

# Luke 23:47–53

## Honoring the Crucified Christ

click [bit.ly/2ZqaeTj](https://bit.ly/2ZqaeTj) to see/hear the sermon as preached (or scan the QR code→)



**Main idea:** God honored Christ's crucifixion by producing a drastic change in how He was treated generally, and an outpouring of love by those who were His already, by faith, specifically. How have you responded to the crucified Christ?

<sup>47</sup> So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" <sup>48</sup> And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. <sup>49</sup> But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

<sup>50</sup> Now behold, there was a man named Joseph, a council member, a good and just man. <sup>51</sup> He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. <sup>52</sup> This man went to Pilate and asked for the body of Jesus. <sup>53</sup> Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before.

**Introduction:** Are you seeing and hearing Christ in the Word and sacraments? The drastic change God brought about by what they saw.

### 1. Rome honors the crucified Christ

- a. The centurion glorified God for the death he had seen
- b. The centurion glorified God for the righteousness of Christ
- c. The centurion gave unusual testimony as a man under authority
- d. How have you responded to the justness of God, and the righteousness of Christ, in an "unusual" way?

### 2. The crowd honors the crucified Christ

- a. The great change in them due to what they had seen
- b. The sobering reality of what had happened to Christ
- c. The sobering reality of what will come upon those who are complicit in His death
- d. How have you responded to sobering realities? Especially the sobering reality of the crucifixion of Christ? The astonishing hardness of heart required to ignore weighty providence, and especially to ignore the crucifixion of Jesus Christ.

### 3. A council member honors the crucified Christ

- a. The rarity of faith among the wealthy and influential
- b. The honor of being a dissenter
- c. "Waiting for the kingdom of God" the hallmark of the godly (cf. 2:25, 2:38, 23:42)
- d. Willingness to engage the state
- e. Willingness to be defiled
- f. Eagerness to honor Christ in the smallest details
- g. In an age in which not just the world but the church has made it deplorable and often even dangerous to identify with Christ, are you willing to have your dissent recorded and your participation denied, if that's what service to Christ must cost you?

**Conclusion:** God grant that His Son's crucifixion would be honored in our own lives, and in our world in our day!

---

**(The following is a machine-generated transcription.** Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

---

Come to worship God now. And the hearing of his word preached in which we hope to have, by his help, Luke 23 verses 47, through 56. And since it must be by his help, let us ask for that help. Let's pray.

Our father, we come to you now like the Greeks to Andrew saying, we would see Jesus. We thank you for this portion of your word, that presents to us how you honor your son in the difference, that his crucifixion makes in others. And yet, we know, oh God, that this difference must be made by your grace.

And so we come to you asking for the helping of your spirit that you would tear as it were the heavens into and come down displaying that and the tearing of the curtain. And yet we look for the reality of preaching, not in the strength, or the wisdom of man, but in the strength and wisdom of

your Holy Spirit and hearing not by the purpose and diligence of man, that that you would uphold our diligence and our attendance and our clarity of mind and our soft heartedness.

And our ready-willingness, that all of these would be produced by your spirit as you work in us, both to will. And to work, we pray our God especially for any who have not known the almighty power of your spirit, presenting Christ to them applying Christ to them. Through faith.

Grant that today would be the day of salvation as Christ himself is preached as he himself. Addresses us help us all gone for, we ask for that which we have no ability whatsoever to produce but it is in your power and according to your pleasure and so do it.

We ask through Jesus. Amen. So please take up a copy of the word of God and let's stand as we hear that word. First read, Luke 23 verses, 47 through 56. These are God's words. So when the centurion saw what had happened, he glorified God saying, certainly this was a righteous man and the whole crowd who came together to that site seeing what had been done beat their breasts and returned but all his acquaintances and the women who followed him from Galilee stood at a distance watching these things.

Now behold there was a man named Joseph a councilmember a good and just man He had not consented to their decision and deed. He was from a Remethia, a city of the Jews who himself was also waiting for the kingdom of God. This man went to pilot and asked for the body of Jesus, then he took it down wrapped it in linen and laid it in a tomb that was hewn out of the rock.

Where no one had ever lain before that day, was the preparation and the Sabbath drawnier and the women who had come with him from Galilee followed after and they observed the tomb. And how his body was laid then they returned and prepared spices and fragrant oils and they rested on the Sabbath according to the commandment as far the reading of God's inspired and inerric word, we look to him.

