

Gethsemane (JL-112) John 18:1-3
Sunday, January 7, 2007

This is the first Sunday of 2007,
and also is the first day where we will **return to earth**, *so to speak*,
in our exposition in John.

It has been over a year that we have **enjoyed** the
words of Jesus Christ directed to *comfort* and *encourage* 'His own.'

John 13:1 ...

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

Following this introductory verse
we see the **demonstration** of *Jesus' love for His own* in the
washing His disciples' feet,

Then in the ensuing chapters ... one after another ...
promises of *eternal life*, of *sustaining in this life*,
of *another comforter* ...
Promise after promise

In John 14, Jesus **promises**,

*"Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you.
I go to prepare a place for you.*

John 14:6
"I am the way, the truth, and the life."

vs. 9

He who has seen Me has seen the Father;

vss. 12-13

"... he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.

vss.13-14

whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it.

vs.14:16

I will pray the Father, and He will give you another Helper, that He may abide with you forever

vss. 23-24

"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

vss. 26-27

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

vs. 27

Peace I leave with you, My peace I give to you;

In John 15:5

"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit;

Jhn 15:7-8

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

vs. 11

"These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

vss. 13-14

Greater love has no one than this, than to lay down one's life for his friends.

You are My friends if you do whatever I command you.

vss. 16-17

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

In chapter 16:13

when He, the Spirit of truth, has come, He will guide you into all truth;

John 16:22

Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you

16:24

Ask, and you will receive, that your joy may be full.

16:27

the Father Himself loves you ...

16:33

These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.

John 17:3-4

this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

vs. 9

"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

vs. 10

And all Mine are Yours, and Yours are Mine, and I am glorified in them

vs. 15

I do not pray that You should take them out of the world, but that You should keep them from the evil one.

vs. 19

And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

vs. 22

the glory which You gave Me I have given them, that they may be one just as We are one:

vs. 24

I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory

And vs. 26

I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

In our studies of chapter 17, we “soared the heights of heaven,”
getting a *glimpse* of the **eternal communion**
between the Father and Son ...

we were given the **privilege** to *glance at* something which
no eye has seen or ear heard.

Now as we turn to chapters 18 and 19 of John’s Gospel,
we **return** to a **narrative** of the **historical account**
of the last hours of Jesus’ earthly life.

In every way, we return to earth.

Not only in that we **return** to **narrative**,
but *also* in the very content of that narrative.

Beginning in chapter 18 and on into 19

we will be **looking** at the **darkest days** of Jesus Christ on earth
– beginning today with the **Garden of Gethsemane**.

I'm **not saying** that the words and events of chapter 18
are **any less spiritual**.

We should **not** consider these chapters **any less inspiring**
or any **less encouraging** than the chapters we have just read.

Though these events are **hard** for us to consider –
as we look into the suffering of Jesus ...

at the same time ...

These very events from Gethsemane to Golgotha to the garden tomb
provide the historical and factual origin
from which
all of the highest of Christian theology
and **practice** are derived.

We could NOT understand *anything* from Scripture
apart from these events.

If Jesus did not suffer, if He did not die,
nothing else makes sense in the Christian faith ...

A “*gospel*” without suffering and the cross is **no gospel at all**.

All of the beautiful doctrines of forgiveness, grace, the love of God,
expiation, freedom in Christ,
glorification – eternal life in heaven
mean absolutely nothing outside the shadow of the cross.

John Piper said,

*“The cross casts a long shadow over the entire Gospels. Every
verse in the gospels is to be read in view of ... and under the
shadow of the cross.”*

Therefore he proposes we should “*read the gospels backwards,*”
meaning that **every verse** in the **four Gospels**
can only be understood
if we first understand that **Jesus died for our sins**.

You cannot *make sense* of the **life of Christ**,
nor *any* of **His commandments**,
nor *any* of **the high doctrine** of Christianity
until you *first know* about the **ATONEMENT**.

