

Journey with the Rabbi – Crucifixion Part 1

Shalom, everyone! It's good to see you!

And I'm excited to continue on this journey with you.

You know, I want to share a little bit something with you by way of introduction, which is this. that, you know, I love, as you know, the details. And part of the reason why I like the details is that one of the things the rabbis say is that everything was written for the sake of the Messiah. So, everything in Scripture ultimately points to Him, and I think it just... it fills me with a sense of awe and wonder. That every word, every detail has such deep spiritual significance. You know, I... sometimes I get lost. Bear with me as I get lost. Hope we get lost together, and you enjoy the lostness.

I was preparing for tonight, and I just got, like, so immersed in just a couple words, A couple details. And I'm excited to be able to share that with you. There are so many things I'd like to be able to share with you, but you know I guess the beauty of God's Word is, God's Word is as infinite as Him. Right? God is infinite, and so therefore His Word is infinite. There's an infinite depth of meaning to it. And I hope this inspires us to dig deeper and to go further.

We've talked about his triumphal entry, we've talked about the cleansing of the temple, we talked about the Last Supper, Seder, at being at Passover. And now we're going to look at him giving his life as the Korban Pesach, as the Passover lamb.

Beginning with a key moment:

Matthew 27:27-31 TLV

27 Then the governor's soldiers took Yeshua into the Praetorium and gathered the whole cohort around Him. 28 They stripped Him and put a scarlet robe around Him.

29 And after braiding a crown of thorns, they placed it on His head and put a staff in His right hand. And falling on their knees before Him, they mocked Him, saying, "Hail, King of the Jews!"

*30 They spat on Him, and they took the staff and beat Him over and over on the head.
31 When they finished mocking Him, they stripped the robe off Him and put His own clothes back on Him. And they led Him away to crucify Him.*

The Whole Cohort

So, what's amazing about this is we begin, is that it says an important detail.

They gather the whole cohort around him. It's talking about the whole Roman cohort. And a cohort in Roman terms, a full cohort could be up to 600 soldiers, especially in Jerusalem, at Passover, a large contingent, anywhere from 2 to 600. So, we don't know how many of those soldiers were gathered around Yeshua at that moment, but it was a lot. But I think the fact that it could be up to 600 soldiers. And it says the whole cohort is significant, and you know that I like numbers.

So, remember, Yeshua's dying at Passover. And where's the first time we read about the number 600 in the Bible? It says, Pharaoh took 600 of his finest chariots along with other chariots, and he pursued the children of Israel. So, the question is, why does the Torah talk about 600 of the finest chariots, along with the other chariot. So, there's something significant about 600, and what's interesting is 600 is associated with war and enemy powers.

There's 600 Philistines that fought against the Israelite Shamgar in the book of Judges; Goliath's spear weighed 600 shekels.

But what's really significant is that 600 is a numerical value of the Greek word kosmos. And Kosmos, or cosmos, is where we get our word from, from the Greek that represents heaven and earth.

So, the chariots, I think the reason why it's emphasizing 600 is that the chariots are associated with the power of the cosmos. It's like all of the power of Pharaoh, his military might, spiritual might... on a spiritual level, it symbolizes principalities and powers of the cosmos. Natural and spiritual joining together to destroy and enslave the children of Israel.

But of course, there is more, right? Like, the 600 chariots that came against Israel at Passover, a full cohort with 600 Roman soldiers. So, what I think it represents, or could represent is the powers of the cosmos, of the world aligned and coming against Yeshua to destroy him like they tried to destroy Israel.

So, the rulers of this world think they have an upper hand, and that means both the spiritual rulers of this world, the principalities and powers, the king of this world, and the human powers,

But God, in the end, delivers Yeshua and actually turned the plans of their enemies on their head. And so, what's interesting is this, 600 is also the numerical value of the Greek word

Hay Theotes, which means God or Godhead, ἡ θεότης

In the sense of the full essence of God.

Colossians 2:9-10

9 For all the fullness of Deity lives bodily in Him, 10 and in Him you have been filled to fullness. He is the head over every ruler and authority.

