

The Burial of Christ

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[0 : 00] Mark 15, verse 37. This is God's holy word. With a loud cry, Jesus breathed his last.

! The curtain of the temple was torn in two from top to bottom.! And when the centurion who stood there in front of Jesus heard his cry and saw how he died, he said, surely this man was the Son of God.

Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome.

In Galilee, these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there. It was preparation day, that is, the day before the Sabbath.

So as evening approached, Joseph of Arimathea, a prominent member of the council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body.

[1 : 08] Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.

So Joseph brought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.

Mary Magdalene and Mary, the mother of Joseph, saw where he was laid. Death without Christ is the king of all terrors.

And that's why if you want to even think about death, much less talk about it. But death with Christ is but my entrance into glory. Because it is death without the sting of death left in it.

Since Christ suffered that sting of death under God's wrath for all his people. And though most don't like to think about death, nothing is more sure than death.

[2 : 14] Ecclesiastes 7.2 says, death is the destiny of every man. The living should take this to heart. We're the ones who ought to think about it.

We're the ones who ought to talk about it. And talk about it. God does in his word. Followers of Jesus. He leads us. Jesus leads us through no darker rooms than what he himself passed through before us.

Hebrews 2.9 says, he suffered death. He tasted death. Which means he experienced it himself.

And he did it that he might be with us then and lead us through the valley of the shadow of death.

And bring us out on the other side, safe in our father's house forever. To that dying thief beside him, he said, today you will be with me in paradise.

Christ. And Jesus beat him there by several hours. But when it came his time to die, he found that it all happened just as Jesus said it would.

[3 : 28] He's with Jesus now. For the believer to be absent from the body is to be present with the Lord. So here in Mark 15, Christ's terrible sufferings are ended.

Being forsaken by God, cursed by God, damned by God. His wrath poured out as the punishment that his people deserve. So he cries out in triumph.

It's finished. It's accomplished. It's completed. The work that the father had given him to do. So father, into your hands, I commit my spirit.

Now this morning we see his body hanging lifeless on the middle cross. Though the other two men are still alive on their crosses. And in this text this morning, Mark 15, 42 to 47.

We have two important facts established. Number one, Jesus was really dead. Number two, Jesus was buried. It's interesting that Paul includes those two things, Jesus' death and burial, when he recounts the saving gospel that he spent his life preaching.

[4 : 44] As he wrote in 1 Corinthians chapter 15. Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you've taken your stand.

By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you've believed in vain. For what I received, I passed on to you as of first importance.

That Christ died for our sins according to the scriptures. That he was buried and that he was raised on the third day according to the scriptures.

You see, the great importance of Jesus' death and burial are mentioned by the apostle as critical first things about the gospel.

And those have been put into the apostle's creed when the apostle's creed was formed. That is still being recited and has been recited for nearly 2,000 years.

[5 : 49] Notice the death and burial of Jesus is in it. I believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, his only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.

That's important that we know that Jesus really died. He really was buried. And those are the two main points that the Holy Spirit, through Mark, wants to establish as certain facts, events of history.

1 Corinthians 15 says, this is at the very heart of the gospel and without it there is no gospel. So let's look at these two points. Number one, Jesus was really dead.

Now what do we mean by dead? Well, we mean the separation of body and soul. That's what James 2.26 says. The body without the spirit is dead.

So we are created body, spirit, beings. And as long as body and spirit are together, we're alive. But the body without the spirit is dead.

[7 : 12] Death is the separation then of body and spirit. Remember, Jesus has just dismissed his spirit and committed it into the hands of his heavenly father.

At that moment, he died. And Mark goes into great detail to establish the reality of Jesus' death.

Verse 39, when the centurion who stood there in front of Jesus heard his cry and saw how he died, he said, surely this man was the son of God.

When Joseph went to Pilate to ask for Jesus' body, we read in verse 44 and 45, Pilate was surprised to hear that he was already dead, summoning the centurion.

He asked him if Jesus had already died, and when he learned from the centurion that it was so, he gave the body to Joseph. He's surprised to hear that he's already dead because men could linger for days on their crosses.

And so he sends for the centurion who stood there in front of Jesus to verify it. Indeed, that was his job as the centurion, as the commander of the execution squad.

[8 : 25] It was to certify the death of the criminal, that the governor might be assured that his sentence was carried out as given. And the centurion who'd seen many a crucifixion knew when a man was dead, and he did certify the death of Jesus to Pilate.

