

1: John 18 TPT - Jesus in the Garden of Gethsemane - Bible Gateway

SECRETS IN THE GARDEN OF GETHSEMANE Perry Stone I AM REVEALED B. Childress May 20 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

What Happened in Gethsemane? The 12th, Judas Iscariot, had already left to carry out his plans of betrayal, which would come to fruition before the night was spent. The Savior clearly understood His mission and what He had to do to fulfill it. He needed a quiet place to commune with His Father. Leaving eight of the Apostles a way off, He requested that Peter, James, and John accompany Him further into the garden, which they did. Jesus became heavy and overwhelmed by sadness and expressed that to the three. He asked them to watch with Him while He prayed to the Father. Though they tried, sleep overcame them. Already, the torches of the company, brought by the traitorous Apostle, Judas Iscariot, were visible in the distance. In a matter of moments He would be arrested and then meet His fate of crucifixion on the cross. The physical events and circumstances that took place in the Garden of Gethsemane are simpler to understand than what happened spiritually. The Greatest Act of Love Mormons believe that it was during these sacred hours in Gethsemane that the Savior began to atone for the sins of all mankind, from the beginning of time until the present. In that quiet garden He willingly took upon Himself all of the pain and suffering the world has ever known. This was the greatest act of love ever performed—a voluntary act that continues to provide hope for each of us. Because of His willing sacrifice, you and I can experience peace, joy, and wholeness. This song describes the love that is still extended to us today through the sacrifice He made that fateful night over two thousand years ago. To learn more about the sacred events that happened in the Garden of Gethsemane, refer to the three Synoptic Gospels, which are Matthew , Mark , and Luke. For additional details study the Gospel of John —all of which are found in the Holy Bible. You can also study an inspiring account of the proceedings in chapter 33 of Jesus the Christ , a book by James E. The video player could not be built.

2: The secret of the Garden of Gethsemane | CNR - IVALSA

The secret of the Garden of Gethsemane The Cultural Association "Coltiviamo la Pace" of Florence request "Let's adopt the Olive trees of Gethsemane" aimed to study in depth and update knowledge on the 8 centuries-old olive trees in the "Garden of Gethsemane" in Jerusalem to promote activities in support of the Christian.

Now, Jesus prays to the heavenly Father for the welfare of these apostles who have been through so much with him. In his last hours, his generous heart overflows with love for his chosen friends. We are assured of his divinity as we read that "the Master, who was the Father incarnate, could truly say: Ever since that day in the hills, John Mark had made it his business to keep a watchful eye on Jesus. John, being in need of sleep, had obtained several hours of rest while the Master had been with his apostles in the upper room, but on hearing them coming downstairs, he arose and, quickly throwing a linen coat about himself, followed them through the city, over the brook Kidron, and on to their private encampment adjacent to Gethsemane Park. And John Mark remained so near the Master throughout this night and the next day that he witnessed everything and overheard much of what the Master said from this time on to the hour of the crucifixion. When they all besieged Andrew to know what had become of Judas, their chief remarked only, "I do not know where Judas is, but I fear he has deserted us. I know that you have given me full authority over all living creatures in my realm, and I will give eternal life to all who will become faith sons of God. And this is eternal life, that my creatures should know you as the only true God and Father of all, and that they should believe in him whom you sent into the world. Father, I have exalted you on earth and have accomplished the work which you gave me to do. I have almost finished my bestowal upon the children of our own creation; there remains only for me to lay down my life in the flesh. And now, O my Father, glorify me with the glory which I had with you before this world was and receive me once more at your right hand. They are yours" as all life is in your hands" you gave them to me, and I have lived among them, teaching them the way of life, and they have believed. These men are learning that all I have comes from you, and that the life I live in the flesh is to make known my Father to the worlds. The truth which you have given to me I have revealed to them. These, my friends and ambassadors, have sincerely willed to receive your word. I have told them that I came forth from you, that you sent me into this world, and that I am about to return to you. Father, I do pray for these chosen men. And I pray for them not as I would pray for the world, but as for those whom I have chosen out of the world to represent me to the world after I have returned to your work, even as I have represented you in this world during my sojourn in the flesh. These men are mine; you gave them to me; but all things which are mine are ever yours, and all that which was yours you have now caused to be mine. You have been exalted in me, and I now pray that I may be honored in these men. I can no longer be in this world; I am about to return to the work you have given me to do. I must leave these men behind to represent us and our kingdom among men. Father, keep these men faithful as I prepare to yield up my life in the flesh. Help these, my friends, to be one in spirit, even as we are one. As long as I could be with them, I could watch over them and guide them, but now am I about to go away. Be near them, Father, until we can send the new teacher to comfort and strengthen them. These men are weak and frail, but I know we can trust them; I have proved them; they love me, even as they reverence you. While they must suffer much for my sake, I desire that they should also be filled with the joy of the assurance of sonship in the heavenly kingdom. I have given these men your word and have taught them the truth. The world may hate them, even as it has hated me, but I do not ask that you take them out of the world, only that you keep them from the evil in the world. Sanctify them in the truth; your word is truth. And as you sent me into this world, even so am I about to send these men into the world. For their sakes I have lived among men and have consecrated my life to your service that I might inspire them to be purified through the truth I have taught them and the love I have revealed to them. I well know, my Father, that there is no need for me to ask you to watch over these brethren after I have gone; I know you love them even as I, but I do this that they may the better realize the Father loves mortal men even as does the Son. I want them all to be one, even as you and I are one. You are in me and I am in you, and I desire that these believers likewise be in us; that both of our spirits indwell them. If my children are one as we are one, and if they love one another as I

