

The King's Wardrobe.

INTRODUCTION

I guess that most (if not all) of you have heard of C. S. Lewis. And I suspect that one of his best-known books is his fantasy novel, 'The Lion, the Witch and the Wardrobe'.

Today, I want you to think about a wardrobe, although not a wardrobe in Professor Kirke's country house during the Second World War. I want you to think about what I am going to call 'The King's Wardrobe'.

Our short Bible reading consists of just the opening clause of verse 8 of Psalm 45:

'All your garments are fragrant with myrrh and aloes and cassia'.

Both Jews and Christians agree that the subject of Psalm 45 is the Messiah. And I note that verses 6 and 7 are quoted by the writer to the Hebrews in the New Testament as referring to our Lord Jesus,¹ when he was demonstrating our Lord's immeasurable superiority to the angels.

As the writer points out, with regard to *the angels*, God said that, 'He (God) makes His angels spirits, and His ministers a flame of fire', but, by way of contrast, 'with regard to *the Son*, He says, "Your throne, O God, is forever and ever", and "you, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of your hands"'. That is, far from God's *making* the Son anything (as He had the angels), He (the Son) is Himself the *maker* (the Creator) of both the heavens and the earth.

Psalm 45 can be properly described as 'the Psalm of the King', for the title 'king' occurs no less than six times in its 17 verses. But the psalmist unites his verbal picture (i) of the mighty and majestic Warrior *King*, armed and equipped with weapons for both near and distant combat,² with that (ii) of the *Bridegroom* at His marriage.³

At that marriage, the Bride is noted for her beauty and her glory, together with her multi-coloured robes, interwoven with gold. For His part, the garments of the Bridegroom are saturated with three costly perfumes.

THE FRAGRANCE OF THE GARMENTS IN THE KING'S WARDROBE

I want to consider with you 'the fragrance' of our Lord's garments,⁴ and to invite you, if I may put it that way, to peer with me into the King's wardrobe, where we will discover eight hangers, holding (in order):

- (i) **swaddling clothes;**
- (ii) **a garment with a distinctive hem;**
- (iii) **shining white raiment;**
- (iv) **a towel;**
- (v) **a seamless coat, a splendid robe and a purple cloak;**
- (vi) **linen cloths;**
- (vii) **a garment which reaches to the foot;**
- (viii) **a blood-stained vesture.**

First then, the **swaddling clothes**.

Mary, we read, 'brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger'.⁵ Those swaddling clothes speak loudly to me of the Saviour's matchless grace and condescension. As the apostle Paul once expressed it, 'you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you by His poverty might become rich'.⁶

And these clothes formed a minor part⁷ of the sign given by the angel to a group of shepherds keeping night-watch over their sheep: 'unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling clothes and lying in a manger'.⁸ And to think that this was the self-same One spoken of as 'clothed with majesty and girded with strength',⁹ and as 'clothed with splendour and majesty'.¹⁰ Behold Him now, wrapped in swaddling clothes.

I enjoy noting that, in Luke 2, the body of Jesus was wrapped in linen cloths by the loving hands of a Mary while a Joseph watched,¹¹ whereas, in Luke 23, the body of Jesus was wrapped in linen cloths by the loving hands of a Joseph (of Arimathea) while a Mary (of Magdala) watched.¹²

In those days, it was the common practice to wrap strips of cloth tightly around the limbs of young infants to prevent these limbs being distorted while still weak. But who is this, pray? This is He whose arm, in another sense, is strong – to say the very least! ‘The heavens are yours’, wrote Ethan the psalmist, ‘the earth also is yours; the world and all that is in it, you have founded them ... You have a mighty arm’.¹³ Here then we encounter something of the mystery of the incarnation.

Just think: God's only begotten Son¹⁴ became Mary's firstborn Son.¹⁵

‘Who is like the Lord our God’, the psalmist asked, ‘who dwells on high, who humbles Himself to behold the things that are in the heavens and in the earth?’¹⁶ And the One to whom it is an act of enormous condescension even to take notice of His creation, has deigned to stoop from His throne ‘on high’ to an animals’ rough feeding-trough ... to that which somebody once described as ‘the first real King-size bed’!

