

## Journey with the Rabbi Crucifixion Part 2

As we explore the life of Yeshua, and especially his final week. And so, you know, I think the big challenge for me is there's always more.

As we look at what he did for us in his work as Mashiach ben Yosef, as Messiah's son of Joseph, as the suffering servant as the Passover lamb is one of the overarching themes that we see is that he embodies... his trial and his death is connected to the scapegoat and to Yom Kippur, the Day of Atonement.

The book of Hebrews, that's what the whole book is about. Basically showing what Yeshua did for us. In his work as the Kohen Gadol, the high priest, and as well as fulfilling not only Passover, but also fulfilling Yom Kippur. And so, we're gonna see how this is all connected. I actually found. Something like 70 or 80 connections, but for the sake of time, we're gonna not go into all those.

But, let's read.

Matthew 27:11-44

*It says, Now Yeshua stood before the governor. And they question*

*him, saying, are you Melekh HaYehudim? Are you King of the Jews? You say so, Yeshua said, and while he was accused by the ruling Kohanim, the priests and elders, he did not answer, and Pilate said to him, Don't you hear how many things they testify against you? And Yeshua did not answer, not even one word, so the governor was amazed. Now, during the feast, meaning Passover, Pesach, the governor was accustomed to release of the crowd one prisoner, anyone they wanted, and at that time, there was a notorious prison called Yeshua Bar-Abba. So when they had gathered together, Pilate said to him, which of these do you want me to release for you? Yeshua, who is Bar-Abba, or Yeshua, who is called the Messiah? For he knew that they handed him over due to envy, and while Pilate was sitting there on the judgment seat. He sent his wife a message, I'm gonna skip down. The crowd said, Bar-Abba, we want him released, and let Yeshua be executed. They said, execute him. And Pilate said, But what evil has he done? But they kept shouting, all the more, let him be executed. When Pilate saw, he was accomplishing nothing, but instead a riot was starting. He took some water, washed his hands in front of the crowd. I am innocent of the blood of this man. You see it yourselves. Then they released to them Bar-Abba after you should have been scourged, he handed them over to be crucified. Then the governor's soldiers took Yeshua to the praetorium, gathered the whole court around him, they stripped him, they put a robe on, and we talked about it, they mocked him. And then became a man by the name*

*of Simon Cyrene. They forced him in the service to carry Yeshua's cross to the place called Golgotha. and when they had crucified him, they divided his clothing among themselves, casting lots.*

## **Two Goats, One Atonement**

So I read all that long, because you're going to see how it all ties in. This all ties to Yeshua as the scapegoat. So, what we have to understand is the Torah foundation for this. There's two goats that provide one atonement. So, Leviticus 16-5, *he said to the congregation of the B'nei-Yisrael, the children of Israel. Take two male goats for a sin offering and a ram for a burnt offering. And he said, take the two goats, present them before Adonai before the Lord at the entrance of the tent of meeting. Then Aaron is to cast lots for the two goats, one for Adonai, and the other for Azazel.* So what we need to understand is that the heart of Yom Kippur, the Day of Atonement.

The Day of Atonement is the day that the sins of Israel on a national level were meant to be atoned for. You could read atonement as at onement, it's to bring us back into relational at onement with him and with each other.

There are these two goats. One was to be offered as a sacrifice and its blood was to be sprinkled in the Holy of Holies, and the other one was to be... the sins of the people were confessed over it by the high priest, and it was sent to a place known as Azazel.

It's a whole question of what Azazel is, but it's sent into the wilderness as the scapegoat to bear the sins of the people.

So, 2 goats. But function to bring... what a toning system.

So, one dies and one carries sin away.

The one that dies... Because we have to understand, atonement requires 2 things. It requires a sacrifice. Because Scripture tells us the life is in the blood, and the blood is given to make atonement. But it doesn't just require sacrifice, it actually requires a removing of the sins as well.

Sacrifice to atone.

