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Joseph of Arimathea

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Joseph of Arimathea was, according to all four [canonical gospels](#), the man who assumed responsibility for the [burial of Jesus](#) after his [crucifixion](#). A number of stories that developed during the [Middle Ages](#) connect him with [Glastonbury](#), where the stories said he founded the earliest [Christian oratory](#), and also with the [Holy Grail](#) legend.

Gospel narratives

[Matthew 27:57](#) described him simply as a rich man and disciple of Jesus, but according to [Mark 15:43](#) Joseph of Arimathea was "a respected member of the council, who was also himself looking for the kingdom of God"; and [Luke 23:50–56](#) adds that he "had not consented to their decision and action".

According to [John 19:38](#), upon hearing of Jesus' death, this secret [disciple](#) of Jesus "asked Pilate that he might take away the body of Jesus, and Pilate gave him permission." Joseph immediately purchased a linen shroud ([Mark 15:46](#)) and proceeded to [Golgotha](#) to take the body of Jesus down from the cross. There, according to [John 19:39-40](#), Joseph and [Nicodemus](#) took the body and bound it in linen cloths with the spices that Nicodemus had bought. The disciples then conveyed the prepared corpse to a man-made cave hewn from rock in a garden of his house nearby. The Gospel of Matthew alone suggests that this was Joseph's own tomb ([Matthew 27:60](#)). The burial was undertaken speedily, "for the Sabbath was drawing on".

Veneration

Joseph of Arimathea is venerated as a [saint](#) by the [Roman Catholic](#), [Eastern Orthodox](#), and some [Protestant](#) churches. The traditional Roman calendar marked his feast day on March 17, but he is now listed, along with Saint [Nicodemus](#), on August 31 in the [Martyrologium Romanum](#). Eastern Orthodox churches commemorate him on the *Third Sunday of Pascha* (i.e., the second Sunday after Easter) and on

July 31, the date shared by [Lutheran churches](#).^[2] Although a series of legends developed during the [Middle Ages](#) (perhaps elaborations of early [New Testament apocrypha](#)) tied this Joseph to [Britain](#) as well as the Holy Grail, he is not currently on the abbreviated liturgical calendar of the Church of England, although this Joseph is on the calendars of some churches of the [Anglican communion](#), such as the [Episcopal Church \(USA\)](#), which commemorates him on August 1.

Old Testament prophecy

Many Christians^[3] interpret Joseph's role as fulfilling [Isaiah's](#) prediction that the grave of the "Suffering Servant" would be with a rich man ([Isaiah 53:9](#)), assuming that Isaiah was referring to the [Messiah](#). The prophecy in [Isaiah chapter 53](#) is known as the "[Man of Sorrows](#)" passage:

He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

The Greek [Septuagint](#) text:

And I will give the wicked for his burial, and the rich for his death; for he practiced no iniquity, nor craft with his mouth.

Development of legends

Since the 2nd century, a mass of legendary detail has accumulated around the figure of Joseph of Arimathea in addition to the New Testament references. Joseph is referenced in apocryphal and non-canonical accounts such as the [Acts of Pilate](#), a text often appended to the medieval *Gospel of Nicodemus* and *The Narrative of Joseph*, and mentioned in the works of [early church](#) historians such as [Irenaeus](#) (125–189), [Hippolytus](#) (170–236), [Tertullian](#) (155–222) and [Eusebius](#) (260–340), who added details not found in the canonical accounts. [Francis Gigot](#), writing in the *Catholic Encyclopedia*, states that "the additional details which are found concerning him in the apocryphal *Acta Pilati* ("Acts of Pilate"), are unworthy of credence."^[4]

Hilary of Poitiers (300–367) enriched the legend, and Saint John Chrysostom (347–407), the Patriarch of Constantinople, was the first to write^[5] that Joseph was one of the [Seventy Apostles](#) appointed in Luke 10.

