

# The Gospel of John

Chapter 19, Verses 31-42

# Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

# Review

- **Basic Structure**
  - *Prolog* – First 18 verses of Chapter 1
  - *Jesus' Public Ministry* – Until the end of Chapter 12
  - *Private Time With His Disciples* – Chapters 13-17
  - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
  - *Epilog (resurrection appearances in Galilee)* – Chapter 21

# Review

- Jesus before Annas and Caiaphas
  - Jesus allowed himself (but not his disciples) to be taken to Annas, father-in-law of the high priest, Caiaphas, where Peter denied Jesus for the first time. **(18:1-18)**
  - When questioned about his disciples and his teaching, Jesus had nothing to add, because he had (he said) always spoken openly in the world and among the Jews. **(18:19-21)**
  - Jesus was then sent bound to Caiaphas, where Peter denied him a second and third time, just before the rooster crowed. **(18:22-27)**

# Review

- Jesus before Pilate
  - Hoping to see him crucified, the Jews took Jesus before Pilate, but did not specify any charge against him. **(18:28-31)**
  - Pilate questioned Jesus, but could find no guilt in him, certainly not for being “King of the Jews.” **(18:32-38)**
  - Pilate offered to release Jesus, but the Jews preferred that he release a thief named Barabbas. **(18:39-40)**
  - Repeating his finding that Jesus was innocent, Pilate had Jesus flogged and parodied as “King of the Jews;” but the people took no mercy and cried out, “crucify him!” **(19:1-6)**

# Review

- Jesus before Pilate ... continued
  - They then said Jesus made himself the Son of God, for which they considered him subject to death under their law. **(19:7)**
  - Hearing that Jesus might be divine, Pilate was afraid and questioned Jesus about where he had come from, but Jesus showed no fear, and would not answer. **(19:8-11)**
  - From then on Pilate sought to release Jesus, but the Jews said they had no king but Caesar, and that Pilate's refusal to crucify Jesus would be disloyalty to Caesar, so Pilate had Jesus handed over to be crucified. **(19:12-16)**

# Review

- Jesus Crucified
  - They crucified Jesus at a place called Golgotha between two thieves, and put an inscription on the cross which said, in Aramaic, in Latin, and in Greek, “Jesus of Nazareth, the King of the Jews.” **(19:17-20)**
  - The chief priests objected, saying that the inscription should read, “This man *said* I am the King of the Jews,” but Pilate refused to modify what he had written. **(19:21-22)**

# Review (Last Week's Lesson)

- In fulfillment of prophecy (Psalm 22:18) soldiers cast lots to divide Jesus' garments among themselves. **(19:23-24)**
- Jesus arranged for his mother to be cared for by one of his disciples who was standing by. **(19:25-27)**
- Knowing his work was finished, Jesus said he was thirsty, and in fulfillment of scripture (Psalm 69:21) a sponge full of sour wine was held to his mouth. **(19:28-29)**
- When he had received the wine, he said "it is finished," bowed his head and gave up his spirit. **(19:30)**



# Comment

- When Jesus said from the cross “it is finished,” as we discussed last week, this almost certainly referred to:

# Comment

- When Jesus said from the cross “it is finished,” as we discussed last week, this almost certainly referred to:
  - his life,

# Comment

- When Jesus said from the cross “it is finished,” as we discussed last week, this almost certainly referred to:
  - his life,
  - the mission he came to complete as a man,

# Comment

- When Jesus said from the cross “it is finished,” as we discussed last week, this almost certainly referred to:
  - his life,
  - the mission he came to complete as a man,
  - to all that his mission implied:

# Comment

- When Jesus said from the cross “it is finished,” as we discussed last week, this almost certainly referred to:
  - his life,
  - the mission he came to complete as a man,
  - to all that his mission implied for himself, and for the Kingdom of God, and for everyone who shall enter the Kingdom, and for everyone who shall oppose it.

# Comment

- When Jesus said from the cross “it is finished,” as we discussed last week, this almost certainly referred to:
  - his life,
  - the mission he came to complete as a man,
  - to all that his mission implied for himself, and for the Kingdom of God, and for everyone who shall enter the Kingdom, and for everyone who shall oppose it.
- So much (everything?) is determined on the cross.