Jesus came as a man and lived as a man – suffered as a man –
so that He might **DIE** as a man **for men**,

and His **judicial murder**
was *really* a **saving action**
of **bearing the *sin of the world***
and **paying the penalty *for many***.

And the **basis** and **reality** of this
are found in the **historical facts** of *Jesus’ crucifixion*.

One commentator has written,

*“Without these two chapters (18, 19), therefore, none of the precious things which have thrilled the heart in the previous chapters could be possible; nay, more, none of His own assertions as to what He would be and do, of giving eternal life, of having any of the world, of coming again for them, of sending the Holy Spirit, of preparing a place for them, of having them in the glory with Him, or of having that glory at all; there would be no assembly of God, no restoration of Israel, no gathering of the nations, no millennium, no new heavens and new earth, ... no display of grace, no salvation, no revelation of the Father—all these and much more were **contingent on His death and resurrection**. Without these all things in this book drop out and leave a blank, the blackness of darkness.”*

While the hours that lie ahead are **Jesus' darkest**,
at the same time we realize that **without them**,
we would *remain* in an **even greater darkness**.

And if you are here today and have not **heeded** the *call of Jesus Christ* to
repent of your sin and **believe the Gospel**,
then **you remain in darkness** –

the Bible says that you are *condemned already* –
you *remain in your sin* –

and you cannot **HOPE** to begin to understand *anything*
in the Bible ...

the suffering of Christ is **foolishness to you ...**

or as our sister shared last week,
it will be *nothing more* than a **tragedy** for you ...

you will see the *suffering* and *death of Christ* as a terrible thing
man's inhumanity to man
you will **feel sorry** for Jesus **for what was done to Him**.

But if you are *in the light* –
that is if you have **heeded** God's **command**
to **repent** and to **trust Christ** and **follow Him**

These *very same moments* – the **darkest of Jesus' life** – ...
are at the same time **moments of glorious light**.

That *though* they were the **darkest of days**,
the events of this **Friday** and **Saturday**,
before the empty tomb of Sunday,
provide the **basis** of
forgiveness, expiation, freedom and salvation!

John 18:1-2

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. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

The Passover supper has ended.

Jesus has offered His last words to His disciples and sealed them by praying for them.

The time had come for what was *perhaps*

the greatest spiritual warfare this world has ever witnessed.

It happened in a **garden** called **Gethsemane**.

Which literally means: “*place of crushing*”

Likely it was the **location** of an **olive press**, where **olives** were **crushed** in the production of olive oil.

But that name would take on a **deeper meaning** *that night.*

It is later in the evening – perhaps 11 PM, maybe midnight ...

Jesus with his small band of followers

leave Jerusalem through the gate north of the temple

Passover’s full moon shines

Leaving the busy city,

They walk into the dark and lonely **Kidron valley**

A short distance away (probably less than ½ mile)

they come to a **garden**
near by, an '*Olive-press.*'

Probably a **retreat location** -- a quiet **resting-place**,
for retirement, prayer, perhaps sleep, and a **trusted-place**.

At the entrance to the garden – Jesus leaves eight behind –
choosing to **enter** with *only* Peter, James, and John –

In His darkest hour,
Jesus wanted those who were closest to Him **to be with Him**.

As He prayed he fell.

That word for “*fell*” is **imperfect tense**, which means,
“*continually fell.*”

This gives us a picture of the **struggle** which was going on

It was **spiritual**, but it manifested itself **physically**.

Dr. Luke reports that Jesus was praying so fervently that
His sweat became as drops of blood.

Jesus addresses the Father as “*Abba*” – a personal, loving address.

He cries ...

If it were possible, that the hour might pass away from Him
That the *very cup of judgment itself* might pass away,

yet subjecting Himself to the **Father’s will**.

“Yet not my will, but thine be done.”

In the end He submits His will **to the Father**

While He **prayed**, the disciples **slept**;

Three times Jesus left them to pray,
three times He returned to find them sleeping.

Mark 14: 41-42

And He came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. Arise, let us be going; behold, the one who betrays Me is at hand!"

