

(Following the Footsteps of Christ) the Burial of Christ

by Willie Mullan

Willie Mullan's sermon explores the significance of Christ's burial within the gospel narrative and its implications for believers today.

Duration: 1:17:52

Scripture: 1 Corinthians 15:1

Topics: "Burial Of Christ"

Description

In this sermon, the speaker reflects on the crucifixion of Jesus and the events that followed. He describes the process of removing Jesus from the cross and preparing his body for burial. The speaker also discusses the significance of the Passover and how it relates to Jesus' crucifixion. He emphasizes that Jesus, who was rich and God, willingly gave himself up for our sins. The sermon concludes with a mention of the topic of cremation, but the speaker does not provide any specific commentary on it.

Transcript

And we're commencing the Bible reading in 1 Corinthians chapter 15, please. Paul's first letter to the Corinthians, and now the 15th chapter. It begins with this word, moreover.

You see, he's been saying so many things to them, but there's something else that he wants to bring before them. He says, moreover, and then he uses that beautiful word, brethren. You know, he knew that there were critics in the church in Cologne, people who didn't like him, people who thought that his bodily presence was weak and his speech contemptible.

This great apostle, you know, was no glamorous character. A little man, whose bodily presence, they said, was weak and his speech contemptible, and I think we're getting it round the other way these days. They want some great, glowing personality, and they're always talking about how to talk now.

Well, although they've said these things about him and that many more, he always calls them brethren. See, he belongs to the brethren. Praise the Lord for the brethren.

Say amen again. That's right. That's good.

Yes, you know, I think it's a great thing, you know. Every preacher's got critics. And I know, and I hear, you know, on the grapevine, folks who criticize me.

Well, when you get as old as I am, it doesn't matter to us, you know. And sometimes, you know, I get so stiff-necked, and I shouldn't be, that I would just pass them by on the street and let them go there. I think that's all wrong, you see.

I should say, good morning, brethren. Because Paul always called them brethren, no matter what happened. In 58, in this chapter like this, in the very last verse, verse 58, he says, Therefore, my beloved brethren.

That's the way to do it. Never mind what folks say about you, or think about you, or whether you know, or whether you don't. You'll get grace from heaven to say, my beloved.

Brethren, stay by me. So it commences this chapter, Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved. Isn't that great, you know? It's all gospel.

It was the gospel that he brought to Corinth. The men were entering into Corinth, Determining to know nothing among them, save Christ and Him crucified. And some of these fornicators, and adulterers, and abusers of themselves with mankind, you remember he said, I am such with some of you, but ye are sanctified.

Ye are justified, ye are washed. It was this gospel that did that, you know. It wasn't any evangelistic tricks or anything like that.

When he went into Corinth, there was no band playing, I assure you. And he hadn't got the choir of about a thousand. Oh no.

No, he just went in, depending on the Holy Ghost to bless the gospel message. Preach the gospel, that the Holy Ghost sent down from heaven. And there were multitudes there.

He said, moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and within ye stand, by which also ye are saved. If ye keep in memory what I preached unto you, now don't be getting wrong there, don't be saying this, that they were closed, if they would continue. Oh no, what he's actually saying is this.

You shall continue, because you're saved. That's exactly what he says. Unless you're one of these people who have believed.

And the whole idea of the good thing here is, you're among those who profess to know God, but in works you deny Him. Now here's the gospel that he preached, by which we preachers got the hold of it. He said, for I delivered unto you first of all that which I also received.

Now watch it, how Christ died for our sins. According to the Scriptures. We gospel preachers do preach this.

Or do you just punch the mic in? Because your job is to uplift the cross. He says Christ sent me to preach the gospel, not with wisdom of words, not the cross of Christ should become of non-essence. I hope we know how to uplift the cross.

I hope we know how to preach Christ died for our sins. But he goes further than that to say, it says, for I delivered unto you first of all that which I also received. How that Christ died for our sins according to the Scriptures, and that he was buried.

And that he rose again the third day. See if you're going to preach the gospel, you need to preach the death. And burial.

And resurrection of Christ. Now that's the whole gospel. But the bit that we're just looking at this evening is this.

He was buried. You know, that's a tremendous little phrase. He was buried.

You know, I'll tell you young preachers something, because we've got a stock of them here just now. If you take the word words, right through the New Testament, and mark it every time, you will get a tremendous lot of things that will bless you. Because I'll start you off, and then you can do the rest of it on your own.

I will look at John's gospel, and we're at the first chapter, and the very first verse. In the beginning was the word. Because that does mean that when anything that ever had a beginning, began, the word was.

