

In Matthew's record of what is commonly called, "The Sermon on the Mount," these words of Jesus are recorded:

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Mt. 5:17-18).

It is frequently argued that if Jesus did not “destroy” the law, then it must still be binding.

Accordingly, such components as the “Sabbath day” requirement must be operative still, along with, perhaps, numerous other elements of the Mosaic regime, such as the observance of the Feasts, including Passover, Pentecost and Tabernacles. Many Believers (?) today think that keeping the Feasts is necessary, or at least "recommended."

In this first hour we will conclude our brief look at the Law in the Epistles to the Church.

Romans 2

1–10 Therefore, you are without a defense, O man, everyone who judges, for in that in which you are judging another, yourself you are condemning, for you who judge practice the same things. But we know that the judgment of God is according to truth against those who practice such things. And do you reason thus, O man, who judges those who practice such things, and are doing the same things, that as for you, you will escape the judgment of God? Or, the wealth of His kindness and forbearance and longsuffering are you treating with contempt, being ignorant that the goodness of God is leading you to repentance?

11–13 For there is not partiality in the presence of God. For as many as without law sinned, without law shall also perish. And as many as in the sphere of law sinned, through law shall be condemned. For not those who are instructed in the law are righteous in the presence of God but those who are doers of the law shall be justified.

14–16 For whenever Gentiles, who do not have law, do habitually by nature the things of the law, these not having law, are a law to themselves, they being such that they show the work of the law written in their hearts, their conscience bearing joint-witness and their reasonings in the meanwhile accusing or also excusing one another in the day when God judges the hidden things of men according to my gospel through Jesus Christ.

17–24 Now, assuming, as for you, that you bear the name of Jew, and have a blind and mechanical reliance on the law, and boast in God, and have an experiential knowledge of His will, and after having put to the test for the purpose of approving the things that differ, and having found that they meet your specifications, you put your approval upon them, being instructed in a formal way in the law, you have persuaded yourself and have come to a settled conviction that you are a guide of the blind, a light of those in darkness, a corrector of those who are without reflection or intelligence, a teacher of the immature, having the rough sketch of the experiential knowledge of the truth in the law. Therefore, you who are constantly teaching another, are you not teaching yourself?

You who are constantly preaching a person should not be stealing, are you stealing? You who are constantly saying that a person should not be committing adultery, are you committing adultery? You who are turning away constantly from idolatry as from a stench, are you robbing temples? You who are making your boast in the law, through your transgression of the law are you dishonoring God? For the Name of God because of you is reviled among the Gentiles, even as it stands written.

25–29 For, indeed, circumcision is profitable if you are making a practice of law, but if, on the other hand, you are a transgressor of law, your circumcision has become uncircumcision. Therefore, if the uncircumcision habitually guards the righteous requirements of the law, will not his uncircumcision be credited to his account for circumcision? And the uncircumcision which by nature is fulfilling the law will judge you who with the advantage of the letter and of circumcision are a transgressor of law. For, not he who is so in an outward fashion is a Jew, nor even that which is in an outward fashion in flesh is circumcision. But he who is so in the sphere of the inner man is a Jew, and circumcision is of the heart, in the sphere of the spirit, not in the sphere of the letter, concerning whom the praise is not from men but from God.

1, 2 What pre-eminence or advantage is there therefore which the Jew possesses? Or, what profit is there in circumcision? Much every way, for, first of all, because they were entrusted with the divine utterances of God.

3, 4 Well then—if, as is the case, certain ones did not exercise faith? Their unbelief will not render the faithfulness of God ineffectual, will it? Let no one ever think such a thing. Let God be found veracious and every man a liar, even as it stands written, To the end that you may be acknowledged righteous in your words, and may come out victor when brought to trial.

9–18 What then? Are we better? Not in any way, for we previously brought a charge against both Jews and Gentiles that all are under sin; as it stands written, There is not a righteous person, not even one. There is not the one who understands; there is not the one who seeks out God. All turned aside; all to a man became useless. There is not the one who habitually does goodness; there is not as much as one. Their throat is a grave that stands open. With their tongues they continually were deceiving. Asps' poison is under their lips; whose mouth is full of imprecations and bitterness; their feet are swift to pour out blood. Destruction and misery are in their paths. The road of peace they did not know. There is not a fear of God before their eyes.

21–26 But now, apart from law, God's righteousness has been openly shown as in view, having witness borne to it by the law and the prophets; indeed, God's righteousness through faith in Jesus Christ to all who believe, for there is not a distinction, for all sinned and are falling short of the glory of God; being justified gratuitously by His grace through the redemption which is in Christ Jesus, whom God placed before the eyes of all as an expiatory satisfaction through faith in His blood for a proof of His righteousness in view of the pretermission of the sins previously committed, this pretermission being in the sphere of the forbearance of God, also for a proof of His righteousness at the present season, with a view to His being just and the justifier of the one whose faith is in Jesus.