So, notice, it talks about that in Yeshua dwells the fullness of God, which equals 600, and then it talks about in that same verse, he's the head over every rule and authority. So, it's the 600 versus the 600. So, the fullness of the evil in the cosmos could not overcome the one in whom the fullness of God dwelt. For he is the one who both creates and controls the cosmos. And I think that's pretty incredible, that in that one little detail, there's a lot there.

So, he's surrounded, he's outnumbered, he's exposed.

This is intimidation, it is humiliation, it is domination,

It's not just a random act of cruelty.

And what it actually is, it is a coronation gone wrong, or so it appears, right? It's a coronation of mockery.

There's a robe placed on him, there's a crown placed on his head, there's a scepter placed in his hands.

And all those details are significant.

But what's interesting in connection to what we just said is the scepter is made of a reed.

The Greek word kosmos. So, there's a deeper connection, because we just talked about the 600 chariots. And where did God cause the 600 chariots to be defeated?

In Hebrew, the place known as the Yam Suf. Usually translated the Red Sea, it's actually a not-accurate translation. It actually means the reed sea. Is one way to translate it.

Yam Suf can mean reed. So, they put a reed in Yeshua's hand,

Connected to 600 of the cohort at the place where the 600 chariots were destroyed by God, what seemed was going to be the destruction of Israel, actually got reversed and brought about redemption.

It's a complete reversal,

And there's a tie to the staff that's in his hand.

Reeds are usually at the boundary or the edge of the land, right? Where the water, the marsh, where the wet meets the dry. So, it is at the Sea of Reeds. Right? The place of deliverance. It's interesting, because reeds are fragile, but yet it's the place of powerful deliverance. And what's also interesting is that it could also be translated another way. It could be translated. Suf could be from the Hebrew word soph, which means end. It could be translated as the sea of the end.

Why? Because it's fitting, it's irony, names are important.

At the place where Pharaoh and the principalities in power thought Israel was going to meet their end, is the place where Egypt meets its end.

And Israel really begins to step into its destiny and the new phase that God has for him, in the same way that reeds can represent and or a threshold moment, or a boundary. This is exactly what is going on with Yeshua, and it emphasizes the magnitude of the miracle.

So, it's... the truth that it says, even in Isaiah, a bruised reed he will not break. It's talking about the Messiah, we're not going to go all into it. But it's about this idea that fragility opens the way.

So, reeds grow in marshes, marshes are boundary places, they represent edges between the... the edge between the land and the water, they mark threshold.

So, the reed in His hand marks him as standing at threshold of redemption. So, men are bowing before him, Rome thinks it's mocking him, But Heaven is revealing the one who is the true King.

And the irony is staggering.

They dress him as a king to deny his kingship, but in so doing, they actually unknowingly and ironically proclaim his kingship.

And here's the mystery.

The king doesn't resist.

The king doesn't call down his legions, the angelic legions,

The king absorbs.

Because it's not just suffering,

This is about enthronement through humiliation.

And this is Isaiah 53.

He was rejected by men, like one from whom men hide their faces.

It's an inverted coronation.

Heaven is revealing the true king, people are mocking Him.

The whole cohort gathers against him, it's not a small moment.

It's a public enthronement that is distorted, but why? Because the rabbis teach in the Midrash,

The Holy One often hides his Glory HaKadosh Baruch Hu, the Holy One, blessed be He, often hides his glory inside disgrace.

So, this is kingship revealed to his humiliation. This is the book of Philippians. He humbled himself, taking the form of a servant.

There's a lot with understanding the cohort of 600,

The Pattern of Stripping in Scripture

Matthew 27:27

They stripped him

And every detail matters, so the stripping is significant. So, when we read the Scriptures, it's good to think about they stripped him.

What we need to understand is that Yeshua is the one-man Israel. What does that mean?

The entire history and destiny of Israel and of humanity

From Adam through the patriarchs, through Moses, through the prophets, get relived in Him, because he has to step into our reality. And he has to live out the history of Israel,

and get right what we got wrong in order to redeem us. And so, when we think about his life in about a detail, we think, okay, where are the major time... where are the major occurrences in the Bible where these things happen? And how does it connect?

So, it's significant because the stripping of his garments points to a great reversal.

