

In Gethsemane with Jesus

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[0 : 00] Let's turn now for a short time to Luke 22 and these verses 39 through to verse 46. This account that we have of Jesus in prayer shortly before he goes out to face the cross and to be brought into custody through betrayal and then to be examined and condemned and crucified.

When Moses was faced with the burning bush and heard the voice of God speaking to him from the bush, he covered his face and he was told to take off the shoes, the sandals from off his feet because he was standing on holy ground.

But we feel like that when we come to handle this passage of Luke's gospel. When we're brought by Luke into the Garden of Gethsemane, he doesn't call it the Garden of Gethsemane, but we know from the other gospel writers that that's exactly where this incident took place.

Luke just simply refers to the Mount of Olives, where in the vicinity of the Mount the Garden was placed and the other gospel writers tell us that it was in fact in the Garden that these events took place.

And we too feel that being in that place places us on holy ground. What happened here was remarkable. What happened here was hugely significant in the experience of our Lord himself, let alone for the benefit of his people.

[1 : 48] And there are aspects of it that we cannot go into as far as we would like to, simply because we are unable to do so. These are the experiences of the Son of God incarnate, the Son of God in our nature, as he wrestled with the prospect of the death that he had to die on the cross.

And as he did so and agonized in his soul, there are things that he said that we cannot get to the bottom of. Things about this event that remain known to himself alone.

How can we possibly get to know the full extent of what it meant for him to actually make such a prayer to the Father as he did?

But let's look at it as far as we are able to. And with the Lord's help, let's look at some of the great teaching that comes to us here about the Lord especially. But there are also some things that we find in the Lord's concern for his disciples in regard to how he counseled them to pray that they enter not into temptation.

And twice he referred to that in verse 46, the final verse of the passage, rise and pray that you may not enter into temptation. So as he prayed himself, and this is a section that is so emphatic about prayer in the experience of the Lord himself, as it was through prayer that he brought this matter to the Father, the prospect of his death, so also he has a counsel to his disciples to pray for themselves in regard to temptations.

[3 : 39] Let's look mainly tonight at the Lord's personal burden. And then we'll look secondly at the Lord's concern for his disciples. And there are three things that we can refer to in looking at the Lord's personal burden.

First of all, what he himself refers to as this cup. Father, if you are willing, remove this cup from me. So there is an emphasis on the Father's cup.

And secondly, in relation to that, there is obviously the Son's prayer. He is praying in regard to this cup. He is praying specifically in regard to this cup.

He wants the Father, if at all possible, to do something that his desire is presently set on. That is, that this cup would pass from him. And thirdly, there is in relation to both of these, the angel's help.

An angel was seen strengthening him. An angel appeared to him from heaven, strengthening him. Luke is the only one who tells us about that.

[4 : 46] It's not mentioned anywhere else. That doesn't mean it's not real. It's there as the truth of God, that the Son of God, as he wrestled in prayer, was strengthened by a created being.

Mystery profound. What is this Father's cup? Father, if you are willing, remove this cup from me. Well, the Bible often refers to a cup, either in terms of something that is really filled with joy in our experience.

There is Psalm 23, of course, you remember that the psalmist there is talking about the Lord as his shepherd, and that his cup is running over. The Lord has filled his cup with satisfaction.

The Lord has given him such satisfaction in his life. The Lord has made him so aware of how wonderfully protected and cared for he is by God as his shepherd, that he can want nothing.

He lacks nothing. There is nothing that God will not do for him. Therefore, he says, my cup runs over. It's just filled to the brim and overflowing with these things that he knows are for his benefit and comfort.

[5 : 59] But there's the other side of things. The Bible also speaks about a cup of suffering, a cup filled with the wine of astonishment, a cup filled with bitter things.

And that's the kind of emphasis that you find here. Because the way the Lord speaks about this cup that he prays will, if it were possible, to be removed from him, what he means by that is the suffering of death, the kind of death, the death that is imminent.

The death whose shadow has actually now begun to fall upon him more than ever before. That's the cup. That's the content of the cup. The death, Jesus, must die on the cross.

That's what the cup contains. That's what he's now wrestling with. That's what he's praying to the Father about. And that means that the cup is filled with things which are unimaginably filled with suffering and horror.

The death Jesus died on the cross and anticipated here in Gethsemane was nothing less than the wages of sin poured out.

[7 : 15] The wrath of God applied. The condemnation of God against sin and against sinners. Everything to do with God as he must deal with sin.

