

Borrowed Tomb

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[0 : 0 0] hallelujah indeed. I wonder if you could think to a time when you've ever borrowed something from someone. Or maybe it'll be easier to think of a time that someone has borrowed something from you. Can you ever think of a time that someone has borrowed something from you?

I want to ask you this. Did you get it back? Can you think of something currently belonging to you that would be hard to give if someone asked to borrow it? I was going to say your husband or wife, but that might be easy. But can you think of something that you have just now? Try and think of something that would be really hard to give if someone asked, can I borrow that? What about this? If that thing was completely brand new and never yet been used by you, yet someone said, can I borrow that? Can I use that? And you think, I've not even used it. Would it be harder to give something to someone if you had never used it if you had never used it and it was brand new? What about this? What about if the thing that someone wanted to borrow was not only brand new and was not only unused, but it was also a thing that was reserved only for you? This thing, brand new, unused, and it's reserved just for you. This thing was specifically for you. And somebody asked to borrow it.

What if, what if, what if, what if it was not only brand new, it was not only unused, and it was not only just reserved for you, but you knew that as soon as you gave this thing, you were never going to get it back?

Would it be hard? Let me read again from Luke's gospel from chapter 23, verse 50.

Verse 49 said about his crucifixion, about the crucifixion of Jesus.

[2 : 5 0] It said that all his acquaintances and the woman who had followed him from Galilee stood at a distance watching these things. Verse 50.

Now there was a man named Joseph from Arimathea, a Jewish town. He was a member of the council, a good and righteous man who had not consented to their decision and action.

And he was looking for the kingdom of God. This man, Joseph, went to Pilate and asked for the body of Jesus. And then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone where no one had ever yet been laid.

It was the day of preparation and the Sabbath was beginning. The woman who had come with him from Galilee, there it is again, followed and saw the tomb and saw how his body was laid.

And then they returned and prepared spices and ointments. This is Joseph of Arimathea.

[4 : 1 8] This was a tomb that he had cut out of stone, brand new, unused, reserved. And it was no small thing for him to ask for the body.

To go to Pilate and ask for the body was going to expose him as a sympathiser with this crucified man. It was also not lawful or in Roman rule for someone crucified like that to have an honourable burial.

They weren't allowed an honourable burial. Someone who was crucified for treason. Even though Pilate knew that he was innocent. And Joseph, we learn from the other Gospels, didn't go alone.

Another council member named Nicodemus went with him. And he took with him 75 pounds in weight worth of spices and aloe to embalm him and to prepare him for death.

An extraordinary amount. An extraordinary overabundance to prepare him for death. Now these women were looking to go back with spices. Not that they needed to.

[5 : 37] That there was more than enough 75 pound in weight worth of spices to prepare his body. There was more than enough. You see, Joseph and Nicodemus knew this could be the only chance that you get to prepare this body.

Because once it goes in that tomb, once the stone is rolled over, and once the seal is put, that's it. You're not getting back in. Now these women, desiring to honour this, the body of their master, their friend, nevertheless wanted to go back.

Joseph, I'm sure, would have said, don't go back. You're never going to get in. It's too dangerous and nobody's going to open the stone for you anyway. And so Joseph and Nicodemus did as much as they could before the tomb was sealed.

Because they knew they're probably not going to get another chance. Now, a tomb right near Jerusalem. Not everybody would be able to be buried so close to the holy city.

And that matters. I don't know if you're familiar with the story of Exodus. But you remember about Jacob and Joseph saying, See when you guys leave, take our bones with you.

[6 : 48] Because it matters where you're buried. Now there's a little detail. Luke writes that Joseph of Arimathea was a member of the very council that condemned Jesus to death.

Isn't that something? He was part of the same council that condemned Jesus to death. Yet he didn't consent to that decision. Because he was a good and righteous man. Not only that, Luke records a little detail that Joseph was looking for the kingdom of God.

He was looking for the kingdom of God. And so if the kingdom of God didn't come before he died, what did he do? He had a tomb cut in stone right next to the holy city.

So that when the kingdom of God did come, he would be right there ready. Even his bones would be right there at the holy city ready for the kingdom of God to arrive.

If he died, he wanted to be as close as he could. Hence this brand new unused stone tomb right next to the holy city.

