

Study Questions For Redemption Part 2

- **Research the biblical references to the shedding of blood in relation to redemption and the forgiveness of sins. [1][2][3]**
- **Study the three stations where Jesus sheds his blood and the three different works that are happening at each station. [4][5][6]**
- **Examine the curse outlined in Genesis 3:17 and identify the specific curses that were mentioned in the transcript. [7][8][9]**
- **Explore the concept of redemption as a ransom and how it applies personally to each individual. [10][11][12]**
- **Attend the next session to learn about the three stations and the three prayers that Jesus will say and learn how to apply them to activate God's provision in life. [13][14][15]**

Transcripts for Redemption Part 2

Continue it in. I want to remind you when we think of the word redemption, think of the idea to repurchase or to rebuy that we consider that this ransom isn't just a life for a life because that's normally how we see ransom in our culture today with movies and things that we hear about a ransom. But rather a death for a death. God had required a death because of sin.

God is requiring the life of a man to die for his sin, right? The wages of sin is death. But the gift of God, the gift is that ransom is eternal life through Christ Jesus. The gift isn't just a life for a life, but rather a death for a death. That's an authentic ransom. We see this continuing to play out in Ephesians 17 and eight which we used in the last session. The Bible says in Him, we have redemption, the forgiveness of sins through His blood.

We should ask the question, how does blood redeem? If we can come to this answer, it will give us assurance about how God is redeeming and that He's not doing it haphazardly. He's not doing it based on our works or our good deeds or in our own quality of self, our purity, we might say he's not doing it that way. He's doing it by blood. And why blood? Because life is in the blood. The book of Leviticus tells us that there is life in the blood.

So when the blood is lost, a death is a result. So in redemption, then we need to take a view of where Jesus sheds his blood, right? Where are the places? What are the principles that are happening? What's what's going on with the shedding of blood? Because in the shedding of blood, there is redemption.

There's the forgiveness of sins, the buying back of the things that were lost and the canceling of the judgments that were set in Genesis three.

So how do we see that? Well, we gonna go back to the gospels and we're gonna look, there are three stations, three places that Jesus sheds his blood primarily. I say primarily because it's described in the scriptures as three different places.

It's described where it's at. And as we look at the ransom, we need to look at the people, right that he ransoms out. You know, the Bible is amazing in these stories because I've taught on redemption before.

In fact, I've put out a teaching very similar to this years and years ago and it, it kind of blew up and it, it's gone all over the place.

I'm not saying I'm the only one that's taught it. But I will say this, I only taught half of it. And to this day I still only see half of it out there. I see half of it in the church. I see half of it on, on the internet. And my goal with you guys is in these next few teachings is to teach the fullness of it because we're good at teaching the stations where Jesus sheds his blood.

And we know that we're gonna look at the scripture and Luke where it's shed in the garden, right? The garden of get so many and it's shed at the scourging post. And ultimately, we all know that he sheds it on the cross, the three stations, right where Jesus sheds his blood and the three different works that are happening there that's out there.

I put out that years ago and it has gone all over the world. In fact, we see that teaching being taught, but what we don't teach is the ransom and without understanding redemption is a ransom, we see this work and we see the process of what God is doing and the shedding of the blood of Christ to redeem. And we apply it to the curse and we apply it to the places, but we don't apply it to the people.

We need to look at the people and you might be surprised to find out when I, when we teach the fullness of this how God is not just ransoming by blood. He's ransoming people by blood, which means He is ransoming you by blood. The gospel must be applied personally. It must be put in your heart, you must own it and walk in it. And, and I want you to get this in your mind all the time.

That redemption is a ransom and he's ransom in me, redemption is a ransom. And I can look at the specific work of the specific people that he ransomed and I identify with them and I put myself in that place because they represent what was lost. In fact, we're gonna see they represent perfectly what was lost, what the curse was in the garden because of the what was lost to Adam.

We see Christ personally redeeming that work and he personally redeems it to us and we must take it and own it and stand tall in it. So as an overview of redemption, what we need to do then is look at the places the people and the process of redemption and to talk about how this ransom can be personally applied to us. And in order to do that, we have to look at what was lost.