Also to add his blessing. Now to the preaching of it, please be seated.

So we read in verse 47. So when the centurion saw what had happened and we read in verse 48, that the whole crowd seeing what had been done and then about their response, And that's perhaps you even notice as you are praying, along with me a few moments ago.

We were asking God that we would interact with observes see here the Lord Jesus and I was in seminary. The chapel that they had on the campus where we would preach whether in a preaching class or if or if we were asked to preach for a chapel service you climb and it was climbing, it was a tall pulpit and you get all the way to the top of the pulpit.

And there was this brass plaque on the inside of the pulpit, where no one can see here. I just noticed there's a black letters and says panic with an arrow. I think it's a button. I can hit to set off the alarm. There there's a brass plaque and it said, sir, we would see Jesus quoting, those Greeks who fairly late in Jesus's ministry had come to Andrew and wanted an audience with the Lord Jesus and audience with the king.

And one of the things that we have noted on a couple of occasions. First, we were hearing preaching through the book of Hebrews and then when we had the little mini series on how God wants to be worshiped, and we were observing Jesus himself as the one who leads the worship is that in the worship, it is Jesus who addresses us from heaven, that there's this marvelous truth for us in glory.

And that is that there is one who's blood speaks better than that of able. You'll remember children that when God was confronting Cain with being a murderer, that he said, your blood, your brother's blood cries out to me, and he was chapter 12, it has this wonderful statement building on that saying Jesus has blood speaks better not just better things, but more effectively, more powerfully more decisively than the blood of able.

And the Lord Jesus is blood as it were cries out us in glory. And then it turns around, and he was chapter 12 and says, see that you do not refuse him, who speaks that. The Lord Jesus is speaking. Now, not from earth, as he did at the mountain.

And that's the implication there that it was, the Lord. Jesus, who is Jehovah of the mountain and Exodus chapter 20, who is addressing the people. But that Jesus addresses us. Not now, just from earth, but from heaven in the preaching says, why it is such and honorable and fearful only by the grace of God, calling to be a preacher because in Romans chapter 10 it says, how will they believe him whom they have not heard?

And how will they hear without a preacher that we are to be hereing Jesus? And that hearing Jesus is as it were the eyeballs by which we see Jesus and Corinthians chapter 4. The apostle says that he doesn't doctor up his preaching, he just plainly speaks the truth. Why?

Because it is by the plain preaching of the Bible that the light of the knowledge of the glory of God, that he who called light into darkness, who said, let there be light at the creation in the plain preaching in the worship of God. He makes the light of the knowledge of the glory of God shine in our hearts, in the face of Jesus Christ.

And so, there's this marvelous thing that is offered to us in, in Christian, public worship, which is to hear Jesus. And by the hearing of Jesus, in the preaching to see Jesus and to see the glory of God in Jesus. Now when the centurion saw he glorified God, when the whole crowd, he came together seeing what had been and the whole crowd seeing what had been done, their breasts and returned.

What we see in our passage before us this morning is the response that God gives by grace when we see the Lord Jesus. And it's really quite a remarkable and drastic change. The last several weeks. We have been seeing all of the conspiring against Christ and then we have been seeing all of the mocking of Christ.

And when we saw the conspiring we saw pilot and Herod and the Jews. And then when we heard the mocking, we heard the the crowd mocking with their, with their leaders, the priests and scribes and so forth. And we heard the soldiers mocking. And we even heard criminal mocking and we know from other gospels not this one that the criminal who we saw and heard converted marvelously by the love and power of the king, who is being crucified next to him that he had begun in mocking.

But suddenly upon the death of Jesus Christ, the very ones that had been conspiring and the very ones that had been mocking, the Holy Spirit by Luke's pen records for us. Honoring the Lord Jesus Christ, there's something that occurs in Jesus committing his hand, his spirit into the father's hands, and breathing his last that God honors by taking the very ones whom he had shown conspiring.

And then he had shown mocking and each of them in turn now. Honor the Lord, Jesus roam honors, the crucified Christ, the centurion speaks words, glorifying, God, and testifying of Christ. The crowd who had been conspiring honors the crucified. Christ, the the mocking spirit. Now in out of them and then going home beating their breasts, what a difference.

