

STUDY QUESTIONS

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- Further explore the concept of redemption and Jesus' role in the garden.
- Examine the significance of the first pressing and its connection to the concept of holiness.
- Investigate the involvement of men in the shedding of Jesus' blood during the scourging and crucifixion.
- Study the law regarding the right ear and the implications for Jesus' role as a servant king.
- Consider the implications of our own participation in sin and the need for redemption.

TRANSCRIPTS

So we've been talking about redemption and how Jesus has been in the garden and how in that first pressing, he's bleeding, his blood is mixed with the sweat. And we saw how that redeems both the curse of Adam about his toil and his suffering and his pain and his work, his daily life and, and the redemption of the earth. And I hope you're starting to see this picture because now we're getting into the meat of it.

We looked at the place the garden of get so many and we looked at that process of how he sheds his blood in with the sweat. And now we're finally gonna look at the first person I want to do this and I wanna lay it out in such a way that it becomes very obvious. Remember I told you that that first pressing was the most holy pressing. Remember this extra virgin olive oil that was used to anoint kings, to anoint priests to light the, the candelabras and the menorah.

It's a very holy pressing before we move right into this part where we know where Jesus is betrayed by Judas. We're gonna kind of push past that a little bit and talk about the men that come to him and the man that's named because we're gonna look at the people. I wanna tell you that this pressing of Christ in the garden is most holy and maybe we never thought of it this way.

Do you know why it's most holy? Do you know why it is the the premium oil or you will the premium blood consider this for a moment in the other two positions that we're gonna look at the scourging post and the cross. Do you notice that there's man involved in it? That man sheds his blood. It is by the work of evil men, by the work of yes, the Jews who, who require his death, but the Romans who would literally physically take it from Him.

God is gonna allow men to take part in the withdrawing of Jesus's blood. But in the garden, it is of his own accord. Jesus offers his blood without men. And remember we said that Jesus is in full consent, Jesus is willing in every way we're gonna see in this teaching how he's willing. What law is He is he fulfilling by being willing. See, that's what we don't see.

Sometimes in redemption is Jesus is not just redeeming, he's redeeming according to the law, the law required that men bring the sacrifice. That's why in the other two and the scourging and the cross. God allows men to be involved, Jesus is their offering. We'll see that in the coming sessions. But in this one, as we start out, I want you to see that God is offering it freely.

And there's more to say about this the way he's offering it. In fact, the Bible required will look at it hopefully at a different time, but the the law required that before you came to the burn offering, before you came to the bronze altar of the burn offering, that the blood would have to be sprinkled at the base of that altar. Think about that for a second, Jesus is on the mount of olives in a mountain range called Mount Mariah and he is going to be crucified on one of those mountains.

There's some dispute on where it is. I think it might be different than the traditional view of it. But either way before this offering can take place at the scourging post. And ultimately, the cross blood must be sprinkled at the base of the altar. Jesus would come to the garden of get him on the mount of Olives which is down lower at the base of that hill and he would Sprinkle his blood at the bottom of that altar.

We looked at Luke 22 to see that story in that picture. We're gonna go to John 18 now. And I wanna just preface this by saying what has already happened here is that Jesus has sweat his blood, right? It is mixed, it is thickened, his sweat by his blood. He has offered his three prayers. And now the betrayer comes and Judas is gonna come and we all know the story.

He's gonna give him a kiss and they're gonna look for Jesus and they're gonna call out his name who is Jesus of Nazareth. And we're gonna pick this up in verse eight. And Jesus says, Jesus of Nazareth, they answered, I told you that I am. He Jesus replied. So if you are looking for me, let these men go and this was to fulfill the word that he had spoken.

I have not lost one of those you have given me 10. Then Simon Peter drew his sword and struck the servant of the high priest cutting off his right ear and the servant's name was MCU. Have you ever heard this name before? Mal? Maybe you have, maybe you watched it and we glanced over it, but we've learned some lessons here, right? That when God gives specific details about names, right ear, this all is painting a picture.

