

# (John) the Uniqueness of the Lord's Death

by Willie Mullan

---

*The sermon highlights the uniqueness of the Lord's death, emphasizing its significance in dealing with sin, abolishing death, and fulfilling everything foretold.*

**Duration:** 1:01:21

**Topics:** "The Lord's Death"

---

## Description

In this sermon, the preacher discusses the crucifixion of Jesus Christ. He describes how four men were in charge of the crucifixion, with two starting on one side and two on the other. The preacher emphasizes that when they came to Jesus, they did not break his legs because he was already dead. However, one of the soldiers pierced Jesus' thigh with a spear, causing blood to flow out. The preacher highlights that Jesus willingly stepped into death and suffered immense pain and grief for the sake of humanity's sins. The sermon concludes with the preacher emphasizing the importance of recognizing the finished work of the cross and the power of God's plan in every detail.

---

## Transcript

John chapter 19, and we are at the last phrase of verse thirty, and we're going right through to the end of the chapter. Now, there are many, many special things in the chapter this evening, and indeed there are some very deep truths that we must touch on tonight. Now, we shall begin by talking about the uniqueness of our Lord's death.

He bowed his head and gave up the ghost. We shall be talking about the uniqueness of our Lord's death. Then I shall go on to say a word or two about the blindness of our Lord's enemies, how the priests and the pharisees and sages could remember the letter of a word, and yet forget the law of the letter.

Then we shall get into the depth when we come to think about the awfulness of our Lord's suffering, because I believe that John emphasizes something here, that he wants all the believers to take note of. In fact, it almost seems that John gets excited about this blood and water that poured forth. And so we're in the depths when we're talking about the awfulness of our Lord's suffering.

Then I shall take time just for a moment to underline for you the wonderfulness of our Lord's word, for indeed this is the word of the Lord we handle, and how wonderfully right through it has been fulfilled everything that was foretold. Then we shall end the chapter with the thoughtfulness of our Lord's friends, Joseph and Nicodemus, and we shall see the kingliness of our Lord's burial. The Jews meant to bury him

as a criminal, but God saw otherwise, and he was buried actually as a king, as we shall see this evening.

Now, it's a big chapter, so we'll not talk any more about the bone. Those are only the bones, and we've got to put the meat on them. Now, let's get down to it.

Last week we finished at verse 30, when Jesus therefore had received the vinegar, he said, it is finished. And we finished the message last week talking about the finished work of the cross, and I went into the details of that for the meeting last week. The finished work of the cross.

On one occasion, when I conducted a Bible class where the members were allowed to ask questions, one very learned gentleman stood up and asked this question. He said, when our Lord Jesus Christ finished, and the work of the cross was finished, why did he need to go on and die? If the work's finished, why not leave the cross? So, I think that we need to understand this, that what we call the finished work of the cross is where our Lord Jesus Christ gave himself as a purgatory sacrifice to God. He made an offering that satisfied every demand of a holy soul.

And not only did he do that, but he put away sin by the sacrifice of himself, and when I'm talking about sin, I mean what I'm talking about. Yes, I am. I'm not talking now about sin, and don't have a mixture.

I'm talking about sin, the thing that's inside, the thing that every baby's born with. Well, our Lord Jesus Christ dealt with it, the old nature, that sinful nature, that thing that condemns us already. He dealt with it in its totality, our salvation for eternity.

He was the Lamb of God that bareth away the sin of the world. But he not only made a purgatory sacrifice towards God, and made the sacrifice that bareth away the sin of the world, but for every believer, he bore our sin in his own body on the tree. And when you go through your New Testament and get those phrases, our sins, they belong all the time to believers.

He dealt with every believer's sins, and in their totality, and for eternity. You see, my dear believer, if there was one sin that you've committed, or you're ever going to commit, that wasn't dealt with at Calvary, then you're damned. If you can produce one, one sin that any believer is guilty of, or will be guilty of, that wasn't dealt with at Calvary, then he's damned.