These last few hours of darkness and earthquake. And the way that he died and perhaps even rumor of what had happened in the temple. And then we know from other gospels as well many graves in Jerusalem opened and people coming out. And so there's this the response that drastic change not only Rome and the crowd, but even a council member.

Now Joseph, it's specifically tells us had not had not agreed to were participated in the decision of the council as a whole. But you see the Holy Spirit. Now, taking those who had conspired and those who had mocked. And now not just Rome and not just the crowd, but even the council now, represent it in honoring Christ.

And then those who never mocked but many of whom had abandoned all as acquaintances verse 49 and the women, these blessed women who even when the disciples as as a group had abandoned, we know that John made it to the foot of the cross with Mary at some point because the Lord Jesus gave them instructions for mutual care of one another.

But now all of his acquaintances are mentioned, observing. And then these, these blessed women are specifically mentioned, then in verse 55 and 56, honoring the crucified Christ. And so one of the ways that God honors his son and one of the ways that God honors, his son's sacrifice is by this drastic change in all.

All the groups that were mocking him and we can even if we're to take from last week's portion thinking about the criminals, one of them being the first who had come to faith even before those three hours of darkness. Begin. And so there's question here, are you seeing and hearing Christ in the preaching of his word?

And then when we come to the table and one of the, the questions that people have is, should I come and we try to answer that to every week, if you're a member of a gospel preaching church and if you have professed believed in Jesus Christ and confess to your faith and been admitted to the table and your church.

You may come and eat and drink at the table in this church. And this in your gospel preaching church, you may come and eat and drink at the table in this church. But what if you, what if you man to what if you have let membership laps or have never joined a gospel preaching church and you're not part of the covenant people to have access to the covenant table and the cup that Jesus calls the cup of the new covenant in his blood.

What if perhaps you're a member as a child or in some other way, perhaps, but you made come because you haven't professed your faith or perhaps you have some unresolved sin or difficulty and you have been prevented from coming to the table? What then you too? When everyone is gathered and everyone else is seems to be and it's not everyone else but and it's not you.

It feels like it everyone else. It seems to be is eating the bread and drinking the cup. Well, listen carefully, when we get there in first, Corinthians 11, because when the they who are eating and drinking the bread and drink the cup, they proclaim the Lord's dad, they show forth the Lord's death until he comes.

And so you may not be feeding upon the body of Christ. If I faith in you may not be drinking the cup that assures, you and gladdens you in the way that God has bound himself to his church by covenant and makes this the place where Christ is held forth.

And and you can have confidence that you have an interest in a participation, a right to and a benefit from all that he earns. And yet Christ, the death of Christ is being shown forth and you have opportunity even not eating and not drinking to see that he who was betrayed on the night of Nissan 14, which is somewhere in early to mid April, in AD, 29 or 30, not exactly sure, which one of the two, but there was a night in which he was betrayed and in which he did break bread like you see us doing and that he really does, he who's hands broke the bread on that night gives himself in glory.

He doesn't leave glory, the bread doesn't become him, but he gives himself to those who believe in him and he feeds that not just at the table. But even now is you hear his word preached, he nourishes and strengthens and gives himself to those who hear with faith. Which is why we ask that we would not be like the generation.

Who what? They heard didn't help them because the hearing was not mixed by faith. But every time we come to hear the word preached, we we ask God through Jesus Christ that he would bless us by his spirit and give us faith with which to hear that we might have benefit for him.

And you you see that held forth the benefits of Christ's death held forth to you and one of the reasons why it's so important that you see and hear Christ in his word and see and hear Christ at the table or even last week and the sacrament is pastor Brown poured.

The water on his daughter and you hear echoing in the back of your mind. John the baptizer saying, I baptized you with water but there is one coming who a baptized with the spirit and you know that just as really is the water came upon his daughter's head last week.

So really does the crucified and risen and descended and reigning Lord us. Poor God, the Holy Spirit out upon all those for whom he died and that is the Holy Spirit to brings you to faith. And so many of you here. Well, there are those of you here who have not yet, either believed or recognized faith in yourself or been admitted to the table, and you're asking for faith, if you don't have it and from more faith, if you do, you ask that Jesus would pour the spirit out on you because you know, that he does just a surely as the water was poured out.