Jesus Christ is ready to meet the hour that has come.
He is *to be betrayed*, but He does not run.

He knew that **this was the night of His betrayal**,
yet He still goes to the place where **Judas could easily find Him**

How true are Jesus' words:

"No man takes my life from me, I lay it down of myself."

As Jesus is speaking,

Hundreds of men charge in
with the lights of lanterns and torches & weapons.

Among them are

Roman soldiers

Temple police

... and leading the pack is **Judas**

One of their inner circle

A *trusted friend*.

John identifies the multitude as a Roman "*cohort*."

A "*cohort*" consisted over 400 soldiers!

We often think of a few men,

but it was **many soldiers** that came to arrest One Man!

It was a major thing for the **Romans** to send a *cohort* to do anything.

Anything of that nature would have to have the approval of
Pontius Pilate.

So **Pilate** was very aware of the events that were going on that evening –
He probably **expected to have the trial the next morning**

The events are already beginning to weigh heavy
upon **Pilate and Pilate's wife**
who that evening had a dream
warning her that Jesus was **righteous**
and to **warn her husband** not to have Jesus killed.

Judas steps up first -- ahead of the crowd and says,

“Hail Rabbi” and betrays Him with kisses –

The Greek literally means not only kissed but
covered Him with kisses,

Christ **submits to the indignity,**

only offering the words:

“Friend, why are you here;” and then,
“Judas, with a kiss you deliver up the Son of Man?” (Luke 22:48)

Knowing and **experiencing** the *truth* of God's Word in:

Prov 27:6

***Faithful are the wounds of a friend,
But deceitful are the kisses of an enemy.***

After this,

Jesus leaves Judas and **ignores** the **signal** and asks His opponents

“Whom do you seek?”

“Jesus the Nazarene” (they respond)

To which Christ replies with infinite calmness and majesty,
the **Divine Words**, ***“I am”***

And the **power** of these words, “*I AM*” causes them to **fall backward!**

It is interesting that *although* John was the **only of the four Gospel writers** who was **with Jesus** – as he, James and Peter were **selected** by Jesus to **go with him and pray** ...

that John **omits** *many* of the **details** that Matthew, Mark and Luke **include**.

The *reason* is ... **remember** ...

it goes back to the *whole purpose* and *environment* in which John is writing his Gospel.

He writes *some 30 years* **after** the other accounts were **already widely circulated**.

The church is already *familiar* with Matthew, Mark and Luke's **accounts** ...

Also there is a rising tide of *Gnosticism* and **confused thoughts** about the deity of Christ ...

So John writes to **answer these matters** – and his Gospel present **Jesus** as **the Son of God** –

he **stresses**, *from the beginning* ... the **glory** and the **power** of Jesus Christ, rather than His *humanity* and *weakness*.

John certainly knew that **Jesus** was **sorrowful** ...

He is not *in denial*.

John reports the **anguish** of **Jesus' soul** in John chapter 12, only days earlier Jesus says:

John 12:27-28

"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. Father, glorify Your name."

So John certainly understood the *distress* the *grief* of *Jesus' soul* ...

He understood the temptation that Christ faced

... but John, knowing that the detail of this *has already been written*
by Matthew, Mark and Luke ...

... knowing that the church was **already familiar** with
most of the details of the events of Gethsemane ...

... chooses rather to **emphasize** the **mastery**
of Christ over the events of His arrest.

John's account does add a few things ...

For one, his account alone refers to Gethsemane as a *garden*.

The very word "*garden*"
brings to mind another garden – the very first garden –
the **garden of Eden** ...

Commentator A. W. Pink notes a **striking contrast**
between the two gardens:

He writes:

In **Eden**, all was **delightful**;
in Gethsemane, all was **terrible**.

In **Eden**, *Adam and Eve* **parleyed with Satan**;
in Gethsemane, the *last Adam* **sought the face of His Father**.

In **Eden**, *Adam* **sinned**;
in Gethsemane, the *Savior* **suffered** (for that sin).

