

connection might not be sufficient to prevent his death. It was because most of Jesus' work was among poor people. He spent comparatively little time with rich people, yet the purity of his life and the remarkable freedom from everything that was wrong led Joseph of Arimathea to have such confidence in Him that he desired to give honor to his body. This also had a part in Pilate's release of the body. Pilate himself had said, "I find no fault in him." He had urged the mob who demanded Jesus' death to be content to allow Him to be released. It was fear of the mob that caused Pilate to agree to Jesus' death. Allowing His body to have an honorable burial was a very slight amends, and yet doubtless something of a relief to Pilate's conscience. It was because of Jesus' spotless character that Joseph requested and Pilate permitted his body to be buried in the tomb of a rich man.

Modern v --- Translations of the Bible made by unbelievers usually substitute some other word for "rich" such as "transgressors" or "sinners". It has been suggested that the Dead Sea scrolls offer support for this interpretation, since the use of the word "rich" here is not at all parallel to wicked and except for the fact that God caused the details of Christ's burial to be predicted 700 years in advance is not much sense in the parallel between "wicked men" and "rich." Actually it is not a parallel but a contrast. The Hebrew word that is translated "and" is rendered "but" many times in the Bible. It can show a contrast as well as a simple continuation. It The most accurate translation into English would be "yet with a rich man in his ~~death~~.death." Examination of the Dead Sea Scroll of this part of Isaiah shows that the word "rich" is very clear but immediately after it there is an evidence of an erasure having been ~~made~~ made. Even unbelieving scholars who examine the passage recognize the fact that