

# God Takes Care of the Body of His Son, Part 2—

John 19:38-42

John 19:31–20:1 (NKJV)

<sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. <sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs. <sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. <sup>36</sup> For these things were done that the Scripture should be fulfilled, “*Not one of His bones shall be broken.*” <sup>37</sup> And again another Scripture says, “*They shall look on Him whom they pierced.*”

<sup>38</sup> After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. <sup>39</sup> And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup> Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. <sup>41</sup> Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup> So there they laid Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.

## **Introduction**

There is not one word, or one action or one deed that occurred in the death burial and resurrection that wasn't planned and purposed by God.

From the evil actions of men to the righteous and gracious response of the Son of God, all was had its purpose and meaning,

No such word as “chance” can be conceived and applied the all sufficient and perfect sacrifice of the Savior.

From the betrayal of Judas Iscariot to the casting of the lots for the garments of Christ to the soldiers not breaking His legs to the burial of His body in a borrowed tomb of a rich man. All of it is planned, all of it is important, all of it shows the Sovereign power and authority of God over the powers of darkness.

Every time a prophecy was fulfilled at the cross the demons shudders. Every word of Christ is spoken caused the demons quake. Darkness never appeared so dark for the demonic world that day when Jesus said

IT IS FINISHED. and the veil in the temple was ripped from the top to the bottom opening Heavens doors.

And now, that the Wrath of God had been satisfied and Reconciliation had occurred. Now that the price was paid, at the the souls of sinners had been purchased!

And although Jesus could rightly say that all things were now accomplished and he could rightly say “It

is Finished” and bow his head, and give up His Spirit and die.

Not every thing was done.

Atonement was done

Payment was made

Wrath was appeased

Sins had been forgiven

Reconciliation had been made.

Enemies were now friends.

But there were other things that needed to be done as a result of the Work of the Cross.

## **Review**

As we come to our text today,

We find ourselves now at the foot of the cross after his death. His body still covered in blood from all the wounds. But now its not as much, the wound from the spear into his heart has stopped bleeding and the heart has stopped beating and the flow through the arteries and veins has ceased. The chest doesn't expand anymore seeking another breath of air. The muscles have all relaxed as the body of Christ

slumps on the cross suspended by the spikes in his hands and his feet.

His body hangs there, between heaven and earth awaiting the next part of the plan.

The removal and burial of the His Body.

This too, as all there other is under the perfect Sovereign and providential power of God. Nothing goes undone or unnoticed.

Matthew 5:17–18 (NKJV)

<sup>17</sup> “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.  
<sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

## **Lesson**

I. The Request for the Body

II. The Binding of the Body

III. The Burial of the Body

## **I.The Request for the Body**

<sup>38</sup> After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.

At the very beginning of this text is the striking emergence of 2 men, rulers in Israel and there bold and unashamed associations with the body of Jesus. But at the beginning this was was not so.

In verse 38 and 39 we are given the names of these 2 men.

Joseph of Arimathea and Nicodemus.

The Gospel of John alone mentions their names.

Nicodemus we know, we first met him in John 3

Nicodemus always has a tag around his neck that reminds us who he is, His name would be sufficient to remember him because that name is used nowhere else in scripture but John wants us to remember something else.

He was the one who came to Jesus at night.

**John 3:1-2**

**3** There was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Jesus by night

**John 7:50**

<sup>50</sup> Nicodemus (he who came to Jesus by night, ...

**John 19:39**

<sup>39</sup> And Nicodemus, who at first came to Jesus by night,

Joseph of Arimathea

This is the first time we hear of Joseph of Arimathea in the Gospel of John. He is mentioned in the same context with the Body of Jesus in the other 3 gospels. So he is an important part of the story. But for the moment, I want to point this out about Joseph....

<sup>38</sup> After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews

John is wanting to make a point, consistent with the purpose of the book...

## John 20:31 (NKJV)

<sup>31</sup> .....that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

John wants us to know that these men, Joseph and Nicodemus are believing and are becoming more bold in their faith, as this faith grows in assurance that Jesus indeed who He claimed to be.

Not every one comes to faith in a Damascus Road experience like the Apostle Paul. Some cannot remember the date and hour of there conversion. Although with some, it is very dramatic and traumatic when they are saved. They are radically confronted and convicted by the Holy Spirit of their sin, and repent and are converted. The change is immediate, the transformation is clear and the direction is a U-turn.