In **Eden**, *Adam* **fell**;
in Gethsemane, the *Redeemer* **conquered**.

In **Eden** the (entire human) race was **lost**;
in Gethsemane Christ announced,
"Of them which thou gavest me have I lost none" (John 18:9).

In Eden, Adam *took the fruit from Eve's hand*;
in Gethsemane, *Christ received the cup from His Father's hand*.
In Eden, Adam hid himself;
in Gethsemane, *Christ boldly showed Himself*.
In Eden, God sought Adam;
in Gethsemane, *the last Adam sought God!*

John 18:1-6

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.

The entire content of Jesus' prayer is skipped.

And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

Take note now in John's account,
Christ is the initiator of the confrontations.

vs. 5

They answered Him, "Jesus of Nazareth."

Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground.

The events of Gethsemane are more
than a *series of unfortunate events*.

His **arrest** was **not a meaningless** or **unanticipated** tragedy
which **overtook Jesus by surprise** ...
bringing to a close an otherwise promising ministry.

No!

Gethsemane is misunderstood by so many ...
it is considered a place of abandonment and weakness.

But John's Gospel paints a different picture ...
it provides another camera angle of the same events.

John's account lifts us above the earthly detail to provide us
with another, equally accurate and historical view
which **stresses the glory** and **power**
of the **Son of God** in his final hours.

<p>Gethsemane was ordered by God – and its events are not <i>by chance</i> – they are fulfilled with great blessing, <i>not only to Christ Himself, but also His followers.</i></p>

In **Gethsemane** we will learn **how to deal with suffering**
as we see how **Christ handled suffering!**

We will **all** experience **suffering** – of that there is **no doubt**.

Some of you are going through great trials right now –
we heard last week of the crushing from God's hand
from our brother Jay's physical trials.

That there will be dark days ahead for us is not a matter of question –
they will come, we just don't know when.

The year before our eyes

(J. C. Philpot)

The year before our eyes may hold in its bosom events which may deeply concern and affect us.

We do not know what is to come.

What personal **trials**,
what family **trials**,
what providential **trials**
may await us—we **do not know**.

Sickness may attack our bodies,
death enter our families,
difficulties beset our circumstances,
trials and **temptations** exercise our minds,
snares entangle our feet, and
many **dark** and **gloomy clouds**,
make our path one of heaviness and sorrow.

...

Be assured brethren,
dark days lie ahead,

I don't say this to be *intentionally*
Preaching *gloom and doom*

I am **preaching *reality***.

This life in *many ways* is **characteristic** of **Gethsemane** ...

In this life:

The **cross** precedes the **crown**
Death precedes **resurrection**
You have to **go through Passover** to arrive at Pentecost.

The **path of life** is one of suffering.

And Jesus' suffering in Gethsemane
in very practical ways prepares us for this.

What do you think of suffering?

Some consider **adversity** as a *breach of trust*
on the part of God –
as if **God abandoned them**
allowing them to bear the weight of **suffering**.

Some **reproach God** because of **suffering**.
Some **turn away** from **their faith**.

Others **grin and bear it** – they **endure suffering grimly** –
refusing to ask whether perhaps
God might have a purpose in it.

Is this the way we should deal with suffering?

What DO you think of Gethsemane?

It was *certainly* the **darkest of days** for Jesus,
but was it a failure or a victory?

Will YOUR dark days be bitter days?
Will they cause you to gripe and complain?

*Or will they be as Gethsemane – ultimately days of **victory**?*

Maybe you deal with trials a bit better than the world does ...

*Perhaps you **readily accept** that you will suffer
and that God is *indeed* **sovereign**
in bringing the circumstances into our lives.*

Perhaps you **realize** that all **grief** and **disappointment** have first passed through God's hand.

Perhaps you really believe **Romans 8:28 is true** and that *God will work this out for your good ...*

I still ask the same question.

What do you think of suffering?

Most **mature** Christians look at suffering in one of two ways:

They are either *Realists* or *Escapists* ...