Everything to do with God as he must pay out the wages of sin against sin. The condemnation that lay upon every single sinner who ever lived.

In order to remove that, Jesus had to die that death. Has Jesus looked into this cup? And Mark chapter 14, verse 33 to 34 tells us something again that's very precious that the other gospel writers don't mention.

And that is that it was at this particular point that the Lord began to be, what Mark says, so amazed or very distressed. It didn't mean, of course, that the Lord had no idea before now of what was awaiting him at the cross of Calvary.

The death he must die. We've seen in Luke that he was telling the disciples along the journey to Jerusalem that he must die. That he must go to Jerusalem. That he would be taken by the elders and the chief priests, the scribes.

[8 : 30] That they would actually put him to death. But it's now, in the way of approaching it, in the way that it's so near to him, in the way that that event inevitably, and the inevitability of it, is brought home to him as never before.

As Mark put it, he began to be so amazed. You know what it's like to yourself when sometimes you're looking at something from a distance and it's not really something you're very keen to look into.

Let's say it's something that you know is a hole in the ground. Let's just say that it's full of some nasty things. Things that you're not really very concerned to look for.

You'd rather not look at. But let's just say you have to do it. And you know what's in there. You've been told what's in there. You don't like what's in there.

It's something that's going to fill you with anguish, with horror. But as you have to do it, the closer you come to it, the more the sense of horror fills your soul.

[9 : 40] And when you come to the point when you're near to that pit, that hole in the ground, and you're then able actually to peer into it and really make out something of what's there, it's then that the shock really hits you more than ever before.

However much you knew about it before, the fact that you're now seeing into it as never before is what really makes it such a horror moment for you.

That's how it was with the Lord. He began to be sore amazed. And that's when he said, my soul is exceeding sorrowful even unto death.

The death that he knew he must die. The death he had told the disciples about before now. The death that he had foretold that he knew himself he was heading for. The death he knew he had come into the world to die.

And yet in Gethsemane, for the first time as it were, he's peering over the edge of the cup. He's peering into the cup that's filled with this hell. With the hell his people deserve.

[10 : 42] With the anguish of hell. With the torments of hell. With the damnation of hell. The soul begins then to feel the dreadful prospect as never before of having to experience that hell on the cross of Calvary.

He saw into it as never before and his soul is filled with dread.

That's the cup the Father has placed in his hands. That's the cup that he knew of in eternity. When he himself willingly came into this world as the messenger, the servant of the Father.

That's the cup that's between them in this great compact. This great contract. This great transaction. This great covenant, if you like, that's between them. That the Father will send the Son to die for his people.

That the Son will willingly come to do the Father's will in dying that death. That cup has always been there. But it's never been there in his experience as it is now.

[11 : 52] And he shrinks from it. And he cries out under it. Under the prospect of it. Father, if it be possible. Remove this cup from me.

Father, if you are willing. Remove this cup from me. What's the alternative? The alternative is that you and I drink it.

And we would never end drinking it. Because we could never pay the price as he could. In taking it and bearing it efficaciously.

Powerfully. Atoningly. Sacrificially. Satisfactorily. Meeting the wrath of God. Overcoming the wrath of God. Pacifying God.

Satisfying God. Paying the full price of sin. Without being overwhelmed by it. Out of existence. We could never pay it.

[12 : 59] We could experience it. We will if we are in hell. And we don't have Christ when we die. We could have a cup.

We could have a cup. We could have a cup. So the cup the father gave him. And the son's prayer in relation to that. Father, if you are willing. Remove this cup from me.

Nevertheless, not my will. But yours be done. Now that prayer is a remarkable prayer in many respects. But one of the things that it makes absolutely crystal clear.

Is the reality of incarnation. The reality of the son of God having become human. The reality of human weakness. Even on the part of the son of God.

Who through his humanity is facing this prospect of death. The reality of incarnation for the son of God. And the reality of dependence. The reality of actually praying for help to the father.

[13 : 58] The reality of being in dependence on someone other than himself. That's what you see in this cry from Gethsemane's circumstances to the father on the part of his son.

And this desire that the cup be removed from him if possible. Is a real desire. We mustn't actually think that Jesus didn't really mean what he said here.

We mustn't think that somehow or other. There's another explanation. Other than the fact that this really was a real desire. A whole hearted desire on the part of the Lord.

The Lord was actually in every sense being absolutely real and truthful with the situation. When he said father if you are willing.