He's demonstrating something that he wants us to see. He literally wants us to envision it. God is after your imagination. Proverbs 4 20 says, incline your ears to my sayings, let them be ever before your eyes that they might be in the midst of your heart for they are life to those that find them and health to all their flesh. Think about this verse for a second.

He's saying clearly he's saying incline your ears. That's the hearing, right? But how do we keep his word in front of our eyes? Well, it's clearly not our eyes, right? He's not talking about walking around with a, a Bible on your face all the time. No, he's saying the eyes of your imagination that it might be in your heart when you see something, when you envision something, when you imagine something, the Bible says it drops down into your heart and then it's life to those who find

them. Let's stop right there, find them. There's a searching that's required in the scriptures where to study, to show ourselves, approve where to look why. Because in it, our hidden messages in it are hidden truths, imaginations and God is after your imaginations. If you have an imagination problem, I want you to know the word is your answer.

Just a, just a little tip there for, for Christians who struggle with imaginations, we have bad thoughts all the time. We think the worst of all things. We think the worst of people and normally when we think the worst of people, we think of what they think of us and we imagine it. Have you ever had a conversation that you've played out in your mind from years past years past?

And this time you really give them a tongue lashing because you've had time to think about it. And you're replaying it, maybe you're doing

something peaceful, maybe you're on vacation. And all of a sudden this thought comes to your mind and boom, you start having this conversation and this imagination and you can see it, you can see it inwardly and it develops in you and you can actually become angry.

Have you ever had that happen? See, human experience is pretty common and if we can do, if we can look at that and we can be honest about that human experience, we could see exactly what's happening. We've all had that happen at some level, right? It doesn't matter who the person is, maybe it was an old coworker or boss or maybe it was a family member.

But we play out these scenarios, how do we play them out? We play them out in our eyes, we see it and it comes into our heart and it produces an emotion. In fact, in Genesis, before the flood, God would make a decree about men. And he would say that the thoughts of the imaginations of the hearts of the men were evil continually and God repented of making man.

And then we know the flood comes the thoughts of the imaginations of the heart. That is what it means. We have an evil heart and it is producing them evil imaginations and it turns into thoughts, right? Ever keep incline your ear that they mean in front of your eyes that it might fall in your heart. They are life to those that find them when we do it.

According to the world's way, it produces anger, stress, emotion. We might call it PTSD. I'm not trying to scratch anybody's scab there. But what it is is we're replaying that issue over and over and over again and it's producing a welling up of emotions and it's hurt and we live in it. God is asking you to live a different way. And the result is this, it is life to those who find them life and health, to all their flesh.

Imagine that health to all their flesh. The next couple of sessions, we're gonna talk a little bit about health and you're gonna see how this imagination. Why do I want you to see it? I want you to see it because it produces life in you. So Simon Peter and 10 draws his sword and strikes the servant of the most high priest, cutting off his right ear.

The servant's name was Mal. We said we've been building this idea that this first pressing is about kings. It's about anointing. It is about restoring the place of kingdom and the land of the kingdom along with the king, right is an interesting name because this is a transliteration. His name in Hebrew means Malek and Malek means king. And the Bible says that Malek is a servant of the high priest.

He is not just a king, he is a servant King, I hope you're seeing the picture. I hope you're seeing the picture, but he's more than that. He's gonna talk about this right ear. And we gotta look at the law to understand this context because there's a lawful context to this right ear. What does this mean? What in the world is he talking about? So let's go to Exodus 21 and we're gonna look at verse one and we're gonna go down to about five or so.

We'll see where we end up here. And it says the now right before this in exo 20 the 10 commandments are given the 11th commandment or the 11th ordinance is to build an altar of unh stone. And this is number 12. If you will, if we're gonna go down the ordinances, this is number 12. And it says in verse one, these are the ordinances that you are to set before them.

If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free without paying anything. If he arrived alone, he is to leave alone. If you arrive with a wife, she is to leave with him. If his master gives him a wife and she bears him, sons and daughters, the woman and the Children shall belong to her master and only the man shall go free.

