

Gethsemane To The Cross

Lesson 1

Introduction.

1. I would like for us to begin a study of "Gethsemane To The Cross."
2. The purpose of this study is to lead us to a better appreciation of our Savior and all He experienced that we might be saved.
3. Lesson 1 will be devoted to Jesus in the garden of Gethsemane.
 - a. Earlier that night [Thursday night] Jesus had observed the Passover and instituted the Lord's supper with His disciples. (Jn. 13:1-30; Matt. 26:20-25, 26-30).
 - b. He had made it known that one of His disciples would betray Him. (Matt. 26:21-25).
4. He and His disciples then headed to a garden called "Gethsemane." (Matt. 26:36; Mk. 14:32).
 - a. Luke says "when He arrived at the place." (Lk. 22:39, 40).

LUK 22:39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

LUK 22:40 And when He arrived at the place, He said to them, "Pray that you may not enter into temptation."

- b. He does not call it "Gethsemane," but it is clear "at the place" refers to "Gethsemane."
5. Jesus being in Gethsemane the night preceding His death is recorded in all four gospels. (Matt. 26:36-46; Mk. 14:32-42; Lk. 22:41-46; Jn. 18:-12).
 - a. The Synoptic gospels are very similar and put emphasis on the prayers of Jesus in Gethsemane.
 - b. John's gospel primarily stressed the arrest of Jesus in the garden. (Jn. 18:1-12).

Arrival At Gethsemane

- Gethsemane is Greek from the Aramaic word meaning "oil press."
- It was a olive grove, at the foot of the Mount of Olives, to which Jesus was accustomed to retire with His disciples. (Lk. 22:39)

LUK 22:39 And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him.

- Jesus was a man of prayer and frequently went to this garden to pray to His heavenly Father.
- "Gethsemane" was a quiet place where Jesus could pray to His Father.
- If the Son of God needed prayer, how much more do we need to pray to our Father in heaven?
- This will be the scene of the great agony of Jesus. (Mk. 14:32; Lk. 22:39-40; Jn. 18:1).

1. Matthew and Mark inform us that Jesus and His disciples came to “Gethsemane.” (Matt. 26:36; Mk. 14:32).

a. Matthew and Mark record that Jesus asked them to sit while He went yonder to pray. (Matt. 26:36; Mk. 14:32).

MAT 26:36 Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray."

MAR 14:32 And they came to a place named Gethsemane; and He said to His disciples, "Sit here until I have prayed."

b. Luke records that Jesus said "Pray that you may not enter into temptation." (Lk. 22:40).

1) “Temptation” is from “peirasmos” [pay rah **smahs**] meaning “trial, temptation.”

2) The word “temptation” appears to have both meanings in this text.

3) They were about to be severely tempted and exposed to great trials as Jesus had warned. (Matt. 26:31).

c. Matthew and Mark report that Jesus took with Him Peter, James and John. (Matt. 26:37; Mk.14:33).

1) These disciples parted with Jesus about “a stone’s throw” from the other disciples. (Lk. 22:41).

LUK 22:41 And He withdrew from them about a stone's throw, and He knelt down and began to pray,

2) These three apostles were a part of the inner circle of the apostles who were especially close to Jesus.

3) Jesus appears to be closer to these disciples than to the rest of the apostles. (Mk. 5:37; Matt. 17:1-5; Lk. 8:51).

4) He was especially close to the apostle John. (Jn. 13:23; 19:26; 20:2; 21:7; 21:20).

2. Matthew and Mark stressed Jesus was “grieved to the point of death.” (Matt. 26:38; Mk. 14:34).

MAT 26:38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me." Lit. “to the point of death” is “unto death.”

MAR 14:34 And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch." Lit. “to the point of death” is “unto death.”

a. Jesus had come into the world to give His life as a ransom for mankind. (Matt. 20:28; 26:28; Lk. 19:10).

b. He had prophesied His death on the cross. (Jn. 2:19-21; Matt. 16:2; Lk. 9:22).

c. He knew exactly what was before Him. There were no surprises.

First Time

1. Jesus moved a short distance from these three disciples. (Matt. 26:39).

2. Jesus began to urgently pray. (Matt. 26:39; Mk. 14:35, 36; Lk. 22:42).

MAT 26:39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."

MAR 14:35 And He went a little beyond them, and fell to the ground, and began to pray that if it were possible, the hour might pass Him by.