The scapegoat to remove.

So, this is important because what we need to understand practically is that true atonement isn't only about being forgiven. It's about sin being removed.

We have to allow Messiah both to cleanse and carry away what no longer belongs to us. So one is cleansing, that's the atonement. And one in forgiveness, and one is carrying...

And both had to function in order for the Day of Atonement to have the proper effect to bring the forgiveness of the sins of the nation of Israel. And Messiah does both. He gives his life as a sacrifice and sheds blood.

### **Identical Pair**

But he also, as he walks to the place where he's going to be executed, functions as the scapegoat. So, we read about this in the rabbinic writings, in the Mishnah, it says. That... the two goats, the one for the sacrifice, and one for the scapegoat need to be identical, an identical pair. So this is what is written, the rabbis and the Mishnah, they must be alike in appearance, alike in height, alike in value, and acquired at the same time.

So, two goats externally indistinguishable.

Distinction is only made by designation. And this sets the stage for substitution.

It's important to understand. We're gonna see how this plays out. So outward appearances can be deceiving, because the question is not how things look externally, but what is it that God has designated and chosen.

And this is an important point. We can't just look at the external, we can't just go by our own understanding, but by what God has designed and willed.

### **Two before the People**

And so, just like there was 2 goats that stood before the high priest at the trial to before the people. One was Barrabas and his name was actually in Hebrew, Yeshua Bar-Abba.

So, one is a criminal, an insurrectionist, the name is Yeshua, son of the Father, and then there is Yeshua, the true son of the Father.

We talked a little bit about this before. It's no coincidence that their names are pretty much the same, right? So, two stand before judgment, one is innocent and one is guilty, and the structure mirrors Leviticus chapter 16, but here is the deeper layer. As we said, they're two sons of the fathers. So, and what this tells us is that every heart has to choose between Barabbas and Yeshua. Between the false son and the true son.

And we have to ask. Where we have chosen the familiar, the sinful, or the self-protective over the righteousness of Messiah.

### **Divine Selections: Lots and Voices**

And then there is the divine selections. There is lots and voices. So Leviticus 16.8 says, And Aaron casts lots over two goats. One lot for Adonai, and one lot for Azazel, which is the scapegoat.

And they ask, Pilate asks them, which of the two do you want us to release for you? So...

The decision, but the priest was made through lots.

In this case, the decision is made by the crowd, so it's the same function. There is a divine selection revealed through human action. So, human voices may cry out.

But God is still sovereign over redemption, and even when people make wrong, bad, sinful choices.

God can work His saving purposes through them, and that's something that should be a real encouragement.

### **The Great Exchange**

And then there's the Great Exchange.

Then they released Barabbas for them, and after having Yeshua scourged, they handed him over to be sacrificed. And then we read.

John 11:50, *"It is better for one man to die for the people than for the whole nation to perish."*

Here's powerful thought, right? Think about it. The guilty one, Barabbas, Yeshua Bar-Aba, is released. Barabbas is a murderer, he's an insurrectionist.

And the innocent is condemned. Yeshua the innocent. Yeshua the righteous.

Yeshua the blameless.

So, substitution becomes very visible here.

Yeshua's righteous, he's blameless, he's a lamb without blemish. And yet, both stand before the authority, waiting a decision. Everyone is given a choice.

One will go free and one will be condemned. It's not random, it's the language of Leviticus 16. And a choice is being made between the two. And in a sense, lots are being cast, as we said, not with stones, but with voices.

Whom do you want me to release for you?

And they choose the false one. And that's our human condition.

We release the guilty, we reject the righteous.

And yet, in that very act, God accomplishes redemption.

Why - It's identification.

He becomes the bearer of our sin because he identifies with our sin. He who knew no sin became a sin offering for us. Isaiah 53 says, *“the Lord has laid upon Him the iniquity of us all.”*

This is the innocent scapegoat. Having the sin of the people laid upon him and carrying it outside.

