

REDEMPTION PART 6

STUDY GUIDE

Study Questions

- **Continue reading Matthew 27 from verse 15 onwards to learn more about the trial and crucifixion of Jesus.**
- **Explore the meaning of the names used in the transcript and how they connect to the story.**
- **Research the significance of the Passover feast in relation to Jesus' crucifixion.**
- **Consider the context of the three crosses available and the intentions of Pontius Pilate.**
- **Investigate the historical context of the crucifixion of Jesus and the significance of the two thieves who were also crucified.**

TRANSCRIPT

So we have looked at one station where this pressing has taken place and we saw this man mcu which we defined, we saw, we translated into Hebrews meaning Malek king. And we saw from that how Jesus is restoring the kingdom by restoring the king. And we know some of this story, but I don't want you to forget that we are looking at the places, the people and the process of redemption.

And each one of them is significant for you because it is for you to identify yourself with the person. The place has given us a picture. It's given us names and, and it's describing like it did with the right ear of Malek. It's giving us a picture of what's happening, this bond servant of Christ, how he's taking the place of the bond servant, the king, bond servant.

It's a beautiful picture. I love it. We're gonna continue in Matthew 27 and we're gonna look at from verse 15 down into 25 or 26 or so. We might go a little further, but I want to continue on with this story now that we've seen one of these places we've seen one of these persons. We've seen the process of how his blood was mixed with the sweat to redeem the toil in anguish that was judged in the garden.

We're gonna look at the very next person. Verse 15. Now it was the governor's custom at that time of the feast to release to the crowd of prisoner of their choosing. And at that time, they were holding a notorious prisoner named Beavis. So when the crowd had assembled, Pilate asked them, which one do you want me to release to you? Beavis or Jesus who is called Christ for?

He knew it was out of envy that they had handed Jesus over to him. Now, let's stop here. Right? Because we got a name, we got a new name. We looked at the, the other name Mal, by the way, don't name your kid Mal. I don't know. It's weird. It's like Rufus, don't do it. We gotta look up names, you know, when you give your kid a name, name him a cool name, something awesome.

You know, I don't know, but you gotta look at it right because we don't want to give our kids names that refer to destruction or, and you see this in the Bible, I'm bringing it up because you see these names and it normally has to do with the way they see God or the way they see their circumstances. So, just you know, name your kids good names, right?

Ok. Pervis. Pervis is a cool name and in fact, we go here in Matthew 27 in verse 15 and they have the name Barabas there. We're gonna break this

apart and tell you what it means. But if you go to the Greek, what you can do, I recommend several different apps that you can go to and see the Greek meanings. You can go to the Old Testament, look at the Hebrew meanings.

It's really cool. Now, it'll give you the name sometimes it won't give you the meaning. You gotta go somewhere else or you've got to learn Hebrew. And that's not the hardest thing to do. I've invested a lot of my life in doing that. Kind of tell you a funny story, you know, when I was learning to first read and write Hebrew, I took an online course through a college in the East coast.

And there was a really great guy named David, who was my professor, but he was also a private Hebrew instructor. So I was taking private Hebrew instruction and he said, hey, you ought to take this course through the college that he also taught. And they were all Orthodox Jews that were taking this course. And long story short is I'd have to kind of zoom in or be on a conference call and they would have me read, they had me read out loud in this class full of Orthodox Jews.

And I'd be reading the Hebrew and I was pretty new at it at the time and I was, you know, it reads right to left and I, I was translating it as I read it. So

as I read the word, when I got to the end of it, when I would pronounce it, I, I would understand what it meant but I really couldn't look at the word and just see what it said. And so they have, there's a lot of rules when you're reading and you're speaking to orthodox Jews.

So you cannot say the name of God or any part of the name of God. And of course, I didn't know that. So I would read and I'd hear this gasp from the whole class, you know, and the teacher would, Dave would jump on. He was very kind, but he would say, hey, whoa, you, you can't say that. and I, I'd say what, you know, well, you can't say the word that you said.

You can't say that word. It's like, but I don't know what that word means till I say it and they'd laugh a little bit, but the class didn't laugh. He would laugh and then we would get privately later and he would say, you know, you gotta learn the names of God by, by sight. So that way you use another word, right? They don't use the word Lord, they use the word A, they don't say the word God, they say the word hashem, the name.

And so I would, I guess progressively as I read, I had to learn to change those names and it was, it was complicated and I did learn over time, but a lot of times when we're looking at the Greek, and this is, this, the New

Testament is written in Greek. We'll see these Hebrew names mixed in Malek. MCU. Sometimes they're transliteration. Sometimes they're not.

