

Series “WHY BELIEVE?” Week 40

Message Title : “Final Hours” (John 18)

April 9, 2000 • Sunday AM • Dr. Jack Graham, Pastor PBC

Call To Praise: *“No Other Name But Jesus” “Blessed Assurance”*

Prayer: Dr. Jack Graham

Welcome: *“I Will Bless The Lord”*

Offertory Prayer: Randy Addison

Musical Praise: *“There Is A Redeemer” “My Savior’s Love”*

Amen! Thank you! Please be seated. Take God’s Word and turn with me to John 18. We began this journey with John, the gospel of Christ, the fourth gospel the first Sunday in June of last year. Now we arrive to the final hours of our Lord’s life upon the earth. He has just spoken with His disciples in the upper room. He has shared with them the marvelous legacy of what it means to follow Him and know Him as His disciples and promise that we would bear fruit to His glory. He promised us indescribable joy and gave us the promise of the Holy Spirit. He said we would have peace, not as the world knows, but His peace. He gave us the privilege of prayer, all of these wonderful truths that we have studied together as we have met with the disciples around the Lord’s table in that upper room. Then in John 17, the high priestly prayer of Christ as He prayed for His own. He prayed for Himself and then He prayed for His own. All of the prayers and all of the promises of our Lord are contingent upon what happens next in our text. What happened next in the life of Jesus? All of these promises, this legacy of our Savior is contingent upon His cross and His resurrection.

The cross of Jesus Christ was an act of divine justice. Yes, it was an evil act perpetrated by the hands of sinful men, a murderous act. Yet, it was in full accordance of the plan and the purposes of God almighty and the mission of Jesus the Son. It was later declared in Acts 2:23 that the cross of our Lord Jesus Christ was:

23 ... the determined purpose and foreknowledge of God. NKJ

Therefore there is a purpose, there is a plan in these unspeakable acts of treachery, these despicable acts of hypocrisy, the unimaginable tragedy of the death of the Messiah, Jesus who came bringing love, forgiveness and life to all whom would believe. The pure spotless Lamb of God is taken into the hands of cruel men and crucified. Yet in spite of these amazing events the death of Jesus Christ provides eternal salvation, makes possible the forgiveness of sin and eternal hope of heaven without compromising the holiness of God, the cross of our Lord Jesus Christ.

It’s important for us to realize, to recognize that these events of the final hours of Jesus Christ are not a life spinning out of control or Christ backed up against the wall. Jesus was not a victim of unjust men. Blasphemous and cruel acts killed Jesus. Yet, Jesus Christ died willingly. Had He not have chosen to die he would have never died. This was an act of love. This was an act of grace, a willing commitment to the cross.

According to John McArthur, Bible teacher, author and pastor, “The cross represents the greatest sacrifice ever made, the purest act of love ever carried out an ultimately and infinitely higher act of divine justice than all the inhuman injustice it represented.” In other words, all the evil deeds of men who conspired together to kill Jesus and all the sinful acts of mankind before and after Christ cannot compare to the divine justice and the holy act of Christ and what He did upon the cross. Every Christian knows that Jesus died for our sins. But, we are so often inclined to take the cross for granted. Even to trivialize the cross by saying such things as, well this is elementary that Jesus died for our sins, that somehow we should go on to deeper things, greater things and more meaningful things in the Christian life. But, let me remind you there is nothing greater, nothing deeper, nothing more profound than what Jesus Christ did for us upon the cross. This is not only elementary, it is fundamental to our faith. The death of Jesus Christ and what he accomplished when He died we dare not neglect to meditate upon the depths of this great truth. As a matter of fact we’ll spend eternity

remembering, reflecting, celebrating the Lamb who is worthy to be slain. Read the book of Revelation where we have a glimpse of our future in eternity. There you see the saints of all ages praising the Lamb of God. The blood of Jesus Christ poured out for us and His glorious resurrection and ascension. That's going to be the primary praise and the priority of heaven. So when we come to this study of the cross and the scene surrounding the cross we must think deeply of the cross and it's power, it's grace, it's meaning and it's significance. Certainly, it is the most significant, most important event in all of human history. It brings us to our knees and to our faces before God as we worship Him who gave His life for us. Jesus was not a martyr, nor was He a murder victim alone. The cross of Jesus Christ is not a mere human tragedy; it is a divine triumph. It is the plan and has been the plan of God for all ages and is the central plan of God for man. It is the glorious cross of our Lord Jesus Christ. At the cross we see God's hot and holy hatred toward sin and yet the outpouring of His love. We see justice and judgement and yet we see and experience grace.