And so Yeshua becomes our scapegoat, our substitute, and He willingly takes our place so we can go free.

But we have to let him.

You know, we are Barabbas. We are the guilty one. We deserve... we rightfully deserve to be condemned because we've broken God's Torah, we've broken God's Mitzvot, we've broken God's commandments, but the innocent One takes his place.

And so the reality is, is that there's 2 responses, right? We either allow one to take our place or we have to bear the weight of the responsibility for our sin and transgression.

And so the only proper response is surrender and gratitude and receiving the exchange. This is the great exchange, right? It's kind of like... I don't know if you remember the TV show with Howie Mandel, Dealer No Deal?

And Howie Mandel lives out... well, lives out in Calabasas. I used to live out in Calabasas. I ran into him a couple times. And I remember there was one, uh, deal or no deal where it got down to 2 cases. And one case had one dollar in it, and another case had a million dollars in it. And the person had to make a decision, was he gonna keep... which case was he gonna take? And he made his decision. And he opened the case.

And it was \$1. He blew it. A very bad exchange. Not a good exchange.

Yeshua offers us an exchange.

Our guilt for his innocence.

His life for ours.

Our sinfulness for His righteousness.

But just like in Dealer No Deal. Just like with the scapegoats on that day, just like with Yeshua and Barabbas, we have to choose.

We have a choice.

We have to choose wisely.

## Transfer of Sin

Then there's the transfer of sin, right?

Leviticus 16, 21 and 20. And Aaron shall lay his hands on the head of the live scapegoat, and confess the iniquities of the Bnei-Yisrael, the children of Israel, over it putting them on the head of the goat, and the goat shall carry the iniquities into a solitary place.

The high priest had to literally lay its hand on the goats, confess to sin over it.

And in so doing, there was a transference. A transfer of sin.

This is Isaiah 53:6. *All thy sheep have gone astray, but God has laid upon him the iniquity of us all.*

It's 1 Peter 2:24. *He bore our sins on his body, on the tree.*

So sin has to be transferred, it cannot be ignored.

The goat becomes the carrier.

But Messiah becomes the fulfillment.

So, this is important, right? Sin can't be managed, it can't be minimized, it can't be ignored.

It must be transferred by confession and **teshuva**, repentance. In the days when the Bayt HaMiqdash temple stood, it was goats.

But then ultimately God sent the Messiah, which was always his plan, and He is the one who removes it, and carries it, as we'll see.

## Hands Laid Through Violence (Connection to the Scapegoat Pattern)

Then there's this, remember, it has to be a physical transference, a laying on of hands, but there is a prophetic distortion.

And that is hands laid through violence.

Matthew 26:67, *"They spat on his face, they beat him, while others slapped him."*

John 18:22, *"One of the officers standing by gave Yeshua a slap."*

So, we see this connection to the scapegoat because the high priest initiates the process.

The sin is transferred under priestly authority. The one bearing the sin is struck.

So, the priest participates, the priesthood participates in this, so just like they, instead of laying hands and confessing.

They strike him, but in that striking...sin is transferred. That's the powerful thing. He stood before the high priest, he answered under oath, and in that moment, a servant of the high priest struck the Messiah. And under priestly authority, the sin bearer was struck in the house of the priest. And this is the unintentional laying on of hands that was done with the scapegoat. It's violent contact. The bearer is struck by those whose sins he carries so he can actually carry those sins. So, the violence done to Yeshua reveals the violence of sin itself.

It's a powerful thought.

And sometimes we strike the one who comes to heal us by resisting conviction, by excusing sin, or even by hardening our hearts.

But I believe that it's a powerful image of that transference of sin.

### **Universal Participation**

But there's not just the participation of Israel, because it says God laid upon him the iniquity of us all. It's all meaning Israel, but it's also the world.

And so, that is why the Romans have to also participate in striking and abusing the Messiah, because he's not just going to be the scapegoat for Israel, he's going to be the scapegoat for the nations of the world.