Finished, there'll be no more sacrifice for sin. And this purgatory, reconciliatory, redemptive, atoning work is the finished work of the cross. But you know, our Lord Jesus Christ had to meet other enemies.

He must meet death. Death is our enemy, and he must step into death and actually test it for every man. But beyond that, he must go into the realm where Satan had absolute authority, and by death he must defeat him, paralyze him, who had the power of death.

Just with the finished work last week, and we're going to see your blessed master step into death this evening, and deal with death, and abolish death, and make a pathway through death for every believer, and defeat and paralyze him who had the power of death, which is the devil. Now, I want you to see the uniqueness of this. That's the point we're at this evening.

Now, watch how this is worded. Verse thirty, When Jesus therefore had received the vinegar, he said, It is finished, and he bowed his head. You know, there's something wonderful about that, and gave up the good.

I want you to get the hold of this, that up to this point, it seems that our Lord Jesus Christ had kept his head relaxed. Now, I want you to get the hold of this, that he actually bowed his head before he died. Usually, men die, and then their head falls in death.

Well, this is just the other way around this time. This is a very definite, yet, I must say, a wonderful act. For on the cross, in all the torments, and pain, and agony, and shame that was upon him, he actually bowed his head, and then he gave up the good.

That's a very, very, very wonderful thing. One of the other Gospels says, He dismissed his spirit. That's how it's put in one of the other Gospels.

There's an old translation that says, He bowed his head and dismissed his spirit. Now, that is something that none here can do. Not one.

You'll never be able to do this. You cannot dismiss your spirit. You may try, but you can't do it.

Now, that brings us to a tremendous fact, that our Lord Jesus Christ actually stepped into death of his own willingness. Do you remember when he was talking about his death in John 10? He said, I lay down my life, no man taketh it from me. Listen to this, we were.

He said, I have power to let us. Now, that was a special promise. That is not given to any of his disciples.

Why, there are some dear old kids tonight, and they're lying on bed repeating. And if they have power to dismiss their spirit, they would actually do it this evening. But they never got that power.

God never entrusted any believer with that power. This is a special power, and it belongs to Christ. I have power to let us.

Well, that brings us to face a tremendous fact. You see, in our everyday language, we talk like this. We meet each other, and we say, so-and-so died this evening.

I'm sure I said that to some of you about our brother Macallum. He died this evening. Now, actually, so-and-so didn't die this evening, because what really happens is that some disease grips the body, and so-and-so fights as long as they can.

But at last, the disease overcomes them, and they become dead. That's what happens, they become dead. You don't die, you become dead.

But our Lord Jesus Christ actually died. Nobody else ever did this, and nobody will again. You see, death had no claims on him.

Why, death came because of sin, but he was sinless. Death had no right to put a clammy hand on him, but he had got to face it. And so very nobly, when the right moment came, he bowed his head and stepped into death on this mess, and he did that for you.

That's a mighty thing. You see, right along the whole pathway, he had this power. I want you to get that.

When they were ripping his back into the purge with the Roman lash, he had the power to step into death and go and leave, but that wasn't the moment to do it. The work wasn't finished. And so, although he had that power right along the whole pathway, why, the Lord Jesus waited until the work was finished, and now

he tackles death.

He slaps him, and I'm sure the devil smiles. You know, the devil, why he really believed this was his realm, so it is. God is not the God of the dead, he's the God of the living.

And you know, he's actually believed that once Christ would step into his realm, that he would hold him. Ah, but he didn't. Death couldn't hold it, say.

Jesus, my Savior, and don't sing the next line, he told the bars away, there's no carrying the bars away here. That's breaking out of somewhere. Do you think he broke out? Not at all.

He stepped into death, and then he abolished death, and took the keys of death from the devil, and hung them at his desk, and stepped out of victory over death. Don't ever see it any other way. He tackled it, and he defeated it, and he paralyzed him who had power through it.