Now check this part out. But if the servant declares, I love my master and my wife and my Children, I do not want to go free. Then his master is to bring him before the judges and he shall take him to the door or the door post and pierce his ear with an a and then he shall serve his master for life. Pretty interesting. Huh? Now, we'll look at why it's a right ear as well.

But here's the thing, what it's saying, this is actually what's called the law of the bond servant. It is a willing servant right now. How does this play out?

Well, in those days, there was something called a jubilee. That's why it's six years. Right. In the six years. In the seventh year, every seven years, all servants were set free, debts were nullified and the land went back to their original owners.

And it's how God kept the lands that were allotted to the sons of Israel in that tribe. It didn't allow for the mixing of lands. It was an inheritance that was promised to them through their lives and the lives of their Children. So if somebody went into debt and they couldn't pay their debts or they became so poor that they had to sell their property, they could only sell it for the years that were left in the jubilee.

So let's say that that happens on the third year. Well, on the third year, how many years are left? Will there be three more years to the sixth? Seven? It would be four. So somebody would pay for that land for those four years and they would use it for the four years of their harvest. At the end of that time, all the debts would be clear and the original owner would be restored.

If he sold his property, it would be restored. If there was debt, it would be cleared. And if he sold himself, he also would be set free. But a lot of things can happen in seven years. Just like this is saying if that he has, he takes a wife, if he takes sons and daughters and the master gives him those, those belong to the master. But if he says, right?

And we can imagine this, let's say that that happened and you're a servant and you meet a, an amazing person, your wife or your husband in the current day and you have Children with him. You could see how hard it would be to leave them behind. And so the servant would say, hey, listen, I love my master. This is a good gig. I love my wife and my Children.

I want to stay. I don't want to be set free. I want to stay in the station that I'm in. Now. If we look at Jesus, this is exactly where Jesus is. Jesus has been sent by the father. He comes to the Children of God and he's gonna take a bride, a wife, right? He's creating a church. He loves his wife and I love my sons and my daughters. Those represent the individuals us.

The Christian, the collective is the bride. Of course, the wife but the sons and daughters, he is making sons and daughters for the father and he loves them and he doesn't want to leave them. Jesus is going to not just willing. Remember I said he gives consent, he is willing. He is an active player in this redemptive work. He is saying I love you too much to bail.

Now I love you too much to leave you alone. I wanna become a bond servant. And here we see an divine exchange with an actual man named Malek who is the king, but he has become a bond servant. Something about Malek had happened. He had become a willing servant of the high priest. So this man is a bond servant. King Jesus was a king willing to become a bond servant.

Do you see the image? Not just that, but we ourselves, even though we were born into this world without consent. And if you will, your parents had you and you were born in a life of, of sin. You have a sinful nature that came from Adam of no fault of your own. We could look at it and we could say we're victims and there's a great victim mentality in the world and in the church, we need to talk about that.

But the truth is we've become also willing participants in sin. Haven't we? All of us have no matter how you were born in the station of your life. You have become a bond servant to sin, not just a slave to it, not just a, a victim of it. We have taken it on. Do you see how the divine exchange is showing how we identify with this man? We were once king under Adam, but we became willing servants, Adam in the garden sinned willfully and became a bond servant.

He was a king and became a bond servant to sin and like him, all generations would be willing participants. So this is, this is how this is playing out. Isn't this amazing? The scripture puts this in here. Now, we should argue. We're gonna come back to the issue of the, of the, of the the ear and the door in just a few minutes. We're gonna come back to that to finish up this idea that he becomes the bond servant to the high priest, right?

Because Malek is a bond servant to the high priest, Jesus must become a bond servant to the high priest. And then it's gonna say in 12, then the band of soldiers with its commander and the officer of the Jews arrested Jesus and bound him, bound him like a slave like a servant. They brought him first to an who was the father in law of the high priest.

That year was the one who advised the Jews that would be better for one man to die for the people. Now, ultimately, as we continue reading down in here, they're actually gonna continue to take him and he's gonna end up in the house of Caius chained in a lower chamber. He has truly become a servant of the high priest. And we're gonna see how, how, what happens with this ear and everything else in a second to see the completion of this ransom.