In the first century, Rome was the superpower of the world that controlled most of the world, so they are the world's representative. So it represents the participation of the nations, of the goyim, of universal participation.

And we read, we see this theologically, Acts 4:27, where it says, *"This is the preaching before the people. It says, by the apostles, it says, Herod and Pontius Pilate, along with the Gentiles and the people of Israel were gathered together,"*

And it talks about them crucifying Messiah according to the predetermined plan of God.

Friends, this is such an important point, because there's a lot of anti-Semitic attacks against the Jewish people that somehow make the Jews uniquely guilty of killing Jesus, or the synagogue of Satan or Christ killers, or any of these different things.

But Acts 4:27 makes it clear that Herod, Pontius Pilate, the Gentiles And Israel. We're all guilty.

Because if the Gentiles didn't participate in His crucifixion along with the nation of Israel.

He couldn't redeem them. If they didn't participate in his death and execution.

They could not participate or partake of the salvation that he brought.

And that's a really important point.

And so, and of course, and most importantly, it's by the predetermined plan of God.

Jews are not uniquely guilty, that's an important point. Matthew 27:30 says, *“they spat on him, they took the staff, and kept hitting him over the head.”*

We read that last time.

So Israel participates, and the nations participate.

So that sin from all humanity converges and placed on Messiah as the scapegoat.

So what the cross tells us is that all humanity is responsible.

No one stands above the need for the mercy and forgiveness that Messiah offers for their sins through His atoning work that He did.

That day when he died upon the tree.

### **Bearing the Burden**

But then there's also bearing the burden

Leviticus 16:22, *“and the goat shall carry the iniquities to a solitary land,”*

John 19:17, *“carrying his own cross, he went out.”*

So this is beautiful, think about it, the scapegoat carries the sin and Messiah carries the cross.

And the visible burden reflects the invisible reality.

And I want you to think how much God loves us, how much Messiah loves us, right?

Because Yeshua carries the weight that you and I could not.

He carried the weight.

But the reality is sometimes we want to take part of that weight on ourselves.

And so we have to stop reclaiming the weight of guilt. The weight of shame and the weight of condemnation that he already bore.

Because when we do that, we're saying that the price he paid was somehow not enough.

And that we have to add something to it or participate in it in some way to atone.

So he carries the weight, so we don't have to.

### **Outside the Camp**

And then the scapegoat has to go outside the camp to a solitary place.

Leviticus 16:27, *“they shall burn them outside the camp, or the scapegoat when outside the camp to Azazel.”*

He bore the sins into a remote place. Outside the city of Jerusalem.

And so, we see this in Hebrews 13:11-12. *“For the bodies of those animals are burned outside the camp, therefore Yeshua also suffered outside the gate.”*

And it also says in Hebrews, let us go outside to Him, right? Outside to Him.

Sin is removed outside.

And Messiah even fulfills the geography of atonement. Because in the first century, Golgotha is outside of the city walls. So He goes outside the camp, that's what Hebrews says, let us go to him outside of the camp.

Messiah meets us in the place of rejection, he meets us in the place of shame, he meets us in the place of exile, and we have to be willing to go outside the camp with him.

Meaning, we have to be willing to face rejection and ridicule and misunderstanding, even when that obedience costs us comfort or approval. He suffered outside the camp.

His followers have to, whatever, what it means is to take up the crosses, we have to be willing to. Go outside with him.

### **Mocking and Rejection**

There is the mocking and the rejection.

What's interesting is this is...powerful. So, the Rabbis tell us in the Mishnah, which is an ancient record of the Rabbis of understanding the application and the teaching of the elders of how you apply the Torah becomes the basis of the Talmud.

Yoma 6:4 (summary), which is on the Day of Atonement, it says, “They would pull the hair and say, Take our sins and go.”

So they'd pull the hair of the scapegoat and say, take our sins and go.

And it says Matthew 27:39-40

“Those passing by were speaking abusively, Save yourself!”

