

Study Guide for Redemption Part 3

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Transcripts for Redemption Part 3

Continuing in our series on redemption. We're gonna start to look at the stations or the places that Jesus shed his blood to redeem us from the judgments that came upon Adam in Genesis three. I want you to be mindful of this. What I want you to do with me here is I want you to compare and contrast the images that are in the gospels, the scriptures we're gonna look at with the biblical account of Genesis three and as we go through it, I'm gonna remind you that, but I want you to have a view to

it as you listen, I want you to start thinking that Jesus is beginning to ransom us. He's beginning to take that place, right? He's gonna take the place of us and the place of the curse so we could take his righteousness so we can be ransomed and redeemed back to the standing before Adam's sin in John 18 1. There's a description of Jesus heading in to what we know as the mount of Olives.

And you've probably heard this story. We're gonna look at it through a couple different other gospels. We're gonna look at John 18 1 1st and we'll go to Matthew John 18 1 says that after Jesus has spoken these words, he went out with his disciples across the Kidron Valley where he entered a garden. Matthew tells us in chapter 26 verse 36 that this garden's name would get so many.

Now, I know there's a lot of pronunciations for that word, but that's how I pronounce it. And I know you know what I'm talking about. Now, here we have to see a setting taking place, right? Jesus is going to enter a garden across the Kidron Valley in a mountain of olives, in a place called Get so many. When the Bible gives us words, when the Bible gives us numbers and names, we need to pay attention because he's telling a story.

He is setting the stage for the event that's happening and it always, it always looks to give us a view, an image. This story is a picture inspiring story. It is meant for you to see it. And the words tell us a bit of this story. The Bible says that he walks across the Kidron Valley into a garden. First of all, we see the obvious comparison here with the Garden of Adam and Eve, the Garden of Eden, right?

We see that Jesus is going across this Kidron Valley. Now, where's the Kidron Valley? Well out the eastern gates of the temple in Jerusalem, these gates that are pretty popular because they're walled in, right? They're walled in and they're closed up because of the promise of prophecy that Jesus returns to those eastern gates in his second coming.

Now, that's important because in this valley, in this Kid Valley, if you've ever seen pictures of Jerusalem and if, if you haven't, you need to go look at them. What you'll see is a great graveyard, a massive graveyard and they're, they're above ground. There's these stone boxes and when Jews over the centuries have died, they have buried the bones or I should say placed the bones of their loved ones in these boxes and they inscribe on them much like we do a headstone today.

This Kidron Valley. What does Kidron Valley mean? Well, it means the valley. Kron literally means the valley of the shadow. So he's crossing this valley of the shadow and he's going to this garden, this this this cemetery, the place of death, right? He's passing through that and he heads up to this garden. The name of this garden is get so many.

So let's look at that name a little bit because it really is an amazing picture of how we're gonna unfold this full ransom that Jesus is gonna offer, right? The process by which he is going to shed his blood is tied up in the name of this garden. So let's look at it. Get semi. Well, this is a Hebrew word. It's actually formed out of two words get gat if you will and semi in Hebrew, the term gap means the place or a press.

Actually, if it's used by itself, it means the wine press. It is the place of pressing of pressure in which the juice from the vine is pulled out or crushed out if you will some actually means olive. So when we put it together, it is the place of the olive press. And in a very practical way, in a very agricultural sort of way, the way that they processed olives was in a press.

And we see that today now the amount of olives gives rise to the idea. And we know from history that this, this hillside is covered with olive trees and olives are a produce of Israel. They produce all kinds of really amazing olive oils that come from that ancient part of the world. These olives are processed to produce olive oil. How did they do it well, even in modern times, we see it in California in different places in the United States, all across the world.

Actually where the olives are pressed in the first pressing. The very first pressing produces what you buy in the store as what we call extra virgin olive oil. The lightest press that produces the most valuable oil comes from this first pressing. It's considered the best oil because it comes from the flesh, meaning the inside part of the olive.

But you can get olive oil from every part of the olive. So the harder we press it kind of like an orange. If we, we want the best orange juice, we want it from the flesh of the fruit. Not the peel, not the seeds, but they all do produce juice in the same way. Is true for the olive. Is that when it's pressed, the very first pressing comes out what's called extra virgin olive oil.