Now, why is this so important? I mean, we just take it for granted, don't we, that Jesus died. I mean, it is. It's fundamental to our whole Christian faith.

But why is it so important that it be established as historical fact? Consider three reasons. First of all, the Bible says in dozens of places that Jesus did die.

And if in fact he did not die, then the Bible is full of lies and cannot be trusted in anything it says.

And therefore, all the claims of Christianity are to be treated with great suspicion and doubt.

You see, the beautiful thing about the Bible is that the word of God is flawless. It's without error.

[9 : 35] It's perfect. And we can stake our eternal souls on anything it says and never be put to shame for having done so. But just introduce the fact that Jesus didn't really die.

And this goes out the window. This is nothing to build your life on, your hope for eternity. So it's important that we know that he really died.

Secondly, if Jesus didn't really die, then sin's debt has not really been paid in full. If the Lamb of God has not been slain, then we're still under sin's guilt and condemnation.

The everlasting wrath still hangs over our heads. And separation from God in hell is our certain destiny forever. There are those who claim that Jesus didn't die.

This is the swoon theory, that he just swooned a bit on the cross and went unconscious. But in the cool of the tomb, he came back to consciousness. But the third reason, if Jesus was not dead, then there was no real resurrection from the dead, was there?

[10 : 49] To be raised from the dead, you've got to be dead. And 1 Corinthians 15 establishes the fact that if there's no resurrection from the dead, then you are dead in your sins.

And your faith is useless. And so is my preaching. We're all just believing a lie. We have no hope beyond the grave.

And we're, of all men, therefore, most miserable. So salvation, the whole of Christianity, stands or falls on the truthfulness of the real death, the real burial, the real resurrection of the body of Christ from the dead.

So for these reasons and more, the Holy Spirit does go to great ends in Scripture to verify the real death and burial of Jesus. He was really dead. Now we come to the second event.

Jesus was buried. And it was an honorable burial that he was given. Verse 42 says, It was preparation day.

[11 : 54] That is the day before the Sabbath, the day to prepare for the Sabbath rest. And the evening was approaching. So this is 3 o'clock in the afternoon.

Jesus hung on the cross from 9 in the morning till 3 in the afternoon is when he died. And so he's hanging there. His body is there at 3 in the afternoon, Friday.

And the Sabbath is to begin at 6. Sunday, Sunday, when all work must stop for the Jews. So that means there's only three hours to bury Jesus.

And there's a lot to be done in that time. But who? Who will bury him? Well, not the Romans. They normally did not bury crucified corpses, especially those condemned for insurrection like Jesus was.

But rather left them to the elements, the birds of the air, the beasts of the field to feed on them. Now the Jews had a nobler view of the body of the deceased.

[13 : 06] It was God's creation. Kids, your body is as much you as the soul that inhabits the body. Your body, soul, creature. And both are important to God.

God shows his importance, the importance of your body by the fact that one day he's going to raise that body from the dead. It's not just a prison to escape from so that our soul can live forever.

No, no, that's a Greek idea. The body is precious. Jesus died as much to save your body as he did your soul. He died to save you, body, soul, you.

And he's going to perfect that body and soul at his return for all who are in Christ. So the Jews had a higher view of the body and treated it with respect.

In fact, the Jewish law in Deuteronomy 21 said, So who's going to give Jesus an honorable burial?

[14 : 26] Not the Romans. Not the Jews. They hated him. And though they buried their executed criminals, it was no honorable burial. They were thrown into a common burial plot for criminals.

Not his family. For his brothers did not believe in him. John 7 tells us. Not the 12 disciples. They're missing in action. Scared to death.

Hiding behind locked doors for fear of the Jews. If they killed our master, perhaps they'll be coming for us next. You know, when John the Baptist was beheaded by King Herod, his disciples came and buried him.

But not Jesus' disciples. So if not the men closest to Jesus, then who? Well, it's then. When no one else came forward, that a man steps out of the shadows to give Jesus an honorable burial.

To do what needed to be done that no one else was doing. So as evening approached, with just three hours to get it done, verse 43 says, Joseph of Arimathea, a prominent member of the council, who is himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body.

[15 : 50] Let me just pause to ask. Do you ever look around and see something that needs to be done that is not being done? Kids, maybe at home. Something needs to be done and nobody's doing it. Do you ever just go and do it?