My purpose today in this message is to remind us of what happened concerning the cross, surrounding the cross, to help us to remember the price that was paid, the love that was displayed, the depth and the significance of what Jesus did for us. Beginning in John 18:1-11 we read:

- 1 *When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which he and His disciples entered.*
- 2 *And Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.*
- 3 *Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches and weapons.*
- 4 *Jesus therefore, knowing all things that would come upon him went forward and said to them, "Whom are you seeking?"*
- 5 *They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them.*
- 6 *Now when He said to them, "I am he." They drew back and fell to the ground.*
- 7 *Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."*
- 8 *Jesus answered, "I have told you that I am He. Therefore, if you seek me, let these go their way."*

He was referring to the disciples. Let the disciples go.

- 9 *that the saying might be fulfilled which he spoke, "of those whom You gave me I have lost none."*
- 10 *Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.*
- 11 *So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?" NKJ*

Think with me concerning God's divine plan. When you read these passages, not only these descriptions from John, you also read the synoptic gospels, Matthew, Mark and Luke and put it all together, you realize that God ordained. God the Father, God the Son orchestrated every detail regarding the death of Jesus Christ. Jesus was not a hapless or helpless victim. As a matter of fact Jesus tells us in John 18:4 that He knew:

- 4 *... all things that would come upon Him, ... NKJ*

That shouldn't be surprising to any of us. The Bible tells us in 1 Peter 1:20 that the Lamb of God was slain:

20 ... *before the foundation of the world.* NKJ

Jesus came on this mission of mercy for the very purpose of dying on the cross for our sins. Every detail surrounding this death, everything that happened was under His control. Because, this is the Father's plan and this is the purpose of the Son.

The prince of prophets, Isaiah, said in Isaiah 53:10 concerning the Messiah who would come, Jesus:

10 *Yet it pleased the LORD to bruise Him; ...* NKJ

Imagine that? It pleased God to bruise His Son. How could that please God? He was pleased by the obedience of His Son, the willingness of Jesus to go to the cross and accept His assignment to die. He was pleased by that final act of redemption wherein Jesus ultimately, totally and finally accomplished the atonement for man's sin. He was pleased at the prospect that the world could now be saved. Sinful men and women like all of us could now enter in to a relationship with God because of what Jesus Christ has done. The Lord laid upon Him the iniquity of us all. In spite of the fact that we see evil, the shadows of evil, the powers of evil working the greatest good that could have possibly been inacted was accomplished. In other words, when man did his worst, God did His best. This is the plan and the purpose of God. You see the Almighty, sovereignly controlling every circumstance, the arrest, the betrayal, the trumped up charges at the trial, the kangaroo court (religious and civil), the events of the crucifixion and of course the resurrection and ultimately the ascension. You see the entire life of Jesus Christ is lived for this moment.

Keep your place there in John 18 and go a few pages back to John 12:27 and we see this as Jesus is predicting His death upon the cross as He said:

27 *"Now My soul is troubled, and what shall I say? 'Father, save me from this hour'? But for this purpose I came to this hour."* NKJ

Then a few pages over in John 17:1 in the high priestly prayer of Christ He prayed:

1 ... *"Father the hour has come. ...* NKJ

In John 18:37 He's standing before Pilot and in the midst of that verse He says:

37 ... *"... For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."* NKJ

Again and again and again He repeatedly speaks of My hour, I have come for this moment, I have come for this hour. All of the life of Jesus Christ was a prolog to His death. All of His life was a pilgrimage to His death. So again, I say, this was not a Savior or a Messiah figure who simply has run His course and is now at the end. This is not the tragic consequence of a religious teacher who has now faced the final hours. No! He said in John 10:18 that:

18 *"No man taketh it [My life] from me. ... I have the power to lay it down and I have the power to take it again."* KJ

