

Good morning, Arising Church,

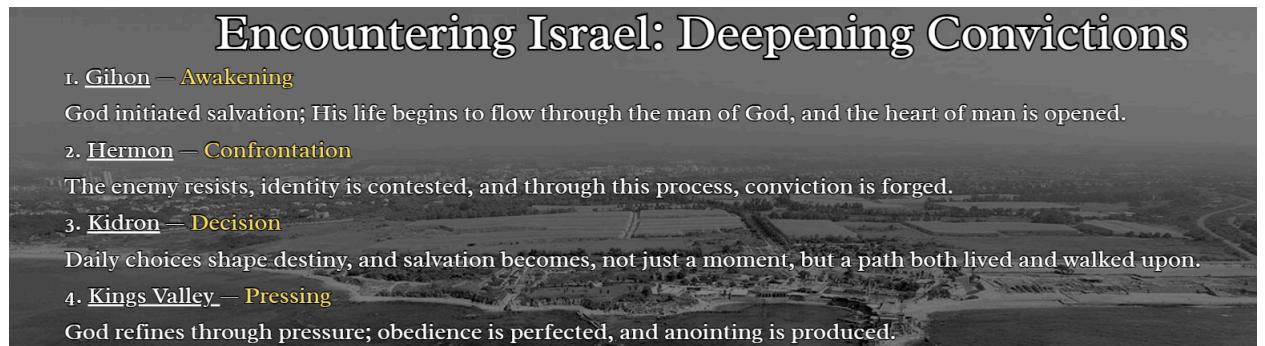
Encountering Israel: Deepening Convictions

1. Gihon — **Awakening**
God initiated salvation; His life begins to flow through the man of God, and the heart of man is opened.

2. Hermon — **Confrontation**
The enemy resists, identity is contested, and through this process, conviction is forged.

3. Kidron — **Decision**
Daily choices shape destiny, and salvation becomes, not just a moment, but a path both lived and walked upon.

4. Kings Valley — **Pressing**
God refines through pressure; obedience is perfected, and anointing is produced.



In the continuation of our Israel geography series, we will be taking a journey through the Valley of the Kings today. In this route, we will be faced with agony, but agony that leads to a crown. We are going to begin this morning, where all good things do: in the seed book.

- **Genesis 14:13–18 (NIV)**

13 A man who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of Mamre the Amorite, a brother of Eshkol and Aner, all of whom were allied with

Abram. 14 When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan. 15 During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. 16 He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people. 17 After Abram returned from defeating Kedorlaomer and the kings allied with him, **the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley)**. 18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High

In our own studies, the wells of Abraham's life and the events of Genesis 14 seem to be inexhaustible. We will develop this more as we continue with you, but for now take note of a few things surrounding this event in Abraham's life:

Abraham was 1st pressed with Lots separation but the best things came out of him. He stood his ground in the Land God was causing him to inherit and allowed Lot to go any direction that he wished. Abraham was trusting that God would bless him regardless of what Lot did

Abraham was pressed a 2nd time, when Lot was taken captive. The easiest and perhaps logical choice would be to abandon Lot allowing him to reap the fruit of his own choices. Yet the best came out of Abraham and he rose to the occasion and rescued Lot by overcoming the kings of the North.

Abraham then was pressed a third time when the king of Sodom offered him the riches of his kingdom. However, again the best came out of Abraham as he refused.

It is in the middle of these events that Abraham meets Melchizedek the heavenly king and priest. This meeting took place in a location of unbelievable significance—the valley of Shaveh or as Moses's explains the valley of kings. These

events in Abraham's life and this location are far from random. Instead they were laying out a pathway for all time.

Now we're going to get back to Genesis 14 later on in our sermon together and these details will become extremely practical and relevant for you. However, before we get to that it is necessary to focus on two geographical locations and then we will come back to how all of these things relate. Our first location is Gethsemane and it means "Place of the olive press".

(SLIDE)



As you're looking at that picture, it's hard to describe just how beautiful it is there in the garden of Gethsemane.

The olive trees here have a root system that goes back to the time of Jesus... the trees are tapped into a root that is over 2,000 years old

Israeli olive trees are prone to disease...you might not think that looking at a beautiful picture like this, but they are only diseased if they are in *good soil*. If

these olive trees are planted in soil that is good, rich, nutritious, and has plenty of water, then the olive trees actually get sick. But they thrive in calcareous soil (chalky, dry, and hard). This reminded us of Psalm 52.

- Psalm 52:1–9 (NIV) (**Of David**)

1 Why do you boast of evil, you mighty hero?
 Why do you boast all day long,
 you who are a disgrace in the eyes of God?

2 You who practice deceit,
 your tongue plots destruction;
 it is like a sharpened razor.

3 You love evil rather than good,
 falsehood rather than speaking the truth.

4 You love every harmful word,
 you deceitful tongue!

5 Surely God will bring you down to everlasting ruin:
 He will snatch you up and pluck you from your tent;
 he will uproot you from the land of the living.

Does it sound like King David at this point in time is surrounded by good soil, surrounded by nutritious, rich soil or is he surrounded by hostilities? He's surrounded by something that's dry, that's chalky, that doesn't promote life, seemingly to the eye. He's surrounded by a pressing, a difficulty in this moment in Psalm 52.

The background for this, just so you are aware—and without going deeply into it—is that the person pressing him the most is someone who knows the Torah, someone who is an official in the king's service. The pressure David is receiving comes from those who should be standing with him but are instead standing against him.

In this moment, he makes a turn in verse six. While he understands that the unrighteous man who is oppressing him will be uprooted, he also understands that his own place is firmly planted in the ground.

6 The righteous will see and fear;
they will laugh at you, saying,
7 “Here now is the man
who did not make God his stronghold
but trusted in his great wealth
and grew strong by destroying others!”

8 **But I am like an olive tree (even though the soil was tough)**
flourishing in the house of God;
I trust in God’s unfailing love
for ever and ever.

9 For what you have done I will always praise you
in the presence of your faithful people.
And I will hope in your name,
for your name is good.

[Play Gethsemane video.](#)

The olive tree emphasizes that true strength and fruitfulness come through adversity. Unlike other trees, the olive tree becomes stronger through famine and pressure, developing deep, unified roots and producing oil only through crushing. David applies this image to himself in Psalm 52, contrasting his rooted faithfulness to God with the temporary success of the unrighteous, declaring that no adversity can uproot his devotion to God’s will. The message argues that suffering, pressure, and being “poor in spirit” are essential for knowing God’s nearness and deliverance. Rather than seeking easy lives, believers should see trials as opportunities for God to produce something valuable and lasting in them, focusing not on why hardship happens but on how they respond to it. The question “why” is irrelevant, what matters is what you are going to do.

David demonstrates this devotion to God's will at the Kidron Valley, listen to this passage that occurs during Absalom's rebellion as King David is leaving the city:

- **2 Sam 15:23-26 (NIV)**

23 The whole countryside wept aloud as all the people passed by. The king also crossed the Kidron Valley, and all the people moved on toward the wilderness.

24 Zadok was there, too, and all the Levites who were with him were carrying the ark of the covenant of God. They set down the ark of God, and Abiathar offered sacrifices until all the people had finished leaving the city.

25 Then the king said to Zadok, “Take the ark of God back into the city. If I find favor in the Lord’s eyes, he will bring me back and let me see it and his dwelling place again. **26** But if he says, ‘I am not pleased with you,’ then I am ready; let him do to me whatever seems good to him.”

David is in the valley of the kings and is heading toward the mt. of olives going through the process that men and women must go through in their development. As he is being pressed, what comes out of him is not a desire to serve himself, but the city of God.

Let's talk more about the Olive Tree.

