

Notes on the Greek New Testament Day 151 – May 31st – John 19:17-42

Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John, Word Bible Commentary, vol 36</i> , Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

Verses 17-30

Carson comments, "In main outline, John's account of Jesus' death parallels that of Mark rather closely. Nevertheless, he omits some details, and introduces several features not reported elsewhere, including the controversy caused by the inscription on the cross (vv. 19-22), several fulfilment quotations (vv. 24, 28-29, 36-37), the care of Jesus for his mother (vv. 25-27) and the last cry before his death (v. 30)." Added to the above is the piercing of Jesus' side (vv. 31-36).

Beasley-Murray comments, "It is evident that, as in his account of the ministry of Jesus, the Evangelist has been very selective in his story of the death of Jesus. As he made choice of seven signs, and made much of their significance, so he has concentrated on a few features in the tradition that he received of Jesus' death which appeared to him most significant. The controlling motif in his account is that which dominated his narration of the arrest and trial of Jesus, namely, the kingship of Jesus. The anticipations in the Gospel of Jesus being 'lifted up' are here fulfilled, so that the crucifixion is seen as the enthronement of Jesus."

Verse 17

καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

βαστάζω carry, bear
σταυρος, ου m cross

"It was customary for a criminal not to bear the whole cross but the cross-beam." Barrett.
Beasley-Murray comments, "The usual procedure was for the condemned person to have his outstretched arms nailed to the cross-beam as he lay on the ground; it was then lifted up with his body on it and affixed to the vertical post which was already in the ground; at Golgotha such posts will presumably have been standing permanently."

Beasley-Murray also adds, "The significance of Isaac carrying the wood for his sacrifice was much in the minds of the Church Fathers, and not alone in theirs but in the minds of the rabbis also... It was ... said that Isaac carried the wood 'as one bears the cross on one's shoulder' (*Gen. Rab.* 56.4, on Gen 22:6). It would be no wonder if our Evangelist paralleled Jesus setting out for Golgotha and Isaac setting out for the mount with his Father. Christians have also very understandably linked Jesus bearing his cross to Golgotha with his call to take up the cross and follow him (note esp. the closeness of Luke's language in Luke 14:27 with John 19:17)."

κρανιον, ου n skull
τοπος, ου m place
Ἑβραϊστι see v.13

Beasley-Murray comments, "Luke 23:33 does not cite the Semitic name but simply reads, 'they came to the place that is called Skull.' John 19:17 could be translated in the same way, the gen. then being regarded as one of apposition. Presumably the name was given by reason of the shape of the ground (hence the tradition that it was a hill...). The hillock behind the bus station in Jerusalem, Gordon's Calvary, is undoubtedly reminiscent of a skull in shape, but the traditional site of Golgotha in the Church of the Holy Sepulchre is favoured by recent archaeologists."

Verse 18

ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

ὅπου adv. where
σταυροω crucify

"One element in John's account, shared incidentally by the three synoptic Gospels, is the brevity of his description of the actual crucifixion: it is contained in a sub-clause consisting of three words (v 18: ὅπου αὐτὸν ἐσταύρωσαν, 'where they crucified him'). This is in marked contrast to the tendency of Christian devotion through the ages to meditate on the sufferings of Jesus on the cross." Beasley-Murray.

ἄλλος, η, ο another, other
 δυο gen & acc δυο dat δυσιν two
 ἐντευθεν from here, on this side

The construction ἐντεῦθεν καὶ ἐντεῦθεν meaning 'one on this side and one on that' suggests a Semitic mind.

μεσος, η, ον middle

'and Jesus as the middle one'

Verse 19

ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

γραφω write
 τιτλος, ου m notice, inscription
 ἔθηκεν Verb, aor act indic, 3 s τιθημι place, set

"It was customary for one doomed to be crucified to have a tablet or placard stating the cause for his execution hung about him, or carried by another before him, and then affixed to his cross." Beasley-Murray.

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφο
 Ναζωραῖος, ου m inhabitant of Nazareth, Nazarene

Verse 20

τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.

ἀνέγνωσαν Verb, aor act indic, 3 pl
 ἀναγινωσκω read
 ἐγγυς adv near
 τοπος, ου m see v.17
 πολις, εως f city, town
 Ἑβραῖστι see v.13
 Ῥωμαῖστι in the Latin language
 Ἑλληνιστι adv in the Greek language

The order of languages, 'Hebrew, Latin, Greek' has strong attestation (κ^a B L N X it^e.ff.2 syr^{pal} cop^{sa,boh} arm eth etc) and indicates the national language, the official language, and the common language. Many later MSS (including most minuscules and MSS of the Lat. tradition) read 'Hebrew, Greek, Latin,' viewing the languages as spoken in order from East to West (Metzger).