So we see this divine plan at work here. Even the timing was perfect. It was the Passover season. The lambs had been slain all over the city of Jerusalem. The blood was running, representing our Passover Lamb Jesus the Christ. Jerusalem by now would have been crowded with pilgrims from all over Israel and others from around the middle eastern world. The population of the city of Jerusalem, according to Josephus the Jewish historian, could have swelled to as many as 2 to 3 million people during the Passover. Josephus also tells us that quarter of a million lambs would have been slain in celebration and remembrance of the Jewish Passover. They estimate about one lamb per ten people. So there you get that number, 250,000 lambs. You see the religious leaders; the religious establishment in the day of Christ plotted to kill Jesus privately. They wanted to simply get Him out of the way. The truths that He proclaimed they considered to be blasphemous. The fact that he declared Himself to be the Savior, the Son of God, and the Messiah they would not accept. So, the easiest thing to have done was to simply kill Him quietly, put Him away. They tried to stone Him on several occasions. But, it was not the hour of Christ. Now the hour has come. You see the hour is pertinent, it is important because Jesus is going to be lifted up publicly. He did not come to live a quiet life and an out of the way death, but rather a public ministry and a public death. He was to be lifted up. So, the religious leaders couldn't stop Christ, nor

could they shut Him up. They couldn't even kill Him the way they wanted to kill Him. So, during this Passover season when all the people were there, when all these lambs were being slain, the blood is being poured out; Jesus is now at the hour. It's on go for the cross. It is in the celebration of the Passover, in that final Passover when Jesus gathered His disciples, He was a practicing Jew. As a devout Jew He would have observed that Passover with His disciples which He did in the upper room. But, when He observed that final Passover in these final hours He forever ended the need for the Passover. It had been celebrated for 1500 years before Christ remembering the Passover in Egypt when the death angel passed over the children of Israel because the blood was on the door post. Through the generations, devout Jewish people had celebrated this Passover. Now Jesus comes to the final Passover and He institutes the Lord's Supper. He takes the bread and He takes the cup and He signifies that the past is the prolog to the present and that all of the shadows of the Old Testament are now fulfilled in Christ. The blood of bulls and the blood of lambs will forever be put away because the blood of Jesus Christ now will be sufficient for the sins of the world. There's no longer any need for religious rituals of the Old Testament because now we have the cross and the remembrance of the cross. That's why we as believer's in Jesus Christ remember, not the Passover, but we remember the blood and the body of our Lord Jesus Christ given for us. But you see, all of this is a part of God's divine plan, old covenant, new covenant; this is the plan of God, this is the purpose of God, the divine plan.

But then when we read this text we not only see this divine plan, but we see and hear a desperate prayer. In John 18:1 again:

1 *When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which he and His disciples entered.* NKJ

This was a familiar place to Jesus and the disciples, this garden. The other writers of the gospels remind us and tell us what this garden is. It is the Garden of Gethsemane meaning olive press. Jesus and the disciples would have left the upper room in the city of Jerusalem and made their way outside the city. and around and through the Kidron Valley to the site of the Mount of Olives. This familiar place was a place of spiritual retreat and prayer that Jesus and His disciples had used before and was probably owned by a friend of Christ or a sympathizer with Jesus and the disciples. There He sought solitude to prepare Himself for the moments of the cross and the final act of redemption. When Jesus and His disciples walked through the Kidron Valley from Mount Zion and the hills upon which sits the city of Jerusalem they walked through and down the Kidron Valley and to the Mount of Olives it was the rainy season. No doubt there was water and mud in the Kidron Valley. But there was something else there on this cold night as John 18:18 tells us, people were warming their hands by the fires. When He walked through He would have be literally walking through the blood of the lambs that had been offered in the Passover celebration. There was a drain in the city of Jerusalem and the blood mingled with the water and flowed down into the Kidron Valley. When Jesus walked across the Kidron Valley with His disciples it was with bloody footprints that He made His way to this place of prayer, this place of solitude, this quite retreat a garden. There's symbolism in this garden because you know life began on earth in a garden in creation of Adam and Eve? But what happened in that Garden of Eden and what happens in this Garden of Gethsemane is significant. In the first garden, the Garden of Eden the first Adam began life. In this garden, the Garden of Gethsemane the second Adam, the Lord Jesus Christ concluded His life and ministry. In the Garden of Eden the first Adam sinned. In the Garden of Gethsemane, the second Adam, the Lord Jesus Christ overcame sin. In the first garden, the Garden of Eden Adam and Eve fell because of their sin and rebellion against God. But, in this garden, the Garden of Gethsemane, the second Adam, the Lord Jesus Christ conquered sin and submitted to the will of the Father. In the first garden, the Garden of Eden, because of his sin man hid from the face of God. But, in the second garden, the Garden of Gethsemane the second Adam gave Himself and presented Himself to God for the cause of redemption. In the Garden of Eden swords were drawn symbolizing the judgement of God. But here in the Garden of Gethsemane swords are sheathed symbolizing the grace and the peace that Jesus gives. There's a gap between John 18:1 and John 18:2. The gap is filled in by the other gospels. What happened that night in that garden, in that time when He gathered with His disciples? We know what happened. It was a time when Christ offered Himself in prayer. He became overcome with grief and sorrow. It is described in the Bible as sorrow unto death. He is breaking down physically and emotionally. We see His passion.