But for some it is not that way. It is a process of learning, study and reflection. It can be a long struggle of giving up one system of religion for the truth. It can be debated issue in the mind and heart for years. Slow and gradual belief comes but as it seems in a fight to hold on to the past. But eventually all the ideological and religious and sinful



berries are broken down and a persons submits to the gospel and confesses Jesus as Lord.

Some remember a date and time

while others may grow up in a christian home where the gospel is at the center of that home and the child does not remember a time he did not believe, while others do not but remember a long struggle from error to truth. from sin to righteousness and from religion to the gospel of Christ.

I believe that is what we have represented here by Joseph and Nicodemus.

Not so much a dramatic conversion in a moment of time, but a growing in belief. A process of denial of the old to embrace the new. A change from fear and cowardice and uncertainty to bold courage filled with faith ready to lose all for the sake of Christ.

We don't have as much information about Joseph of Arimathea as we do with Nicodemus

With Joseph we have

But what we do have is very helpful

**38** After this, Joseph of Arimathea, being (P.A. Pt) a disciple (μαθητής) of Jesus, but secretly, for fear of the Jews,

### **Matthew 27:57 (NKJV)**

<sup>57</sup> .....Joseph, who himself had also become a disciple of Jesus.

### **Mark 15:43 (NKJV)**

<sup>43</sup> Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus

### **Luke 23:50–51 (NKJV)**

<sup>50</sup> .....*Joseph, a council member, a good and just man.* <sup>51</sup> *He had not consented to their decision and deed.* ...., *who himself was also waiting for the kingdom of God.*

We're not told when he became a disciple and we're not told what kind of disciple he was, a true disciple of a learner following a Rabbi.

But there clearly seems to be a process here.

He became a disciple, was a learner of Jesus, a good and Just man who did not agree with the decision of the council to condemn and kill Jesus. But remains somewhat fearful of full affiliation with Jesus until His death. It seems that the events of

the death of Christ, the righteous words and actions of Christ, and the very clear supernatural events of the Crucifixion are all used to bring a fearful, secret disciple into full light. The clear conviction and courage of Christ in the face of death and the fulfillment of Scripture, pushes Joseph to courageously come out of the shadows and confess Christ.

Now he doesn't care what Sanhedrin thinks, He will follow at all cost because he knows that Jesus is the the Son of God.

It is not without its interest that the crucifixion that sent most of Jesus' followers into hiding had the opposite effect on Joseph and brought him out into the open

Morris, L. (1992). [\*The Gospel according to Matthew\*](#) (p. 728). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Another point needs to be made regarding Joseph. He was a rich man.

### **Matthew 27:57 (NKJV)**

<sup>57</sup> Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

**Isaiah 53:9** (NKJV)

9 And they made (assigned) His grave with the wicked—(criminals)  
But with the rich at His death,...

We now understand that the Holy Spirit was revealing that, although Christ's enemies intended to bury Him with common criminals, God's plan was that He be buried not with the wicked but in the tomb of a wealthy man, who, by inference, was godly.

MacArthur, J. F., Jr. (1985). *Matthew* (Vol. 4, p. 292). Chicago: Moody Press.

there came a rich man from Arimathea, named Joseph

**plousios: wealthy**

**Original Word:** πλούσιος, α, ον

**Part of Speech:** Adjective

**Transliteration:** plousios

**Phonetic Spelling:** (ploo'-see-os)

**Definition:** wealthy

**Usage:** rich, abounding in, wealthy; subst: a rich man.

4145 plóúsios (an adjective, derived from 4149 / plóutos, "abundance") – properly, fully resourced; rich (filled), by having God's "muchness" – i.e. His abundance that comes from receiving His provisions (material and spiritual riches) through faith (4102 / pístis).

[The NAS dictionary and R. Winter's English Greek Concordance view the root of 4145 (ploúsios) to be 4130 /pléthō ("filled, full") – but DNTT prefers polys ("many in number" which is more likely).

Beyond the fact that Joseph was a clear fulfillment of Isaiah's Prophecy, but also is a reminder that Rich men can be saved.

After a rich man turned away from Christ offer of salvation because we was very wealthy Jesus said,

**Matthew 19:24–26 (NKJV)**

<sup>24</sup> ....I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

<sup>25</sup> When His disciples heard *it*, they were greatly astonished, saying, “Who then can be saved?”