[7 : 57] And this is something that all four gospel writers mention. They mention his name, his status, and the fact that he's a witness to where Jesus is buried. It wasn't a random tomb.

The gospel writers want us to know that this was not a random tomb that Jesus was put in. It was not a random person that laid Jesus in the tomb.

And that's important. It was a well-known, well-respected, high council official that laid him in the tomb.

And it was his tomb. Now if I was to say, and I know, maybe Kate Forbes. Does everyone recognize, hands up if you recognize the name Kate Forbes. Okay.

Hands up if you recognize the name Nicola Sturgeon. Okay. Hands up if you recognize the name Tony Blair, John Major, you know, any one of these folks.

[8 : 57] We know who these folks are. That's the point that they're making. Joseph of Arimathea was not a nobody. If you wanted to verify these things, all four gospel writers mention his name.

Say you can go and check with him. You know who he is. Wasn't a random person who put him in the tomb. It was somebody very well-known and very well-respected. Who was in the very council that condemned him to death.

And the tomb, well, it wasn't a random tomb. It was his tomb. It was the tomb of a very well-known, very well-respected person that was reserved for him.

And so it couldn't be mistaken. It was an unmistakable tomb. And Nicodemus went with him as well. There's two great witnesses that went and laid Jesus in the tomb.

Joseph and Nicodemus, who belonged to a very well-known council. And they were very well-known. And he was given a king's burial. He was given an honorable burial by two highly ranking council members from the council that condemned Jesus.

[10 : 05] Now notice for a minute, it wasn't his disciples that buried him. It wasn't even his family that buried him. It was these men.

Even while he was dead. Even while he was dead. In the darkest place. And the council that condemned Jesus. Even while he was dead.

His light prevailed even there. Such that two highly known, highly respected council members laid him in an honorable burial.

And let me tell you. They had the most to lose. Out of everyone on the scene. They had the most to lose. By doing that.

They exposed. They put their flag in the ground. They exposed their position by doing this. And they had the most to lose. Never think that a place is too dark.

[11 : 03] For Jesus' light to prevail. Even in that very council. Two of these men. Stood out. To go to Pilate. To ask for his body. To lay him in his own tomb.

A very well known place. It was a known place. Such that they sent a guard. Of soldiers to guard the place.

It's important to notice though. That these men are mentioned as witnesses to his burial. So anyone could have checked with them that he was buried there. Anyone could have checked.

Anyone could have investigated. And they probably did. Investigated these men. And so it established a fact. And this is what the gospel writers want to do. They want to establish a fact. That Jesus was dead.

And that he was laid. And that he was laid. In a new. Unused. Rich man's tomb. Why is that important? Well. If you flip over to Isaiah 53.

[12 : 07] It says of the suffering servant. In verse 9. They made his grave with the wicked. Unplaced. And with a rich man. In his death. Although he had done no violence.

And there was no deceit in his mouth. The suffering servant. Of Isaiah 53. If it wasn't enough. To see that he was pierced. For our transgressions. On the cross.

It tells you where he's buried. In a rich man's tomb. He was buried. Though he had done no violence. And there was no deceit in his mouth. He was buried. In a rich man's tomb.

And so the fact that this happens. Shows. That he is fulfilling. This prophecy. So the two things that come from this.

That he fulfilled. Isaiah 53. Even in where he was buried. And secondly. It was an unmistakable tomb. Unmistakable. You couldn't mistake where the tomb was.

[13 : 09] You couldn't mistake where Jesus was buried. And you couldn't mistake that it was Jesus that was buried there. Because no one else had ever been laid there. The next established fact.

Is that the woman with them. Seen it. The woman who seen him on the cross. Followed Joseph and Nicodemus to the tomb. And watched him being buried.

In that tomb. And it was the same woman. Who were the first. To go back to the tomb. On the Sunday morning. They were the first women. To go back. They knew where it was.

And when they went back. To find it. It was empty. Now. Let's humour the critics. And say. Maybe the women were mistaken.

Maybe they went to the wrong tomb. The fact that it's Joseph of Arimathea's tomb. And Joseph and Nicodemus were there. It would have been so easy to correct this mistake. If they went to the wrong tomb.