Verse 21

ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί.

ἐκεῖνος, η, ο demonstrative adj. that (one), he

"The Jews' objection to the *titulus* was natural. In the first place, they had just declared that they had no king but Caesar, and the *titulus*, if they accepted it, was tantamount to an admission of sedition; and in the second place, to suggest that a powerless, condemned and dying outcast was the king of their nation was a studied insult." Barrett.

Beasley-Murray adds, "For the Evangelist the action of Pilate was the climax of the whole series of events that culminated in the crucifixion of Jesus: Pilate, the judge and representative of the dominion that ruled the world, hereby declares that Jesus on his cross is King of his people. It was written in Hebrew that the Jews might understand it; in Latin that the Romans might know it; in Greek, the *lingua franca* of the world, that all nations might learn of it. 'Thus did Pilate tell it out among the nations that the Lord is king' wrote Hoskyns, in the words of Ps 96:10. Here the irony of John reaches its apex: the two men who were most responsible for the death of Jesus became the unwitting prophets of the death of Jesus: the one declaring it as the means of redemption for Israel and the nations (11:49–50) the other proclaiming it the occasion of his exaltation to be King of Israel and Lord of all."

Verse 22

ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα γέγραφα.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρινομαι answer, reply
 γέγραφα Verb, perf act indic, 1 s γραφο

"Pilate, no doubt anxious to avenge himself upon the Jews who had forced him to act against his will, refused to alter what he had written. Accordingly Jesus went to his death under a title unintentionally but profoundly true." Barrett.

Verse 23

οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου·

στρατιώτης, ου m soldier

ὅτε conj when

ἱματιον, ου n garment, clothing

τεσσαρες neut τεσσαρα gen τεσσαρων four

μερος, ους n part

ἐκαστος, η, ον each, every

"The clothes of an executed criminal were a recognised perquisite of the executioners." Barrett.

χιτων, ωνος m tunic, shirt (generally of garment worn next to the skin)

ἄραφος, ον seamless

ἀνωθεν from above

ὑφαντος, η, ον woven (ἐκ τῶν ἀνωθεν ὑ. δι ὅλου woven in one piece throughout)

ὅλος, η, ον whole, all, complete

A detail peculiar to John. Josephus describes the tunic of the high priest in similar terms.

Verse 24

εἶπαν οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἢ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

ἀλληλων, οισ, ους reciprocal pronoun one another

σχίσωμεν Verb, aor act subj, 1 pl σχιζω split, tear, separate, disunite

λάχωμεν Verb, aor act subj, 1 pl λαγχανω receive; fall to one's lot; cast lots

ἔσται Verb, fut indic, 2 s εἶμι

γραφη, ης f writing, Scripture

πληρωθῇ Verb, aor pass subj, 3 s πληρωω fill, fulfill

διεμερίσαντο Verb, aor midd indic, 3 pl

διαμερίζω divide, distribute

ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

κληρος, ου m lot (of something thrown or drawn to reach a decision)

The quotation follows exactly the LXX of Ps 22(21):18.

Verse 25

Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνῆ.

εἰστήκεισαν Verb, pluperfect act indic, 3 pl

ἵστημι stand

σταυρος, ου m see v.17

ἀδελφη, ης f sister

Μαγδαληνη, ης f woman of Magdala

"It is possible that only two women are referred to (Jesus' mother = Mary the daughter (or sister) of Clopas, and her sister, Mary Magdalene), or three (Jesus' mother, her sister = Mary the daughter (or sister, or wife) of Clopas, and Mary Magdalene); but more probable that John intended his readers to think of four. Identifications are easy to conjecture but impossible to ascertain... It is possible that this Clopas should be identified with the Κλεοπας of Luke 24:18." Barrett.