# Comment

- When Jesus said from the cross “*it is finished*,” as we discussed last week, this almost certainly referred to:
  - his life,
  - the mission he came to complete as a man,
  - to all that his mission implied for himself, and for the Kingdom of God, and for everyone who shall enter the Kingdom, and for everyone who shall oppose it.
- So much (everything?) is determined on the cross.
- To say the least, these are words to consider deeply.

# Comment

- Last week this is where we ran out of time.



# Comment

- Last week this is where we ran out of time.
- Does anyone have any comments for questions left over, that you would like to discuss before we read on?

# Comment

- Last week this is where we ran out of time.
- Does anyone have any comments for questions left over, that you would like to discuss before we read on?
- Before we read on, let's finish discussing verse 30, the last verse from last week's lesson.

## John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," **and he bowed his head** and gave up his spirit.

- The language, “bowed his head,” is suggestive of sleep.

## John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and *gave up his spirit*.

- The language, “bowed his head,” is suggestive of sleep.
- There is also the sense (here and in the other gospels) that his spirit (soul) has moved on.

## John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and *gave up his spirit*.

- The language, “bowed his head,” is suggestive of sleep.
- There is also the sense (here and in the other gospels) that his spirit (soul) has moved on.
- Now let’s read on.

# John 19:31-37

**19:31** さてユダヤ人たちは、その日が準備の日であったので、安息日に死体を十字架の上に残しておくまいと、（特にその安息日は大事な日であったから）、ピラトに願って、足を折った上で、死体を取りおろすことにした。

**19:32** そこで兵卒らがきて、イエスと一緒に十字架につけられた初めの者と、もうひとりの者との足を折った。

# John 19:31-37

**19:33**しかし、彼らがイエスのところにきた時、イエスはもう死んでおられたのを見て、その足を折ることはしなかった。

**19:34**しかし、ひとりの兵卒がやりでそのわきを突きさすと、すぐ血と水とが流れ出した。

**19:35**それを見た者があかしをした。そして、そのあかしは真実である。その人は、自分が真実を語っていることを知っている。それは、あなたがたも信ずるようになるためである。

# John 19:31-37

**19:36**これらのことが起ったのは、「その骨はくだかれないであろう」との聖書の言葉が、成就するためである。

**19:37**また聖書のほかのところに、「彼らは自分が刺し通した者を見るであろう」とある。



# John 19:31-37

<sup>31</sup> Since it was the day of Preparation, and so that the bodies would 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> So the soldiers came and broke the legs of the first, and of the other who had been 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.

# John 19:31-37

<sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

<sup>35</sup> He who saw it has borne witness---his testimony is true, and he knows that he is telling the truth---that you also may believe.

<sup>36</sup> For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."

<sup>37</sup> And again another Scripture says, "They will look on him whom they have pierced."

## John 19:31

さてユダヤ人たちは、その日が準備の日であったので、安息日に死体を十字架の上に残しておくまいと、（特にその安息日は大事な日であったから）、ピラトに願って、足を折った上で、死体を取りおろすことにした。

Since it was the day of Preparation, and so that the bodies would 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.

## John 19:31

さてユダヤ人たちは、その日が準備の日であったので、安息日に死体を十字架の上に残しておくまいと、（特にその安息日は大事な日であったから）、ピラトに願って、足を折った上で、死体を取りおろすことにした。

Since it was the day of Preparation, and so that the bodies would 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.

- The time is probably between noon and sunset, and the Jews should want to have the bodies down before sunset in accordance with Dt. 21.22ff.

## John 19:31

さてユダヤ人たちは、その日が準備の日であったので、安息日に死体を十字架の上に残しておくまいと、（特にその安息日は大事な日であったから）、ピラトに願って、足を折った上で、死体を取りおろすことにした。

**Since it was the day of Preparation, and so that the bodies would 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.

- Their sense of urgency was perhaps greater than usual because on the day Jesus was crucified, sunset marked the beginning of the Sabbath and (probably also) the Passover.