[14 : 05] Find the right one. Bring Jesus out. And show everyone that he's still dead. So the empty tomb. Is the same tomb. That Jesus was laid in. It's Joseph's tomb that's empty.

And these women. Are witnesses to that fact. Because it wasn't a random tomb. The next fact. Nobody could say. Of this empty tomb.

That it was another body. How could they say that? Because no one. Had ever yet been laid. In this tomb before. This tomb was reserved.

It was brand new. It was cut out of stone. It was unused. And it was reserved. Nobody had ever laid in this tomb before. And so there could be no claims.

That it was another body that went missing. No claims whatsoever. It was the very tomb that Jesus was laid in. And suddenly. Body was gone. And there was only one body in there.

[15 : 02] That could go missing. And that was the body of the Lord Jesus. You see these women. Went thinking that it was closed. They went thinking the tomb was closed. And Jesus was dead.

But they found it open. And his body gone. And an angel saying that he is risen. Just as he said he would. You see this is the fact. That it's being established.

Jesus died. Jesus was laid. In an unused brand new tomb. Well known. And the tomb. Is definitely empty.

It's a fact. It's an embarrassing fact. So much so that the religious leaders. Came up with a conspiracy. To say. That Jesus' disciples stole his body. The fact that the conspiracy existed.

Shows that the tomb was found empty. There's an empty tomb. And it's embarrassing to those. Who are trying to find his body. Now. The woman.

[16 : 01] Excited with the report of the angel. Run back. It says. While they were perplexed. About not finding the body. Behold. Two men stood in dazzling apparel.

As they were frightened. And bowed their faces to the ground. The men said. Why do you seek the living. Among the dead. He is not here. But has risen. Remember how he told you. While he was still in Galilee.

That the son of man. Must be delivered into the hands of sinful men. And be crucified. And on the third day rise. This is earlier in Luke's gospel. Earlier in the gospels. Jesus said this.

And they remembered his words. And they returned. From the tomb. And they told all these things. To the eleven. And to all the rest. And it was Mary. Of Magdalene. It was Joanna.

It was Mary. The mother of James. And other women with them. Who told these things. To the apostles. But. These words. Seemed to them. Like an idle tale.

[16 : 58] How true is that today? It seems like an idle tale. See no matter where you are. Jesus could appear to us. This very day. Today. And still we would have to tell other people.

To believe on the account of our words. He could appear to them. But when they tell others. They would have to believe on account of words. Now this is in the courts.

To establish an eyewitness in the courts. They must have seen. And heard. Something. And their testimony must be true.

But you need to believe it on the account of a true testimony. Of an eyewitness. John says this later. In his letter. He says. Our eyes have seen. Our ears have heard.

And our hands have touched. He establishes the fact. That they were eyewitnesses. And so. The women. Report these things.

[17 : 57] And the disciples are like. This is an idle tale. Nonsense. Rubbish. But. Peter. Rose. And ran to the tomb. And stooping. And looking in.

He saw the linen cloths. By themselves. And he went home. Marvelling at what happened. Now. Then we go to. This. Next story.

That Luke records. About the disciples on the Emmaus road. The disciples on the Emmaus road. Are going along their way. They're having conversation. And a man draws alongside them.

And asks them. What things are talking about. They say. Are you the only one. Who is a visitor to Jerusalem. Who doesn't know these things. That have happened. Well. What things. And they say. Well. Concerning Jesus of Nazareth.

A man who was a prophet. Mighty indeed. And word before God. And all the people. Who were chief priests. And rulers. Delivered him up. To be condemned to death. And crucified him. But we had hoped. Oh.

[18 : 52] We had hoped. That he was the one. To redeem. Israel. We had hoped. That he was the one. To redeem Israel. Yeah. And besides these things.

It's been the third day. Since these things have happened. Some women. From our company. Amazed us. Because they said. They said. That they went to the tomb.

Early in the morning. And they didn't find his body. And they came back. Saying that they saw. A vision of angels. Who said. That he was alive. He was alive. Some of those with us.

Went to the tomb. To find out. And indeed. The tomb was empty. But. Him they did not see. Ah yeah. They saw an empty tomb. But Jesus. They didn't see.