have loved them, all men will then believe that I came forth from you and be willing to receive the revelation of truth and glory which I have made. The glory which you gave me I have revealed to these believers. As you have lived with me in spirit, so have I lived with them in the flesh. As you have been one with me, so have I been one with them, and so will the new teacher ever be one with them and in them. And all this have I done that my brethren in the flesh may know that the Father loves them even as does the Son, and that you love them even as you love me. Father, work with me to save these believers that they may presently come to be with me in glory and then go on to join you in the Paradise embrace. Those who serve with me in humiliation, I would have with me in glory so that they may see all you have given into my hands as the eternal harvest of the seed sowing of time in the likeness of mortal flesh. I long to show my earthly brethren the glory I had with you before the founding of this world. This world knows very little of you, righteous Father, but I know you, and I have made you known to these believers, and they will make known your name to other generations. And now I promise them that you will be with them in the world even as you have been with me—“even so. Sin creates a dead level of evil inertia, but righteousness nourishes the creative spirit of individual experience in the living realities of eternal truth and in the progressive communion of the divine spirits of the Father and the Son. In the spiritual fellowship of the believer-son with the divine Father there can never be doctrinal finality and sectarian superiority of group consciousness. And that is truly what he did by the revelation of God through his perfected life in the flesh. The Father in heaven had sought to reveal himself to Moses, but he could proceed no further than to cause it to be said, "I AM. I am the living water. I am the light of the world. I am the desire of all ages. I am the open door to eternal salvation. I am the reality of endless life. I am the good shepherd. I am the pathway of infinite perfection. I am the resurrection and the life. I am the secret of eternal survival. I am the way, the truth, and the life. I am the infinite Father of my finite children. I am the true vine; you are the branches. I am the hope of all who know the living truth. I am the living bridge from one world to another. I am the living link between time and eternity. As divine love reveals the nature of God, eternal truth discloses his name in ever-enlarging proportions. And now, we witness the dawning consciousness of David Zebedee and John Mark, as they confide to Jesus that they fear Judas is planning to betray him to the authorities that very night. Sensing that something was afoot, some of the apostles arm themselves in preparation for what they believe will be a morning arrest attempt, as night draws on. Meanwhile, Judas is with the Roman soldiers, as they prepare to arrest the Master. While the eleven were engaged in a heated discussion of their traitorous fellow apostle, David Zebedee and John Mark took Jesus to one side and revealed that they had kept Judas under observation for several days, and that they knew he intended to betray him into the hands of his enemies. Jesus listened to them but only said: Let not your hearts be troubled; all things will work together for the glory of God and the salvation of men. As the hour passed, he grew more and more serious, even sorrowful. The apostles, being much agitated, were loath to return to their tents even when requested to do so by the Master himself. Returning from his talk with David and John, he addressed his last words to all eleven, saying: Prepare yourselves for the work of tomorrow. Remember, we should all submit ourselves to the will of the Father in heaven. My peace I leave with you. Before they went to their separate sleeping quarters, Simon Zelotes led them all over to his tent, where were stored the swords and other arms, and supplied each of them with this fighting equipment. All of them received these arms and girded themselves therewith except Nathaniel. Nathaniel, in refusing to arm himself, said: I believe this; I do not think the Master needs to have us employ the sword in his defense. We have all seen his mighty power and know that he could defend himself against his enemies if he so desired. I will pray, but I will not wield the sword. And so nine of them were armed as they separated for the night. The Son of Man will be put to death at the instigation of his enemies, the chief priests and the rulers of the Jews, but I will rise to be with you a short time before I go to the Father. And when you have seen all this come to pass, glorify God and strengthen your brethren. Strengthen your brethren, seeing that I have already told you all. Peace be with you. They sought sleep that they might rise up early in the morning and be prepared for the worst. They thought that the chief priests would seek to apprehend their Master early in the morning as no secular work was ever done after noon on the preparation day for the Passover. Before David went to his self-imposed task of outpost duty, he bade farewell to Jesus, saying: My brothers are your apostles, but I have delighted to do the lesser things as they

