

The Garments Of Christ

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[0 : 0 0] I'm stuck back then to the passage that we read. And I want to look particularly at the verse here, verse 18 this evening.

In some ways this is a continuation of the sermon that I preach next door on Sunday evening, but dealing with a different part of the Sam.

Don't worry, you're not going to hear the same thing all over again. However, there are one or two general remarks that we need to make about the Sam in order to put it into context.

The inscription then, as we've already seen, tells us that this is a Sam of David. Under what circumstances he wrote the Sam, it's impossible for us to tell.

There is nothing in the inscription that tells us that. And there's nothing really throughout the Sam itself that specifically gives us which experience David was going through when he wrote this particular Sam.

[1 : 1 3] Sorry, this keeps sliding down. But there are two possibilities. Most commentators think that it was either written when he was being persecuted by Saul or during the rebellion under Absalom, when Absalom rebelled against him, Absalom his son, and he was forced to leave Jerusalem into exile.

And you can find the story of that in the books of Samuel and Kings and so on. But there are many remarkable things about the Sam and there are many things that we could spend ages on in a series of sermons in studying the Sam.

It is perhaps, I think, one of the most important, if not the most important, chapter of Scripture in the Old Testament and certainly one of the most important throughout Scripture.

It is quite remarkable that a thousand years before it happened David is given a vision of the crucifixion.

And he's given a vision of it in such detail. We can be absolutely sure that some of the things in this Sam were not David's own experience.

[2 : 3 4] For example, although we see very clearly in the first verse, my God, my God, why have you forsaken me? We see that that is a cry from the cross. It's the fourth of Jesus's seven sayings from the cross.

And it is, of course, again one that we're familiar with and we'll see how the passages later on cite that. But there are other details throughout the Sam that David could not have suffered and we see that particularly from verse 16 up to verse 18 which is really the bits I want to concentrate on this evening.

For dogs encompass me. Remember that for the Jews the term dogs meant gentiles and that that was people who were not in the covenant, in the covenant that God had made through Abraham and so on, they were referred to very often as dogs.

And gentiles are all dogs in that sense, in the scriptural sense. Gentiles, for dogs encompass me. A company of evil doers encircles me.

They have pierced my hands and feet. I can count on my bones. They stare and gloat over me. They divide my garments among them and for my clothing they cast lots.

[3 : 54] None of these things as far as we know from Scripture ever happened to David. And therefore we see that the vision that David is given here is a vision that could only be given to him through the Holy Spirit.

Like all the prophetic visions throughout the Old Testament there is no other way that David could have known these details. And particularly when he refers for example to the dogs around about him he's referring to the Roman soldiers, the company of evil doers, that's the high priest and the priests and the various other scribes and Pharisees that were standing around at his trial and also at the cross.

And then we get specific detail on the crucifixion itself. From verses 14 and 15 the flogging that Jesus when he was scourged that he underwent, that he is poured out like water, all his bones are out of joint, my heart is like wax, it is melted within my breast, my strength is dried up like a pot shed and my tongue sticks to my jaws.

You lay me in the dust of death. And you remember one of the other sayings from the cross, I thirst fits in there in that verse as well. And so we come to the detail here, they have pierced my hands and feet.

Now there is perhaps nowhere else in the Old Testament where the crucifixion, the detail of the crucifixion is so clearly laid out as it is here.

[5 : 35] Perhaps the only other passage that might come close to it is the passage on Nehushden, that is the bronze serpent. So you remember the plague that came among them in the wilderness where the serpent spit them because of their sin and Moses is told to make a bronze serpent and put it on a pole so that anyone who looks at it will be saved and not die.

And that serpent as Alistair was telling us a couple of weeks ago, that serpent was carried on through as part of the religious artefacts, I suppose would be the right term for it, and was kept in the tabernacle.

But in the temple later on it actually becomes a sort of idle water but Hezekiah destroys it. But this is the clearest passage that we see here that refers to the detail of the crucifixion.

Isaiah 53, I can see some of you thinking, well doesn't Isaiah 53 also tell us, yes it does, it tells us other details of the crucifixion.

But not perhaps the physical act of crucifixion that we have here. They have pierced my hands and feet, I can count all my bones, they stare and gloat over me, they divide my garments among them and for my clothing they cast lots.