I could tell all the Rosalites tonight that the word had no beginning. In the beginning, when anything that ever had a beginning, began, the word was. And the word was with God.

Which means that our personalities in the Godhead. And what is more important, the word was God. That's where you begin.

The word was God. You know the Rosalites have just printed and finished and got off the press, a new translation, to suit their foolish ideas of course, that when you start tampering with the word of God, you're going to get into trouble. Here's how they translate the first verse.

In the beginning was the word, and the word was with God, and the word was only God. Now I assure you that the three words God in the verse are all the same. But it doesn't suit them to say that Jesus was God.

So they say he was a God. I asked one of their translators the other day, when you come down to verse 6, it's the same word, there was a man sent from God. Why did you not say there was a man sent from a God? No answer to that.

Let's get it without fooling around with them. The word was God. But watch me doing this was for a moment or two.

Comes the first Corinthians, and we're at chapter 7, chapter 8, and the second Corinthians, chapter 8, yes, and verse 9. Second Corinthians, chapter 8, verse 9, For ye know the grace of our Lord Jesus Christ, that though he was rich, as another was, you see, he was God. He was rich. I told you about talking to a humanitarian who told me that Jesus Christ just began a battle against him.

That's all. I said this book says he was rich, so rich a battle against him? Born in the state. Wrought in my house.

Was he rich in my life? He was a carpenter's son. Was he rich in life anywhere? Once he had, as they say, show me a penny. The foxes of hell, the birds of the air, had mercy, had no where to lay his head.

Was he rich in death? No. When was he rich? Before he came. There he was God.

He was rich, wasn't he? Was God wasting time? He was delivered. For our offences, is that right? He who was God, he who was rich, he was delivered for our offences. He was dead.

That are facts. He was raised again. Oh, you can put them all together, you'll get a train of them.

The book is full of them. You remember an Isle of Patmos? He said to John, I am here to live as I am was. Yes, he was God, he was rich, he was delivered, he was dead, he was buried, he was raised.

Now, we don't think about the big world tonight. Some people come to argue with me about cremation. And they say, what have you got to say about it? And I've got nothing to say.

I just say this. I'm a follower of Jesus Christ. And who God built, therefore I will be built.

I shall follow him all the way. If I die one of these days, I shall I shall know that my sons will see that I'm buried. I will be buried.

And of course you know that when Moses, oh, let's go to that, that's Deuteronomy 13 4, it's the last chapter anyway. It's Deuteronomy chapter 34 is right. Oh, I want to do this for a special purpose.

Verse 1 Moses went up from the plains of Moab on to the mountain of Nebo to the top of Pisgah. Now, it's over against Jericho. I hope when you were in the land of Palestine they made you stand at Jericho and look across to Mount Nebo and I hope they've pointed out the top of Pisgah to you.

And the Lord showed him all the land of Gilead. That's over on the other side of the Jordan. Right the way on up there to Dan.

And all Naftali and the land of Ephraim and Manasseh and all the land of Judah on to the utmost sea on the south, on the plain of the valley of Jericho the city of Palmtrees on to Zubar and the Lord said unto him this is the land which I swear unto Abraham. Is that right now? The old millennialists say no. They say no.

Israel couldn't get a land. They say not now, you can't reach, that's your problem. Are these the details of the land? Come on over to your corner, you're stupid.

Is this the land or is it not? I wouldn't think any of you fellas can read this. The Lord said unto him this is the land which I swear unto Abraham, unto Isaac and unto Jacob saying I will keep it unto thy feet. I have called thee to see it with thine eyes.

But thou shalt not go over it ever. So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord. And he, that is the Lord, buried him.

Well if that's how God conducts a funeral, that's good enough for me. There was only one at the funeral of Moses, he was God. There was only one to carry his dead body, this one.

There was only one today and he was the gold digger, who is the Lord. And if the Lord buried Moses, and then the Lord would bury him. Then there's no argument in this point at all.

None whatsoever. I shall be buried. But I want you to get a hold of this, that the burial of Christ is not only a point that we bring up when we're talking like that.

But it's a picture you know. Let's go to the letter to the Romans for a moment. And we're at Romans chapter 5 verse 21 might bring in verse 20 of chapter 5 verse 20 Moreover the law entered that we of saints might abound, but where sin abounded, grace did much more abound.

Our prayer is talking here about abounding grace. Then he asks the question in verse 1 of chapter 6 What shall we say then? Shall we continue in sin that grace may abound? That's the way some people argue. If grace abounds, more than sin abounds, then let sin that grace may abound.

