

The Burial and Sealing

📖 Matthew 27:57-66

👤 Pastor Jeremy Thomas

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🌐 fgbible.org

📍 Fredericksburg Bible Church

107 East Austin Street

Fredericksburg, Texas 78624

(830) 997-8834

Last time we looked at the last three hours Christ was on the cross. Someone asked why He was paying for the sins of the world only in the last three hours? I don't know the answer to that question other than to say that the darkness is the physical evidence that it was those three hours that the Father was turning His back on the Son because the penalty of the sins of the world was being placed on Him during that time.

Reviewing in 27:45, the time was 12 noon, it was Friday, and a darkness came over the whole land of Israel. The darkness over all Israel signified judgment on Israel for rejecting their King but it also signified judgment on Jesus for the sins of the world. He was dying a spiritual death for our sins which brought about judicial separation between the Father and the Son that ended the moment He yielded up His Spirit three hours later. In 27:46 when at about 3pm Jesus cried out in Hebrew and Aramaic, Eli, Eli, lama sabacthani? which means, "My God, My God, why have you forsaken Me?" This was a fulfillment of Ps 22:1. In 27:47 some of those Jews who were standing there misunderstood Him to be calling upon Elijah. This was according to a Jewish myth that Elijah would come and rescue the righteous in time of distress. In 27:48, to prolong His life and see if Elijah really would come, one of them ran and took a sponge and dipped it in the vinegar wine of the Roman soldiers, lifted it to Him on a stick and He drank. This fulfilled Ps 69:21, they gave me vinegar to drink. They then stood around mocking saying, "Let us see whether Elijah will come to save Him." Little did they know that He would save them if they would only believe. In 27:50 Jesus cried out with a loud voice. The parallel in John 19:30 says He cried out τετελεσται, it is finished, perhaps referring to His sufferings, His incarnation on earth, and His fulfillment of prophecy, but most importantly to His payment in full of the sin debt of the world. At that time He yielded up His spirit and the judicial separation between Him and the Father experienced during those three dark hours on the cross immediately came to an end. He went directly to heaven where His blood was applied to the real mercy seat in the heavenly temple. At that time three things happened on earth signifying what had transpired in heaven; first, the veil was torn and this signified the way of access to God was opened; second, an earthquake opened tombs and three days after Christ's resurrection many saints came out resurrected, signifying that Jesus was the Messiah, and third, Gentile astonishment as they stood in awe of Jesus, the Son of God, signifying that the floodgates of salvation would soon be opened to Gentiles and many would be astonished.

Tonight we come to the burial. What I'm going to do is the same as I've done in previous weeks. I'm going to bring all the Gospel passages together in a harmony so we see the whole picture and then explain why Matthew only recorded the parts he reported. When we think about the burial we want to understand the relationship of the burial to the gospel. The gospel is the death of Christ and His resurrection on the third day. The burial is not included in the gospel. But it is the historical evidence of the death of Christ. So the burial is important. It is answering the question, "how do we know Christ died?" We know that because He was buried.

That may be, but maybe He did not die on the cross and so He was buried alive. But Matthew is unique in that he makes a statement that prohibits us from thinking He may not have died on the cross. In 27:36, he said this concerning the Roman soldiers, "...they began to keep watch over Him there." The imperfect tense for keep watch means they kept on keeping watch. They never stopped keeping watch over Him. This was to ensure that no one tried to take His body off the cross and nurse Him back to health. This had been done before. They didn't want this to happen to Jesus. He was too controversial a figure. After He breathed His last John 19:31 says, "Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away." When they requested this they didn't know that He had already died. They just wanted to make sure He did die so they could get all the bodies off the crosses and buried before Sabbath. Sabbath would begin at sunset that evening. Every corpse had to be buried before that time because an unburied corpse would defile the city. So they asked that the legs be broken. Once the legs were broken the victim would no longer be able to push up against the iron spike to exhale and would die of asphyxiation within minutes. John 19:32 says "the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs." This was to fulfill prophecy of the Passover Lamb. In Exod 12:46, when the Passover was instituted, God said of the lamb, "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it." Because no bones of a Passover lamb could be broken so no bones of *the* Passover Lamb could be broken. Jesus fulfills the prophecy typologically. In order to make sure He was dead, John 19:33 says, "But one of the soldiers pierced His side with a spear, and immediately blood and water came out." This was clear evidence that He was indeed dead. It also fulfilled the prophecy of Zech 12:10, a necessary pre-requisite for another prophecy to be fulfilled in the future, "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn." In this way one prophecy becomes the pre-requisite for another. It's a heightening of prophecy and shows the impossibility of coincidence since the fulfilling of one takes place at least two millennia before the other.