[7 : 02] Now I want this evening specifically to concentrate on the clothing that is mentioned here. It's a very interesting thing that if we go to the life of our Lord and the ministry of our Lord in the New Testament, that there are two occasions on which we find this, His clothing being specifically referred to.

Here we have it and I'm hoping this PowerPoint would put together tonight actually all knit together nicely. And here we find two New Testament passages that tell us of the healing effect of our Lord's garments.

First one comes in Matthew 14 and verse 36 and people implored him that they might only touch the fringe of his garment and as many as touched it were made well.

Now that's early on in his ministry. And secondly we find, you remember the woman with the issue of blood and not just in Matthew, it's also mentioned in Luke and elsewhere.

But she said to herself, if I only touch his garment, I will be made well. And you remember what he says to her daughter, thy faith has made the whole.

[8 : 21] And it's interesting to note the term of address there, daughter, that not only has she been healed physically, but also the process of adoption.

She has been adopted in as a believer through her faith. But you might wonder then, well, is there something special about Jesus's garments?

Not in themselves. The garments themselves had no special healing power. We see the same thing in the book of Acts. You remember that Peter and later on Paul, when people passed by, that people, that they touched people and sometimes people touched them.

And in Paul's case they were looking for, I think, what was it, Paul or Peter? Now I'm confused, but it doesn't matter, you can look it up later in the book of Acts. But they wanted the handkerchiefs that he had used so that they would be healed through that.

And in one case it mentioned simply the shadow of him passing by was sufficient to heal. Now the healing, of course, was not in the individual, garments or any of the other things.

[9 : 33] The healing was through the power of the Holy Spirit. And it's exactly the same as when we see Jesus healing. He says to the woman, before she identifies herself, I perceive that power has gone out of me.

So we mustn't think that the garment itself had any particular properties. But it's a curious thing. What garment did they actually touch?

Traditionally, as far as we can see at this particular time, Jesus would have worn an outer robe or garment and underneath that a tunic.

Now it would seem highly unlikely that they would have been able to touch the tunic, that it must have been the outer garment they touched. But yet that was sufficient for the power of the Holy Spirit through our Lord's mediation to be at work.

And we see that happening in these particular cases here. There are other parts of the Gospels where we would see Jesus's healing power at work as well.

[10 : 49] But that's not particularly what I want to look at here. What I particularly want to look at is verse 18. They divide my garments among them and for my clothing they cast lots.

Now the Gospels tell us exactly what this garment and this situation was like. And we'll see here that the garment that they cast lots for.

You notice that there's two different things. They divide my garments among them and for my clothing they cast lots. Now if we go to the New Testament passages here, we see what Matthew says, when they had crucified them, they divided his garments among them by casting lots.

Now Matthew doesn't specifically mention any detail, but John does. And John gives it quite a fair amount of detail.

When the soldier had crucified Jesus, they took his garments and divided them into four parts. One part for each soldier. First of all, what were these four garments?

[12 : 01] One was his head gear. Whatever you can think in terms of a turban, although it wasn't a turban as such, but it must have been some sort of covering wound around the head. The second would have been the outer robe that he would have worn.

The third would have been his sandals. And the fourth would have been the girdle that every Jew put around their waist to hold their robes in place.

That's why often you see so many, especially in the A.V. references, to he girded himself. What was meant by that? It was meant tying the girdle tighter to hold the robe in actual place.

So one part for each soldier. Now from that, of course, it's concluded that there were four soldiers. And that would again make sense. That was the normal Aquaternion of soldiers commanded by a Centurion.

And that's exactly what we see at the cross. That there are four soldiers and then we come to this tunic. Also his tunic, the undergarment. And it's on the tunic, and I'm sure that you've read this many, many times, as I had, but never really seen the significance of it.

[13 : 10] But the tunic was seamless. Woven in one piece from top to bottom. So they said one to another, let us not tear it, but cast lots for it to see who it shall be.

This was to fulfill the scripture which says, they divided my garments among them and for my clothing they cast lots. And there you see exactly the fulfilling of the scripture in Psalm 22.

The exact details taking place. But what was special about the tunic? The tunic was seamless.