Do you see and hear Christ and the Word and Sacraments? And if you do, do you not see or will you not now and the rest of this sermon see and hear how God glorifies his son by producing a difference in you through faith and Christ and in response to his crucifixion.

So that we will be moved. Yes, emotionally not just or even primarily emotionally. We will be moved by the fact that God, the sun has given himself to there that do penalty for our deeds. Even though he had done nothing wrong, and we'll look at these four different groups and the responses that God produced and then we will look to God the Holy Spirit to produce them in us.

Not only in a superficial way in the actions and the statements knowing that it is possible to have actions and statements without the heart behind it. But asking God the Holy Spirit to produce in us a change of heart that produces such actions and such statements as the overflow of what he does in us.

And so we'll just take it under those foreheads Rome honors. The crucified Christ, the crowd honors, the crucified Christ, a council member honors, the crucified Christ, and then with all his acquaintances and the women. But especially those women, his dearest ones honor, the crucified Christ First, then Rome honors the crucified Christ verse 47.

So when the Centurions saw what had happened and he's responding now to three hours of darkness followed by or concluded by the sun itself becoming dark and what a strange darkness, a supernatural darkness. That was that a darkness that the sun is at work, couldn't penetrate and then the sun itself extinguished, for a time.

And he hears the words and probably he, it would have been no small thing for the veil of the temple, to be torn into and he would receive that report as well. Luke gives us verse 47 in response to those things. He says. So in this interior saw what had happened.

He glorified God saying certainly this was righteous man. Never gently mark and Matthew recording for us. He also he also calls Jesus at that point, the son of God. So in the Centurion saw what had happened? He glorified God, he recognized that Jesus was not like other men that he had crucified.

He's a centurion apparently this or probably this is not the first crucifixion that he is overseen. It would make sense that you would have a unit led by a man that had conducted crucifixions before and he knows that the response that he has seen in the creation and he might not have referred to it that way.

If he's not a God fear, we don't know anything else about him except that he's a Roman centurion and most Romans would be polytheists with, you know, believing in a bunch of divine with a little D gods plural. And yet, he recognizes that God capital G the all mighty that there is a God, who rules over all providentially, and that what he has done and response to Jesus is right.

There are two conclusions here, God is glorious. And he concludes that on the basis of the fact that what God has done in response to Jesus's death. And what God has done in Jesus's, death is a right response to the fact that Jesus is righteous. He's making the same observations that.

The converted thief has made in verse 41. We indeed justly. For we receive the due reward of our deeds. He says to the other criminal, but this man has done nothing wrong. And now the centurion glorifies God saying, certainly this was a righteous man. How much did he know?

We don't know. It doesn't tell us but it honors. And it glorifies God for him to recognize that there is something different about Jesus Christ that Jesus did not deserve the death that he died. And that God is the one who rules over and controls the creation. So for there are many who even pray, even being unconverted will in in moments of actions of God that are unusual and extraordinary.

They will respond to the God of providence. They will recognize that he rules and overrules overall things. And it may pass very quickly or the Lord may use. It it's savingly, but it does put to shame those in the church who seem unfazed by whatever God does in the world.

Whatever God does in creation, whatever God does in history, we had an example of this. When we concluded seminary in Jackson Mississippi, we, at that time. I had already begun pastoring as a student. A little church about half an hour or 45 minutes, depending how fast you had to drive because you late to preach until they moved us into the mansion, then, it was always just two minutes away from the seminary.

And one of the things that happened in the wake of Hurricane Katrina, was, they relocated a bunch of people from from New Orleans up into Jackson and it was odd to hear on the one hand, people who had no saving knowledge of Jesus Christ who were happy to live for themselves.

And the presentation that they wanted of the gospel was tell me how Jesus can serve me not proclaim to me how Jesus has paid the penalty for my not serving him. But they would say, we know that this was a judgment upon New Orleans, even their messed up value system.

At least recognized something. Extraordinary has happened here and there is a God who rules over all. And he has laws and he is just now that quickly passed from the culture. There wasn't a great spiritual revival, a bunch of conversions, but on the one hand, we'd hear them. And then you'd hear Christian preacher saying now now we can't say that this was a judgment against the sin of America or the sinfulness that is.

So plainly on display in the city of New Orleans, in a way that it, that is worse and more more intense and vivid than than the sinfulness is on display in other places. We can't read into the providence of God. Well, you can at least respond to the God whose providence it is.