In Mark 14:35 Mark tells us that He repeatedly fell on the ground prostrate before God Almighty. He is on His face in prayer crying out to God. We see His suffering. We see His passion. We hear His prayer. Remember that He prayed, Father if there be any way let this cup pass from me, Lord if there's some other way? Jesus was not praying, shirking His responsibility to die, He came to die. Nor is this an act of fear. He's simply saying Father, is there any other way We can save the world? Lord if there's some other way that this can happen let this cup pass from me. What was in that cup that caused Jesus to sweat blood, to fall repeatedly on His face? What was in that cup that brought shear terror, desperation to the heart of Jesus? Not the betrayal, the arrest, the mocking, the trials, the spit in His face, the nails piercing His flesh, the excruciating agonizing experience of the cross; that wasn't what frightened Jesus. That wasn't the thing that took Him

back, that knocked Him off His feet. What was in that cup? In that cup was the divine wrath of God against sin. The Old Testament prophets often spoke of the cup of God's wrath. In the New Testament in the book of Revelation when we see the final hours of the earth and the tribulation we see bowls or cups poured of the wrath of God. When Jesus looked into that cup He saw the judgement of God. He saw His spiritual separation from God the Father. The one who had lived in perfect fellowship with God the Father would be cut off to the degree that He would cry out My God why have You forsaken Me? In the mysteries of the cross God the Father abandons God the Son. In that cup when Jesus looked at it was that divine judgement and wrath that caused Him to sweat blood, for His great heart to break. Not only in that cup did He see the divine judgement of God but He saw the sin of the world. He who knew no sin was made sin for us that we might be made the righteousness of God. When Jesus looked into the depths of that cup He saw the bitter dregs of sinful humanity, every vile and wicked deed, every lascivious act, every blasphemous word, every perverted thing was in that cup. All the sins of the world, sins of dissipation as well of the sins of disposition, those sins of hatred, slander and pride all of that was in the cup. No wonder Jesus prayed, Father if there's any other way let this cup pass from me. But, there was no other way. Don't you think if there was some other way for God to save us that He would have spared His Son? What kind of God would allow His Son to die in the manner in which He died? What kind of God would allow Jesus to die if there was some other way? [Turn tape.] But, because there's no other way, because Jesus is the only way and because His blood poured out for us it is the ultimate and final act and only act by which we can be redeemed, forgiven and transformed and go to heaven. In Luke 22:42 Jesus said:

42 ... "*... nevertheless not My will, but thine be done.*" KJ

He is crushed in spirit. He is ready to baptize His soul in Hell and face the fury of the judgement of God.

That brings us then to a despicable plot. For John 18:2-3 says:

2 *And Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.*

3 *Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches and weapons.* NKJ

It must have been an amazing sight. On this cool night, because it was the Passover the moon would have been a full moon. Yet in the darkness of that night coming through the Kidron Valley came this detachment of troops. We're not certain how many soldiers were on their way. Some have estimated as many as 600. But these soldiers would have the Antonio Fortress of the city of Jerusalem. They came with their weapons and they came with torches, not only the Romans but: the temple guards who were basically religious bugs. They joined the religious establishment; the religious leaders led by Judas Iscariot as this plot from Hell is being hatched. Have you ever wondered why so many came to arrest Jesus? He had never acted in violence, not even once. These disciples were just fishermen and tax collectors and the like. These were not soldiers. Why did they need hundreds of soldiers with weapons and torches to arrest Jesus Christ? It was because they were expecting potentially a riot when they arrested Christ.