- Tenacious
- Olive trees are strengthened through famine... just as Kings are made in the desert
- Fruitful in difficulty (if you deny the olive tree the struggle it will die and not produce)
- Rooted not uprooted
- Olive trees:

- Are stricken during the harvest
- Their processing is also brutal
- But they produce pure oil

Find a way to transfer the impact of what it means to be an olive tree

(can you say this about yourself: “i am something that no amount of adversity will tear me out of God’s will for my life”) when everything seems like it’s against you and you still praise God becomes very precious to you...olives give their fruit through a beating...how will you know whether you believe that the Lord delivers and saves unless you are put through breaking trials? If you’re never poor, crushed, broken...how will you know what it is for the Lord to save you? It’s not the high moments that are the most precious...they are the broken moments where we didn’t know if we could move forward...but we got up anyways and He enabled us...this is when the oil comes out...think of the olive tree as something that can’t be uprooted, something that is best in adversity...you want these circumstances so that you can be more useful in God’s service! Difficulties become opportunities for something supernatural to rise up in us and come out of us...it’s hard but the Lord helps us and that’s what becomes precious to us...anyone who is going to walk with Jesus will go through many trials...don’t ask why is this happening...ask what am I going to do next

Peter Testimony

- **Matthew 26:30–36 (NIV)**

30 When they had sung a hymn, they went out to the Mount of Olives.

31 Then Jesus told them, “This very night you will all fall away on account of me, for it is written:

“ ‘I will strike the shepherd,

and the sheep of the flock will be scattered.’

32 But after I have risen, I will go ahead of you into Galilee.”

33 Peter replied, “Even if all fall away on account of you, I never will.”

34 “Truly I tell you,” Jesus answered, “this very night, before the rooster crows, **you will disown me three times.**”

35 But Peter declared, “Even if I have to die with you, I will never disown you.” And all the other disciples said the same.

36 Then Jesus went with his disciples **to a place called Gethsemane**, and he said to them, “Sit here while I go over there and pray.”

In addition to Peter’s 3 denials, the pressings in the sets of 3 that Jesus was about to experience seem to encompass every area of testing. Jesus would be betrayed, denied, and abandoned. He would endure pressing from the religious leaders, King Herod and Pontius Pilate. He would be falsely accused, mocked, and scorned. He would be stripped, beaten and crucified. But before all of this, Jesus would experience a pressing of the soul. This led Jesus to the place of olive pressing—Gethsemane. This is where Jesus would go through a process like the olive tree that would include being stricken and crushed but pure oil would be the result.

Let's read:

- **Deuteronomy 24:20-21 (NIV)**

When you beat the olives from your trees, **do not go over the branches a second time.** Leave what remains for the alien, the fatherless and the widow.

NIV

In the Torah, God commanded that Olive trees only be stricken one time during the harvest.. While there may be many reasons for this it forms a unique hint about the life and ministry of Jesus.

Jesus would spend His last night contemplating the beating and separation from His Father, but this was only a one-time event that will never happen again. He endured that so that you would learn to choose the Father’s will over your own preferences.

Before we pick up with Gethsemane, let's learn a little more about the olive processing that took place in Ancient Israel. Next slide:

Olive Pressings

The oil mentioned in the Bible is olive oil and not petroleum oil. This oil comes from the olive tree. At the time of harvest, the branches of the tree were hit with sticks so the olives would fall to the ground, then the olives were gathered into baskets and taken to the olive press. First, the olives were crushed in an olive crusher and then the olives were placed in baskets and placed on the olive press. The first oil that was collected was the one hundred percent pure virgin olive oil. This was devoted to the Lord for use in the temple and was also for eating. Then a beam was put on top to extract more oil. This "grade B" olive oil was used for cooking. Stone weights were hung from the beam and "grade C" oil was extracted and this was used as fuel in the oil lamps. More weights were added and more oil extracted, but not of the best quality. Olive oil had a multi-faceted use, including as a base for cosmetics and making soap. The leftovers of the olives were used for kindling and fuel for baking bread.

Franz, G. (2016). Grain, Wine, and Oil. In B. J. Beitzel & K. A. Lyle (Eds.), Lexham Geographic Commentary on the Gospels (pp. 334–335). Lexham Press.

Would you like to see a picture of what this 3 step pressing looked like? Next slide:

First Century Olive Press



This is an industrial setup; one that was in a garden might be more simplistic and located in the center of the garden. Can you see the 3 stones?

We are about to explore Jesus' experience in Gethsemane, the place of pressing. It's important to recognize that there are parallels between the 3 pressings He endured there and the three temptations (this could also be easily related to Jesus temptation in the desert and 1 johns 3 temptations) He faced in the desert, as well as John's description of the 3 temptations common to all humanity: the lust of the flesh, the lust of the eyes, and the pride of life. In each instance, Jesus triumphed over these threefold trials. This truly demonstrates that His entire being was devoted to the Father, fulfilling the command of Deuteronomy 6: to love the Lord your God with all your heart, all your soul, and all your strength.

Let's get into the **first pressing**:

- Matthew 26:36–39 (NIV)

36 Then Jesus went with his disciples to a place called **Gethsemane**, and he said to them, “Sit here while I go over there and pray.” 37 He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. 38 Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

39 Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

Jesus asks that his brothers would keep watch as He was overwhelmed with sorrow to the point of death. This was just the first pressing. Yet, what came out of Him was pure oil "Yet not as I will, but as you will" *All that flowed from Jesus was that which was useful for the Lord's service (Ex 27:20 ..."Pure beaten olive oil for the light, that a lamp may regularly be set up to burn)

(Jesus example is still a light teaching us...Isaiah 53 said it was God's will to crush Him, why would we think it is different for us? Blessed is the man who is steadfast under trial...it is agony to get to the crown. Tell your kids to eat ice cream and they are happy to comply, that's completely different...tell them to do something they don't want to do and when they do it, what happens? you are proud of them and they are happy that you are proud of them)

Let's move to His **second pressing**:

- Matthew 26:40–42 (NIV)

40 Then he returned to his disciples and found them sleeping. "Couldn't you men keep watch with me for one hour?" he asked Peter. 41 "Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak." **(what's in the olive is good...the problem is the flesh!)**

42 He went away a **second time** and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

Jesus' brothers did not keep watch with him but instead fell asleep leaving him to wrestle in prayer alone as He was pressed for the **second time**. Even as He is under the weight of a second stone, He exhorts His brothers to prepare so that they are able to stand temptation. Under this incredible weight what comes out of Him is still pure, grade A oil: May your will be done ***All that flowed from Jesus was that which was useful for the Lord's service** *(Ex 27:20 ..."Pure beaten olive oil for the light, that a lamp may regularly be set up to burn)*

(Nick to elaborate: quick word about your expectations of others during suffering...Jesus instruction was because He knew testing was coming for them, not because He was embittered that they didn't help him)

When we are thinking of pressing circumstances and what comes out of you— You should evaluate yourself not with whether you had nice or not nice thought or not / or what other things christians care about. The question is: is it useful for the kingdom?

Not:

Was it justified?

Was it accepted?

No - Was it USEFUL for the Kingdom?

Let's move to His **third pressing**:

- **Matthew 26:43–46 (NIV)**

43 When he came back, he again found them sleeping, because their eyes were heavy. 44 So he left them and went away once more and prayed the **third time**, saying the same thing.

45 Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. 46 Rise! Let us go! Here comes my betrayer!”