Isaiah 53:3 “He was despised and rejected by men.”

It's the same concept, but then there was something incredible, which we could go into this for the next hour.

But Isaiah 50:6

I gave my back to those who strike me. And my cheek to those who pull out the beard?

And I do not hide my face from shame and spitting.

He was struck by the Romans, on the cheek.

He was struck by one of the representatives of the high priest.

He didn't hide his face, he was spit on.

And it says they pulled out his beard, it's like they would pull out the hair of the scapegoat as it was leaving the city.

It's not recorded in the New Testament, in the Brit HaHadashah, but there is a tradition that they pulled on Messiah's beard, or plucked it out, or his hair, which is, again, a more literal fulfillment of Isaiah 56.

So, the sin bearer was rejected by the very people, Jew and Gentile, that he came to redeem.

And I think we have to ask ourselves, are there any places where we dismiss or resist.

What God wants to do in our life to bring the fullness of His salvation, redemption, and transformation? Are there places that we are resisting?

### **Casting Lots**

Then it says, casting lots. They cast lots for the scapegoat. We talked about how they use their voices, but they literally did cast lots.

And Psalm 22:18 says, “They divided my garments among them, casting lots for my clothing.”

So again, lots appear... lots appeared on the Day of Atonement.

And lots appear when Yeshua gives His life as the ultimate atonement.

The entire scene reflects divine orchestration, as we'll see, to fulfill Psalm 22, but also to fulfill the Day of Atonement.

And what looked random was actually being ruled by God.

And so I think this is meant to encourage us and give us faith and hope and trust that in season where everything feels chaotic, when we're walking through the pain.

That we can trust that Heaven is still orchestrating redemption behind the scenes.

Like, again, casting lots seems random, it seems like chance, it ties back to the story of Purim, which means lots.

By the way, Yom Kippur can be read by the rabbis as a Yom a day kippurim like Purim.

Because both days have at their heart the casting of lots. They cast lots to decide when they were going to destroy Israel, Day of Atonement, there's a deeper connection, but we won't go into that.

But the deeper connection is that none of this is random.

Nothing is by chance. Nothing is random, it's by God's rule, it's by God's decree.

### **The Silent Sin-Bearer**

And then we have the silent sin bearer, right?

The scapegoat didn't argue, didn't protest, didn't say choose somebody else.

In the same way Yeshua, Isaiah 53:7, *"He did not open his mouth."* It's why he...

Matthew 27:12-14, *"He did not answer him regard to a single charge,"* because like a sheep before shearers is silent.

Isaiah 53, Yeshua doesn't open his mouth. Why? Because the one who bears the sin submits, and silence reflects that acceptance.

Silence reflects his submission, it reflects the role that he came to fulfill in redemption.

And so, it's important to understand that Yeshua's silence was not weakness, it was surrender.

And I think this is a really important spiritual lesson because spiritual maturity means that we don't have to defend ourselves.

When we entrust ourselves with the Father, it's like in the book of Daniel, when they knew that nothing they could say before Nebuchadnezzar would prevent them from being thrown in the fire, because they weren't going to bow down to the idols, and they say, listen.

You know, our God is our defender. And He can save us from the fire.

And I think that's a really important point to understand. Sometimes we protest, sometimes. When we go through pain, we want to lash out.

But part of maturity is, it's not to say we shouldn't speak the truth, but what I'm saying is.

A sign of spiritual maturity is that at some point we don't need to defend ourselves or fight back. Especially with people that are not going to listen.

### **Final Atonement**

So, and then there's the final atonement.

Hebrews 10:10

*"We have been made holy through the offering of the body of Messiah Yeshua once for all."*

John 1:29,

*"Behold the Lamb of God who takes away the sin of the world."*

So, we do not live striving to complete what Messiah's finished.

We live from the finished work of what he's done. And we walk in holiness because we're already made holy in Him.