It was a wonderful thing. Jesus and all other folks become dead. But, you know, there is something more wonderful than that here.

I want you to get the hold of it. You see, the actuality of the thing, he bowed his head and gave up the ghost. You can see the authority, I have power to lay it down.

Not the reality, because some people question the reality. There are modernists, in our ransomite, in our pulpits, who actually question the reality of Christ's death, because they don't want to have to face the reality of the wonderful resurrection. Oh, they don't like these miracles, and anything that looks miraculous, they put it out, and this is how they get around the miracle of the bodily resurrection of Christ.

They say, you know, he was only in a swoon on the cross. He went into a swoon, and they thought he was dead, and they buried him, and so he came alive again. That's the modernist.

Oh, but the Bible puts it beyond us. Do you see the soldiers coming out here? Verse 33, But when they came to Jesus, and saw that he was dead already, were they persuaded? Mind you, these were no fools. There were four soldiers placed in charge of every crucifixion.

They were his executors, and the man who's in charge of an execution at Cumberland prison must be absolutely sure that the criminal's dead. These four soldiers came and examined him, and when they saw that he was dead, because I would never only hang my hat there. When our Lord Jesus Christ appeared to John in the book of the Revelation, chapter 1, he said, I am he that liveth and was dead.

You'll have to call him a liar if you're going to go on with the modernistic thing. My dear friends, we needn't bottle that. There's nobody here worried too much about it.

But not only do we see the actuality and the authority he had as he's put into death, and the reality as the soldiers looked upon him, but in scripture, you know, the type is a wonderful thing, and we must never forget about typology. The Ark, the Ark of the Covenant, of course, I'm talking about, was a wonderful type of Christ. I'm thinking of maybe picking up some of the types in the later part of the year, and if I take the Ark of the Covenant, I shall be showing you how it was a type of Christ.

It was made of gopher wood, of course, a wood that could not have any disease. It was absolutely pure as far as wood was concerned. Then the wood was covered with gold, and the wood would speak of his humanity, and the gold would speak of his deity as something that's everlasting.

And on the top of the Ark was a crown of gold, which would speak of his royalty. Inside the Ark was ten commandments, which would speak of his purity, because he always kept the law. And in the Ark was also the pot of manna, which would speak of his sufficiency, able to feed the children.

And if I went on to all the details, I could show you something of the type. Now, this Ark is a perfect type of Christ. Now, when Israel came to Jordan, and Jordan is always a picture of death.

You know, the only way the children of Israel find a pathway through Jordan was when the Ark went in first. And the Ark stepped in with the priest, and then a way was made right through. My, that's actually what happened.

He stepped into death, and he abolished death. He has taken the skin out of death for the believer. My, there's a pathway through the valley of the shadow that makes us fear no evil.

He has done a wonderful job. But I think we shall have to look at the second one. Now, watch this one.

It's 1 Samuel, and it's chapter 5. First book of Samuel, and it's chapter 5. Now, this is so wonderful that I want the younger ones to follow it. Now, the Ark that I've been talking about was on one occasion taken prisoner. It was held in the hands of the Philistine.

It's just like the ram that we saw on Sunday morning, held by the horns in the thicket. The same thing again, but here's the Ark. Verse 1, 1 Samuel, chapter 5, verse 1, of the Philistine.

The uncircumcised Philistines took the Ark of God and brought it from Ebenezer unto Ashdod. When the Philistines took the Ark of God, they brought it into the house of Dagon. You see the capital D there? That's their god.

Dagon was their god. Dagon was one of the gods of the Philistines. Dagon is actually the fish god.

You see, the under parts of Dagon was made like a fish, and the upper parts, of course, like a man. And all the priests of the Philistines that attended at the house of Dagon, they wore long hats with the fish's mouth on the top. And when you see the Pope of Rome, you'll find he's got the same hat on, fish's mouth.