Beasley-Murray, having argued that the reference is best understood of four women, continues, "The relationship of the women mentioned by the Fourth Evangelist to those in the synoptics is more difficult to determine. Traditionally it has been assumed that the same persons appear in John as in Mark and Matthew. The mother of Jesus is excepted, since she is in John's list only. Mary Magdalene appears in all the lists. So that leaves two mentioned by John to be accounted for. The easiest solution is to identify Mary (wife?) of Clopas with Mary mother of James and Joses (Joseph). The unnamed sister of Jesus' mother could be Salome, mentioned by Mark alone; she could also be the unnamed mother of the sons of Zebedee, who is included in Matt 27:56. This last suggestion greatly attracts a number of expositors, since it makes James and John, the sons of Zebedee, the cousins of Jesus. The traditional identification of John the son of Zebedee with the Beloved Disciple helps to explain his close relationship with Jesus in the ministry. Moreover, it makes more comprehensible the immediately following scene, in which Jesus commits his mother to the Beloved Disciple."

In *The Easter Enigma*, Appendix II, pp 129-131, John Wenham provides detailed argument for believing that (contra Barrett and I. H. Marshall) Mary Magdalene (of Luke 8) is to be identified with the sinner of Luke 7. This sinner, he argues (see the summary given at the beginning of John 12) is the same as Mary the sister of Martha. On this argument Mary Magdalene is sister to Martha and Lazarus.

Verse 26

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρὶ· Γύναι, ἴδε ὁ υἱός σου·

ἰδων Verb, aor act ptc, m nom s ὁραω see, observe

μαθητης, ου m disciple

παρεστῶτα Verb, perf act ptc, f nom s
 παριστημι stand by/beside
 γύναι Noun, voc s γυνή, αἰκος f woman

Beasley-Murray comments, "His brief words to his mother and the disciple are not just a commendation or suggestion; they are more like a testamentary disposition, in language reminiscent of adoption."

Verse 27

εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκεῖνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

εἶτα adv. then
 ἐκεῖνος, η, ο demonstrative adj. that
 ὥρα, ας f hour, moment
 ἔλαβεν Verb, aor act indic, 3 s λαμβανω
 ἴδιος, α, ον one's own; τα ἴδια home

It is quite unnecessary to seek allegorical meanings for what is narrated here. In the agony of his death, Jesus' concerns are not for himself but for his family and for his disciples.

Verse 28

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφή λέγει· Διψῶ.

εἰδὼς Verb, perf act ptc, m nom s οἶδα
 know

"From first to last in this passion narrative Jesus is in control of all that takes place. The whole train of events is set in motion by him, and at the appropriate moment he will terminate it." Barrett.

ἤδη adv now, already
 τετέλεσται Verb, perf pass indic, 3 s τελεω
 complete, finish, fulfill
 τελειωθῇ Verb, aor pass subj, 3 s τελειωω
 complete, accomplish
 γραφή, ης f writing, Scripture
 διψαω be thirsty, thirst

Ps 69(68):21. See also Mk 15:36; Matt 27:48 and Lk 23:36. Beasley-Murray comments, "The saying is part of the lengthy description of the desolation, isolation, and scorn experienced by the Righteous Sufferer, and in the psalm the giving of the drink appears to be part of the torment inflicted upon the sufferer. If Mark cites the event as linked with the cry of desolation from the cross (Ps 22:11), John underscores the reality of the desolation by his specific citation of the scripture, for the thought of Ps 69 is closely parallel to that of Ps 22. Dodd indeed thought that the cry 'I thirst' was a symbolical equivalent of the cry of desolation."

Verse 29

σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

σκευος, ους n object, vessel
 κειμαι lie, be laid; be, exist
 ὄξος, ους n sour wine
 μεστος, η, ον full
 σπογγος, ου m sponge
 ὑσσωπος, ου m & f hyssop (a small bush with aromatic leaves used for ritual purification)

Two minuscules, 476* and 1242, read ὑσσω, 'a javelin'. Hyssop would not be suitable to offer up a sponge to a crucified man (cf Mk 15:36 which has καλαμῶ, 'a rod'). Some, such as Dodd, think that a primitive error may have occurred and that the original was ὑσσω (so also Moffatt, Goodspeed, Phillips, Rieu, Williams, NEB). Barrett and Sanders suggest that John mentions hyssop because of its use in the Passover celebration (cf. Ex. 12:13). On the other hand, "although a *branch* of hyssop would not support a sodden sponge, a *stalk* of hyssop could. Indeed, the branches of the hyssop at the end of a stalk could form a little 'nest' to cradle the sponge. Roman crosses were not very high; the soldiers needed to raise the sponge barely above their own heads." Carson.