I suggest that the label to be placed on this hanger should be, ‘**The King's condescending grace**’.

Secondly, there is **a garment with a distinctive hem**.

We read in Luke 8 of a woman with an issue (a flow) of blood, who ‘came up behind Him and touched the fringe of His garment, and immediately her discharge of blood ceased’.¹⁷

The gospels make it clear that hers was a hopeless medical case. Mark tells us that she ‘had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse’.¹⁸ Luke, himself a physician,¹⁹ limited himself to the comment that she ‘could not be healed by anyone’,²⁰ not, that is, until today! ‘She felt in her body that she was healed’, we read.²¹

And the Lord felt something too. ‘Jesus, perceiving in Himself that power had gone out of Him’.²² But that power proved more than sufficient.

‘Who was it that touched me?’ He asked. When those around Him denied having done so, Peter protested, ‘Master, the crowds surround you and are pressing in on you!’ But Jesus insisted, ‘Someone touched me, for I perceive that power has gone out from me’.²³ Not that this was the first time that this had happened. On an earlier occasion, we find that a great crowd of people had ‘sought to touch Him: for power came out of Him, and healed them all’.²⁴

I speak of the garment as having ‘a distinctive hem’ because the Book of Numbers refers to the distinctive ‘cord’ (or ‘thread’) of blue which all Jewish men attached to the fringes (or tassels) on the border of their garments.²⁵

Interestingly, the incident of the healing of the woman is intertwined with that of the raising of the daughter of Jairus, a local synagogue ruler. ‘Interesting’, I say, because the time-note of ‘twelve years’ features in both incidents.²⁶

There can be no doubt that, as far as *Jairus* was concerned, he *would gladly have given everything he had to hold onto something which he loved and had enjoyed for the past twelve years*; whereas, as far as *this poor afflicted woman* was concerned, she *had already given everything she had in unsuccessful attempts to rid herself of something which she hated and had endured for the past twelve years*.

As Jairus, the woman was at her wits’ end; Jesus was her last and only hope. What a story! A woman healed and made clean by power which went out from our Lord. Surely the label to be placed on this hanger must read, ‘**The King's power**’.

Our third hanger holds **shining white raiment**.

We read that, on the so-called Mount of Transfiguration, ‘as He prayed ... His raiment became white and glistening’.²⁷

It is more than likely that this scene on the mountain took place at night. I note, for example, that we are told:

- (i) that He withdrew into the mountain to pray,²⁸ something it was His custom to do at night;²⁹
- (ii) that His disciples were heavy with sleep;³⁰
- (iii) that there was a point when they (His disciples) fully woke up;³¹ and
- (iv) that it was ‘the next day’ that they came down from the mountain.³²

He was 'transfigured', we read, before three highly favoured disciples,³³ who were struck, as we might expect, by the change to His most visible features; namely, (i) to His face, and (ii) to His raiment.

His raiment, says Matthew, became 'white as the light'.³⁴

Mark says that His raiment 'became shining ('became radiant', 'became gleaming'), exceedingly white, like snow, such as no launderer on earth can whiten them'. The Lord's transformed raiment, that is, could not be bettered either (i) by nature, or (ii) by any amount of human toil.³⁵

For his part, Luke says that 'His raiment became white and glistening',³⁶ where the word Luke uses, translated 'glistening', carries the meaning 'as bright as a flash of lightning' (being a strengthened form of the word rendered 'shines' in our Lord's prophecy that 'as the lightning *shines* which lightens from one end under heaven to the other end under heaven, so shall the Son of man be in His day'³⁷).

The Saviour's raiment certainly shone 'white'! His clothing became (i) as white as the light, (ii) as white as the snow, and (iii) as white as the lightning flash!

But what shall we write on the label to go on this hanger?

