

(39) Burial of Jesus (Mt. 27:57-60; Mk. 15:42-46; Lk. 23:50-54; Jn. 19:31-42)

(40) Tomb Sealed (Mt. 27:61-66; Lk. 23:55-56)

(41) Women Watch (Mk. 15:47)

1. The Jewish religious leaders wanted to hurry up and get Jesus out of public view (Jn. 19:31-37).
 - a. Sabbath and preparation necessities provided a convenient excuse (Jn. 19:31).
 - b. Breaking the legs was common to speed the process from the Roman perspective, and leaving the body overnight would have violated Scripture from the Jews perspective (Deut. 21:22-23).
 - c. Broken bones, however, would have violated typology (Ex. 12:46) and prophecy (Ps. 34:20) so the voluntary conclusion to physical life was another facet of the Lord's complete obedience (Heb. 10:9-10).
 - d. Jesus' death was verified by the piercing spear and testified by John's personal eyewitness (Jn. 19:34-35). This also fulfilled Scripture and looks forward to additional fulfillment in the 2nd Advent of Jesus Christ (Zech. 12:10).
2. Joseph of Arimathea approached Pilate with a request of his own (Mt. 27:57-60; Mk. 15:42-46; Lk. 23:50-53; Jn. 19:38-42).
 - a. Arimathea has not been identified with certainty. Possible OT equivalents include Ramah (Josh. 18:25) or Ramathaim-zophim (1st Sam. 1:1,19). A possible apocryphal equivalent is Ramathem (1st Macc. 11:34).
 - b. Matthew describes JoA as a rich man, and a disciple of Jesus (Mt. 27:57-61).
 - c. Mark describes JoA as a prominent member of the Sanhedrin (Mk. 15:43-47).
 - 1) Though wealthy in this life, Joseph was looking for the Kingdom of God.
 - 2) His audience with Pilate required Joseph to gather up his courage.
 - d. Luke also identifies JoA as a member of the Sanhedrin, but makes clear he was not in favor of Jesus' conviction (Lk. 23:50-55).
 - e. John describes how JoA receives assistance from Nicodemus for this hurried burial (Jn. 19:38-42).
 - f. The specific details recorded in the Gospels bring the Isaiah 53 prophecy into vivid focus (Isa. 53:9) along with additional grave/burial messages throughout Isaiah (Isa. 14:19; 22:16; 65:4).
3. The successful murderers are still afraid (Mt. 27:62-66).
 - a. The chief priests and Pharisees are sure working hard on this particular Sabbath day! (Mt. 27:62)
 - b. These sons of the devil (the Liar from the Beginning) deceitfully call Jesus "that deceiver" (Mt. 27:63).
 - c. They fear the masses being swayed by manipulative fraud (Mt. 27:64). This illustrates how their minds work.
 - d. The result of this ridiculous farce is actually a multiplied testimony to the resurrection (Mt. 27:66).
4. The eyewitness testimony of the women is not important to their contemporary legal system, but it is very important as an apologetic for the accuracy of the resurrection account (Mt. 27:61; Mk. 15:47; Lk. 23:55-56).

Additional Points Related to the Lord's Time in the Grave

1. The cross of Jesus Christ formed the basis for God the Father's judicial rulings on our behalf (Col. 2:13-15).
 - a. Humanity was the subject of a dogmatic hostile debt-certificate (Col. 2:14).
 - b. That certificate was nailed to the cross when Jesus was nailed to the cross.
 - c. The nailing of that certificate disarmed the rulers and authorities and provided for Jesus' immediate triumphant display (Col. 2:15). This display has a follow-up triumphal parade—the Dispensation of the Church (2nd Cor. 2:14).
 - d. The specific armament made void is the power of death and fear of death which Satan uses to enslave fallen man (Heb. 2:14-15).
2. Jesus Christ's descent into Sheol provided for His captivity of the captives (Eph. 4:9).
 - a. Psalm 68:18 foretells the Lord's victory and captivity of His captives.
 - b. Ephesians interprets Psalms to define the Lord's descent deeper than the incarnation on the earth. The lower parts of the earth is elsewhere called the heart of the earth (Mt. 12:40) or under the earth (Phil. 2:10). Romans agrees with the Ephesians interpretation (Rom. 10:7).
 - c. Jesus receives gifts in the rescue of both Jews and Gentiles (Ps. 68:18) and then distributes gifts to His Church (Eph. 4:8,11).
3. Jesus Christ's descent into Sheol provided for His prison proclamation (1st Pet. 3:19).
 - a. Imprisoned spirits are often thought of as the fallen angels who abandoned their proper abode (2nd Pet. 2:4; Jude 6).
 - b. Not often thought of are the offspring of such angels, which are also spirits that were disobedient in the days of Noah (Gen. 6:4-6,11-13).
 - c. This prison preaching, if directed to the Nephelim spirits, *may have included* an offer of salvation. Please understand this is highly conjectural. Demon salvation would not have been on the basis of a kinsman redeemer but on the basis of captive captivity when the Seed of the Woman crushes the head of the Serpent.