He says what shall we say then, shall we continue in sin that grace may abound? And then he answers with God forbid. How shall we that are dead to sin live any longer then? Knowing not that so many of us were baptized into Jesus Christ, were baptized into his death. Therefore we are good with him.

By baptism. Did you ever see believers baptism? Well it's by inertia. And the candidate can vouch and he's put in and under he's buried because he's come back into the world.

But when Christ died, I died with him. When he was buried, I was buried with him. When he rose again, I rose with him to walk in newness of life.

Watch that great verse there, verse 4. Therefore we are buried with him by baptism into death, that like ours. That's just a figure. Like ours, Christ was raised from the dead by the glory of the Father.

Even so we also should walk in newness of life. I think you can see the point I'm making about Belial and I think you can see the picture. Because believers baptism is just a figure of a great fact.

The fact is Christ died and was buried and rose again. And the figure brings out the fullness of the fact. But we're not too worried about the text or the picture this evening.

When our Lord Jesus was speaking in Matthew chapter 12. Let's get over to there now. Matthew's gospel chapter 12.

Verse 13. Matthew 12 says that the then serpent of the scribes and of the Pharisees answered saying Master, we would see a sign from thee. Now I think that this is part of the infidels of the greatest dimension.

Fancy these Pharisees asking the sign. And fancy them asking it like this. Master, we would seek a sign from thee.

Because if you know this chapter you will find this out. Let's go up the chapter a little bit. And it says here, verse 22.

Then it brought unto him one possessed with a devil or a demon, blind and dumb. And he healed him, the Lord Jesus healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed and said, is not this the son of David? But when the Pharisees said that they said, this fellow doth not cast out devils, but by the elves he brought the prince of the devils.

And Jesus knew their thoughts and said unto them, every kingdom divided against itself is brought to desolation. And every city or house divided against itself shall not stand. And if Satan shall cast out Satan, he is divided against himself.

How shall then his kingdom stand? And if I, by the elves above, cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? Then he shall spoil his goods.

He that is not with me is against me, and he that gathereth not with me scattereth upon. Wherefore I say unto you, now he's talking serious to them. All manner of sin and droughts from me shall be forgiven unto men.

But the droughts from me against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him.

Neither in this world, nor in the world to come. Mind you these men were blasphemers. Mind you at this point of time they're finished.

They're not only doing that at this point of time, they're damned. They have seen the Lord in the streets. Making the devil to depart from this man, so that the dumb could speak and the deaf could hear.

And they were so incensed because he was working manacles. That they said, they're doing this to the devil, it's the devil that's happening. And by doing so and saying so, they were blaspheming the Holy Ghost.

He said, you'll neither be forgiven in this world, nor in the world to come. Now how insulting are these creatures to say, Master, we seek a sign from him. Do you see how insulting it is? That's the devil that's asking for the sign.

And then all the signs that they needed were there. They wouldn't accept it. So see how he answers them.

Verse 13, You're pretty certain of the scribes and of the prophecies answered saying, Master. God dare them to take that word on their lips. We would see a sign from thee.

The answer was said unto them, an evil and adulterous generation. That's what they were. And they were damned.

Speakers after a sign. But there shall be no sign given to it but the sign of the prophet Jonas. Jonas is the Greek way of writing the Hebrew word Jonah.

For as Jonah was three days and three nights in the whale's belly. So shall the Son of Man be three days and three nights in the heart of the earth. You know the Lord's death and burial and resurrection was but a condemnable.

For even the man of Nineveh repented of the preaching of Jonah. But a growth of Jonah was seen. But that's the prophecy you see.

The Lord Jesus is saying, you know I'll be three days and three nights in the heart of the earth. So that's the prophecy. And I think that you can see the point we were making about the burial and you can see the picture.

And you can see the prophecy. And now that constitutes a problem doesn't it? And the problem is here. If Jesus died on Friday.

And we call it Good Friday. And he died at three o'clock in the afternoon. Let's go to Mark's Gospel chapter 15 just to make this absolutely watertight.

Mark's Gospel chapter 15. And it says at verse 24, And when they had crucified him, they plotted with garments, casting lots upon them, whatever a man should take. And it was the third hour and they crucified him.

Now let's get the hour into perspective. When Mark talks about the third hour what's he talking about? What would be the third hour of our day? Well it would be three o'clock in the morning wouldn't it? Our day begins at midnight. And the third hour would be three in the morning so it is not British time that Mark is used to.