Yet, again as Jesus desired that His brothers would labor in prayer during His hour of trial but He found them sleeping. Jesus, didn't lash out at them but simply went back to pray before His Father. Now alone and with the third stone set upon Him the quality of His oil did not diminish. The full weight of all 3 stones on Jesus caused Him to once again embrace His Father's will over His own. *All that flowed from Jesus was that which was useful for the Lord's service (Ex 27:20 ..."Pure beaten olive oil for the light, that a lamp may regularly be set up to burn)

As we said before this is what Deuteronomy 6 spoke of:

- **Deuteronomy 6:4–6 (NIV)**

4 Hear, O Israel: The LORD our God, the LORD is one. 5 Love the LORD your God with all your **heart** and with all your **soul** and with all your **strength**. 6 These commandments that I give you today are to be on your hearts.

All that Jesus endured under the three pressings yielded only pure oil, the outflow of a life wholly devoted to the Father. He loved the Lord His God with the entirety of His being—with His heart, with His soul, and with His strength. In Gethsemane, the place of pressing, His obedience revealed the perfect fulfillment of the command in Deuteronomy 6, showing that nothing within Him resisted the Father's will, but everything within Him loved the Father's will over His own.

**How about you?* His life is teaching you that something other than flesh coming out during trial is possible! Who has been tempted in every way yet was without sin Hebrews 4:15 (stop conceding that if you are pressed flesh is going to come out of you) Don't announce to the enemy what it would take to defeat you “oh if my wife did that i don't know what i would do?” “oh i could never get through that”)

As you know these pressings lead to Jesus being treated like an olive tree, stricken or scrouged and then ultimately His body was broken upon the cross.

(SLIDE)

Golgotha



Jesus bore His cross and reached a certain spot, where He was crucified. This location was called The Place of the Skull, or in Aramaic, Golgotha.

Jesus' body was then laid in a tomb hewn out from the rock. There is a site a 1,000 meters from Gethsemane that we want to show you. Next slide:



This is a tomb hewn from the rock that dates to the time of Jesus. We will come back to this site shortly but first we need to cover three particular events with a man named Nicodemus:

So John chapter three is going to be the first instance of this man. Now, when you hear Pharisee years and years of compromised Christianity and compromised teaching, you have some baggage to that word. Those guys suck. They're terrible Pharisees. Jesus spoke against them over and over. You have to understand, get back in your mind that Pharisee would've been the most stringent adherence to the law of Moses, the ones who took the word of God the most seriously of the day. So when Nicodemus comes and visits Jesus, the story that's unfolding in John chapter three would've been one of the most shocking things that you could have possibly heard. Put yourself in Nicodemus shoes. As I start to read in verse eight

- **John 3:8–15 (NIV)**

8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”

9 "How can this be?" Nicodemus asked.

10 "You are Israel's teacher," said Jesus, "and do you not understand these things? 11 Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. 12 I have spoken to you of earthly things and you do not believe; **how then will you believe if I speak of heavenly things?** 13 No one has ever gone into heaven except the one who came from heaven—the Son of Man. 14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, 15 that everyone who believes may have eternal life in him."

How would you feel if you came to Jesus and He told you, "YOU are a pastor?"

Jesus takes a scalpel to the pride that Nicodemus didn't know that he had

Called him "snake bitten" ... Jesus is referencing the bronze serpent that Moses made and put on a pole for the healing of the people (Numbers 21)

We have to kill our pride, realize the Law that we broke, come to Him, and also trust that His way of inscribing is exactly what we need.

*Insert Connecting thought: *what will come out of him at the next pressing?*

Let's move to the second event:

****Signs of Hope" Starting to identify with Jesus**

- **John 7:50–52 (NIV)**

50 Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, 51 "Does our law condemn a man without first hearing him to find out what he has been doing?"

52 They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

Messiah challenged his Biblical Knowledge.

His friends say he is from Galilee and question his Biblical knowledge again

- All while he is standing up for the man who pressed him the first time.

*insert thought: Jesus was perfect of course he did it - what about Nicodemus?

If you seek Him, you will find Him. This is a continual command and promise.

However, if you seek other things, you stand condemned and deserve that condemnation for all eternity

If anyone thirsts, let him come to me. There must be a God-born hunger in you!

It's a shockingly small number who actually yearn and thirst for righteousness.

Most want to simply please themselves and not be condemned

Is He moving you to keep His decrees and laws? Are you living in sin and unrepentant?

It would have been easy for Nicodemus to be offended with Jesus and sit in insult, but instead, Nicodemus has been chiseling and stands up for Jesus

JACKSON TESTIMONY

Let's move to the third event: **Counted among them*

- **John 19:38–42 (NIV)**

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a **disciple** of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. **Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.** 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 41 At the place where Jesus was crucified, there was a garden, and **in the garden a new tomb**, in

which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, **they laid Jesus there.**

It may have been secret at first, but Joseph's faith didn't stay that way. Neither did Nicodemus' faith!

Peter and all of the disciples had fled at this point, but these two men take care of Jesus' body, at great cost to them and their reputations

It would have been easy for Nicodemus to be offended with Jesus and sit in insult, but instead, Nicodemus has been chiseling and stands up for Jesus. ... **(this third pressing for Nicodemus is happening because the position Jesus is in (dead) it would have been offensive to the mind to support him at this point, but Nicodemus pushes past this and associates with Him during this time...this third pressing produces beautiful (he is carrying these precious oils which really are a picture of the good things coming out of him) what's been growing in you in secret between you and the Lord, the pressing allows it to become public**

- **Psalm 51:10–12 (NIV) (David)**

10 Create **(Bara)** in me a pure heart, O God,

and renew a steadfast spirit within me.

11 Do not cast me from your presence

or take your Holy Spirit from me.

12 Restore to me the joy of your salvation

and grant me a willing spirit, to sustain me.

You know that Hebrew word by now—that word is *bara*. It means *create*. Not, “use what's already here, polish it up, put a bow on it, and set it back where it was looking nicer than before.” No. *Bara* means: take the space I've chiseled out, take the space that came from the flesh of the olive during the last pressing—the space I carved out inside you—and now put something entirely new there. “Create in me a pure heart”—a one-hundred-percent pure, virgin-olive-oil kind of heart.

So many of us fall into the trap of just walking out Christianity, walking out salvation, biting our lip and enduring it because we know that's what we're supposed to do. But there is so much more. There is more we can pray for—more we can ask God to create within us—where it's a willing spirit that sustains us, where it's the joy of our salvation that carries us forward each day. And when the pressings come, we understand they are not random; they have a purpose. God is making us like His Son.

He is taking us through the privileged process that formed the Son of God Himself—the same process that formed men before us, like Abraham, drawing faith out of him; the same process that formed Nicodemus, so that even at the point of the greatest pressing of his life, he could stand with Jesus and look upon the One who was pierced.

We have to stop only talking about what we believe and acknowledge that we show what we believe through what we do. Our deeds are already bearing testimony—good or bad—but today, you have a moment. You have an opportunity. You have space this morning to choose something different. Choose today to make the turn. When you are pressed, something else is going to come out of you.

Pressing into Him for transformation will lead you into this pressing process. Yes, it will be agonizing—but it will also draw out of you what is useful for the Lord. This is what we mean by agony that produces a crown.

At this point, it's time to revisit Abraham:

- **Genesis 14:17–18 (NIV)**

17 After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (**that is, the King's Valley**).

18 Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High,

Abraham's meeting place with Melchizedek was no random spot. Let's take our next slide:

2342 נָשַׁא (šāwâ) I, agree with, be(come) like, level.
Derivative: 2342a נָשָׁא (šāwâh) level plain (Gen 14:5).