And when you see the Archbishop of your wonderful Canterbury, he's got the same thing on too. Because they're all as popish as can be, all crowded. And they're taking you back to Popery too.

And this fish's mouth on the top of the Pope's head is admitted by the Roman Catholic Church to go back to the age of paganism. In one of the newest books, The External of the Roman Catholic Faith, one of the fathers writing there, sir, that the mitre on the Pope's head goes back to pagan days. They have to say it openly, they can say nothing else, because you couldn't find any of your nonsense in the New Testament.

But never mind, I mustn't get into Popery too much. Firstly, and when they of Ashdod arose early on the morrow. You see that? On the morrow.

That's the second day, isn't it? Behold, Jagan was fallen upon his feet to the earth before the Ark of the Lord. And they took Jagan and set him in his place again. And when they arose early on the morrow.

What day is that? That's the third day. Behold, Jagan was fallen upon his feet to the ground before the Ark of the Lord. And the head of Jagan and both the palms of his hands were cut off upon the threshold, only the stump of Jagan was left.

My, do you see? Do you see? This is typology with us. And when our Lord Jesus Christ stepped into death, tasted death, he abolished death. But he not only did that, he prayed upon him who had the power of death.

And he cut the serpent's head, cut off the palms of his hands, left him powerless. On the third day, we're looking at the uniqueness of our Lord's death. Yes, you saw the reality and the actuality and the authority.

And you're reminded in John again of the necessity except the corn of wheat to fall into the ground and die if abided alone. You see, our Lord Jesus Christ had to abolish death for us. He had to step on the serpent's head, had to make us show principalities and power.

That's why he died. Wonderful Savior, that's the uniqueness. Now, let's get on, because it gets deeper as we get on.

Verse 31, John 19, 31, 31. The Jews, therefore, because it was the preparation that the body should not remain upon the cross on the Sabbath day, for that Sabbath day was on high day, besought Pilate, they came and besought Pilate, that their legs might be broken, and that they might be taken away. You see, these Jews were thinking very, very, very seriously.

I have been struck by these sorts of things in the scriptures. You remember there was another one in John 18, that they brought the Lord Jesus from Caiaphas, and it was early, and they brought him to Pilate's judgment hall, and then it said, but they themselves went not into the judgment hall, lest they should be defiled. So, the hypocrites, my dear, you see them coming down the roof with their long religious robes on, and they're pushing the Lord Jesus into the door to unbuckle, if they would be defiled, the hypocrites, and they call it out for the blood of God's Son, and they're going to murder God's Son, and they're talking about not being defiled.

I hear the letters again. They're remembering a certain scripture that's in this book. My, it's wonderful how people can remember the letter at times.

Here's the scripture that was in their mind, it's Deuteronomy chapter 21. You wouldn't think they could have thought way back there, but they can, you know. Deuteronomy 21, and it is your last two verses.

Deuteronomy chapter 21, verse 22, And if a man hath committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day. For he that is hanged is accursed of God, that thy land be not defiled. You see, in one case, they're worried about themselves being defiled, and in the other case, because it's the preparation of the Passover feast, they were just about to start the long feast of unleavened bread, 49 days, and it was a high day, and they didn't want the land to be defiled.

We must get the body down, we must bury it, we must keep to the book. You know, it's wonderful how people can talk all week about religion and have no time for Christ. Some people can sing in the choir for years, and they have no time for Christ.

Some people would fight for confirmation, and there are church, and this and that and the other, and they have no time for Jesus Christ, a Savior. So, in other words, we read, boys, my people can be terribly blind, you know. Oh, they can turn up the verses in the book, all right.

They know the letter, but they're blind as to the Lord. They've never met the Lord, they don't know the Lord. Powerful one.

But let's go on from there. We're back at John 19 again. Now, this breaking of the legs was a terrible thing.