We've talked a lot about the fall of Adam and the curse of Adam. We need to look at Genesis 3 17 and look at this curse and let's tear it apart just a little bit and look at the things that were lost. And we're gonna primarily look at three things because we're gonna see the three stations of Christ where he sheds his blood, the three men that he is going to literally make a ransom for. And we're gonna see the process, the three processes by which he does that. Now that is going to be a bit of a

given because we all know that there's a shedding of blood. But the way that He sheds it is specific to the curse that He's removing the judgment. If you will, that he's removing to the three people. He's ransoming God is amazing in this way, right? That he's going to really spell it out and really define it and we need to look at it fairly. So Genesis 3 17 says this and remember this is after Adam and Eve eaten from the tree that they were commanded not to eat.

And this is the result God said to Adam and to Adam, he said because you have listened to the voice of your wife, you have eaten from the tree of which I commanded you not to eat.

Cursed is the ground because of you through toil. You will eat of it all the days of your life, but thorns and thistles, it will yield for you and you will eat the plants of the field by the sweat of your brow. You will eat your bread until you return to the ground. Because if out of it, you were taken for dust, you are and dust, you shall return. Now, let's look for the three curses that are in here because we've read this. We've heard this and sometimes we don't delineate the specific curses that exist here.

First, he's gonna say because you hearkened your ear in the king James because you hearkened your ear to the voice of your wife. Now, this is an interesting thing because remember that God made Adam in his image to hear his voice. It doesn't matter that Adam listened to the voice of his wife or to the voice of the devil, to the serpent or anyone else.

Adam was given a command on the earth. If we remember God had told Adam to take Dominion of the earth to take Dominion to rule it. Now, when we think of Dominion and rule, we should think about kingship authority. God put Adam and Eve both, right, ultimately in the garden. But God gave a commandment to Adam to take Dominion over the world. He was the king of the earth.

God's imager, a human man, a physical man, a material man on earth as his representative to command and rule and to rule rightly. God set him up in a position of authority in this first verse in 17 as we move through it, we're gonna see that he listens to the voice of his wife. Now remember she's not just giving him advice she's leading him on a path that would lead to disobedience.

The commandment God gave Adam to not eat from the tree and to command and rule rightly. She is going to present to him the idea and he is going to follow her voice. He has submitted himself to her. He has left his position of authority and has handed it over to her. And in fact, if you look at the judgment passed on to her, we all sort of look at this that the pain in childbearing, she's gonna suffer in that because of the physical sin that took place.

But she's going to suffer something else because it's gonna say, and you will yearn for your husband or your desire will be for Him, but he will rule over you. God takes that authority back away from her. But now this rule is corrupted. Adam's rule is corrupted. He is no longer walking with God in the presence of God. They're gonna get kicked out of the garden and Adam's rule becomes harsh.

So because she asserts that authority from Him, God will remove it. What God gives it remains to be given, right? What God gives He, he leaves out there. It is for Adam to take. And so now she must submit to Him. He will rule over her. This judgment is a bit harsh in a lot of ways because as it continues on, he's gonna say, cursed is the ground back to Adam cursed is the ground for your sake.

What we just said that God had given Adam the kingdom and rule over what over the earth. So not only is Adam cursed because he's given up his authority, but the earth itself is cursed. It is no longer fruitful and productive in the way that it was in the garden. If you remember how

creation is made, God creates the, the animals and the oceans and he and the sky and he puts plants on the ground and there's trees growing.

Adam has done nothing. Adam has done nothing. Adam is a if you will a picker, a harvester right? To cultivate it to to remove the fruit, to eat from it, but it grows on its own, it's lost to Him. If we continue on in that verse, he's gonna say through toil, you will eat of it all the days of your life, through anguish, through stress, through struggle.

And we could put this in a very practical sense because we know that work, our daily work as much as we might love, work, love the thing that you do. It's a, there's a toil to it, right? An anguish. He says thorns and thistles it will produce for you within the good, there is still good on the earth and there are still good things that are produced from the ground.

But within it, there seems to be this mixture of thorns and thistles. There's there's, there's weeds, there's struggles, there's strife as much as we might love the work or the family or the thing that we enjoy. Isn't that true? Isn't there always a mix? It's always a mix of struggle, anxiety, stress, burden. We, we might call it, you know, the way that we eat.

right. We eat, like, on a daily basis. We're constantly consumers. And so because of that desire to eat and to live and to have a roof and cars and get right. It all takes a daily maintenance. It all takes a daily maintenance of earning. It all takes a daily maintenance of work and that is stressful. It is striving. We've all considered how long we could be out of work.