If it be possible remove this cup from me. He wasn't pretending. He was really saying remove it please if it be possible. But although that desire is real on his part.

[15 : 05] It is not unwillingness to suffer that lies behind it. It's not unwillingness on the Lord's part to suffer. It's not disobedience.

It's not somehow a failure having entered into his relationship with the father. Where just even for a moment there's a bit of disobedience there.

There's a bit of reluctance. There's a bit of reluctance in the sense that he doesn't want to go through with it. It's not that. It's not unwillingness. But it is a reaction to the enormity of what this cup is about.

A reaction on his part as the incarnate son of God. Remember he's not just a human being. Although it's through his humanity that he is in this response shrinking back from the prospect of dying.

Having to die and suffer this hell for his people. He is also still the son of God. And what is facing him is entirely the opposite.

[16 : 13] The absolute opposite of what he as the son of God has always been in himself. It is one who has in himself eternal life.

And through his human nature is expressing the fear of eternal death. How opposite can you get?

Than when you compare God with the death of hell. When you compare life with the death Jesus had to die.

Remember what the Lord was here dreading. And expressing his agony of soul over.

Remember it was still ahead of him. Remember even at this stage. He did not yet fully appreciate or experience all the contents of the cup.

[17 : 12] That would come on the cross itself. This is the anticipation of it. This is the prospect of it. This is him wrestling with what he now sees the cup to contain.

But it is still ahead of him. In the actual experience of the cup itself. Nobody had ever been there before. Nobody has ever been there since.

What will this death do to him?

How will he come through it? How can he be successful under it? What is it really going to be like?

For him to take this hell. This cup and drink all of it. Until it is finished. Father. If you be willing.

[18 : 13] If it be possible. Remove this cup from me. In other words he is saying. While he is not in any way unwilling to do the will of the father.

Yet he is really saying to the father. If there is another way. Please tell me. If there is another way. Please let's have it. If there is to be another way. If it be you will remove this cup from me.

Is there not some other way. Rather than this cup. Rather than this terrible. Terrible prospect that is before me. If there is not some other way. Then your will be done.

But if there is. Please remove this cup from me. Many others have faced. And have since faced.

Death without flinching. Many Christians have gone to their death. Boldly. Without this kind of.

[19 : 14] Prayer on their part. They have done it unflinchingly. They have done it. They have done it. Confidently. They have done it. Witnessing to God. As they have gone. To the scaffold.

Or to whatever type of death. They were facing. You even find. Extreme Muslims. As you well know. In today's world. Going out to face. What they.

Mistakenly regard. As martyrdom. And they face it. Seemingly. Unflinchingly. Bravely. Why then. Jesus. Of all people.

Why does he flinch. Why does he. Have this prayer. In the prospect of death. If martyrs. Can be like they are. Why couldn't the son of God.

Be like that. Well there is one very. Ready answer to that. And that is that. Every martyr. Who has died.

[20 : 10] Has never died this death. Every martyr. Who has had the cup of death. Given to them. By God. To drink. In witness.

To his. Love. And to his grace. And to their obedience. To him. Every martyr. That has gone forth. Boldly. In the name of Jesus. Who have gone forth.

Unflinchingly. To death. Has never had to. Face the prospect. Of this death. And the only reason. That they were able. To go unflinchingly. To their death. Is because he.

Died this death first. Nobody has stood. Or was required. To stand. Where he stood. And where he needed. To stand. This cup.

Contained. The wrath of God. Unmitigated. Unreserved. Nothing.

[21 : 05] To come. As. On the mount. When Abraham. Was giving up. Isaac. His son. In obedience. To God. And ready. To apply. The knife. To his son.

As God required. When the angel. Said. Abraham. Abraham. He stopped him. Right in the middle. Of his action. Nobody is going to do that.

For Jesus. Jesus. There will be no such intervention. He will have to do it. And he will have to do it himself. And he will have to drink it.

And the prospect of it. Fills him. With sorrow. And yet it is perfect obedience. Father if it be possible.

If you are willing. Remove this cup from me. Nevertheless. In other words. If that is not possible. If it is not to be. Accept this cup. Be drunk by me.

[22 : 04] Nevertheless. Not my will. But yours. Be done. There is perfect obedience. On his part. There is no. Disobedience.

No unwillingness. To do the father's will. There is no clash of wills. In other words. There is perfect harmony. Between himself.

And the will. Of the father. He is not saying. Father. I don't want to do this. What he is saying is. Father. If there be another way.

Then let that be the way. Father. And it is a great moment. In the experience of our Lord.