During the late 12th century, Joseph became connected with the [Arthurian cycle](#), appearing in them as the first keeper of the [Holy Grail](#). This idea first appears in [Robert de Boron's](#) *Joseph d'Arimathie*, in which Joseph receives the Grail from an apparition of Jesus and sends it with his followers to Britain. This theme is elaborated upon in Boron's sequels and in subsequent Arthurian works penned by others. Later retellings of the story contend that Joseph of Arimathea himself travelled to Britain and became the first Christian bishop in the Isles, a claim Gigot characterizes as a fable.^{[4][6]}

Gospel of Nicodemus

The *Gospel of Nicodemus*, a text appended to the *Acts of Pilate*, provides additional details about Joseph. For instance, after Joseph asked Pilate for the body of the Christ, and prepared the body with Nicodemus' help, Christ's body was delivered to a new tomb that Joseph had built for himself. In the *Gospel of Nicodemus*, the Jewish elders express anger at Joseph for burying the body of Christ, saying:

And likewise Joseph also stepped out and said to them: Why are you angry against me because I begged the body of Jesus? Behold, I have put him in my new tomb, wrapping in clean linen; and I have rolled a stone to the door of the tomb. And you have acted not well against the just man, because you have not repented of crucifying him, but also have pierced him with a spear.

— *Gospel of Nicodemus*. Translated by Alexander Walker.

The Jewish elders then captured Joseph, and imprisoned him, and placed a seal on the door to his cell after first posting a guard. Joseph warned the elders, "The Son of God whom you hanged upon the cross, is able to deliver me out of your hands. All your wickedness will return upon you."

Once the elders returned to the cell, the seal was still in place, but Joseph was gone. The elders later discover that Joseph had returned to Arimathea. Having a change in heart, the elders desired to have a more civil conversation with Joseph about his actions and sent a letter of apology to him by means of seven of his friends. Joseph travelled back from Arimathea to Jerusalem to meet with the elders, where they questioned him about his escape. He told them this story;

On the day of the Preparation, about the tenth hour, you shut me in, and I remained there the whole Sabbath in full. And when midnight came, as I was standing and praying, the house where you shut me in was hung up by the four corners, and there was a flashing of light in mine eyes. And I fell to the ground trembling. Then some one lifted me up from the place where I had fallen, and poured over me an abundance of water from the head even to the feet, and put round my nostrils the odour of a wonderful ointment, and rubbed my face with the water itself, as if washing me, and kissed me, and said to me, Joseph, fear not; but open thine eyes, and see who it is that speaks to thee. And looking, I saw Jesus; and being terrified, I thought it was a phantom. And with prayer and the commandments I spoke to him, and he spoke with me. And I said to him: Art thou Rabbi Elias? And he said to me: I am not Elias. And I said: Who art thou, my Lord? And he said to me: I am Jesus, whose body thou didst beg from Pilate, and wrap in clean linen; and thou didst lay a napkin on my face, and didst lay me in thy new tomb, and roll a stone to the door of the tomb. Then I said to him that was speaking to me: Show me, Lord, where I laid thee. And he led me, and showed me the place where I laid him, and the linen which I had put on him, and the napkin which I had wrapped upon his face; and I knew that it was Jesus. And he took hold of me with his hand, and put me in the midst of my house though the gates were shut, and put me in my bed, and said to me: Peace to thee! And he kissed me, and said to me: For forty days go not out of thy house; for, lo, I go to my brethren into Galilee.

— *Gospel of Nicodemus*. Translated by Alexander Walker

According to the *Gospel of Nicodemus*, Joseph testified to the Jewish elders, and specifically to chief priests [Caiaphas](#) and [Annas](#) that Jesus had risen from the dead and ascended to heaven and he indicated that others were raised from the dead at the resurrection of Christ (repeating [Matt 27:52–53](#)). He specifically identified the two sons of the high-priest Simeon (again in [Luke 2:25–35](#)). The elders Annas, Caiaphas, Nicodemus, and Joseph himself, along with [Gamaliel](#) under whom [Paul of Tarsus](#) studied, travelled to Arimathea to interview Simeon's sons Charinus and Lenthius.

