

"PROOFS OF ISRAEL - XXIV"

"Joseph of Glastonbury"

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MATTHEW 27:57-60:

"When the even was come, there came a rich man of Arimathea, Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed"

MARK 15:43

"Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

LUKE 23:50-54:

"And behold there was a man named Joseph, a counsellor, and he was a good man, and a just; (The same had not consented to the deed of them); he was of Arimathea, a city of the Jews, who also himself waited for the Kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man was before laid."
"And that day was the preparation, and the sabbath drew on."

JOHN 19: 38 -40:

"And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

THIS IS ALL THAT THE BIBLE HAS TO SAY ABOUT JOSEPH OF ARIMATHEA!

We get the word HISTORY by compounding two words, HIS STORY = HISTORY. It is very probable that most of our HISTORY really is "HIS STORY." That is, an account of only one person. Here, as you have seen, we have not one, but four men reporting on the very same event. Even though each of them reported some things which the others did not, which is normal, they were

completely together in reporting several of the facts. To wit:

THERE WAS A MAN NAMED JOSEPH OF ARIMATHEA, WHO WENT INTO PILATE AND ASKED FOR THE BODY OF JESUS. AFTER RECEIVING IT, HE WRAPPED THE BODY IN LINEN, LACED IT WITH SPICES, AND THEN HE PLACED IT IN A TOMB AND DEPARTED.

We know only about the ancient city of Troy from the works of HOMER, just as we know what went on inside the ALAMO as it was being besieged by the MEXICAN army from an account of one man. (He was the one who was let out over the wall in the black of night before the attack.)

However, after studying the four reports of the APOSTLES, we find that they have given us much more information about JOSEPH of ARIMATHEA.

LISTEN:

1. We learn that JOSEPH was a disciple of JESUS.
2. We learn that he was a rich man.
3. We learn that it was FINE linen, and that it had been recently purchased.
4. We learn too, that NICODEMUS came and helped JOSEPH.
5. We learned that JESUS was buried "in the manner of the JEWS."
6. We learn that NICODEMUS brought the spices and that they weighed "a hundred pound weight."
7. We have learned that the spices were a mixture of Aloe and Myrrh.
8. We learn that JOSEPH had a "fear of the JEWS."
9. We learn also, that JESUS' body was still on the cross because JOSEPH and NICODEMUS "took it down."
10. We now know tht JESUS was already dead because PILATE did not believe that he had died so quickly, and therefore confirmed it with a Centurian guard.
11. We learn that JOSEPH of ARIMATHEA was "a good man, a just man, an honourable counsellor, and that he was waiting for the KINGDOM of GOD to be established."
12. Then we learned that the tomb was a "new" one, because "never was there a man laid in it."

13. We learn that ARIMATHEA was a "city of the JEWS."
14. We also learned that JOSEPH was a member of the SANHEDRIN, because he "had not consented" on the vote to crucify JESUS."
15. Finally, we learned that JOSEPH "walked boldly into PILATE," to ask for the body of JESUS, and this tells us that he was a man of high standing, and much political power!

So, you see folks, we have actually learned a good deal about this great man known as "JOSEPH of ARIMATHEA." However, if we are to learn more we must go to secular references as always. To learn more of the happenings in ROME which are not found in our Bibles, it behooves us to go to the secular histories such as the works of Tacitus, Pliny, Plato, Aristotle, Herodotus, (450 B.C.) Eusebius (320 A.D.), and of course, the thousands of clay tablets found in archeological "digs" such as Troy, Nineveh, Carthage, Pompeii, and numerous sites, or "tells" around the world.

Believe it or not, there are dozens of books published which contain much about this great first century Christian - JOSEPH of ARIMATHEA! We hope to get your attention with the following quotation from "Tracing Our Ancestors," by Frederick Haberman, p. 139:

"The kingdom was taken from the Jews and in the very same year was established in Britain, when Joseph of Arimathea founded the first Christian church at Glastonbury, England." (see [Matthew 21:43](#))

Your "Establishment" church teaches you that "the Gospel was given to the Gentiles," and in truth it was; because the "Gentiles" certainly were not "JEWS," which was the definition of the word "JEW" at the time. When this scripture was written, "the Lost Sheep of the House of Israel" were scattered from the Black Sea area, west to the British (BRITH-ISH = two Hebrew words "Brith = covenant" and "Ish = man" . . . Covenant Man") Isles, and it is here that we find the "Gentile" JOSEPH of ARIMATHEA, and he is no longer "of Arimathea," he is "from Arimathea." He is now JOSEPH OF GLASTONBURY, and he is truly "a COVENANT MAN."

"The Rev. R. W. Morgan, Welsh antiquarian and scholar, states on page #111 of his book, St. Paul in Britain: Christianity was first introduced into Britain by Joseph of Arimathea, A.D. 36-39; followed by Simon Zelotes, the apostle; then by Aristobulus, the first bishop of the Britons; then by St. Paul."

"Joseph and his company, including Lazarus, Mary, Martha, Marcella, and Maximin, came . . . from Marseilles into Britain, circa A.D. 38-39, (and) were located at Ynys Avalon, . . . which was subsequently made over to them in free gift from Arviragus. Here they built the first church, which became the mother of Christianity in Britain. (Brith-Ain = the two Hebrew words for "Covenant Man") Here also, they terminated their mortal careers. Joseph died and was interred A.D. 76."

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Mr. Haberman tells us that the "founding of the first church in Europe is also confirmed by numbers of scholars from Eusebius, bishop of Caesarea to Archbishop Ussher, the compiler of our Bible chronology. Only a few I can quote here:"

"Gildas, the British historian of the sixth century tells us: 'We know that Christ, the true Sun, offered His light to our island in the last year of Tiberias Caesar.'"

"The Church of Avalon, in Britain, no other hands than those of the disciples of our Lord, themselves, built." - Publius Discipulus

"The mother church of the British Isles is the church in Insula Avallonia, called by Saxons, Glastonbury - Bishop Ussher."

"If credit be given to ancient authors, this church of Glastonbury is the senior church of the world." - Bishop Full

"It is certain that Britain received the faith in the first age from the first source of the Word. Of all the churches whose origin I have investigated in Britain, the church of Glastonbury is the most ancient." - Sir Henry Spillman.

"Capellus, in his history of the Apostles, says: 'I scarcely know of one author from the time of the fathers downwards, who does not maintain that Paul, after his liberation preached in western Europe, Britain included.'"

"Of St. Paul's journey to Britain," writes Bishop Burgess, "we have as satisfactory proof as any historical proof as any historical question can demand."

We have, perhaps, given the scriptures quoted in the beginning of this treatise more attention than you have ever heard from the pulpit. We pray that it has been adequate to instill in your minds the necessity of "rightly dividing the Word of Truth." In so doing we have found another true "ISRAELITE," Joseph of Glastonbury, carrying God's Word to "The Tin Isles," and establishing the first Christian Church in the world.