Right? Before things, all things fall apart. Finances, family, how long can we stop working at your job and really think you could survive even on your savings. We, we have this feeling this pressure of toil. There's another part right after that in 18, this is both thorn and thistles. It will yield for you and you will eat the plants of the field.

No longer is Adam eating the plants of the garden. He's gonna be kicked out of there. He's now separate from God in the provision of God in the perfect provision from God. He has lost authority. It has brought on him anguish now he's lost his position. Literally in the garden. Man has lost so much before God because of the fall of sin. Not only do we lose our position of authority on the earth, but we lost our position before God.

And when we talked about righteousness, it is restoring of that position to have right standing with God is to have this place where I can come back to God where I was separate from Him before once saved, the believer can come boldly to the throne of grace, but it happens in part through redemption. God is restoring all things by the sweat of your brow, 19 by the sweat of your brow, you will eat bread, it will be the work and the toil and the suffering that produces your food, daily food.

And we agree with that. We know from our everyday living that that is true. 19 continues by the sweat of your brow. You will eat of your bread until you return to the ground. Because out of it, you were taken for dust, you are and dust, you shall return in here. We clearly see a death. There is a death, an ultimate death that will take place. Sometimes though we skip from the curse of the ground automatically to the death.

And we forget that within that in the middle of that is aging, is degradation, is illness, sickness, suffering, those very real expressions of what we go through in life. So what are the three curses? Number one, it is the loss of kingship, loss of authority. Loss of position before God. That's the first one and included with that first judgment.

That first loss of course is the result, which is the toil, the anguish, the cursing of the ground, for our sake, the suffering that it would take the work that it would take to live daily separate from God where God provides all things. Now, it is up to man to provide all things because of this lost kingdom, because of his lost authority. The second judgment becomes one of degradation of suffering of sickness, injury loss because there's an ultimate death coming.

There's a process of death that happens before it man would need to suffer, not just the toil of the ground, but he would suffer the end of life, the progressive nature of death. This is the struggle we generally deal with in a very real way, in a very emotional way. Many of us have accustomed ourselves to working hard to go into work to real realizing that we're eating so that we can provide eating so that we can live.

I should say providing for our families, providing a place of shelter, providing a place of safety, right? We we get used to that. Sadly, we cannot get used to the suffering, the sickness, the injury, the disease, we know it is not right when young people die. When babies are sick, we feel the weight of pains in our own body and the worry and the anxiety and stress that, that causes we are concerned about the future of maybe not if we die but how we will die.

Right. I've heard a lot of people say I'm not scared of death. I'm scared of the process. I'm scared of what it's gonna look like. We're, we're worried about being a burden to our family to laying in a bed in our children's home while they roll us around and move us around and take care of our daily needs. We worry about that process. Some people have phobias about drowning or right. We we we worry about it. We think about it. It's more than just the the actual sickness and the illness.

It is the anxiety about how it comes to pass. That clearly is another curse. Man would be suffering physically to work and it would take a toll on his body and it would create sickness. The food that was in the garden was to produce health. The food in the field is not meant for that. It is just meant to sustain you daily. And we see that result in our life. We are living in that way. And of course, this third judgment is death itself.

The finality of this life separate from God striving and struggling physically emotionally. It would produce a death when we talk about disease, right? Disease in its final workings produces death. But what is dis ease but dis ease. It is the opposite of ease. It is the opposite of rest. It is the opposite of the presence of God. It is the opposite of what it means to have perfect communion with God to be in a position of authority.

We, we live in these curses and sometimes we don't even consider that they are truly judgments that have been passed down from Adam to us in redemption instead of thinking and saying mantras like the redeemed of the Lord. And we all shout out, say so we need to understand and

look at what are the actual things being redeemed. And if those things are real for me, if God is doing that for me, then how do I apply them to my life? How do I take hold of them? Right? How do I activate them in my life?

I believe maybe that God has provided a way for provision in my life. The Bible says it now I'm not a prosperity teacher, but God wants to provide for you without a doubt. God wants to provide for you. So you're a blessing to others. He doesn't want to just supply you enough to get by. He wants you to give you enough to get by, to help somebody else get by. That's, that's abundance, that's provision, that's more than you need. God wants to provide that the Bible is abundantly clear about that.