<sup>26</sup> But Jesus looked at *them* and said to them, “With men this is impossible, but with God all things are possible.”

Nicodemus was a man who also came to Jesus gradually fearing what it would mean for his religion and for him socially.

### John 3:1–7 (NKJV)

**3** There was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

<sup>3</sup> Jesus answered and said to him, “**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**”

<sup>4</sup> Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

<sup>5</sup> Jesus answered, “**Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not marvel that I said to you, ‘You must be born again.’**”

### John 3:9–10 (NKJV)

<sup>9</sup> Nicodemus answered and said to Him, “How can these things be?”

<sup>10</sup> Jesus answered and said to him, “**Are you the teacher of Israel, and do not know these things?**”

By chapter 7, Nicodemus is defending Jesus, growing in faith and courage

## John 7:45–51 (NKJV)

<sup>45</sup> Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

<sup>46</sup> The officers answered, “No man ever spoke like this Man!”

<sup>47</sup> Then the Pharisees answered them, “Are you also deceived? <sup>48</sup> Have any of the rulers or the Pharisees believed in Him? <sup>49</sup> But this crowd that does not know the law is accursed.”

<sup>50</sup> Nicodemus (he who came to Jesus by night, being one of them) said to them, <sup>51</sup> “Does our law judge a man before it hears him and knows what he is doing?”

By the time of death of Christ, Nicodemus is coming all out. No more night, not more hiding. He is letting all know that He loved the man.

**39** And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

At first, Joseph and Nicodemus were cowards, fearful more concerned about men rather than God.

As it says in

**John 12:42–43 (NKJV)**

<sup>42</sup> Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue; <sup>43</sup> for they loved the praise of men more than the praise of God.

But somewhere along the way, their faith was becoming courageous, emboldened, absolutely convinced that Jesus was who he claimed to be and will to face the persecution and the cost.

**Philippians 1:12–14 (NKJV)**

<sup>12</sup> But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel, <sup>13</sup> so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ; <sup>14</sup> and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.

**Acts 4:27–29 (NKJV)**

<sup>27</sup> “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate,



with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever Your hand and Your purpose determined before to be done. <sup>29</sup> Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

Acts 4:31 (NKJV)

<sup>31</sup> And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

## **Lets return now to the Request for the Body**

\_\_\_\_\_ <sup>38</sup> After this, Joseph of Arimathea, ....., \_\_\_\_\_  
 \_\_\_\_\_ asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.

Mark 15:46 and Luke 23:53, adds,

<sup>46</sup> Then he....., took Him down, and wrapped Him in the linen.

In the first century A.D., crucifixion represented the darkest possible path to death.

It is almost impossible for contemporary people to comprehend the full obscenity of crucifixion in the ancient world. Beginning as early as the third century B.C., the very word “crucify” was a vulgarism that did not pass freely between the lips of cultured people. In one ancient document, a Roman prostitute hurled this insult—perhaps the lewdest curse in her vocabulary—at an uncouth patron: “Go get yourself crucified!” The Roman philosopher Seneca described what he witnessed at a crucifixion with these words: “I see the stakes there—not of one kind but of many. Some victims are placed head down; some have spikes driven through their genitals; others have their arms stretched out on the gibbet.”

That’s why first- and second-century Romans referred to the Christians’ worship of a crucified God as “foolishness,” “insanity,” and “idiocy.”

<https://www.timothypauljones.com/is-it-possible-that-jesus-body-was-left-on-the-cross/>

The shame of crucifixion ran deeper than the nakedness, the torture, and taunting. In most cases, crucified bodies were not even buried. Instead, in the days that followed the deaths of the crucified, the beaks of vultures and the teeth of wild dogs tore the corpses

to shreds and scattered their remains across the countryside.

Not long after the birth of Jesus, the Roman general Varus crucified two thousand Jewish rebels at once. While besieging Jerusalem in A.D. 69 and 70, Titus the Roman general crucified Jewish captives in view of the denizens of Jerusalem. In each of these cases—and in many, many other instances of mass execution—the bodies seem to have remained on crosses.