And if the unbeliever is responding that way how much more what we to say, like, the Lord Jesus, unless you repent, you shall all likewise perish. It is not just citizens of New Orleans were sinners. It is not just those who contract SARS Kobe 2 and the COVID disease who are sinners.

It is not just those upon whom previously unimaginable government tyranny and control of their lives comes, it is not just, they who are sinners. But what God does in his providence is bent to call our attention to the fact that there was a God who rules overall and he has a law and he is righteous.

And there is a death that all of the unrighteous deserves deserve. But there is one who died a death under a judgment, and he was a righteous man, he was dying in the place of sinners. So that the greatest event for you to respond to is not covet or tyranny or the fall of the Roman empire, which was a an event that went on for decades and ended up producing of one of the one of the most.

Well known and helpful pastors of the time, wrote a book called the city of God, to teach people how to respond to providence like this as as believers. But the great event to respond to is the crucifixion of Jesus Christ. And God help us if we are so accustomed to hearing about God the Son bearing what sinners deserve on the cross that we can spend weeks in passages on the crucifixion of Jesus.

And not at least have as much of a response as this centurion glorifying. God and confessing. This was a righteous man and we can do better. This is God, the Son, this is the Christ. This is the king. And as we heard last week, not saving himself precisely because he was there to liberate, to save to a tone for those whom he would take as his subjects respond and love, and faith and obedience, Lord.

Jesus, I deserve that. How great is your love for me? That you would take it? How marvelous you are the king, who displayed? Your kingship in that way. Had me, is your subject and we glorify God, and refer to him, refer to Jesus, as a righteous man. This wasn't a place for a centurion to take Centurion, his man, not just in authority, but under authority or remember.

Jesus is interaction with another centurion and he he said you don't need to come to my house, just give the word. I understand how that works. For I too am a man under authority. He knew that when he spoke Rome spoke and he didn't met necessarily recognize that Jesus was God, but he knew that.

When Jesus spoke God spoke and he said, just tell the word, my servant will be healed with Centurion is a guy who is underorders. It's not his job to declare his opinion on the innocence, or like there of the criminals that he's just executed and yet, God, so moves him.

But what he has seen in Christ's crucifixion that he breaks protocol. And as the top Roman official on the scene, this centurion says, certainly truly, this was a righteous man. God give us the courage of times when there is protocol, and yet God has done something. We're given an opportunity with reference to Christ.

He has been spoken of sadly in our culture often. This is the blaspheming of his name and you have an opportunity there to break protocol and say yes, he is. My God? Yes. Jesus Christ, is the only hope that we have in a situation like that. Take the moment to the blasphemy and the open door and break the protocol.

Glorify, God and testify about the Lord Jesus. So that was one of the responses that God produced in reaction to the crucifixion, Rome through this century, and honor the crucified Christ to crowd the crowd, and the whole crowd verse 48, who came together to that site. Now, that doesn't mean that nobody went home that day and that every single one who was there three hours ago was still there?

Three hours later but it does mean and it is yeah, though the the writing of the whole crowd would come together to that site seeing what had been done speaks of the prevailing and overwhelming majority and this is in direct contrast to what they were doing during the trial and then during the crucifixion during the trial saying, Barabbas released us barabas.

What shall I do with this man? Crucify. And then when the Lord Jesus was on the cross and the the whole crowd together, sorry the great multitude. So I've lost the the crowd with their rulers mocking him. The people stood looking on, but even the rulers with them sneered saying and so you have the, the people mocking at the cross.

And now the crowd that was saying crucify and now the cross that was sneering with the rulers. How do they go home? The whole crowd who came together to that site seeing what had been done beat their breasts and returned. So they were returned not with this chaotic raucous and struggling for word, that means that all of them kind of disorderly and and making great displays of themselves.

But beating their breasts overwhelmed by what they have seen. Now, this is at least for two different reasons. One, they have recognized that this is not a crucifixion, like any other crucifixion that they have seen was very similar to what the centurion is said. And they may be pondering.

What has just happened. But if they know finally, that Jesus is honored of God and righteous, and that this has been done. And that three hours ago or maybe three hours plus a little. They were saying, crucify crucify, and then, three hours ago, they were mocking together with their sneering rulers.