So the lambs had to be offered... the sacrifices were offered every day.

The Day of Atonement sacrifices had to be offered every year, but Yeshua made one sacrifice once and for all, and that's why it is better.

### **Scarlet, Signs and the End of the System**

And here's the amazing thing that we talked about before, but reminder, Isaiah 1:18,

*"Though your sins be like scarlet red, I will make them white as snow. "*

When it comes to the scapegoat, there was a red cord that supernaturally turned from red to white symbolizing the forgiveness on the Day of Atonement. But as we know, it says in the Talmud, on the tractate that talks about Yom Kippur, that 40 years before the destruction of the temple, strange things began to occur.

One of those strange things is that they would cast lots for the goat. Which, they would cast lots and 1 lot would say for the Lord and 1 would say for the scapegoat. And the lot for the Lord was meant to come up in the right hand. Why? Because the right hand is a side of God's loving kindness, His mercy, and the left side is a side of judgment.

And so, it came up in the wrong hand. It was a sign that God was no longer accepting the sacrifices. And then the crimson cord stopped turning supernaturally red to white.

The western lamp of the menorah did not burn continuously, would never go out, it was the eternal light, even when all the other, even when there was no oil, God would supernaturally cause it to burn symbolizing the light of his presence, and the doors of the sanctuary, of the temple, which were very heavy and took multiple people to open, would supernaturally swing open, would supernaturally, at times swing open and close on themselves. And one famous Rabbi Rabban Yohanan Ben Zakkai, who is one of the key Jewish leaders that led to the restructuring of Judaism and rabbinic Judaism after the destruction of the temple, commented in light of this, he said, “O sanctuary, O sanctuary, why do you frighten yourself? I know you will be destroyed.”

Friends, the rabbinic writings in the Mishnah testify that a greater sacrifice was offered through Messiah. 70 AD, the temple was destroyed 40 years earlier comes to 30 AD, the time when Yeshua lived and died as the Passover lamb.

Though your sins be a scarlet red, I will make them white as snow. So the system of atonement on the day of Yom Kippur. And the signs that occurred in the temple is signaling something's wrong. The lot is off. The light is failing. The doors are opening. The thread is not turning. Why?

Because the true atonement was not going to be through the sacrifices in temple, it's on a cross, it's outside the city, it's carried by the Messiah.

One is chosen, one is released. Sin is transferred, the innocent is struck. The guilty walks free. The bearer carries, the bearer is rejected, the bearer is sent outside.

And the temple signs begin to fail, because he fulfills what they once pointed to.

Once and for all, the scapegoat is no longer an animal, it is Messiah himself.

And it's powerful.

### **Simon of Cyrene Helps Jesus**

And we see this continued in the story of Simon the Cyrene of this carrying.

Mark 15:21, *“Now Simon of Cyrene, the father of Alexander, and Rufus was coming from the countryside, and soldiers forced this passerby to carry Yeshua's cross beam.”*

And they seized Simon of Cyrene to carry the cross behind him.

He was a Jewish pilgrim from North Africa, modern day Libya. One of thousands of the Jewish pilgrims that streamed to Passover because they were... it was one of the three pilgrimage holidays that every Jew was to appear at.

So, this is the beautiful thing about Simon, not beside him.

Not... Ahead of him.

But behind him.

And this is discipleship language, right? If anyone would come after me, let him deny himself, take up the cross, and follow me.

So, it's beautiful. Yeshua staggers not because he's defeated.

But because he allows Simon to enter into redemption's weight.

You know, if Yeshua wished, he could have called angels to help him, but instead he calls a pilgrim a dusty, foreign, unknown individual.

Because that's grace.

God doesn't need you, Yeshua doesn't need you, but He chooses you.

And He allows us to become partners in the work of redemption.

And Luke is very precise to carry the cross behind Yeshua.

This is the essence of discipleship. Disciples follow behind a rabbi; the dust of his feet get on them. Students follow behind a teacher.