27, 28 Where then is the glorying? It was once for all excluded. Through what kind of a law? Of the aforementioned works? Not at all, but through the law of faith, for our reasoned conclusion is that a man is justified by faith apart from works of law.

29–31 Or, of Jews only is He God? Is He not also of Gentiles? Yes, also of Gentiles, assuming that there is one God who will justify the circumcision out of a source of faith and the uncircumcision through the intermediary instrumentality of faith. Then are we making [all] law of none effect through this aforementioned faith? Let not such a thing be considered. Certainly, we are establishing [new] law.

1–8 What then shall we say that Abraham our forefather found with reference to the flesh? For, assuming that Abraham was justified out of a source of works, he has ground for boasting, but not when facing God. For what does the scripture say? Now Abraham believed God, and it was put to his account, resulting in righteousness. Now, for the one who works with a definite result in view [his wages], the remuneration is not put down on his account as an undeserved, gratuitous gift, but as a legally contracted debt.

But in the case of the one who does not work with a definite result in view [salvation] but who places his trust upon the One who justifies the person who is destitute of reverential awe towards God, there is put to his account his faith, resulting in righteousness, even as David also speaks of the spiritual prosperity of the man to whose account God puts righteousness apart from works: Spiritually prosperous are those whose lawlessnesses were put away and whose sins were covered. Spiritually prosperous is the man to whose account the Lord does not in any case put sin.

9–12 Therefore, does this spiritual prosperity come upon the circumcised one or the uncircumcised one, for we say, There was put to Abraham's account his faith, resulting in righteousness? How then was it put to his account, at the time when he was circumcised or at the time when he was uncircumcised? Not in circumcision but in uncircumcision. And he received the attesting sign of circumcision as a seal of the righteous character of the faith which he had in his uncircumcision, resulting in his being the father of all who believe while in the state of uncircumcision, in order that there may be put to their account the righteousness; and the father of circumcision to these who are not of the circumcision only but to those who walk in the footsteps of the faith of our father Abraham when he was in uncircumcision.

13–15 For not through law was the promise made to Abraham or to his offspring that he should be the heir of the world, but through a righteousness which pertains to faith. For, assuming that those who are of the law are heirs, the aforementioned faith has been voided with the result that it is permanently invalidated, and the aforementioned promise has been rendered inoperative with the result that it is in a state of permanent inoperation. For the law results in divine wrath. Now, where there is not law [Rules], neither is there transgression.

16–22 On account of this it is by faith, in order that it might be by grace, to the end that the promise might be something realized by all the offspring, not by that which is of the law only, but also by that which is of the faith of Abraham who is father of all of us; even as it stands written, A father of many nations I have established you permanently, before Him whom he believed, before God who makes alive those who are dead and calls the things that are not in existence as being in existence; who, being beyond hope, upon the basis of hope believed, in order that he might become father of many nations, according to that which has been spoken with finality, "In this manner will your offspring be."

And not being weak with respect to his faith, he attentively considered his own body permanently dead, he being about one hundred years old, also the deadness of Sarah's womb. Moreover, in view of the promise of God, he did not vacillate in the sphere of unbelief between two mutually exclusive expectations but was strengthened with respect to his faith, having given glory to God, and was fully persuaded that what He had promised with finality He was able also to do; wherefore also it was put down in his account, resulting in righteousness.

23–25 Now, it was not written for his sake alone, namely, that it was put to his account, but also for our sakes, to whose account it is to be put, to ours who place our faith upon the One who raised Jesus our Lord out from among the dead, who was delivered up because of our transgressions and was raised because of our justification.

1–5 Having therefore been justified by faith, peace we are having with God through our Lord Jesus Christ, through whom also our entree we have as a permanent possession into this unmerited favor in which we have been placed permanently, and rejoice upon the basis of hope of the glory of God. And not only this, but we also are exulting in our tribulations, knowing that this tribulation produces endurance, and this endurance, approvedness, and this approvedness, hope. And this hope does not disappoint, because the love of God has been poured out in our hearts and still floods them through the agency of the Holy Spirit who was given to us.

9–11 Much more therefore, having been justified now by His blood, we shall be saved through Him from the wrath. For though, while being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by the life He possesses. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom now we received the reconciliation.

Now, in view of the fact that we died once for all with Christ, we believe that we shall also live by means of Him, knowing that Christ, having been raised up from among those who are dead, no longer dies. Death over Him no longer exercises lordship. For the death He died, He died with respect to our sinful nature once for all. But the life He lives, He lives with respect to God.

11–14 Thus, also, as for you, you be constantly counting upon the fact that, on the one hand, you are those who have been separated from the sinful nature, and, on the other, that you are living ones with respect to God in Christ Jesus. Stop therefore allowing the sinful nature to reign as king in your mortal body with a view to obeying it [the body] in its passionate cravings. Moreover, stop putting your members at the disposal of the sinful nature as weapons of unrighteousness, but by a once-for-all act and at once, put yourselves at the disposal of God as those who are actively alive out from among the dead, and put your members as weapons of righteousness at the disposal of God, for [then] the sinful nature will not exercise lordship over you, for you are not under law but under grace.