LUK 22:42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."

a. Jesus used the word "Abba, Father" in His prayer to His Father. (Mk. 14:36).

1) "Abba" is an Aramaic word meaning "father." It is a word of respect and affection. "Father" is not an impersonal word.

2) The word occurs three times in the New Testament. (Mk. 14:36; Rom. 8:15; Gal. 4:6).

MAR 14:36 And He was saying, "**Abba! Father!** All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."

ROM 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "**Abba! Father!**"

GAL 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "**Abba! Father!**"

3) "Father" is defining the Aramaic word "Abba" to Greek readers.

4) There is no real evidence that "Abba" was the equivalent of our word "Dad" or "Daddy" and that it is appropriate to address the Father with "Dad, Daddy, Pa" and other such terms. There is no evidence it is appropriate to call God, "Pops, Papi, Pepa, Doodles, Dada" etc.

5) Jesus taught us to address Him as "Father." (Matt. 6:9).

6) Jesus refers to God as "Father" when He prayed.

MAT 11:25 At that time Jesus answered and said, "I praise Thee, **O Father**, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes.

MAT 11:26 "Yes, **Father**, for thus it was well-pleasing in Thy sight.

MAT 26:42 He went away again a second time and prayed, saying, "**My Father**, if this cannot pass away unless I drink it, Thy will be done."

LUK 22:42 saying, "**Father**, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."

LUK 23:34 But Jesus was saying, "**Father**, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.

LUK 23:46 And Jesus, crying out with a loud voice, said, "**Father**, into Thy hands I commit My spirit." And having said this, He breathed His last.

JOH 17:5 "And now, glorify Thou Me together with Thyself, **Father**, with the glory which I had with Thee before the world was.

JOH 17:11 "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. **Holy Father**, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.

JOH 17:21 that they may all be one; even as Thou, **Father**, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

JOH 17:24 "**Father**, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.

JOH 17:25 "O **righteous Father**, although the world has not known Thee, yet I have known Thee; and these have

known that Thou didst send Me;

7) This is the way Paul addressed God. (Eph. 3:14; 5:20; Col. 1:3, 12).

EPH 3:14 For this reason, I bow my knees before the **Father**,

EPH 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the **Father**;

COL 1:3 We give thanks to God, the **Father** of our Lord Jesus Christ, praying always for you,

COL 1:12 giving thanks to the **Father**, who has qualified us to share in the inheritance of the saints in light.

b. Jesus prayed the Father would remove the “cup” from Him. (Matt. 26:39; Mk. 14:36; Lk. 22:42).

MAT 26:39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."

MAR 14:36 And He was saying, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."

LUK 22:42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."

1) The word “cup” refers to the great anxiety He was experiencing knowing what was before Him.

2) He was not praying that He would not die.

3) Jesus knew He had come into the world to die as” the propitiation” of man’s sin. (Rom. 3:25; Heb. 2:17;1 Jn. 2:2; 4:10).

4) He had to drink of the “cup” the Father had given Him. (Jn. 18:11).

JOH 18:11 Jesus therefore said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

5) Jesus was not forced to drink of “the cup,” but had voluntarily become incarnated that He might save mankind. (Phil. 2:5-8).

6) It was out of the Father’s love and His love that He died for mankind. (Jn. 3:16; 15:13).

JOH 18:11 Jesus therefore said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

JOH 15:13 "Greater love has no one than this, that one lay down his life for his friends.

c. He prayed that God’s will be done. (Matt. 26:39; Mk. 14:36; Lk. 22:42).

d. He was willing to suffer anxiety, pain, shame and death if it were the will of the Father.

3. Matthew, Mark and Luke report Jesus found the disciples sleeping. (Matt. 26:40; Mk. 14:37; Lk. 22:45).

MAT 26:40 And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour?"

MAR 14:37 And He came and found them sleeping, and said to Peter, "Simon, are you asleep? Could you not keep

watch for one hour?

LUK 22:45 And when He rose from prayer, He came to the disciples and found them sleeping from sorrow,

4. Matthew and Mark set forth that Jesus instructed them to “keep watching and praying.” (Matt. 26:41; Mk. 14:38).
 - a. Both accounts emphasize they were to stay awake that they would not enter or come into temptation.
 - b. Both accounts bring out that Jesus said, “the spirit is willing but the flesh is weak.”

Second Time

1. Both Matthew and Mark record Jesus leaving them to pray a second time. (Matt. 26:42; Mk. 14:39).

MAT 26:42 He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Thy will be done."

