

## Study Guide for Redemption Part 4

- Analyze the gospel accounts of how Jesus redeemed humanity and compare them to the curses in Genesis 3:17. [1][2][3]
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- Investigate the redemption of the curse on the ground and the restoration of the authority and kingship of humanity through Christ's sacrifice. [10][11][12]
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## Transcripts for Redemption Part 4

Continuing in our series on redemption. We've been talking about this three pressings of Christ. And remember we talked about the Garden of Gethsemane this place of the olive press and it represents this pressure, this, this sorrow, this anguish and ultimately, the bloodletting of Christ that would give us access to redemption. And remember we talked about redemption being buying back at a price, a redemption is a ransom.

And through today's teaching, we're gonna start to see this ransom take place for us to see it rightly. I want to remind you that we're talking about the curses that occur in Genesis 3:17. Remember that man had lost something and we're gonna look at this verse because we want to compare and contrast it to the gospel accounts of how Jesus is going to redeem us, how he's taking our place.

One thing I want you to know about this redemption. We talked about these curses and these judgments, but I don't want you to think that's the only thing that's been lost. There's a derivative of what's been lost, right? In Genesis three. We see that because Adam listens to the voice of his wife and eats of the tree. He is submitting himself.

Yes, in that example to his wife and she would submit herself to the serpent that He has given up. He has lost his position before God without question. That's true. His authority, his Dominion. His kingdom has been lost. More than that we saw right after that, that the, the land of the kingdom has been cursed and we know that this is a product of sin.

In fact, you probably heard this verse in Romans 3:23 that says, for all have sinned and fall short of the glory of God. That word there falls short. It can mean to forfeit that men had sinned and they forfeited this glory that belonged to them. And we need to think about this glory as something more than just an example, a word that's describing this position.

No, in fact, we saw that when Adam and Eve ate of the fruit, they realized they were naked. Now this is an interesting idea, right? Because there was clearly no clothes on them before and it wasn't like they recognized the nakedness before. So there wasn't clothes but they were clearly clothed. The Bible says God had clothed man human in glory and honor.

He clothed them in this glory. The thing that was lost was something real. It was something substantial. It maybe it was effervescent, maybe it was as the Bible describes, Moses coming down from the mountain of God and his face shown the Bible says in Exodus Paul writes about this in the Corinthians, how Moses put a veil over his face because he said that the glory, the light.

This evens something about it. Something about Him was emanating light was fading away. And so he covered it. What it was was that he had been in the presence of God and God's glory. If you will, Moses had absorbed it somehow, right? We see it on the mount of transfiguration.

When Jesus is glorified, the Bible says that he shown white as the son, not just him but his clothes.

He was radiant. And when man sinned, he forfeited this glory, this clothing. And that is why he saw himself naked as soon as he had sinned, Adam and Eve became afraid because they were naked because they had been clothed with his glory and this glory was lost. So this kingdom that we're talking about is a glorious kingdom. The earth was different in the time of Adam and Eve.

And we're gonna see, we're gonna look at Romans here hopefully towards the end of this and talk about how this earth is groaning inwardly for the redemption, right? It wants to be redeemed. But there's a trigger to it. What redeems the earth will look at it. But this kingdom has been lost. The king has been lost, right? All things follow leadership.

If there's a good king, there's a good kingdom. If there's a bad king, there's a bad kingdom. And we see this playing out in our culture today, no matter where you stand politically, right or left, we see good leaders and we see bad leaders, bad leaders bring a bad result. Good leaders bring a better result, not always a perfect result, but it brings a better result.

So let's go back to Genesis three real fast. And let's look at these terms that are being used here. And we're just gonna look at 3 17 and this is a conversation God is having with Adam as to his disobedience. And I read it in the King James first. It says, and unto Adam, he said, because thou hast hearkened unto the voice of thy wife and has eaten of the tree of which I commanded the saying, thou shalt not eat of it.

Cursed is the ground for thy sake in sorrow, thou shalt eat it all the days of your life. In the bean. Standard Bible, it uses the word toil in the English standard version. It uses the word pain. They're all right. It's this word means those things in sorrowful suffering, pain, he would toil over it. Man wasn't just going to be frustrated by what the land produced, but through pain and through sorrow, through toil.