Now the timing of what we see next in Matt 27:57 with Joseph of Arimathea was right after the Jews went in to Pilate to ask him to have their legs broken. They did not know that Jesus was already dead but Joseph did. He must have arrived shortly thereafter.

In verse 57 we read, **When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.** The timing **when** he came **was evening** could be problematic for an English reader since we think of **evening** as sunset. But if **it was** that late then it was either already the Sabbath or so near the Sabbath that there wouldn't be sufficient time to take His body off the cross, prepare it and bury it in the tomb before Sabbath. However, the Greek word *οψοιοσ* means "the time between late afternoon and darkness." This could be anywhere between 3 and 9pm. In the parallel in Mk 15:42 it uses the same Greek word translated **evening** and adds, that "it was the preparation day, that is, the day before the Sabbath." So it was definitely before sunset. And in all actuality, it was probably at 3pm, just after Christ's death. Pentecost said, "Joseph had hidden himself away in the recesses of the garden where he could witness the events transpiring on Golgotha without being observed. At the moment Christ cried, "It is finished (John 19:30), and dismissed His spirit from His body, Joseph was ready to proceed with the burial. Haste was now required because it was late afternoon and the setting of the sun would bring the Sabbath."¹ Now what do we know about this Joseph. We are told here he was **a rich man from Arimathea**. The location of **Arimathea** is disputed but his status and his town would distinguish him from others named Joseph, a common name in the 1st century.² In the parallel in Luke 23:50 adds that he was a member of the Sanhedrin and Mark 15:43 notes that he was a prominent member, meaning he was well-respected in the Sanhedrin and by families throughout Israel. Luke also tells us that he was a "good and righteous man" and that "he had not consented to the plan and action" of the Sanhedrin. So, for the first time we are clearly told that there was a member that disagreed with the majority's desire to kill him; and a prominent member at that. The parallels in Luke 23:50 and Mark 15:43 add that he was "waiting for the kingdom of God." This phrase and what he does here indicates that he was a believer. He believed that the King would die and that He would rise again and come in His kingdom. The fact that He believed Jesus was the King and yet he was still waiting for the kingdom of God is significant. If Joseph was waiting for the kingdom of God then the kingdom was not here in the person of Jesus. Many modern theologians argue that because Jesus was the King, then the presence of the King meant the presence of the kingdom on earth. However, even in Jesus' presence Joseph was still waiting for the kingdom to come. Therefore, Jesus' presence on earth, even as rightful King, does not mean that the kingdom was present in any form. And if the kingdom was not present when Jesus was here, then in His absence it is far less likely that there is any form of the kingdom now. Having seen that this man was a believer, are we surprised to find that Matt 27:57 tells us that he was **a disciple of Jesus? A disciple** is "a student, a learner." He is someone who is more than a believer, he is also a follower. All believers are not followers but those who are are disciples. The parallel in John 19:38 tells us that he was "a secret disciple because he feared the Jews". The strange thing about this word is that it is a verb, not an adjective. In other words, it's not describing the kind of disciple he was so much as it is describing that the actions of this disciple were kept secret. The word in the Greek is *κρυπτω* and means "withdrawn from sight or knowledge." In the perfect tense passive voice it indicates that he had been secreted or kept hidden away for some time so that he would not be made known to the Jews. Putting all this together there is the theory that Jesus and Joseph of Arimathea planned the burial in advance. I think this is a likely