This word happens to still be in the Hebrew form. We see it when we use the word, right? That we have this name. If you look in John, he says, I've revealed to them your name and your name is Abba. Well, that's a Hebrew word mean father. It's, it's what it means. But instead of saying father, they use Abba and sometimes they'll even add father at the end.

So if you've ever read that verse, it'll say something like Abba. Father that's like saying father, father twice. But your Bible is a translation. And so you've got to sometimes go back and look at the Greek and the Hebrew to see the meanings and to see the context, sometimes the words actually mean something else like we saw with great drops of blood in the garden, you go back there, it's Thrombo, it literally means to thicken or to coagulate, right?

So they're doing the best they can in translating it. And I always want to tell everybody when you're looking at translation, you have to understand that even though every Bible, you have many Bible translations, right? But they use consensus as a rule to translate. So if the King James, the new King James, the NIVASB translate a word a certain way when a New Bible

comes along, say the New American Standard, which is a, a Calvinist translation.

Even though they may see a difference in that word, they go to the consensus and they say, well, everyone else translated it like this. Now, there might be some small changes here and there. But in an effort to keep continuity in the scriptures, they'll go ahead and use that word and you'll find the same thing true with words that don't exist, right?

When we go to the Lord's prayer and you get to the very end of it and it says for thine is the kingdom and the glory and the power for it, that's not in the Bible anywhere but it's in there because it was placed in there. And then by consensus, it continues to get placed now, not all translations do it, but many do. And then the same is true for old words.

And if you go to the Greek here where it says we're holding a notorious prisoner named Barabas, if you go back and just look at the Greek, if you go, for instance, on the Bible hub or some of these other apps, you can jump right to that verse, go hit the Greek and it will tell you that his name is Jesus Barabas. So this is, should be said, we're holding a prisoner named Jesus Barabas.

So when the crowd is assembled and Pilate asked him, which one do you want me to release Jesus Barabas or Jesus who is called Christ? And since we're looking at this as a ransom and since we're looking at and divine exchange, we can see how this is more fitting. It's right, we should include it now, it's not here. And and so we have access to the Greek and so we looked at it there.

And so when you go to Matthew 27 and verse 15, go ahead. Don't trust me. Go look in the Greek and you'll see it there. So let's use these two words and let's let's define what they mean. Jesus is the, is the word Yeshua, right? And really in English, that word is closer to Joshua, Yeshua Yeshua. And then it is to Jesus, why is that? Because in the Latin, this name is changed, it's not in the Greek, it's in the Latin is where we get Jesus.

Yes or Isis is really the way it says. So a lot of pronunciation to get to Jesus, but we use the name Jesus and it's OK. I don't want you to think we know who this person is, if you're, if you're in Spanish, you're gonna say Jesus, right? It, it doesn't mean that that's a wrong name. We are talking about the Jesus of the gospel, the Son of God. And so we're gonna use that name here, but it comes from the term.

Yes. Now Yeshua is an interesting, it's two words, right? And we see this word used in the, the way it's put together is used a lot in the Bible. For instance, Isaiah, ya, when you see that on the end of any word, especially names, it is the name Yahweh, you might say it Jehovah or Jehovah. But regardless, it's referring to that name, it's referring to the covenant making God the name of God.

So what is the other part? The other part is the the verb, yes, yes means to save. So when we look at the name of Jesus or the the Hebrew word Yeshua, it literally means Yahweh saves. He is the covenant keeping God and this covenant keeping God saves. So that's what Jesus means.

Yeshua Bara. Now I kind of gave you the cliff note there. I hope he caught on to it.

We said that we referred to the term, well, Abba means father and Bar is the two part, right? Bar, Abbas, Abbas bar means son Simon. Bar. Jonah means the si Simon, the son of Jonah. Now, in our culture today, we do this a little bit backwards. We would say if it's John Smith, right? John is his first name Smith is his father's last name in the culture of the Hebrews.

They took the father's first name. So instead of it being John Smith, it would be John. If his name was David Smith, we would say he is John's son of

David and that's how they did it here. So when we see Abba, it is the son of Abbas. His name is Jesus son Abba of the Father Yeshua, son of the father. Now, who does that sound like if we can't see Jesus here?

We're missing the boat, right? But you can, you can see it. But really in this name, what we need to see is us because this man represents us. Now it's true, God's gonna make a divine exchange and he's gonna take his place in Christ. But we need to see us at first because we were all sons of the father. Adam was a created man who God made and, and God saw him as a son.