There, weather and wild creatures reduced their flesh to dust and dung. Suetonius wryly noted regarding a crucified man, “The carrion-birds will quickly take care of his burial.” “The vulture hurries,” the satirist Juvenal claimed, “from dead cattle to dead dogs to crosses.” The epitaph of a second-century murder victim includes this haunting clause: “My murderer was suspended from a tree, while still alive, for the benefit of beasts and birds.”

The critics (who want to deny that Jesus body was cared for and buried) have a bone that could support their argument too—a heelbone with a spike in it, to be exact. Over the span of four centuries, the Romans crucified tens of thousands of murderers, revolutionaries, and persons who happened to be trapped on the wrong side of the political tides. Yet the only fragment that has been found from these thousands of cadavers is one single heelbone, still

pierced by a spike. According to the inscription on the side of this man's ossuary, the man's name was John; he was Jewish.

And why have the remains from only one crucified body survived? Well, according to some skeptics like John Dominic Crossan, it's because, in nearly all cases, weather and wild creatures dealt with the corpses of the crucified

Crossan declares,

We have found only one body from all the thousands crucified around Jerusalem in that single century. I keep thinking of all those other thousands of Jews crucified around Jerusalem in that terrible first century from among whom we have found only one skeleton and one nail. ... I think I know what happened to their bodies, and I have no reason to think Jesus' body did not join them.

But there is reason to believe that Jesus Body was not left on the tree

In Judea—and especially around Jerusalem—there was a law that, from the perspective of the Jewish people, came from a higher source than Caesar. In this law, God commanded the Israelites: “If someone commits a capital crime for which he is executed and if you hang him on a tree, his body shall not remain

all night upon the tree. You shall bury him the same day, for anyone hanged from a tree is condemned by God. You shall not defile your land that the Lord your God is giving you as an inheritance” (Deuteronomy 21:22-23; see also Ezekiel 39:14-16).

The Temple Scroll from the Dead Sea Scrolls at Qumran testifies to how seriously Jews took this command even during the times of exile and occupation: “You shall not allow bodies to remain on a tree overnight; most assuredly, you shall bury them, even on the very day of their death.” The Jewish book of Tobit—an entertaining little text, penned in the time-period that stands between the Old and New Testaments—identifies the burial of abandoned corpses as an act of supreme piety.

Near the end of the first century A.D., the Jewish historian Josephus contrasted the Jewish perspective on crucified bodies to typical Roman practices. According to Josephus, “Jews are conscientious about their burial practices—so much so that even criminals sentenced to crucifixion are removed and buried before the sun sets!” In another writing, Josephus stated, “[Jews] must furnish fire, water, and food to anyone who asks, giving directions to the right road, never leaving a corpse unburied.” Later rabbis echoed this concern for the deceased.

According to the rabbis, although the bodies of

criminals might not immediately be placed with the bodies of their ancestors, even criminals had to be buried. After their flesh decomposed, the bones of criminals were placed in a family tomb.

<https://www.timothypauljones.com/is-it-possible-that-jesus-body-was-left-on-the-cross/>

Craig Evans, "Jewish Burial Traditions and the Resurrection of Jesus": <http://www.craigevans.com>  
 N. Haas, "Anthropological Observations on the Skeletal Remains from Giv'at ha-Mivtar," *Israel Exploration Journal* 20 (1970) 38-59.  
 Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* rev. ed. (Minneapolis, Minneapolis: Augsburg Fortress, 1977).  
 Josephus, *Antiquitates Judaica*, 17:10; 18:5; *The Jewish War*, ed. H. St.-J. Thackeray, Loeb Classical Library (Cambridge, Massachusetts: Harvard University Press, 1927) 2:5; 4:5; 5:6-11; *Contra Apionem*, in *The Life, Against Apion*, ed. H. St.-J. Thackeray, in Loeb Classical Library (Cambridge, MA: Harvard University, 1926) 2:6, 29  
 Juvenal, *Satires*, 14:77-78.  
 S. R. Llewelyn, ed., *New Documents Illustrating Early Christianity*, vol. 8 (Grand Rapids: Eerdmans, 1998) 1.  
*Mishnah Sanhedrin* 6:4-6.  
 Philo of Alexandria, *In Flaccus*, Philo, ed. F.H. Colson, Loeb Classical Library (Cambridge: Harvard University Press, 1941) 10:81-85  
 Seneca, *De consolatione ad Marciam*, in Volume II: Moral Essays, ed. John Basore, in Loeb Classical Library (Cambridge, Massachusetts: Harvard University, 1932) 20:3.  
 Cornelius Tacitus, *Annales*, 6:29; 15:44:  
 Tobit 1:18-20; 2:3-8; 4:3-4; 6:15; 14:10-13.  
 V. Tzaferis, "Crucifixion—The Archaeological Evidence: Remains of a Jewish Victim of Crucifixion Found in Jerusalem," *Biblical Archaeology Review* 11 (January–February 1985): 44-53.