You see, when men were hung upon the cross, you see, not one single vital of their being was touched. The nails were through their hands. That caused excruciating pain, because the nerve center was there, and the nails were through the feet.

And as they hung in the burning sunshine, sometimes they lasted for four days. Some are probably known to last five or six hanging there. But when they wanted them to die quickly, they sent the soldiers along with a great long club or hammer.

And it's not a matter of breaking their legs, it's a matter of buttering them from the middle down, buttering them into pulp. These religious boys were crying out for how cruel. But you can see how the Lord was overruling everything.

Now, watch. Verse 32. Then came the soldiers and broke the legs of the first and of the other which was crucified with him.

But when they came to Jesus and saw that he was dead already, they broke not his legs. There's been an argument about this, you know. Dr. Bullinger and many other scholars believe that there were four thieves crucified with Christ.

They believe that, but that doesn't matter. They believe that they came to these two first. When they came to the first and came to the other, then they came to Christ.

Do you see how it's worded? That's what makes them think like that. They then came the soldiers and broke the legs of the first and of the other which was crucified with him. But when they came to Jesus.

Now, I don't think it was like that. I think it was like this. I think the four men who were in charge of the crucifixion, two of them began at that side and two of them began at that side.

And they buttered this fellow's legs into pulp, and they buttered this fellow's legs, and then they came. Now, watch what happens. Verse 33.

But when they came to Jesus and saw that he was dead already, they break not his legs. But one of the soldiers with a spear pierced his thigh, and forthwith came there out blood and water. What's John getting excited? And he that sought their record, and his record is true, and he knows that he saith true, that ye might believe.

John really got excited about this. Now, this is the deep bit of the subject this evening. I want you to try to picture the Savior on the cross, and I want you to see the soldier coming along at the front and having a look, and he's dead already.

And it seems to be out of pure mud, envy, wickedness, whatever you like to put in, he takes the sword. I believe that every Roman soldier was trained to use the spear in his right hand. You see, they had the shield here, and this eye was always over the end of the shield, and the spear is here.

And if he uses it in his right hand, it will be in the Caesar's left eye. You're going to see what I mean, aren't you? You've got to follow this through. And just as he stands here in his madness, he plunges into the side of the Savior, and immediately forthwith came there out, poured out blood and water.

Now, that doesn't mean much to me. Now, there have been great debates and arguments about this down through the ages, and I'll try to lead you into them all. Many, many great scholars believe that this is just symbolical of something.

They believe that the blood coming out and the water coming out is symbolical of the fountain that was opened for sin and uncleanness of the place called Galilee. Yes, the blood would speak of the efficacious life that was laid down that can cleanse us from all sin, and the water would speak of the words that will deliver us from the power of sin. And they talk of this being symbolic.

Now, others believe that there is nothing symbolical here, but that it's really a physical wonder. And this is where I stand. Now, I don't believe that when John looked at the cross and saw this, he was taken up with symbolism at all.

John's standing there in the shadows, and this man plunges with fear in, and forthwith came there out blood and water. And I believe John knew enough about the physical frame to know that this is a wonder. And it is.

To me it is. Now, I spent the last three or four days reading five or six of the greatest heart specialists writing on this very subject, because after all this is not a theological thing now, it is a medical thing. And as I went out to Brother McCallum, who is the doctor tonight, I questioned the doctor up and down, and he told me all that he knew about it.

You see, I try to put it out that the youngest one in the class will get what I want, leaving out the medical term. You see, this great, wonderful organ that we have inside here, our heart, well, it's really the pump, isn't it? And it pumps the blood through every part of the body. It's really a muscle hanging inside that pumps your blood continually and unceasingly.

Now, that heart, that muscle is encased in a little bag that is called by the medical faculty the pericardium. That is a little bag of water. You see, it doesn't bump against your ribs at any time, and you can stand in your hands and it won't fall up to your shoulder.