Luke's getting there. Jesus is getting there. The story's getting there. We've got facts. Jesus has died on a cross. Jesus was laid. In a well-known tomb. Of a well-known character.

[19 : 54] And that tomb. Another established fact. That tomb has been found. Empty. Next fact. People are reporting. That there's. That he's alive. But nobody's seen him.

And these two disciples. Are explaining to this man. Nobody's seen him. And he's standing. Right in front of them. Right in front of them. Nobody's seen him. Oh foolish ones.

And slow of heart. To believe. All that the prophets. Have spoken. Was it not necessary. That Christ. Should suffer these things. Enter it. And enter into his glory. And he explained. From Moses. And the prophets.

All the scriptures. Concerning themselves. And he goes home. With them. And breaks bread. With them. And appears before them. Now. Somebody.

Has saw him. Now. Somebody. Has saw him. Two disciples. Who go home. And then they see him. And pack their bags. And go straight back to Jerusalem.

[20 : 54] And they rush in. And this establishes another fact. Because in Psalm. 16.

What does it say. About the Messiah. It says this. You will not abandon. My soul to Sheol. Or let your Holy One.

See corruption. And so. If Jesus is the Messiah. He shouldn't be abandoned. To the grave. And his body. Should not see corruption.

The fact that Jesus. Is sitting before these disciples. Is proof of that. He's fulfilling this scripture. And Luke's next story. His final story. To establish his final fact.

They rushed back. To Jerusalem. Rushed back into the house. Of the disciples. And they told him these things. And as they were talking about these things. Jesus himself.

[21 : 53] Stood. Among them. And said. Peace to you. But they were startled. And frightened. As you would. And they thought they saw. A ghost.

As you would think. If you've seen him dead. And suddenly he appears before you. You'd be startled. Now people are seeing Jesus. Alive again.

But are they seeing a ghost? That's a real question. Are they seeing a ghost? Are they seeing a spirit? Are they seeing a spirit? Jesus says. Why are you troubled? And why do doubts arise in your hearts?

See my hands. And my feet. That it's I myself. Touch me. And see. For a spirit does not have flesh. And bones. As you see that I have.

Now if you've got two hands. Put one hand in the other. And feel your flesh and bones. Try it. And just be confident. And sure that you're not a ghost. And if you're worried about the person next to you.

[22 : 51] Just grab them. And if you can feel their flesh and bones. You know they're not a ghost. Jesus is saying. Look. Feel my hands and feet. And when he had said this.

He showed them his hands and feet. And while they still disbelieved for joy. Isn't that a funny phrase? Disbelieved for joy. What does that mean?

Does that not mean something like. It was too good. To be true. I can feel it. He's really there. But this is too good to be true.

Surely not. I must be imagining these things. Is there something in that stew that I ate? I'm just dreaming. It's too good to be true. And while they were marveling.

Jesus said to them. Have you anything here to eat? Let me tell you. Jesus isn't hungry. He's not hungry. But let me tell you something about ghosts. Right? And I don't know a lot about ghosts.

[23 : 51] But I know that they can't eat physical food. And so Jesus is trying to show them. If you can't believe this. Give me something to eat. And I'll eat it right in front of you.

To show you. That I truly am alive in flesh and bones. And when he said this. They gave him a piece of broiled fish.

Whatever that is. I don't know what it is to broil a fish. And he took it and he ate it before them. And they could see. That he was indeed risen.

He's alive. This is the next established fact. People are not only seeing him. They are feeling his flesh and bones. And seeing him eating fish. Knowing that he is alive.

He is alive. You see Corinthians. A chap named Paul. Talks about this. And says. If Christ is not being raised. Then your faith is futile.

[24 : 50] And you are still in your sins. Then those who have fallen asleep in Christ. Have perished. If in Christ we have hope. In this life only.

We are of all people. Most to be pitied. But. In fact. Christ has been raised. From the dead. The first fruits of those.

Who have fallen asleep. Christ has been raised. From the dead. As by a man came death. By a man has also come.

The resurrection. Of the dead. For as in all. As in Adam all die. So. And also in Christ. Shall all be made alive. But each in its own order. Christ the first fruits.