And then the Lord has done this. Surely there is some level of seriousness and waitingness of what their part in. It was the sobering reality of what has happened to Christ has along with it. The sobering reality of what will come upon those who are complicit in his death.

Some 50 days later, they would be having another feast in Jerusalem. Now, not pass it passover but the feast of weeks Pentecost and the spirit would be poured out. Peter would preach a sermon and he would conclude the sermon. God has made this Jesus whom you crucified both Lord and Christ and they would cry out brethren what?

So we do now, not all one to one from one to the other not surely, there were some who were there. These devoted festival attenders who that cutting to the heart? That happens, 50 days. Later starts with a going home very differently than they came on Nissan. 14 beating their breasts.

At least deeply troubled by moved by the significance of what they have seen on that day. How do we respond to sobering realities and how especially do we respond to the sobering reality of the crucifixion of Christ? Does it at least? Make us? Come away? Not easily returning to the way life was.

There's a preacher's sometimes tell jokes about things that preachers shouldn't take lightly like when the sermon is ended and that's the starting gun for the race to the buffet. It's not a light thing when we can hear about Christ's crucified and a few minutes after the benediction, it's as if we didn't engage with the living God at all or have the ascended reigning, Lord address us from his word at all and just return lightly to the rest of life.

This crowd was not able to return lightly to the rest of life because they had genuinely seen Christ crucified. And the response of God, they were compelled by God's gracious causing the waitingness of the to fall upon them to return home beating their breasts can imagine, you know the one who stayed back to do the chores because it's a preparation day.

And next day is a Sabbath and it's a high day and the rest of the family returns home very differently than they left. What happened? Well, this was a different crucifixion, honey. Here's what he said. Here's what happened in the sky. Even the centurion glorified God saying. This was a righteous man.

I don't know what we've done, what I've done and some seven weeks later, there would be grace, you don't have to wait seven weeks to you because you hear plainly proclaimed that. Yes, you should see the waitingness of sin in who it was, you had to die to pay for it.

God, the son, the Lord Jesus himself, and it wasn't just a display of love. The reason it was a display of love and not some kind of insanity is because he was actually a turning for sinners, but bearing, the wrath of God I'm across and you can respond by seeing the waitingness of your sin in the glory of him who died for sinners and know that there is grace greater than your sin in.

Jesus Christ who died. There is payment for sin.

The third place a councilman councilmember honors. The crucified Christ. Now, the hold there was a man named Joseph. A council member a good and just man and we could here and entire sermon, just on that, this is unexpected in the gospels. And in the gospel of Luke, there have been a few honorable rich and influential powerful men, but there have not been many for the most part.

They have resisted Jesus is claims. They are like, the the ordinary rich and powerful. That Psalm 2 describes those who resist, the idea that someone else is in control and that everything belongs to someone else. Indeed, it belongs to the Lord who who gives it all and it belongs to his begotten son, only begotten son.

The Lord Jesus Christ that everything is his all authority is his and so he's to me served from the white house or from the governor's office or from every lowly desk to the head of your dinner table. Every authority is for the service of the Lord. Jesus is under him and everything belongs to the Lord Jesus.

But in our sinfulness apart, from the grace of God, the more we have, whether it's power or wealth, the more we sin with it, you're familiar with the phrase like like the apostle Paul saying, you know, that the, the cretins have a proverb and it's true about them. Well, 21st century Americans have a proverb and it's true about that power corrupts and absolute power corrupts.

Absolutely. And when the Lord starts saving people, he says this especially the poor, you know, when the Lord Jesus says, how hard it is for a rich man to enter the kingdom of heavenly does? Follow it up immediately with what is impossible with, man is impossible with God, because it's impossible for a poor man to enter the kingdom of heaven too, but the Holy Spirit by the apostle tells the Corinthians.

There are not many, there are not many who are noble. There are not many who are rich. There are not many who are great in the eyes of the world, whom the Lord brings to faith. Now, we always want to say this. Is somebody else. But my dear 21st century Americans almost all of the rest of the world now and certainly almost all of the rest of the world throughout history, when hearing about the rich or hearing about the powerful.

They mean us and I don't have anything to do with the color of our skin or the class that we are in America because the lowest class in America and the most disadvantaged group in America has more wealth and more liberty and more influence than almost anyone of any culture that has ever walked the earth.