## John 19:31

さてユダヤ人たちは、その日が準備の日であったので、安息日に死体を十字架の上に残しておくまいと、（特にその安息日は大事な日であったから）、ピラトに願って、足を折った上で、死体を取りおろすことにした。

Since it was the day of Preparation, and so that the bodies would 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.

- It was a common practice to break the legs of people who had been crucified, in order to hasten their death.

## John 19:31

さてユダヤ人たちは、その日が準備の日であったので、安息日に死体を十字架の上に残しておくまいと、（特にその安息日は大事な日であったから）、ピラトに願って、足を折った上で、死体を取りおろすことにした。

Since it was the day of Preparation, and so that the bodies would 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**.

- It was a common practice to break the legs of people who had been crucified, in order to hasten their death, which would therefore hasten their removal from the crosses.

# Comment

- Remember how vocal the Jewish leaders have been in rejecting Jesus and proclaiming themselves loyal only to Caesar.



# Comment

- Remember how vocal the Jewish leaders have been in rejecting Jesus and proclaiming themselves loyal only to Caesar.
- The common practice of Rome was to leave the bodies on the crosses for the vultures to feed on, and never to release the bodies of seditionists, to their families etc.

# Comment

- Remember how vocal the Jewish leaders have been in rejecting Jesus and proclaiming themselves loyal only to Caesar.
- The common practice of Rome was to leave the bodies on the crosses for the vultures to feed on, and never to release the bodies of seditionists, to their families etc.
- It is Jewish (not Roman) laws and sensibilities which prefer to have Jesus down from the cross so quickly.

# Comment

- Remember how vocal the Jewish leaders have been in rejecting Jesus and proclaiming themselves loyal only to Caesar.
- The common practice of Rome was to leave the bodies on the crosses for the vultures to feed on, and never to release the bodies of seditionists, to their families etc.
- It is Jewish (not Roman) laws and sensibilities which prefer to have Jesus down from the cross so quickly.
- The Romans seem willing to accommodate them.

# Comment / Discussion

- Remember how vocal the Jewish leaders have been in rejecting Jesus and proclaiming themselves loyal only to Caesar.
- The common practice of Rome was to leave the bodies on the crosses for the vultures to feed on, and never to release the bodies of seditionists, to their families etc.
- It is Jewish (not Roman) laws and sensibilities which prefer to have Jesus down from the cross so quickly.
- The Romans seem willing to accommodate them. Why?

## John 19:32

そこで兵卒らがきて、イエスと一緒に十字架につけられた初めの者と、もうひとりの者との足を折った。

So the soldiers came and broke the legs of the first, and of the other who had been crucified with him.

## John 19:32

そこで兵卒らがきて、イエスと一緒に十字架につけられた初めの者と、もうひとりの者との足を折った。

**So the soldiers came** and broke the legs of the first, and of the other who had been crucified with him.

- Interestingly the soldiers complied easily.

## John 19:32

そこで兵卒らがきて、イエスと一緒に十字架につけられた初めの者と、もうひとりの者との足を折った。

So the soldiers came and **broke the legs of the first, and of the other who had been crucified with him.**

- Interestingly the soldiers complied easily.
- They broke the legs of the two thieves with whom Jesus had been crucified.

## John 19:33

しかし、彼らがイエスのところにきた時、イエスはもう死んでおられたのを見て、その足を折ることはしなかった。

But when they came to Jesus and saw that he was already dead, they did not break his legs.



## John 19:33

しかし、彼らがイエスのところにきた時、イエスはもう死んでおられたのを見て、その足を折ることはしなかった。

But when they came to Jesus and *saw that he was already dead*, they did not break his legs.

- They didn't need to break Jesus' legs, because he was already dead.

## John 19:33

しかし、彼らがイエスのところにきた時、イエスはもう死んでおられたのを見て、その足を折ることはしなかった。

But when they came to Jesus and saw that he was already dead, they did not break his legs.

- They didn't need to break Jesus' legs, because he was already dead.
- Jesus death on the cross came **remarkably quickly**; I read that some people lingered for several days!