Now the Romans had a different way of counting the time. Their day started at six in the morning. And when sunrise they said came.

And it went right, excuse me, went right round. So six in the morning again. Now you can see that Mark is chancing Roman time.

And the third hour would be nine o'clock in the morning Roman time. Nine o'clock hour time. So that's when they put Jesus on the cross.

And then at verse twenty-six he said and when the sixth hour would come. Now what time is that if you're counting Roman time? It starts at six in the morning. What's the sixth hour? It's twelve o'clock midday according to our time.

And when the sixth hour would come there was darkness over the whole land until the ninth hour. What's the ninth hour after six o'clock in the morning? Three o'clock in the afternoon. So we've got the time all right.

Now the problem stares us in the face and it's this. If Jesus died at three o'clock in the afternoon of Friday, which is Good Friday. And they put him in the tomb.

That's Friday night. And he's in all day Saturday. And all Saturday night and he rose on Sunday morning.

And you'd only get three days and three nights. That has always been the problem. And I assure you there have been volumes written upon us.

Volumes of nonsense. Yes, I read one the other day. I'm afraid that's the page from the... They maintain with very great force that he was crucified on Wednesday.

And so it's easy to work out three days and three nights if you crucify him on Wednesday. But I don't accept that. I think it's a greater problem if you do away with the Friday than you are if you keep it.

So you can see the problem, can't you? That if he died three o'clock on Friday and there must be three days and three nights. Then you've got to work it out very carefully, haven't we? I think the best way to do is to work the whole week out. Let's go back to Mark's Gospel chapter 11.

Mark's Gospel. And we're at the 11th chapter. Verse 1. Verse 1. Verse 7. And others cut down branches of the trees and throw them in the way.

And they that went before and they that followed tried, saying, Hosanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our Father, David, that cometh in the name of the Lord. Hosanna in the highest, and Jesus entered into Jerusalem and into the temple.

Then there was Palm Sunday. And that's a very fixed date. You can't take this back or you can't take it forward.

You see, he was coming from Bethany over the Mount of Olives and right on down across the Kidron up through the valley of Jehoshaphat and going into the city of Jerusalem. Now had he tried to do that on Saturday he would have broken the law because it was more than a Sabbath day's journey. So I don't think there's any quibbles anywhere by any writer that I've ever seen.

But this was really Palm Sunday as we thought. Now you notice here verse 11. And Jesus entered into Jerusalem and into the temple.

And when he had looked round about upon all things and knowledge, that evening time would come. The darkness was beginning to come on Palm Sunday. He went out onto Bethany with the truck.

So he's back in Bethany again. In Jerusalem on Palm Sunday. And he went out that night, went back to Bethany.

Now it says in verse 12. And on the morrow. Now that's Monday isn't it? I don't think you have any problems with that so far.

That's quite elementary. Now and on the morrow when they were coming from Bethany he'd come back again. He was hungry.

Seen a fig tree afar off having leaves. He came, if happily he might find anything thereon. And when he came to it he found nothing but leaves.

For the time of figs was not yet. And Jesus answered and said unto it. No man eat fruit of thee hereafter forever.

And his disciples said. And the whole night then this. How and why he cursed this fig tree.

And they come to Jerusalem. This is Monday. They've gone down the hill now and they're into Jerusalem.

And Jesus went into the temple and began to cast out them that sold and bought. And this is the second time that he cleansed the temple. And at verse 19 it says.

And when evening had come. He went out of the city. That's Monday night.

Back out. And it's quite easy to see that he went back to Bethany again. Because it says in verse 20.

And in the morning. Perhaps Tuesday morning if it was. He's coming back to the same road because it says.

And in the morning as they passed by they saw the fig tree. Where came the same trap on Tuesday. Out of Bethany over the mountain.

There the fig tree. And people calling to remembrance. Said unto him.

Master behold the fig tree. Which thou cursed is withered away. And Jesus answered and said unto them.

Have faith in God. And he gives them a lecture. And at verse 27.

And they come again to Jerusalem. This is Tuesday. And as he was walking in the temple.

There comes to him the chief priests. And the scribes and the elders. And they are going to ask him questions.

And he said he wonderfully answered them. And at verse 1 of chapter 12. It's still Tuesday.

He began to speak unto them by parables. And what a parable he brought forth here. And then he had this parable called.

It says in verse 12. They sought to lay hands on him. But feared the people.

For they knew that he had spoken the parable against them. They left him and went away. They had a sort of a council somewhere.

And they sent unto him certain of the Pharisees. And of the Herodians. To catch him in his words.