That's what we see with this Joseph. And we need it in the church as well. There's things that maybe need to be done that nobody's doing. And do we look around to see, well, who's going to do that?

Well, you do it. You see, that's what we see in this Joseph. Stepping forward to do what nobody else was doing. Now, he appears as if out of nowhere.

Do you realize that we do not hear of Joseph of Arimathea before this event? And we never hear of him again in the New Testament. But all four gospel writers tell us what he did in giving Jesus an honorable burial.

So what was said of Esther could also be said of this Joseph, that God had raised him up for such a time as this. Indeed, for such a task as this.

[16:53] To honor the body of Jesus with a proper burial. Interesting as well that there are two Josephs involved in Joseph's life or in Jesus' life.

One very intimately involved in the beginning of his life. And now another Joseph at the end of his life. So let's get to know this Joseph.

He's of Arimathea. Scholars are not exactly sure where Arimathea is. Perhaps northwest Israel. But if you'd lived in that day, you would know where Arimathea was.

And you could have gone there and asked Joseph, was he really dead? Did you really bury him? And it could be established as certain fact. Yes, I did bury him.

We're told he was a prominent member of the council. This is the Sanhedrin. This is the Supreme Court of Israel. 71 men.

[17:52] And he's not just a member. He's a prominent member of the council. A respected and important leading member of the council.

With clout, whose word carried some weight when he spoke. And we can see that he was a prominent member. In that he had access to the Roman governor, Pilate.

Not just anyone can get a hearing with the governor at 3.30 on Friday afternoon. But he does. He uses his prominent position.

He uses his relationship for the kingdom of God. Do you? Do you use your relationships? Your position? Wherever God has put you and raised you.

Is that seen as a way for me to serve the kingdom of God? Matthew tells us he was a rich man. Matthew 27.57. And we can see that.

[18:53] Because he gave his own new expensive tomb for Jesus to be buried in. A tomb that was cut out of rock. I don't know if you've cut rock recently. But it's not easy.

And it's expensive to cut a whole tomb with multiple graves perhaps. Into the rock. And in using this tomb to bury Jesus.

It fulfills a 700 year old prophecy of Isaiah. Chapter 53 verse 9. Which says of the suffering servant. That he was assigned a grave with the wicked.

And with the rich in his death. Joseph's riches were at the disposal of the kingdom of God.

Are yours? You know there are kingdom of God projects that are stalled. For a lack of funds all over the world.

[19:51] I hear of them often. In this past week. I think there were at least three within the Reformed Baptist Network connections. That put forth. We need money.

For this here in Poland. For this work here. This work there. Joseph had wealth. Joseph had a brand new grave.

In which no one had been buried. Cut in the rock. Probably reserved for himself. And he puts it into the disposal of the kingdom. Of Christ.

Verse 42 says he himself was waiting for the kingdom of God. That's kind of like what was said of Simeon and Anna. Back at the birth of Jesus. If you'll remember. And others there.

That they were waiting for the consolation of Israel. They were looking forward to the redemption of Jerusalem. All these promises of the Old Testament. After the Israelites had been taken into captivity.

[20:50] Exiled from their land. Jerusalem's temple destroyed. There's this promise. That God's going to redeem Israel. He's going to redeem Jerusalem. And this man was looking forward.

Anticipating the kingdom of God. And it appears that he believed. That the sign on the cross was true. And it said that Jesus. Was the king.

Of that kingdom. Jesus of Nazareth. The king of the Jews. Indeed Matthew tells us. Joseph had himself become a disciple.

Of Jesus. Matthew 27. 57. He's one of Jesus followers. He had believed on him. And his message. That the kingdom of God.

Indeed was at hand. And it was present. Because God's king. Had come. In Jesus Christ. But now it's getting confusing.

[21:49] You ask. Wasn't this Sanhedrin council. That he's a prominent member of. The very ones who condemned Jesus. To death. Because of blasphemy.

Yes it was. It was the. The council. That stirred the cry. The crowd. To cry crucify him.

That pushed Pilate. For the death penalty. Luke says. Joseph was a member of the council. A good and upright man. Who had not consented. To their decision and action. Luke 23. 50 and 51. He'd not consented.

He'd not gone along with. The decision. And action of the council. On this. Point of Christ. Blasphemy. And crucifixion.