In the second pressing, we see what's called virgin olive oil, just a lower grade and it's used differently. And in the third pressing, we get plain olive oil. Now, how does that play into redemption? Well, obviously, we're talking about three pressings, three places, Jesus would shed his blood in this ransom. So the process by which he's going to do this is revealed in this name.

Let me tell you about the ancient culture of Israel in the ancient culture. The first pressing of this olive, this extra virgin olive oil that would come out was considered holy. It was used to anoint kings and priests. In fact, it was used in the candelabra in the holy place to the menorah to light the menorah. It was also used in Jerusalem around the outer court of the temple.

There were great lamps stands 70 to 80 ft high and they would pour gallons of oil in there and they would light them. It gives us rise to Jesus discussion on the sermon on the mount where he

explains that Israel is a city on a hill, right? And who puts a basket or a cover over this light? That they are this great light? He's actually referring to the temple.

And how when these candle lobbers were, were full with oil and they would burn the entire city would see the temple and it would draw all men to the temple. So that's the first pressing in the second pressing olive oil. Like a lot of other oils would be used for medicine. They would create a medicine out of this oil. They used it like that. And of course, the third pressing is used for soap.

That was its common usage. Now, I don't want you to think this is weird. We, we actually do this with a lot of things, milk, for instance, cow's milk, goat's milk, that kind of thing. Most people, when you, if you think of a cow's milk, the cream is the is what's on the top, right? It is considered the most valuable because it has the most fat content and we make all kinds of things out of it.

Butter, we use it, it's exclusive, we separate it first. It's almost like it's the most holy part. It's the best part. It's the part we like the most. And then there's another part of the milk that is used, right? And it's used in mother's milk is used for all kinds of medicines. And then you look at like like say goat's milk. What is the last the derivative of what's left?

A lot of times is used for soap. So this is a common way of using products that are pressed or are separated that can separate by fat content or by oil quality. It was used in that way. And I want you to remember these pressings. We're gonna talk about them more and more. The first pressing is for the most holy things. It is considered the most precious in this olive oil.

Again, to anoint kings, to anoint priests, to light the candelabras in the most holy places. The second one for medicine, it has a healing property. And I know a lot of people use oils today just like that. And of course, the third one, the last thing is used for soap. So in John's account, we see that Jesus goes to the Kidron Valley to the garden and then places named get so many.

Let's see what Luke says about it. In Luke 22 39 the Bible says that Jesus went out as usual to the mount of olives and the disciples followed him. When he came to the place, he told them pray that you will not enter temptation and he withdrew about a stone's throw beyond them where he knelt down and prayed, father, if you are willing, take this cup from me yet, not my will but yours be done.

While there's so much debate about this prayer and as we see this transition, right? If we can see this rightly, there's not a lot of confusion about this prayer. A lot of people will say Jesus didn't want to go to the cross. Although they use this verse to say that Jesus really wasn't God, that he was just a tool by which God would atone for mankind's sins, that he was just a good man.

But if we see it in light of this ransom, this trading places, this divine exchange that is taking place, we could see that he's beginning to take our place, right? He passes through this valley of death. He goes to a garden just like Adam and Eve sinned in the garden. He's going to a

place of pressing of a place of punishment, of pressure of anguish that we talked about was the curse in Genesis three to the ground.

And he goes there and he brings his disciples and he he wants to pray and he prays a prayer that is confusing because we see it as his prayer to the father, as the son, as God himself. When really he is praying our prayer that prayer, the exchange has been made. He is beginning to enter into these pressings. He has taken our place here, right? Just like he is taking the place of Adam.

If you will, all of us are doomed to an eternal death, all of us are doomed to a life of degradation and humiliation separate from God with illness and disease. There is suffering involved and don't we do this? And it isn't this very much like mankind, human part and parcel with being who we are that we pray to God and we ask him things like God. Why are you doing this to me?

Why are you taking me into these places? Why am I suffering? And of course, we know the answer to that is we're suffering because we're fallen because we're sinful. We live in a sinful state. So this work that He's doing is making this exchange. This is actually our prayer that we pray. We are the fallen one. Now in the garden, he has taken our place in this garden.