It's still Tuesday. And he's dealing with these Pharisees and Herodians. And when he had silenced them.

Verse 18. Then come unto him the Pharisees. And they went and talked to him about the resurrection.

And I assure you he silenced them. It's still Tuesday. He's having a busy day.

Verse 28. And one of the scribes came. Having had them reasoning together.

Perceived that he had answered them well. He always did so. Past in which is the first commandment of all.

And of course he was able to answer the scribes very well indeed. And then he began to talk out loud about the scribes and the Pharisees. And he said unto them in a doctrine.

Verse 38. Beware of the scribes. Which love to go along clothing.

Love salutations in the market place. And devour women's houses and so on. And he sat down.

Verse 41. Over against the treasury. The hell people putting the money.

Talked about the will of might. Verse 13. Chapter 13.

Verse 1. It's still 2 p.m. And as he was out of the temple. He's leaving the temple now. It's Tuesday and the day is getting on.

Now he puts down and talks to these men. It says in verse 3. As he sat upon the Mount of Olives. I think he should be able to know where he's going again.

Going over the hill again. Only sitting down in the rock having a chat with them. And he tells them a tremendous lot of things that's going to happen in the nation.

And Sextet goes right through this chapter. And ends the chapter like this. And what I say unto you.

I say unto all watch. That's Tuesday night and he's on his way back to Bethany. After 2 days.

Of the Feast of the Passover. Is that right? Would that be Wednesday and Thursday? Well I don't know how they got him crucified on Wednesday. Because I can tell you on Tuesday night he was heading for Bethany.

And what I can tell you now is this. Verse 3. On being in Bethany. That happens to be Wednesday.

And he stayed there. He didn't go to the temple. They made him a feast.

In the house of Simon the Leper. And that's a very great subject. Simon the Leper.

Who was he? And I don't want to take the time because I'll muddle you if I do. Was he the father of Mary and Martha and Lazarus? Was he the husband of Martha? Who was he? Just leave it there for a moment now. But being in Bethany in the house of Simon the Leper.

As he sat at night there came a woman having an alabaster box of ointment and so on. And you can see he's at the feast and the things that are happening. Now verse 10 is a very interesting one.

It's still Wednesday. And Judas Iscariot one of the twelve went on to the chief priests to betray him. Now these feasts go on for quite a time.

And I wonder did it go on all day in Wednesday instead of Bethany. And as the evening shadows fell Judas went out over the hill on his own. He's going into the temple.

He's going to settle. You know when I was in Palestine I think some of the folks that I was with thought that I was one of the queerest cases in the world. I know that some of you think that now but that doesn't matter.

I used to walk away. I went away along this road to Bethany over the hills and I examined the rocks and the path. If you were up there you would see the little narrow path.

I looked at this for about an hour one day. Godly man came up and said what did you do? I said I'm just thinking about Judas coming over here in the dark. He said Judas coming over here in the dark? I said yes that's what I'm thinking about.

What a life it must have been. He slipped out of the feast. He came over the mountain again.

And he must have stumbled the time of truth. It would have been a blessing if he would have broken both legs on the neck. Because it would be better for him if he had never been born.

He was doing the most horrible thing that any person on this world has ever done. I wonder how he talked to himself. Stumbled up the mountain.

Stumbled over the stones. On steady on the path. Going to sell the law.

Yes that was Wednesday night. Judas Iscariot. One of the twelve went on to the chief priest to betray him.

And when they had it they were glad. Promised to give him money. And he stopped her who might conveniently betray him.

And the first day of unleavened bread. When they killed a parcel. That happens to be Thursday now.

I would wonder how you would get him crucified on Wednesday. You know when men ship things about just to sort of work things out. You can find out that they'll be caught on.

And that's allowed from Miss Hambly's book. You know this was the law. Let me go back for a moment.

Keep your finger in Mark 14 where we are there. And go back to Leviticus. Chapter 23.

Leviticus 23. And this verse says. These are the feasts of the Lord.

Even holy convocations. Which he shall proclaim in the season. In the fourteenth day of the first month of Eden.

Let's get all up in. Fourteenth day of the first month. Of Eden is the Lord's Passover.

Now that's most interesting. For even Dr. Bollinger. Who many of us believe was a great Greek scholar.

Even Dr. Bollinger draws out a chart that says. He was crucified on Wednesday. Yet he himself declares.

Last Thursday was the fifteenth. That's just what he picked up isn't it? Remember I know it is the Passover. He sent them to prepare the Passover.