[22 : 47] But didn't the high priest. Who was leading the inquisition. Of Jesus. At his trial. When he heard Jesus testify. Tear his clothes. Saying to his fellow Sanhedrin.

You've heard the blasphemy. What do you say? And scriptures respond. They all condemned him. As worthy of death. Mark 14.

63 and 64. They all agreed. He's a blaspheming. Phony Messiah. He deserves to die for it. So how do we put this together?

They all agreed. But Joseph had not consented with their decision and action. Well. The easiest way to put those two things together.

Is to say that Joseph had absented himself from that meeting. That early morning meeting. So if you're confused.

[23 : 47] Let me read further what John says about him. Because all four gospel accounts tell us something interesting about this man. John says Joseph was a disciple of Jesus.

But secretly because he feared the Jews. Oh. Now it's making sense. Isn't it? Yes. He's on the council. Important prominent member. He doesn't agree with their decision.

But he's a secret disciple. Because he's scared. Of what his cronies. Cronies on the Sanhedrin court.

Might do to him. Now the pieces of the puzzle are coming together. And they give us the full picture. We don't know how long Joseph had been a secret disciple of Jesus.

Without approving of. We can't approve of secret discipleship. But we can understand why.

[24 : 48] Why he was secret. As far back as John chapter 9 and verse 22. When Jesus had healed the man born blind. And the Pharisees.

Were pressing him. Tell me who healed you. And it was on a Sabbath day. That man can't be holy. He's breaking God's law. And then they hear from him. And then they go to his parents.

And they say. Tell us. Is this your son? And is this how he was healed? Remember they said. Well that is our son. And we know this. He was born blind. But as far as how he was healed. You'll have to ask him himself.

He's of age. Ask him. And John. Says. His parents said this. Because they were afraid of the Jews. For already the Jews. That is the leaders. Had decided. That anyone who acknowledged. That Jesus was the Messiah. The Christ. Would be excommunicated. Put out of the synagogue. Joseph of Arimathea.

[25 : 47] Knew that. And then. Just five days. Before Jesus' trial. And crucifixion. We read in John 12. In verse 37. Even after Jesus. Had done all these miraculous signs.

In their presence. They still would not. Believe. In him. The nation as a whole. Remained in their unbelief. Rejecting his claim.

To be the Savior. And Messiah. But then this qualifying word. In John 12. 42. Yet. At the same time. Many even among the leaders. Believed in him. But because of the Pharisees. They would not confess their faith. For fear. That they would be put out of the synagogue.

For they loved praise from men. More than praise from God. Now that's a serious charge. I care more about what men think.

[26 : 44] And say about me. Than I do what God thinks. And says about me. I say it's a serious charge. Because of what Jesus had said.

Whoever's ashamed of me. And my words. In this adulterous. And wicked generation. Of that man. Will the son of man be ashamed. When he comes in his father's glory.

With all his holy angels. Well that's Joseph's problem. And others like him. They believe.

But. Did not confess him. Ashamed of Jesus. For fear. Because they love man's praises.

More than God's. Unwilling to deny themselves. Take up the cross. And to follow Jesus. Whatever that meant. And Paul is just as clear.

[27 : 41] In his words. In Romans chapter. 10 and 9 and 10. If you confess with your mouth. Jesus is Lord. And believe in your heart.

That God raised him from the dead. You will be saved. For it's with your heart. That you believe. And are justified. And it's with your mouth. That you confess. And are saved. Well. That's what it means. To deny yourself. Take up your cross. And follow Jesus. That's what it means. To not cling to your life. As you want it. So that. You don't lose it. That's what it means. To not be ashamed of Jesus. To not only believe on him. But to confess with your mouth. That he is your savior. And your only hope. Your all sufficient hope. For heaven. So secret disciple Joseph. Is really struggling. His fellows on the high court.

[28 : 37] Of the Sanhedrin. Has condemned. And crucified his master. He hadn't been there. When they did it. So he didn't consent. To their decision in action. But when he now sees Jesus. Suffering. And dying on the cross. Hears his loud cries. And sees him now dead. Joseph has had enough. Enough of this secret disciple stuff. And he steps out of the shadows. Into the light of day. And he identifies himself. As a follower of Jesus Christ. He goes boldly to Pilate. And asks for the body. Of the despised and dead. Jesus of Nazareth. He says I'm done with this wretched secrecy. The decision is made. I have decided to follow Jesus. I have decided to follow Jesus. No turning back. No turning back.