This verb is to be distinguished from šāwâ II, "to set, place" although the commentaries and lexicons are often in disagreement which of the two verbs is so intended in a particular passage. The suggestion has been made (Labuschagne: see bibliography) that šāwâ is a Shapell form of the verb hâyâ "to be" and means therefore "to cause to be" and in comparisons "to cause to be like." Then developed the meanings "to be like, alike," i.e., "to resemble." In seven passages šāwâ is used in comparisons. These are: Prov 3:15, "Nothing you could desire 'is like' her (wisdom)"; Prov 8:11; 27:15; Lam 2:13, "To what can I compare you, daughter of Jerusalem?"; Est 7:4 (perhaps the hardest verse in this book to translate), "For would not this affliction (liquidation of the Jews) 'amount to/be comparable to' a loss to the king?" or "for our affliction is not 'to be compared' to the king?" Two verses, Isa 40:25; 46:5, use šāwâ to express God's incomparability. With him no one can be compared. The verb occurs also in Est 3:8; 5:13 and Job 33:27 where the idea of comparison is latent but not expressible in English translation. Wieder has suggested a connection between šāwâ and Ugaritic twy "to rule" especially for Ps 89:19 [H 20], "a lad 'I made king' over the mighty." Cf. too Gen 14:17 ("Valley of Shaveh/ the Ruler").

Bibliography: Labuschagne, C., The Incomparability of Yahweh in the Old Testament, Leiden: Brill, 1966, p. 29. Wieder, A. "Ugaritic-Hebrew Lexicographical Notes," JBL 84:160-62.[1]
[1] Hamilton, V. P. (1999). 2342 .נָשַׁא In R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), Theological Wordbook of the Old Testament (electronic ed., p. 910). Moody Press.

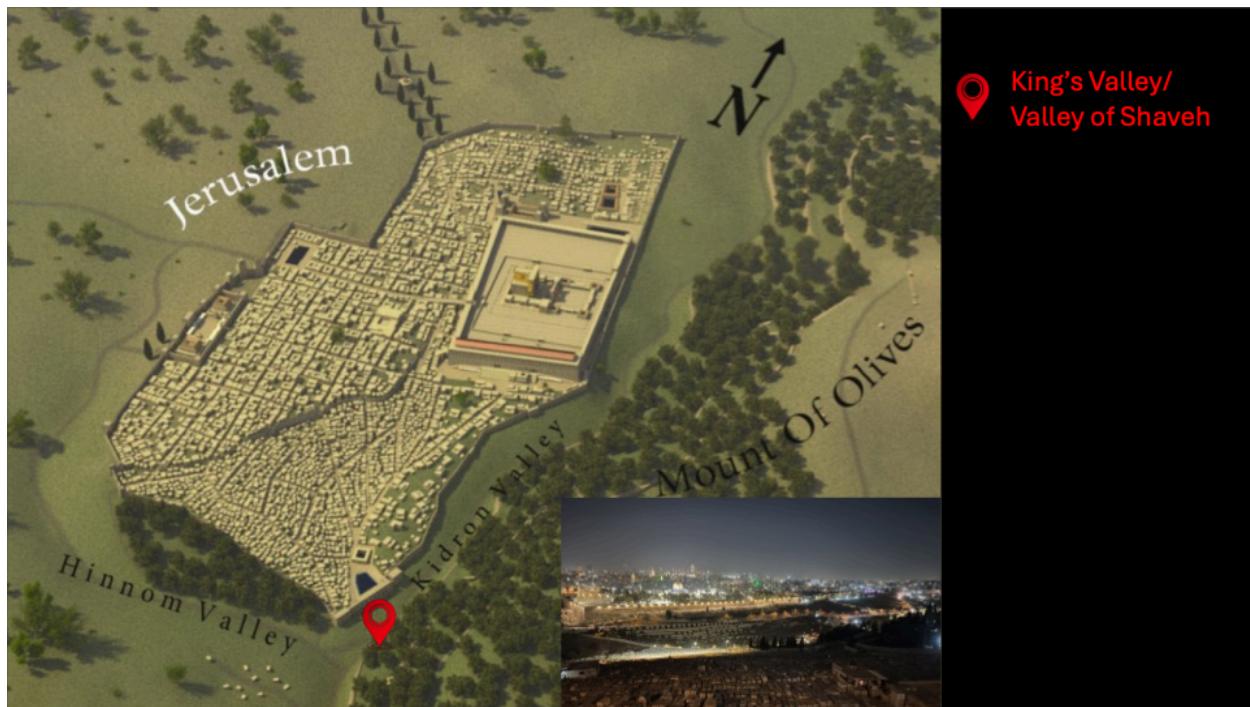
The Valley of Shaveh, known in Hebrew as (saweh), is a proper noun referring to the Valley of the Kings. This term is derived from (sawa), which means level ground and has evolved to signify resemblance or likeness. In Abraham's time, it may have also had linguistic ties to the word for "rule." This paints a picture of the Valley of the Kings as a pathway to becoming like and resembling the King. It is where the Priestly King Melchizedek met with Abraham and is the journey that King Jesus walked. In fact, it is a path that all who aspire to be kings with him must follow, as it is along this pathway that we begin to resemble him. Walking the same path will produce the same results.

In your own time, you can read Exodus 19 and see how the book of Revelation expounds on it. He is the King of kings—not the king of peasants. Those who are with Him must be made like Him. He is not the king of fleshly mutants.

Get to a place where, when failure happens, you can say, “Okay—flesh came out. That means there’s more room for oil.” Get to a place where, when you’re being pressed, you say, “No, this is where the finest oil is going to come out.”

Get to a place where you’re asking God to create in you whatever is necessary for that.

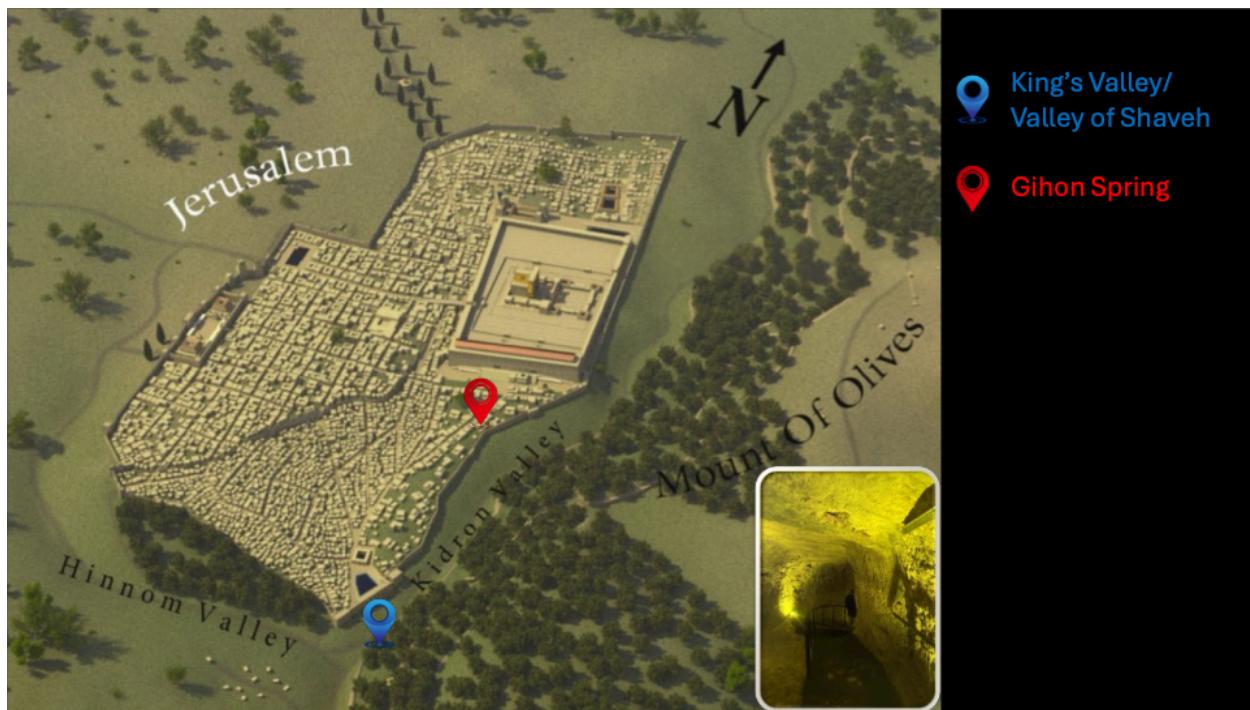
Let's begin to trace the pathway that has been laid out in the king's valley. Next slide:



