32—41. ST. JOHN. 629   
   
 Joseph of Arimathea, being a disciple of Jesus, but   
 secretly for fear of the Jews, besought Pilate that he yeh is,2:   
 might take away the body of Jesus: and Pilate gave him =~   
   
 He came therefore, and took \*the body of Jesus.   
 leave.   
 39 And there came also \* Nicodemus, which at the first xen, iii   
 came to Jesus by night, and brought a mixture of myrrh .   
   
 and aloes, about an hundred pound weight. 40 Then took   
 they the body of Jesus, and \*wound it in linen clothes »Acts+.6   
 with the spices, as the manner of the Jews is to bury.   
 41 Now in the place where he was crucified there was a   
 garden; and in the garden a new sepulchre, wherein was   
   
   
 8 render, his body.   
   
   
 soldiers,—but to the repentant in the 23; Prov. vii. 17; Song of Sol. iii. 6.   
 world, who, at the time the Gospel was aloes] The name of various sorts   
 written, had begun to fulfil the prophecy : of aromatic wood in the East. Both   
 and is not without a prophetic reference to materials appear to have heen pulverized   
 the future conversion of Israel, who were (the wood either by scraping or burning)   
 here the real piercers, though the act was and strewed in the folds of the linen in   
 done by the hand of wicked men, Acts x. 28. which the body was wrapped. The quan-   
 388—42.] His Burial. 38.] after tity, about an hundred pound weight, is   
 these things—not immediately after this, large; but perhaps the whole Body was   
 but soon after, The narrative implies, encased, after the wrapping, in the mix-   
 though it does not mention (as St. Mark ture, and an outer wrapper fastened over   
 and St. Luke do), that Joseph himself took all. The proceeding was hurried, on ac-   
 down the Body from the cross. Liicke count of the approaching Sabhath: and   
 thinks the soldiers would have done this: apparently an understanding entered into   
 but their duty seems only to have extended with the women, that it should be more   
 to the ascertaining of the fact of death. completely done after the Sabbath was   
 The words of ver. 31, “that they might be over, This plentiful application of the   
 taken away,” need not imply, ‘by their aromatic substances may therefore have   
 hands.’ It was customary to grant been made with an intention to prevent   
 the bodies of executed persons to their the Body, in its lacerated state, from inci-   
 friends. On Joseph, and the other pient decomposition during the interval.   
 particulars, see notes on Matthew. 40.] See ch. xi. 44. Little is known   
 He came .. to Golgotha. 39.] St. with any certainty, except from these pas-   
 John alone mentions Nicodemus. The sages, of the Jews’ ordinary manner of   
 Galilean narrative had no previous trace burying. 41.] See note on Matthew,   
 of him, and does not recognize him here. ver. 60. The words, in the place where   
 Joseph bore too prominent a part not he was crucified, are so far in favour of   
 to be mentioned by all. Luthardt beau- the traditional site the Holy Sepulchre,   
 tifully remarks on the contrast between that Calvary and the Sepulchre are close   
 these men’s secret and timid discipleship together, under the roof of the same   
 before, and their courage now, “Their church, And those who have found an   
 love to Jesus was called out by the objection in that circumstance have for-   
 might of His love. His Death is the gotten this testimony of St. John.   
 Power which constrains men. And thus a uew sepulchre . ] And therefore   
 this act of love on the part of both these given for the purpose—so that the addi-   
 men is a testimony for Jesus, and for the tional particular not here mentioned, that   
 future effect of His death. Hence also it it belonged to Joseph, is almost implied.   
 appears why the Evangelist mentions the The newness of the tomb was important,   
 weight of the spices, as a proof of the that it should be seen that no one but   
 greatness of their love, as Lampe ob- Jesus had risen thence, and Jesus not by   
 serves,” myrth,—the gum of an the power of another, as was once the case   
 aromatic plant, not indigenous in Pales- at the grave of Elisha: so that no room   
 ee EB Arabia Felix, see Exod. xxx. might be left for the CLES of unbelief   
 ‘ox. I, Tt