περιθέντες Verb, aor act ptc, m nom pl
 περιτιθημι put around, put on
 προσήνεγκαν Verb, aor act indic, 3 pl
 προσφερω offer, present
 στομα, τος n mouth

Beasley-Murray comments, "The action was certainly unusual for a member of a Roman execution squad on behalf of a crucified Jew he was guarding, not least in view of the treatment meted out to Jesus by his group – and he may well have been one of them who engaged in the sport! Not surprisingly, some have wondered whether there is a link here with the synoptic account of the centurion who confessed Jesus as υἱὸς θεοῦ, 'Son of God,' in Mark 15:39."

Verse 30

ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν· Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

ὅτε conj when
 ἔλαβεν Verb, aor act indic, 3 s λαμβανω
 τετέλεσται see v.28

His work is complete. Beasley-Murray comments, "The rendering, 'It is finished!' conveys only half the meaning. For the verb *τελέω* fundamentally denotes 'to carry out' the will of somebody, whether of oneself or another, and so to fulfill obligations or carry out religious acts. 'It is *accomplished!*' renders that aspect of the word. Doubtless both meanings of the term, the temporal and the theological, are intended here. 'So the last word of Jesus interprets his suffering and dying as the crowning conclusion and high point of the work that he has performed in obedience – the obedience of the Son finds here its most radical expression – and enables the believing eye to see the glorifying of the Son through the Father' (Dauer)."

κλινω *lay, bow*

κεφαλη, ης f *head*

παραδιδωμι *hand over, deliver up*

Cf. Mk 15:37; Lk 23:46; Matt 27:50. "The term *παρέδωκεν*, however, is stronger than the verbs used in the synoptic Gospels, and it is possible that it reflects the thought in 10:18, 'I have authority to lay down (my life)...' The death of Jesus is then 'a conscious act ... a self-offering to the Father' (Schnackenburg)" Beasley-Murray.

Verse 31

Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἣν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

ἐπει *since, because*

παρασκευη, ης f *day of preparation (before a sacred day)*

Here clearly meaning a day of preparation for the Sabbath (cf. Mk 15:42), cf. v. 14.

μενω *remain, stay*

σωμα, τος n *body*

"Jewish law laid it down that one that is hanged (usually after execution) should not remain on a gibbet overnight, since a hanged man is accursed in God's sight and pollutes the land (Deut 21:22, 23)." Beasley-Murray.

μεγας, μεγαλη, μεγα *large, great*

I.e. not just a Sabbath but also part of a special festival.

ἐκεινος, η, ο *demonstrative adj. that*

ἐρωταω *ask, request*

κατεαγῶσιν *Verb, aor pass subj, 3 pl*

καταγνυμι *break*

σκέλη *Noun, nom/acc pl σκελος, ους n leg*

"Romans left crucified men to linger till their death, sometimes for several days, and then the vultures finished them off. If there was any reason for hastening the death of crucified men, their legs were smashed with an iron mallet, so causing great loss of blood and asphyxia... It is of interest that the bones of a man crucified in this period, discovered in the area north of Jerusalem, had been broken; one leg was simply fractured, the other was smashed to pieces" Beasley-Murray.

ἀρθῶσιν *Verb, aor pass subj, 3 pl αἶρω*
take, take away

Verse 32

ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

ἦλθον *Verb, aor act ind, 1s & 3 pl ἐρχομαι*

στρατιωτης, ου m *soldier*

πρωτος, η, ον *first*

κατέαξαν *Verb, aor act indic, 3 pl καταγνυμι*

ἄλλος, η, ο *another, other*

συσταυρωθέντος *Verb, aor pass ptc, m gen s*

συσταυροομαι *be crucified together*

(with someone else)

Verse 33

ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

εἶδον *Verb, aor act ind, 1s & 3pl ὄρω see*

ἤδη *see v.28*

τεθνηκότα *Verb, perf act ptc, m acc s*

θνησκω *die; pf be dead*

"So speedy a death was unusual. Victims of crucifixion sometimes lingered for days. Cf. Mark 15:44, ἐθαυμασεν εἰ ἤδη τεθνηκεν." Barrett.