But before we do, we need to go down because you might think Carl this is, this is contrive. Yeah, it's just interesting. His name was MCU but in Hebrew, it's king and we want to see is the narrative about this still about kingship. And remember what ultimately happens is they take Jesus before Pontius Pilate. Let's look at verse 29 of chapter 18 of John.

So pilot went out to them and asked, what accusation are you bringing against this man? And they said, if he were not a criminal, they replied, we would not have brought him to you. You take him and judge him by your own law. Pontius Pilate told them we are not permitted to execute anyone. The Jews said, verse 33 Pilate went back into the preto summoned Jesus and asked him, are you the king of the Jews?

And Jesus said, are you saying this on your own or did the others tell you about me? Said, am I a Jew, your own people and chief priests handed you over to me, what have you done? And Jesus answered, my kingdom is not of this world. If it were my servants would fight to prevent my arrest by the Jews. But now my kingdom is not of this realm. And Pontius says, then you are a king.

And Jesus said, you say that I am a king. Jesus answered for this reason, I was born and have come into the world to testify to the truth. Everyone who

belongs to the truth. Listens to my voice. Do you see how the context here is all about kingship? How the first pressing in the garden is that most holy, pressing that anoints kings and priests that it's putting back in place.

It is there's a ransom taking place here. God has put Jesus in a place where he can make a divine exchange. These kings have become slaves. Jesus, the king would become a slave in order to redeem them. So let's go back to verse eight just up in this chapter. And let's re look at this verse that talks about the cutting off of the ear of Malek, the king, the bond servant to the high priest.

And Jesus said, I told you that I am. He. Jesus replied. So if you are looking for me, let these men go. This was to fulfill the word that he had spoken. I have not lost one of these of you have given me. And then Simon Peter drew his sword and struck the servant of the high priest cutting off his right ear. The servant's name was Mal. And we saw in the law that if you wanted to be a bond servant, you would have to go to the judges and to the door post.

What are they talking about there? Well, in every city, God had commanded Moses to tell the Jews that in every city, they would have to set up a city gate, a place where legal transactions would take place. This wasn't just a happenstance place. It wasn't the the door of the guy's house. It wasn't that they would go to the city square and there would be a door post and the Jews, the judges, the elders of the city would sit there in that area and legal actions would take place there.

And these judges, these elders of the city would bear witness to the legal transaction. Remember in the book of Ruth, where Boaz is the kinsman redeemer and he is going to redeem the land of Naomi. And but there is a man closer in lineage that could potentially be the kinsman redeemer. And so he meets him at the city gates, he tells him, hey, you should redeem her and there's a, a sandal transaction, there's a bunch of stuff that goes on there.

And if you continue reading that in Ruth, it's only four chapters. It's an easy read. You'll see that the elders are there and they have a statement that we recognize. We see what happens here. You have the right of redemption. It's a place of a legal transaction at the cross. We're gonna see some more piercing, right? It is a place of legal transaction because the elders of the city will be there.

We'll look at that more as we go on. But I want you to see that this is a fulfilling of the law through redemption. God has given Jesus the right of redemption. He has become family. He is willing and he is able to pay it the requirements of a kinsman redeemer. So when Malki is taken to the door post, he has done it in a legal way and it says that they would drive an all and all is a nail and it would pierce the ear.

Why would they do that? Because it would scar the ear and it would show forever that he was a, a bond servant to the priest. Once you did it, you could never get out of it. You were forever scarred with the mark of being a bond servant. Has great implications, doesn't it? We're gonna look at those scriptures afterwards where Jesus appears to the disciples and says, look at my hands and look at my feet.

He's showing the, the bond servant marks. He's a bond servant in every way. But before that, he's gonna talk about this ear, right? That the right ear is cut off. Where is the context for the right ear? And I'm gonna give you this just for reference. You can look it up on your own time because we're gonna talk more about it in the next couple of sessions is Leviticus eight versus 22 and 23.