Mark 15:46 and Luke 23:53, adds,

<sup>46</sup> Then he....., took Him down, and wrapped Him in the linen.

We are not told how he took him down, Some assume the Nicodemus helped, maybe along with some others that were near by. We are not told if they removed the vertical wooden piece from the hole and laid the entire cross down, or if they dismantled the cross member from the tree and took it down with Christ. Or if somehow they held the body in place while someone pried the long iron spikes from the wood and wrist and the feet. Regardless of how it would have been done, it would have been a very bloody and difficult thing to do. There would be no way not to be covered in the blood and bodily fluids of Christ while

handling the body so badly lashed and pierced and beaten.

Careful attention would have been given to handling of the body of Christ. The ones around him, love him and want to show the utmost respect for this righteous man whom they know to be the Son of man and the Son fo God.

Joseph's act doubtless made him a pariah in some quarters of the Sanhedrin; it was doubly courageous since the charge under which Jesus had been executed was sedition. That Pilate acceded to the request probably reflects the governor's conviction that Jesus was not really guilty, and may have been a final snub against the Jewish authorities.

Carson, D. A. (1991). *The Gospel according to John* (p. 629). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

On the human level, Joseph (whom Matt. 27:57 notes was wealthy) was clearly motivated by a desire to honor Jesus. He wanted to see Him buried properly and not dumped in a mass grave. But on the divine level, God was orchestrating Joseph's actions to fulfill biblical prophecy. In Isaiah 53:9, the prophet predicted of the Suffering Servant, "His grave was assigned with wicked men, yet He was with a rich man in His death." It would not have been possible to fully comprehend the implications of that

prophecy until after Jesus died. Only then did it become clear that, although the Romans planned to discard His body as if He were a common criminal, the Messiah would actually be buried in the tomb of a prominent and wealthy man.

God was also at the burial, working to ensure everything happened according to the divine schedule. The timing was crucial, so that Jesus' body would be in the grave for at least part of three different days, just as He had predicted (cf. Matt. 12:40; 16:21; 17:23; 20:19). To assure that, God moved the religious leaders to demand that the bodies be taken down on Friday and prompted Pilate to grant their request. Then, He compelled Joseph to be courageous and ask for Jesus' body, and again moved the governor to give permission. Now, God enabled Joseph to secure, transport, prepare, and bury Jesus' body, and do it all before the Sabbath began so that He was in the tomb on Friday.

MacArthur, J. (2015). [Mark 9–16](#) (p. 391). Chicago, IL: Moody Publishers.

I. The Request for the Body

## II. The Binding of the Body



**39** And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

The mixture of spices brought by Nicodemus, one hundred *litrai* (*cf.* notes on 12:3),

### **litra: a pound (in weight, by Rom. standards)**

**Original Word:** λίτρα, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** litra

**Phonetic Spelling:** (lee'-trah)

**Definition:** a pound (in weight, by Rom. standards)

**Usage:** a Roman pound, of about twelve ounces.

3046 λίτρα – a Roman pound, about twelve ounces or 327.5 grams (so Souter).

was a little less than the *seventy-five pounds* specified by the niv—65.45 pounds, to be more precise

Carson, D. A. (1991). *The Gospel according to John* (p. 629). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

That amount of spices would have been used to anoint the body of a king, or a wealthy, prominent person

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 366). Chicago, IL: Moody Publishers.