should be done, and I shall miss you with all my heart when you are gone. You, too, shall some day serve with me in the eternal kingdom. They will be here early tomorrow forenoon since it would be dangerous for them to come up the bloody way by night. And John would have remained at this post but for his great desire to be near Jesus and to know what was going on. Shortly after David left him, and when John Mark observed Jesus withdraw, with Peter, James, and John into a near-by ravine, he was so overcome with combined devotion and curiosity that he forsook his sentinel post and followed after them, hiding himself in the bushes, from which place he saw and overheard all that transpired during those last moments in the garden and just before Judas and the armed guards appeared to arrest Jesus. The three apostles could not help recognizing that he was grievously oppressed; never before had they observed their Master to be so heavy-laden and sorrowful.

3: Holy Mass at Garden of Gethsemane

The four gardens include the Garden of Eden, the Garden of Gethsemane, the Garden of Golgotha, and the Garden of God. Each garden is distinct in of itself and yet each one describes your position with Christ.

Childress May 20 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first Adam was formed from dust, and the Second Adam was formed in the womb of a virgin Genesis 2: The first Adam fell into sin while living in a garden, and the Second Adam had the sins of the world placed upon him in a garden called Gethsemane. At the tree of the knowledge of good and evil the first Adam experienced death, and at a tree called a cross the Second Adam experienced death. But through the cross, the Second Adam conquered death, hell, and the grave and is alive forever more Revelation 1: Eternal death began in a garden, and the plan of redemption began near the temple in Jerusalem, in a garden called Gethsemane. There is a powerful mystery surrounding that fateful night of destiny in Gethsemane. This Jerusalem garden, nestled in a narrow valley between the Eastern Gate and the Mount of Olives, was a favorite retreat for Christ to come apart to reflect and pray John Some have suggested this garden may have been owned by a rich follower of Christ, perhaps Joseph of Arimathea, or Nicodemus, the rich man who visited Jesus secretly at night John 3: Scripture indicates that Christ resorted there often with His disciples. On this night, the retreat would turn into an all-night intercession service. It was in this very garden where Christ revealed to Nicodemus that, as Moses lifted the serpent in the wilderness, so He Christ would be lifted up on the cross to draw all men to Him John 3: The story of the brass serpent in Numbers Israel had sinned and was bitten by serpents. As people lay dying, Moses constructed a brass serpent on a pole. All who looked to the brass snake lived! God chose a brass serpent to represent Christ, since brass represents humanity and the serpent represents sin. Christ became man and bore our sins on the tree! Christ entered the garden and invited three of His disciples – Peter, James, and John – to participate in an important late-night prayer vigil. Weary from a busy week, the prayer support team fell asleep as Christ poured out His soul for one hour. Christ understood the coming events. His prayer turned into an agonizing three hours of intercession, until His sweat became as great drops of blood Luke This could happen only under extreme physical and mental stress as the blood capillaries expanded and allowed red blood to mingle with the salty sweat. The word agony comes from the root word agon, which alludes to a contest or a fight. What was actually occurring? We see a reference to this transference of sins onto Christ in II Corinthians 5: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. The two hours of agony were so intense that Paul wrote in Hebrews that this event almost killed Christ and He had to seek God to spare Him from premature death: Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered. God spared Christ from dying in the garden, as the agonizing pressure was pressing the blood through His face. Isaiah further wrote about the suffering Messiah when he said: Surely he hath borne our griefs, and carried our sorrows: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Therefore, in the garden, He was made sin with our sins and sick with our sicknesses. Is it any wonder He was asking for this cup to pass? It was not just the cup of the cross, but it was also the sufferings He was experiencing in Gethsemane. Christ knew, however, that His sufferings would accomplish a divine plan – to bring salvation and healing to those who would receive the new covenant. This atonement would impact the body, soul, and spirit of anyone who accepted the full atoning work of Christ. The atonement sets out to redeem the spirit, renew the soul, and restore or heal the body, causing a person to become whole or complete in Christ. Isaiah breaks down how the sufferings of the Messiah will impact the tripartite nature of mankind: Isaiah looks forward to the atoning work of the Messiah. Christ was also oppressed and afflicted verse 7. Oppression, sorrow, and grief are all emotions that can wreak havoc on the emotions and minds of believers. Yet Christ carried sorrow and grief to the cross on our behalf. The atonement of the spirit The

