with the odor of the ointment just one pound and then the disciples get especially Judas gets bent out of shape saying this could have been sold for 300 pence which I showed you going with some other passages that the pence or the penny mentioned in the bible was a day's wage so almost a yearly salary for a laborer 300 days that's how expensive this pound of ointment was very costly it said it says in Matthew 26 that it's very precious ointment and it's a pound now let's come back to John 20 how many pounds did it say a hundred pound weight whether that pound is a reference I believe is a reference to the money to the cost it's a hundred dollars weight and they weight it out that way but I don't believe it's a hundred as we would consider like on the scale but we're talking about a hundred times more provided now this may be a different mixture so it could be a little more and a little less but we're talking about a hundred times more than something that was very costly and could have been exchanged for 300 pence and I can't put a figure on this

[34 : 51] I don't need to some people the commentators say this they say oh what love these two men had for him Joseph was rich Nicodemus was a man of authority as well and they say oh man these guys were they just loved the Lord Jesus so much and I'm going to back off of that and say I don't think that's what they're doing and I'm not trying to come up with something new I think the passage showed us these guys are secret disciples and when that man is dead they don't know he's going to rise again they don't understand that at all what they see is we had somebody to follow he was a righteous man he never did anything wrong and we should have been his disciples publicly we should have forsaken the Jews we should have forsaken our positions and followed him and I think that hundred pounds is guilt I think that's guilt that they're trying to get it off of their chest because they did not confess him publicly because they were afraid of the Jews because they're afraid of their the Pharisees and their positions they held that to me makes a whole lot more sense than saying that they loved him so much the Bible says in Luke 7 of Mary when she did this earlier in Simon the leper's house if you recall him going there did I say that right that she anointed him and all that and he said that her sins which are many are forgiven for she loved much that woman that did that with a small amount she loved much

I don't think that the hundred shows us that they loved a hundred fold more than she did but rather I think they're trying to make up for what they didn't do in their time and it's too late then but nevertheless they anoint his body so we'll close with one reference go back to the Psalms would you go find Psalm 45 this is our last place we'll look at today Psalm 45 they brought a mixture of myrrh and aloes about a hundred pound weight Psalm 45 nobody picks this up until the New Testament starts to reveal what happened that Jesus Christ what he said was the scriptures they are they which are written of me verse number six says thy throne oh God is forever and ever the scepter of thy kingdom is a right scepter in the book of Hebrews it tells us that that's Jesus Christ right there

Hebrews chapter one verse number seven thou lovest righteousness and hatest wickedness therefore God thy God hath anointed thee with the oil of gladness above thy fellows all thy garments shall smell of myrrh and aloes that's the mixture there's a prophecy you don't see the death there you see the kingdom you see the throne and the scepter and the reigning and you don't see that the prophecy also contains the sufferings right there coupled in there just invisible to anyone else because it looks like it's a favorable thing oh he smells of all these wonderful costly things he's a king but that king has to suffer that king has to be buried and he's anointed in his burial with those things nobody would have picked that up and yet there once again the scriptures have been telling the story a long time ago of the Lord Jesus Christ death burial and resurrection so we'll stop there just to give you confidence in your bible once more and help you to say study study study study study it's all in there so let's be dismissed with that take 15 minutes and we'll come back at the top of the hour