Then at his coming. Those who belong to Christ. Then comes the end. When he delivers the kingdom of God. To God the father. After destroying every rule.

[25 : 44] And every authority. And every power. He must reign. Until. He has put all his enemies. Under his feet. And the last enemy. To be destroyed. Is death.

The last enemy. To be destroyed. Is death. This brand new. Unused. Carved. And reserved tomb.

Joseph of Arimathea. Gave up. For Jesus. Knowing that this. Giving up a tomb. I mean. You can give up other things. People can borrow other things. But if you're giving somebody.

Your. Your coffin. You know you're not going to get it back. Because dead people. Don't come back to life. Joseph of Arimathea. Gave his tomb.

That had never been used. That was brand new. That was reserved for him. He gave it to Jesus. Known he would never get it back. But he did not know. That Jesus was merely going to borrow it.

[26 : 40] And he was going to borrow it. To defeat death itself. What an incredible thing. The tomb that he had reserved for himself. He gave up.

Became the tomb that Jesus used. To defeat death itself. And that tomb. You can go to Israel. Some of you have been there. That tomb. Has been unused.

And empty. Ever since. The tomb of Jesus. Has been empty. Ever since. His tomb remains empty.

And Peter tells us why. Peter tells us in Acts chapter 2. That the tomb remains empty. Because it was not possible.

For him. To be held by it. That tomb could not hold Jesus. Because he is. The son of God. Who has conquered sin and death.

[27 : 36] And because he has done that. All graves. Will be empty. And those who belong to Christ. Will have eternal life.

And leave behind them. Empty tombs forever. Isn't that good news? This is why we're here this morning. And let me tell you. These facts have been established.

Have been established in history. And they cannot be undone. That's Paul's point in Corinthians. That these things have indeed happened. And cannot be undone. The only thing that remains to happen.

Is for us to leave our own tombs behind. Which will happen. Because Jesus has already risen. Just as he said he would. The tomb was borrowed.

For Jesus to make. A triumphal exit. An exit out of a tomb forever. An exit out of death forever. Forever. And an exit away from a fallen.

[28 : 34] Corrupted body. And a fallen corrupted world. So that he would establish his kingdom forever. That we might be there with him forever.

He has made a triumphal exit folks. An exit from the cross. An exit from the grave. And an exit from this corrupt body.

And this corrupt world. So that we can join him. With an incorruptible body. And an incorruptible kingdom. Forever. What a glorious thing.

By his resurrection. We have been born again. To a living hope. This is what Peter says.

By the resurrection of Jesus Christ. He has caused us to be born again. To a living hope. Through the resurrection of Christ Jesus. From the dead. To an inheritance.

[29 : 32] That is imperishable. Undefined. And unfading. And is kept in heaven. Where he is. For you. Who by God's faith. You are being guarded through faith.

For a salvation ready to be revealed in the last time. In this you rejoice. Though now for a little while if necessary. You have been grieved by various trials. So that your faith can be showed to be genuine.

And it may be found to result in praise and glory and honour. At the revelation of Jesus Christ. Though you have not seen him. You love him. If you love Jesus.

Don't you think it's weird? How could you love him? And you have not seen him? It's because you have been born again to this living hope. Through the resurrection of Jesus Christ.

And though you do not now see him. You believe in him. And rejoice with a joy that is just inexpressible. And filled with glory. And obtaining the outcome of your faith.

[30 : 31] The salvation of your souls. Folks. He's coming back. And because of what he has done in his triumphal exit.

We have a living hope. Of an inheritance. That is imperishable. And that is what Easter. Is all about. Let me pray and let us give thanks in song.

Oh God. Our God.

You have caused us to be born again. Though we were once dead. And in the darkness. And blind. And did not know you. We were your enemies. You have caused us to see. The light.

By shining the light of Christ. Into our hearts. That we might know. That he is. The Christ. The son of God. And he is alive. Risen from the dead.

[31 : 31] Ascended. To the right hand of God. To receive his kingdom. And that we might love him. And long for his appearance. God we thank you.

For the living hope that we have. We thank you for the inheritance. That is ours. And we thank you for the risen Lord Jesus. Who is coming back.

Let us give praise in his name. And let us likewise tell the world. That he is indeed risen. Just as he has said. Amen.