Now, it's difficult to imagine how that was made until you think of how all the Callochs here years ago used to knit socks. And they would have four three or four needles, etc.

And switch, there was no seam in the sock, so that it wouldn't rub against your feet or hurt you in any single way. And the process of knitting this must have been something very, very similar.

[14 : 15] Who made it? Speculation. I like to think that it was Mary, his mother, who made it, and so do lots of others as well. And it would seem to suggest to us that she made more than one.

I mean, you wouldn't have expected him to be wearing the same tunic all the time. Even in hot, dusty Palestine, etc. There would have been certain standards of hygiene and washing, etc.

So that he probably had more than one tunic of this kind. Now, again, that speculation, we don't know. It may well be some commentators think that there was only one tunic like this.

And that he particularly wore it during the passion, what's referred to as the passion week. We're coming up to Easter, so we're tying in with that. And passion week would have been from the triumphal entry into Jerusalem until the actual crucifixion.

Again, we can't be absolutely sure of that. There's a sense in which it doesn't really matter. Let us not tear it, but cast lots for it to see who's it shall be.

[15 : 24] Scripture doesn't mention who got the actual garment. There are various traditions as to where the garment went and what happened to it.

Get them out of the way just now. One says that one of the soldiers won it by playing dice. And that he sold it later on to someone and it was kept as a holy relic.

And eventually ended up, there's two conflicting theories of two different Catholic places of worship. Remember, I'm using the term Catholic there with a small C because this was wrong prior to the Reformation, that they ended up in Catholic cathedrals in different parts of Europe.

Once in France, I think, can't remember exactly where the other one is. Just now Google it, it'll tell you immediately where it is. But there's another tradition. I prefer this one.

I've got absolutely no evidence for saying that it's true, but I prefer this one. And it says that the one who actually won it was the Centurion. And you remember, and it's interesting to look at scripture dealings with Centurions.

[16 : 38] Centurions are mentioned several times in the New Testament. And of these who are mentioned, virtually all of them come to faith in one way or another.

And the Centurion who is standing at the cross, you will remember that as he sees and witnesses the crucifixion of Christ, he says, truly this was the Son of God.

I don't think we put that up, did we know? It's in Luke 23 verse 47, for those of you who want to note it. You'd also find it in Mark 15 and 39.

And I like the tradition that says that the Centurion actually got the tunic. And he took it with him when he returned to Rome and he was converted through it.

And that was the start of the church in Rome. Now, whether that's through or not, nobody knows. But I prefer that story. I think it's nicer than the soldiers just selling it and it ending up as a relic somewhere.

[17 : 40] There's a very famous book and film based on that called The Robe, which some of you may have seen at one time or another. However, but this garment should draw our attention.

Why would John specifically specify and why would Jesus's garment be like this? The tunic was seamless. And to find the answer to that, we need to go right back to the Old Testament.

We need to go right back to the vestments, the clothing of the High Priest. And this is what we find when we look at the High Priest.

In Leviticus 16.4, it tells us that on the day of Atonement, that is the Yom Kippur, the only day on which the High Priest would actually enter the Holy of Holies once a year with the blood of the sacrifice to sprinkle on the mercy seat at the altar and on the horns of the altar and also on the horns of the Ark of the Covenant.

This is what you find in the description of the clothes. He shall put on the Holy Linen coat. Now, in another part, it tells us that it is fine linen and the Jews have a tradition that it was six twined fine linen, that the fine linen threads were twined sixfold in each case.

[19 : 17] And they believe that that signified the six days of creation and that it not only signified the six days of creation, but that everything was very good.

Again, there's nothing in Scripture to tell us that, but that the Jewish mishmash tells us that in quite some detail. He shall put on the Holy Linen coat and you remember that there was a whole series of instructions beforehand on how the sanctification of the High Priest and the garments and everything else was to be done.

And have the linen undergarment on his body and he shall tie the linen sash around his waist and wear the linen turban. These are the Holy garments. Everything that the priest wore was linen.

The coat that they cast lots for at the cross was also linen. And you remember that when Peter and John enter into the sepulchre after the resurrection, what do they see? They see the burial clothes of Jesus and each one of them is mentioned as being of linen.

What was special about linen? Linen was very costly. Of course, it came from Egypt, but it was specifically singled out because of its whiteness and its purity.