Other medieval texts

Medieval interest in Joseph centered on two themes, that of Joseph as the founder of [British Christianity](#) (even before it had taken hold in Rome), and that of Joseph as the original guardian of the Holy Grail.

Britain

Legends about the arrival of Christianity in Britain abounded during the Middle Ages. Early writers do not connect Joseph to this activity, however. [Tertullian](#) (AD 155–222) wrote in *Adversus Judaeos* that Britain had already received and accepted the Gospel in his lifetime, writing, "all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons—inaccessible to the Romans, but subjugated to Christ."[\[7\]](#)

Tertullian does not say how the Gospel came to Britain before AD 222. However, [Eusebius of Caesarea](#), (AD 260–340), one of the earliest and most comprehensive of church historians, wrote of Christ's disciples in *Demonstratio Evangelica*, saying that "some have crossed the Ocean and reached the Isles of Britain."[\[8\]](#) Saint [Hilary of Poitiers](#) (AD 300–376) also wrote that the Apostles had built churches and that the Gospel had passed into Britain.[\[9\]](#)

The writings of Pseudo-[Hippolytus](#) include a list of the [seventy disciples](#) whom Jesus sent forth in [Luke 10](#), one of which is [Aristobulus](#) of [Romans 16:10](#), called "bishop of Britain".[\[10\]](#)

In none of these earliest references to Christianity's arrival in Britain is Joseph of Arimathea mentioned. [William of Malmesbury's](#) *De*

Antiquitate Glastoniensis Ecclesiae ("On the Antiquity of the [Church of Glastonbury](#)", circa 1125) has not survived in its original edition, and the stories involving Joseph of Arimathea are contained in subsequent editions that abound in interpolations placed by the Glastonbury monks "in order to increase the Abbey's prestige – and thus its pilgrim trade and prosperity" [11] In his *Gesta Regum Anglorum (History of The Kings of England*, finished in 1125), William of Malmesbury wrote that Glastonbury Abbey was built by preachers sent by [Pope Eleuterus](#) to Britain, however also adding: "Moreover there are documents of no small credit, which have been discovered in certain places to the following effect: 'No other hands than those of the disciples of Christ erected the church of Glastonbury';" but here William did not explicitly link Glastonbury with Joseph of Arimathea, but instead emphasizes the possible role of [Philip the Apostle](#): "if Philip, the Apostle, preached to the Gauls, as Freculphus relates in the fourth chapter of his second book, it may be believed that he also planted the word on this side of the channel also." [12]

In 1989 A. W. Smith critically examined the accretion of legends around Joseph of Arimathea, by which the poem hymn of [William Blake](#) *And did those feet in ancient time* is commonly held as "an almost secret yet passionately held article of faith among certain otherwise quite orthodox Christians" and Smith concluded "that there was little reason to believe that an oral tradition concerning a visit made by Jesus to Britain existed before the early part of the twentieth century".[13] [Sabine Baring-Gould](#) recounted a Cornish story how "Joseph of Arimathea came in a boat to Cornwall, and brought the child Jesus with him, and the latter taught him how to extract the tin and purge it of its [wolfram](#). This story possibly grew out of the fact that the Jews under the Angevin kings farmed the tin of Cornwall." [14] In its most developed version, Joseph, a tin merchant, visited Cornwall, accompanied by his nephew, the boy Jesus. Reverend C.C. Dobson (1879–1960) made a case for the authenticity of the Glastonbury *legenda*. [15] The case was argued more recently by the latter church minister Dr Gordon Strachan (1934–2010) [16] and by the former archaeologist Dennis Price. [17]