15–20 What then? Shall we sin occasionally, because we are not under law but under grace? Away with the thought. Do you not know that to whom you put yourselves at the disposal of as slaves resulting in obedience, slaves you are to whom you render habitual obedience, whether slaves of the sinful nature resulting in death, or obedient slaves [of Christ] resulting in righteousness? But God be thanked, that [whereas] you were slaves of the evil nature, you obeyed out from the heart as a source a type of teaching into which you were handed over.

And having been set free once for all from the sinful nature, you were constituted slaves to righteousness. I am using an illustration drawn from human affairs (Slavery) because of the frailties of your humanity. For just as you placed your members as slaves at the disposal of uncleanness and lawlessness resulting in lawlessness, thus now place your members as slaves at the disposal of righteousness resulting in holiness. For, when you were slaves of the sinful nature, you were those who were free with respect to righteousness.

21–23 Therefore, what fruit were you having then, upon the basis of which things now you are ashamed? For the consummation of these things is death. But now, having been set free from the sinful nature and having been made bondslaves of God, you are having your fruit resulting in holiness, and the consummation, life eternal. For the subsistence pay which the sinful nature doles out is death. But the free gift of God is life eternal in Christ Jesus our Lord.

1–6 Or, are you ignorant, brethren, for I am speaking to those who have an experiential knowledge of law, that the law exercises lordship over the individual as long as he lives? For the woman subject to a husband is permanently bound by law to her husband during his lifetime. But if her husband dies she is released from the law of her husband. So then, while her husband is living, an adulteress she will be called if she is married to another man. But if her husband is dead, she is free from the law, so that she is not an adulteress, though being married to another man.

So that, my brethren, as for you, you also were put to death with reference to the law through the intermediate agency of the body of Christ, resulting in your being married to another, to the One who was raised up from among the dead, in order that we might bear fruit to God. For when we were in the sphere of the sinful nature, the impulses of the sins which were through the law were operative in our members, resulting in the production of fruit with respect to death.

But now we were discharged from the law, having died to that in which we were constantly being held down, insomuch that we are rendering habitually a slave's obedience in a sphere new in quality, that of the Spirit, and not in a sphere outworn as to usefulness, in a sphere of that which was put in writing.

1–4 Therefore, now, there is not even one bit of condemnation to those who are in Christ Jesus, for the [new] law of the Spirit, that of the life in Christ Jesus, freed you once for all from the [old] law of the sinful nature and of death. For that which is an impossibility for the [old] law, because it was weak through the sinful nature, God having sent His Son in likeness of flesh of sin, and concerning sin, condemned sin in the sinful nature, in order that the righteous requirement of the [new] law may be brought to completion in us who, not as dominated by the sinful nature are ordering our behavior but as dominated by the Spirit.

Conclusion from Romans:

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

Hebrews 8

1–6 Now, in the consideration of the things which are being spoken, this is the chief point: such a High Priest we possess, who took His seat on the right hand of the throne of the Majesty in the heavens, a ministering servant of the holy places, even those of the tent, the genuine one, which the Lord pitched, not man. For every high priest is appointed to offer up both gifts and sacrifices. Wherefore it is necessary that this one also be having that which He might offer. If indeed therefore He were on earth, in that case He would not be a priest, there being those who offer the gifts according to law, who are of such a character as serve the copy and representation of the heavenly things, even as Moses was divinely commanded when about to be completing the tent.

For, "See," He says, "make all things according to the pattern which was shown to you on the mountain." But now a more excellent ministry He has obtained, by how much also He is a mediator of a better testament, which is of such a character as to have been enacted upon the basis of better promises.

7-13 For if that first testament had been faultless, in that case there would not have been a constant searching out of a place for a second.

Remember...Luke 22: 24 And He said to them, This is My blood [which ratifies] the new testament, [the blood] which is being poured out for (on account of) many.
[Exod. 24:8.]

For, finding fault with them He says, Behold, days come, says the Lord, and I will consummate with the house of Israel and the house of Judah a testament new in quality, not according to the testament which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, because they themselves did not continue true to my testament, and I disregarded them, says the Lord. Because this is the testament which I will arrange with the house of Israel after those days, says the Lord, giving my laws into their mind, also upon their hearts I will write them. And I will be to them God, and they themselves will be to me a people.

And in no wise shall each one teach his fellow citizen and each one his brother, saying, Come to know the Lord in an experiential way, because all shall know me in an absolute way, from the least to the greatest of them, because I will be merciful in the case of their unrighteousnesses, and their sins I will in no wise remember anymore. In the fact that He says, "New in quality", He has permanently antiquated the first. Now, that which is being antiquated and is waning in strength, is near to the point of vanishing away.