MAR 14:39 And again He went away and prayed, saying the same words.

- a. Both indicate Jesus prayed the same words.
 - b. Matthew’s account is more detailed than Mark’s account.
2. Once again Jesus found them sleeping. (Matt. 26:43; Mk. 14:40).

MAT 26:43 And again He came and found them sleeping, for their eyes were heavy.

MAR 14:40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

- a. Both Matthew and Mark report their eyes “were heavy” or “were very heavy.”
- b. It was late at night and the disciples were fighting sleep.
- c. They had no idea of the events fast approaching, and how their lives would be drastically changed in a very short time.

Third Time

1. Jesus left a third time to pray and He prayed the same prayer. (Matt. 26:44; Mk. 14:41).
2. Jesus returned a third time to the disciples and found them sleeping. (Matt. 26:45; Mk. 14:41).
3. This time Jesus shocked the disciples by telling them that the time has come for Him to be betrayed. (Matt. 26:45; Mk. 14:41).
4. The all-knowing Jesus declares “Behold, the one who betrays Me is at hand.” (Matt. 26:46; Mk. 14:42).
 - a. Jesus was fully aware of what was going to happen Him.
 - b. As affirmed earlier there were no surprises to the all-knowing Jesus. (Jn. 18:4).

JOH 18:4 Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, "Whom do you seek?"

- c. He knew full well of the wicked character of Judas who was both a thief and a betrayer. (Matt. 27:3).

MAT 27:3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,

- d. He knew Judas had betrayed Him for 30 pieces of silver.

- e. He had warned that one would betray Him at the last supper. (Matt. 26:21-25; Lk. 22:21,22).

MAT 26:21 And as they were eating, He said, "Truly I say to you that one of you will betray Me."

MAT 26:22 And being deeply grieved, they each one began to say to Him, "Surely not I, Lord?"

MAT 26:23 And He answered and said, "He who dipped his hand with Me in the bowl is the one who will betray Me.

MAT 26:24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

MAT 26:25 And Judas, who was betraying Him, answered and said, "Surely it is not I, Rabbi?" He said to him, "**You have said it yourself.**" NIV has "Yes, it is you."

LUK 22:21 "But behold, the hand of the one betraying Me is with Me on the table.

LUK 22:22 "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"

- f. Judas had left Jesus and the eleven in the upper room to make contact with the Jewish leaders. (Jn. 13:30).

JOH 13:30 And so after receiving the morsel he went out immediately; and it was night.

- g. He had already bargained with them to betray Jesus.

- h. It does not appear Judas partook of the Lord's supper with Jesus and the eleven disciples.

- i. John did not record the institution of the Lord's supper.

Luke's Account

1. Luke's account is more brief than the accounts of Matthew and Mark.

2. He does not give near the details as the other accounts.

3. He also emphasizes some details that are omitted by Matthew and Mark and John.

- a. He affirms that "an angel from heaven appeared to Him, strengthening Him." (Lk. 22:43).

LUK 22:43 Now an angel from heaven appeared to Him, strengthening Him.

- b. He also affirms "His sweat became like drops of blood, falling down upon the ground." (Lk. 22:44).

LUK 22:44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

- c. This was a manifestation of the great anxiety Jesus was experiencing.

d. He was about to be scourged, mocked, crucified, and have all the sins of mankind laid upon Him. (Isa. 53:4-6).

ISA 53:4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

ISA 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.

ISA 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.

e. One could not avoid anxiety knowing all of this was before Him.

John's Account

1. John records Jesus and the eleven disciples entering "a garden" [Gethsemane]. (Jn. 18:1).

2. Judas, who was not present with them, brought soldiers and officers to the garden for the purpose of having Jesus arrested. (Jn. 18:3).

JOH 18:3 Judas then, having received the Roman cohort, and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons.

3. He knew Jesus went there frequently to pray. (Jn. 18:2).

JOH 18:2 Now Judas also, who was betraying Him, knew the place; for Jesus had often met there with His disciples.

4. John, as well as the other gospel writers, reveals the wickedness of Judas. (Jn. 12:6; 13:29).

JOH 12:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

JOH 13:29 For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

5. It is hard to understand how a man like Judas could be with Jesus during His whole ministry and witness all that Jesus said and did and still be such a wicked and abominable person.

6. Jesus said it would be better if Judas had never been born. (Matt. 26:24; Mk. 14:21).

MAT 26:24 "The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

MAR 14:21 "For the Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

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