Holy Grail

The legend that Joseph was given the responsibility of keeping the [Holy Grail](#) was the product of [Robert de Boron](#), who essentially

expanded upon stories from *Acts of Pilate*. In Boron's *Joseph d'Arimatee*, Joseph is imprisoned much as in the *Acts*, but it is the Grail that sustains him during his captivity. Upon his release he founds his company of followers, who take the Grail to Britain, though Joseph himself does not go. The origin of the association between Joseph and Britain is not entirely clear, though in subsequent romances such as *Perlesvaus*, Joseph himself travels to Britain, bringing relics with him. In the *Lancelot-Grail* Cycle, a vast Arthurian composition that took much from Robert, it is not Joseph but his son *Josephus* who is considered the primary holy man of Britain.

Later authors sometimes mistakenly or deliberately treated the Grail story as truth. Such stories were inspired by the account of *John of Glastonbury*, who assembled a chronicle of the history of Glastonbury Abbey around 1350 and who wrote that Joseph, when he came to Britain, brought with him vessels containing the blood and sweat of Christ (without using the word Grail).^[18] This account inspired the future claims of the Grail, including the claim involving the *Nanteos Cup* on display in the museum in *Aberystwyth*. There is no reference to this tradition in ancient or medieval text. John of Glastonbury further claims that King Arthur was descended from Joseph, listing the following imaginative pedigree through King Arthur's mother:

Helaius, Nepos Joseph, Genuit Josus, Josue Genuit
Aminadab, Aminadab Genuit Filium, qui Genuit Ygernam, de
qua Rex Pen-Dragon, Genuit Nobilem et Famosum Regum
Arthurum, per Quod Patet, Quod Rex Arthurus de Stirpe
Joseph descendit.

Elizabeth I cited Joseph's missionary work in England when she told Roman Catholic bishops that the Church of England pre-dated the Roman Church in England.^[19]

Other legends

When Joseph set his walking staff on the ground to sleep, it miraculously took root, leafed out, and blossomed as the "*Glastonbury Thorn*". The retelling of such miracles encouraged the pilgrim trade at Glastonbury until the Abbey was dissolved in 1539, during the *English Reformation*.

The [mytheme](#) of the staff that Joseph of Arimathea set in the ground at [Glastonbury](#), which broke into leaf and flower as the [Glastonbury Thorn](#) is a common miracle in [hagiography](#). Such a miracle is told of the Anglo-Saxon saint [Etheldreda](#):

Continuing her flight to Ely, Etheldreda halted for some days at Alfham, near Wintringham, where she founded a church; and near this place occurred the "miracle of her staff." Wearied with her journey, she one day slept by the wayside, having fixed her staff in the ground at her head. On waking she found the dry staff had burst into leaf; it became an ash tree, the "greatest tree in all that country;" and the place of her rest, where a church was afterwards built, became known as "Etheldredestow."

— Richard John King, 1862, in: *Handbook of the Cathedrals of England; Eastern division: Oxford, Peterborough, Norwich, Ely, Lincoln*.[\[20\]](#)

Medieval interest in [genealogy](#) raised claims that Joseph was a relative of Jesus; specifically, [Mary's](#) uncle, or according to some genealogies, Joseph's uncle. A genealogy for the family of Joseph of Arimathea and the history of his further adventures in the east provide material for [Holy Grail romances](#)*Estoire del Saint Graal*, *Perlesvaus*, and the *Queste del Saint Graal*.[\[21\]](#)

Another legend, as recorded in *Flores Historiarum* is that Joseph is in fact the [Wandering Jew](#), a man cursed by Jesus to walk the Earth until the [Second Coming](#).[\[22\]](#)

Arimathea

Main article: [Arimathea](#)

[Arimathea](#) itself is not otherwise documented, though it was "a town of Judea" according to Luke 23:51. Arimathea is usually identified with either [Ramleh](#) or [Ramathaim-Zophim](#), where [David](#) came to [Samuel](#)(*1 Samuel* chapter 19).