[29 : 39] His whole future career. With the Supreme Court. Is on the line. But he's not looking back. He's counting the cost. He's burning his bridges behind him. The world behind me. The cross before me. The world behind me. The cross before me. No turning back. No turning back. He's nailing his colors to the mask. No longer ashamed. Of this Jesus. He now owns him as his Savior and Lord. No more fearful what ifs. It doesn't matter. It doesn't matter what if. Though none go with me. Still I will follow. Though none go with me. Still I will follow. No turning back. No turning back. As boldly he goes to Pilate. To ask for Jesus' body. And once it's given. He goes back to Golgotha.

[30 : 36] In broad daylight. To take down the body of his Savior. Now this is a bolder version of Joseph. Than any had seen up to this point. Apparently it was one of his first acts of faith. In the open. And that. Even when Jesus' own disciples. Were too afraid to honor their Lord. With an honorable burial. He steps up. Hendrickson says. Commenting on this. Faith concealed. Becomes faith revealed. His faith in Jesus was hidden. Secret disciple. And now. It's out in the open. Now my question is why? Why go public now? I mean there were other times. One might think we're better. Maybe when he's healing people. And he's feeding the multitudes. And he's raising Lazarus from the dead. Well then.

[31 : 39] Then I want to be a follower of this. But he's now a corpse. A blood streak corpse. Hanging on a cross. And that's when Joseph says. I've had it with this secret stuff. That's my Savior. Do you see what it was? It was the magnetic attraction of the cross. It was Christ and him crucified. Christ dead and dead for me. Christ damned and damned for me. Christ dead for his enemies. By which he makes us his friends. I'll live for him. Who died for me. That old rugged cross so despised by the world. Has a wondrous attraction for me. For it was on that old cross. Jesus suffered and died. To pardon and sanctify me. That's the attraction. Of the cross.

[32 : 39] And so out of the shadows he comes. To identify with Jesus. Though none go with me. I still will follow. And we find that in fact. He wasn't alone. Birds of a feather flock together. And John tells us that he had some help burying Jesus. He was accompanied by another Pharisee on the Sanhedrin. A man by the name of Nicodemus. The man who had earlier visited Jesus at night. And though it doesn't tell us. It does appear that there was a reason he came to see Jesus at night.

And that was to be covered by darkness. So that his fellow Sanhedrinists did not know of his secret interest. To check out this Jesus of Nazareth.

He was one of the leading teachers. If not the teacher in Israel. And Jesus just told him right up front. Nicodemus. You'll never see nor enter the kingdom of heaven.

[33 : 41] Unless you have a new birth. You're not ready. You've got to be born from above. You've got to have a miracle done. Your old heart taken out. A new heart put in. And then Jesus said to him.

Remember he's a scholar. He knows the Bible. And so Jesus quotes from Numbers 21. Just as Moses lifted up the serpent in the wilderness. Remember that story Nicodemus?

Children you remember when they were complaining. The children of Israel complained. And God sent snakes on a mission to go in to bite them. Poisonous snakes. They start swelling up. They're dying. They're dropping like flies.

And now they confess. Oh we were wrong to complain. And Moses prays to God. And God says. Make a bronze serpent. And put it up high on a pole.

So that everyone in the camp can see it. And lift it up there. And whoever looks. Will live. And that's what Jesus is saying.

[34 : 40] Just as Moses lifted up the serpent in the wilderness. So the son of man must be lifted up. That whoever believes on him might have everlasting life.

For God so loved the world. That he gave his one and only son. That whoever believes in him should not perish. But have everlasting life. That was three years earlier.

What brings Nicodemus out of the shadows? Out of the closet? What brings him out into the open as a follower of Jesus? It was the same thing. It's the cross. I don't think it's wrong for us to think that he remembered that conversation.

With Jesus. That if I be lifted up. I will. And you believe on me. You will not perish. But have eternal life. And he sees the Lord Jesus now lifted up on the cross.

And he comes out of hiding. And he confesses along with Joseph. His fellow Sanhedrinist. That's my savior. And I'm going to give him a proper burial.

[35 : 58] There is something about the attraction of the cross. I mean, think about it. The thief beside him.

He saw something attractive about Christ crucified. He saw when there was nothing to see of a king in majesty.

Except for a crown pounded into his head. Streaking his face and body with blood. That was the only thing that made him look like a king. Beside the sign. Jesus of Nazareth. The king. And yet this prisoner.