scenario. Pentecost explained, "This word may indicate that Jesus had arranged with Joseph to make arrangements for His burial to fulfill an Old Testament prophecy. By way of preparation, Joseph had obtained space in a garden adjacent to the place of crucifixion; there was a new tomb here. He had arranged with a fellow counselor, Nicodemus, to provide the spices necessary for a proper burial (John 19:39). Joseph had provided the linen cloth in which to wrap the body of Jesus (Mark 15:46). Thus before the crucifixion all that was needed for burial had been provided. It may well be that Joseph had hidden himself away in the recesses of the garden where he could witness the events transpiring on Golgotha without being observed. At the moment Christ cried, "It is finished" (John 19:30), and dismissed His spirit from His body, Joseph was ready to proceed with the burial. Haste was now required because it was late afternoon and the setting of the sun would bring the Sabbath." The OT prophecy this would fulfill would be Isa 53:9, "His grave was assigned with wicked men, Yet He was with a rich man in His death." Therefore, though He was "numbered with the transgressors," He Himself was not a transgressor, and so the burial by Joseph of Arimathea away from the transgressors would show His innocence.

Now what would usually have happened is the Romans would remove the bodies of Jewish criminals in Jerusalem from the cross and bury them in the Valley of Hinnom at the foot of the city. This was the trash heap, also known as the Valley of the Corpses. It was a humiliating and disgraceful place of burial. Thus, if Jesus and Joseph had not arranged the burial ahead of time He would have been buried in that awful place. But Messianic prophecy had to be fulfilled. Now this all had to be secretly arranged and the reason is because of the Jews. This means that though there were Jews who followed Jesus, they were very small in number, and to identify with Him openly was to put oneself in danger. Remember how Peter denied Him numerous times saying, "I never knew Him." That was because it was dangerous to know Him. So this all had to be kept secret or else Joseph of Arimathea would not have been able to carry this out and fulfill prophecy. Lastly, Matthew points out that Joseph was **a rich man**. He was thus a man of means and was able to afford having a new tomb hewn out of the rock for his own burial. But he would not use it for his own burial, but for Jesus'.

Matt 27:58 says of Joseph that he **went to Pilate and asked for the body of Jesus**. Remember, the Pharisees had already gone to request the breaking of the legs. I take it Joseph was not far behind. The parallel in Mk 15:43 says that "he gathered courage to go before Pilate to ask for" the body. I don't think that Joseph was afraid of Pilate so much as he was of the Jews because once he asked for the body it was a foregone conclusion that the Jews would find out that he was a believer in the Messiahship of Jesus. As a very prominent member of the Sanhedrin this would not go overlooked. By going into Pilate there was no way this knowledge could be kept secret any longer. So he had to gather courage to go in to Pilate. In 27:58 it says, **Then Pilate ordered it to be given to him**. But the parallel in Mk 15:44 adds that when Joseph asked for the body, "Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead." Now what this means is not that Pilate was sitting there wondering if Jesus might be dead yet. What it means is that he was astonished that He was already dead. The reason is noted by Pink who said, "...it is well known, execution by crucifixion, though exceedingly painful, was usually a slow death. No vital member of the body was

directly affected, and often the sufferer lingered on for two or three days, before being finally overcome with exhaustion. It was not natural, therefore, that Christ should be dead after but six hours on the cross—observe how that “Pilate marveled if he were already dead” (Mark 15:44).³ The point is that it was not natural for someone to die that quickly on the cross. Therefore, Pilate summoned the centurion who was standing guard and questioned him. In Mk 15:45 he ascertained that He was dead and ordered that the body be given to Joseph.