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BBC

http://www.bbc.co.uk/thepassion/articles/joseph_of_arimathea.shtml

Joseph of Arimathea

Joseph of Arimathea was a wealthy Jewish man who buried the body of Jesus Christ after the Crucifixion.

There are many legends about him, including one that he visited Britain with the young Jesus, and another that after

the Crucifixion he brought the Holy Grail to Glastonbury in Somerset and established the first Christian church there.

The story of Joseph of Arimathea

The story of Joseph of Arimathea is told in all four gospels.

Joseph was a wealthy man who came from Arimathea in Judea.

He was a good and righteous man who managed to be both a member of the Council (the Sanhedrin) and a secret supporter of Jesus - which is why he did not join in the Council's actions against Jesus.

After the death of Jesus, Joseph asked Pilate for permission to take Jesus' body and bury it properly.

Permission was granted and the body was taken down. Joseph, helped by Nicodemus, wrapped the body in cloth with the addition of myrrh and aloes.

They buried Jesus in an unused tomb that Joseph may have intended for himself, where it was protected by a heavy stone rolled against the opening.

What the Bible says about Joseph of Arimathea

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him.

So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

Matthew 27:57-60

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath,

Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph.

Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb.

Mark 15:42-64

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God.

This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid.

Luke 23:50-53

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.

Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place

where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

John 19:38-42

The legends of Joseph of Arimathea

But there's much more to Joseph of Arimathea than is found in the gospels. A whole host of other stories have grown up around him...

- He was the first person to bring Christianity to Britain, having been sent with other disciples by St Philip
- He built Britain's first church (some say this was actually the first church in the world)
- He was Mary's uncle, and thus Jesus' great-uncle
- He was a merchant who visited England to buy Cornish tin
- He took Jesus with him to England when Jesus was a teenager (local legends say that among the places they visited were St Just in Roseland and St Michael's Mount)
- He brought to England two vials containing the blood and sweat of Jesus (or two vials containing the sweat of Jesus)
- He brought the Holy Grail to England and hid it in a well at Glastonbury, now called the Chalice Well

Joseph was related to Jesus

This story may originate from the tradition that the senior male relative of a crucified person was obliged to deal with the body. Jesus' father was no longer around, so if Joseph of Arimathea did volunteer for the task, that suggests that he must have been related to Jesus in some important way.

Joseph of Arimathea in England

There are two well-known legends about visits Joseph paid to the West of England.

However when historians looked at the evidence, they could find no mention of Joseph of Arimathea until the 13th century. It's been suggested that the association of Joseph of Arimathea with Glastonbury was a deliberate ploy to add to the status of Glastonbury by associating it with such a prestigious person.

Joseph visited England with the young Jesus

One of the abiding legends of early English Christianity is that Joseph of Arimathea visited the West Country of England with the teenage Jesus. Both Somerset and Cornwall claim to have been visited by Joseph and Jesus.

The contemporary troubadour Van Morrison has put the legend to music in his song *Summertime in England*...

...Won't you meet me down by Avalon
In the summertime in England
In the Church of St. John...
Did you ever hear about Jesus walkin'
Jesus walkin' down by Avalon?

*Van Morrison, Summertime In England, from the
album Common One*

The name 'Avalon' refers to Glastonbury, and Glastonbury parish church is dedicated to St John.

But far better known is this poem by William Blake, based on the same legend, and famously set to music by Sir Hubert Parry as 'Jerusalem':

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills?

And was Jerusalem builded here
Among those dark satanic mills?
Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

William Blake (1757-1827)

The legend of the Glastonbury Thorn

The Glastonbury Thorn (*Crataegus monogyna* 'Biflora') is a variety of hawthorn that flowers twice a year in winter and spring - or, given suitable conditions, at Christmas and Easter.

The legend states that Joseph of Arimathea became a missionary after the death of Jesus and was eventually sent to England to preach the Gospel. He took with him the Holy Grail, and his pilgrim's staff.