[20 : 47] And it's the whiteness and the purity that is so important here. You remember that the High Priest had gorgeous robes that he wore outside the Holy of Holies.

You remember the blue robe and the effort and the breastplate and on the mitre and the various other things. And again, if you're not familiar with that, then you should be. These are things that need looking at us to what was the significance of every single garment that the High Priest wore and when he wore them.

And God gave very detailed instructions to Moses as to how these things were to be carried out. And when the High Priest is going into the Holy of Holies on the day of atonement, he has to take off all the other robes that he wears and put on this linen garment.

And then he bathes his body in water before he puts them on. So you see that there is the whole element of sanctification going on before he goes in with the blood into the Holy of Holies.

And we see further detail in the next one. After that Aaron shall come into the tent of the meeting and he shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there.

[22 : 09] Nobody saw the linen garments. The only person who saw them was the High Priest himself. And then he left them. He shall put on his garments.

We see shall bathe his body in water again in the Holy Place at the labour and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and the people.

And there we see quite specifically that this garment was never seen in public. You may be wondering who washed it etc. Again it doesn't say.

It must have been washed from one time from one year to the next for the day of atonement. It may well have been the High Priest himself for his own were not told who washed them. But the white robe, the white seamless robe was not seen in public.

What did it signify? It signified righteousness. And that's exactly the same thing as we're going to see in the next one. We'll see the detail here.

[23 : 20] You shall weave the coat in checker work of fine linen and you shall make a turban of fine linen. What did that actually mean? The checker work was that the collar was specifically embroidered in such a way that it would not tear.

And therefore it had to be very carefully done. If you want to see detail on that there's plenty of stuff on various websites that show illustrations of the High Priestly clothing and show this in great detail.

The significant thing was that it was done without a seam of fine linen and with this collar, this embroidered collar, so that there was no way that the garment would actually tear.

And that's exactly the same thing as we see in the woven garment that the soldiers are now casting lots for at the cross.

How do we tie this together? Well, among the various rules and regulations that govern the High Priesthood in the Old Testament, there was a couple that stand out significantly here.

[24 : 34] And we will see, and perhaps I should have put Leviticus 21-10 first, but it doesn't actually matter. We shall see that Caiaphas at the trial of Jesus does something particular.

I'm sure you've read this a hundred times, like I had or more, but I had never actually noticed the significance of it before, until recently.

You remember that this statement comes after Jesus has declared himself to be the Son of God. He says quite clearly to the Sanhedrin and to the High Priest, to Caiaphas, who is questioning him at this time, you have said so.

Are you the Son of God? You have said so. Yes, I am. And then the High Priest torressed robes and said, he has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy.

And it's from there that the decision to go ahead with the crucifixion, the looking to the Romans to crucify Christ, is taken by the Sanhedrin and the general.

[25 : 50] And you remember that it was Caiaphas who had said that it was expedient for one man to die for the nation, without realising what he had actually said. And you find the same thing in Mark 14 as well. The High Priest tore his garments and said, what further witnesses do we need?

Why does that matter? Because if you go back to the Old Testament again, if you go back to the robes and the function of the High Priest in the Old Testament, then you find the following.

In Leviticus 21-10, we find a very clear instruction. The Priest who is chief among his brothers, in other words the High Priest, on whose head the anointing oil is poured, and who has been consecrated to wear the garments shall not let the hair of his head hang loose, nor tear his clothes.

He is forbidden under any circumstances to tear his clothes. And you remember that the tearing of the clothes among the Jews was normally a sign of mourning.

Now we see this very, very clearly at the death of Nadab and Abihu in Leviticus 10. I don't think we put that slide up, did we?

[27 : 11] Nathan and Abihu, for those of you who don't remember the details, were the two eldest sons of Aaron. They were the ones who technically should have followed him into the High Priesthood on Aaron's death, that is, Nadab would have followed as the oldest.

And there's also a fascinating thing, if you go back a wee bit before that in the book of Leviticus or Exodus, you will find that they are among those who go up to the mountain with Moses and who actually see God.

Scripture says that they saw God, but what did they do? They brought false fire or profane fire in their censers as an offering into the tabernacle.