Now Matt 27:59 just says that **Joseph took the body and wrapped it in a clean linen cloth**, but the parallel in John 19:39 gives much more information. It was mentioned in the quote by Pentecost that Nicodemus was involved. John says, “Nicodemus, who had first come to Him by night, also came...” So that we know this is the same Nicodemus that came to Him in John 3 and was told you must be born again to see the kingdom of God, we are told that this is the one who had first come to Him by night. Now Nicodemus is doing this in broad daylight. And again, it was very dangerous to associate with Jesus, especially for members of the Sanhedrin. And yet here he is. Nicodemus was also a very prominent Pharisee. Jesus identified him as “the teacher of Israel.” This meant he was more than a “Rabbi.” A “rabbi” was a teacher of Israel. But Nicodemus was “the teacher of Israel. He stood over all the teachers of Israel. And he along with Joseph of Arimathea was convinced that Jesus was the Messiah. So two members of the Sanhedrin believed that Jesus was the Messiah before His death. And more would believe in Him afterwards. John goes on to tell us that it was Nicodemus who brought “a mixture of myrrh and aloes, about a hundred pounds weight.” And that they both “took the body of Jesus and bound it in linen wrappings with spices, as is the burial custom of the Jews.” The way they would do this was to wash the body, take the linen cloth and tear it into cloths, and dipping each cloth into the mixture of myrrh and aloes they would wrap each limb of the body. After they finished they wrapped His head in a face-cloth. It’s interesting that any Jewish observer would have said that since they touched a dead body they were defiled and unfit for Passover and the Feast of Unleavened Bread. Yet because Jesus had no sin they were not defiled by touching His dead body, instead they were touching the Passover Lamb who had taken away the sin of the world. Now John adds that “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.” This is the tomb that Matthew says Joseph of Arimathea had **hewn out in the rock** and was **his own new tomb**. Many tombs have been found around Jerusalem. They’re literally caves hewn out of solid rock. I have explored several of them in the Kidron Valley as well as the one on display at the Garden Tomb. They would usually have a shelf for the body and a place for the head to rest. Note is made by Luke 23:53 that “no one had ever lain” in this tomb. So it was a new tomb, recently hewn out of the rock and nobody had ever been laid there. As far as the location of the tomb, it was very close to the place of crucifixion because the crucifixion was alongside a major road by a garden and in the garden was the tomb. So when you go to Jerusalem and you visit either *The Church of the Holy Sepulcher* or *The Garden Tomb*, and you think, “How could the tomb be just 30-50 yards away from the place of crucifixion?” remember that the text supports the notion that it was very close and both of those sites fit this description, though *The Church of the Holy Sepulcher* has

more evidence in its favor, but we still do not know for sure. In any case, the whole plan was to bury Him nearby because it was the Jewish day of preparation for Passover and there was not much time.

Now after laying His body in the tomb, Matt 27:60 says, **he rolled a large stone against the entrance of the tomb and went away.** This was how they sealed the tomb. The stone was a large stone, flat on two sides and rounded on the edges like a wheel. It was placed in a trough so that it could roll in front of the door. Often, as you can see in this picture, it would roll between hewn stone so that while one person could seal the entrance, it would take several to unseal it. The only way to unseal it would be for several men to press from the front facing of the rock and to the side at the same time. This was very difficult to do and kept tombs relatively secure. After securing the tomb, Joseph of Arimathea and Nicodemus **went away.**

Note is made in 27:61 that **Mary Magdalene was there, and the other Mary, sitting opposite the grave.** The **other Mary** is identified by Mk 15:47 as mother of Jesus. Luke 23:55 says they were both from "The Galilee and saw how the body was laid." No doubt they wanted to identify the location of the tomb before the Sabbath so that they could prepare the spices and perfumes before Sabbath, rest on Sabbath and visit the tomb afterward on Sunday. This is exactly what they did.

Why did Matthew include this section in His gospel? Matthew's emphasis is on Jesus' fulfillment of Isa 53:9. Jesus's "grave was assigned with wicked men, Yet He was with a rich man in His death." He fulfilled this prophecy by arranging this in advance with Joseph of Arimathea. By being buried in his tomb it would testify to His innocence.

In 27:62-66 we have a section unique to the Gospel of Matthew. **Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate.** What day was this? What was **the day after the preparation?** The day of **preparation** was Friday. So what was the **day after?** The Sabbath. Matthew doesn't come right out and say it because his Jewish readers would automatically know it was the Sabbath. The parallel in Mk 15:42 spells it out because his readers were Gentile. And note what **the chief priests and Pharisees** did on the Sabbath; they **gathered together with Pilate.** That was breaking the Sabbath. One author said, "Months before this the Pharisees had been moved to take counsel to destroy Him, because He had done good on the sabbath (12:12-14); and now they do not scruple to do evil on the Sabbath." The point is to show once more that the religious leaders were hypocrites.