1) Some think of **suffering** as something to be **endured** by the Christian until in God's own time, He **removes the trial** for His glory.

An example of this is perhaps a **sickness**, that you bear – that either ends in **healing** or in **death** ... either way God gets glory at the **removal** of the **trial**.

2) Other Christians consider **suffering** as something to be **endured** in this life – looking beyond the **dark days** toward days of **eternal glory**.

They may not seek to find the **purpose** of the **trial**, but instead **look beyond it** or **ignore it** **bear through it** for the **joy that lies in the great by and by**.

While there is truth in both of these views, they are **incomplete**.

Surely, some **suffering** comes upon us, for God to **remove** or **change** thus bringing glory to His name

(we saw this with the **man born blind** in John chapter 9 ... his infirmity was *unto the glory of God* – we are told)

Also it is **certainly true** that *Jesus Himself*
looked beyond the **suffering for the joy set before Him.**

We are to *indeed* **look forward** to a **time**
when there will be:
no death, no sorrow, no more tears, pain crying or sin!

But I ask ...
is this the *only* **valid Christian response** to **suffering**?

Is the *Christian's* **best hope** in **suffering** that
one day he will escape it?

I think not.

Paul, who was an **expert** in **suffering**,
knew that **his suffering**
was **accomplishing God's will**,
bringing glory to His name,

not by *escaping* the **suffering**,
but *in the manner*
in which he was to bear it.

Paul knew that *in order to* **experience great comfort**,
he **needed to experience great suffering.**

2 Cor 1:5

***For JUST AS the sufferings of Christ are ours in abundance,
so also our comfort is abundant through Christ.***

Paul also knew that to **know Christ**, it *required* **suffering.**

Philp 3:10-12

***that I may know Him, and the power of His resurrection and
the fellowship of His sufferings, being conformed to His
death; in order that I may attain to the resurrection from the
dead.***

Paul knew that a *resurrected life* **required conformity to death**,
and **conformity to death** requires suffering.

In order to emphasize that **joy** is **independent of circumstances**,
Paul tells the Colossians that
he *rejoices in his* sufferings for THEIR sakes.

Coloss 1:24

*Now I rejoice in my sufferings for your sake, and in my flesh
I do my share on behalf of His body (which is the church) in
filling up that which is lacking in Christ's afflictions.*

Paul knew that the **bearing of affliction**
through the strength and power of the Holy Spirit
would be a **powerful witness** and **encouragement** *to the church*.

He did not look at *how* his **affliction** was **causing HIM pain**,
but at *how* the **affliction**

was being used to **encourage others**
through Christ's all-sufficient grace!

Illustration from the life of British doctor **Helen Roseveare** who served in
the Congo for over 20 years. She was serving as the only doctor in an area
with *more than half a million people*.

ILLUSTRATION ...

If you are a *believer* in Jesus Christ,
are you **aware of the privilege**
of *being*
just *where* you are and *who* you are
right where you are?

Jesus has placed you *where you are* – in your circumstances,
whatever they may be.

Will you **praise Him** *right there*
and allow those circumstances
to become the very *grounds of His triumph*?

Or will you be like the world, and
cry out against God –
complain and **moan**
about what you did to deserve this?

It is the *one* who has **no idea** of **who God is** – who will say,

“God, you can’t do this to me.”

But the Christian’s response to **pain** and **suffering** is:

*“God you can do whatever You wish to me.
You **redeemed me**, you **bought me** with you blood.
I am **owned** by you ...
and I **know** that you only have my good in mind,
so do what You need to do to conform me to Your image
and **glorify Yourself!**”*

Whether I get why it is happening or not!

Psalm 73 in its *entirety* is a **beautiful Psalm** which **testifies**
of the **sovereignty of God** ...

I believe the Psalmist, had a *taste* of **Gethsemane** ...

There are two verses *in particular* that **bring this out** ...

You can hear the despondency of his tone ...

Psalm 73:25-26

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth:

(not may fail!)