But how do I activate it? How do I make it real in my life? Well, in the next session right after this one, we're gonna talk about the three stations and the three men and we're gonna look at three prayers that Jesus is gonna say and we're gonna see how to apply it. Remember that you are in a covenant of faith. The Bible says, you shall know the truth and then right know the truth.

We gotta know that first and then it sets us free. So many Christians are authentically ignorant of the gospel, spiritually ignorant of what the Bible says, God has provided for you. So we go to work and we struggle and we struggle with sickness and we struggle with anxiety. We ask God to take it away, rightfully so rightfully so, but he's already taken it away.

We need to know the truth, believe the truth, then it sets you free. So let's come together in this next session and several sessions and let's break this apart and let's take our time and really take a hard look at it. I think by the end of this, we will see redemption differently. Remember, tie this together in your heart and your mind.

Redemption is a ransom. Redemption is a ransom. God has ransomed you already. You are. If you are saved, God has already ransomed you. These promises are for you. These judgments are broken in you. I wanna leave you with this last thought in scripture before we go to the next session. First Corinthians 5 21 is one of the greatest scriptures, I think to describe what we call the divine exchange, it says for God made him who knew no sin to be sin.

For us that I might become the righteousness of God in Christ. There's a teaching earlier in this catalog on righteousness. If you haven't heard that go back and listen to it. We talk about the burn offering and the sin offering and how this divine exchange takes place. And, and as much as I love to teach that the mechanics of this divine exchange is called a ransom. God would ransom himself for you and he would take your sin.

This divine exchange is really the ransom. It is the work of redemption. You would take his place as the righteousness of God in Christ. How do we activate that? The single principle is to believe it, to honor the cross in redemption, to take our place in righteousness is to honor the cross. We love this part. This teaching that says Christ took my sin and I love that.

It's beautiful. It's amazing. God in his, in his great wisdom has planned that he would take the place of sinners. But to honor that rightly, we must take his place as the righteousness of God in Christ. What I'm saying is that it's a lot. It's amazing for God to offer the ransom, for him to put

himself in a position where God would send his son to ransom mankind, but you must allow yourself to be ransomed.

You must allow yourself to live in the freedom of that ransom. And we can look around us and say, I don't see any way out of this stress. I don't see any way out of this, position I'm in, I'm under authority of men and lesser men sometimes. Right. It's what's so hard about work and sometimes we just work with folks that, they're lesser in whatever way you understand what I'm saying?

And it's frustrating. I have a greater ability. Do you know why you have that sense within you? That, that you are more than what you're doing at work that you are more that you could be a better father or mother, that you could be this, that you have this, this, we call it the American spirit sometimes. But I'm telling you, it is the nature of the believer to be back in the right position, to have that authority.

Again, you yearn for it inwardly because it is a God given gift and it was lost. But once it's been ransomed, it is yours again. You desire it, but you don't know how to activate it. How we activate it is we allow ourselves to be ransomed. We look at these truths, we believe these truths. Then we start to walk in them. Maybe at first we cannot physically walk in them. We walk in them by faith.

Isn't that what the Bible says, we walk by faith and not by sight. Here's the truth of that. If you walk by faith in it, it becomes sight, it begins to happen in your life progressively. Actively, God starts to change and put you in the right position with him, of course, but with men. So as we take this view, as in the next teacher, we're gonna look at the actual people, we're gonna start looking at that, see yourself in them, see yourself in this divine exchange.

When the Bible says God ransom somebody, it is a position that you have. It is yours own it, take it by faith. We are in a covenant of faith. What we believe matters and I want you to believe rightly. So it will change the circumstances of your life. It will give you new vision, new dreams. There are people amazing teachers and preachers of the word who are plumbers and electricians and contractors and lawyers and they are not taking up their position before God because they have

settled to the daily life, the daily workings, the struggling, the striving and they can go make a good living at it. And so they, they have exchanged it now. You can be a lawyer and a teacher, right? We all know that you can be a plumber and a teacher. You can be a an electrician and a pastor. But the reason we don't fulfill those things, the reason we're not answering that calling is because we're not allowing ourselves to be ransomed.

We're not allowing ourselves to live in the divine exchange. Some of us are still praying as believers like God doesn't hear us like our prayers don't get out of our head, let alone the room to get to God. But if we saw God rightly that he is waiting, his face is ever near yours. His ear to your mouth. That the moment you pray, he is satisfied. So delighted to hear from you.