1–5 Then indeed the first testament was having ordinances of divine service, and its sanctuary a sanctuary of the earth. For a tent was constructed, the first in which was both the lampstand and the table and the presentation of the loaves of sacred bread, which [the tent] is of such a character as to be called the Holy Place. And after the second veil, a tent which is called the Holy of Holies, having a golden censer and the ark of the testament overlaid round about with gold, in which was a golden pot having the manna, and the rod of Aaron, the one that budded, and the tablets of the testament, and over it the cherubim of glory overshadowing the mercy seat, concerning which things we cannot now speak in detail.

6–10 But these things having been thus arranged, into the first tent the priests enter continually, fulfilling the sacred service. But into the second, once a year, alone, the high priest entered, not without blood which he offers in behalf of himself and in behalf of the sins of ignorance of the people, the Holy Spirit all the while making this plain, that not yet was made actual the road into the Holiest while still the first tent had standing [i.e., remained a recognized institution], which [tent] was of such a nature as to be an explanation for the ensuing time, according to which both gifts and sacrifices are being offered which are not able to make complete the one who offers them so far as the conscience is concerned; which [the Levitical system] had its basis only in food and drink and various ceremonial ablutions, ordinances befitting human beings, enjoined until the season of bringing matters to a satisfactory state.

11–14 But Messiah having appeared upon the scene, a High Priest of good things realized, through the instrumentality of the greater and more complete tent not made by hands, that is to say, not of this creation, nor even through the intermediate instrumentality of the blood of goats and calves, but through that blood of His own, He entered once for all into the Holy of Holies, having found and procured eternal redemption.

For if, as is the case, the blood of bulls and of goats, and the ashes of a heifer, sprinkling those who are in a state of [ceremonial] uncleanness, set that person apart with reference to the purity of the flesh, how much more shall the blood of the Messiah, who by virtue of the intermediate instrumentality of [His] eternal spirit [His divine essence as deity, thus by His own volition as a member of the Godhead] offered himself spotless to God, purge our conscience from dead works to the serving of the living God.

15–22 And because of this, of a testament new in quality He is mediator, in order that a death having taken place for the redemption of the transgressions under the first testament, those who have been divinely summoned [into salvation] might receive the promise of the eternal inheritance. For where a testament is, a death must of necessity be brought in, the death of the testator, for a testament is of force after men are dead, since it has no strength when the testator is living. From whence it follows that neither was the first testament inaugurated without blood. For after every commandment was spoken by Moses to all the people, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the testament which God enjoined to you.

Moreover, the tent and all the instruments of the service with blood he likewise sprinkled. And one may almost say that with blood all things are cleansed according to the law. And without bloodshedding there is no remission.

23–28 It was therefore necessary on the one hand that the representations of the things in the heavens [the earthly tent] should be cleansed constantly with these [animal sacrifices], but on the other hand, the heavenly things themselves with better sacrifices than these [the blood of the Lord Jesus]. For not into holy places constructed by human hands did Messiah enter, which are the types of the genuine [holy places], but into heaven itself, now to be manifested before the face of God on behalf of us.

Nor yet [did He enter] in order that He might be offering himself often, even as the high priest enters the holy places every year with blood belonging to another, since then it would have been a necessity in the nature of the case for Him to suffer often since the foundation of the universe. But now at this very time, once in the consummation of the ages, for the putting away of sin through His sacrifice has He been manifested. And inasmuch as it is appointed to men once to die, but after this judgment, thus also the Messiah once was offered for the purpose of bearing the sins of many; a second time apart from sin shall He be manifested to those who eagerly wait for Him [Israel], resulting in salvation.

1-7 For the law having a shadow of the good things about to be, and not the image itself of the actual things, is never able by means of the same sacrifices which they are offering year after year, continually to make those who come to it complete, since then would they not have ceased to be offered, because the worshippers once cleansed would not be having any longer even one compunction of conscience with respect to sins? But in them [the sacrifices] there was a calling to mind of sins year by year, for it is impossible for the blood of bulls and of goats to be taking away sins. Wherefore, when coming into the world He says, "Sacrifice and offering you did not desire, but a body you prepared for me. In whole burnt offerings also for sin you took no pleasure. Then I said, Behold, I come, in the volume of the book it stands written concerning me, to do your will, O God."

8–18 Above, when saying, "Sacrifice and offering and whole burnt offerings also for sin you did not desire nor even have pleasure in," which were of such a nature as those being offered according to law, then He said, "Behold, I come to do your will." He takes away the first [testament] in order that He may establish the second [testament], by means of which will [God's will that His Son should be the sacrifice for sin] we stand permanently set apart for God and His service through the offering of the body of Jesus Christ once for all. And indeed every priest has stood and continues to remain in that same position, day by day performing his sacred service and often offering the same sacrifices which are of such a nature that they cannot take away sins.