## John 19:34

しかし、ひとりの兵卒がやりでそのわきを突きさすと、すぐ血と水とが流れ出た。

But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

## John 19:34

しかし、ひとりの兵卒がやりでそのわきを突きさすと、すぐ血と水とが流れ出た。

**But** one of the soldiers pierced his side with a spear, and at once there came out blood and water.

- Although nobody broke Jesus' legs,

## John 19:34

しかし、ひとりの兵卒がやりでそのわきを突きさすと、すぐ血と水とが流れ出した。

But *one of the soldiers pierced his side with a spear*, and at once there came out blood and water.

- Although nobody broke Jesus' legs, one of the soldiers did stick a spear in his side.

## John 19:34

しかし、ひとりの兵卒がやりでそのわきを突きさすと、すぐ血と水とが流れ出した。

But *one of the soldiers pierced his side with a spear*, and at once there came out blood and water.

- Although nobody broke Jesus' legs, one of the soldiers did stick a spear in his side.
- Whether this was done in order to confirm his death, or out of sheer meanness, or some other reason, we do not know.

## John 19:34

しかし、ひとりの兵卒がやりでそのわきを突きさすと、すぐ血と水とが流れ出た。

But one of the soldiers pierced his side with a spear, and **at once there came out blood and water.**

- But John wants us to know and believe that this **was** done, and that when the spear pierced Jesus's side there was an immediate outflow of both blood and water.

## John 19:35

それを見た者があかしをした。そして、そのあかしは真実である。その人は、自分が真実を語っていることを知っている。それは、あなたがたも信ずるようになるためである。

He who saw it has borne witness---his testimony is true, and he knows that he is telling the truth---that you also may believe.



## John 19:35

それを見た者があかしをした。そして、そのあかしは真実である。その人は、自分が真実を語っていることを知っている。それは、あなたがたも信ずるようになるためである。

**He who saw it has borne witness---his testimony is true, and he knows that he is telling the truth---**that you also may believe.

- John is here emphasizing that what he has just written concerning the death of Jesus is based on **fully reliable, eye-witness testimony**

## John 19:35

それを見た者があかしをした。そして、そのあかしは真実である。その人は、自分が真実を語っていることを知っている。それは、あなたがたも信ずるようになるためである。

He who saw it has borne witness---his testimony is true, and he knows that he is telling the truth---**that you also may believe.**

- The testimony has been given so that the reader also may believe.

## John 19:35

それを見た者があかしをした。そして、そのあかしは真実である。その人は、自分が真実を語っていることを知っている。それは、あなたがたも信ずるようになるためである。

He who saw it has borne witness---his testimony is true, and he knows that he is telling the truth---**that you also may believe.**

- The testimony has been given so that the reader also may believe.
- Believe what?

## John 19:35

それを見た者があかしをした。そして、そのあかしは真実である。その人は、自分が真実を語っていることを知っている。それは、あなたがたも信ずるようになるためである。

He who saw it has borne witness---his testimony is true, and he knows that he is telling the truth---**that you also may believe.**

- The testimony has been given so that the reader also may believe.
- Believe what? --- that Jesus really did die, in accordance with scripture, and in precisely the manner described.

## John 19:36

これらのことが起ったのは、「その骨はくだかれまいであろう」との聖書の言葉が、成就するためである。

For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."

## John 19:36

これらのことが起ったのは、「その骨はくだかれまいであろう」との聖書の言葉が、成就するためである。

For **these things took place** that the Scripture might be fulfilled: "Not one of his bones will be broken."

- That Jesus died remarkably quickly and without having his bones broken, is part of the reliable eyewitness testimony just given.

## John 19:36

これらのことが起ったのは、「その骨はくだかれまいであろう」との聖書の言葉が、成就するためである。

For these things took place **that the Scripture might be fulfilled**: "Not one of his bones will be broken."

- It is now added that this is in accordance with scripture.

## John 19:36

これらのことが起ったのは、「その骨はくだかれまいであろう」との聖書の言葉が、成就するためである。

For these things took place that the Scripture might be fulfilled: **"Not one of his bones will be broken."**

- It is now added that this is in accordance with scripture.
- Q. To which scripture does this refer?