This criminal. Sees that Jesus is the king. And prays for a place in his kingdom. When you come into your kingdom, Jesus, remember me.

There's something about the cross. That drew this man to faith. Yes, God was working in him. And worked true faith in Jesus as the savior king.

[36 : 56] Think about that Roman centurion. Where is he? He's standing before that cross. And he's crucified many a man. And he's never seen a death like that man.

He's never heard a man say the things that that man. He's talking to God as his father. And when he sees the way he died. And he hears what he said.

He says, surely. That man was. The son of God. The magnet of the cross. He's bringing.

He's bringing. Joseph. And Nicodemus. Out of the dark. Into the light. You know, it's Christ and him crucified.

That's the glory of all the saints. As I said last week. It's the. It's the theme song of the eternal choir in heaven. And. Worthy is the lamb that was slain.

[37 : 59] We'll never get tired of singing of that. It's glorious. It's majestic. You know, Jesus.

Had said earlier in John 12. When the hour was drawing near. Now my heart is troubled. And what shall I say? Father, save me from this hour. No, it was for this very reason.

I came to this hour. Father, glorify your name. Now is the time for judgment on this world. Now the prince of this world will be driven out. Satan. But I.

When I am lifted up from the earth. Will draw all men. Unto me. And he said this. To this. To declare the kind of death.

That he was going to die. The magnet. It's Christ lifted up on the cross. Drawing all kinds of men to himself. Rich and poor.

[38 : 58] Like Joseph. And like the thief. Jew and Gentile. Like Joseph. And the Roman centurion. Moral and immoral. Like the Pharisee Nicodemus. And the thief on his cross.

And yet all of them. And strangely drawn. To Christ. By the cross. By the cross.

When he was at his lowest. And yet at his best. As on the cross. He was purchasing. A multitude of people.

That no man can number. For God. And all these. Looked. With faith. The one lifted up. And they live. They will not perish.

But have everlasting. Life. All of them. Gathered to Jesus. On his cross. And. And you know what? That's still. The drawing power.

[39 : 55] Today. It is the gospel. Of Christ. And him crucified. It's the banner. Of the cross. That we lift forward. In this battle. For the eternal souls. Of men. That Christ.

Might be gathering. His people. Men and women. Boys and girls. From north. South. East and west. Gathering them. To himself.

The banner. Of the cross. Christ. And him. Crucified. No wonder. That's what Paul preached.

Wherever he went. That's the attraction. That pulls people. Christ's word.

By the power. Of the Holy Spirit. We were once. Aware of Christ. And him crucified. And. We saw no beauty. In him.

Nothing to attract us. To him. We were born blind. The God of this age. Has blinded the minds. Of unbelievers. So that they will not see.

[40 : 50] He cannot see. The glory of God. In the face of Christ. But then one day. Glory to God. He came. And he opened our eyes. And now we see beauty.

In Christ. And we see nothing more beautiful. Than when he's on the cross. Suffering. And dying. In our place. And we say. That's the savior for me. Save me.

Lord Jesus. Take my sins away. Father. Look on him. And pardon me. Look what he's done for me. That's my only hope.

For pardon. And heaven. This the power. Of the cross. Christ became sin for us. Took the blame. Bore the wrath.

We stand forgiven. At the cross. That's where the thief. Stood forgiven. We think. Probably that's where the Roman centurion.

[41 : 46] Found forgiveness. And it was the cross. That drew. Joseph. And Nicodemus.

Has the cross. Made all the difference for you? Have you believed. On Christ alone. To save you? Have you confessed him? Have you confessed him?

As savior and lord. In the waters of baptism? That's what you're doing in baptism. That's why when. When Peter preached that sermon on the day of Pentecost.

That you guys killed the lord of glory. And their hearts were pricked. And they said. What shall we do? And Peter says. Repent and be baptized. Every one of you.

For the forgiveness of your sins. Believe on him in your heart. Confess him with your lips. In the water of baptism. And 3,000. Were baptized that day.

[42 : 46] As a profession. Confession of their faith. This is my savior. This is my hope. Have you been baptized? Are you believing in Jesus? That's question number one. If so.

Praise God. He gives faith. To those who don't believe. He opens eyes. So that we will believe in him. But have you been baptized? Have you said.