And so, when we read now, behold there was a man named Joseph, a council member of good. And just man, we can read with hope and we can read with joy, because there's hope for grace, even for Americans because we idolize our comfort, we idolize our pleasure and we idolize our power and we are willing for a few moments at a time.

Generally speaking in our culture to consider the way he things of being made by God for his glory and that we are to live lives of thankfulness and lives of worship unto him. And we we think about and dwell upon that for a few moments and we say, amen.

And we got you go to that buffet or wherever it is that we go and our comforts and our liberties make us feel our neediness of Christ less. So that it's not blessed are the poor. But it's blessed, are the poor in spirit. And yet the fact that we're not really poor often hides from our eyes, how poor we are in spirit because we don't feel a need to be spiritually rich, because we've got it pretty, okay.

There was a man who had a pretty okay and yet he was poor in spirit. He didn't join the rest of that council. That was trying to maintain its influence. Maintain its place. Maintain its income. Opposed this man. Whom they thought saw as a threat to all of those things.

He was a good and just man, he had not consented first 51 to their decision. So there's rare, there's rare faith here. There's the honor of being a dissenter. We're so afraid in situations. God, help us and forgive us, and our fleshliness. We're so afraid of sticking out and being that that one contrarian sounding voice, this guy had no vote registered as it were when the Sanhedrin met to convict Jesus Christ and it is recorded to his honor until the Lord returns.

He had not consented to their decision and their deed, maybe this will help you. I don't know why we're always talking to children about peer pressure. If social media has told us anything, it's that adults are addicted to peer approval as well, but there is an opportunity when everyone is calling evil.

Good and good evil and everyone is doing and saying that which is wrong. There's honor and being a dissenter and having it said you had not consent it to their decision and their deed despite these

things so far it says council member good and just man he had not consented to their decision and deed.

He was from a remedy, a city of the Jews who himself was also waiting for the kingdom of God. Now that's something that even if we had been in Luke for what probably would have been about two years based on the passage sizes. And in the gospel, we might not remember all the way back to chapter 2, where Simeon was one who was waiting for the for the kingdom, for the consolation of Israel.

And Anna, when she met the baby Jesus. And in the temple, she had gone out and announced to others who were also waiting for the consolation of Israel. It is it is a hallmark of the godly not only that, they can consider it an honor to dissent and behalf of God.

And not only that they be invested in God's goodness rather than their own. And in glory, rather than in earthly comfort, it is a hallmark of the godly that they are waiting for the kingdom. In fact, in the context here, verse 51, probably identifies Joseph, with of all people.

This good and just council member gets identified with the thief in verse 42. He said to Jesus, Lord, remember me when you come into your kingdom part of the thief's faith, thieves faith. That we saw last week in verse 42 was, he was expecting and waiting for the kingdom of Jesus.

Now, there's a sense in which it's easier if you have little in this world to rejoice in a kingdom, that is to come. But what if you're living like a king in this world, is it not to hallmark of faith for those who have it? Well, have a easy in this world that, that is not where their joy, their expectation.

Their hope of what Christ brings at the last is greater than their enjoyment of any earthly, pleasure, or comfort or influence. Now they pray thy kingdom. Come with all the eagerness and desire as if they had nothing but suffering in this life, so much better is the kingdom of God in Christ, when we see by faith and here by faith Christ crucified in his word, one of the things we see is that this is a world that has bound to corruption and decay.

That is in resistance. And yet as Romans 8 says, it has been bound up in hope. And what is that? Hope that it will participate in the glorious? Freedom of the children of God, that we would be a people who are groaning forward to that, for which Christ has died and to the full glory of Jesus and Jesus is full and joying of all that, as rightfully, his as an inheritance and doubly.

So as a reward for his finished work that we can hardly wait for the Lord Jesus, to get what he has earned. And here's a councilmember requesting. The dead body of our Lord, Jesus Christ in hope he was still waiting for the kingdom of God, and he was requesting the body.

He's have to go a little quicker here through these. He's willing to engage the state as not been a good day for being a Jew. And unless you're Brabus with respect to Rome and yet he's willing to go to pilot, in order to ask for the body of Jesus know that he does it in an orderly way.