## John 19:36

これらのことが起ったのは、「その骨はくだかれまいであろう」との聖書の言葉が、成就するためである。

For these things took place that the Scripture might be fulfilled: "**Not one of his bones will be broken.**"

- It is now added that this is in accordance with scripture.
- Q. To which scripture does this refer?
- A. This is uncertain, but there are two general possibilities

# Comment

- On the significance of Jesus' bones being unbroken:

# Comment

- On the significance of Jesus' bones being unbroken:
  - Pentateuchal passages referring to the Passover Lamb, and the fact that none of the lamb's bones were to be broken:

# Comment

- On the significance of Jesus' bones being unbroken:
  - Pentateuchal passages referring to the Passover Lamb, and the fact that none of the lamb's bones were to be broken:
    - Exod. 12:46

# Comment

- On the significance of Jesus' bones being unbroken:
  - Pentateuchal passages referring to the Passover Lamb, and the fact that none of the lamb's bones were to be broken:
    - Exod. 12:46
    - Num. 9:12

# Comment

- On the significance of Jesus' bones being unbroken:
  - Pentateuchal passages referring to the Passover Lamb, and the fact that none of the lamb's bones were to be broken:
    - Exod. 12:46
    - Num. 9:12
  - Passages from the Psalms and elsewhere testifying to God's faithfulness to his people:

# Comment

- On the significance of Jesus' bones being unbroken:
  - Pentateuchal passages referring to the Passover Lamb, and the fact that none of the lamb's bones were to be broken:
    - Exod. 12:46
    - Num. 9:12
  - Passages from the Psalms and elsewhere testifying to God's faithfulness to his people:
    - Psalm 34:20

## John 19:37

また聖書のほかのところに、「彼らは自分が刺し通した者を見るであろう」とある。

And again another Scripture says, "They will look on him whom they have pierced."



## John 19:37

また聖書のほかのところに、「彼らは自分が刺し通した者を見るであろう」とある。

And again another Scripture says, "They will look on him whom they have pierced."

- Here John almost certainly has in mind Zechariah 12:10 where the prophet speaks the words of God, as One who has been figuratively wounded by his disobedient people.

## John 19:37

また聖書のほかのところに、「彼らは自分が刺し通した者を見るであろう」とある。

And again another Scripture says, "They will look on him whom they have pierced."

- Here John almost certainly has in mind Zechariah 12:10 where the prophet speaks the words of God, as One who has been figuratively wounded by his disobedient people.
- Now Christ (who is God) has come and these same people have quite literally killed him and then pierced his side.

## John 19:37

また聖書のほかのところに、「彼らは自分が刺し通した者を見るであろう」とある。

And again another Scripture says, "**They will look on him** whom they have pierced."

- But the time is coming when everyone will look on God and his Christ, **and they will mourn what they have done.**

## John 19:37

また聖書のほかのところに、「彼らは自分が刺し通した者を見るであろう」とある。

And again another Scripture says, "They will look on him whom they have pierced."

- But the time is coming when everyone will look on God and his Christ, **and they will mourn what they have done.**
- See e.g. Zechariah 9-14, Revelation 1:7, Matthew 24:30

# Discussion

- Is this a word of condemnation or hope?

# Discussion

- Is this a word of condemnation or hope?
- I suppose that most would agree that it is both:

# Discussion

- Is this a word of condemnation or hope?
- I suppose that most would agree that it is both:
  - It is a word of hope to everyone who looks on Christ and believes that he is the Son of God sent to save them,

# Discussion

- Is this a word of condemnation or hope?
- I suppose that most would agree that it is both:
  - It is a word of hope to everyone who looks on Christ and believes that he is the Son of God sent to save them,
  - It is a word of condemnation to everyone who rejects this salvation.



# Discussion

- Is this a word of condemnation or hope?
- I suppose that most would agree that it is both:
  - It is a word of hope to everyone who looks on Christ and believes that he is the Son of God sent to save them,
  - It is a word of condemnation to everyone who rejects this salvation.
- Like the Passover Lamb, Jesus is God's instrument of salvation for all who believe and, figuratively speaking, paint his blood on their doorpost.