The implication in the present narrative is that two wealthy men used their servants to carry the spices, help take Jesus' body down from the cross, and then prepare him for burial. At a guess, Joseph saw to the legal steps while Nicodemus secured the spices

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 630). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

As used by Egyptians in embalming, myrrh was a fragrant resin. The Jews turned it into powdered form, and mixed it with aloes, a powder of aromatic sandalwood. The mixture provided a pleasant fragrance in a variety of circumstances (*e.g.* Ps. 45:8; Pr. 7:17; Song 4:14). Used in connection with burial, its purpose was not to embalm (since the Jews did not remove internal organs and fill the space with spices, as the Egyptians did) but to stifle the smell of putrefaction.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 630). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**40** Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

It should be noted that there are different words used for this in the other gospel accounts

Matthew Mark and Luke

Here in John, he uses for  
“strips of linen”

**othonion: a piece of fine linen**

**Original Word:** ὀθόνιον, ου, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** othonion

**Phonetic Spelling:** (oth-on'-ee-on)

**Definition:** a piece of fine linen

**Usage:** a linen bandage, a wrapping.

Whereas at this point Matt Mark and Luke use

**sindón: fine linen cloth**

**Original Word:** σινδών, όνος, ή

**Part of Speech:** Noun, Feminine

**Transliteration:** sindón

**Phonetic Spelling:** (sin-done')

**Definition:** fine linen cloth

**Usage:** fine linen, a linen cloth.

But in

Luke 24:12 Johns original word ὀθόνιον is used  
(NKJV)

<sup>12</sup> But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

Conclusion, not contradiction, these strips where taken from one sheet fine linen.

The spices were probably sprinkled along the entire length of the strips of cloth that were wrapped around the Lord's body. More spices were then packed around and under His body once it was placed in the tomb.

It should be noted that neither Joseph or Nicodemus or the women (Luke 23:55–24:1) were expecting Jesus to rise from the dead. If they had believed His repeated predictions that He would do so (2:19; Matt. 16:21; 17:23; 20:19; Luke 24:6–7), they would not have bothered to prepare His body so thoroughly for burial.

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 366). Chicago, IL: Moody Publishers.

It should also be noted that no amount detail of service to Christ goes unnoticed and forgotten. Those who are never know for great sermons or mighty works of God, those who never write a book or never become known in the social world of Christians. The most obscure and unknown mother faithfully serving her husband and teaching her children the Word of God, or the the unknown father who faithfully works to honor God and provide for his

family or the person, who never seeks recognition for the gospel they have shared or the stand they took at work for God's honor. NO service goes unnoticed by God, but is written down, and rewarded.

“Joseph and Nicodemus ( who where in the shadows for so long, now risking it all) had done what they could. That service done for Christ has never been forgotten. The names of these two are embalmed in the volume of inspiration, and the amount in weight of the spices that Nicodemus brought is likewise recorded. Service done to Christ, or in His name, is never by God forgotten” (Mr. C. E. Stuart).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1065). Swengel, PA: Bible Truth Depot.

## I. The Request for the Body

## II. The Binding of the Body

# III. The Burial of the Body

<sup>41</sup> Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup> So there they laid

Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.

Matthew tells us that this was Josephs tomb

Matthew 27:59–60 (NKJV)

<sup>59</sup> When Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.

In ancient Israel as elsewhere, it was common for tombs to be reused. The body would decompose until only the bones were left; then the bones would be collected in an ossuary and the tomb would become available again. But Joseph placed Jesus in a tomb in which no one had ever been buried (Luke 23:53; John 19:41). In order to keep out any unwanted intruders, whether animals or grave robbers, **he rolled a stone against the entrance of the tomb.** In keeping with God's will, all of this took place before sundown on Friday.

MacArthur, J. (2015). [Mark 9–16](#) (p. 392). Chicago, IL: Moody Publishers.

How true it is that man proposes, but God disposes! Wicked men had prepared three graves

for the occupants of the three crosses, but one of them was destined to remain unoccupied that day. Just as God would not suffer Christ's bones to be broken, so He would not allow His body to be placed in a malefactor's tomb; but instead, in a sepulcher prepared by one who loved Him.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1065). Swengel, PA: Bible Truth Depot.

Low in the grave He lay, Jesus my Savoir

Here was (another) conclusive proof that the Lord Jesus actually died—He was *buried*. He who had been born of a virgin mother, was laid in a virgin grave; there to remain for three days when He came forth as the mighty Victor.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1066). Swengel, PA: Bible Truth Depot.

The Hymn writer wrote

Low in the grave He lay—  
 Jesus my Savior!  
 Waiting the coming day—  
 Jesus my Lord!

Is that where Jesus is, We all would agree that that is just His body, But where is Jesus for these three days before his resurrection??

#### IV. The Body and Beyond

The Apostles Creed says

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit  
and born of the virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to hell.