And he followed behind a shepherd.

So in that dusty moment, Simon becomes more than a bystander, he becomes the first cross-bearing disciple.

He doesn't realize it in the moment, but Heaven does.

But there's more, right? Because Simon's name in Hebrew is Shimon. Can you say Shimon?

Shimon, and it comes from the word...Shema.

So the root of Shimon is Shema. Shema means to hear or listen.

“Here, O Israel, the Lord our God, the Lord is one.”

But the thing about the word Shema, it doesn't mean to just hear, it means to obey.

Hearing equals obeying.

So, for example. Deuteronomy chapter 11, “If you faithfully obey the commands I am giving you today.” “If you earnestly obey my commandments, is another translation.” The word there is Shema.

It's from the root Shema. So they're not translating it there as listen, they're translating it as faithfully obey, earnestly obey.

So, Shema Yisrael doesn't mean just here, it means here in a way that aligns your life to God's will.

So, Shema isn't about passive listening, it's about active obedience.

Because I think oftentimes in Western thought, hearing is like sound entering the ears, but.

In biblical Hebraic thought, hearing is responding.

To hear God means you act on what you heard.

It's hear, respond, obey.

### **The Shema Embodied**

So, what Simon does, Shimon does, is he's the Shema embodied. He's the embodiment of the Shema take up your cross meets the Shema. Simon means hearing, cross means obedience, so Simon becomes a living Shema. I just, I think that's so beautiful, right?

It's not words, it's action.

So, the Shema is not a statement, it's surrender.

It's not just a declaration of faith, it is a dedication of our life.

So, when we say the words Shema, Yisrael.

From a Jewish perspective, say this with me, say.

*Ol Malchut Shamayim*

But what that phrase means is accepting the yoke of the king, accepting the yoke of heaven.

So what we're doing when we're saying the Shema, it's a pledge of allegiance, it's a pledge of obedience.

That were accepting the yoke of the king. What does it mean?

So the next verse is you will... you love the Lord your God with all your heart, with all your soul, and with all your strength. But the last phrase with all of... usually translated with all of, uh, with all your heart, with all your soul, with all your strength.

But the key word so b'khol nafshekha means life.

And the way the rabbis understand this is to say, when you say with all your soul.

With all your life, it means...

You're to love God even if faithfulness costs you your life. It's loving God to the point that you're willing to literally lay down your life.

As a martyr to sanctify his name.

That's why, oftentimes, the last words out of Jews, Jewish people's mouth in Auschwitz or when they were martyred is the Shema, or when they're on their deathbed. It's a dying declaration of absolute faith and surrender to God.

### **What is a Yoke?**

But to understand that...

When you... and you'll see how this connects, is that the word ol, ol is a yoke. So, the yoke of the... taking on the yoke, the ol of the kingdom of the king, or of the kingdom of God. So, what is a yoke? A yoke's placed on an animal, and a yoke is meant to direct the movement of the animal, and it aligns.

The strength of two animals, usually, for a single purpose.

So, the yoke represents the willing submission of direction.

And of will.

It's... the yoke is not about oppression, it's about alignment.

it's, you know, and this is, like, this is deeply spiritual, this is deeply... this is at the heart of discipleship. I want us to get this, right?

Because a disciple took the yoke of his rabbi. We talked about this, we talk about it in the book.

“Come there, all you weary and heavy laden, I will give you a rest. Take my yoke upon you and learn from me.” You learn the rabbi's lifestyle. You learn the rabbi's teaching. You took the rabbi's yoke upon you.

And this is taking up your cross. The cross is the yoke.

So there's the teaching of the Messiah, which is the yoke, but the ultimate act that you've fully committed to the teachings of Rabbi Yeshua as a disciple is you've taken up the cross like Simon.

The yoke is the cross.

And this is the key.

It's in alignment, the yoke is in alignment beyond our understanding.

This is the point. The yoke is accepted before understanding.