And that's why in redemption, God is returning son to mankind when he sinned. When Adam sinned, he separated himself from God and he became an outcast with God Moses. When the law came from Moses Moses brought in a covenant of servant hood. He created servants. And remember every Jew that we're talking about here in this book in the gospels especially is falling into this position of being a servant a younger immature son sometimes is described like that they're not able to inherit from the father. He has created servants, servants, work servants, get paid servants are disciplined when they do wrong. That is the Old Testament. There is no place of grace there under, under the mosaic law.

But here we see, God is doing something and he's given us these names so we can identify with it. We were all created from Yeshua, I should say from the savior, the Yahweh, the the the the name of God that saves the covenant, keeping God who saves we were all made from

Him, right? And we are all sons of the father in that way. At least that was the potential that God had created in the garden. And now there's been a fall, there's been another covenant and God wants to correct these wrongs. He wants to right these wrongs that we couldn't correct. And so this picture is of Yeshua Abbas is the name. And so so when the crowd assembled, they asked him, which one of these do you want me to release Jesus Bara or Jesus who is called Christ?

Do you see how Jesus, the name is still there, Yeshua for sure. But when we get to who is called Christ, there is a delineation being made here that is no longer just the son of the father, but he is the messiah, the savior. He is the savior to have these words he is. Yes. Right. Saves Yeshua saves and he is called the Savior. He's, he's showing his work in this name.

It, in fact, Christ is not a name really. It is a title. And so he's contrasting these two and he's saying that he's called this, right. They obviously don't believe that he's the messiah. We know he is, but he matches the name

pretty close as far as being Jesus, the son of God and Jesus, the son of Beavis. They are both sons of God. They, they are a perfect mix.

This is a really good exchange. We could see the specifics of it being exchanged, but he has exchanged with us. Now, what is there to be seen in the context of this verse in verse 15 and 16? There's a lot to be said here about reading through this and not seeing the context on this day of the feast. What feast is it? It's Passover, right? We all agree, Jesus is gonna become the Passover lamb that's gonna be sacrificed.

We all have probably heard of that imagery, but it's more than that. It's that there are three crosses available that day. Now, the Romans, as you read through this, the Romans don't appear to know that Jesus is coming, that this trial is gonna take place right now. The Jews have captured Jesus.

They have a plan, they want to have Jesus crucified, but they show up and Pontius Pilate seemingly unaware.

There's no trial. He doesn't have any evidence which is gonna bear out in the next portion of this, of these verses as we lay them out. But there's three crosses that day that are already planned and we know that two of those crosses are taken by thieves and there's a lot of writing about these

thieves, as being insurrectionists, robbers, not just thieves but robbers, robbers steal at, at gunpoint.

Right. We would call robbery something different than theft. Theft is somebody sneaks in the night and steals something from your garage. That's a thief or someone who shops it. A robber, a robber something different. They attack you. They're an insurrectionist. They, they, they are doing something personally to somebody and the three crosses that exist and that existed when Jesus was before he went to the cross.

These three men were going to be crucified that middle cross that we know. So well, where Jesus hangs was not meant for him. It was meant for this man. Beavis. The punishment that was coming was not meant for Jesus. It was meant for Barabas. We must see this rightly. Sometimes we just gloss over this so we don't see it. There was no way this was preplanned, there was no way it was pre organ.

Jesus is taking his place. They were crucifying 31 was set free and his name tells us that he is a mere image of us and Christ is making a divine exchange for us. He must be like us in order to make this ransom.

Remember, it isn't just a life for life. It's a death for death. There must be equality in it for it to be a true ransom. Verse 19 says, while Pilate was

sitting on the judgment seat, his wife sent a message to him, have nothing to do with this man, this innocent man for.

I have suffered terribly in a dream today because of him. But the chief priests and the elders persuaded the crowds to ask for Beavis and to have Jesus put to death. Which of the two do you want me to release to? You? Asked the Governor Bara, they replied, what then shall I do with Jesus who is called to Christ? Pilate asked and they answered, crucify him and Pontius says, why, what evil has he done?

But they shouted all the louder, crucify him. And when Pilate saw that, that he was accomplishing nothing but that instead a riot was breaking out. He took water and washed his hands before the crowd and said, I am innocent of this man's blood. You bear the responsibility and all the people answered his blood. Be on us and our Children. Wow, how right they are.

Have you ever read that verse? How right they are. His blood is going to be effective for them and for their Children, we see it as this, this reven blood, this avenging blood. I should say, but it is, it his blood is actually going to be on them. He is going to be the sacrifice in a totally different series. We'll look at how all this plays out again in a sacrificial way and the requirements

of the law and what the, what the requirements were to bring him to lay hands on him, to confess

their sin over him. It's a beautiful picture. This isn't just a single vein of truth. There's multiple lanes of ideas in here that lay down layers and layers of truth. Jesus is truly accomplishing all of these things, the levitical law, the priesthood, he's he's accomplishing the the new anointing of the king, right? He's becoming all these things all at the same time.