Something that they were forbidden to do. Whenever the priest lit his censor full of incense, it was to be by taking a coal from the altar of burnt offering. But Nathan and Abihu didn't do that.

They lit them somewhere else and then brought the smoking censers in. And fire came down from God and killed both of them instantly.

[28 : 28] And if you read the passage, you will find that under death Aaron is not allowed to mourn for them. He is not allowed to let loose the hair of his head nor to tear his robes as a sign of mourning.

Because the minute that he tears his robe, he has abdicated his High Priesthood. And Nathan and Abihu are carried outside the camp by their brethren.

They're actually rolled onto bits of cloth and carried so that no hand will touch them. And their bodies are burnt, I think they're burnt if I remember correctly outside the camp.

I can't remember if they're burnt or buried. But you can go back and look at that in detail. But what's the significance of this?

It means that the moment Caiaphas tears his robe, he has abdicated his High Priesthood. He is no longer High Priest, no longer. But standing in front of him is the one who is wearing the woven garment without seam, who now takes on the role of High Priest. You see how one transfers to the other.

[29 : 49] And you see the significance of the garment. Because the garment then, as our Lord assumes the role of High Priest, that this is what he is going to do at the cross.

He is carrying out the offering, the sin offering of the day of atonement. But he's no longer. When he comes to be crucified wearing the High Priestly garment.

He has to lay that down. He has to lay the woven robe of righteousness down before he offers himself as a sacrifice for sin.

There's the significance of the vestment. They divide my garments among them and for my clothing they cast lots. And this is where we see the beginning of the High Priesthood of Christ.

This is where we see him offering himself as a sweet smelling savior for your sin and for my sin. This is what he does on the cross. But when he goes to the cross, he puts off the garment.

[31 : 04] So often we have this picture, which again is of course one that we have from the pictures, paintings that we see of the crucifixion.

We have this picture of Christ with a loincloth. That was not the case at all. Everyone who was crucified was crucified naked. Men and women were crucified naked.

It was part of the humiliation and the shame of the person who was being crucified. And that was what the Romans decided to do. The crucifixion wasn't a Roman thing. It had started wrong before that.

It was the Persians who seemed to have first started crucifixion. But the Romans had taken and refined it and brought it down to a fine art. Remember that no Roman citizen could be crucified. It was only for Gentiles, foreigners, slaves, etc.

or any other malefactors who were not Roman. And it was as a warning to the general population that this is what will happen if you disobey Roman law and authority in the Pax Romana of the Roman Empire.

[32 : 19] And again, of course, there were various things connected with that. Again, it can't go into every single detail of the crucifixion. Time is running on. There's just one or two other things I want to say before I finish.

What does the nakedness of Christ mean to us on the cross? Go back to Gethsemane. And you remember that there the prayer and what he sees. And go further back to the Garden of Eden.

And what do you see? When Adam and Eve test of the forbidden fruit, and again remember, the Bible doesn't say anywhere, a scripture doesn't say it's an apple.

Again, that's of course a convention that's used in painting simply because you're going to paint it the temptation of Adam and Eve. You have to paint some kind of fruit in the devil's hand.

And the commonest known fruit in Europe at the time was an apple. I found it very curious in Peru when we saw Peruvian paintings of the same thing that it was Amazon tropical fruits that were being offered.

[33 : 26] Again, it was just taken, you know, according to the actual culture of the thing. It was the same with the Last Supper. The Last Supper is so often depicted in many ways.

But yet Peruvian paintings of the Last Supper, they have the Peruvian national dish in the centre. It's not a Passover lamb, it's actually kui, guinea pig, which is in the middle of the guinea pig.

There are big things like this, like big, big rabbits, and very, very tasty. Ask Marcelo if she loved it. Until something, well, she can tell you that later. But if you go to the Garden of Eden, what do you see?

The moment Adam and Eve sinned, they realised that they are naked. That's when their shame comes in. And you remember they cover themselves with thick leaves.

And the nakedness of sin is apparent from then on. Remember that God's first act of mercy to them, when he puts them out of the garden, is to clothe them in an animal skin.

[34 : 28] It's singular in the Hebrew, not plural, it's not animal skins, it's skin. One skin. One animal had to die in order that the clothing would be made.

