

# Gardens and sepulchres

[Joh 19:38-42](#)

December 13, 2012

[Joh 19:38](#) And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

A disciple of Jesus should desire a proper burial for Him, and the steps that Joseph of Arimathaea takes in doing this are a shadow of how we will come to desire the spiritual body of Christ, and to be part of that baptism into His death as we die daily ([1Co 15:31](#)). Every step that He takes to apprehend the body of Christ is a lesson for us in how we are to desire to be a part of this baptism, which desire will grow as we decrease and He increases.

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Joseph is still under the law but coming out of it, at least in shadow, as he still secretly fears the Jews, or the implication of the law and what men can do to his flesh for desiring the body of Christ. This is also a shadow for us that the world will hate us for desiring the spiritual body of Christ ([Psa 56:4](#), [Mat 10:28](#)), after we come away from doing these things secretly ([Mat 24:26](#), [Luk 11:33](#)).

[Psa 56:4](#) In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

[Mat 10:28](#) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

[Mat 24:26](#) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is in the secret chambers*; believe *it* not.

[Luk 11:33](#) No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

**“He came therefore, and took the body of Jesus”:** In God's appointed time all men will be freed from that man of perdition, which is what Pilate represents in this instance, and then because God will allow it, the one who withholdeth the body of Christ ([2Th 2:6](#)) will allow us to take the body of Christ. In other words, we will all, in our time, come and take the body of Jesus: [Mat 26:26](#) And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.** [Mar 14:22](#) And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, **Take, eat: this is my body.** [Luk 22:19](#) And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.** This verse in John (**He (being a disciple of Jesus) came therefore, and took the body of Jesus**) is saying exactly the same thing that the other 3 gospel accounts tell us at the ‘Passover supper’ ([Mat 26:26](#), [Mar 14:22](#), [Luk 22:19](#)).

[2Th 2:6](#) And now ye know what withholdeth that he might be revealed in his time.

[Joh 19:38](#) And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

**Joh 19:39 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*.**

The ritual surrounding the burial of Christ is also spiritual shadows of what we must become when we are baptized into His death (Rom 6:3). Nicodemus is a symbol of how we come to Christ at night, or rather how Christ comes to us as a thief in the night, in the darkness of our heart, and drags us to bring to him a mixture of myrrh and aloes, "**about an hundred pound**". This is the best the flesh can do, 100 = 10X10 pounds of a mixture of myrrh and aloes, used to embalm Christ. It is we who become a sweet smelling savour when we are dead to sin and alive in Christ before God (Rom 6:11, Gen 8:21, Eze 20:41, 2Co 2:15, Son 5:13).

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Gen 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

Eze 20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

2Co 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

Son 5:13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

We also see in these 2 verses of John (Joh 19:38-39), the work that is accomplished only by Christ's death: it is not the close apostles who come forward but these two (witnesses Joseph/Nicodemus), who came to Christ in secret and at night while Christ was alive in the flesh. They are a type and shadow of God's elect at this stage coming to Christ in the day, labouring in the day, being Christ's hands and feet, his body, in the world, not looking and leaving Christ on the cross but taking him down from there and doing the work we are instructed to do (Gal 2:20).

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Joh 19:39 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*.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**Joh 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.**

The physical act of the outward Jew is to bind Christ and tie Him in linen grave cloths, but we know that this linen also represents the righteousness of the saints ([Rev 19:8](#)). So, this binding of Christ can be seen as both a positive and negative event. For the time in our life when we are under the law, the schoolmaster which is a law for the lawless, we bind Christ with our ceremony, and consider this to be our wonderful works of righteousness. Even this, works together for good in the sense that it is preserving us ([Luk 5:38](#)) for the day when we will understand that there is none righteous and that Christ is our righteousness ([1Co 1:30](#), [Rom 3:10](#)).

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[Luk 5:38](#) But new wine must be put into new bottles; and both are preserved.