It's an amazing picture and the last part says so Pilate released bar to them, but he had Jesus flogged and handed over him to be crucified and we can't just lay back here and keep going. Remember they want him crucified. Why the flogging? Why would God orchestrate this entire event where there's punishment where there's flogging, where there's brutality, true punishment, right?

In fact, when we look at the offerings, the five listed offerings in the book of Leviticus where a lamb or a goat or a bullock or a pigeon or a dove are, are sacrificed. Do you know that there is not any record of them actually being punished, tortured ahead of time. In fact, the law prohibited it and there's a lot to say about that, about the biology of a goat or a lamb.

And it's called the Circle of Willis. And it, and what it is is it, it has where the, the lamb has access to blood from different areas of its body. And when they would cut the, the neck of the lamb, it didn't suffer because it was still aware and conscious. In fact, it didn't even know it had been cut if you will. It didn't even know it was dying till it was dead.

It didn't suffer. And the law was really specific about this, that the animals weren't to be made to suffer yet Jesus is here and he is made to suffer. And we should ask why. And to answer that question, we have to remember what we talked about in Genesis three that God didn't go from cursing the ground to the death of Adam, right? He didn't die in that moment in the moment that God had proclaimed that he would die because dust, he was made from right and from Dusty King to dust.

He shall return as a progress, a progressive nature of man to suffer on the earth to be in an English and toil. Over this, over this judgment, there was sickness and disease and anxiety that would come in. And in fact, we could say it the other way that through the anxiety and the pressure that man feel it produces disease in the body and their suffering.

And that suffering, taking its final toll would enter and create a death. It's progressive in its nature. Man was judged to suffer on the earth. And we

agree with this in a human sense, we see suffering on the earth. In fact, as Christians, sometimes we do go through hard times and suffering now to the world. It's meant to destroy, to the church, to the believer.

It's meant to build you and to create perseverance and perseverance, character and character, hope and hope is the precursor of faith. So there's, there's things that's one is meant to bring you to a better place in Christ. And the other one is meant to destroy you. Punishment is not meant to kill the believer. And in fact, a lot of the punishment that we go through is self-inflicted because we have wrong faith, wrong believing, we don't trust God in the way that things that he says,

in fact, we're looking at this, it, we're clearly talking about the scourging post. And many of, you know, the scripture in Isaiah 53 where we're headed that it talks about how Christ takes these wounds for us that we might be healed. But how many of us go to a church today that believe in healing? No answer. I guess that's maybe because I'm in here by myself.

But the truth is there's no answer because a lot of churches don't even teach it we go right over this. We don't want to talk about healing. We don't want to talk about any of the gifts of the spirit, none of it. We don't believe it. And we don't believe it. And because we don't believe it, we don't see it and

we sure don't experience it. The fact is this has been completely removed from the modern church and the Western culture altogether.

The Bible says, if someone is sick among you, you are to call the elders together and they will lay hands on you and you shall recover. Now, this is a directive to the church from Paul. This is after Christ, right? This is a provision that's available to us yet we don't believe it. So a lot of the suffering, a lot of the sickness that goes on in the church for to the believer has no remedy.

So we live in it and we start to think that God is actually still punishing us. Remember I said in the beginning, a lot of things we ask God for, for God to take away, for God to remove trouble from us, for God to remove sickness from us is actually already been redeemed. We just don't believe it. And so we we don't practice it. Let's talk about the scourging post a little bit.

You know, the Romans had a practice of 39 lashes. That was their, that was their common rule because they believed that there was more than that, they would kill the person and they had this, this whip. it's a, it's called a corridor. It's called the cat tails. And what they did is they, they braided into it, bone and glass and stone. And so when they would, when they

would whip somebody, when they would beat lash somebody, these articles, these physical things inside the rope would impale the body and they would rip it out and cause a massive wound. And Jesus went through this. He was scourged for us and he was punished for us. But we need to look at the verse to see how this is working, why God is doing it. I know many of you know the verse in Isaiah 53 verses four. And we're gonna read a bit of this and actually, then we're gonna jump to 54 if you've never read 54 if 53 is the taking of the, the burdens and the iniquity and the sorrow, if it's the suffering of Jesus, and it

clearly is 54 is amazing because this verse is talking about Jesus. 54 is talking about you never forget when you read these Messianic verses in this prophetic messages from Isaiah or wherever you read it. Continue reading. Look at what it says about what it accomplishes. Let's start in verse four. It says surely he took our infirmities.