Let us ask the one apostle who was both there at the time and who wrote about it. Of that incident which he and his fellow disciples were privileged to experience 'on the holy mount', Peter wrote, 'we were eyewitnesses of His majesty ('of His magnificence')'.³⁸ Thank you, Peter, an '*inspired*' choice, if you don't mind my saying so! On this label we shall write gladly, '**the King's majesty**'.

Which brings us to the fourth hanger, the hanger carrying **a towel**.

Here we move into the opening section of John chapter 13: 'Jesus ...rose from supper, and laid aside His garments, and, taking a towel, wrapped it around His waist. Then He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel wrapped around Him'.³⁹

We note that, at the outset, John stresses that, at that time, our Lord was fully conscious of His own dignity and greatness: 'Jesus, knowing that the Father had given all things into His hands'.⁴⁰

It was, that is, the One who knew that '*into His hands*' the Father had given all, who now takes His disciples' soiled feet *into His hands* as He deigns to wash them. The word translated 'towel' is in fact a Latin word; it is the very word used by the Roman historian Suetonius to describe the 'short linen *tunics* of slaves' which the Emperor Caligula compelled some of his senior senators to wear.⁴¹ It is by no means impossible, therefore, that it was a slave's apron which our Lord put on.

That the washing of somebody else's feet was an action often performed by a slave is clear from the words of the recently-bereaved Abigail, when faced with David's proposal of marriage: 'Let your handmaid', she replied, 'be a bondwoman to wash the feet of the servants of my lord'.⁴²

Indeed, according to the teaching of the Jewish Rabbis, the washing of a master's feet was so menial and so degrading a task that it could not be required of a Jewish slave. As one Rabbi expressed it, 'the sages said, "A Hebrew slave must not wash the feet of his master"'. It was an action which a Gentile slave was expected to perform, not a Jewish slave.⁴³

But, not only was Jesus not a Gentile, He was not the disciples' *slave*. He was their *Lord and Teacher!*⁴⁴

I suspect that Peter's later exhortation that Christians should 'clothe themselves *with humility*' (where the word rendered 'clothe' refers to something tied with a knot, and in particular to the apron or overall of a slave⁴⁵) reflects a personal reminiscence on his part, namely, his vivid recollection of our Lord's action in the Upper Room.

Thank you again, Peter, for the suggestion. There can be no doubt that the label to be fixed to this hanger must be '**the King's lowliness**'.

Hanger number 5 is rather full. For it holds three items: **a seamless coat**,⁴⁶ **a splendid robe**,⁴⁷ and **a purple cloak**.⁴⁸

From this hanger we learn, not (as from the previous hanger) of our Lord's *humility*, but of His *humiliation*.

To be stripped of His clothes was no small part of the shame of the Saviour's crucifixion.

Both Old and New Testaments draw attention to the stripping from Him of our Lord's garments:

(i) 'I can count all my bones', Jesus said prophetically in Psalm 22, 'they look and stare upon me. They part my garments among them, and cast lots for my clothing'.⁴⁹

(ii) The Gospel adds that the four soldiers 'crucified Him and divided His garments among them, casting lots for them, to decide what each should take',⁵⁰ including the seamless coat which represented a kind of bonus for one of the four.⁵¹ And this because, as a condemned criminal, all our Lord's earthly possessions were automatically forfeit and became the property of His executioners.⁵²

Rewinding the video for a moment, part way through our Lord's civic trial, Pilate had referred our Lord's case to Herod Antipas.⁵³ Antipas was, for his part, delighted, having wished for some time to see Jesus and, hopefully, to see Him perform a miracle for his benefit.⁵⁴ But it was not to be. For our Lord had no intention of entertaining him, and 'answered him nothing'.⁵⁵

Bitter with disappointment, Herod treated Jesus as an object of contempt, arraying Him in some bright and elegant robe, possibly out of his own sumptuous wardrobe.⁵⁶

Antipas, unlike his father (Herod the Great), had been made only a 'tetrarch' by the Romans,⁵⁷ and not a king. And it seems to me as if, by means of the splendid robe, Antipas was saying, 'So *you* are charged with being a king, are you? Well, in which case you have achieved more than I ever did!'

