

SCENE EIGHT: JESUS PRAYS IN THE GARDEN OF GETHSEMANE

(Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46; Jn. 18:1)

INTRODUCTION: Geography of these lessons: 1) Upper Room, 2) Walk to Gethsemane, 3) Gethsemane



SEVEN WORDS DESCRIBE THE GARDEN EXPERIENCE:

I. A Place of **Anxiety (Mt. 26:37; Mk. 14:33; Isa. 53:6)**

SORROWFUL – (*lupeo*); to distress, to be sad, to **grieve**, to sorrow.

HEAVY (*ademoneo*); to be sated to (or, full of) **loathing**, to be in distress (of mind), to be full of heaviness.

SORE AMAZED (*ekthambeo*); to *astonish* utterly :- affright, greatly (sore) amaze. *Strong's*

II. A Place of **Anguish (Mt. 26:37, 38; Isa. 53:3-4)**

EXCEEDING SORROWFUL (*perilupos*); *grieved* all **around**, i.e. *intensely sad*.

- He is about to be the bridge between the **holiness** of God and the **helplessness** of man!

III. It is a Place Where He is **Alone (Mt. 26:38, 40; Ps. 69:20)**

QUOTE: *Watch with me (grēgoreite met' emou)*; This means to keep **awake** and not go to sleep. The hour was late and the strain had been severe, but Jesus pleaded for a bit of human sympathy as he wrestled with his Father. It did not seem too much to ask. *Word Pictures in the New Testament*.

IV. A Place of **Asking** (Mt. 26:39, 42, 44; Heb. 5:7; 1 Jn. 3:1)

QUOTE: What a contrast between this prayer and the one in John 17! This awful cup contained **desertion** and death, a most repulsive portion to the loving, holy, obedient Son of God. Around this prayer there is a halo of mystery, both deep and glorious, into which the carnal thoughts cannot enter. We bow in adoration, saying, "Behold, what **love!**" (1 John 3:1).

Handfuls on Purpose

V. It is a Place of **Acceptance** (Mt. 26:39; Jn. 8:29)

- In Gethsemane, there is nothing less than complete resignation to the will of the Father!
- While "my will, not Thine" opened the floodgate of sin and resulted in Paradise lost, "**Thy** will, not **mine**" opened the floodgates of grace and resulted in Paradise gained!

VI. A Place of Divine **Assistance** (Luke 22:43; 2 Cor. 12:9)

APPLY: When in the course of doing the will of God we encounter hardship and loss, know from this text that the Father is **aware**, He is **with** you, He will give that which you need.

VII. It Was a Place of **Acting** (Mt. 26:46)

- The word *hypocrite* means "an actor."
- How about you? Are you the real deal?

QUOTE: It is possible to play the Judas while sitting at the Lord's **table**.

H.O.P.

CONCLUSION AND APPLICATION (SCENE 8)

- We must know that there are difficult times that come to **all**.
- We must learn to accept the will of the Lord, even when that is difficult.
- To go through these times does not mean that God has **abandoned** us.
- We must realize that, in stressful situations, our body and our emotions are impacted.
- This is natural. It is not sin.
- If Jesus, who know no sin, had anxiety and grief, then we should expect no less.

- We must expect that some of the darkest nights of our lives will be spent **alone**.
- Like Jesus, when all men forsake us, we can go to the Lord and find Him there!
- We must become people of **prayer**. Prayer alone will sustain us.
- We must not be surprised when some walk away from God, from Jesus and from the church!
- These are the lessons of Gethsemane.

SCENE NINE: JESUS' BETRAYAL AND ARREST

(Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-11)

INTRODUCTION

- Previously, the theme has focused on Jesus' preparation of the disciples.
- Now, a clear shift can be seen as the focus moves toward the cross.

I. The Final Meeting (John 18:1-2)

A. A **Garden** Place (Jn. 18:1)

B. A **Godly** Place (Jn. 18:2)

- There is nothing wrong with having places that we hold dear where God has met with us.

II. The **Furious** Multitude (Jn. 18:3; Mk. 14:43; Mt. 26:47)

A. The **Plans**

B. The People

1. Judas
2. A **Cohort** (Mt. 26:47)
3. The Temple **Police**

C. The Procedure

1. The Trip

- From the Fortress of Antonia (a part of the complex where the "pavement" was).

2. The Tools

- a. Tools for **Finding** Jesus
- b. Tools for **Fighting** Jesus

III. The Fearless Master (John 18:4-6)

A. His Discernment (Mt. 26:48; Jn. 18:4)

B. His Decisiveness (Jn. 18:4B)

QUOTE: When the people would have forced Him to take a crown and wished to make Him a king he withdrew and hid Himself. (John 6:15)
But when they came to force Him to His cross He offered Himself. He came to this world to suffer, and went to the other world to reign.

Matthew Henry

C. His Declaration (Jn. 18:5; Mt. 26:50; Mk. 14:45; Lk. 22:48)

D. His Deity (Jn. 18:6)

- Divine Name: strong soldiers become weak and fall to the ground.

IV. The Faithful Master (John 18:7-9)

V. The Flesh Manifested (Mt. 26:50, 52, 53; Lk. 22:49; Jn. 18:10-11)

A. The Soldiers (Mt. 26:50)

B. The Suggestion (Lk. 22:49)

C. The Striking (Jn. 18:10)

D. The Scolding (Mt. 26:52-53; Jn. 18:10-11)

E. The Scriptures (Mt. 26:54; Jn. 18:11)

VI. The Final Message (Mt. 26:55-56; Lk. 22:52-53)

VII. The Forsaken Master (Mt. 26:56; Mk. 14:51-52)

CONCLUSION AND APPLICATION (SCENE 9)

- There are special places in our lives where God seems especially near.
- We should not expect that organized government and religion will be a friend of grace.
- Judas: we must not be surprised when his offspring shows up among us!
- Even up to His death, Jesus was good to His enemies.
- We learn that miracles do not guarantee that men will come to faith.
- We learn that Jesus is always looking out for His sheep.
- Peter acted in the flesh in attempting to do God's work. We must avoid this pattern.
- We have repeatedly seen the fulfillment of Bible prophecy. We can trust our Bible.
- In time of crisis, the disciples fled. Will we stand with Christ today?