After landing in England he made his way to Glastonbury. When he stuck his pilgrim's staff in the ground at Wearyall Hill it overnight turned into a flowering thorn tree.

In time Joseph converted thousands to Christianity, including, it is said, 18,000 in a single day at the town of Wells. He also converted Ethelbert, the local king.

Joseph went on to found Glastonbury Abbey.

[NOTE alm: visit <https://www.glastonburyabbey.com/>]

He became so well-known and admired that when he died at the age of 86, his body was carried by six kings in the funeral procession.

The Glastonbury Thorn is said to flower on Christmas Day every year, and blossom from the plant in the churchyard of St John's Church Glastonbury is said to be used to decorate the Christmas breakfast table of the Queen each year.

St John's Church has a stained glass window commemorating Joseph of Arimathea.

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JOSEPH OF ARIMATHEA

(Matt 27:57,59; Mark 15:43,45; Luke 23:50; John 19:38)

In all four Gospels the man who steps forth to bury Jesus' body is Joseph of Arimathea. As a member of the Sanhedrin, Joseph was undoubtedly a resident of Jerusalem at this time, but he was born and had lived previously in the Judean village of ARIMATHEA .

Joseph is described in both Mark 15:43 and Luke 23:50f as being a member of the Sanhedrin, although he did not consent to their plot and action against Jesus. He was a rich man (Matt 27:57) with good social standing (Mark 15:43). His wealth is shown by the fact that he possessed a new tomb freshly cut out of stone. This undoubtedly indicates that he had made a permanent move from Arimathea to Jerusalem and expected to use this new tomb for his family burial plot in his new city. All four Gospels agree that Joseph became a disciple of Jesus, although John emphasizes that this was done secretly (John 19:38). John seems to indicate that there were many such disciples (12:42). Mark 15:43 and Luke 23:51 disclose that he was "expecting the kingdom of God," thus indicating that he expected the Kingdom to come through Jesus. In addition, Luke stresses that he was a good

and just man (Luke 23:50). His desire to bury the dead despite personal risk shows that he was a pious Jew.

The four Gospels record that Joseph went to Pilate requesting that Jesus' corpse be given to him for proper burial. Although it was customary for the Romans to leave the crucified body on the cross for the birds to destroy, they seem to have respected the requirement of Deut 21:23 that the bodies of executed criminals be taken down and buried. Normal Jewish practice allowed that such bodies be buried in a common tomb supplied by the court (Mish. Sanhedrin vi.5). Joseph broke this practice by stepping forth to bury Jesus in his own tomb. None of the Gospels reports that Jesus' followers had anything to do with the burial but only that they followed and observed the tomb in which he was laid (Luke 23:55).

In the act of burial itself Joseph was accompanied by Nicodemus. Such an act brought with it the risk that neither man would be able to participate in the festivities of the Passover because of the ceremonial uncleanness caused by contact with a dead body (Num 19:11). It is probable that slaves performed the actual burial. According to Jewish custom the body was anointed with a spiced oil, in this case myrrh and aloes, wrapped with a linen sheet, and placed in the unused tomb. It was Jewish custom to lay a body on a shelf in the tomb until it had thoroughly decomposed. Then the skeleton was broken apart and placed in an ossuary, a small box for the bones, with an inscription to identify the deceased. The time for Jesus' burial was short, as only two or three hours remained between His death and the setting of the sun (the beginning of the sabbath). See also BURIAL II.

NT apocryphal literature portrays Joseph as a friend of Pilate. The Assumption of Mary shows him as caring for Mary, Jesus' mother, from Christ's ascension until her death.

Legends from a later period report that Joseph of Arimathea was sent by the Apostle Philip from Gaul to England, that he built the first church in Glastonbury and

became its patron saint, that he brought the Holy Grail to England, and that he freed Ireland from snakes. Many legendary details of his life are found in the fifth-century Gospel of Nicodemus (see APOCRYPHAL GOSPELS III.B).

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