The world behind me. The cross before me. I'm not thinking about. Well what ifs. What if. But this. No, no. That man there. He saved my life.

He died in my place. I'll live for him. I'll obey his commandment. To repent and to be baptized. So Joseph. Bought some linen cloth.

Took down the body. Wrapped it in linen. Placed it in the tomb. Cut out of the rock. Then rolled a stone. Against the entrance to the tomb. It was his own tomb. In which no one had yet been laid.

[43 : 43] Mary Magdalene. And Mary the mother of Jesus. Of Joseph. Saw where he was laid. Here are those women again. Some of God's choice. Eyewitnesses.

Not only to Jesus' death. But now also to his burial. And we'll see. As well. In the future. They're witness to his resurrection. But the burial was hurried.

And it was just temporary. Because time was running out. And the Sabbath was upon them. At sundown. But these faithful women. Were planning to come back. With their spices. And their perfumes. To finish the burial. After they had rested. On the Sabbath. Now I'm going to leave us right there. Until God willing. And I return from Kenya. In about a month. And then we can celebrate together. Mark's finish of his gospel. With the resurrection. Of this. Savior. That really died. And really was buried.

[44 : 40] And praise God. Was really raised. From the dead. What have we seen. Here. At the cross of Jesus. Through the.

Scriptures. What we've seen. Something of the way. The father acted. To honor his. Son. Everybody else. Was dishonoring his son.

And when they dishonored. The son. They dishonored. The father. Who sent the son. And so. God. Even here and now. I mean. He's going to really honor him.

When he raises him from the dead. And exalts him to his right hand. But even now. While he's hanging on the cross. God the father. Is honoring his son.

If all the Jews can do. Is make a mockery of him. As the son of God. I'll raise up this Roman centurion. Surely. He was the son of God. If all they can do.

[45 : 36] Is laugh at him. As being a king. Who can't even save himself. I'll save this. This thief. Right beside him. To show that. He doesn't have to come down.

From the cross. To save. He. He stays on the cross. And. Is able to save. Indeed. That's the only way. He saves. Is by suffering. On behalf of his people. And here are these.

This. This. Court. With its pride. To bring. Before them. The one lawgiver. The one king. Jesus. And for them to try him. Put him in the box. And to. To. Say you're a blasphemer. You deserve to die. Well if that's the majority opinion.

God will. Raise up. A Joseph. And a Nicodemus. On that wretched group. And he will save them. And give them eyes to see. And he will have them come. And honor.

[46 : 33] The savior. When others. Would not. Do you see what God is doing? God delights in his son. He is the father's supreme delight.

Isaiah 42. Verse 1. And God doesn't like people dishonoring. Can I tell you. If you are not trusting Jesus to save you.

Not repenting of your sin. And saying I'm done with that. That's behind me. I'm coming to Christ to be saved. If you're not a saved person this morning. You're dishonoring. Jesus Christ.

You say I don't need you. I don't want you. After all that he's done. After so low that he's stooped. You would say. Nah. No thanks.

You're dishonoring God. Be careful. Your judgment will be. Hotter. Than if you'd never heard of him. Come to him.

[47 : 38] See your sins. See how greatly you need a savior. And cast yourself upon the mercy of God. Have mercy on me the sinner. And save me for Jesus sake. Because of what he's done.

Well if Joseph. And Nicodemus. And the thief on the cross. And the Roman centurion. Were raised up for such a time as this. The same could be said of you dear Christian.

You've been raised up for such a time as this. You know Jesus is being dishonored today. Don't you? Dishonored in your workplace. Dishonored in your neighborhood. Dishonored in your classmates.

Dishonored all around. God is raising up a people. Who will honor him. First of all by believing on him.

Embracing him in the gospel. And then confessing him. Before men. Go and confess him. Tell what a wonderful savior we have.

[48 : 36] There's none like him. There's none but him. He's got you where he wants you. You weren't born 2,000 years ago. You weren't born 200 years ago.

You were born now. That you might bear witness to the people. That are in your circle. Let's go with bold love. And tell them about the only savior sinners. That they too might become disciples.

And further witnesses to the goodness and glory of Jesus Christ. We've responded to his love in praising him for the cross.

Listen to the benediction from Hebrews 13. So Jesus suffered outside the city gate to make the people holy through his own blood. Let us then go to him outside the camp.

Bearing the disgrace that he bore. For here we have no enduring city. But we're looking for the city that is to come. Amen.