And then Herod 'sent Him again to Pilate'.⁵⁸

Immediately following Pilate's capitulation to the Jewish rulers, and his sentencing Jesus to death by crucifixion, 'they (Pilate's soldiers, and indeed the whole cohort⁵⁹) clothed Him in a purple cloak (in all likelihood some discarded military cloak), and, plaiting a crown of thorns, they put it on Him'.⁶⁰ And then they proceeded to pound the thorns into His head with a sturdy reed.⁶¹

All three garments, the seamless coat, the splendid robe and the purple cloak, portrayed the Saviour as an object of contempt and derision. Yet He, out of love for us, 'endured the cross, despising the shame'.⁶²

There can be no doubt. The label to be placed on this hanger must be, '**The King's humiliation**'.

Hanger number 6 holds only some plain [linen cloths](#).

Rather surprisingly perhaps, the linen cloths were supplied by two members of the leading Jewish council. Listen to the apostle John as he explains what happened: 'Joseph of Arimathea ... asked Pilate that he might take away the body of Jesus, and Pilate gave him permission', John records, adding that 'Nicodemus also came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices'.⁶³ And, because of the sequel, it is from these very linen cloths that John reveals something to us of our Lord's breath-taking victory over death and the grave.

For John wastes no time in telling next how, early on the first day of the week, Mary Magdalene raced away from the tomb where Joseph and Nicodemus had so carefully laid our Lord's body. Her urgent mission was to report to Peter and John that the large stone which had sealed the only entrance to the tomb had been moved, and that, presumably (to her thinking), His body had been taken away – by person or persons unknown.⁶⁴

Then it was the turn of the two apostles to do the running.⁶⁵ At different moments, both apostles entered the tomb, and 'saw the linen cloths lying'.⁶⁶

But only John grasped the significance of what he and Peter saw. For they saw that the linen cloths lay in an orderly fashion, with the face cloth folded in a separate place.⁶⁷ That is, the tomb gave no indication of any haste or disturbance. This was certainly not the work of any tomb raiders!

As John recorded later, 'He saw, and believed'.⁶⁸

'Believed what?' someone may ask.

Believed, clearly, that Jesus had risen from the dead, and that, in all probability, His body had simply passed through the linen cloths. For John knew that it had been a very different story with Lazarus, whom Jesus had once raised up.

Then, when He, our Lord, had 'cried with a loud voice, "Lazarus, come out", the man who had been dead came out, his hands and feet bound with linen cloths, and his face wrapped with a cloth'. Which is why, as John recalled, Jesus had then said to those around, 'Loose him, and let him go'.⁶⁹

Yes, Lazarus *had* been raised, but he *had not* passed through the linen cloths. For, though raised, he still possessed the same kind of body he had occupied before. And one day he would die again. He therefore came out of *his* tomb by way of the very same door through which he had been carried in.

But, when the Lord Jesus rose, He burst out into another dimension altogether, with a resurrection body that had no problem in passing through either the sealed stone door or the stone walls of His tomb. And, unlike the body of Lazarus, His resurrection body had no further need of either the linen cloths or the face cloth. He would never die again.

And so we hear afresh His word, 'Fear not, I am ... the living one: and I became dead, and behold, I am alive forevermore'.⁷⁰ Yes, He, the Living One, once entered that which was, to Him, the alien territory and realm of death. But He did not stay there! Well do we sing, 'Up from the grave He arose'.⁷¹

There can be no doubt that the label attached to this hanger must be '***the King's victory in the realm of death***'.

The seventh hanger holds **a garment which reaches to the foot**.