You see, it's in this little bag which is called the pericardium. Now, medical men who are authorities on heart trouble, they all believe that when anyone is made to bear great mental agony and pain, the pericardium around the heart fills with more water than at any other time. The heart is made to do more in that period of agony and pain and suffering, and therefore it is getting more protection.

Now, I believe John must have known. Now, if that is the case, and our Lord has gone through a time of extreme suffering, then the pericardium is filled right round with water. In fact, it would be close up beside the ribs.

And if this man plunges the spear in, in the ordinary sense, water ought to be first, because it will pierce the bag first, and the water ought to come. But that's not what your Bible says. Your Bible says the opposite.

Your Bible says that John noticed that it was blood and water. And in the ordinary sense, it ought to be water and blood. But it wasn't.

Now, that makes us think deeper. What happened? Now, here's something that I think you need to take notice of. Go back to the 69th Psalm.

These Psalms are really wonderful. Psalm 69, which is one of the old messianic psalms. And you know, when I say messianic, that it refers more to the Savior than to anybody else.

Sometimes the Psalm of David wrote as a prophet, and he really saw the Lord before him. Take one or two things out, and you'll not be puzzled. See verse 2? I think in deep mire where there is no standing.

Exactly where the Lord was, going into the depths of the sufferings of salvary, and there was actually no standing. See verse 4? They that hate me without a cause are more than the hairs of mine head. And it's perfectly true that they hated Christ without a cause.

Verse 7? Because for thy sake I have borne reproach, shame hath covered my face. Yes, there was a spittle on his face, and he was stark naked now on the cross. The book says he despised the shame.

Here's one for the Roman Catholics to think about. Verse 8? I am become a stranger unto my brethren, and an alien unto my mother's children. And if they think the Virgin Mary had no other children, they would need to learn the Psalms.

Because this is the Lord talking, and he says, I'm become an alien unto my mother's children. Of course, Mary had other children. I know that Jesus was her firstborn.

But Roman Catholics don't like you to say that. But the psalm maintains it. But you can see, you can see that this, this psalm belongs to Christ.

Here's another one. Verse 21? They gave me also gall for my meat, and in my chest they gave me vinegar to drink. Sure, you can see the psalm belongs to the cross.

Now, here's the one that I'm after. Verse 20? Reproach hath broken my heart. Isn't that very wonderful? I noticed today and yesterday that four of these great heart specialists, one from America and one from London, four of them, they maintain that when a man is put into extreme pain and suffering and anguish and mental agony, that it is possible for the heart to rupture.

What they call a heart rupture. And if the heart ruptures, the blood from the heart fills the pericardium. And if the side is open, then it's not water.

First it's blood and then water. Are we getting into the depths? Did our Lord Jesus Christ suffer so much that his heart actually ruptured? Now, don't be too hasty here. Don't just snap it up like that and then go out and sing that he died of a broken heart because you can't.

Oh no, no, no, no, no. You can go out and say that he died with a broken heart if you like, but don't go out and sing that he died of a broken heart for he didn't. Remember the tremendous facts that are in the other parts of the gospel.

It's true that he went through so much anguish and so much pain and so much agony that his actual heart ruptured. But he himself stepped into death willing. I think John saw this.

I think this is what John saw. Blood and water. He says it's true, it's true, it's true.

What I like is true. That ye might believe. That ye might believe what? Christ.

That ye might believe from this night forward that God's lovely Son went through such agony for you that his heart ruptured, but that he willingly stepped into death to defeat your every enemy. What a faith. Ah, brethren and sisters, there are tremendous things there.

I don't believe that's on the symbolical or allegorical side at all. I believe that this is on the physical side, and the doctor tonight agreed with what I had in mind. Now, let's get on still further.

I think you can see from that the awfulness of our Lord's suffering. Why that door in his sight only let us look at the hearts that have suffered so much for each one of us. Now we come to something else that's really wonderful.