The Valley of Shaveh, also called the King's Valley, is synonymous with the Kidron Valley. Its significance is manifold. Most prominently, it is the place where Melchizedek, King of Salem, met Abraham, and it lies directly across from the site of David's palace. As you have learned, this area carries deep symbolic weight. Jeremiah's call to stand at the crossroads and seek the ancient paths likely has this intersection in view—where the Hinnom Valley meets the King's Valley, or Kidron, as shown on the map. In later times, this crossroads became associated with Gehenna, the place of judgment tied to the idolatrous practices of certain kings,

as well as the devastation brought by the Babylonians. A journey through the king's valley starts you at the cross roads where you have a choice between consulting the ancient way or slipping into what became emblematic of hell.

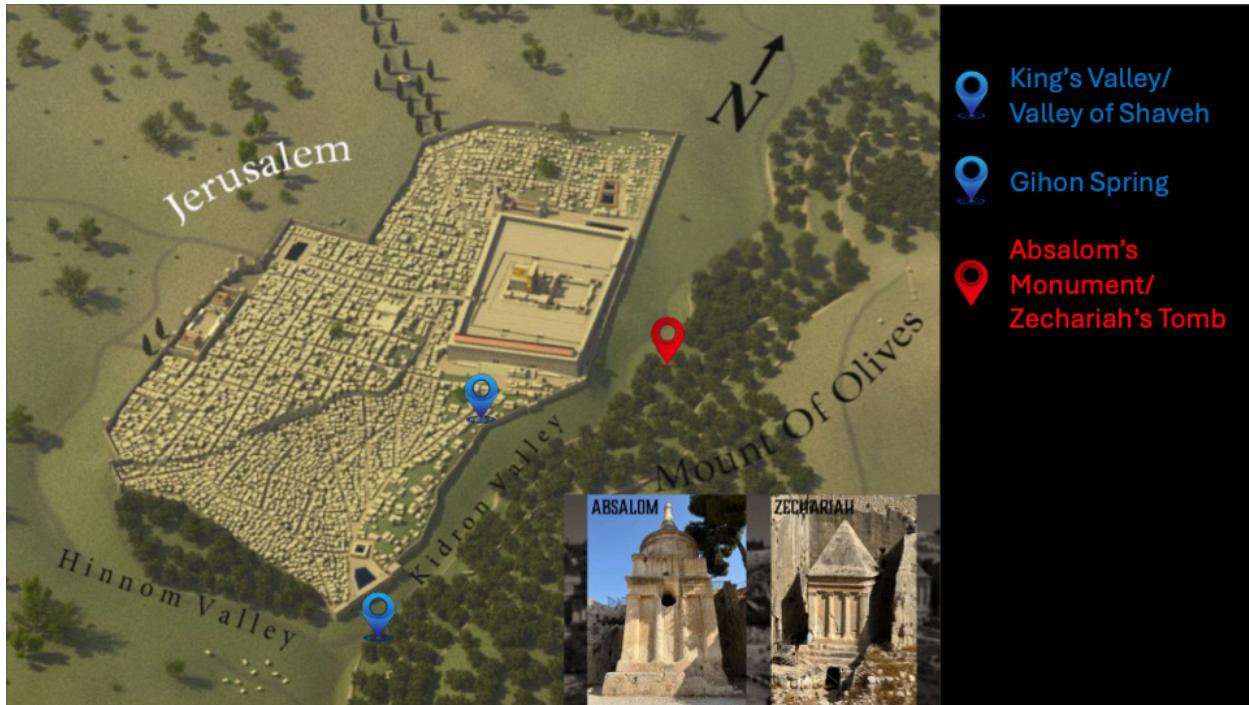
You will also remember this area is associated with the spring of Gihon. Next slide:



The red pin marks the general area where the subterranean source of the Gihon Spring emerges. You will recall that in the days of Hezekiah, a channel was cut to redirect its waters, opening access at the intersection of the two valleys.

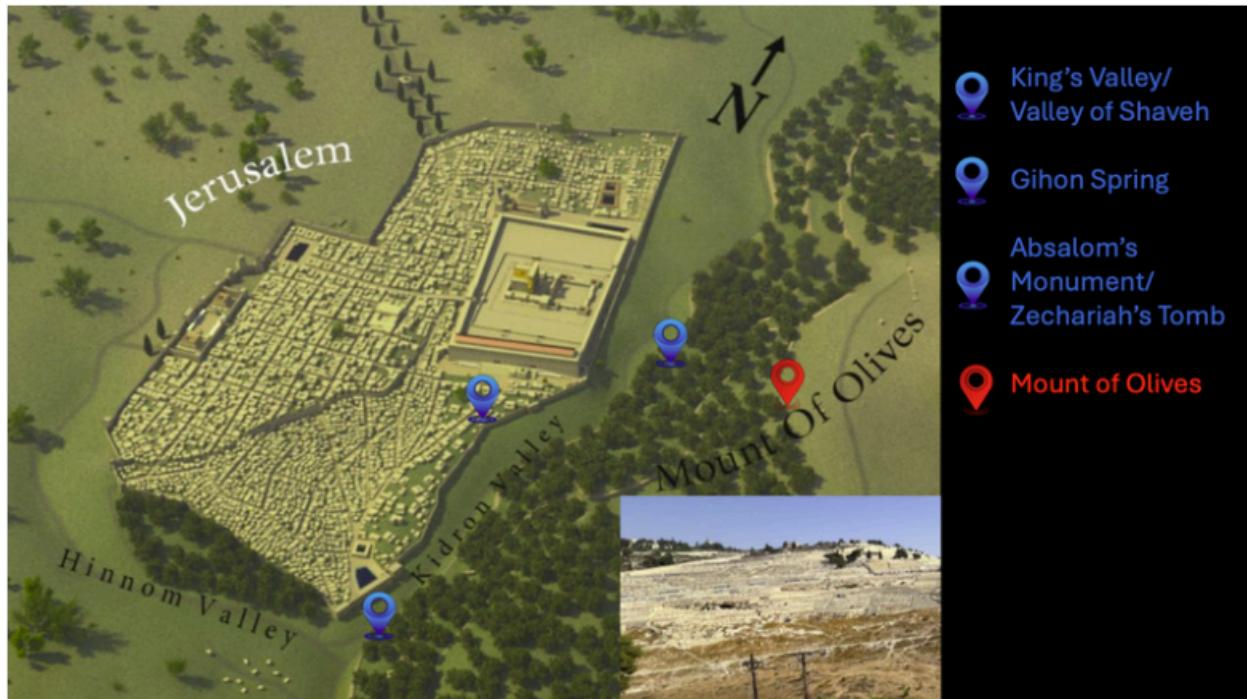
Throughout Israel's history, this spring has been closely associated with **kingship**. It was used by David in the conquest of Jerusalem, and it became the site of Solomon's anointing as king. The Gihon thus stands as both a physical source of life and a symbolic fountain of royal authority in God's plan.

