

REDEMPTION PART 7

STUDY GUIDE

Study Guide Questions

- Continue studying the concept of redemption in the series.

- Review the previous discussions on the Garden of Gethsemane and the different types of pressing.

- Reflect on the symbolism of Jesus as the great king of heaven establishing his kingdom on earth.

- Explore the significance of Barabas and his name as a foreshadowing of Jesus.

- Examine the meaning and implications of Simon of Cyrene being chosen to carry the cross for Jesus.

TRANSCRIPTS

We are continuing in this series on Redemption. And we've already looked at two places and two people who had been ransomed. Remember that redemption is a ransom and I know that I've driven that point home. I'm hoping that you're seeing it. I also want to remind you that when we looked at the Garden of Get so many in this place of the pressing we looked at and we talked about the three different types of pressings and the oil that came from those pressings.

Remember that the garden of Get so many got meaning press semi, meaning olive that it was the place of the olive press. And I just want to remind you in a little bit of review not to lose a view to this. Remember that that first pressing was for anointing kings and priests according to the Jewish tradition, that's how they used it. And we looked at that, that first place in the garden where this man named Malki, right in the Greek in Hebrew Malek meaning king, how this picture is

unfolding where Christ's blood being shed, this place of this pressing where his blood is redeeming us and it's redeeming according to the curses that we looked at in Genesis three. And that first one was a position of authority of kingship of priesthood. And how there's a very real ransom that takes place that Jesus takes the place of the bond servant to the high priest.

This man named Malek, his name meaning king. And it is so obvious to see that connection how Jesus is the great king of heaven and he is establishing his kingdom on this earth. And one day we know that it will be completely fulfilled when he returns again. But in that moment, he is making a ransom for this man named the king who is a bond servant.

He is a king who has relegated himself, sold himself into slavery. Jesus is a king who had relegate himself, allow himself to become a bond servant. And we talked about those piercings of the ear with the nail at the door post as we come to the finish line here and we look at the cross, we're gonna see this imagery again, but I don't want to skip over Barabas.

Barabas is an interesting guy because his name Barba, that's how we say Bar Bar. He is the son of the father, right? Meaning son Abba, meaning father. His name is literally Jesus Yeshua Yahweh saves son of the father how he's a mere image of us. Yes. But now we see that transition where Jesus makes an authentic ransom for him. That third cross was always meant for Barabas.

It was already preplanned. The judgments had been made and Barabas would be hanging on that cross. They would release Barabas and Jesus would take his place a true ransom. Remember that our true ransom isn't just a life for a life, but in this case, very specifically with Barabas, it is a death for death. And we're gonna come to this third guy and remember when we look at these, remember, we talked about what the purpose of this oil was, right?

In a very real agricultural sense, the oil was used, right? For the anointing kings and priests in Barabas case, right? We looked at that second pressing and what was it for? It was for medicine by his stripes. The punishment that Jesus took on himself that belonged to Barabas and to all of us because of sin and the anxiety and the stress that would come in would cause dis ease.

There would be a a progressive nature of death. We talked about how stress and anxiety would produce disease that would ultimately be fulfilled and come to a conclusion of physical death. Jesus's blood is the medicine for that sickness and disease just like Jesus's blood is the remedy to restore authority in kingship to the king. Now we're gonna look at that third pressing.

We're gonna talk about the third place and the third person that Jesus is going to ransom. And I want to remind you that, that last pressing. The one that we describe sometimes when we look at the olive itself, remember that first one was extra virgin olive oil. The next one is virgin olive oil. And then we have that that derivative the olive oil itself, the base of it is actually used for soap, for cleansing.

And I know that you know, and you can see where this is going. But let's look in first John 17. So we can see this clearly. And Marita in the bean standard Bible says, but if we walk in the light as he is in the light, we have fellowship with one another and the blood of Jesus, his son cleanses us from all sin. I hope you see it. The olive oil was just a picture.

It was just a type. The garden of get the name just gave us a view to how Jesus was gonna do it on this mound of olives at the base of that mountain was a garden. It was a place where they would process the olives that they would harvest from the mound of olives. A very real place, a very real name and yet in it is a shadow and a type. It is prophesying what is gonna come to pass and the work of Christ, how his blood would cleanse us from all unrighteousness and the inevitable death that would

come according to those judgments that came in Genesis three and specifically the one to Adam that from the dust, he was made and the dust he would return the very real experience of death, all his blood, all those pressings point to the great picture, the great redemptive work of Christ. And it is now unfolding in the gospels. As we started to look in the gospels, we could see the men, the places and how he was unfolding it.