Adam – The First Stripping

In the very beginning, Bereshit, Genesis chapter 2 and 3, God creates man and woman.

Talk about that more in a moment. They're ashamed, their eyes are open, they know they're naked, what changed? Their state changes, and nakedness and stripping are about exposure, it's about shame, it's about vulnerability.

And what Adam and Eve try and do? They try and cover themselves with fig leaves. But it doesn't work.

But God, in His goodness, Genesis 3.21, Bereshit says,

Hashem Arunai made garments of skins and clothed them.

So, nakedness represents exposure to sin, human covering is insufficient.

Divine covering represents true atonement.

Which means garments of skin. So, at the Peshat, at the simple level,

God made garments from animal skin. That's important. Why?

It's the first death in Scripture. A covering was provided by God for sin after man was stripped and was naked? So, why was... and that garment required an animal to die for blood to be shed, a life to be exchanged?

It becomes the foundation of why there's eventually a sacrificial system in the Beit HaMikdash, in the temple, and why Yeshua has to die. It's right there in Genesis 3. When man and woman sin, there has to be a sacrifice, a covering to cover their sin. Something has to die so that they can live and be covered. They're covered... that covering, they could not cover themselves. The covering had to be provided by God.

But what were they stripped of?

So, the idea in Jewish thought is when man and woman sin, Adam and Chava, God stripped him of that light. The garments of light they were clothed in. And they try and clothe themselves with garment from fig trees, but it's insufficient, they can't cover their nakedness in shame.

And then God makes them garments of skin, and these garments were made by God were full-body tunics, Ketonet. It's the same word eventually used of the priestly garments, the priestly tunics that the priests wore.

It's a lot of different ways we can get to light, but one interesting word is that the word for light and the word for skin sound exactly the same. Vav, Raish, and skin begins with an ion vav, resh.

Which can represent humiliation, human limitation. God has to clothe them.

The point is this.

He is stripped. It's His goodness and His required sacrifice.

Then Joseph is stripped.

Joseph is stripped by his brothers. Same word. He had a Ketonet, just like God put a Ketonet, a tunic on Adam.

Genesis 37:23, 31

They stripped Joseph of his tunic” They took Joseph’s tunic.... Dipped it in blood.”

So, it becomes a crimson, red, stained tunic presented to the Father, and Yeshua's going to have a red tunic. put on him by the Roman soldiers.

The Messiah is going to be rejected. He's stripped of identity, separated from family, publicly humiliated. It represents entering into exile in the beginning of the redemptive process.

Joseph has to be rejected, stripped, go down to Egypt.

In order to be elevated there by pharaoh so that he could save his family during the famine, this is what happens in the life of Yeshua.

So, the garments stripped of Joseph allude to the righteous one being rejected so we could be safe and accepted.

Because that's what Joseph did. He was rejected so that Israel could be saved and accepted in Egypt,

And Yeshua, who is literally his Hebrew name is Yeshua Ben-Joseph, Yeshua the son of Joseph, that was his dad's name,

And what Joseph did for his brothers, Messiah does for us.

Zechariah – Garments Removed

And then there's Zechariah chapter 3.

Zechariah 3:3–4

Joshua the High Priest was standing... clothed with filthy garments.

Yeshua, Joshua the high priest, is standing before God, and he's clothed in these filthy garments, and the garments have to be removed. The filthy garments have to be removed, and God says, I've taken away your iniquity. So, the garments equal sin.

Removal of the garments represent the removal of sin.

Reclothing Joshua represents

A restoration, and by the way, Joshua is also called Yeshua. He has the same first name as Yeshua in the New Testament. Again, there's this connection.

Yeshua - The final reversal

It brings it all together.

They stripped Adam, they stripped Joseph, Yeshua stripped.

Like, Adam, he's bearing nakedness and shame, not his own, but ours.

Like Joseph, he stripped by others, rejected, and so...

He's going through all of this.

But notice this. Everyone else receives garments back,

But Yeshua loses them.

But with Yeshua, He removes the covering. Why? To become the covering.

He removes the covering to become the covering.

And so, this is a beautiful thing, and this is the turning point.