And it's gonna talk about this anointing that is gonna happen to the priests, to the priesthood. Remember that I know we don't think of it this way. But we should is that Adam in the garden is more than the king. He's more than the king that got us set up the man king that got us set up on the earth to image him. But he is more than that. He is the great high priest of the earth.

Maybe I shouldn't say great high priest, but he's the high priest. What does a priest do? Well, a priest ushers men to God. This is different than what

say a prophet would do where a prophet speaks to men from God. But a priest goes before God and he has community and intimacy and he offers the sacrifices. He's involved in this communion for the people to God.

If you will, he takes the hand of God and he takes the hand of man and he pulls them together in himself where he is touching both hands. That is what the priest does. That's Adam's position in the garden. He walks with him in the cool of the day, they meet with Him, they talk with him. God gives his edicts and his decrees about what's right and what's wrong to Adam and Adam is expected to give it and in this context to his wife, the people, right?

His Children after them and those Children, he's, he's meant to act as both king and priest. And we're gonna see as we get through this how God is creating a, a royal priesthood in you and me. And we don't automatically see that. I get that. But as we look in Leviticus, we're gonna see that the way that this priest is anointed is that blood is taken from the offering and put on the right ear.

I hope you see how Jesus is redeeming in details that he's redeeming the specific things that are lost. It's very descriptive, isn't it? If we could easily just read these verses and just move through this story, Jesus being betrayed and he cuts off an ear and there's a part we're missing. We're going to talk about in a second and then he goes to Pontius and, and we could just read it as a narrative and not look deeper into it to see the beauty of redemption, the beauty of the places, the

people and the process. So let's talk about this ear, his right ear. Now in Luke 22 down in verse 51 it's gonna say this but Jesus answered no more of this and he touched the man's ear and healed him. It's funny when, years ago, when I was looking at this verse, I had always imagined and I don't know, you guys, I don't know what you think about it, but I had always imagined that Jesus sort of picked up this dirty ear that was on the ground, this scarred, dirty bloody ear and put it back on

Mal's right ear. I always thought that and I think that's actually if I remember right, I could be wrong about this. But I think that's kind of the picture of the passion of the Christ. Do you remember that movie? I'm pretty sure it shows it in the garden and I think he picks up this dirty ear and kind of, you know, it's got some stuff on it and he sticks it back on and I realized that's not true because that ear, that old ear, that right ear has a scar in, it has a scar that marks him for life as

being a bond servant to the high priest and for Jesus to truly ransom him, this scar must be gone. So the question is, do we think because the scripture doesn't really tell us? But do we really think that Jesus touched this ear? Right? There's a dirty scarred ear laying on the ground according to the scriptures, he cuts it off, severs it, it's gone.

Do we really believe that Jesus touched this man's head in his ear and heals it and replaces the scar. Of course, he doesn't. This is a new, fresh from heaven ear, right? I mean, this thing is brand new like a baby. It's something that is clean and perfect. God doesn't heal with imperfection. We never hear that in the gospels where Jesus kind of heals somebody or where somebody's lame and he's like, yeah, you know, I I, I'll fix, you know, your leprosy but you, but you're like, you're

on your own for that. No, it seems like he heals them holistically collective. All of it. It's complete. It's a perfect work. And I believe wholeheartedly when Jesus heals the ear, when he makes a new ear grow, it doesn't have a scar on it. Malek the man, the bond servant to the high priest has truly been redeemed. And we know that Jesus would go to the cross and he himself would be pierced to show his bond servant position.

Now, who is he a bond servant to? That's an interesting question. Jesus is taking our place. Who is he a bond servant to? I wanna tell you that Jesus has become a bond servant to God. Jesus has taken our place back all the way back in the garden. Adam was a king and a priest towards God and it was all lost and we have all suffered the consequences.

And so has the earth Isn't this a beautiful picture? I love showing Malki. Now, remember there's two more guys we're gonna look at and I hope that you're starting to see this picture. Be encouraged. God is restoring all things and all things have been redeemed and you have been ransomed and God is not leaving out one tiny part.