The third day he rose again from the dead.

He ascended to heaven  
and is seated at the right hand of God the Father  
almighty.

From there he will come to judge the living and  
the dead.



So did Jesus go to Hell during this time. What He there in Hell being punished for our Sins. Is this how Jesus suffered in our place....in Hell.

Some teach this.

But that is not right and that is not what the bible teaches and that is not what the Apostles Creed means.

When Jesus was on the cross for 6 hours, He suffered immensely and infinitely for us. He recieved the full measure of the wrath of God on the tree for us.

When the darkness left and the Father's wrath had ceased. Jesus said "IT is Finished"

Not it has just begun.

And to the thief on the cross, He did not say, "you will be with me in Hell while I pay for the sins of men"

NO

He said, "Today, you will be with me in Paradise"

No, Jesus did not go to Hell to pay for our sins.

That was done and finished.

So where did He go and what did He do.

First for clarification

The original Greek text of the Apostles Creed does not use there word for Hell but the word Hades.

Hades was the abode of the Dead or the place of the departed dead.

The equivalent in the Hebrew O.T. is Sheol.

Early one the Anglo Saxon word for Hell was more equivalent to Hades, however over time in more modern times the word Hell took on the flavor of Gehenna, the place of fire, Lake of fire where the lost a in eternal torment.

So when they read the Apostles Creed, they are confused by the word Hell, thinking it refers to Gehenna or like the Lake of Fire rather than Hades, the abode of the dead.

But what Saith the Lord.

**Matthew 12:40** (NKJV)

<sup>40</sup> For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Where is that ??

**Jonah 2:2** (NKJV)

<sup>2</sup> And he said:

“I cried out to the Lord because of my affliction,  
And He answered me.

“Out of the belly of Sheol I cried,  
*And You* heard my voice.

**Isaiah 14:9** (NASB95)

<sup>9</sup> “Sheol from beneath is excited over you to  
meet you when you come;  
It arouses for you the spirits of the dead, all  
the leaders of the earth;  
It raises all the kings of the nations from their  
thrones.

**Psalms 9:17** (NKJV)

<sup>17</sup> The wicked shall be turned into hell,  
*And* all the nations that forget God.

**Psalms 49:15** (NKJV)

<sup>15</sup> But God will redeem my soul from the power of the  
grave,  
For He shall receive me.

**Psalms 139:8** (NKJV)

<sup>8</sup> If I ascend into heaven, *You are* there;  
If I make my bed in hell, behold, *You are there*.

**Isaiah 5:12–14 (NKJV)**

<sup>12</sup> .....But they do not regard the work of the Lord,  
Nor consider the operation of His hands.

<sup>13</sup> Therefore my people have gone into captivity,  
Because *they have* no knowledge;  
Their honorable men *are* famished,  
And their multitude dried up with thirst.

<sup>14</sup> Therefore Sheol has enlarged itself  
And opened its mouth beyond measure;  
Their glory and their multitude and their pomp,  
And he who is jubilant, shall descend into it.

The N.T. sees the word Sheol as the  
translated into word Hades

**Psalm 16:10 (NKJV)**

<sup>10</sup> For You will not leave my soul in Sheol,  
Nor will You allow Your Holy One to see  
corruption.

**Acts 2:27 (NKJV)**

<sup>27</sup> *For You will not leave my soul in Hades,  
Nor will You allow Your Holy One to see  
corruption.*

*Luke 16:19–26 (NKJV)*

<sup>19</sup> “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.

<sup>20</sup> But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,

<sup>21</sup> desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores.

<sup>22</sup> So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried.

<sup>23</sup> And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

<sup>24</sup> “Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

<sup>25</sup> But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

<sup>26</sup> And besides all this, between us and you there is a great gulf fixed, so that those who want to pass

from here to you cannot, nor can those from there pass to us.'

The Greek concept of Hades was a place of 2 compartments.

This seems to be way the N.T uses the term.

Hades consisted of 2 places, one of the righteous or the saved and the other would be the place of the wicked or the lost. There is a great gulf between the two.

The saved, who died in the OT would be in a place of joy and peace in Abrahams bosom, awaits the final and complete Sacrifice of Christ on the Cross.

Jesus had to actually die and take the wrath of God before they would be taken to heaven as we know it today.