Because this is the moment. When he 100% conclusively. Gives his consent to. And at this particular moment.

[23 : 03] Takes a decisive. Mindset towards the cross. And takes this decisive. Decision. If you like. Has. Has.

It has come to. This particular point. Where. Although he knew everything before. In regard to. The death he needed to die. That's to say. He knew that it was. This death he would come to die. But as we said.

This is where it began to be really. Seen as never before. And this is the testing point. Beyond all other testing points. Up to now. Will he go through with it.

Is there going to be a decision on this part. To go through with it. Or will he draw back. Here's the moment. Of the greatest weight for Jesus.

And here is the triumphant expression. Nevertheless. Not my will. But you should be done.

[23 : 59] And from this moment onwards. From the time he leaves Gethsemane. There's no prayer like this again on his part. He never hesitated.

He never was unwilling. But there is a decisiveness about this moment. That really shapes the immediate future for Jesus. And you can see even in the shadow of Calvary.

At Gethsemane. The certainty. Of what he will do. The certainty. Of accomplishing that death. Mark again.

John rather gives us. A commentary on. What you find here in verse 50. In the next part of the chapter here in Luke. One of them.

Verse 50. One of them struck. A seventh of the high priest. And cut off his right ear. But Jesus said. No more of this. Now we know from John. That the disciple who did that.

[25 : 00] Was actually Peter. And in John. Chapter 18. And verse 11. You'll find Jesus response. Somewhat. Amplified.

Or some. An extension to it. To what you find in Luke. Jesus said to Peter. Put your sword into its sheath. This is the important thing. Shall I not drink the cup.

That the father has given me. What is that saying to us? It's saying this. Here he is on the point of leaving the garden of Gethsemane. What is his determined resolve? What is he absolutely.

A hundred percent committed to doing? What is he now concerned to show. That he is decisively in favor of. That he has decisively given his consent to.

It is drinking this cup. Isn't it? Nothing in Gethsemane put him off. In fact. It strengthened his resolve.

[25 : 55] To go through with what he had to do. The father's cup. The son's prayer. This great moment of decisiveness.

And consent given. To the death he must die. And then there is thirdly. In relation to the Lord's personal burden. That appeared to him an angel from heaven.

Strengthening him. We're not told who the angel was. We're not given any names. We're not told how the angel from heaven strengthened him.

How can. A created being. Strengthen the one who created him. There's a question.

How can a created being. This angel that had been created by Jesus. When the angels were created. We're told by John.

[26 : 57] That nothing was made. That was made without him. Everything that was made. Was made by him. And for him. And here is. A creature.

A being. That he has created. And in the extremity. Of his suffering in Gethsemane. Here is this created being. Coming. To strengthen its creator.

How? We don't know. It's not explained to us. And probably. God knew. We wouldn't understand it anyway. How that could possibly be.

That a created being. Could strengthen. The creator. But again. It shows you. The reality. Of the incarnation. The fact. That his weakness. Was real. The fact.

That through his human nature. The son of God. Experienced. Dependence. And the need. To be strengthened. What for? All for our sakes. All for carrying through.

[27 : 55] The task. That was facing him. And why did this angel. Strengthen him? What was the purpose. Of his strengthening him? Well you find that. In the next few verses. Being in an agony. He prayed.

More earnestly. And his sweat. Became. Like great drops of blood. Falling down. To the ground. We know. From the other gospels. That he prayed. This prayer.

Or a similar prayer. Three times. And Luke. Is the only one. Who records this for us. And it's typical of Luke. Whose interest. Of course. Had a medical background.

As well. As a spiritual one. His sweat. Became like great drops. Of blood. Falling down. To the ground. Such was his agony. And that's the word.

That's used by Luke. It's the only place. In the Bible. Where this word. In Greek. Is found. Being in. An agony. He prayed. More earnestly. Whatever the angel did.

[28 : 51] And however the angel. Strengthened him. It was. For this. For his perseverance. For him to go on with it. For him to press on further. Into. What he must do with.

And what he must finish. And so he turned again. To prayer. And he prayed. More earnestly. Isn't that itself. An amazing thing. That it could be said.

Of the son of God. Who did everything. Perfectly. That he prayed. More earnestly. Than he prayed before. And yet. As through of him. As through his human nature.

He comes to increase. The intensity. Of his prayer. As the intensity. Of his suffering. Increases along with it. And his sweat.

Became like great drops. Of blood. Falling to the ground. It was blood. Blood. We are told. In extreme cases.