In 27:63, they said to Pilate, "**Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.'**" Note the hostility against Jesus. They won't even call Him by name. They call Him only **that deceiver.** They accuse Him of being a deceiver of the people when in reality they were the deceivers. Toussaint said, "They themselves were deceivers...and hypocrites..., yet they accused the Lord of being a deceiver. Their hatred of the King is revealed by the sneering way in which they refer to Him as "that deceiver" (*εκεινος ο πλανος*)."⁴ But note that by their own words they admit that He really had died. Because they say He

said this **when He was still alive**. Later on in church history some will propound the swoon theory, the idea that Jesus never died on the cross but only swooned, meaning 'passed out' and was revived later in the tomb and recovered by His disciples. But the Holy Spirit predicted this theory well in advance and ensured that even Christ's enemies admitted that He really died. This will only add to their embarrassment three days later when the tomb really is empty. Then they will have to come up with a theory about what happened to the body. But in the meantime they make matters worse by their proposal to Pilate in 27:64, **Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first**. These guys could really spin an argument. The fact they had to ask Pilate to **give orders** implies that the guards they are looking for are not the Temple police, which were at their behest, but Roman soldiers. With Roman soldiers keeping guard no one could possibly steal the body. This will come back to haunt them. Note that the request is that **the grave be made secure until the third day**, not until the fourth day. Some Christians think that the expression in the Gospels, "three days and three nights" in the tomb or the one here in 27:63, **After three days I am to rise again**, can only mean that Jesus would be in the tomb for a literal 72 hours and then be raised from the dead on the fourth day. But the Scriptures universally attest that He was raised on the third day, not the fourth day. Thus even the Pharisees understood Jesus better than many Christians. It's important to understand the Jewish background to understand the Scriptures. In any case, the tomb would only need to be guarded until the third day because in Jewish thought any part of a day was considered a full day. He was crucified on Friday and raised on Sunday. The guards would be stationed on Friday and remain through Sunday. Their fear, of course, was that **His disciples might come and steal Him away and say to the people, "He has risen from the dead."** Toussaint said, "Actually, their suspicions of what the disciples would do were indications of what they would do if they were in the same situation as Christ's disciples."⁵ They would steal the body to support their beliefs.

Of course, the disciples would not do this. In fact, when the grave was empty they did not believe it. But the Pharisees feared that they would steal the body and **the last deception would be worse than the first**. The first deception in their mind was that Jesus was the Messiah. If word got out that He had risen from the dead, then more Jews would believe that deception and that might cause a real problem for Pilate. It was a risk Pilate could not take.

So in 27:65 **Pilate said to them, "You have a guard; go, make it as secure as you know how."** It was a curt response. He really didn't welcome them in his court. But if he had granted them the greater thing, execution, why not the lesser thing, a guard? The grant of a **guard** uses the Latin term. This was a Roman guard. He does not specify how to make the tomb secure but leaves that to them. Their purpose is clear. With a Roman guard it would be impossible for the disciples to steal the body. The irony of the situation is that "all that they accomplished was to increase the number of those who could bear witness to the Resurrection."

In 27:66, **And they went and made the grave secure, and along with the guard they set a seal on the stone.**

The seal was made of wax and an official impression upon the wax where the stones met so that any tampering would easily be noticed. Of course, they did not know that all these things would turn out to count against them after His resurrection and they would have to bribe the Roman soldiers not to talk. Plummer said, "...these additional witnesses had to be bribed to give false witness....It is evident that the fact of the bribery became known, unless we assume that the whole story is a Christian invention; and it is more probable that it became known through some of the soldiers than through any of the Sanhedrin. A soldier who would confess that he had been bribed would probably tell what he knew respecting the circumstances of the Resurrection. But some of the priests who were converted after Pentecost (Acts vi. 7) may have known and disclosed the truth about this transaction."