*I am discouraged, I am despondent, I am at my wits end,
This is Jesus in Gethsemane!*

but THEN comes the **spiritual counterattack** ...

... but God is the strength of my heart, and my portion for ever.

...but God

Gs 8:1

But God remembered Noah

Gs 50:20

As for you, you meant evil against me, but God meant it for good

1 Sam 23:14

And Saul sought [David] every day, but God did not deliver him into his hand.

Psa 49:15

But God will redeem my soul from the power of Sheol;

Act 13:29

*they took Him down from the cross and laid Him in a tomb.
But God raised Him from the dead;*

Rm 5:8

*But God demonstrates His own love toward us,
in that while we were yet sinners, Christ died for us.*

1 Cor 3:7

So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

2 Cor 7:5-6

*we were afflicted on every side: conflicts without, fears within.
But God, who comforts the depressed, comforted us*

Gal 3:18

*For if the inheritance is based on law,
it is no longer based on a promise;
but God has granted it to Abraham by means of a promise.*

Eph 2:3-5

*... we too all formerly lived in the lusts of our flesh, indulging
the desires of the flesh and of the mind, and were by nature
children of wrath, even as the rest. But God, being rich in
mercy, because of His great love with which He loved us, even
when we were dead in our transgressions, made us alive
together with Christ*

Yes, my *strength*, my *heart*, my *flesh* has **FAILED!**

But God is my rock!

*God is the strength of my weak, failing LIFE,
and my portion forever!*

Our lesson – our application – that we can pull out of Gethsemane
is that we would say and believe ... *but God!*

Wherever this despondency may come from,
No matter **how bad** your **circumstance** ...

it is **unbelief** that does **not** say, “*but God.*”

It is **unbelief** that puts up **no resistance** ...
that **does not**

*take up the sword of the Spirit and the shield of faith
and **FIGHT!***

Gethsemane teaches us this!

*Probably the **greatest spiritual warfare**
ever experienced by a **human soul**.*

*All the **hosts of Satan's army** were gathered ...*

The ***flaming darts of the wicked one***
were being **hurled** at the **Son of God**
as He wrestles.

As they enter the garden, He says,

"My soul is very sorrowful, even to death"

Satan is **attacking** the *mind of Christ* one after another with **darts** ...

"Give it up"

"This is not going anywhere"

"What do you hope to accomplish by dying?"

"They're not worth it"

"What shall I say, Father save me from this hour? ...

But for this purpose I came to this hour!"

Now realize something here,

Jesus is a sinless man, (according to Hebrews 4:15 –
he was without sin)

He knew no sin.

He **never sinned** – not in *thought* or *deed*.

Which means that the **emotional turmoil**

that Jesus was *experiencing* was **not sinful**,
but was **appropriate** considering the **attack**.

This was one of the many ways that

Jesus was tempted just like you and I.

And just like Jesus,

Satan **drops bombs** on the *peaceful seas* of our lives –

At times, those bombs send a
shock wave of temptation is so powerful
that it will **knock us down** –
it brings our soul **into trouble** ...

a **troubled soul** is **not sinful** *in and of itself*.

Jesus knew the ***trouble*** and ***anguish*** of His disciples' souls ...
He said to them ... 14:1

“Let not your hearts be troubled ...
(same word for Jesus' ***trouble*** – so the **sin** is **not being troubled** ...

But then He provides the **antidote** to *trouble* ...

BELIEVE ... Believe in God, believe also in me”

When the **bomb drops** in your life,
don't yield – **BELEIVE** –
That's your **counterattack**.

He's not saying that this **first shock-wave** won't be there,
but rather **attack**, by **BELEIVING!**

Brothers and sisters,
No one knew better than Jesus, **how to respond**
to the **spiritual darts of Satan** ...

Let us in closing look at **how** Jesus **responded**
to *his own troubled soul* –

Let us ***consider Jesus*** ...
so that we may be able to **know**
how to handle **adversity, trials** and **temptation**
when the **bomb** drops into your life.