Verse 34

ἀλλ' εἷς τῶν στρατιωτῶν λόγῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος *one*

λογγη, ης f *spear*

πλευρα, ας f *side (of the body)*

ἐνυξεν *Verb, aor act indic, 3 s νυσσω prick,*

stab

εὐθὺς *adv. straightway, immediately*

αἷμα, ατος f *blood*

ὕδωρ, ὕδατος n *water*

Most commentators (Dodd, Lindars, Barrett, Sanders) look for a 'spiritual' meaning in this passage and link it with earlier teaching by John on eternal life, water, Spirit and blood. Barrett, for instance, says, "It is highly probable then that in the effusion of blood and water from the pierced side of Christ John saw a symbol of the fact that from the Crucified there proceed those living streams by which men are quickened and the Church lives. Nor can it be accidental that water signifies baptism and regeneration, and the blood the eucharistic cup."

It is safer, rather, to see this as evidence of the real humanity of Jesus and of the reality of his death.

Verse 35

καὶ ὁ ἑωρακὸς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.

ἑωρακὸς Verb, perf act ptc, m nom s ὄραω μαρτυρεῶ bear witness, testify

These two words are characteristic of John, cf. 1:34; 3:11. "It is generally inferred, probably rightly, that this witness is the beloved disciple (vv. 25-27), responsible for the Fourth Gospel as a whole." Carson.

ἀληθινός, η, ον real, genuine, true
μαρτυρία, ας f testimony
ἐκεῖνος, η, ο demonstrative adj. that (one),
he

Probably Jesus, or the Father.

οἶδα know, understand
ἀληθῆς, ες true, genuine
πιστεύσητε Verb, aor act subj, 2 pl πιστεῶω
believe (in), have faith (in)

"This clause is only loosely constructed with the sentence, as will appear if an attempt is made to take it closely with ἀληθινὴ ἐστὶν, οἶδεν, or λέγει. It indicates the general aim of the veracious testimony of the witness. 'You' (the readers of the gospel) 'are not merely to believe that blood and water did in fact issue from the side of the Crucified, but to believe in the full Christian sense' (cf. 20:31 for the aim of the gospel as a whole)." Barrett.

Verse 36

ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὅστων οὐ συντριβήσεται αὐτοῦ.

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
πληρωθῇ Verb, aor pass subj, 3 s πληροῶ
fill, fulfill

ὅστων, ου and ὅστων, ου n bone
συντριβήσεται Verb, fut pass indic, 3 s
συντριβῶ break in pieces, shatter

"It is difficult to give the source of this quotation. Three or four Old Testament passages come under consideration: Ex 12:10 (cf. v.46), Num 9:12; Ps 34(33):20. The Pentateuchal passages refer to the passover sacrifice, of which no bone may be broken; that in the Psalter refers to God's care of the faithful (κύριος θυλάσσει πάντα τα ὀστα αὐτῶν)." Barrett. Lindars thinks the Evangelist had both typologies in mind. Carson thinks the Pentateuchal references more likely.

Verse 37

καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς ὃν ἐξεκέντησαν.

παλιν again

ἕτερος, α, ον other, another, different

ὄψονται Verb, fut midd dep indic, 3 pl ὄραω

see

ἐκκεντεῶ pierce

Accurately follows the Hebrew of Zech 12:10. Beasley-Murray comments, "Zech 12:10 was an important testimony in the primitive Church, as its use in Matt 24:30; Rev 1:7, and this passage shows... In Matthew and Revelation the lamentation takes place at the coming of the Son of Man, and it is unclear whether it is through remorse or in repentance. The application in John 19:37 is not to be restricted to the end of the age; in statements in the Gospel concerning 'seeing' the Son of Man lifted up, the primary emphasis is on salvation. The link between this citation and that concerning the Lamb who brings deliverance at the second Exodus (or the Righteous Man whose sufferings bring salvation) suggests that the salvation aspect is to the fore here also. Naturally the obverse of judgment for those who persist in looking on the Redeemer in unbelief is not excluded."

Carson adds, "But if there is uncertainty in the referent of *They*, and debate as to when all will see the one they have pierced, there is little doubt about John's Christological purpose. John's first readers, familiar with their Bibles, would remember the references in Zechariah to God's promised shepherd, and remember that Jesus said, 'I am the good shepherd. The good shepherd lays down his life for the sheep' (10:11). They might also remember that the next chapter of Zechariah begins with the words, 'On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.' And it would be hard for them not to reflect on the flow of blood and water from Jesus' side, the promise of the Spirit (7:37-39) and the cleansing and life that issue from these new covenant promises."