But this priest [the Messiah], having offered one sacrifice for sins, sat down in perpetuity on the right hand of God, from henceforth expecting until His enemies be set down as a footstool for His feet, for by one offering He has brought to completion forever those who are set apart for God and His service. Moreover, there testifies also to us the Holy Spirit. For after having said, This is the testament which I will make with them after those days, the Lord says, I am putting my laws upon their hearts, and upon their minds I will write them. And their sins and their lawlessnesses I will positively not remember any more. Now where a putting away of these is, no longer is there an offering for sin.

19–25 Having therefore, brethren, confidence in the entering into the Holy of Holies by the blood of Jesus, which [entrance into] He inaugurated for us, a road freshly slain and living, through the veil, namely, His flesh, and having a Priest, a Great One, over the house of God, let us keep on drawing near with a genuinely true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience and having had our body washed with pure water.

Let us constantly be holding fast our confession of the hope, doing so without wavering, for faithful is He who promised. And let us constantly be giving careful attention to one another for the purpose of stimulating one another to divine and self-sacrificial love and good works, not letting down on the assembling of ourselves together, even as the custom of certain is, but exhorting one another, and so much the more as you are seeing the day drawing near.

Passover 2010-004

The High Priest

Exo 28:2 And thou shalt make holy garments for Aaron thy brother for glory [Greek: doxa] and for **beauty** [Greek: "**tema**"].

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory [Greek: doxa] and **honor** [Greek: **tema** (Strong's 5092)]; that he by the grace of God should taste death for every man.

Last year, 2009, in our annual attempt to reveal some new isagogical aspect of the passion week, we reviewed the events leading up to Passover and looked more closely into the events following Passover and leading up to the crucifixion, particularly the Confrontation with Caiaphas, the High Priest. This year we will expand on that as well as on several other of the events during the final days of our Lord's Life in the Hypostatic Union. Last hour we saw from the Book of Hebrews, an introduction to the "New" High Priest, and in this hour we shall see how He became that High Priest. We will use as our text Mark 14 and 15 from the Jewish new Testament.

14 It was now two days before *Pesach* (that is, the festival of *Matzah*), and the head *cohanim* and the *Torah*-teachers were trying to find some way to arrest Yeshua surreptitiously and have him put to death; for they said, "Not during the festival, or the people will riot."

While he was in Beit-Anyah in the home of Shim'on (a man who had had *tzara'at*), and as he was eating, a woman came with an alabaster jar of perfume, pure oil of nard, very costly. She broke the jar and poured the perfume over Yeshua's head.

But some there angrily said to themselves, "Why this waste of perfume? It could have been sold for a year's wages and given to the poor!" And they scolded her.

But he said, "Let her be. Why are you bothering her? She has done a beautiful thing for me. For you will always have the poor with you; and whenever you want to, you can help them. But you will not always have me. What she could do, she did do — in advance she poured perfume on my body to prepare it for burial.

Yes! I tell you that wherever in the whole world this Good News is proclaimed, what she has done will be told in her memory.

Then Y'hudah from K'riot, who was one of the Twelve, went to the head *cohanim* in order to betray Yeshua to them. They were pleased to hear this and promised to give him money. And he began looking for a good opportunity to betray Yeshua.

We now skip ahead to the betrayal in the Garden in Mark 14:42 ff

Get up! Let's go! Here comes my betrayer!"

While Yeshua was still speaking, Y'hudah (one of the Twelve!) came, and with him a crowd carrying swords and clubs, from the head *cohanim*, the *Torah*-teachers and the elders. The betrayer had arranged to give them a signal: "The man I kiss is the one you want. Grab him, and take him away under guard." As he arrived, he went right up to Yeshua, said, "Rabbi!" and kissed him.

⁵³They led Yeshua to the *cohen hagadol*, with whom all the head *cohanim*, elders and *Torah*-teachers were assembling. ⁵⁴Kefa followed him at a distance right into the courtyard of the *cohen hagadol*, where he sat down with the guards and warmed himself by the fire.

⁵⁵The head *cohanim* and the whole *Sanhedrin* tried to find evidence against Yeshua, so that they might have him put to death, but they couldn't find any. ⁵⁶For many people gave false evidence against him, but their testimonies didn't agree. ⁵⁷ Some stood up and gave this false testimony: ⁵⁸We heard him say, 'I will destroy this Temple made with hands; and in three days I will build another one, not made with hands.'" ⁵⁹Even so, their testimonies didn't agree.

⁶⁰The *cohen hagadol* stood up in the front and asked Yeshua, "Have you nothing to say to the accusations these men are making?" ⁶¹But he remained silent and made no reply. Again the *cohen hagadol* questioned him: "Under oath, Are you the *Mashiach, Ben-HaM'vorakh*?" ⁶ "I AM," answered Yeshua. "Moreover, you will see **the Son of Man sitting at the right hand of HaG'vurah and coming on the clouds of heaven.**

⁶³At this, the *cohen hagadol* tore his clothes and said, "Why do we still need witnesses? ⁶⁴You heard him blaspheme! What is your decision?" And they all declared him guilty and subject to the death penalty. ⁶⁵Then some began spitting at him; and after blindfolding him, they started pounding him with their fists and saying to him, "Let's see you prophesy!" And as the guards took him, they beat him too.