[1Co 1:30](#) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

[Rom 3:10](#) As it is written, There is none righteous, no, not one:

The white linen that Christ is bound in is His righteousness which we don't understand at first. We can't understand that we are blessed to be bound to Christ, cleaving unto His body with this linen which is a symbol of how the inward Jew within us is to be dead and buried with Him in death, bound and fastened to Christ ([Jos 23:8](#), [Eph 5:31-33](#), [2Ki 18:6](#)).

[Jos 23:8](#) But cleave unto the LORD your God, as ye have done unto this day.

[Eph 5:31](#) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

[Eph 5:32](#) This is a great mystery: but I speak concerning Christ and the church.

[Eph 5:33](#) Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

[2Ki 18:6](#) For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

For the first man Adam this is all ceremonial behaviour and equates to nothing more than just that, but for God's elect there continues to be a deepening significance as to why it was written in Christ's book to be buried in this manner ([Rev 19:7-9](#)).

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

[Rev 19:9](#) And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

[Joh 19:41](#) Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

The spiritual garden will not grow within us unless a seed dies and falls into the ground, but if it does it will bring forth much fruit ([Joh 12:24](#)). Christ blood (His word) soaks into this earth and it is His own blood which is the preeminent righteous seed ([Col 1:18](#)) that will not return void unto our Father

([Gal 3:16](#), [Isa 55:11](#)).

[Joh 12:24](#) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

[Col 1:18](#) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

[Gal 3:16](#) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

[Isa 55:11](#) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

Cain spills the blood of his brother, to witness to us our natural wickedness ([Jer 17:9](#), [Gen 6:5](#)), and also to remind us that every man is our brother who is Christ ([Act 9:4](#)) who we slay ([Luk 11:51](#)). These were the first 2 children of Adam witnessing (two) and setting the stage for what is going to befall all of humanity ([Mat 24:6](#), [Jas 4:1](#), [Heb 11:25](#)).

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

[Gen 6:5](#) And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

[Act 9:4](#) And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**

[Luk 11:51](#) **From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.**

[Mat 24:6](#) **And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.**

[Jas 4:1](#) From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

[Heb 11:25](#) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Righteous Abel is a type of all those who are blessed to be dead to sinful flesh and alive in Christ ([Rom 6:11](#), [Heb 11:4](#), [1Co 10:11](#)). Adam and Eve were banished from the garden of Eden, and the curse that was pronounced was that they would not bring forth fruit in this Garden, rather that they would bring forth thistles and thorns in another estate until their earth (their life) was reconciled and saved by Christ ([Rom 5:10](#), [Gen 3:18](#), [Jer 22:29](#), [Isa 26:9](#)).

[Rom 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

[Heb 11:4](#) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our

admonition, upon whom the ends of the world are come.

**Rom 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

**Gen 3:18** Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

**Jer 22:29** O earth, earth, earth, hear the word of the LORD.

**Isa 26:9** With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

We are surely in the midst of paradise eating of the tree of life when Christ is within us (**Rev 2:7**, **Col 1:27**) as the vine and root of life (**Joh 15:5**) who causes those living waters to spring forth within (**Joh 7:38**) so we can bring forth much fruit (**Joh 15:2**) to His glory in this garden called our life (**Rom 11:18**).

**Rev 2:7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

**Col 1:27** To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

**Joh 15:5** I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

**Joh 7:38** He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

**Joh 15:2** Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

**Rom 11:18** Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

**Isa 51:3** For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the **garden** of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

**Isa 58:11** And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered **garden**, and like a spring of water, whose waters fail not.

**Isa 61:11** For as the earth bringeth forth her bud, and as the **garden** causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

**Jer 31:12** Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered **garden**; and they shall not sorrow any more at all.

The **sepulchre** therefore is new, because all things are new in Christ (**2Co 5:17**) and up to this point no man was yet baptized (**Rom 6:3**) into Christ death and therefore "**wherein was never man yet laid.**"

**2Co 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

**Rom 6:3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

**Mat 9:16** No man putteth a piece of **new** cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is **made** worse.

**Mar 2:21** No man also seweth a piece of **new** cloth on an old garment: else the **new** piece that filled it up taketh away from the old, and the rent is **made** worse.