He is in anguish and in toil and he's praying and he's stressed and he's living under the anxiety of the moment. In that moment, he cries out like we cry out, father. If this cup can pass for me, if you can make this trouble, go away. If you can make it less. He's praying this prayer on our behalf. And yet He represents God. He represents God. He is both man and God.

And so the second part of this prayer is not my will but thy be done. In fact, he's gonna ask the disciples to pray with Him right before that. Remember, he's gonna say, stay here and pray that you wouldn't fall into temptation and I don't wanna go down this rabbit hole. I want to do a separate teaching on what we call the Lord's prayer. But these are two individual quotes from that prayer, isn't it?

The Bible is gonna say the disciples came to Jesus and asked him how to pray and we call it the Lord's prayer, but it's not the Lord's prayer. It's the disciple's prayer. And that whole prayer is about Him. The whole thing is about him. Our father, who is in heaven, how would be thy name? Thy kingdom come, thy will be done. Thy will be done on earth as it is in heaven.

Give us this day our daily bread and forgive us of our trespasses, right? As we forgive those lead us not into temptation. This prayer that they're supposed to pray is that prayer, if we had time to look at it and we will at another time, we'll see that this whole thing is about Jesus praying for his coming, exalting him, lifting him up. The work of Christ is in this prayer.

The idea was if you want to pray rightly pray for me, pray that I come pray that the work that I do is effective for you, pray for the savior. And I'm excited to get to verse 43 where it talks about the shedding of his blood. But I told you in the beginning, we're gonna take our time here and we're gonna pull out these truths so that you can see the work of redemption as broadly as possible.

I'm reminded of this verse in the Psalms when Jesus says, let this cup pass from me, let this cup pass from me but not my will but thy and be done. You know, the Bible has a lot to say about that cup. That cup is a cup of wrath. It's a cup of trouble, right? That's why he wants it. That's why in, in our prayers, we're saying God take this from me, take this wrath from me, take this trouble from me.

It's a cup of wrath and Jesus would drink that cup without question. But he he's arguing our position before God. And yet as God, he's arguing the position of I will take it. If there's no other way, I will take it. Psalms 23 is a beautiful Psalm that is talking about this picture of Jesus walking through the Kidron Valley, the valley of the shadow in this graveyard full of death.

Let's read it. It says though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies. Thou anointest my head with oil and my cup runneth over. How do we reconcile this verse with the position Jesus is in? Well, I want to tell you that without question.

There is a divine exchange taking place here. How can Jesus say, Lord take this cup from me? Because that's our position. And he wants to give us his position before God. Psalms 24 4 and five is his position before God. Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me. Thy rod and thy staff, they comfort me.

That is his position and he is exchanging in a divine exchange. He is exchanging positions with us. When we read this verse outside of understanding redemption, right? We think it is all about us and in some ways, we are right? It is partly about us, but it is only partly about us because a divine exchange has been made. He is taking our cup of wrath and our cup runneth over if the divine exchange is so powerful, it is so amazing.

It changes all things. The psalmist is prophetically speaking here that this is about me and you. But it is because of the work of this ransom. And because of this work of redemption that Jesus does in the garden through the Kidron Valley up on the mount of Olives in a garden called the place of this pressing where his blood will be shed and redemption will take place.

He has to first take our position. God made him who knew no sin to be sin for us that I might become the righteousness of God in Christ. See it rightly? Why does His Rod and his staff? They comfort me. You know, Christians are funny people. We think that the the Rod is for us, but his staff is for us. The Rod is for our enemies. It is for those who seek to destroy us.

We are in that position. Now, Christ was in that position before he came to the earth, wasn't he? He was in that position. He was in a place of favor with God where God dealt with his enemies, where his, his staff and his rod, they comforted him, his staff by his staff. He, he guides us and he moves us and he makes our path straight with his rod. He defends us.

It's true that this verse is about you today. It is, I love this verse continuing in five thou preparest a table before me in the presence of my enemies. Isn't that akin to the communion and the Passover meal that had just taken place a table prepared Christ himself with the table. He would

offer his body and his blood that we would eat from that table and we would be sustained in Him.