# Discussion

- But the Passover Lamb was an imperfect foreshadow of Jesus, whose blood washes away or sin and gives us life eternal.
- It is not surprising that Christians, down through the centuries, have found much symbolic meaning in the blood and water flowing from the wound in Jesus' side.

# Discussion

- But the Passover Lamb was an imperfect foreshadow of Jesus, whose blood washes away or sin and gives us life eternal.
- It is not surprising that Christians, down through the centuries, have found much symbolic meaning in the blood and water flowing from the wound in Jesus' side.
- What do you see there?

# Discussion

- But the Passover Lamb was an imperfect foreshadow of Jesus, whose blood washes away or sin and gives us life eternal.
- It is not surprising that Christians, down through the centuries, have found much symbolic meaning in the blood and water flowing from the wound in Jesus' side.
- What do you see there?
  - Blood – sacrifice, atonement, Lord's Supper
  - Water – washing, regeneration, life, Holy Spirit, Baptism

# John 19:38-42

**19:38** そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

**19:39** また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とをまぜたものを百斤ほど持ってきた。

# John 19:38-42

**19:40** 彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

**19:41** イエスが十字架にかけられた所には、一つの園があり、そこにはまだだれも葬られたことのない新しい墓があった。

**19:42** その日はユダヤ人の準備の日であったので、その墓が近くにあったため、イエスをそこに納めた。

# John 19:38-42

<sup>38</sup> After these things Joseph of Arimathea, who was 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 away his body.

<sup>39</sup> Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

<sup>40</sup> So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.

# John 19:38-42

<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 because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.



## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

After these things Joseph of Arimathea, who was 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 away his body.

## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

**After these things** Joseph of Arimathea, who was 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 away his body.

- Now all of Jesus' work, including his death on the cross has been completed.

## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

**After these things** Joseph of Arimathea, who was 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 away his body.

- Now all of Jesus' work, including his death on the cross has been completed.
- But the significance of his death is seen in his resurrection.

## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

**After these things** Joseph of Arimathea, who was 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 away his body.

- It is therefore very important for the Church to know and correctly understand what happened in between Jesus' death and his resurrection, from the human point of view.

## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

**After these things** Joseph of Arimathea, who was 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 away his body.**

- So John tells us that someone came and took away Jesus' body.

## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

After these things **Joseph of Arimathea, who was 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 away his body.

- So John tells us that someone came and took away Jesus' body.
- And he tells us **who** took the body.

## John 19:38

そののち、ユダヤ人をはばかり、ひそかにイエスの弟子となったアリマタヤのヨセフという人が、イエスの死体を取りおろしたいと、ピラトに願い出た。ピラトはそれを許したので、彼はイエスの死体を取りおろしに行った。

After these things Joseph of Arimathea, who was 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 away his body.

- So John tells us that someone came and took away Jesus' body.
- And he tells us who took the body, and **how**.

# Comment

- Concerning Joseph of Arimathea:
  - All 4 gospels remember him, and they all remember him only for this particular act of service, of taking Jesus body away.
  - Mark and Luke mention that Joseph was a member the Sanhedrin, the Jewish ruling council, which helps to explain how he had access to Pilate.
  - That the Roman Governor handed over to a member of the Sanhedrin the body of a Jewish man who had been crucified for an act of treason against Rome....proves something.



## John 19:39

また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とを混ぜたものを百斤ほど持ってきた。

Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

## John 19:39

また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とをまぜたものを百斤ほど持ってきた。

**Nicodemus also**, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

- All four gospels remember Joseph obtaining the body, but only John remembers Nicodemus coming with the spices for embalming.

## John 19:39

また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とをまぜたものを百斤ほど持ってきた。

Nicodemus also, *who earlier had come to Jesus by night*, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

- John himself confirms that this is the same Nicodemus who we encountered in Chapters 3 and 7.

## John 19:39

また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とをまぜたものを百斤ほど持ってきた。

Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

- John himself confirms that this is the same Nicodemus who we encountered in Chapters 3 and 7.
- Like Joseph, Nicodemus was a member of the Sanhedrin, and a secret disciple of Jesus.