All of the people in Jerusalem, when Jesus had entered on Palm Sunday they had celebrated with loud Hosannas to the King. So just in case there was a problem, just in case a little band or a little army had gathered to protect Jesus they came with all of these weapons led by Judas Iscariot one of Jesus disciples. He had betrayed Him for 30 pieces of silver and according to Mark 14:45 he identified the Lord Jesus by kissing Him fervently. Literally, in the language of the New Testament he kissed Him fervently. Now, it was common for slaves to kiss the feet of their masters. It was also common for the disciples to kiss the cloak of their teachers and for subjects to kiss the hands of their rulers. But, to kiss one on the face as Judas kissed Jesus Christ was an act of friendship and expression of devotion. It was an expression of love. So when Judas kissed Jesus on the face fervently to identify Him, to set Him up, it was the most despicable act of hypocrisy imaginable. Judas was a typical disciple. That is what is so frightening concerning the story of Judas, because you wouldn't have picked Judas out of the lineup to be the betrayer of Christ. He was the treasurer of the disciples. He held the bag. He'd followed Christ. He'd seen Jesus up close and personal for three years. He'd been in the presence of life. He'd been in the presence of truth and yet on this night he kissed life goodbye because in identifying Christ he kissed Him. That is when it happened in John 18:4-6 that Jesus firmly confronts His antagonist and those who came to arrest Him. He said:

4 *Jesus therefore, knowing all things that would come upon him went forward and said to them, "*Whom are you seeking?*"*

5 *They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them.*

6 *Now when He said to them, "I am he." They drew back and fell to the ground.* NKJ

He said who are you looking for. When they said Jesus of Nazareth he said, "*I am He.*" Taking the Holy name of God, the, I am He. With this act, an expression of His person-hood, this supernatural act just knocked them flat. They fell over. This wasn't simply the moral presence of Christ, this was a supernatural and powerful expression of the character of Christ and they fell down. Once again we see Jesus is not a helpless victim. In fact when you read this you wonder who was arresting who? Jesus is in charge. He is in command. There's nothing here of personal weakness or cowardly display of surrender nor was Jesus the victim of circumstances. Even the plot and the plans of His enemies, Jesus was in control and in charge of that.

Finally then we see a determined purpose. Peter by now is really bold. He's awake and excitable. When Jesus takes command like this, he pulls a knife from his side. It was common for fishermen to carry knives. He just packed a switchblade just in case, I suppose. He rushes to take someone on and he finds a servant of the high priest. Notice he didn't take on a Roman soldier. He tries to slash Malchus the servant of the high priest. He cut off his ear. Of course, he wasn't aiming for his ear, he was trying to cut his throat and missed. He was a fisherman and not a soldier. When he missed and cut the ear of Malchus the servant. Jesus said in the verses that follow, no more of this, stop that. Think about it. It was a dumb move, Simon Peter could have ruined the whole thing had Jesus not been in charge. Jesus came to die to be lifted up on the cross. He's on schedule. The timing is right. He's giving Himself. He's going to the cross and potentially Simon Peter could have gotten Jesus killed in a knife fight in the garden along with himself. The kingdom of God is never advanced, Jesus said, by earthly or human methods. John 18:11 tells us Jesus said:

11 *So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"* NKJ

Now listen very carefully. Sometimes the church of Jesus Christ is misguided and distracted concerning our mission to expand the kingdom of God. I'm for being salt and light in our communities. I'm for changing the culture. I'm for good citizenship. I'm for being involved in all the issues that face us. If we're not careful we can get so involved in combating the agendas of culture, whether it be the abortionists, the homosexuals, what's happening in the media and the movie industry and so forth and we begin fighting those things. We pull our little knife out and we begin attacking and trying to fight for Christ and the things of God. We are distracted in this way. I'm not saying these things are not important, they are important and our church is involved in the critical issues of our day and culture; but you know how to change lives? You know how to change the culture? One life at a time. The way to deal with the homosexual agenda is to bring people who are involved in this lifestyle to personal faith in Jesus Christ and when their hearts are changed in the power of the gospel they repent of their lifestyle and live a brand new life. When someone is an abortionist or someone who believes and practices abortion is changed by the power of Jesus Christ they begin to see in opening the Word of God the value and the sacredness and sanctity of life. Life becomes precious. When someone who is living a licentious, ugly lifestyle, someone who is living in sin as we often see portrayed on movie screens and award ceremonies; the way to change all of the is to bring people to faith in Jesus Christ, one by one. We've never been promised that we'll change the world's culture. What we have been promised is, if we'll preach the gospel and lead people to faith in Jesus Christ the kingdom of God will enter the hearts of men. So Jesus said to Simon, put up your sword because what I am about to do is to take up the cross.