What is infirmity, sickness, disease, right? He carried our sorrows. Yet we considered him stricken by God struck down and afflicted, but he was pierced for our transgressions. He was pierced, right? He was made a bond servant. He was crushed for our iniquities. What? Crushing? Well, the crushing, the pressing of the olive tree, the olive plant, right?

This is the second pressing he's crushed. He's pressed for our iniquities.

What is iniquity? Well, we talked about it when we talked about forgiveness.

Go back and check that out the three types of sin. But this is the worst, the most nefarious of sins. Our iniquities, the punishment that brought us peace was upon him and by his stripes, we are healed.

This is a beautiful verse that's talking about the provision Christ is giving by this ransoming redemptive work. You have all these things. Some of us are struggling with sickness, but some of us are struggling with peace. It says this punishment that brought us peace that brought us peace was upon him. How about we talk about peace for a second and before we get to the punishment, how many of you are dealing with anxiety and bad thoughts?

And we're, we're milling it over and we're thinking about it and, and it brings on stress that stress. Remember we said produces sickness and disease, autoimmune disorders, psychosomatic diseases, ems there's a million of them out there that are, are rampant. They're a pandemic in the church, especially many among women because we are allowing, we are not taking this peace.

He's providing all all of this here. He's taking away this punishment from us.

The punishment that leads to death. Notice how from the Guard in these

stations are very progressive. One is a carrying of the, the burden of the lost kingdom and the lost king. This one is progressive in its nature. Then from there we go to the station where his sorrows, he's suffering sorrow, it says, right?

He took our infirmities. He carries our sorrows. He was stricken by God. He was afflicted. All of the things that happen in between the loss of the kingdom. And before the death, this is the place where all those things are being redeemed and being taken back. It is not right for you to carry anxiety. It is not right for you to carry thoughts of harming yourself and harming others.

It is not right. That is never God's plan and many of us are living in it. And people I know Christians who are saying, yeah, I have I've got this disease and I've got that disease. Oh But if I, but if you go back a little bit, they'll say I have anxiety. I just go through panic attacks, I go through this, I go through that now. It's very legitimate.

It's very real and I have a lot of compassion for it. But God has already made a way in redemption to remove those things from your life. We need to trust in it. We need to take it and believe it. If you're in a church that doesn't believe in healing or the gifts, then find some teaching that does.

This is a good one, but there's others out there. Maybe you don't have to leave your church.

Maybe if you left it, you couldn't find one anyway. But the truth is what you can do is you could start building yourself up and memorizing these verses. And when you feel the symptoms in your body, when you go through that anxiety, you confess the redemptive work over you. The Bible says, I believe therefore, I speak your words have power. Your faith has power.

Let's continue on. We all like sheep have gone astray. Each one has turned to his own way and the Lord has laid upon him the iniquity of us. All. He was oppressed and afflicted and yet he did not open his mouth. He was led like a lamb to the slaughter. And as a sheep before the shearers is silent. So he did not open his mouth by oppression and judgment.

He was taken away and who can recount his descendants for? He was cut off from the land of the living and he was stricken for the transgressions of my people. We're gonna finish this teaching with Isaiah 54. And I want you to see what God says now about you because of Isaiah 53. How does God see you? What are the promises for you. In this verse one says, shout for joy or barren woman who bears no Children.

Break forth in song and cry aloud. You who have never travailed because more are the Children of the desolate woman than of her who has a husband in large. The sight of your tent stretch out the curtains of your dwelling. Do not hold back, lengthen your ropes and drive your stakes in deep For you will spread out to the right and to the left. Your descendants will dispossess the nations and inhabit the desolate cities.

Do not be afraid for. You will not be put to shame. Do not be intimidated for. You will not be humiliated for. You will forget the shame of your youth and you will remember no more. The reproach of your widowhood for your husband is your maker. The Lord of Hosts is his name and the holy one of Israel is your redeemer. He is called the God of all the earth. For the Lord has called you back like a wife, deserted and wandered in spirit like the rejected wife of one's youth. Says your God for a

brief moment, I forsook you. But with great compassion, I will bring you back in a surge of my anger. I hid my face from you for a moment. But with everlasting kindness, I will have compassion on you. Says the Lord, your redeemer. So I have sworn that I will not be angry with you or rebuke you though the mountains may be removed and the hills may be shaken. My

loving devotion will not depart from you and my covenant of peace will not be broken. Says the lord who has compassion on you.