Toil is a work. It's a pressure, right? We, we talk about going to work. We don't normally think of toiling. But if you toil in work, it is because it is causing anguish, it is causing suffering and it normally has some physical pain to it. I want to look now at Luke 22 versus 41 through 43 this picture is describing Jesus in the Garden of Get Simi, which we've talked about and this is where he's going to start redeeming us with his blood.

Now he's already made the exchange, right? He's made this divine exchange. He is taking our place in the garden. And we see that from Genesis three. He's in a garden, Adam and Eva in a garden in Luke 22 Jesus is in a garden and it's important to look at this rightly because we need to use those right terms, right? We're gonna see how there's a mere image going on here.

Jesus is not just replacing us or ransoming us. He is imaging this loss and by the words, we'll see that. Let's go to verse 41 and it says 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. Then an angel from heaven appeared to him and strengthened him and in his

anguish, he prayed more earnestly and his sweat became like drops of blood falling to the ground.

I wanna stop here. I wanna slow down and I wanna look at these terms. I want you to get this picture Jesus has knelt down to the ground, right? Like we would think of when we're praying on our knees, our head to the ground. And the Bible says, and being in this anguish, he prayed more earnestly and his sweat was like great drops of blood falling to the ground.

First, I want to look at this anguish. This term anguish literally means pain, it means sorrow, it means suffering. And we saw that in Genesis three, right? By painful, sorrowful suffering, toiling the ground will produce no longer. Is it just him harvesting and picking and eating? But now he'll have to work it and that work will cause great sorrow and pain and suffering.

See the perfect image here, there's some argument in this discussion about this blood and his sweat and maybe you heard it when I read it and it says he prayed more earnestly and his sweat became like drops of blood falling to the ground. Some people will say that this wasn't actually blood, that it was like that. It was like he was such under stress that his, his sweat became large.

You know that he sweat a lot profusely. And we need to talk about this a little bit because if Jesus blood is redeeming, right? Number one, the curse was that by the sweat of his brow, he would eat bread in Genesis, right? If we continue on an 18 and 19 there by the sweat of his brow, we could see Jesus sweating and in this lowered position, no question, the sweat would be running off his brow, right?

But the question is, is there blood in it or is there not? Because if there's not, how can the sweat be redeemed? If we have redemption through his blood? As Ephesians? One says, if we have redemption through his blood, then blood must mix with the sweat in order to redeem the curse from Genesis. Three. First, let me tell you that there is a medical condition.

Maybe you've heard this talk before. It's called heros. And it's where someone in, under great stress and under great pressure, under great anguish, the blood capillaries in their face and in the, the outermost part of their skin would break and if they were sweating profusely, it would mix with the blood. Now, that's true that that's an actual medical condition, but we don't know for sure.

Just by reading that if we could see that there was drops in the blood can't be proved. Well, there's a word here that you probably never heard of that part that says his sweat fell like great drops. This is an interesting word, great drops. In fact, it's an, it's a really bizarre word that it's translated into great drops. In fact, this word in the Greek is thrombose.

It's where we get the term thrombosis and when somebody has deep vein thrombosis, they have blood clotting. And so what he's saying here is that these great drops. He's actually saying that it is thickening. It's a term for thickening the word like there is not to mean in a metaphorical sense. It literally means as, that's how we use it all the time in the Greek.

It is as so it should say something like this and being in agony, he prayed more earnestly and his sweat became as thickened blood that fell to the ground. Here it is, we have it. Now, if, if it was metaphorical, then it's possible that it's not true that the that somehow the sweat became like kind of like, you know, in this metaphorical sense, it, it became heavy and it flowed like blood.

That's how a lot of people will say it. But here we can see that's not true that this blood started to come out through the broken capillaries and it thickened his sweat and it fell to the ground. And in here we have this redemptive work in order for the toil and the suffering and the pain of Adam to be taken away, to be replaced, for it to be ransomed.

