Joseph Of Arimathea And Nicodemus

Joseph Of Arimathea And Nicodemus *Downloaded from* old.oplm.com *by Gregory & Reina*

INTRODUCTION: THE SILENT FRIENDS OF THE CRUCIFIED MESSIAH

The Gospels present a swift and devastating narrative following the crucifixion of Jesus of Nazareth. As the sky darkened and the earth quaked, the disciples fled, Peter denied, and John stood at the foot of the cross. Yet, in the shadow of that execution, two unlikely figures emerged to perform one of the most poignant acts of devotion in Christian history. **Joseph of Arimathea and Nicodemus** are often mentioned together only in the context of Jesus' burial, but their individual stories reveal much about courage, faith, and the cost of discipleship. These two men, both members of the Jewish ruling council, the Sanhedrin, risked their status, their safety, and their reputations to give Jesus a dignified burial. Understanding their roles not only illuminates the final hours of Holy Week but also provides profound lessons in silent witness and bold late-belief.

WHO WAS JOSEPH OF ARIMATHEA? A MAN OF SECRECY AND BOLDNESS

Joseph of Arimathea appears in all four Gospels, but only briefly. He is described as a rich man, a respected member of the council, and one who was himself waiting for the kingdom of God. The Gospel of Luke calls him "a good and righteous man" who had not consented to the Sanhedrin's decision to condemn Jesus. Yet, the most striking detail is from the Gospel of John, which says he was a secret disciple of Jesus out of fear of the Jews. This secrecy makes his subsequent bold act all the more remarkable.

After Jesus died, Joseph "went boldly" to Pontius Pilate and asked for the body of Jesus. In that culture, requesting the corpse of a crucified criminal was a serious social and religious risk. Crucifixion was a Roman punishment reserved for the worst offenders, and Jewish law declared that anyone hanged on a tree was cursed. By asking for Jesus' body, Joseph effectively associated himself with a condemned man. His boldness signals a dramatic shift from secret disciple to public advocate.

Pilate granted the request, and Joseph then purchased a fine linen cloth, took down the body, and prepared it for burial. He laid Jesus in his own new tomb, which had been cut out of rock. This act fulfilled the prophecy of Isaiah 53:9, that the Messiah would be buried with the rich in his death. Joseph's wealth and status provided the fitting tomb, but his heart provided the courage.

WHO WAS NICODEMUS? THE NIGHT VISITOR WHO BROUGHT MYRRH AND ALOES

Nicodemus is a more developed character in the Gospel of John. He first appears in John 3, coming to Jesus at night, acknowledging him as a teacher sent from God. That nighttime conversation gave the Church one of its most beloved verses: "For God so loved the world…" Nicodemus's initial approach was cautious, shadowed by fear of his fellow Pharisees. Yet, Jesus spoke to him of being born again, of the Spirit, and of light coming into the world.

Nicodemus reappears in John 7, where he defends Jesus before the Sanhedrin, asking whether the law judges a man without first giving him a hearing. He is mocked and dismissed by his peers. Finally, in John 19, Nicodemus comes into full bloom. He arrives at the tomb carrying a mixture of myrrh and aloes, about seventy-five pounds. This was not a token gesture; it was a royal burial quantity, fit for a king. He joined Joseph to anoint Jesus' body and wrap it in linen with the spices, according to Jewish burial custom.

Seventy-five pounds of myrrh and aloe is an extraordinary amount. Some scholars estimate that it was enough for a king or a high priest. This lavish offering demonstrates Nicodemus's deep respect and his final, public break with the Sanhedrin. He was no longer a secret follower; he was a co-burier of the Christ.

THE SIGNIFICANCE OF THEIR ROLE IN JESUS' BURIAL

In first-century Palestine, burial was a sacred duty. The Jewish tradition required that the dead be buried before sunset, and that the body be treated with dignity. For Jesus, crucified as a blasphemer and rebel, there was a risk that his body would be left on the cross to decay or be thrown into a common criminal's grave. Joseph and Nicodemus prevented that desecration.

Their actions also fulfilled prophecy. Isaiah had foretold that the Suffering Servant would be assigned a grave with the wicked, but with the rich in his death. Joseph's tomb—new, unused, and owned by a wealthy man—fit that description perfectly. Moreover, the mixture of myrrh and aloes brought by Nicodemus was used to embalm and honor the dead, showing that these men saw Jesus' death as significant, even messianic.