If you were to move northward through the king's valley you would arrive at another location that you learned about. Next slide:



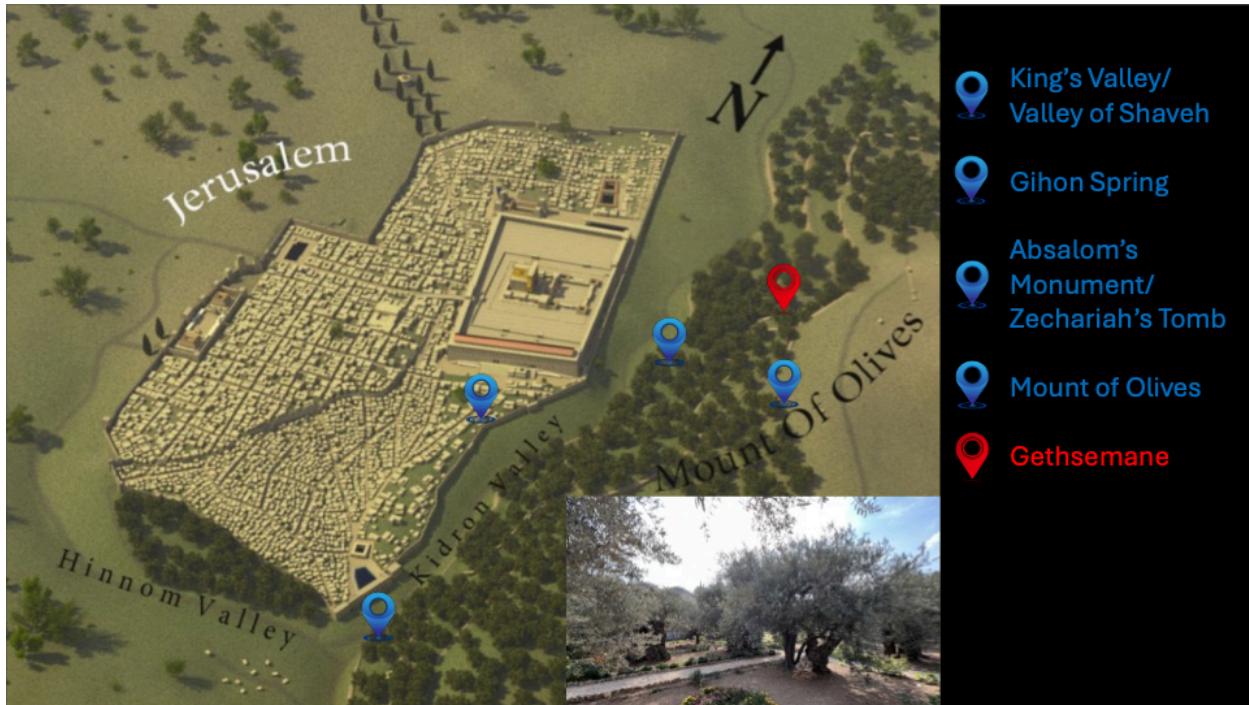
A journey through the king's valley starts you at the cross roads where you have a choice between consulting the ancient way or slipping into what became emblematic of hell. As you move forward you pass by David's prior place of victory and the place Solomon was anointed. Then you would have to pass by two monuments as you continued. First you would pass the example of righteous Zechariah who was faithful unto death. Then you would pass Absalom's monument whose self-will caused him to kill his brother, betray his father and die without sons.

Next, this would bring you to the foot of the Mount of Olives. Next slide:



Reaching this place in the journey would bring you to the foot of the site that Jesus will physically arrive at when He returns. This mountainside is covered in tombs that will burst forth at the resurrection of the dead.

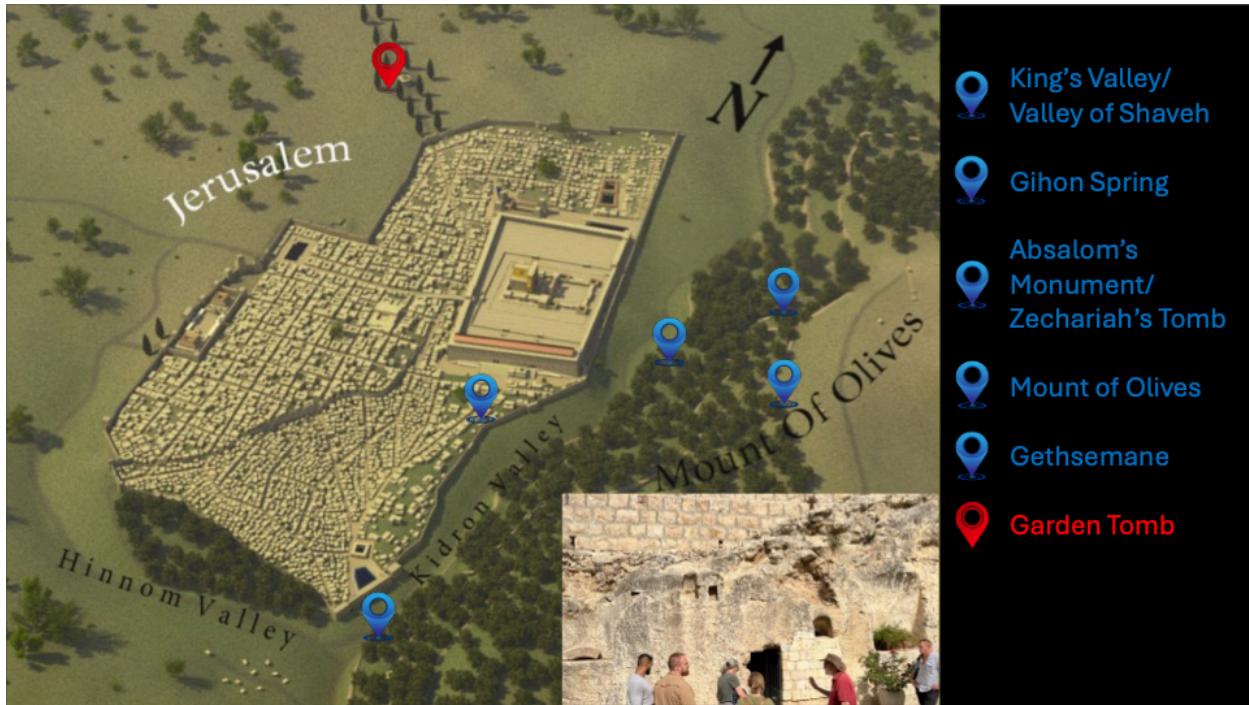
After seeing the site of the resurrection, your journey was not over; you would continue onward to a specific site. Next slide:



Following the Valley of the Kings, the path leads you to Gethsemane—the place of pressing. The Valley of the Kings itself is a journey in the making of a king. It begins at the crossroads in a choice between the ancient paths and what later became known as hell. Along the way it carries you through victories born of conviction and failures born of carnal ambition. After passing a reminder of resurrection, the journey culminates in Gethsemane, the place of 3 pressings, where the king is refined unto death.

Jesus was not regarded as a king by most, Remember though He was taken from the Gathsemene, to be crucified. He died as a criminal and was buried with the rich, just as Zechariah said He would be. Would it surprise you to know that the next location we're going to is not in the King's Valley?