What I want you to see here is that this plan is so detailed. This plan is so perfectly done and yet men are taking part, men are taking part both gentile and Jew. It is unfolding and you could see that there's no way they are working together. There's no way they had a collective plan. The Jews bring Jesus sort of unexpectedly to Pontius Pilate and he sets up sort of a mock trial.

He asks a few questions and in doing so, there's a custom in place to release a man on the day of the feast. All of this seems to be so perfectly measured, so perfectly planned. This is God's plan of redemption. Never should we think that it's just happenstance that God is just sort of operating according to the will of men. No, he is shaped and planned and Jesus has a plan.

God has a plan to put Jesus in this place and Jesus has a plan to completely fulfill the work that his father has sent him to do. So, let's pick up this story in Luke 23 verse 26. And what has happened here is that Barabas has been released. Jesus has been taken and beaten and flogged and you know the story, there's some things in there that we don't have time to touch on how the Romans dealt with him in the preto how they crowned him with thorns and put a robe on him and beat him and spit at him,

pulled out his beard, punched him and mocked him. And then they set their sights on the cross. And 26 says this and as the soldiers led him away, they seized Simon of Cyrene on his way in from the country and put the cross on him to carry behind Jesus. Now, here we talked about names and we talked about people and we got to look at it right? How Melek means King Jesus.

Barabas means Yeshua or Yahweh saves son of the father. And now what is Si Simon of Cyrene mean? What does it mean? Well, his name Simon is an interesting name. That's a Jewish name. And it actually in a lot of the transcripts, it's gonna say Simian or Simian, but we use the word Simon because that's the Hebrew name. And we see this name right in the most famous of the Simons is Simon Bar.

Jonah, who Jesus would later give the name of Peter, one of the apostles, one of the disciples who would become the apostle, but his name means something. And it's a really impactful name and we should look at it because there's a lot of history in this name and there's a lot of history in the word that makes up this name. So Simeon or Simon comes from the word and is an interesting word.

It means to hear literally, it means to hear. But it's used in the Jewish culture as one of the greatest prayers in the Jewish Orthodox tradition, meaning this, the Shema was a prayer that said here, oh Israel, Shema, Israel, right? In, in Hebrew, it was, that was a proclamation hear o Israel, the Lord, your God is one God. Now there's more to that prayer, but that prayer signifies, it is a submission to the law of God.

And in fact, some people say that the Shema literally means the word law. It is an implication to the law and the Jews would use it when they get up in the morning. That is the first prayer they pray when they go to bed at night. It is the last prayer they pray. They say that prayer at festivals, they say that prayer in death. In fact, when a Jewish man dies, that is the last prayer he will say before he dies.

It's that important. It represents their obedience to the law, it represents the law itself and how it's applied to the Jew. Now, this is interesting because as we see this next part, Simon of Cyrene. Cyrene literally means the powerful one. So if we put these two words together, it means the law of the powerful one. And I know that it can seem skewed a little bit, but we didn't understand the context that Christ is redeeming this man.

But in order for this sacrifice to be applied to the Jews, Jesus, the lamb could not bring itself right? Even in the tent of meeting when Moses set it up, it was never that they just allowed wandering lambs that came in that were out in the field that would come in and just roam around looking for something to eat and they would pick it up and sacrifice it.

No, you brought it because you had sin and that sin was identified by the law. And the law said if a man had sin, he was to bring the subscribed offerings, whether a lamb or a goat or a pigeon or a dove or the bread offering or the libation, the drink offering based on their type of sin. And so in order for this lamb, the Christ, the Son of God, the the Passover lamb as this celebration plays out in the gospel.

In order for that lamb to be qualified to pay for the sin of the Jewish people. A Jew himself would have to bring it. Jesus could not carry that cross all the way up to the mountain. He needed a Jewish man to bring it to make it lawful. So it would apply to him and he would have to bring it as his sacrifice to atone for him, for his sins and to redeem him.

This reminds me of a scripture that's often misused in Christendom. And you know it, I'm gonna give you the verse, but it's Matthew 16 24. And it says this, then Jesus said to the disciples, whoever wants to be my disciple

must deny themselves, take up their cross and follow me. And I have so much to say about this verse. But what I want to point out here is that there would be a man who would pick up that cross and that would carry on the cross of Christ.