You know perhaps as a council member he could have had some men, his has disposal and either gone directly to the centurion or or taken the body as they were getting ready to dispose of it but he engages the state. He goes to the steps. He doesn't in an honorable way more than that.

However one of the things that we need to see here because it says that day was the preparation and the Sabbath drew near and John tells us in John 19. This is a high sabbath that he's talking about, he's willing to be defiled. I mean, they're in Jerusalem so that they can participate in the feasts and he's going to grab a dead body.

If you know what the Bible says about uncleness and dead bodies and opportunity to participate, he's a council member, it belongs to his office at belongs to his stage place in the church. And in this society to be one of the leaders, one of the main participants, you know, after all this is what the Pharisees and scribes love the most places of honor at the peace, right?

That's what the Lord Jesus said. But part of the godliness of this man, was that in order to honor the Lord Jesus, and show honor, and dignity, and affection for the body of the Lord. Jesus. He would make himself unclean on the preparation day. Right before the high fee, the high, the high day Sabbath, that was following the next day and of course, we can see in that and we don't know how much Joseph of America knew.

We can see the willingness here that he didn't need to keep the feast anymore because Christ are passed over had been sacrificed and there was more honor and benefit in attending upon his crucified. Savior's body than there would have been in participating in that meal that had just been obsoleted and that festival that had just been obsoleted by what had happened.

On that cross eagerness to honor Christ, even in the smallest details, he takes the body down, you wraps it in linen. There's some analogy there again, back to chapter two, it's a different verb, but it describes the same action that the Lord Jesus is fresh. New body was swaddled in the feeding trough.

His now, dead spirit departed, body is wrapped in linen. Cloths. Joseph, why is it in the team that is here out of the rock? Where no one had ever lane before he attends as it worked to everything? Many details here and may God produce in us. A love response of love to Jesus that we would honor him in every details in an age in which not just the world.



But even many in the church have made it deplorable despised and even dangerous to identify with Christ. Are we willing to have in response to what Christ has done for us on the cross? Our descent recorded and even our participation with the churches denied in order to serve Christ.

If that becomes the cost, God grant. God, who produced that willingness. And Joseph of Arimathea grant to us the same willingness and responds to Christ.

Think we will will take the rest of the passage. And really it's going to come back up and grab verse 49 and then beginning in verse 55, and we'll try to take it with next week's. Passage the the Lord God honored his son in the verses before us by the by the difference that Christ's death made and how these people responded.

Will we show we not look to the Lord God to honor his son by making us to see Christ and his crucifixion and by making a great difference in us in how we respond and love to him who thus has loved us. And God grant that just as we see this response even more generally in Rome and in the crowd that his spirit would produce such responses to Christ.

When you pray with me, O Lord, we pray first and foremost for your church. That she would preach Christ and Him crucified, even as the apostle said that he was determined to know nothing among them. But Christ and Him crucified for we come now to ask that you would pour out your spirit and that you would produce a difference in those who rule over us and a sit and seats of authority.

Like the difference that you produced in this centurion and we asked that you would produce a difference in the wider culture of the crowds as it were of our world, like the difference that you produced in this crowd and we ask that you would produce it from the inside out by the working of your spirit.

Even as you gave to Joseph of a remedy to respond to the crucifixion of Christ as he did and yet, oh, God, how will they respond to crucified Christ? If they do not hear the crucified Christ, preached? How will they believe in him whom they have not heard? And how will they hear without a preacher?

And we cry out. Oh God, for a land. That is full of preachers, who are proclaiming something else and many cases. Something that is secondary and needful, but preaching it as the primary and oh Lord have mercy because in many cases, it is error and that which is in direct competition with and against the preaching of Christ and Him crucified.

Help your churches. Help this church grant that what you have given us by grace to hear. Christ's crucified preached, you would continue by grace for we know oh God that it is. You who have given us this by your mercy and we do not presume that. It can continue in any other way, except by your mercy and for all of us, we pray that we would be moved that.

We would glorify you that we would tell the truth about Jesus that the waitingness of sin and what, who it is, who died for it, and what he had to do that, that would not be lost on us, but drive us to believe in him and rejoice over his salvation.

Help us be willing to be counted and put out and disqualified from the culture. From the churches, the religious culture, if that's what it costs, your spirit, as the, one who gave all these things, and we pray that your spirit would give it to us to. For, we ask it in the name of Jesus.

Amen.