Alright, that's the harmony of the sealing. Why was this section included by Matthew. First of all, to show that the religious leadership were so hypocritical that they violated the Sabbath in order to seal the tomb of Him who they accused of violating the Sabbath. Any Jew could read this account and see the incongruity between their accusations and their actions. Secondly, to show that there was no way Jesus' disciples could steal His body from the tomb. The tomb was hewn out of solid rock, sealed with a large stone, guarded by well-trained and well-equipped guards, with an official seal placed upon it and for the entire duration until the third day.

In summary, in 27:57, after Jesus yielded up His Spirit, about 3pm, there came a rich man of Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man's faith in Jesus as the Messiah had been hidden from the Sanhedrin for this very act in order to fulfill the prophecy of Isa 53:9. In 27:58 he got up courage to go to Pilate and ask for the body of Jesus. Pilate was astonished that Jesus as already dead because it often took two or three days. After confirming this with the centurion Pilate ordered the body to be given to Joseph. In 27:59, Joseph, along with Nicodemus, took the body and wrapped it in a clean linen cloth saturated in myrrh and aloes provided by Nicodemus. In 27:60 they laid His body in Joseph's own new tomb, a tomb in which no one had ever been laid, a tomb which he had hewn out of solid rock. They rolled a large stone against the entrance of the tomb and went away. In 27:61 Mary Magdalene and the other Mary were sitting opposite the tomb so they would know where He was laid so they could return on the day after Sabbath. The purpose of this pericope is to show that Jesus' burial fulfilled prophecy of Isa 53:9. Just how this prophecy would be fulfilled was unclear until this turn of events took place. If Joseph of Arimathea had not requested the body He would have been buried with the wicked in the Valley of Hinnom. But because He was innocent He was not buried with the wicked. This type of fulfillment shows us that how some prophecies are going to be fulfilled is unclear until the moment they are fulfilled. Then it becomes crystal clear. His burial is further evidence that He is the Messiah because He fulfills Messianic prophecy. In 27:62 we come to a pericope that is unique to Matthew. On the next day, the day after the preparation, which was Sabbath, the chief priests and the Pharisees gathered together with Pilate in violation of the Sabbath. In 27:63 they said, "Sir, we remember that when He was still alive that deceiver said, "After three days I am to rise again." Therefore, give orders for the grave to be made secure until the third day,

otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first." Pilate really had no choice. He had already granted the greater thing, the execution, so he would grant the lesser thing, the guard. In 27:65 Pilate said, "You have your guard." This was a Roman guard. "Go and make it as secure as you know how." In 27:66 this they did according to their own devices. Setting the guard until the third day and a wax seal with an official impression on the stone. Little did they know that by doing this they would only supply more witnesses of the resurrection. The tomb was completely impenetrable. The only valid explanation would be resurrection. Matthew's purpose with this pericope is to show the wickedness of the religious leaders, so Jewish unbelievers would be prompted to investigate further and believe that Jesus is the Messiah, and also to show that there was no other way for Jesus' body to get out of the tomb other than resurrection. This would encourage Jewish believers to remain strong in their faith and challenge Jewish unbelievers to believe in Jesus as the Messiah. In addition, in the course of Church History, around 1780, a theory was advanced that Jesus merely swooned, that He did not die on the cross but passed out and was recovered later by His disciples in the tomb. But what Matthew records makes the swoon theory impossible. Roman soldiers saw Jesus die on the cross, they came to Him and seeing Him dead pierced His heart with a sword to make sure He was dead. The body was placed in a tomb hewn out of solid rock and under Roman guard and behind sealed stone for three days. Yet when the three days elapsed His body was not there. Then the Jews had to scramble to bribe the Roman guards not to tell anyone. That the plot fell through is simply more evidence of the obvious, the reason Jesus was not there is because He had paid for the sins of the world and His payment had been accepted by the Father and so He was raised from the dead. But more about this next time...

¹ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 491.

² Some say it is to be identified as the Judean city of "Ramah," about 5 mi north of Jerusalem. Others say it is the Judean city of "Ramathaim-Zophim" about 8 mi northwest of Jerusalem, and the hometown of Samuel the prophet. Still others think it was an Ephraemic city about 28 miles away.

³ Arthur Pink quoted by J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 489.

⁴ Stanley Toussaint, *Behold the King*, 314.

⁵ *Ibid.*, 314.