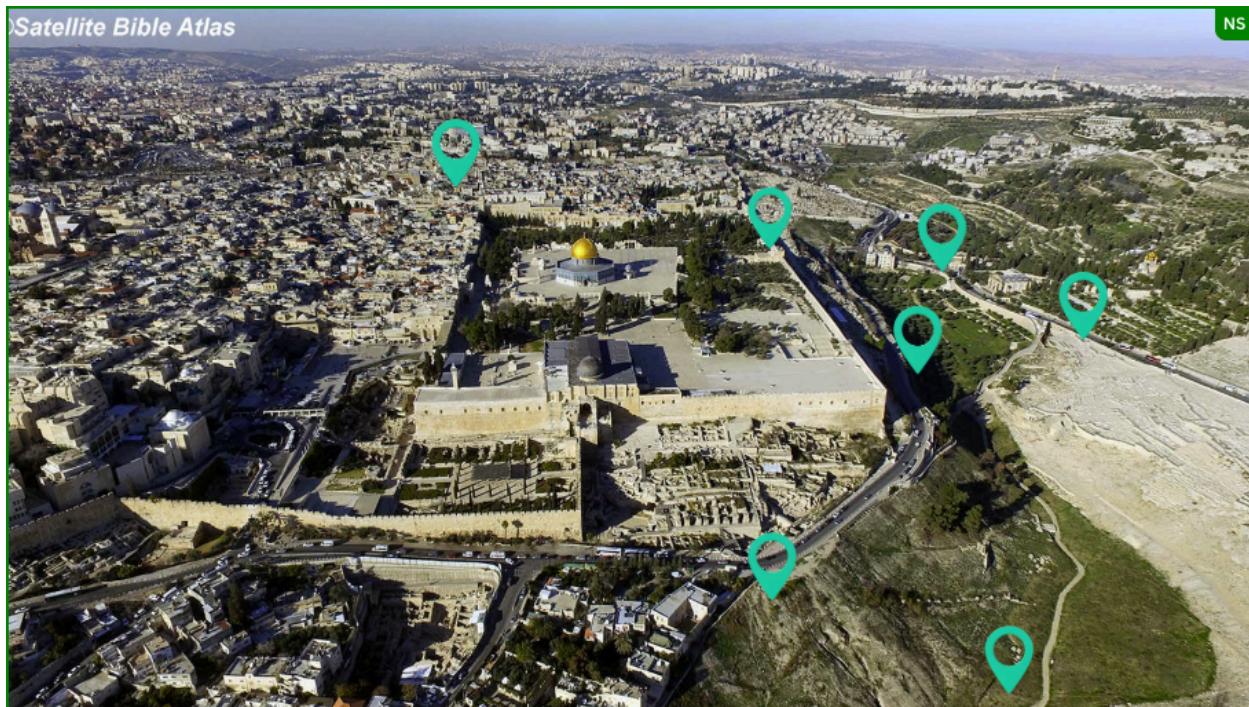
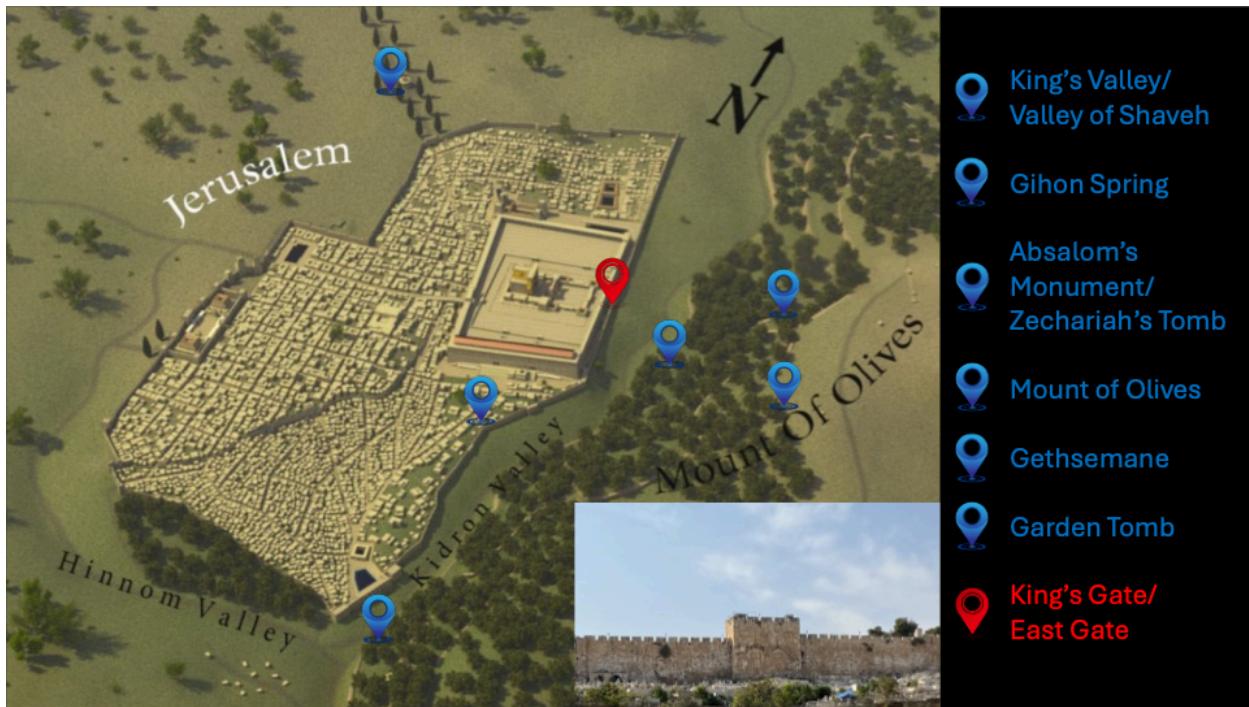
After the place of pressing, you come to a very special location. Next slide:



Do you see it on the northwest side of Jerusalem? In that moment, He doesn't look like a king to everyone—He looks like a crucified criminal.

The King's Valley leads you through seemingly small choices—decisions that carry radical outcomes—and it bears the testimony of the men who walked this path before us. It is a valley that requires passing through suffering, yet it does not end there. Its course ultimately brings you to the place of resurrection, where trials are transformed into triumph and death gives way to life.

However, that is not the end. Next slide.



In the king's valley, after walking through suffering and being shepherded to the site of resurrection, you come to the place of superior glory.

The King's Gate is not something we have introduced you to yet, so we will take a moment to explain. Let's start with a picture. Next slide:



Just for more perspective, this next photo of the east gate is a few yards away from the entrance to the Garden of Gethsemane.



What you're looking at is the East Gate, but it's better known as the King's Gate. Now, before we explain *why* it's shut today, I want you to really notice what you're seeing on the screen with me. This is a gate—but instead of an opening, you see solid stone blocks sealing it. You also see a multitude of graves placed directly in front of it.

Think about that for a moment. Why would a gate designed for entrance and exit be sealed shut?

Well, there was a particular sultan who liked to refer to himself as “the Magnificent.” Suleiman—*the not-so-magnificent*—was in fact very short-sighted. During the reign of the Ottoman Empire in the 16th century, while he controlled Jerusalem, he was aware of specific texts preserved by the Jewish people and also read by Christians. And he was afraid.

In an attempt to prevent a very specific prophetic event, he sealed the gate with stone and placed graves in front of it—not graves of believers, but of

Muslims—hoping to discourage or even prevent anyone from reopening the East Gate.

