

Gethsemane

CRISIS · CHARACTER

גתשמן גת שֶׁמֶן גֶּתְשֶׁמָן Γεθσημανχι



PRAYER · PRIORITY

Rev 5:8 "... and golden bowls full of incense, which are the prayers of the saints"

Psalm 5:3 "Yehovah! My voice You shall hear in the morning; in the morning I will direct it to You, and I will look up!"

Daniel 9: Deep prayer before the highest prophecy!



Mt 6:9-13: The Lord's Prayer = Center of the Sermon from the Mount!

Mark 1:35 "Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed."

Matthew 26:36-46: 3 Phases from NO to YES!

John 17:1 "Father, the hour has come!"

gath = garden, shemen = oil press - Jesus was squeezed to the core!

"At the thought of the grievous character of the guilt of the world, Christ felt that He must go apart, and be alone" (Ms 35, 1895).

Phase 1: Entrance

Death ↔ Life

Phase 2: Encounter

Life & Death

Phase 3: Exit

Life ↔ Death

When you find your Father you can face your future!

→ Re-Direction: The Practical Implication of Prayer ↑

By redirecting emotional anguish upward, prayer turns horizontal negativity into positive vertical intercession. Instead of harboring bitterness towards fellow humans, blessings are solicited from Heaven.

Agony

"The Garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman **agony** when the sins of the whole world were rolled upon Him.... Adam did not stop to calculate the result of His disobedience" (Ms 1, 1892). (5BC 1103.7) (Mark 14:36; Luke 12:50; 22:42, 53; Phil 2:7).

"Yet Christ had not been forced to take this step. He had contemplated this struggle. To His disciples He had said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" "Now is your hour, and the power of darkness." He had volunteered to lay down His life to save the world" (ST December 9, 1897) (5BC 1104.1) (Mark 14:40; Luke 22:45).

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned" (1SM 344).

Darkness

“The hosts of darkness are there to make sin appear as extensive, deep, and horrible as possible. In his hatred of God, in falsifying His character, in manifesting irreverence, contempt, and hatred toward the laws of His government, Satan had made iniquity reach unto the heavens, and it was his purpose to swell iniquity to such great proportions, that it would make atonement seem impossible, so that the Son of God, who sought to save a lost world, should be crushed beneath the curse of sin. The working of the vigilant foe in presenting to Christ the vast proportions of transgression, caused such poignant pain that He felt that He could not remain in the immediate presence of any human being. He could not bear that even His disciples should witness His **agony** as He contemplated the woe of the world. Even His most dearly loved friends must not be in His companionship. The sword of justice was unsheathed, and the wrath of God against iniquity rested upon man’s substitute, Jesus Christ, the only begotten of the Father” (Ms35-1895.11).

Substitution

“In the Garden of Gethsemane Christ suffered in man’s stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the **agonizing** cry, “O my Father, if it be possible, let this cup pass from me:” but if there is no other way by which the salvation of fallen man may be accomplished, then “not as I will, but as thou wilt.” Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the **agony**. The power that inflicted retributive justice upon man’s substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God’s law. It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the **agony** of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God’s law, that the Garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no **agony**, can measure with that which was endured by the Son of God. Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The **agony** which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner” (Ms 35, 1895). (Genesis 3:1-24.)

A Tale of Two Gardens

“The Garden of Eden with its disobedience and the Garden of Gethsemane with its obedience are presented before us. What a costly work was that in Eden! How much was involved in the fatal eating of the forbidden tree! But many are following in the very same footprints, in disobedience, in breaking away from the law of God. When men selfishly enter a course of disobedience to God they go on imperceptibly. They do not calculate what the sure result will be when they enter the path of temptation, and make but feeble efforts to resist, and some make none at all. But when the scroll is unrolled, and God looks over it, He will find that He has been denied in that place, dishonored in another place; and as the roll is opened more and more, the results of un-Christlike actions are revealed. The Word of God was not fed upon, therefore their actions were not the result of eating the flesh and drinking the blood of the Son of God” (Letter 69, 1897).

“The human nature of Christ was like unto ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. Therefore His desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how His soul longed for relief, is revealed in the words, “O my Father, if this cup may not pass away from me, except I drink it, thy will be done” (5BC 1103.8).

“In this fearful hour of trial Christ’s human nature longed even for the sympathy of His disciples. A second time He rose from the earth and went to them and found them sleeping. This was not a deep sleep. They were in a drowse. They had a limited sense of their Lord’s suffering and anguish. In tenderness Jesus stood for a moment bending over them, and regarding them with mingled feelings of love and pity. **In these sleeping disciples He sees a representation of a sleeping church. When they should be watching, they are asleep**” (ST August 14, 1879, “The Sufferings of Christ”).