So, we're coming down this countdown to Mount Sinai, and God gives the people the Ten Commandments. He enters into this covenant with them through Moses.

And listen to the response of the people.

This is the direct Hebrew quote, is the direct quote from the Torah. In response to God's offer the Torah, they say, in the covenant, they say, Na'aseh v'nishma

Na'aseh is we will do. And nishma, which comes from the word Shema - obey. We will do, and we will obey.

We will do, and we will understand.

We think... so, you understand how that radically flips on its head? We want to understand before we do.

It's not how it works in the kingdom.

It's not how it works when God makes a covenant with us.

First, you say, I will do, you take the yoke, you take the cross. You make the commitment.

Then... You understand.

Doing - A commitment to follow. Has to precede our understanding. And our obedience, right?

We will do and then we will understand.

So, a yoke is accepted before understanding, and it's only if you only obey when you understand.

There are different Hebrew words for knowledge, right? One is da'at, which is like an intellectual type of knowledge.

Well, I don't want to just say that, because that's not completely true. It's a knowledge...

So, the tree of the knowledge of good and evil uses this word, da'at.

So, what I'm saying is part of the sin of Adam and Eve was...

They would not obey if they didn't understand, so they ate from the tree of knowledge.

They wanted knowledge, but not the yoke. Not to submit to the will of God.

So, to take the yoke means...

Even if I don't feel like it.

Even if I don't understand it,

Even if I don't benefit from it.

I align anyway with the will of God, and the Word of God, and what He asked me to do.

And this is the foundation of disciples, the foundation of everything.

### **The Foundation of Everything**

The foundation of all spiritual service to God is accepting the yoke.

Why? Love fluctuates, inspiration fades, emotions rise and fall.

But a yoke is stable, consistent, and unshakable.

If you only pray when you feel like praying or you're not tired or read the Word when you have time...

This is not...true discipleship.

It's not about how you feel.

It's about obeying.

It's not, I don't have time, it's what am I going to cut to have the time?

### **The Critical Order**

So, the order, the order is critical, right? It's like, first you accept the yoke.

And then, the inner desire and the love comes.

People think you have to have the inner desire and love, and then you obey. No, it's the reverse.

And I wish we had more time to go into it because I had a whole, I had like an hour on just Simon.

But I want you to think about this.

Think about, there's this irony, and you could, you could bring other, others from the Bible into this.

I have the same name, but I want to... think about the two Simons.

There's Simon Peter, and there's Simon the Cyrene.

Simon is supposed to be the rock, the main disciple. His name means to hear and obey.

And at the moment, Yeshua needs him the most.

He follows from a distance, he doesn't obey, he denies, and yet Simon the Cyrene is the one who does, who is not the disciple of Yeshua. Who hadn't been with him for three and a half years.

One is loud, I'll die for you but then doesn't show up in the moment.

And one is quiet, doesn't know anything, but... fulfills the essence of discipleship.

So, the question is, which Simon are we? It's a tale of two Simons.

Which Simon are we?

Now, if we're honest, we're both... both at certain times.

But we need to be in that moment, and obviously Simon Peter becomes faithful in the end, but in that moment, we all, we all have those moments where are we going to deny or obey? Are we going to carry or cut bait and run. Which Simon?

So, I think we have to ask, where do I only obey when I understand?

Where am I driven by feeling and emotion instead of commitment? And what would it look like to say yes to God without conditions?

So, the yoke isn't about losing yourself, it's about becoming anchored in what is eternal.

It's not a, and this is the thing, the cross isn't a burden, it's a bond.

Not a burden, a bond.

The yoke, like the cross, is not just submission, it's connection.

When you pick it up and you carry it, you become attached to the king.

You're moving under his direction.

You're carried even as you carry, that's why it says my yoke is easy and my burden is light.

So, what the yoke does, it aligns your will with His will and makes His will greater than your will.

And being willing to carry the cross like Simon proves your alignment.

And your true commitment as a disciple.