

Garden of Gethsemane

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Intro_

Within the pages of inspiration, we are given an image of a glorious garden. A perfect garden created as a paradise for man. Within this garden grew “*every tree that is pleasant to the sight, and good for food*” (*Gen. 2:8*). It is the Garden of Eden. Yet it is not this paradise that our lesson is focused on. There exists another garden just over the *Brook of Cedron* and atop the *Mount of Olives* (*Lk. 22; Jhn 18*). Often times Jesus Christ visited this garden; he and his disciples. Perhaps it was to pray or perhaps it was to teach them, but this garden is not the same as the Garden of Eden. It is not an image of perfection, of bliss wherein there is life, knowledge and everything that is good and pleasant. No; within this garden there is a story of sorrow, of suffering, of abandonment and betrayal! It is the garden of Gethsemane.

The Cup of Christ’s Sorrow

Matt. 26:36-39. This scripture reveals the intensity of the psychological sorrow that Jesus endured before His passion. Jesus himself describes his torment as being in death’s grasp. It was so intense that it drained him of all his endurance as *Luke 22:39-44* reveals. An agony so intense that angels are sent to strengthen him during his supplication to God the Father. Furthermore, his sweat was as great drops of blood that fell to the ground.

Yet, in the face of his future passion and the evident physical, emotional and psychological toll that he experienced, and knowing what he had to endure, he prayed “*not my will, but thine, be done.*” Jesus knew his purpose and the Work that he had to fulfill and was willing to suffer to bring salvation to the world. He was obedient to the Will of God because he was the fulfillment of the Word (*Phil. 2:5-9*).

Watch and Pray

Matt. 26:40-45. Jesus’ admonition to his apostles to watch and pray can be seen throughout the scripture as an admonition to the church to be sober and vigilant.

- *Mark 13:33* “Take ye heed, watch and pray: for ye know not when the time is.”
- *Luke 21:36* “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”
- *Proverbs 6:10* “Yet a little sleep, a little slumber, a little folding of the hands to sleep”
- *Matthew 25:5* “While the bridegroom tarried, they all slumbered and slept.”

Judas’ Betrayal

1. *Mr. 14:48-49*. Jesus was treated as a common thief upon his arrest. Not as the honest man who taught and performed countless miracles.
2. *Lk. 22:47-48*. Jesus’ betrayal was by the Apostle Judas. It was not a stranger or an enemy that betrayed Jesus, but one of the 12 chosen by Christ specifically. It was his *brother* who betrayed him with a kiss.

Judas Iscariot was one of the original twelve apostles of Jesus. He was the friend of Jesus, close follower and shared in the splendor that was the Son of God on earth. How often did Judas witness the power and majesty of the Master!

Yet *Luke 22:1-6* tells us that Satan entered into Judas and he communed with the chief priests to betray the Master. *Matthew 26:14-16* tells us that Judas betrayed Jesus for money and the amount was for thirty pieces of silver. This was the price of a slave as we

can see in [Exodus 21:32](#). And in [Mr. 14:48-49](#) Jesus was shown to be treated as a common thief upon his arrest, not as the honest man who taught and performed countless miracles.

The method in which Judas betrayed Jesus shows the intimacy of the betrayal itself. [Matthew 26:47-50](#). By means of a kiss, Judas betrayed Jesus. In [John 17:11-12](#) during Jesus' prayer he names Judas as the son of perdition. Judas Iscariot serves as a type and a precursor for the antichrist. His method of betrayal and his intimate relationship with Jesus also serves to teach us about who would fill up this measure in the end times.

Conclusion_

In order to partake of the *Garden of Eden*, we must first partake of the *Garden of Gethsemane*. Paul doesn't use the allegorical gardens to tell us this, he simply tells it like it is, ([2 Tim. 2: 11-12](#)), "*It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us:*"

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