**2Co 3:6** Who also hath **made** us able ministers of the **new** testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

**Heb 8:13** In that he saith, A **new** *covenant*, he hath **made** the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

**Joh 19:42** **There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.**

Laying Christ in a tomb "**wherein was never man yet laid.**" has much to do with the preparation of the spotless Lamb of God. Looking to the spiritual meaning of all these events, we are blessed to be delivered from the ritual which binds men in the letter and keeps us from the law of liberty (**Psa 119:45** , **Rom 6:3**, **Rom 8:21** , **Jas 2:12**).

**Psa 119:45** And I will walk at liberty: for I seek thy precepts.

**Rom 6:3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

**Rom 8:21** Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

**Jas 2:12** So speak ye, and so do, as they that shall be judged by the law of liberty.

The sepulchre was "**nigh at hand**", and the kingdom of God is nigh at hand (**Mar 1:15**), and the work that God is doing is quick in the body of Christ (**Heb 4:12**) which has a sepulchre and a cup prepared for us which we must drink (**Mat 20:23**) and where we must die daily (**1Co 15:31**).

**Mar 1:15** And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

**Heb 4:12** For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

**Mat 20:23** And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them for whom it is prepared of my Father.***

**1Co 15:31** I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.



We see this clearly in the differences between Christ being laid in this sepulchre that was **nigh at hand** ([Joh 19:42](#)), and what is said about Abraham burying his wife Sarah in a sepulchre **out of my sight** ([Gen 23:4](#) , [Gen 23:8](#)). Or of what is said of Moses being buried **but no man knoweth of his sepulchre unto this day** ([Deu 34:6](#)): We must die first ([Isa 22:14](#)) before we can “**knoweth of his sepulchre**”. Flesh and blood cannot inherit the kingdom that is nigh ([Luk 10:11](#) , [Luk 21:31](#)).

[Joh 19:42](#) There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

[Gen 23:4](#) I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

[Gen 23:8](#) And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

[Deu 34:6](#) And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

[Isa 22:14](#) And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

[Luk 10:11](#) **Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**

[Luk 21:31](#) **So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.**

This is the difference between the 1<sup>st</sup> man Adam that buries its dead with his fathers ([Jdg 8:32](#) , [2Sa 2:32](#) , [2Sa 17:23](#) , [2Sa 21:14](#) , [1Ki 13:22](#) , [2Ki 9:28](#)), and Christ showing us the way to the Father that is nigh at hand, through Him alone ([Col 1:22](#)), through death “and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah” and “In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, [Joseph a type of the elect taking Christ off the cross] and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.” ([Isa 22:14-25](#)).

[Jdg 8:32](#) And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

[2Sa 2:32](#) And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

[2Sa 17:23](#) And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

[2Sa 21:14](#) And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

[1Ki 13:22](#) But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

**2Ki 9:28** And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

**Col 1:22** In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

**Isa 22:14** And it was revealed in mine ears by the LORD of hosts, Surely **this iniquity shall not be purged from you till ye die**, saith the Lord GOD of hosts.

**Isa 22:15** Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say*,

**Isa 22:16** What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, **and that graveth an habitation for himself in a rock?** [Christ and him crucified! [1Co 2:2](#)]

**Isa 22:17** Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

**Isa 22:18** He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

**Isa 22:19** And I will drive thee from thy station, **and from thy state shall he pull thee down.**

**Isa 22:20** And it shall come to pass **in that day**, that I will call my servant Eliakim the son of Hilkiah:

**Isa 22:21** **And I will clothe him with thy robe**, and strengthen him with thy girdle, and I will commit thy government into his hand: **and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.**

**Isa 22:22** **And the key of the house of David will I lay upon his shoulder**; so he shall open, and none shall shut; and he shall shut, and none shall open.

**Isa 22:23** And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

**Isa 22:24** **And they shall hang upon him all the glory of his father's house**, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

**Isa 22:25** **In that day**, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.