How God killed the animal, how the coats were fashioned, whatever they wore, Scripture doesn't give us any detail. But the first covenant that is made with Adam and Eve is through blood.

The first mercy that is shown is through the shedding of the blood. And that's what the writer to the Hebrews says, that without the shedding of blood, there is no remission for sin.

The writer to the Hebrews also shows us how the nakedness of Christ covers our sin, and shows us so clearly the priesthood of Christ.

Time has gone on, and again I don't have great detail to go into this. But if we look briefly at the priesthood of Christ, what do we see in Hebrews 6 and verse 20, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

[35 : 38] Now I'm sure you're familiar with Melchizedek. What the writer is specifying is it's not after the Aaronic order, because Jesus is not of the tribe of Levi, he's of the tribe of Judah.

And he says about which nothing is said in the priesthood. But he becomes a priest after this Old Testament figure, Melchizedek. One without beginning, without end. One who offers sacrifices.

And we see it again in chapter 7. But it was indeed fitting that we should have such a high priest, wholly innocent, unstained, separated from sinners, exalted above the heavens.

He has no need, like those high priests of the Aaronic high priests, to offer sacrifices daily, first for his own sins, and then for those of the people, since he did this once for all when he offered up himself.

That's what Psalm 22 points us to. But the psalmist sees that in the way that the Holy Spirit opens up to him, the vision of what was to come.

[36 : 52] And he opens up to Isaiah, and Isaiah 53, further details of the burial of our Lord. And of course there are various Old Testament passages that refer particularly to the resurrection.

But you see it in Psalm 22 as well, in verse 22. Save me from the mouth of the lion, you have rescued me from the horns of the wild oxen. I will tell of your name to my brothers.

How can I do that if I'm dead, if I've been crucified, etc. and so on? But here we see, I will tell of your name to my brothers. And he has said just before that in verse 20, deliver my soul from the sword.

This is the sword of God's justice. This is the sword that you see at the gate of Eden. This is the sword that's put there when Adam and Eve were thrust.

This is the sword that's referred to so often throughout the Old Testament. The sword of God's justice. And this is what he is undergoing on the cross.

[37 : 57] But the resurrection is there too. I will tell of your name to my brothers. Of course, what does he call the disciples when he meets with them? My brothers.

In the midst of the congregation, I will praise you. You who fear the Lord, praise him. All you offspring of Jacob glorify and so on. And you see the promise at the end of the Psalm.

The Psalm ends in joy. Why? Verses 30 and 31, which we'll sing in Galic in a minute. Posterity shall serve him.

It shall be told of the Lord to the coming generation. They shall come and proclaim his righteousness to a people yet unborn that he has done it.

Who is the he? The Lord Jesus Christ. And the Psalm so clearly takes us not only to the cross, but takes us through the resurrection and the high priesthood of the Lord Jesus Christ.

[38 : 59] I'm sorry I've been rushing a wee bit there to get through the end of it a little bit. And I know there's been a lot in that, but time has gone on. So there's so much more that could be said about this Psalm, but we'll leave it there for the moment.

Let us pray. Our Father in Heaven, we give you thanks for the amazing things that we see in your world. That a thousand years before it took place, the plan of salvation was clearly laid out for each one of us to come to you, for each one of us to see the need that we have of a saving.

And we thank you that the sword was evident, that a sword has pierced his own soul, and that that was what Mary was told by Sinia as she took the child into the temple.

We thank you, O Lord, that the sword of your justice was inflicted upon him, and inflicted because only he was able to undergo the wrath of God, that we might be justified and adopted and redeemed before him.

We thank you for the gift of salvation and for the gift of your grace. And we pray that you would bless us this evening to understand and to meditate in more depth upon these things.

[40 : 20] We with us now as we conclude our worship through Jesus Christ our Lord. Amen. Let us conclude then by singing in Gaelic those last two verses, Psalm 22 verse 30, Iqshlich, sorry, 29 and 30, yeah.

A text from the now born wicked widgets when the hath give theitta Yahram is not a sign of anything.

Yahram is not a sign of anything.

Yahram is not a sign of anything.

Yahram is not a sign of anything.

[42 : 50] Yahram is not a sign of anything.

Yahram is not a sign of anything.

Yahram is not a sign of anything.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all now and forever.