Didn't he? Go and prepare where I may eat with you your Passover. And happens to be Thursday. You know that's very interesting isn't it? Want you to get the hold of that.

Because that's most interesting. And the first day of Unleavened Bread. When they told Dr. Roy's disciples said unto him.

Where wilt thou that we go and prepare that thou mayest eat the Passover? And he sent forth two of his disciples and said unto them. Go ye into the city so you can see what is in the city. And if he sent in two of them on Thursday.

I don't know how he was crucified on Wednesday. Go into the city and there shall meet you a man bearing a pot full of water. And wheresoever he shall go say ye to the good man of the house.

There must have said where is the gas chamber? With somebody who knew the Lord Jesus. And he will show you a large upper room furnished and prepared. There make ready for us.

We'll wait in a while you just get the things ready. And the disciples went forth and came into the city. And found that he had said unto them.

And they made ready the Passover. And in the evening of that day he cometh with the twelve. Now you know this don't you? If you go to John's gospel.

John 13 is where he is in the upper room with these disciples. And there was a tremendous rapture place here. Remember this.

Now some of the men who can't get this out. They say that Christ never is the Passover. Again I don't think that's honest.

Because in John 13. When they were sitting at the table or really reclining at the table. He said one of you betrayeth me.

Verse 23. Now there was leaning in Jesus boots. And one of his disciples whom Jesus loved.

It was John. He always turned himself whom Jesus loved. So when Peter therefore beckoned to him.

That he should ask who it should be of whom he speaks. He then lying on Jesus breast said unto him. Lord who is it? Jesus answered.

He it is. To whom I shall give a sock. When I have dipped it.

When he had dipped the sock he gave it to Judas Iscariot. And after the sock Satan entered into him. And so on.

You'll notice when he went out it was night. Verse 13. He then having received the sock went out immediately.

It was night. Thirsty night. Now this young man after giving the sock.

Feels that this is a part of the table. Cause there is a law among the Jews. Down to this very day and hour.

That the part of the table that the whole family is covered. Is the head of the house to dip the sock and say look here. It just means.

No matter what you have in your mind. Nor no matter how much you have been up against me. I'm prepared to forgive you everything at this moment.

And Judas knew what he meant. He had been in Jerusalem making a deal the day before. So it's thirsty night.

Now you know that we spiritually instituted the Lord's supper after Judas left. In case you thought that Judas was abbot. He was at the Passover feast when Judas was there.

After Judas went out he instituted what we call the Lord's supper. Now after that. He had some things to say to them.

He went on searching in John 14. Now at the end of John 14. Verse 13 he said.

Hereafter I will not talk much with you for the prince of this world cometh. And hath nothing in me. But that the world may know that I love the Father as the Father gave me commandment.

Even so I do. Arise let us go hence. Now it's night remember.

It's actually the Jewish Friday. It's night. He's leaving the Passover house.

He's going to Gethsemane. Now as he went he preached this great message on the true vine. I believe that he left that upper room.

You come down all stone stairs. I remember coming down. May not have been the same upper room but it was one pretty attic.

And you go along the cobbled street. And you enter the church. Into the courts of the temple.

If you go straight across the court. You go out of the beautiful gate of the temple. At the far side of the court.

It goes down the valley of Jehoshaphat. It goes across the kingdom. And you're into the garden of Gethsemane.

I understand. Now the beautiful gate. It had a vine upon it.

It was this wonderful work. I think it's just island work like what we've seen. But there was a whole vine.

I think it was here he stopped. He said I'm the true vine. Began to preach to them.

In John 16. He begins to tell them about the Holy Ghost coming after he's gone. In John 17.

He starts to pray. They just have to stand around while he prays. The whole prayer.

And that is the Lord's Prayer in Chisholm. They can listen to it. In John 17.

First chapter 18. Yes one begins. And Jesus has spoken these words.

He went forth with his disciples over the bridges. And where was the garden? Into the which he entered in his disciples. Now he knew what he was doing.

Judas also was betrayed them. Knew the place. You see I think sometimes.

Sometimes young people come to me and say. Well why have you the stupid clay and the plowshares? They could have taken them at any time. Oh I'm afraid not.

You know I don't know if you've ever seen a thousand Jews. All dressed with long garments. Swaddles on and black veils.

But you don't bother taking one out from another. You see Archbishop Macarius on the TV sometimes. Well you will find that all the Greek priests.

All dressed the same. Not a fellow on the other day that they are dressed in. But having gone you couldn't tell the two of them different.

And if you saw a thousand of them. You'd have bothered putting Macarius out wouldn't you? And if you saw thousands. Jews.