[29 : 47] That. Extreme. Suffering. Can cause. The blood. In your veins. Or in your capillaries. To be pressed. And forced.

Out of the sweat. Portion. Your body. And that is what happened. With Jesus. Such was the intensity. Of this agony.

As he wrestled. With God. About the prospect. Of the hell. That he must suffer. It was so intense. Within himself. That through his. Physical frame.

His very blood. Oozed out. Through the pores. Of his skin. And mingled. With his sweat. Dropped to the ground. Let's just think about that.

Let's just think about that. The best thought about it. Is probably in silence. Bad is the son of God.

[30 : 51] In our nature. At such an extremity. Of suffering. That this happened. He was bruised. For our. Iniquities.

The chastisement. Of our. Peace. Was upon him. And with his. Thrives. We are healed.

Oh. What it took. To cover. The guilt. Of one sin. Let alone. A multitude. Ancient. And yet.

Gethsemane. Is not. The cross. The Lord's. Perseverance. Here. In prayer. And the suffering. This agony. That he is. Very much.

Experiencing. To the extent. That his sweat. Became like. Great drops. Of blood. That agony. Is just. Agony. Indescribable. Agony. But it's not. The agony. Of the cross.

[31 : 49] Itself. It is not. The drinking. Of the cup. Itself. Quite yet. It's the prospect. Of it. It's the Lord. As he wrestles. With. The prospect.

Of having. To do this. As it becomes. So real. To. As he looks. Into the cup. That itself. The look. Into the cup. Is itself. Something that fills. Him. With an agony. As it fills.

His mind. As it fills. His soul. But it's the cross. Itself. That is. The deepest. Agony. There's no. Forsakenness.

By God. The father. In Gethsemane. That doesn't mean. The agony. Is not. Indescribable. Of course. It is. Otherwise. That physical.

Expression. That physical. Experience. That physical. Detail. Would not be there. But Calvary. Was worse. That's where he drank.

[32 : 46] The cup. Is not just looking into it. On the cross. He's taking it into himself. My God. My God.

Why have you forsaken? That's the cup. The forsakenness. The place.

Where there's no one. But himself. The place. Of the damned. The dereliction. Of God's condemnation.

Upon him. That's what he's anticipating. As he cries out. To the father. Why? And if. Gethsemane.

Was such an agony. As it obviously was. How can we. Possibly. Begin. To understand. Or even. Describe. The agony. Of Calvary.

[33 : 45] If. Gethsemane. Was this. What must it have been. To have had the agony. Of the cross. Let's leave the point. Of that.

Because the Lord's. Personal burden. Is accompanied by. His concern. For his disciples. Pray. That you may enter. Not into temptation.

He said. As they entered. Into the place. And then. As he went to pray. And came back. From prayer. He found them. Sleeping for sorrow. And he said. Why are you sleeping?

Rise and pray. That you may not. Enter into temptation. Now temptation. There really includes. I think both. Temptation to sin. And the kind of thing. That you find. In times of testings.

When there are. Testings that come into. Our experience. What the Lord is saying is. Meet these. In prayer. Pray that you may not. Enter into temptation. The Lord knew.

[34 : 40] That they were going to have. Sufferings. The Lord knew. They were not going to be kept. From suffering. The Lord knew. That they were not going to be kept. From being tempted. What he is saying to them is. Pray so that.

When you are. In these situations. That you are not. Overcome by them. That you don't fall into them. That you are. Kept. By the Lord.

Through your prayers. In these circumstances. Pray. Because he was really. Anticipating for them. The really difficult things.

That were ahead of them. As they would see the Lord. Taken into custody. And eventually. Hanging on the cross. Pray. That you enter not.

Into temptation. You see. The Lord. Is again. A supreme. Example. In the extremity. Of his sufferings. What did he do with them?

[35 : 35] He brought them. To the father. He specified. To the father. What he felt. About this cup. And whatever cup.

You and I have. And we will never have a cup. Like Gethsemane. And people shouldn't talk about. Christians experiencing. However. Trying.

And however difficult. And painful. Their circumstances are. And there are. Millions of Christians. In the world. Tonight. Who experience pain. Far beyond. What we experience. Mostly. But nobody ever.

Was in Gethsemane's pain. Only the Lord. Was there. But we have. Our cups. Of suffering. And sometimes.

God gives us. To see into them. As never before. And God fills them. With things. Which are bitter. And God brings us.