Verse 38

Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὄν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

ἔρωταω see v.31

"All four Gospels tell of Joseph of Arimathea's going to Pilate and requesting that he might remove the body of Jesus. The synoptic Gospels yield information not in John: that Joseph was a member of the Sanhedrin (Mark 15:43 par.), and so a resident of Jerusalem; that he was one who looked for the kingdom of God (Mark 15:43; Luke 23:51); that he was rich (Matt 27:57); and that he dissented from the policy and actions of the Sanhedrin regarding Jesus (Luke 23:50–51). Matthew also speaks of him as a disciple of Jesus (27:57); John alone adds, 'but a secret one through fear of the Jews'." Beasley-Murray.

κεκρυμμένος Verb, perf pass ptc, m nom s

κρυπτω hide

φοβος, ου m fear

ἄρῃ Verb, aor act subj, 3 s αἶρω take (away)

σῶμα, τος n body

ἐπιτρέπω let, allow, permit

ἤρεν Verb, aor act indic, 3 s αἶρω

"Commonly the crucified were left to vultures. Exceptions could be made only as an act of grace by the authorities, and that gesture to relatives who so petitioned. Usually the body was granted, but never when the offense was *lèse-majesté*. The Jews could not bring themselves to deny those they executed a burial, but neither did they allow such to be buried in family tombs, for fear of the executed contaminating those already buried in them. Accordingly they provided a burial place for executed criminals away from the city... It was therefore an uncommonly courageous act for Joseph to dissociate himself from the Sanhedrin and to show his sympathy with Jesus, who had been so ignominiously condemned and killed. He will have been aware that he had no right to make the request, since he was unrelated to Jesus. But he was equally aware that none of the brothers of Jesus would attempt to take this step. His position and wealth naturally will have commended him to Pilate; nevertheless he should have been denied what he asked in view of the nature of Jesus' offense against Caesar. That Pilate acceded to it is in line with John's whole account of the trial of Jesus. Pilate knew well that the charge against Jesus was unfounded, and so he released the body to Joseph." Beasley-Murray.

Verse 39

ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

ἐλθων Verb, aor act ptc, m nom s ἐρχομαι

John alone mentions the involvement of Nicodemus – another sympathiser from among the Sanhedrin.

νύξ, νυκτος f night

πρῶτον i) adv. first; ii) equivalent to prep with gen before

φέρω bring, carry

μίγμα, τος n mixture

Instead of μίγμα (= 'mixture'), attested by P^{66vid} κ^c A D^{supp} K L X Δ Θ etc, ἔλιγμα, 'a fold, wrapping' appears in κ^{*} B W cop^{boms}, σμῆγμα, 'ointment,' in 1242^{*}, and σμίγμα, a variation of μίγμα, in Ψ etc The first reading has superior attestation and probability.

σμύρνα, ης f myrrh (a resinous gum used for aromatic purposes)

ἀλοη, ης f aloes (aromatic tree sap used for a burial ointment)

λίτρα, ας f pound (of the Roman pound weighing 11.5 oz)

ἑκατόν one hundred

The total weight was about 35 kilos (75 pounds). Beasley-Murray comments, "Self-evidently Nicodemus would not normally have on hand the amount of spices here mentioned. There must have been an urgent collaboration with Joseph while Jesus was dying, and so Joseph procured the grave clothes and Nicodemus the spices."
The purpose of the spices, as used by the Jews, was not to embalm but to stifle the smell of putrefaction.

Verse 40

ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

δεω bind, tie

ὀθονιον, ου n linen cloth, wrapping

ἀρωμα, ατος n aromatic spice or oil

ἔθος, ους n custom, practice

ἐνταφιαζω prepare for burial

Verse 41

ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·

τοπος, ου m place

Here meaning 'vicinity'

ὅπου adv. where

σταυρωω crucify

κηπος, ου m garden

Cf. 18:1

μνημειον, ου n grave, tomb

καινος, η, ον new

οὐδέπω adv not yet

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing

τεθειμένος Verb, aor pass ptc, m nom s

τιθημι place, set

Cf. Lk 23:55

Verse 42

ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

ἐκει there

παρασκευὴν see v.31

ἐγγυς adv near

ἔθηκαν Verb, aor act indic, 3 s τιθημι

Carson comments, "John does not mention that Joseph rolled a stone across the tomb's mouth, or that Mary Magdalene and Mary the mother of Joseph saw where Jesus was laid (Mk. 15:46-47 par.), but both details are assumed by the opening verses of the next chapter."