In Revelation 1, the apostle John records, 'I turned to see the voice that was speaking to me, and, having turned, I saw seven golden lampstands. And in the midst of the lampstands one like the Son of man, clothed with a garment reaching to the feet, and with a golden sash around His chest'.⁷²

John now saw the glorified Lord '*in the midst*' of His lampstand-churches.⁷³ Once, John wrote concerning Him, 'He went out, bearing His cross, to the place called ... Golgotha. There', John said, 'they crucified Him, and with Him two others, one on either side, and Jesus '*in the midst*'.⁷⁴

But His suffering on the cross was now for ever past, and His transcendent glory filled John with awe. Overpowered by the sight, John fell prostrate at the Saviour's feet,⁷⁵ just as later would the most exalted of the heavenly intelligences.⁷⁶

Not long before the Lord's crucifixion, in the so-called Upper Room, John had pillowed his head on the Lord's bosom.⁷⁷ But now John's place is at His feet, not on His breast.

As I see it, the 'garment reaching to the feet' and the 'golden sash' most likely point to the High Priestly office of the Lord Jesus.

I note, in particular, that the description of the garment and the sash worn by the glorified Jesus matches almost exactly the description of the clothing worn by Israel's High Priest in both Old and New Testament times. For example, the single word translated 'a garment reaching to the feet'⁷⁸ is the word which the Greek Old Testament uses to describe the robe of the Jewish High Priest,⁷⁹ and the word translated 'sash'⁸⁰ is the same in both the Old and New Testament passages.

The Jewish historian, Flavius Josephus, who wrote not long after our Lord was 'in the world', and who used the same Greek words as those used by the apostle John, said that 'The High Priest is adorned with ... a long robe, *reaching to his feet* ... which is tied tightly around him with a *sash*'.⁸¹ Josephus informed us also that the priestly robe 'is girded to the breast a little above the elbows' ('around the chest', that is).⁸²

John informs us that he was known personally to the High Priest of his day.⁸³ And it is not unreasonable, therefore, to assume that the apostle was familiar with the High Priest's garments as described by Josephus. I suggest, then, that John would have readily understood the significance of the 'garment reaching to the foot' and of the 'sash' worn by One 'like the Son of man'.

But I note that, although, according to Josephus, the sash of Israel's High Priest had 'gold *interwoven*',⁸⁴ the sash worn by the glorified Lord Jesus is *wholly* of gold, pointing us to our *great* High Priest, who has passed through the heavens into the immediate presence of God, and who is now able to help and to save!⁸⁵

For me, the label to be placed on hanger number 7 should be that of '***the King's glorious priesthood***'.

And so to the last hanger in the King's wardrobe, holding as it does **a blood-stained vesture**.

This garment belongs to a time still future, of which we read in Revelation 19: 'I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness He judges and makes war ... He is clothed in a vesture dipped in blood ... and the armies which are in

heaven followed Him upon white horses, clothed in fine linen, white and pure ... and He treads the winepress of the fury of the wrath of God the Almighty'.⁸⁶

Having earlier seen the *Bride* of the Lamb (a company comprising all true believers), and *how she is dressed* for her marriage,⁸⁷ we might expect John next to be shown *the Bridegroom* and *how He is dressed*. But John does *not* see our Lord Jesus Christ as *the Bridegroom*. Instead, he sees Him as a mighty (but righteous) *Warrior-King*, and is shown *how He is dressed as such*.

The Warrior-King is 'clothed in a vesture dipped in blood'; 'dipped in the blood', that is, *not* of the Conqueror Himself, but of His foes, concerning whom He says in Isaiah 63, 'I trod them in my anger and trampled them in my wrath; *their lifeblood spattered on my garments, and stained all my vesture*'.⁸⁸

The point I want us to grasp is simply that one day 'He (the Lord Jesus) will put down all rule and all authority and power, for He *must* reign'.⁸⁹ And the label which I am going to place on this (our last) hanger reads, '*the King's second advent and reign*'.

CONCLUSION

And so, it is no exaggeration to say both (a) that what scripture reveals of our Lord's garments spans both of His advents, and (b) that those garments exude the fragrance:

- (i) of His condescending grace;
- (ii) of His power;
- (iii) of His majesty;
- (iv) of His lowliness;
- (v) of His humiliation;
- (vi) of His victory in the realm of death;
- (vii) of His present glorious priesthood; and
- (viii) of His coming advent and reign.