Then and there we see that determined purpose of Jesus who courageously submits. If Jesus did not submit no one could have ever taken Him out of that garden. Jesus didn't need Simon Peter to fight for Him. He could have called legions of angels to deliver Him. We must not fight spiritual battles with human weapons. Our weapons are the Word of God and prayer and the power and the ministry of the church. We're going to be gathering for prayer in a National Religious Broadcast that will be hosted here at Prestonwood on the National Day of Prayer, May 4th. We're praying that revival will come to believers and churches all across America as we gather cross culturally to pray together and seek the face of God. These kinds of weapons, the preaching of the gospel, the advancement of the gospel of Jesus Christ, what He did on the cross and by the power of His resurrection, this is our message. It is a sad and tragic thing when churches, misguided, preach another message: How to be happy or how to feel good about yourself or how to make it on Monday. The message of the church of Jesus Christ is the cross and the resurrection of our Savior. [AMEN] That's what we are to be preaching and that's what we're to be sharing. [Applause] In an act of love Jesus healed the dangling ear of Malchus the servant of the high priest. He was an unbeliever and yet Jesus touched him. You would have thought with these displays of supernatural power: the soldiers falling, the company of the soldiers collapsing, the supernatural healing of the

ear of Malchus, you would have thought they would have fallen on their faces and received the Messiah. Their hearts were hardened, the plot is now enacted and they arrest Jesus.

In John 18:8 Jesus in an act of love said let these disciples go.

8 *Jesus answered, "I have told you that I am He. Therefore, if you seek me, let these go their way."*

He commanded the release of His disciples. Can you imagine this? Jesus the carpenter from Nazareth, the Messiah, the itinerate preacher; He commands these soldiers and says let these men go. You came for me, let these men go. They said okay and they left. [Laughter] Jesus is Lord. You see He had a plan for these disciples. It wasn't God's plan for them to die with Jesus in the garden or in Jerusalem. He had a plan that they would take the message of the cross and the resurrection to the whole world. He made sure His disciples were safe even though they were cowardly and ran. Even the abandonment of the friends of Jesus was in His plan and his purpose. The divine work is on schedule and the sovereign plan of God is fulfilled in detail.

What happened that night in Gethsemane and around the arrest of Christ should be a reminder to us that when we face our own personal Gethsemane's and we do, they can't compare to the Gethsemane and the desperation that our Lord faced. We do have our times of personal pain and desperation, times when we call out to God, oh God let this cup pass from me.

The poet put it this way:

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty caps of years,
Beyond the great salt font of tears,

The garden lies. Strive as you may
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere though Gethsemane

All those who journey soon or late
Must pass within the gardens gate
Must kneel down alone in darkness there
In battle of some fierce despair.

God pity those who cannot say,
Not mine, but thine who only pray
Let this cup pass and cannot see
The purpose of Gethsemane.

We see the purpose of Gethsemane in the life of Jesus. You can also, because Jesus is control of your life and your situation and you circumstance; no matter what pain you may feel, no matter what grief, no matter what heartache, no matter the sadness, the sorrow, you may be sweating blood right now. Because of some fierce struggle in your life your in the midst of Gethsemane. You are in the garden. The same Jesus that was in control of His own life, because you are His child Christian, is in control of your life. You can pray let the cup pass if it be thy will but submit to His will. There will be dark times in our lives, tragedy will come and it seems that our world is falling apart. Even then, even in Gethsemane, we know, we know, we know that God is working, orchestrating all things together for His good. Jesus said, must I not drink the cup? Because Jesus drank that cup we gather to drink this cup of remembrance, reflection, meditation, concentration on just what He did and has done and will do for us.