2 Corinthians 5:8 (NKJV)

<sup>8</sup> We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

Thats why

The Thief on the cross, would have been taken to Paradise which is what Paul refers to in

2 Corinthians 12:4 (NKJV)

<sup>4</sup> how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

So when Jesus died, He descend into the lower parts of the earth and took all the OT saints, Adam, Eve Able Elijah, Elisha, Noah Abraham, Sarah, Isaac and Jacob Moses, Daniel, Nebuchadnezzar, Isaiah Jeremiah, Jonah Job Lazarus when he died the first time and many more

He would have taken them to Paradise, Heaven to be forever with Him

Thats why it says

Ephesians 4:8–9 (NKJV)

<sup>8</sup> Therefore He says:

*“When He ascended on high,  
He led captivity captive,  
And gave gifts to men.”*

<sup>9</sup> (Now this, “*He ascended*”—what does it mean but that He also first descended into the lower parts of the earth?)

**This is a debated passage but does lend support to the view I am speaking of.**

What is meant by **to the lower, earthly regions**, literally, “into the lower parts of earth”? The genitive “of” can be taken in three ways: (1) “Into the lower parts, namely, the earth” (a genitive of apposition). This would refer to Christ’s incarnation, His “descent” to the earth. (2) “Into the parts lower than the earth” (a genitive of comparison). This would mean that Christ descended into hades between His death and resurrection. (3) “Into the lower parts which belong to the earth” (a genitive of possession). This would refer to Christ’s death and His burial in the grave

Hoehner, H. W. (1985). [Ephesians](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 634). Wheaton, IL: Victor Books.

**But this is not all He did.**

## **1 Peter 3:18–20 (NKJV)**

<sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,  
<sup>19</sup> by whom also He went and preached (κηρύσσω) to the spirits in **prison**,

<sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

## **2 Peter 2:4–5 (NKJV)**



<sup>4</sup> For if God did not spare the angels who sinned, but cast *them* down to hell (ταρταρώω) and delivered *them* into chains of darkness, to be reserved for judgment; <sup>5</sup> and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly;

### **Jude 6–7 (NKJV)**

<sup>6</sup> And the angels who did not keep their proper domain (arche origin), but left their own abode (οίκητήριον, abode, dwelling, habitation : body 2 Cor 5:2), He has reserved in everlasting chains under darkness for the judgment of the great day; <sup>7</sup> as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

Tartarus, thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out, and so regarded in Israelite apocalyptic as well

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [\*A Greek-English lexicon of the New Testament and other early Christian literature\*](#) (3rd ed., p. 991). Chicago: University of Chicago Press.

### **Genesis 6:1–4 (NKJV)**

**6** Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, <sup>2</sup> that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

<sup>3</sup> And the Lord said, “My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years.” <sup>4</sup> There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

### **Job 1:6 (NKJV)**

<sup>6</sup> Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.

### **Job 2:1 (NKJV)**

**2** Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

### **Job 38:7 (NKJV)**

<sup>7</sup> When the morning stars sang together,

And all the sons of God shouted for joy?

When Jesus died, he was actively descending into Hades taking the saints out to Paradise and Preaching victory to the Demons now in Hell

### **Colossians 2:13–15 (NKJV)**

<sup>13</sup> And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, <sup>14</sup> having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. <sup>15</sup> Having **disarmed** principalities and powers, He made a **public spectacle** of them, triumphing over them in it.

### **disarmed**

**apekduomai**: to strip off from oneself

**Original Word**: ἀπεκδύομαι

**Part of Speech**: Verb

**Transliteration**: apekduomai

**Phonetic Spelling**: (ap-ek-doo'-om-ahee)

**Definition**: to strip off from oneself

**Usage**: I strip, divest, renounce.

554 apekdýomai (from 575 /apó, "away from," which intensifies 1562 /ekdýō "go down and completely away from") – "completely strip off," thoroughly renounce. The double prefixes (apo, ek) strongly emphasize the depth of the renouncing. This "renunciation (stripping right off) is very emphatic" (Nigel Turner, *Christian Words*, 366).

## public spectacle

**deigmatizó: to expose, make a show of**

**Original Word:** δειγματίζω

**Part of Speech:** Verb

**Transliteration:** deigmatizó

**Phonetic Spelling:** (digh-mat-id'-zo)

**Definition:** to expose, make a show of

**Usage:** I hold up as an example, make a show of, expose.