See, here's the thing I know, I just said it, we say it's the cross of Christ because he took it and he died on it. But in fact, that cross does not belong to Him. If we're honest, it belonged to Barabas. And he's a picture of us that cross belonged to all of us, Jesus would bear our cross that we might bear his righteousness. When Jesus said, pick up your cross, he understood.

They all said we'll go with you wherever they were presuming in self and presuming that they would be with Jesus. And they were like Jesus, but in fact, they weren't like Jesus at all. He was God on a purpose in a plan. He had come stepped out of eternity into time, to be the redemptive lamb, to be the blood sacrifice that would allow freedom from men of being on that cross.

Sometimes we see that as sort of this judgment of how we're supposed to live life, pick up your cross and follow me. In fact, that first part says, deny yourself, that word literally means to deny your whole self, not sin. It is to deny your identity and pick up your cross and follow me. When we become believers, we set aside our identity of self, the old nature, the old man, the proclivity, we have to sin.

We set it all aside our identity now is in him. And this man Simon of Cyrene represents all of us under the law to the gentile. He represents the law of our conscience to the Jew. He represents the mosaic law, the law given by Moses. And unfortunately, in our Western culture, we have both, don't we? We have the law of the conscience. And because we are Judeo Christian society, we say that all the time, we also have the law.

We have both influences in the life of the believer and before we were saved, we were condemned by both. Remember I told you that in redemption, even though this is speaking narrowly to the laws, speaking narrowly to the punishment of those who have done wickedness and who

are entering into disease and stress and into the loss of the kingship and the loss of the kingdom that there was derivatives from it.

And I wanna make sure that we touch on some of this because the Bible says that this law was never able, we were never able to keep it. And there was a recourse for that law. The Bible says right that in Galatians three 13, it says Christ redeemed us from the curse of the law by becoming a curse for us. For it is written, cursed is everyone who hung on a tree.

The curse of the law was something that came on you when you broke the law. And since the law was unep everyone broke the law and that law drove every man to the altar. If you were a jew, it drove you to the altar, it made you search for a lamb, an unblemished lamb in your flocks that cost you something. It was the value the money of their day. And they would bring that lamb as a sacrifice.

It cost them something. And of course, that cost the lamb everything in order to stay and abate this curse of the law that would come on them if they had hidden sin and they didn't want to offer the lamb, then the curse of the law would come on you. The Bible clearly states in Galatians that now that this perfect lamb has been offered that when a believer goes back to the law and the Bible says he who are of the works of the law are under the curse, not He who breaks it.

It's assumed everyone breaks it. As soon as you put yourself back under it, the curse, as soon as you try to keep that law for righteousness and justification to be in good standing with God. If we haven't put our whole trust, if we haven't denied ourselves and put our whole trust in the work of Christ, then the curse of the law comes on us. And the Bible says, it's a terrible thing to be under the judgment of God.

So for Jesus, then to become the lamb of God to be prescribed by the law. He must be brought by a Jewish man to the altar. And Simeon or Simon of Cyrene is that man, he would bear the cross. He would take his lamb all the way up that mountain to be crucified and be redeemed from this curse of

the law. This curse, this law of the powerful one would be fully satisfied in Christ.

See, oftentimes we don't see this rightly that in order for Jesus to die, yes, he is going to cleanse us from all sins. But for in order for Him to come, he must come righteously, he must come according to the law. And I commit to doing another series on redemption that shows the fulfillment, the complete fulfillment of the law as prescribed by Moses of how this lamb Jesus, this Passover lamb is to be brought that it might be satisfying to God because it is brought in justice.

God must be right in making us righteous. He must be just in making us just and it gives peace to the believer that God doesn't do it haphazardly or based on our deeds or based on our purity or the lack of sin or people that are born in a better time or to a better family. God doesn't have favorites like that. God does it according to his word. The prescription of the law was always about Jesus.

It was always about this lamb and this Jewish man bringing that lamb and there's no way the Romans could have ever known that they were fulfilling that law when they picked him. When they picked Simon, they picked him randomly. He was nearby, he looked strong enough probably to carry it. And so they gave it to him. There's no way the Romans knew the law.

Pontius said himself when he asked Jesus if he was the king, what laws had he broken? And Jesus said, did someone tell you that? And he said, am I a Jew? He pointed to his ignorance of the Jewish law. There's no way the guards then once leaving Pontius had an understanding that they needed a Jewish man to carry that cross. No, this is absolutely God's plan.