Our next slide is going to help you understand exactly what Suleiman, the not-so-magnificent, was so afraid of...the Zech 14:3 prophecy:

King's Gate/East Gate

Zechariah 14:3–4 (NIV)

3 Then the LORD will go out and fight against those nations, as he fights on a day of battle.
4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Ezekiel 43:1–5 (NIV)

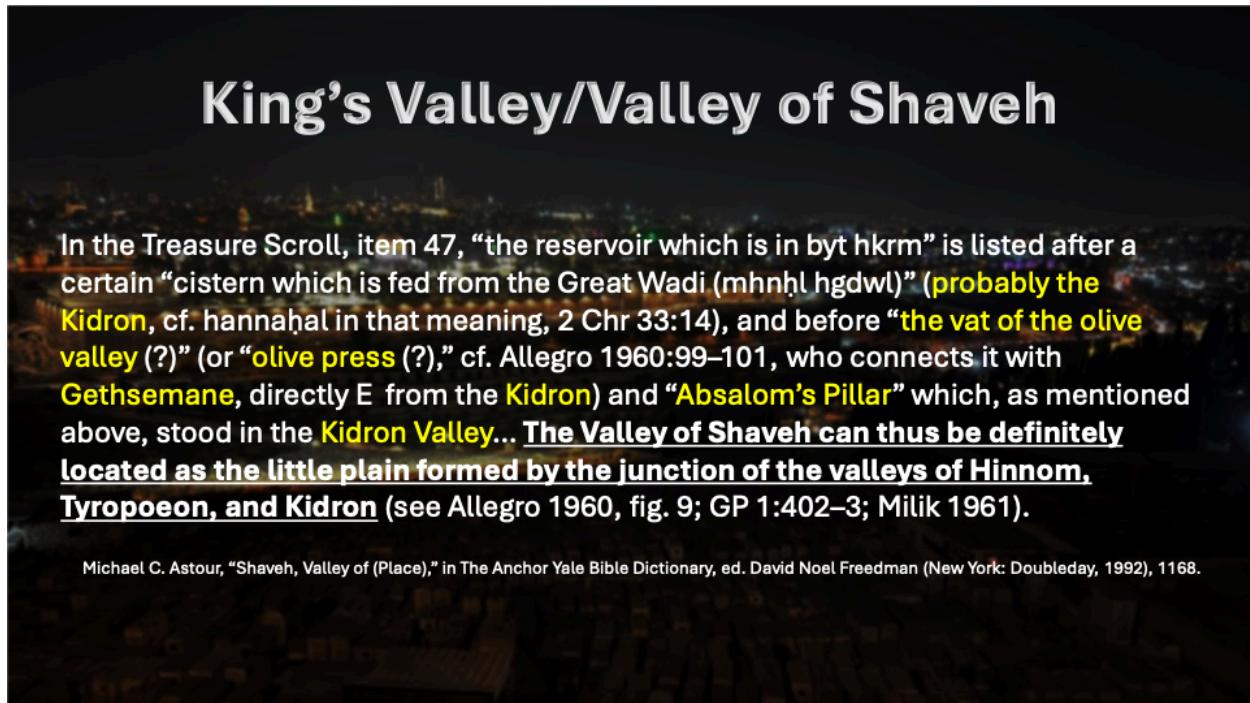
43 Then the man brought me to the gate facing east, 2 and I saw the glory of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory. 3 The vision I saw was like the vision I had seen when he came to destroy the city and like the visions I had seen by the Kebar River, and I fell facedown. 4 The glory of the LORD entered the temple through the gate facing east. 5 Then the Spirit lifted me up and brought me into the inner court, and the glory of the LORD filled the temple.

At the return of Messiah, his feet will rest on the Mount of Olives, and then Ezekiel says that He will enter the temple through the east gate. This is the future expectation of Jews and Christians alike because of the prophets' predictions. This expectation so scared the Ottoman ruler that he tried to prevent Jesus entry with his wall. Interestingly, Ezekiel 44 notes that the gate would be blocked up and only a special prince would be allowed to go through it.

It's always fun when you just keep reading prophecy. Chapter 43 says that the King of Glory would go through it. Chapter 44 says that after he goes through it the first time, it would be shut up so that no one could go through it except Him. And so Suleiman (the not-magnificent) actually helps fulfill prophecy without even knowing it.

If you were looking at the east gate. If you were standing there, staring at the East Gate...do you know what is behind you...? Gethsemane. The place where Jesus was in agony. Now these gates are going to receive the King of Glory.

Let's recap some of the imagery in the King's Valley. Next slide:



- [Overview video](#)

The path or roadway that you are looking at is very near the King's Valley/Kidron Valley. That path passes through all of these places. The geography of Israel teaches you about your journey of salvation.

You are not just declaring that Jesus is King; you are declaring that if you will walk this same pathway, His kingly qualities will begin to emerge in you.

This path, which has been walked by others, including Jesus himself, leads you past all of these monuments. It draws you into the Mount of Olives, but you must pass through Gethsemane before you can truly see the East Gate.

Everything about this is teaching you that the process of being pressed makes you like Him. It shapes you to rule with Him.

- Abraham:

- Abraham was 1st pressed with Lots separation but the best things came out of him. He stood his ground in the Land God was causing him to inherit and allowed Lot to go any direction that he wished. Abraham was trusting that God would bless him regardless of what Lot did
- Abraham was pressed a 2nd time, when Lot was taken captive. The easiest and perhaps logical choice would be to abandon Lot allowing him to reap the fruit of his own choices. Yet the best came out of Abraham and he rose to the occasion and rescued Lot by overcoming the kings of the North.
- Abraham then was pressed a third time when the king of Sodom offered him the riches of his kingdom. However, again the best came out of Abraham as he refused. These events produced a revelation of the priest/King Melchizedek and Abraham went on to meet the Dabar YHWH

- Nicodemus:

- Nicodemus was first pressed by the direct and insulting statements of Jesus. Instead of turning away, he continued and grew in his relationship with Jesus
- Nicodemus then was pressed by the insults of others all around him as he began to speak on behalf of Jesus. Again, he did not turn away but grew in his relationship with Messiah
- Finally Nicodemus was pressed when Messiah was crucified. The leadership he had served alongside had rejected Jesus and

all hope seemed to be lost in His death... But Nicodemus did not turn away and went to be associated with Jesus in His death and burial. This process produced a revelation about the glory of Jesus as the resurrected King.

- Jesus:
 - Jesus was pressed to the point of being overwhelmed unto death and did not crumble or crack but instead poured forth pure oil: yet not as I will but as you will
 - Jesus was pressed again and called for his brothers but was left alone. However, Jesus' quality did not degrade, He poured forth pure oil: may your will be done
 - Jesus was pressed a third time and found his brothers to be asleep in the midst of His trial. Yet no impurity was to be found in Him: Again, he prayed as before
- It should be clear to you, the journey through the valley of the kings' produces agony that will ultimately achieve a crown. The pressing in the valley of the King's is meant to bring forth the pure anointing that is useful for the Lord's service.

Melchizedek appeared here, Jesus appeared here, they are both earthly and heavenly figures. Let's close on a man who is no heavenly figure but was the second greatest king in history. Because pressing eventually brought forth only what was useful for the Lord's service. Next slide:

The Pathway to Resurrection Power

Psalm 22: David beholds death and the very real feeling of being forsaken... but finds resurrection in the midst of God's will. By embracing the agony that would secure the crown, he became the Suffering King.

Psalm 23: David beholds paths of righteousness that lead through valleys of death, where he embraced agony to obtain the crown. He became the Shepherding King.

Psalm 24: David, through resurrection power, deemed God great enough to present him as clean. He faced the agony of his own pressings and became a king of glory who reveals the character of the Superior King.

- Close:

Are you in the valley of the Kings?

What is coming out when you are pressed?

2 Timothy 4:6–8 (NIV)

⁶ For I am already being poured out like a drink offering,
and the time for my departure is near. ⁷ I have *agonized* the
good *agony*, I have finished the race, I have kept the faith. ⁸

Now there is in store for me **the crown of righteousness**,
which the Lord, the righteous Judge, will award to me on
that day—and not only to me, but also to all who have
longed for his appearing.