You see when I was up at the temple. I got into touch with a fellow. Who had a great Jewish role.

He says. I'll lend you this. Put it on me.

Put the coat on. Put a beard on. I really looked so.

Passed the elephants down a bit you know. And I came down just nice and slow. And bumped up against them.

And I said Shalom. And he said Shalom. Shalom.

All right. Then I went back again. Came back the next one.

Bumped into a magician. Shalom. Shalom.

Shalom. Didn't know who it was. Now you see.

If you are going to take the Lord Jesus out of this crowd. You need to be sure of your mind. And if the Lord Jesus had a strong Jerusalem.

With thousands of people. And not the apostles. They would have had trouble getting him.

He went out. To the garden. He knew that Jesus knew the place.

And Jesus knew where he would go. And Jesus gave him the sign. The woman of our faith.

That's it. He betrayed him with a kiss. Now you notice this little bit.

It says. Judas also which betrayed him knew the place. For Jesus often times has sorted bitter with his disciples.

Judas then having received a band of men. And officers from the chief priests and pharmacies. Cometh bitter with lanterns.

Tortures. Now you can see it was well into the night can't you. And that's when they arrested him.

You know the story now don't you. They took him to Caiaphas. You know that.

You know this. That they brought him from Caiaphas. On to the hall of judgment.

To Pilate's hall. And it was early. Early in the morning.

It was when the Roman day was starting. So he tried him. And you know how he failed.

They gave him over on that nine o'clock. That morning. British time.

Three hours after the Roman time had started. He was crucified. So I'm maintaining.

That he was crucified. On trial. I haven't any problems with that at all.

It's good I see. Matthew's gospel. Chapter 27 just for the moment.

Verse 62. Maybe we should drop a bit. You see he's dead now.

And it says in verse 67. When evening had come there came a rich man of Arimathea. Named Joseph.

He asked himself was Jesus the disciple. He went to Pilate. And begged the body.

Of Jesus. The word begged is a tremendous one. It's the word.

Beseached. It's the word asked. It's the word we have for prayer.

Because when we go to prayer we beg. We beseech. We ask.

I wanted to get that. And wrapped it in a clean linen cloth. Not clothes.

Linen cloth. Actually the word should be plural. Cloth.

Long pieces of linen. This is when he had died. Now we've got to face this.

That if he died at three o'clock on the afternoon of Friday. Now that is what was called the preparation day. Verse 62 says by the next day that followed the day of the preparation.

Now that's the Greek truth of the whole thing. See I have a book in my hand now. It's by A.T. Robertson.

It's called Word Pictures in the New Testament. Now I'll tell you who Robertson was. A.T. Robertson, Professor of Interpretation of the Greek New Testament.

At the Southern Baptist Theological Seminary for nearly half a century. He was nearly 50 years a professor there. Was one of the most brilliant and popular Bible scholars of his day.

A world famous authority on the Greek New Testament. Dr. Robertson was a proud teacher and lecturer. A prolific writer with 45 volumes.

On both popular and profound subjects to his credit. A grammar of the Greek New Testament in the light of historical research. Was his greatest contribution to serious Bible study.

So he's no mean customer. In fact probably the leading Greek expatriate. Now that word that we've just looked at in verse 62.

The next day, that's called the day of the preparation. Now the day of the preparation is a tremendous one. It's the word here that says.

The word preparation is past few days. It means the day before the Sabbath. Sabbath was always on Saturday.

And here's the bit that intrigues me. He says past few days is the name in modern Greek today. For Freiberg.

If we have Ilyich Freiberg here tonight. Remember he's a Greek scholar. Of the highest degree.

He can speak nine languages. But he taught Greek at the university for years and years. If I had him behind me tonight and I say.

What does Father Stuart mean? He would say Freiberg. I would have thought I would have said it. Now.

That's the word. That's the day. Three o'clock in the afternoon is the time.

Now we still persist. Three days. And three nights.

You're not in a hurry sir. Because meant the three days and three nights. But he certainly did.

I think that you know this. That this time begins. Twelve midnight.

After the hymns are stood up and down. Tonight on the TV. The announcer begins to talk about this morning.

Today has begun. Our day begins twelve o'clock midnight. Now the Roman days.

When the Romans were in power. Their day began six o'clock in the morning. Six o'clock.

Now when we talk about Jewish time. That's different again. The Jewish time began.

The evening before. The day began the evening before. Six o'clock the evening before.

So you see. You see if we were in Jewish time. We would be in tomorrow.