Mark 15:23 Then the soldiers, when they had crucified Jesus, took His garments and made four parts, one share for each soldier, and also the tunic (the long shirtlike undergarment). But the tunic was seamless, woven [in one piece] from the top throughout.

24 So they said to one another, Let us not tear it, but let us cast lots to decide whose it shall be. This was to fulfill the Scripture, They parted My garments among them, and for My clothing they cast lots. So the soldiers did these things. [Ps. 22:18.]

Caiaphas (Jewish Encycleopedia)

Joseph, surnamed Caiaphas: the Jewish high priest between 18 and 37 CE, best known for his role during the trial of Jesus of Nazareth. The name *Caiaphas* is Greek and renders the Aramaean *Qayyapa* or *Qapa'*; his real name was Joseph.

Nothing is known about Caiaphas' early career, but we can assume that he was a member of a wealthy family, because he married a daughter of the high priest who is called Annas, Ananus or Chanan (6-15 CE).

In 18, the Roman governor Valerius Gratus appointed Caiaphas as high priest. The two men must have had an excellent working relation, because Caiaphas remained in office exceptionally long. Gratus' successor Pontius Pilate retained the high priest in office.

As high priest, Caiaphas was chairman of the high court (*Sanhedrin*). After the Temple guard had arrested Jesus of Nazareth, Caiaphas organized a hearing and accused him of blasphemy.

Caiaphas was a vicious enemy of Jesus. Following the resurrection of Lazarus, as some of the Jewish leaders began to sense the impact of Christ's miracles, a council was convened. The fear was expressed that if the Lord was simply ignored the whole populous might be swept away with this mania, and that could bring the Romans down upon them (Jn. 11:47, 48).

It was Caiaphas who suggested that there was a solution—put this man to death (49-53).

After the establishment of the church, Caiaphas was a persecutor of Christians (cf. Acts 4:6ff). Hendriksen was quite accurate when he described this high priest as "rude and sly manipulator, an opportunist, who did not know the meaning of fairness or justice and who was bent on having his own way 'by hook or by crook'" (163).

The Prophecy

In view of the abominable character of this wretch, it is a surprise when one notes that Caiaphas, on one occasion, is said to have "Prophesied." When the suggestion was made that the influence of Jesus imperiled the nation, Caiaphas declared:

"You know nothing at all, nor do you take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." - Jn 11:49-53

The inspired John adds:

"Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad" (Jn. 11:49-52).

There are several important points here.

In his own inexplicable fashion, God was able to use the mouth of a corrupt ruler to declare a divine truth.

Caiaphas meant his utterance for evil, but Jehovah so ordered the words that they expressed a magnificent truth (cf. Gen. 50:20). The statement heralded the doctrine of the atoning death of Jesus.

He said that "One man should die for (*huper*) the people". The Greek preposition *huper* literally means "Over." Out of that concept grew the sense of protection or defense (Robertson, 630).

Thus, Jesus was to die "On behalf of," or "For the benefit of," others. Without him, there is no salvation.

Why is Caiaphas this important?

Because if we go into the New Testament, to the time when Jesus was on trial at the end of his ministry for calling himself King of the Jews and blaspheming, we find something VERY interesting.

Caiaphas was THE high priest, appointed by Rome, in the city of Jerusalem.

Jesus was brought before him, and we read the following:

Mat 26:62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

Mat 26:63 *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*

Mat 26:64 *Jesus saith unto him, Thou hast said [the truth]: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Mat 26:65 *Then the high priest rent his clothes , saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

Up until his answer above, Jesus had not opened his mouth in answer. But when Caiaphas told Jesus to give an answer "by the living God", he was invoking a law in Leviticus which states that if a man knows the truth, and is asked to tell it but keeps silence, he is guilty of what he is being accused of:

Lev 5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

This is called the oath of swearing. When Jesus is confronted with this, he knows he must answer, because not to do so would be a sin. He gives quite an answer, because it **CAUSES THE HIGH PRIEST TO TEAR HIS ROBE!!!**

As we read above, this was a VERY serious event: the tearing of the high priest's robe. Jesus' answer to Caiaphas, the high priest of Jerusalem so angered or infuriated Caiaphas that he tore his priestly garment. The question Caiaphas asked was interesting to, because he was asking him directly if he was the prophesied Messiah, the Christ, and the Son of God. Now the answer Jesus gave we must explore, because it is *more than a simple statement of eschatology*:

Mat 26:64 *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

This isn't just an answer off the top of Jesus' head, but it was an Old Testament prophecy from the book of Psalms. The high priest demanded an answer as to whether he was the Christ, and Jesus was quoting from the following prophecy of David in the Psalms:

Psa 110:1 A Psalm of David. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

When Caiaphas heard that answer, he knew that Jesus was quoting a Messianic prophecy. As the high priest, he KNEW the book of Psalms. But he also knew that in that same Psalm is another verse of the utmost importance:

Psa 110:4 *The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.*

There it is! There is no doubt that when Caiaphas, the high priest, heard Jesus answer, completed the Psalm in his mind that Jesus quoted and realized it was a Messianic prophecy, that he also understood that this man standing in front of him was claiming that He was that person that would take over the priesthood.