What changes?

Yeshua gives Himself as the garment.

He's stripped of his garment, so that he could become the garment, that he could become the covering. He could become our righteousness. He could become the atonement. And this is what we read in the Brit Chadashah, the New Covenant, where we read things like in Romans, Rabbi Paul, the Apostle, says, put on God. Put on the Lord.

Galatians 3:27

“All you were immersed have clothed yourselves in righteousness.”

So, the garment is no longer external, it is now an imparted covenantal covering and identity in Messiah, and so the garments in the Scripture tell one story.

Man loses the covering, God provides the covering, the priests mediate covering, it's connected to the tabernacle, but we're not going to get into that. The prophets promise a new covering, because the story was never just about sin. It was about identity.

And it's about who are you being covered by?

It can't be fig leaves, it can't be animal skins, it can't be priestly linen.

Through the one who stood uncovered,

He was stripped not because he sinned, but because He was clothed in scarlet, as we're going to see why. Then stripped again, so nothing would remain hidden?

And in that exposure, He becomes, again, not just the one who is covered, but the one who covers.

So, the first Adam was clothed. Why? Because he could not bear a shame, he could not cover himself.

The last Adam was stripped because he chose to bear ours.

Why does the stripping precede the true clothing?

And I think practically, the first thing we have to understand is because

False coverings must be removed.

The fig leaves, the self-made identity.

God doesn't just add to the garment that we make.

He hasn't placed his garment on top of yours.

Yours has to be stripped completely.

You cannot be clothed in God and His righteousness of the Messiah, while you're still wrapped in your own garments, the garment of performance, trying to earn your way into heaven.

You can't.

And that's part of our humility, understanding we can't cover it. We can't cover ourselves.

We have to accept what he's done for us.

But it's also important. Why?

Because exposure reveals what you trust.

Stripping reveals

What you run to - What defines you - What you depend on.

When everything is removed,

The titles, the strength, do I trust what I've made?

My status, my success.

There has to be a stripping.

Because real covering, it can't be earned.

So as long as you try and clothe yourself, you will believe... you'll think, I did this.

And this is the turning point.

You go from earning to receiving.

And you go from control to surrender.

And I think it's important, because sometimes when we're stripped and we're naked, and we're vulnerable, we think God is doing it because He's angry at us, or He's mean,

But God doesn't strip you to leave you exposed.

He strips you so that he can clothe you.

But he wants to clothe you, not with something external, you can only clothe yourself with external, temporary, super things.

Not something *external*, but He wants to clothe you with something **eternal**.

From external to eternal.

And this is also important.

Because Yeshua gives his life so that we can find sh'lemut wholeness.

So, stripping allows what is hidden to be revealed.

Here's a point, listen to this. Say this quietly to yourself.

The Lord can't hear what we try and conceal.

God cannot heal what we try and conceal. It must be revealed to be healed.

If you try and hide it, He can't help you until you're willing to do it.

You lose the false identity, to gain the true identity of Messiah.

And then it says in Revelation 7:14

“They wash their robes and made them white.”

It's the reversal. He puts on scarlet. That scarlet might be made white, because Scarlet, as we're going to see, represents sin.

Revelation 19:7-8

“And the bride was given fine linen, bright and pure.”

It's a restoration of the garments lost in Eden, the garments of light, bright and pure, just like He was on the Mount of Transfiguration, bright and pure and, like, glowing like the sun.

That's what we were always meant to be.

But of course, there's more, right?

Yeshua was not only stripped, and he was robed, as we said, in a crimson cape. And Scarlet and Crimsons were expensive colors, because it had to come from a dye. That dye was expensive, that dye was rare, it was kingly colors, that's why when you see the king or queen of England they wear a red robe.

It was worn by elites, by rulers, those with authority, those with great wealth.

So, what do the soldiers do? They mock him as king,

And they put a red robe on him.

Because he's doing two things.

One - Heaven is revealing kingship,

He's going to be wrapped in our sin - Our Aveirot.

Scarlet in the Bible – Why the scarlet robe

Scarlet Robe is what they put on him can represent sin.

Isaiah 1:18

“Come, let us reason together, though your sins be like scarlet.”