Thou anointest my head with oil. What oil, the oil from the pressing this, this first set of oil is most precious. He anoints the head. You know, the kings were anointed on the head. The priests were anointed on the head. And of course, God is restoring all things through the redemptive work through the blood of Christ, through his pressing of his blood.

My cup runneth over before we continue on and talk about the work of the blood. We must pause for a moment and see the grace and the love of God by the giving of his son to take our place. We must see it, visualize it. Can you see Jesus walking through this valley of Bones in a place called the shadow? Do you know why they call it the shadow? Because the sun rises in the east and out the eastern gates, right?

If we look out the eastern gates, the sun would rise up over the mount of olives and in the morning sun as the sun came up, it would still cast a great shadow over the cemetery in the Kidron Valley. That's why they call it the valley of the shadow. It's full of death, dead bones, dead men have been buried there for centuries. It is the valley of the shadow of death.

It is not some in Saudi Arabia history. Some people will say that it is right here at the place where God makes this exchange with us. We held the cup of wrath, his cup runneth over in this exchange. He takes the cup of wrath and our cup runneth over and he sustains us by this table of communion that we'll talk more about. But the body in the blood one representing the sustaining work of Christ in our flesh, the blood representing the remission of sins, the righteousness and

justification. Before God, the Rod and the staff, they describe how God leads us and guides us and protects us with the rod. The Rod is not for you. God does not break the legs of the, of the believer no more than a shepherd, breaks the legs of the lamb. That is not how you guide. We have these ideas about God, how He's harsh and he punishes. And when they tell you God disciplines with the word, the Bible says the word of God is good for teaching, for reproofing, for correction, the

teachings of righteousness. God corrects with the word if you're listening to this today and that was your idea. God has corrected it in the word. That's how He corrects when we read the word, it, it reproves us. It changes our mind about things to repent means to change my mind. We think it's about sin. Everything is about sin, change your mind, about God pulses.

I teach a repentance towards God. See this picture and see this divine exchange taking place. When Jesus went to the garden of get the place of pressing his whole focus. His whole plan was to take our place, his whole focus and his whole plan was to redeem you by his blood. He knew it would be hard. This prayer that he prays is not a prayer of exception to God's plan.

Take this cup from me. That's what people think. No, he is making an exchange if you ever see it like that where it's confusing. It's because we don't have a view to redemption in this ransom in this divine exchange that's taking place, take your place before God stand tall in the idea that

these curses are over, these judgments are done. And when God does correct, he corrects with the word God loves you.

In the last part of the session. I want you to know that not only is Jesus taking our place, but he is doing it with consent from verse 39 to 44 in Matthew 26 we see three prayers and we read the prayer. It's the same prayer, in fact, verse 44 says, so he left them and went away once more and prayed a third time saying the same thing. Now people use this verse to say, see Jesus was trying to get out of this, that it was overwhelming Him, that there could have been another way that Jesus was

resisting God, that He wasn't sure or that maybe he didn't know the plan of his coming. Even though all through the gospels, we can see many times where Jesus says, this is not my time, right? He seems to have complete knowledge of it. We use this to see that Jesus wasn't really consenting that he didn't have the full knowledge of God, even though the Bible says in Colossians, the fullness of the deity dwelt in Christ in bodily form.

Of course, he did. So why the three prayers? Because there's three pressings in this garden, Jesus is not just consenting to God's plan. He is green, he is agreeing with it. He is agreeing to take our place in the garden at the scourging post and at the cross, he is going to take our place and he is ransoming real authentic men in these pictures. Now they are all a picture and a type of us. But he is doing the work with full knowledge and full consent. Christ is not an unwilling

participant. He was a victim and he knew he was the victim. He was the sacrifice and he knew he was the sacrifice. Jesus came for one purpose and that was to redeem mankind to reestablish relationship between man and God to inaugurate a new covenant of grace that was separate from us. If we had a part to play in this agreement, we couldn't have kept it. So he comes as us, a picture of mankind, a new federal head to redeem all mankind to reconcile all man back to God.