Verse thirty-six, for these things were done that the scripture should be fulfilled, a bone of him shall not be broken. And again, another scripture says, they shall look on him whom they fear. Oh, do you remember how we gathered up the fragments last week? You know, we saw him being led out of Pilate Hall.

And I said last week that it was no accident that he was led, because Isaiah had said, he shall be led as a lamb to the closet. And as he was led, he was bearing his cross. And I said it was no accident that he was bearing his cross, for Abraham the father had placed the wood on the shoulders of the son many years ago, a perfect sight.

And you know, friends, we went into all the detail. It was no accident that they did garments, and for his vesture did they cast lots, because this armistice said that many years ago. It was no accident that the men who were sent by Pilate to break the legs of these dying men on the cross, it was no accident that they didn't break Christ, because the scripture had already said, a bone of embers shall not be broken.

This man in his temple, in his fine wickedness, plunging a spear into the Savior's thigh, it was no accident. My, the scripture had already said, they shall look on him whom they fear. And all the powers of Rome under Pilate couldn't break up all of them.

And even the wickedness and the wrath of man is only taken by God to praise him. My dear friends, no matter what happens down here, every little detail is being worked together by our great wonderful God for our good and his glory. Oh, the wonder of this book.

The wonder I love this book, with God's infallible words. Even the temper of a wicked Roman soldier will only have to fulfill it. My, you can depend your life on the book.

Let's get on further, because I think this is very beautiful. Verse thirty-eight, And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, he thought to Pilate that he might take away the body of Jesus. And Pilate gave him leave.

He came there for him, took the body of Jesus. You see, this said that Joseph of Arimathea, he was afraid of the Jews. He was really a disciple, a follower of Christ.

You know, I want you to get these two things together, because I want you to see this. Joseph of Arimathea and Nicodemus. Do you see verse thirty-nine? 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.

I want you to see these two fellows appearing on the scene. You know, the first one, he was a coward. But you know, as he gazed at the cross, it made this coward courageous.

It put the cowardice out of him, and it made him so courageous that he went in before Pilate and demanded the body of Jesus, pleaded for the body. And the cross not only made this coward courageous, but the cross made this other brother bold. He was always sitting in the bottom of the shadows, you know.

He said, well really, come out into the open. Oh, I love to play away in the dark. But the cross made the coward courageous before the Gentiles.

And the cross made the brother bold before the Jews. You see, our Lord Jesus Christ ordained before he went away, that every Lord's day morning that comes, his people should be found remembering him at the cross. I wonder, do you think that he instituted this table, and he said, this do in remembrance of me, and as after ye eat this bread and drink this cup, ye do show the Lord's death till he come? I wonder, do you think that he went to all the pains to institute the table that you might be brought to the cross every Sunday morning for you to wipe your feet on it? Do you know why some of you are not very much used to it? Because you are never at the cross.

Well, you just wipe your feet on it, don't you? Maybe you can go to some meeting on Sunday morning where they haven't got a table. You should brush. You should brush now.

Your Lord, I beg you to listen. Your Lord, for you to remember his death. You get to the company of people where they really get into the cross work.

And you gaze at the death, and the crucifixion, and the finished work, and the propitiary sacrifice, and all that was accomplished at Calvary. I tell you this, it will do more for your soul than all the preachers. See these two men? My, they are just brought out of their trousers.

They are just brought out boldly into the front to take their stuff. Mind you, it must have surprised Pilate when Joseph of Arimathea, a rich man, the Bible says, when he walked in, said, I want the body of Jesus. I think Pilate must have looked him up and down.

He must have been amazed. This fellow had taken his tongue with him. I think it must have shook the whole Jewish Sanhedrin, for Nicodemus was a member of the Sanhedrin, and it must have shook the whole Jewish Sanhedrin when he brought down all these wonderful scriptures to anoint the body of Jesus.