I wish I had time in the series to continue to tell you and show you all the details of all the greatness of the work of redemption. But we are gonna stay with these three highlights in this session. And we talked about the garden, the kingship, the scourging, post, the punishment, the medicine. We're talking about the cross. This place of cleansing.

Jesus is fulfilling all three with his blood, the blood of redemption is powerful to cleanse you from all sins. We know the story that Jesus is gonna go to the cross and they are gonna pierce his hands and feet. And, and we talked about in the beginning with mcu Malek how the bond servant needed to be nailed to the public wall to the public door, the posts, they represent that door.

The Bible says that in order for it to be legal, the elders of the city, the priests would need to be present. We know from the gospel accounts. They were there cheering him on telling him that he claimed he could save himself that he should come off that cross. If Jesus comes off that cross, then that cross must now bear all of us. Jesus was never gonna come down off that cross, not till it was completely finished and done.

Jesus is accomplishing the work of redemption so that you and I could be free that we could be reestablished with God in a right position, right in right, standing in righteousness. He would take our punishment and he would bear it all that he would offer a way for us to be justified and determined to be innocent, no longer needed of punishment at the scourging post and to cover us all.

So we could have an eternal life. He would take a temporal death and he would cleanse us from all sins. All there all is all once for all, fully finished, all done, none of your sins remain because all of God's righteous, his fair and just anger towards men and towards their sin. All of the punishment that was due us for lawlessness, for the breaking of the law of the conscience and the Jews breaking the law of Moses for the sacrifice of giving up the world and the kingship in the garden.

All of that, that God was frustrated and angry over and God demanded righteousness, all of that righteous indignation fell on Christ at the cross. Once for all it is finished, it is finished. And I want to look at two verses because before we end, I want to leave you on this note that it was always God's plan to sin Christ and it was always Christ's plan to finish this work of redemption.

When we look at John 19 verse 30 it says when Jesus had received the sour wine, he says, it is finished and bowing his head. He yielded up his spirit, two things to see here. One that isn't how normal people die. Member of the Bible says that Jesus offered his life that no man would take it from him. Men normally die and then bow their head. They are obstinate if you will, they are trying to hold on to life, right?

No one closes their eyes and then dies. They die and then either their eyes stay open and someone closes them or they relinquish control over the body when death takes place. And here it says that he bowed his head first and then he yielded up his spirit. No one took his life from him. He offered it freely. It was always his plan. You know, I looked at that word, bowing and it's an interesting word.

It literally means to lay, to lay down almost like in a relaxing position to relinquish to lay down to have his place, a place to rest. And it reminded me of that scripture in Matthew eight in verse 20. And Jesus is talking to disciples who are saying we'll go with you wherever you go. Jesus, we're gonna go with you. And Jesus replied, foxes have dens and birds of the air have nests, but the son of man has no place to lay his head, the same exact word.

He has no place to bow his head. In reference to the scripture, he is clearly talking about a place of home. Foxes have dens, that's their home. That's where they live. Birds of the air, they have nests, right? That's where they rest. It's where they raise their young they go there as a place of refuge high in the trees, a place out of danger. Yet the son of man had no place to bow his head.

And then here at the cross, it says when he cries out, it is finished, he lays his head, he bows his head. And if you allow me the freedom to say this, that cross was always Jesus' home. It's what he came to do. It's who he was. He was on a mission when he said, let this cup pass from me. He was not trying to, to push away the cross. In fact, he said it was a divine exchange.

He was taking it, he was taking it willfully, he was taking our place that we might take his place. We didn't look at it, but there's a cry of Christ on the cross. It is our cry, my God, my God. Why have you forsaken me? People are struggling with these verses not understanding that that is our cry. Many times as we go through life, we cry out my God, my God, Jesus.

We call out to God. Why is this happening to me? You should let this cup of trouble pass for me, change this circumstance in my life. Why have you forsaken me? When in fact, Jesus has made that exchange for us in redemption. He cries out, take this cup from me. He cries out my God. Why have you forsaken me that week might cry out my cup runneth over my God. Why do you so love me? See redemption rightly. All of the curses that came on, Adam are free and off of you Christ took the payment. He took

our place. He ransomed our life by taking our death. That is the greatness of the gospel. And even though we could stay here and go through the details, I hope that you've seen the bigger picture of what Christ is accomplishing. And again, we'll come back and look at how all of this is satisfied by the law. And we'll see how God is making a new man in the Jew and gentile, how God is offering Himself in unity to be reconciled to Him. All of this was the plan of God reconciling men to himself.