As we do this, I want you to **think about this:**

What is it that **threatens your peace**?

What is the **bomb** that Satan drops most frequently in your thoughts?

What causes the **disheartening feelings** most in your life?

What **temptation** brings **anguish** to your soul?

What **trial** do you **dread**?

Let's look at how Jesus handled *His own anguish* ...
and translate these things into your life.

*First, Jesus chose some close friends to **be with him**.*

He was **troubled** – but rather than withdrawing –
he took His most *precious* and *trusted* **friends** to be with.

When Satan drops a bomb in your life, do **not retreat** from people –
do **not isolate**,
find a couple or few **good close brothers** or **sisters**
with whom you can **unburden your soul**.

In **Gethsemane** we see just how Jesus trusts these men,
he opens up to them ...

He confesses to those closest to him
that **His soul** is so sorrowful – *even to death* ...

Imagine how the disciples must have felt
to hear that **their king** was so disheartened,
even unto death?

Next he asks for their HELP in spiritual warfare.

“Remain here and watch with me”

(Though we know that **this cup** was **one**
that **Christ would have to bear alone**, *nevertheless*,
His example is to **enlist the prayers of others**.)

We are not called to battle against Satan ourselves,
but in *the time of testing*,
get a hold of someone whom you know will pray ...
don't do battle alone!

Next, we find that Jesus pours out his soul to the Father.

*"Abba! Daddy! All things are possible for Thee; remove this
cup from Me;*

There is **nothing wrong** with *asking* that the bombs in our lives
be taken away.

Your **Father** is stronger than your enemy ...
and there is nothing wrong
with *asking* that this **terrible testing** be removed ...

That he remove the pain, the heart-ache, the torture,
the sorrow, the anguish ...

ask Him ... many times you receive not because you ask not.

Jesus' words were a **child's cry** ... *Abba!*

There is no theological sophistication in that word.

It's baby talk ... *Abba ... Dada ... please!*

You can do anything ... can't you do this?

Cry out with the faith of child!

But *lastly* ... and *most importantly*

Christ rested his soul in the sovereign wisdom of His Father.

And *there* the victory was won.

yet not what I will, but what Thou wilt, be done!

When Satan drops a bomb in your life –
the shock wave that it sends you into
is not sinful,

but what is sin, is not employing the MEANS of GRACE

which Christ employed in the garden of Gethsemane.

Sin is yielding to depression

Sin is going it alone – refusing to get others to pray with you.

Sin is not taking the armor of God

Sin is refusing to wage Spiritual warfare.

Sin is refusing to believe ...

But God is the strength of my heart and my portion forever!

So the *lesson* of Gethsemane is this (J. Piper):

Every dark cavern that you find yourself in
is a tunnel that opens into *glory!* ...

If you don't sit down in the cave
and blow out the candle of faith!

That is,

*If you'll BELIEVE that **His grace is sufficient for you!***

close in prayer utilizing the words of J.C. Philpot,

the year ahead ...

Lord, *whatever our trials may be,*
may ***Your grace be ever sufficient for us.***

You have delivered, and You **can and will deliver us again!**

You have brought us thus far on the road,
You have so borne with our crooked ways
and have **never yet forsaken us—**
though we have so often forsaken You—

still lead us along; guide and guard us still,
Be our **God,** our **Father** and our **Friend—**

not only to the end of the next year, if spared to see it,
but to **the end of our life.**

*Bless us with Your **presence,** and **we need fear no evil;**
*favor us with Your **smile,** and **we need dread no foe;**
*uphold us by Your **power,** and **we need shrink back from no trial;**
*strengthen us by Your **grace,** and **we need panic at no suffering.******

Lord, we know **what we are when left to ourselves—**
the slips that we have **made,**
the snares that we have been **entangled in,**
the shame and sorrow
that we have **brought upon ourselves—**

So we pray:

***"If Your Presence does not go with us--
do not send us up from here!"*** (Exodus 33:15)