It has to have blood in it and it has to have the blood of Christ in it. I want to look at that word again like, and I wanna give you a reference scripture that you can look at so that you know, this isn't contrive. Matthew 3 16 is a picture of Jesus being baptized in the Jordan River. And you're probably familiar with this story. So I'm not gonna quote it perfectly.

But we know this story that once he's baptized, he comes up out of the water and the Bible says that the Holy Spirit descended on him as a dove. That's that same exact word that we would use like or as so it isn't metaphorical, this description of this dove falling or coming down on Jesus was seen, it was observed. The Holy Spirit came in the form of that dove and let on him again.

It was something descriptive. The writers of Matthew specifically, although it's in the other gospel context as well says that this dove comes down and they recognize it as the Holy Spirit that comes on him. So if this isn't metaphorical, that the sweat becomes like blood, it becomes as blood and it thickens it. And I like this idea about how it thickens it, how it clots it again, it's a very descriptive term.

This isn't a term that's metaphorically used. It's a descriptive term. We know how sweat runs, we know how sweat looks, we know how sweat feels and it has a different feel. Blood thickens it, blood is thicker than water. We use this term right to describe maybe family or things like that. Blood has a thickening element to it. It binds to the sweat or I should say maybe the sweat binds to it but it, it culminates it comes together in a mixture.

It wouldn't have been confused with sweat that was just running, but rather with sweat that looked like blood because it had blood in it clearly, without a doubt, Jesus is sweating blood here. Now, I told you I wanted to go back to Romans and look at this curse as it relates to the ground. There's no question that Jesus is redeeming the curse or the judgment given to Adam by God, right?

We see that we see this very well in this image of how they both are sweating and in toiling and in pain and in suffering in a garden. We see that I, I'm confident you see that, but we have to remember something else that there's a curse to the ground. Remember he says cursed is the ground for your sake. In Genesis 3 17, cursed is the ground for your sake.

Now, this was a mercy that God was giving to Adam. In this. We can see a substitution atonement, right? God doesn't put the whole weight of this curse on Adam alone but on the

ground. And we said that was because the king had been lost. And when the king is lost, the kingdom is lost. And in this instance, God had put Adam in the garden to work the ground to take Dominion over the earth, all of the created things, including the dirt itself, the beast, yes, the fish, all those things, but the

earth as a composite whole is cursed and subject to futility because the king had given up his position before God. And I told you that there was a trigger to this redemption. Now, Christ is clearly redeeming it by his blood, right? He's redeeming the authority and the kingship and the, and the position of man back. He's, he's re buying that he's ransoming it.

He's taking our place that we would take his place. But he's also redeemed the dirt itself, the creation itself. Now, I'm telling you that's true. But to the believer to the experience, the life that we live here, we should have an objection to this view. I remember years ago telling my wife, I was such a skeptic of Christianity. I was such a skeptic of the Bible because I saw things written in it that didn't seem to come to pass, that hadn't come to pass.

And there's a principle in redemption that we are gonna get to at the end of this session at whether it's 5 10 parts. However, however long this takes, we're gonna take our time and move through redemption. But we're going to see that there's actually two portions to redemption. One is a redemption by blood, a purchase by blood and then there is a redemption by force.

This principle needs to be discussed because if we think that once Christ's blood has been spilled and redemption has taken place, this ransom is fulfilled and the work of Christ is fully finished, which it is, he declared it on the cross, it is finished. We could think that all things need to be made, right? Again, as it relates to the garden that we should be living in the fullness of kingship and the fullness of our authority.

And that the earth is should again be subject to man. But we see a different thing happening. We see a different result, don't we? We see that. Yes, I believe in the work of Christ for me and God has set me free individually and he has redeemed me and I am on a path to eternal life with him. But I see a different culture at play. I may be going to work and I see futility still, I still face, see things in the earth.

There's still trouble in the earth, there's still earthquakes and there's war and there's kingdom race, a rising against race. There's all these things. And what we need to understand is there's this principle of payment by blood redemption, by blood and a redemption by force. And when we get to the Book of Revelation, we actually see this redemption by force in the Bible.