This man, Jesus of Nazareth, was claiming to be the man who was going to fulfill that ultra-mysterious prophecy of Psalm 110:4 - the priest forever after the order of Melchizedek!

Again, Caiaphas reaction to this was that he tore his robe, something that the high priest was NEVER TO DO.

Something so serious that the robe was crafted such that it would be extremely difficult to tear.

Yet Caiaphas did it.

Remember what Caiaphas had said earlier:

Joh 11:50-52 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Caiaphas unknowingly, "prophesied that Jesus should die", and he understood that he was going to put to death ONE man to spare the Nation. Was he beginning to see the significance of what he had said, that one man was going to die for the sins of the people?

Did he understand that Jesus was the one? Did he understand that this mysterious Nazarene that was standing before him going to take over the priesthood?

Look again at the question he asked him at the trial:
Mat 26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

He was asking him whether he was the Messiah, whether he was the one that they were waiting for.

When he heard Jesus' answer from the Messianic prophecy in the Psalms, and knew that the passage also said that he was also a high priest forever after the order of Melchizedek, Caiaphas knew that this man claiming to be the Messiah was very dangerous - highly knowledgeable about the Messianic office, not just some revolutionary Jew claiming to be the Messiah to garner a following.

"He immediately TORE HIS PRIESTLY GARMENT."

Again, Caiaphas' reaction to Jesus answer was:

Mat 26:65 *Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

As the high priest, he had to be dressed in his priestly garment!

He was wearing the robe that was not to be torn, and based on the scriptures from Leviticus and Numbers, this meant the priesthood was taken from him, AND judgment and wrath will be coming on the people.

Symbolically, by reaching up and tearing his priestly garment, Caiaphas was saying that the priesthood had been taken from him, this was the man that was going to be the Messiah, the priest forever after the order of Melchizedek.

In a matter of minutes Caiaphas, as high priest, was supposed to be inspecting the lambs that were to be killed at Passover.

But he just tore his priestly garment, eliminating himself as High Priest.

He was now disqualified from choosing the Lamb; whichever lamb he chose would be illegitimate!.

The door was open for Jesus to be the final sacrificial lamb that needed to be offered.

"You have said so" and continues, "But I tell you, from now on you will see the Son of Man seated at the right hand of power and coming on the clouds of heaven." The high priest, then, tears his robes at what he considers Jesus' blasphemous words. A curious feature of Matthew's account is that he has changed Mark's words for "Robes" here. Rather than "Chiton" (which generally refers to a tunic or undergarment), Matthew has substituted "himation" (a cloak or, in the plural as here, clothes).

Coming at such a crucial stage in the narrative, it is difficult not to suspect that there is some significance of Matthew's change of wording here.

The explanation may lie in the Greek version of Leviticus 21:10, a verse that comes among a number of rules and regulations for both priests and non-priests: *"The priest who is exalted above his fellows, on whose head the anointing oil has been poured [i.e., the high priest] and who has been consecrated to wear the vestments [ta himatia], shall not dishevel his hair, nor tear his vestments [ta himatia]."*

Matthew 26:65 65 Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!

Leviticus 10:6 *And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled.*

Caiaphas (the old high priest) tore his clothes in front of Jesus, the new high priest after the order of Melchizedek.

This symbolically inaugurated the start of a New Covenant and a New Priesthood.

The new priesthood only blesses - not curses and blesses as does the old priesthood.

The old priesthood was subject to death.

Jesus has the power of an endless life – the God-Man.

The priest of Law tore his clothes before the priest of Grace.

Hebrews 7:12 (New American Standard Bible)

12For when the priesthood is changed, of necessity there takes place a change of law also.

We are no longer under LAW but under GRACE !

It is true that it was the custom among the Jews for the garments to be rent at the death of friends.

This custom, however, the priests were not to observe. Express command had been given by Christ to Moses concerning this. (see Lev. 10:6).

There are two reasons why the high priest was not to rend his garments:

1) By the Levitical law, as we already have seen, it was prohibited even under sentence to death to rend the garment.

2) The second reason is related to the representative role of the high priest.

Everything worn by the priest was to be whole and without blemish.