In closing, we return to Psalm 45, where we read that the psalmist says concerning the King, 'He is your Lord, and so *worship Him*'.⁹⁰ May God help you and me to do just that today.

And, as we do, we might well ponder the words of Henry Barraclough's well-known hymn:

*My Lord has garments so wondrous fine,
And myrrh their texture fills;
Its fragrance reached to this heart of mine.
With joy my being thrills.*

Out of the ivory palaces,
Into a world of woe,
Only His great eternal love
Made my Saviour go.

Notes

¹ 'Your throne, O God, is for ever and ever. The sceptre of your kingdom is a sceptre of uprightness. You have loved righteousness and hated wickedness. Therefore, God, your God, has anointed you with the oil of gladness beyond your companions', quoted in Hebrews 1. 8-9. This is one of seven Old Testament passages which the writer quotes to demonstrate the immeasurable superiority of our Lord to the angels.

² Having sword and arrows, Psa. 45. 3, 5.

³ Psa. 45. 8-15.

⁴ 'Scripture says little about the clothes Jesus wore. We know what his cousin John the Baptist wore. We know what the religious leaders wore. But the clothing of Christ is nondescript: neither so humble as to touch hearts nor so glamorous as to turn heads', Max Lucado, *'He chose the nails'*.

⁵ Luke 2. 7.

⁶ 2 Cor. 8. 9.

⁷ It would not have been at all unusual for a baby to be wrapped in swaddling clothes; that would have been expected. And there was nothing unusual about an animals' feeding trough; the shepherds would have been very familiar with such. The sign consisted in finding the Babe, who was wrapped in swaddling clothes, lying in an animal's feeding trough. To say the least, you wouldn't come across that every day!

⁸ Luke 2. 11-12.

⁹ Psa. 93. 1.

¹⁰ Psa.104. 1.

¹¹ Luke 2. 7.

¹² Luke 23. 53-55 with John 19. 25, 40.

¹³ Psa. 89. 11, 13.

¹⁴ John 3. 16.

¹⁵ Matt. 1. 25; Luke 2. 7.

¹⁶ Psa. 113. 5-6.

¹⁷ Luke 8. 44.

¹⁸ Mark 5. 26.

¹⁹ Col. 4. 14.

²⁰ Luke 8. 43.

²¹ Mark 5. 29.

²² Mark 5. 30.

²³ Luke 8. 46.

²⁴ Luke 6. 19 (cf. Matt.14. 34-36).

²⁵ Num.15. 38.

²⁶ Luke 8. 42,-43.

²⁷ Luke 9. 29.

²⁸ Luke 9. 28.

²⁹ Luke 6. 12.

³⁰ Luke 9. 32.

³¹ Luke 9. 32 ('διαγρηγορήσαντες'; 'fully awake').

³² Luke 9. 37.

³³ Matt. 17. 1-2.

³⁴ Matt. 17. 2.

³⁵ Mark 9. 3.

³⁶ Luke 9. 29.

³⁷ Luke 17. 24.

³⁸ 2 Pet.1. 16-18.

³⁹ John 13. 3-5.

⁴⁰ John 13. 3.

⁴¹ 'Nor was he any more respectful or temperate in his dealings with Senators, forcing some of the most senior to run behind his chariot for miles, clad in their togas; or wait on him, dressed in the short linen tunics of slaves, at the head or foot of his dining-couch', Suetonius, '*The Twelve Caesars: Gaius Caligula*', paragraph 26.

There were 'few rulers in all the history of the world who were as crazy, cruel, conceited, and arbitrary as the Roman Emperor, Caligula', Arther Ferrill, '*Caligula, Emperor of Rome*'.

⁴² 1 Sam. 25. 40-41.

⁴³ 'The washing of a master's feet was a menial task which was not required of a Jewish slave', C. K. Barrett, '*The Gospel according to John, an Introduction with Commentary and Notes on the Greek Text*', page 366.