The burial also provided the necessary setting for the resurrection. The sealed tomb became the sign of Jesus' victory over death. Without Joseph and Nicodemus, there would have been no tomb to discover empty. Their faithfulness ensured that the resurrection narrative could unfold intact.

LEGENDS AND TRADITIONS SURROUNDING JOSEPH OF ARIMATHEA

While the Bible says little about Joseph's later life, a rich web of legends grew around him, especially in Britain. Perhaps the most famous tradition is that Joseph of Arimathea traveled to Glastonbury, England, after the resurrection. He is said to have brought the Holy Grail—the cup used at the Last Supper—with him. This legend, woven into Arthurian romance, claims that Joseph planted his staff in the ground, which miraculously grew into the Glastonbury Thorn, a tree that blooms twice a year

(including at Christmas).

Another tradition links Joseph to the first Christian church in Britain, built at Glastonbury Abbey. While these stories lack historical evidence, they reflect the early Church's desire to honor Joseph as a figure of immense importance. In Eastern Orthodox tradition, Joseph of Arimathea is counted among the Seventy Apostles and is venerated as a saint.

Some also claim that Joseph was a tin merchant who had visited Britain on business, and those journeys enabled later Christian missions. The town of Glastonbury today celebrates its connection to Joseph, and the legend remains a beloved part of English Christian heritage.

NICODEMUS IN TRADITION AND ART

Nicodemus also appears in later Christian traditions. He is venerated as a saint in both Eastern and Western churches. In apocryphal texts, the "Gospel of Nicodemus" (also known as the Acts of Pilate) was popular in medieval times and included a vivid account of the Harrowing of Hell. In this narrative, Nicodemus testifies to Christ's resurrection, and the underworld is invaded by the light of the Risen Lord.

In Christian art, Nicodemus is often depicted helping Joseph take Jesus down from the cross. He stands as the one who saw, but struggled to believe, embodying the journey from doubt to discipleship. The famous statue "Pietà" does not include him, but many crucifixion scenes show him holding the feet of Christ alongside Joseph.

In some traditions, Nicodemus was also a priest who died a martyr, though details are scarce. What remains clear is that he abandoned his position of power to serve the Lord he once questioned. His transformation from nighttime skeptic to public witness is a powerful testament to the Holy Spirit's work.

LESSONS FROM THEIR LIVES

The Power of Late but Courageous Action

Both Joseph and Nicodemus were late in their public declaration. They did not stand with Jesus during his trial or even at the cross. Yet, when it mattered most—when death had seemingly won—they stepped forward. God honors those who repent and act boldly, even if their faith has been hesitant. Their example encourages those who feel they have missed their moment. No one is behind schedule in the Kingdom of God.

Using Wealth and Status for God's Glory

Joseph used his wealth and position to provide a tomb. Nicodemus used his resources to purchase a king's ransom of spices. They did not abandon their social standing; they repurposed it for a sacred cause. This demonstrates that money and influence, when offered to God, can serve the gospel. Their gifts also reflect the anointing of Jesus' body "beforehand" for burial, as Jesus had said about the woman in Bethany.

Risk and Reputation

Joseph of Arimathea and Nicodemus both risked their positions as members of the Sanhedrin. To align with Jesus after his condemnation was to risk excommunication, economic loss, and social disgrace. Their love for truth outweighed their love for human approval. Their story challenges modern Christians to consider what we might be hiding out of fear, and what it would mean to come into the light.

The Beauty of a Shared Task

These two men worked together in unity. John 19 tells us that Nicodemus helped Joseph, but none of the disciples or other followers assisted. The two men from the council became the sole caretakers of the Body of Christ. Their partnership across differences in personality and background shows the beauty of the Body of Christ working in harmony, even in the darkest hours.

CONCLUSION: THE LEGACY OF TWO FAITHFUL STEWARDS

For centuries, the burial of Jesus by Joseph of Arimathea and Nicodemus has been proclaimed in the creed: "He was crucified, died, and was buried." The burial is not an afterthought; it is a crucial part of the gospel. These two men ensured that the burial was honorable, dignified, and prophetic. Without their intervention, our understanding of Jesus' humanity, death, and resurrection would be incomplete. They remind us that heroism is not only found in front of crowds but also in quiet, costly acts of love behind the scenes. Their example continues to inspire those who seek to serve Christ in a world that often rejects him. They are not the main characters of the gospel, but without them, the story would have been unfinished. The Church owes a profound debt to **Joseph of Arimathea and Nicodemus**, the secret disciples who found their courage at the cross.