## John 19:39

また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とをまぜたものを百斤ほど持ってきた。

Nicodemus also, who earlier had come to Jesus by night, came bringing a *mixture of myrrh and aloes, about seventy-five pounds in weight.*

- I understand that this was enough myrrh and aloes to embalm a King in style, and very costly.

## John 19:39

また、前に、夜、イエスのみもとに行ったニコデモも、没薬と沈香とをまぜたものを百斤ほど持ってきた。

Nicodemus also, who earlier had come to Jesus by night, came bringing a *mixture of myrrh and aloes, about seventy-five pounds in weight.*

- I understand that this was enough myrrh and aloes to embalm a King in style, and very costly.
- This appears to be the point: Joseph and Nicodemus had both come to understand that Jesus really was a “king.”

# Comment

- In addition to their time and money, these men are probably risking their lives and reputations by taking Jesus body and preparing it for burial.

## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews.



## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is *the burial custom of the Jews*.

- John wants us to understand how, exactly, they prepared Jesus body: the Jewish way.

## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is *the burial custom of the Jews*.

- John wants us to understand how, exactly, they prepared Jesus body: the Jewish way.
- I understand that this involves wrapping the body up in layers of long strips of cloth interspersed with the spices.

## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is **the burial custom of the Jews**.

- Unlike the techniques of Egypt and some other cultures, the Jews did NOT remove any organs before embalming.

## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is **the burial custom of the Jews**.

- Unlike the techniques of Egypt and some other cultures, the Jews did NOT remove any organs before embalming.
- Unlike the Romans and some other cultures, they did NOT cremate the bodies before burial.

## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is ***the burial custom of the Jews***.

- In summary, then, Jesus body would have been preserved intact by wrapping it up in multiple layers of linen cloths intersperses with the spices and then put someplace.

## John 19:40

彼らは、イエスの死体を取りおろし、ユダヤ人の埋葬の習慣にしたがって、香料を入れて亜麻布で巻いた。

So they took the body of Jesus and bound it in linen cloths with the spices, as is *the burial custom of the Jews*.

- In summary, then, Jesus body would have been preserved intact by wrapping it up in multiple layers of linen cloths intersperses with the spices and then put someplace.
- John wants us to know where.

## John 19:41

イエスが十字架にかけられた所には、一つの園があり、そこにはまだだれも葬られたことのない新しい墓があった。

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.

## John 19:41

イエスが十字架にかけられた所には、一つの園があり、そこにはまだだれも葬られたことのない新しい墓があった。

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.

- John tells us that there was a nice, new, fresh, tomb in the neighborhood.



## John 19:41

イエスが十字架にかけられた所には、一つの園があり、そこにはまだだれも葬られたことのない新しい墓があった。

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.

- John tells us that there was a nice, new, fresh, tomb in the neighborhood.
- John does not tell us, but the other gospels do, that this tomb was hewn out of living stone, possibly a cave.

## John 19:42

その日はユダヤ人の準備の日であったので、その墓が近くにあったため、イエスをそこに納めた。

So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

## John 19:42

その日はユダヤ人の準備の日であったので、その墓が近くにあったため、イエスをそこに納めた。

So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

- Again we are reminded of the “time pressure.”

## John 19:42

その日はユダヤ人の準備の日であったので、その墓が近くにあったため、イエスをそこに納めた。

So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

- Again we are reminded of the “time pressure.”
- There are reasons having to do with Jewish religious observances to prefer that Jesus be entombed quickly, thus in the neighborhood of where he was crucified.

## John 19:42

その日はユダヤ人の準備の日であったので、その墓が近くにあったため、イエスをそこに納めた。

So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

- One way to think about the time sequence, the way that works best for John's gospel, is to understand that Jesus was buried on Friday before sunset, and that the Sabbath which began at sunset was also the first day of Passover.

## John 19:42

その日はユダヤ人の準備の日であったので、その墓が近くにあったため、イエスをそこに納めた。

So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

- In that chronology, the day of Preparation referred to here and elsewhere in John is the day of Preparation for the Sabbath and, also, for the day of preparation for the feast held on the first day of Passover.