When the Israelites went across the Jordan into the promised land, there were people there, there was a war to be had they had to fight and struggle their way through it. And even once they had gained most of the land, the Bible told Joshua that there was still much land to gain that there would have to be removal of the squatters. People that had come there illegally if you will.

It was God's promise to them to have the land. Yet there were squatters there and they would have to be forcibly removed. God had given them the land if you will. That's a picture of Christ in

his blood sacrifice, his redemption by blood. It was all theirs. yet they would have to forcibly be removed. And that is the state of this world. That's the state of the earth today.

It has been the curse has been broken to you. The believer yet there are squatters in the land. There are people that are gaining from the earth. There are people who are despising God who seem to still be successful on the earth because they are squatters on this earth. And there is coming a day when God will open the scroll in the book of revelation chapter five, he will open the scroll of redemption and he will remove the squatters forcibly.

And until that happens, we occupy and we live in the work of Christ for us that is fully finished. You have been completely redeemed, but there is a trigger that will trigger in this forced redemption. And Romans eight describes it. Romans 8 18 says, I consider that our present sufferings are not comparable to the glory that will be revealed in us.

Remember we had lost glory in the garden. The creation waits in eager expectation for the revelation of the Sons of God. For the creation was subjected to futility, not by its own will, but because of the one who subjected it in hope that the creation itself will be set free from its bondage to decay and brought into the glorious freedom of the Children of God.

You know, there's a big push, there's a big push in the world right now. Maybe even many believers are part of this. And I want to correct that thinking just a little bit, if you'll let me, I know this is a sensitive subject about saving the earth, climate change and all these things, right? The seas are gonna rise and there's gonna be destruction and, and famine and maybe, maybe some of that's true, but it's sort of irrelevant to this discussion.

The earth is stuck. The earth has been subjected to futility because of the one who subjected it in the garden. God subjected the earth cursed as the ground for your sake. Now it's been redeemed by his blood, but there are squatters in the land. So what is this trigger? Well, Romans 8 21 spells it out that the creation itself will be liberated from its bondage to decay and brought into the freedom of the glory of the Children of God.

If you want to save the world, if you want to save this place from destruction, if that's our goal. If that's what we're thinking, if we want to save it from this perpetual degradation, futility, the Bible calls it. If you want to save the world, save the world's people to the believer, our goal should be to tell all men about this redemption that is in Christ because as that's revealed in men, the glory returns to them, the return of the king.

There was a movie called That right. The redemption of the king brings a redemption to the land. Never forget. That is the goal of the believer. Yes, we all want clean water and we want, you know, clean streets and all that kind of stuff. But listen, it's, it's futile, it's futile. That's not what's causing its degradation, what's causing its degradation is that the fullness of the freedom and the glory of the Children of God have not been revealed.

When the fullness of the men of this earth come to Christ, then the ultimate king Jesus will return and set up that kingdom on this earth again. And the Bible says that we will rule and reign with him. That is the second coming of Christ. And until then this earth is suffering and groaning

inwardly awaiting that day. He's awaiting that day. The trigger is when the fullness of men come to Christ again.

I want to say if you want to save this planet, you want to save the world, save the world's people. And then the kingdom will be restored, it will be restored by force right now. It is already restored by blood. The payment has been made and we're gonna end this by looking at scripture in John 17 22. Remember we talked about how the glory had been lost because of sin.

Men forfeited the glory of God. And here it's saying that the earth is held in bondage and decay until the freedom and glory of the Children of God are revealed. This glory and freedom, the beauty for you and me is John 17 22 is gonna read it. It's gonna say the glory Jesus is talking here, the glory which you have given me I have given to them. This glory is returned to us individually to the church collectively.

That's why the Bible says to put on Christ. What does he mean by that? To be clothed in Christ is to put back on the glory that was lost in the garden? Christ is redeeming all things step by step by step and this payment is made in full. Yes, we are looking to the coming of the Lord. We are looking to the rapture and the second coming where he will make all things right?

And he will and the earth will be liberated. And these two kingdoms, the kingdom of heaven and the kingdom of earth will become one kingdom and we will rule and reign with him. The true return of the king is the return of God's kingdom to unite all mankind. And we will be imagers again on the earth. He is restoring all things.