Today. Just not far from yesterday. I don't think you'll be able to work this on.

But doesn't matter. After six o'clock the season would be in a new day. Now there's something more to this.

You see there is a medium. And of course every nation has its own mediums. And there's one that's particular to the Jewish nation.

As far as time is concerned. And it's this. They only counted time like this.

From the evening. To the morning. In the first day.

That's when Moses was writing Genesis. When he's talking about the day. He says the evening and the morning.

Of the first day. And the evening and the morning of the second. I can't say anything like that.

You remember when Paul was talking about being beaten with stripes. He says. A night and a day.

In the day. He's just talking the way the Jew talks. It was only one day you know.

Night and the day. But the medium that the Jews have is this. That when they're counting time.

Any part of any day or any night. Is counted by them for the whole day and the whole night. That's how they count.

If it's only ten minutes of one day. They count it for the whole day and the whole night. Now this three days and three nights.

It comes from Jonah doesn't it. Well in Jonah's day. They were not counting God's living time.

And they certainly were not counting God's Roman time. Because the Romans hadn't appeared. It's just Jewish time.

Actually you can go through the scriptures you'll find three years sometimes. And it's just counted the same way any part of course. Counted for that time.

Now if our Lord Jesus died at three o'clock on Friday afternoon. I think it proves he did. But Joseph of Arimathea.

And Pilate. Joseph of Arimathea goes to Pilate. And gets the bobble.

And let it be the cross. And to get it down from the cross. And I think this must have been a tremendous moment.

I can almost see Joseph of Arimathea. And put an old wretchedly ladder against the cross. And going up you know.

And getting these nails out of the hands. And then he's got to get this bobble over his shoulder. And come down a bit.

Because he's dead. Got to get the nails out of his feet. Now I can tell you this.

He's got to get an end before six o'clock. And that's been the argument about the boys you know. Can he do it? Can he beat the Pilate? Can he get permission? Can he get him down? Can he wrap him up? Can he have him amended? Can he get him into the tomb before six o'clock? And I say he can't.

Because it's not far from Calvary to where Pilate was. And I sure knew that it wasn't very far. From the cross to where the tomb was.

I think that some who have been there recently. I think that they know that it was just up a very spot. You know this is the most interesting thing.

Because if, and I believe it's true. If the man Jesus was taken off the cross. Just an hour later.

Which is four o'clock. And he's taken down and wrapped up. And taken to this tomb.

Then he's in on the Friday. Now let's get this. Now this counts for the whole day on Friday.

But it goes back right through Thursday night to six o'clock. Where Friday started. That's a night and a day.

Now one minute after six o'clock. Counts for all night Saturday. And then all Saturday.

And that's two days and two nights. Now one minute after six on Saturday night. Is counting for another night and another day.

In Jewish reckoning. And there is no problem. He's put in the tomb.

Before six on Good Friday. Which counts for that whole day. Dark.

Right through Thursday night to six o'clock. He's all night. That night.

All day Saturday. That counts for another night. One minute after midnight.

One minute after six o'clock. Saturday Jewish time. Is counting for the next day and the next night.

So there's no problem. You don't count at British time. You don't count at Roman time.

If you count at Jewish time. There are three days and three nights. And after three days and three nights.
Bless God he rose again. There's no bother with it at all. But just take time to sing two verses.
Turn around in order. 881. 881.
Just sing the first. And the second verses. 881.
Now in a song of grateful praise. To my dear Lord my voice I raise. With all the saints I join to tell.
My Jesus has done all things well. And let me say this just before we go. Next week you know we're at the
bodily resurrection.
Got to prove this. Bodily resurrection. Now you notice tonight is number 28.
Last week was 37. If you're looking for 36 you'll have a bit of bother. Because we missed the dates.
And I went from 35 to 37. I know men who have scolded their wives for losing the seat. While you may go
home and apologize to her.
She never hugged it. I know a fellow who looked everywhere last week for this 36. Sir it was never there.
It's my fault. So you'll know that you come from 35 to 37. We're at 38.
Next week 39 we'll do the resurrection. And then we'll go on to the ascension. And then we're stopping on
demonology.
881. Just the first and second verses please. When I saw my sister's face And I could not find my salvation
It was as if she had died to me All I could do was ask God I asked Him if He could hear me I asked God I
asked God I don't know what I'm doing with my life." Lord, park us in thy fear and with thy blessing, take us
to our homes in safety.
Through Jesus Christ our Lord. Amen.

Audio: <https://sermonindex1.b-cdn.net/8/SID8398.mp3>

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