Red =

Impulse, physicality, anger, passion

Then you have Esau in the Bible, this battle between Jacob and Esau.

Esau wants to kill Jacob for the birth, because he took his birthright.

but also, because he sold his birthright for a bowl of red stew.

And he was ruddy in appearance,

And this is very important, and then the people that descend from Esau become called

Edom, which means the red people.

So, what's interesting is that

His identity becomes tied to he wants to stew right now. He can't wait, he'll give anything to get it, right? Tied to appetite and immediacy

So, he comes out red and hairy and he eats the red stuff.

And then his descendants get called red. Why?

What he was referenced by what he ate.

And it's what his people became.

That's a whole deeper thing. It's in the devotional notes that is being sent to you.

So, red in the negative represents humanity driven by desire apart from God.

And then we have Revelation 17.

A woman clothed in scarlet.

She's the one riding the beast!

Represents corruption, power, rebellion. Scarlet there represents sin in its full maturity.

And so, what do they place upon Yeshua?

Scarlet, Shani in Hebrew, on him.

This is powerful! They're placing the weight of repeated sin; the accumulated stain on humanity.

Come now, let us reason together, says the Lord. Though your sins are like scarlet (tola), they shall become white as snow, though they are like red crimson, they will become like white wool.

Tola? Why is that significant? It means Scarlett die?

It comes from a worm. When the worm is crushed in with the, with the linen or the wall, it penetrates the very fabric, it penetrates it so deeply, it bonds into the fiber,

It is not a surface-level color, it becomes part of the material itself.

And so, when it says the sins are like scarlet red, it's showing you how deeply... it's like... it's like the garment that is so deeply stained. This is an occasional failure, it's patterned behavior. It is identity-level sin.

It is a sinful habit worn into the soul as a lifestyle.

So, Scarlet Sins are those that are obvious, deeply ingrained, and publicly visible.

Yeshua's not just wearing a color, he's being clothed in what the color represents. Do you get the deep significance of that? He's not just wearing a color. He is being... he is being clothed in what the color represents.

This is deep here, think about it. On a spiritual level, Yeshua is being wrapped in a scarlet red robe. It points to him being wrapped in sin so he could bear our sin.

He identifies with our wrongdoing.

He's seen as transgression. He's treated as sin and as a sinner.

And this is the reversal of the garments.

We wear the scarlet, we carry the stain,

But when he dies, he wears it, so we don't have to.

But of course, there's more. In the tabernacle,

You have this Scarlet, the Mishkan, you have the Scarlet in the Presence of Hashem and the Presence of God, right?

Priestly garments had red in them.

Scarlet is woven into the curtains,

To God redeemed, transformed.

And then scarlet chord is used in purification.

Part of the cleansing process revolves cedarwood, hyssop, and shani - scarlet thread.

Scarlet cord. A bird dies, a bird is released, there's blood, there's living water.

It is a living picture of impurity being removed and life restored.

You have one of the main things on Yom Kippur, the sacrifice was two goats.

One was an offering to God; one was a scapegoat.

Sins were confessed over the scapegoat. It bore the sins of the people into the wilderness.

And there was a red cord tied to the goat.

We'll get into all the details. But when the goat was Offered, thrown off the cliff, carrying the sins of the people, the scarlet cord turns from red to white. A visible marker that sin had been removed and an atonement had been received.

What's interesting is that that cord stopped turning red 40 years before the destruction of the temple.

Temple was destroyed in 70 AD, that'd be around 30 AD. It's when Yeshua is living, serving, and dying, because it's no longer going to be by the Korbanot, the sacrifices in the Beit HaMikdash, in the temple, that atonement is going to be made. They all were pointed to Messiah.

Then you have the Tikvat Chut Hashani. So, in Joshua 2:8, Rahab helps Joshua. Eventually, they said, okay, because you helped us, God's going to spare you, but you're only going to be spared if you put a scarlet cord in your window.

Again, scarlet cords, scarlet being associated with redemption, and Passover! It's Passover language.

They go in around Passover.

And so... It's like the blood on the doorpost, now she's got the cord in the window.