[36 : 32] To experience. Our own cups. What do we do with them? Where do we go with them? Do we try and carry them ourselves?

Do we try and cope. In our own strength? Not even the Lord. Could do that. No. We bring them. To our Father.

We tell our Father. How we feel about it. We express it. In his presence. We bring our sufferings. To him. And say to him. As the Lord.

Here said. To the Father. Help me through this. Give me strength. Enable me to overcome. Keep me true to yourself through it.

Make me a better person because of it. Sanctify me through it. Sanctify it to me. Teach me holiness. Teach me dependence.

[37 : 27] Strengthen my faith. Enlarge my love. Give me a greater vision of yourself. So much else that you can say to God in prayer. As you enter into whatever suffering sometimes you have to go through.

Here is our Lord. Our perfect example. But it also shows our human weakness. Because I think it is right for us to look at the contrast between the disciples sleeping for sorrow.

Which really means for grief. In this garden. In these circumstances. Contrasting that with the Lord who wrestled in prayer with the Father.

They couldn't cope. It overwhelmed them. This place was just bristling with signals of death. And was too much for them.

And what it is really saying to us through this. Is that their sleeping. Is itself really symbolic. Of our inability to save ourselves.

[38 : 34] We can't take the cup. That we deserve to drink. We can't take. God's wrath against our sin. And hope adequately to meet it ourselves.

All you have got to do is look into Gethsemane. And ask the question. Where are the disciples? What are they doing? How are they managing in Gethsemane? And the answer is.

They are overcome. They are overwhelmed with grief. They are sleeping for sorrow. They just cannot handle. Such a thing as they find.

In Gethsemane. And so it means we must depend on him. It means that we must cast ourselves into his hands.

Like we were saying to the children this morning. It means that Jesus. Is indeed. The way. The truth. And the life for us. It means that this person.

[39 : 38] This great person. This one of whom Luke has been asking the question so often. Who is this man? Well. Where better to ask it than in the garden of Gethsemane.

Who is this man? He is the son of God. And at that moment he is taking the cup. Of damnation for his people. And he is grasping it.

And he is saying nevertheless. Your will be done. In the coastline of Australia. As was recently. On a TV program.

There is a lighthouse. Or a beacon rather. Called a beacon of hope. It is on Cape Otway. And it is covering the strait.

Or part of the strait. Between the mainland of Australia. And the island of Tasmania. Which is a very very dangerous. And quite narrow shipping channel.

[40 : 35] And until that. Cape Otway lighthouse was built. Many ships were wrecked. Trying to navigate that passage. But one of the interesting things.

That was said by the person. Who was telling the presenter. About this. The history of this. Lighthouse. It is known as the beacon of hope. One of the interesting things he said. Was this lighthouse was built.

Not to warn ships. Away from this area. The area they need to keep away from. Is a distance away from here. This beacon. This lighthouse was built.

Not to say to sailors. As they saw the light. Keep away from here. But rather. Come here. You are nearing safety. This is a light that shows you.

You are approaching Australian mainland. It is a light that is intended to say to you. Keep on this course. Come towards me.

[41 : 31] Be safe. We have that beacon of hope. Shining out of Gethsemane. Out of the darkness of Gethsemane.

You see the beacon of hope. In the son of God. The cup which my father has given me. I shall drink it. And there is a light.

Not to repel you. Not to tell you to keep away. But to attract you. To draw you to safety. A light that says to you.

Come. You come to me. With all your burdens. With all that you are heavy laden with. And I. I who have been to Gethsemane.

I who know what hell is. I who have carried and overcome that for you. I. Will give you. Rest.

[42 : 34] Let's pray. Lord our gracious God. We do give thanks.

That we know from your word. That you came to Gethsemane. And that you came out of it. That you came through it. That you were strengthened.

For the remainder of your great mission in this world. We bless you for the overcoming. The strength that was shown by you. And not only handling the prospect.

Of Calvary and all that it contained. But the very cross itself. We thank you Lord. That as we look back over. These great places in the history of the world.

And the great events that took place in them. We find that they are all now empty. Gethsemane. And the cross. And the tomb. And we bless you that you cry out from their emptiness.

[43 : 39] That you are risen from the dead. Behold it is I. And I have the keys of hell. And of death. Lord may we comply.

With the overture of your voice. And may we have all the more confidence in you. For the fact that we know you have suffered. Such a death for your people.

So hear us now we pray. For Jesus sake. Amen. Amen. Amen. Amen. Amen. Amen.

Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.