'The task was reserved for Gentile slaves ... ', G. R. Beasley-Murray, '*John*' (*Word Biblical Commentary*), page 233.

"Scripture says, 'you shall not make him serve as a slave', Lev. 25. 39. Hence the sages said, 'A Hebrew slave must not wash the feet of his master, nor put his shoes on him, nor carry his things before him when going to the bathhouse ... for it is said, 'But over your brethren the children of Israel you shall not rule, one over another, with rigour, Lev. 25. 46. But one's son or pupil (disciple) may do so'", '*Mekhilta of Rabbi Ishmael*' {a midrash on Exodus}, Tractate Nezikin on Exodus 21. 2).

⁴⁴ John 13. 13-14.

⁴⁵ '*Vincent's Word Studies*' and '*Robertson's Word Pictures*' on 1 Peter 5. 5.

⁴⁶ John 19. 23.

⁴⁷ Luke 23. 11.

⁴⁸ John 19. 2.

⁴⁹ Psa. 22. 16-18.

⁵⁰ Mark 15. 24.

⁵¹ John 19. 23-24.

⁵² 'Roman law allowed the execution squad to seize the few possessions the condemned might have on his person (Dig. 48.20.6; against the Jewish custom, e.g., b. Sanh. 48b)', Craig Keener, '*Matthew*', on Matt. 27. 35.

⁵³ Luke 23. 7.

⁵⁴ Luke 23. 8.

⁵⁵ Luke 23. 9.

⁵⁶ Luke 23. 11.

⁵⁷ Matt. 14. 1. A *tetrarch* was lower than an *ethnarch* (such as Archelaus, another son of Herod the Great). A *tetrarch* was often a governor of the fourth part of a Roman province, whereas an *ethnarch* was the governor of a whole province.

- ⁵⁸ Luke 23. 11.
- ⁵⁹ Matt. 27. 27.
- ⁶⁰ Mark 15. 17; John 19. 2.
- ⁶¹ Matt. 27. 30.
- ⁶² Heb. 12. 2.
- ⁶³ John 19. 38-40.
- ⁶⁴ John 20. 1-2.
- ⁶⁵ John 20. 4.
- ⁶⁶ John 20. 5-6.
- ⁶⁷ John 20. 7.
- ⁶⁸ John 20. 8.
- ⁶⁹ John 11. 43-44.
- ⁷⁰ Rev. 1. 18.
- ⁷¹ The rousing refrain in Robert Lowry's hymn, '*Low in the grave He lay*'.
- ⁷² Rev. 1. 12-13.
- ⁷³ 'The seven lampstands are the seven churches', Rev. 1. 20.
- ⁷⁴ John 19. 17-18.
- ⁷⁵ Rev. 1. 17.
- ⁷⁶ Rev. 5. 8.
- ⁷⁷ John 13. 23.
- ⁷⁸ 'Ποδηρή'.
- ⁷⁹ For example, Exod. 28. 4; 29. 5.
- ⁸⁰ 'Ζωνην'.
- ⁸¹ Flavius Josephus, '*Antiquities of the Jews*', Book III, Chapter VII, Section 4.
- ⁸² Flavius Josephus, *ibid.*, Book III, Chapter VII, Section 2. (See the Brill translation, Book 3, Section 159.)
- ⁸³ John 18. 15-16.
- ⁸⁴ 'The high priest is indeed adorned with ... a long robe, reaching to his feet, and is tied round with a sash, embroidered with the same colours and flowers as the former, *with a mixture of gold interwoven*', Flavius Josephus, *ibid.*, Book III, Chapter VII, Section 4.
- ⁸⁵ Heb. 4. 14-16; 7. 25.
- ⁸⁶ Rev. 19. 11-15.
- ⁸⁷ Rev. 19. 7-8.
- ⁸⁸ Isa. 63. 3.
- ⁸⁹ 1 Cor. 15. 25.
- ⁹⁰ Psa. 45. 11.