Jerome: *The one whom fury had lifted out of his priestly throne was impelled by that same fury to tear his garments. When Caiaphas tore his robes, he demonstrated that the Jews had lost the glory of the priesthood and that the seat of the high priest was now vacant. [Commentary on Matthew]*

Leo the great: *to emphasize his alarm over the words he had just heard, Caiaphas "Tore his garments." Unaware of his own madness, he deprived himself of priestly honor. Caiaphas, where does reason reside in your mind?... You are oblivious to the command you read concerning high Priests: "Do not let the hair of your heads hang loose, and do not rend your clothes."*

You who have forfeited your dignity, are the very object of disgrace. And in token of the end of the old regulation, the same rending that rips your priestly attire will soon also tear apart the veil of the temple.
Sermon 44.2

The Seamless Garment

Another interesting parallel from the Old Testament with the New Testament transfer of the priesthood to Jesus in the order of Melchizedek is the theme of the seamless garment. As we read earlier, the garment of the high priest was a seamless one:

Exo 39:22 *And he made the robe of the ephod of woven work, all of blue.*

Exo 39:23 *And there was a hole in the midst of the robe, as the hole of a habergeon, with a band round about the hole, that it should not rend.*

Now that the High Priest, Caiaphas, was unfit to choose the Paschal Lamb, who would now fill the office and do so?

Jesus, himself, remember, was given His seamless garment by the Romans who were crucifying him. How could the Romans know they were fulfilling a type and shadow of Jesus Christ becoming the high priest of a new priesthood, returning to Him His seamless robe just as the high priest wore?

Joh 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

Joh 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Psa 22:18 *They part my garments among them, and cast lots upon my vesture.*

As the high priest of Jerusalem, Caiaphas, tore his seamless robe and lost the priesthood, yet Jesus Christ's seamless robe was not torn, and we see the transfer of the priesthood to Jesus Christ after the order of Melchizedek.

He is the High Priest, now, to select Himself as the Lamb for Sacrifice!

The Veil Is Torn

Another element to add into the story occurs when Jesus actually died on the cross. At the moment Jesus died and his soul and spirit left his body lifeless, something happened at the temple:

Mar 15:37-38 And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

Many overlook the significance of the veil of the temple tearing from top to bottom. This is the veil that separated the Holy of Holies from the inner court of the temple. The veil was a curtain from floor to ceiling that separated the Holy Place from the Holy of Holies. The Veil represented the flesh of Christ, or, his humanity. This veil was 60 feet high, 30 feet wide and 3 feet thick. It was no ordinary feat to tear it in two.

Hebrew customs tell us that the veil was actually called the "hem of God's garment".

The veil was replaced every two years, because the sun and wind would diminish its beauty, and it was blood-stained which required it to be cleaned occasionally. According to the Talmud, 82 virgins would weave a new veil every two years, using 72 cords and 22 threads each.

That the veil is called the "hem of God's garment" is fascinating because, when Jesus died and the veil tore in two, God tore his garment at the temple, signifying the rending of the Levitical priesthood.

God was declaring that the Levitical priesthood was forever fulfilled by the death of his Son, the perfect high priest:

Heb 7:26 *For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Heb 7:27 *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

The veil represented the flesh of Jesus Christ, and as his body was torn and beaten for us, so the veil was torn away. This symbolized that, as children of God, we are NO LONGER separated from our Creator God and the Holy of Holies, and Jesus Christ was the forerunner into that holy place:

Heb 6:19 *Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;*

Heb 6:20 *Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek.*

Heb 10:20 *By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*

Jesus was ordained High Priest after the order of Melchizedek by His Father, for He is the King of Righteousness and the Prince of Peace and our High Priest forever, always interceding for us and mediating between us and the Father.

The change in the order of the priesthood occurred at Jesus' baptism. In the Jordan He was washed with water and anointed by the Holy Spirit in accordance with the law of the initiation of priests. But He did not take up office until Caiaphas disqualified himself by tearing his clothes at The trial.

Now we see why the Father could not allow the soldiers to tear Jesus' robe? \.

That robe was the garment of the new High Priest after the order of Melchizedek and if it had been torn then His office as High priest would have been invalidated too and the sacrifice He made for your sin would have been of no effect. If that robe had been torn His sacrifice would have been in vain and you would still be in your sin and separated from The Father.

Do you remember? Caiaphas asked Jesus on oath if He was the Anointed One, the Son Of God and Jesus declared to him that He was. Then Caiaphas tore his clothes and disqualified himself as high priest.

Now a new high priest would be required to offer the Passover lamb.

Jesus became the new High Priest and then offered Himself as the Passover Sacrificial Lamb that would take away your sin forever.

"But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent, not made with hands, that is, not of this creation, He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption." (Hebrews 9 RSV)

It was the Messiah's sacrifice as the new High Priest that opened The Way to God, by means of the New Testament -- for both Jew and Gentile, forever!

The Robe was made of linen, as were ALL of the High Priest's garments.

Linen was commanded by God, because Linen represents "Righteousness".

Ps 132:9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

Rev 19:8 And to her [The Church] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

There is another application for Linen:

Eze 44:18 And they shall have linen bonnets upon their heads, and shall have linen breeches [**trousers**] upon their loins; they shall not gird [themselves] with anything that causeth sweat.

Sweat = Work, and we are not to work for that Righteousness!