It becomes a sign of rescue from judgment.

And this is all the deeper background behind Isaiah 1:18, which is the prophetic key.

Scarlet now can finally be interpreted. Scarlet equals sin, white represents the divine reversal.

And this is the Rosetta Stone of the entire theme.

Scarlet turns white then doesn't 40 years before the temple is destroyed, but the system continues, the sign disappears, but the question hangs in the air. Where is the transformation happening now? Why is God angry? The Rabbis understood, God is angry. This is a discussion in the Talmud, in the Gemara, or in the Mishna, in the Gemara. So, why? What's happening? Where's the transformation happening now?

But then, we know where it's happening, the scarlet is placed on Yeshua.

He wears a scarlet robe.

They mock him as king.

But Heaven is speaking!

The color of sin, the color of atonement, the color of Isaiah 1:18, it's now placed on a person, not on a goat.

And this is the beautiful thing, this is how God works.

The same red that condemns can redeem.

Because the Torah says something shocking.

It says the red is the color associated with sin, and yet it's used in purification.

The scarlet thread in the leper cleansing, the scarlet in the red heifer, the scarlet in the tabernacle. Why? Because in God's system, the problem can become part of the solution. It is the revelation hidden inside the contradiction.

So, the red robe of mockery becomes the red robe of redemption.

The crown of thorns becomes the crown of kingship. The reed of weakness becomes the scepter of Judah.

The mocking bowing becomes the confession of truth, and here is the deepest idea.

The world thought it was stripping him, but in reality, he was stripping the world!

That's the irony! Romans thought they were stripping him! He was stripping the world! He was stripping sin of its power. He was stripping death of its authority. He was stripping shame of its final word, because the king is not revealed. The Messianic king, Melech HaMoshiach is not revealed by avoiding suffering, he's revealed by transforming it.

He doesn't avoid it; he steps into it.

And when Yeshua wears the robe, what we're seeing is a color transfer!

At the crucifixion, they unknowingly acted out. They clothe him! In red so that we might be clothed in white glucose.

Why does God need to come in a physical body?

Because he must become what he came to redeem.

He must become what he came to redeem.

Because in Jewish thought, especially in Hasidic thought, you can't redeem something unless you're willing to enter into it.

Not to become corrupted by it.

But to redeem it from within. Redemption can't come from the outside. Redemption has to come from the inside out. In the same way the external garments can't cover them in the same way righteousness can't be external. That's why our Ma'assim Tovim, our good works, are not good enough. They're good, but they're not good enough, because it has to come internally from within.

So, this is the secret of the scarlet robe. It doesn't stand distant from sin

And this is the mystery that we... it's hard to get our head around. It says, He who knew no sin became sin for us.

That in Him, we might become the righteousness of God.

It doesn't mean he sinned; he became identified with sin.

He stepped into the sin, he became a sin offering, a chattat.

He puts it on, he puts on sin,

Not as guilt of his own, but as identification with ours. That's the beautiful thing. He identifies with ours.

And this is the language of Yeshia. Oh, this is the language of Isaiah 53. He bore our iniquities. He didn't just carry them. He stepped into its place. He didn't just remove it. He absorbed the full weight of it, so that you might not just be forgiven, but that you might become something new, and though your sins be a scarlet red, He will make you white as snow.

And this is the book of Revelation, the contrast between this woman in scarlet, the full embodiment and maturity of sin, and the saints who are wearing white robes.

And again, the irony. How do they have white robes? They're white robes that are dipped in the red blood of the Lamb.

It takes red to make white.

We could say more about red and its connection to the light on the light spectrum, and the rainbow, it's the closest to pure white, is the red, so there's that interesting connection.

This fills you with a sense of majesty and awe of the depth of Messiah's love for us.

What He came to do, and how too little words... Red Robe and stripping go all the way back to the beginning,

And you can trace that thread from opening chapters of Genesis to the ending of the book of Revelation.

And now you've been clothed with His righteousness, not external, but internal. You can't earn it.

It has to be revealed to be healed. And that's what He wants to do for us.

And so, this week, as we process, there's things that God is going to want you to expose in you so that He can transform you and bring a wholeness in your life.