Mind you, it was no small offering. It says a pound, a pound weights here, and it's a tremendous cost. In fact, it's so large and so big, I was weighing it up today and other days, that I've come to the conclusion that Nicodemus had this prepared long before this hour.

He was in the Sanhedrin in John chapter 12, when they determined from God they ought to put Christ to death. I believe it. I believe it.

I wonder, have we been so enthused at the cross that we're prepared to take our stand before the world for Jesus? Do you ever surprise anybody for standing up for Christ? Does the world marvel at your stand? Why, if you keep close to the cross, you'll not be afraid to take your stand for Christ. The thoughtfulness. Now, let's get on to the last bit.

Verse 40, Then took they the body of Jesus, and I want you to notice that once or twice it's called the body of Jesus. In verse 38, he came therefore and took the body of Jesus. Then in verse 40, they took the body of Jesus and wound it in linen cloth.

Now, that word cloth is not just correct, because you can see that the word wound is governing it. It's wound it in linen cloth. Cloth.

You see, when they buried the king in the Far East, or anybody of authority, here's how they did it. They got beautiful long strips of linen cloth, fine, fine linen cloth, and they dipped these in a wonderful ointment, and then they started at the toes, and they began to wind these right round the body, right round. Then dip another one, and go on.

And then they wound it right on, and right on, and right on, and right off, and then just tucked it in at the neck. And then got another piece and dipped it in, and they wound it round the head, and that's the neck. That's what they did with our Lord.

If you go to the museum just now, you'll see an old mummy in there, wrapped up the very same way many, many hundreds of years ago. She must have been somebody. He was being buried.

And then this new grave. Oh, it was a virgin grave. My wherein never man had laid.

There was nobody in this. You see, the Lord was being very particular that when the resurrection took place that there could only be the one come out. He was protecting his son from being buried with a bunch of criminals.

He was doing it very wonderfully. These two men were just the men that God needed for that particular moment. You know, God can always get his man, and he got them.

But they laid him in this new sepulcher. But I want you to notice that they put these spices in, as the manner of the Jews is to bury. You see, when one of the old kings, I haven't time to go back, one of the old kings was being buried in the Old Testament, they laid him on a bed of spices.

And that's exactly what happened to our Lord Jesus, and that the demons thought about. And he was buried in a garden. That was just where they buried kings.

And he had gone by, Nicodemus and Joseph of Arimathea, who was giving our Lord, in the eyes of the whole world, the burial of a king. Friends, there's one wee word in Isaiah, he made his grave with the rich in his death. Oh, I know that Isaiah, he was numbered with the transgressors, of course he was.

He was in between two thieves. That bears that out. Oh, but here's the other bit coming up.

He made his grave with the rich in his death. Friend, I want you to get the hold of how perfect the Word of God is. But you know, I'd like you to get this bit.

That our Lord Jesus Christ stepped into death willingly, and dismissed his spirit, and was in the realm of death, and he did it with a heart that was ruptured because of the pain and anguish he suffered for you. And if you gaze at that long enough, and you take it in, and you see something of what it cost him, the Holy One, to bear away your sin, I believe you'll be found out in the open, taking your stand with Christ, and crowning him king. Let us just dispel for a moment.

Oh God our Father, we feel like saying tonight, when I survey the wondrous cross upon which the Prince of Glory died, my riches gain I count but loss, and poor contempt on all my part. Oh God, we gaze at his head, his hands, his feet, sorrow and love flow mingled up. Did there such love and sorrow meet, or thorns compose so rich a crown? And we would come to the foot of that cross tonight, and we would say, where the whole realm of nature mine, that where an offering far too small, love so amazing, so divine, demands, oh God, deserves my soul, my life, my all.

Bless this for thy name's sake. Amen.

---

Audio: <https://sermonindex1.b-cdn.net/6/SID6887.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/john-the-uniqueness-of-the-lords-death/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**