prophet then revealed that the Christ would be wounded for our transgressions and bruised for our iniquities. Isaiah sums up the sufferings of the Messiah in the last two verses of Isaiah: He shall see of the travail of his soul, and shall be satisfied: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: He poured out His soul unto death. He was numbered hung on a cross between two transgressors: thieves, and He made intercession for one thief who requested to be remembered when Jesus came into His kingdom. Luke: Jesus provided a complete redemptive work from the whipping post to the old rugged cross! The stripes on His back were for my physical healing, the thorns on His head provide for my mental and emotional well-being, and the suffering on the cross dealt a deathblow to sin and provided eternal life for my spirit. His three closest disciples—Peter, James, and John—each have a character trait that parallels the emotional, bodily, and spiritual atonement. Peter represented emotional atonement, James represented bodily atonement, and John represented spiritual atonement. First, look at Peter. He continually needed a renewing of his emotions. Before Peter received the Holy Spirit, he was brash, arrogant, and self-centered. It was Peter who demanded to walk on the water with Jesus. Peter also rebuked Christ for predicting He would die in Jerusalem. He insisted that he would never deny Christ, but had little confidence the others would follow his strong stance for the Savior. Hours later, however, his burning passion turned cold, when out of fear he denied the Lord three times. And to prove the point, he cursed a few lines. Matthew: Peter was an apostle, called of God, and yet he was emotionally unstable at times. Peter is a picture of a person who loves Christ but lives on an emotional roller coaster and needs stability. One of the most detailed instructions in the New Testament that outlines how elders in the church should minister to the sick was penned by the apostle James: Is any sick among you? And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. The prayers of the elders are designed for believers within the church. Sick individuals are to call for the elders. Please notice how confessing your faults one to another is linked to receiving your healing. James, the second of the inner circle disciples, gives the details of the physical or bodily atonement. The third disciple was John. The gospel of John gives the clearest and most detailed description of the suffering of Christ and His redeeming work through the cross. This friend of Christ was with Him in the garden. He was a witness at the trial, and he stood at the foot of the cross with Mary when the others were hiding out of fear. John: Thus John is the disciple whose theme is centered on the spiritual atonement of mankind. Jesus made this clear when He was preparing for the conflict in the garden: Hereafter I will not talk much with you: This heavenly plan had been hid from ages past, but it was about to be known. God, however, hid the mystery from satanic powers: Which none of the princes of this world knew: When Judas entered the garden with a band of six hundred Roman soldiers to seize Christ, the Savior was now prepared as the sin offering for the world. John: From this garden, situated just below the ancient temple altar, the Lamb of God was ready to be slain as the final sin offering. It was not His sin but the sins of others that He would carry to the cross. Jesus was a substitute for us, carrying both our diseases and our sins. While many churches emphasize only the forgiveness of sins, throughout the Bible and especially in the ministry of Jesus, He made no distinction between forgiveness and physical healing. In fact, healing and forgiveness went hand in hand. There is another picture of Christ as revealed in the manna that fell in the wilderness for forty years.

4: Souvenir Chronicles: JERUSALEM: THE GARDEN OF GETHSEMANE AND THE CHURCH OF ALL NA

A garden of ancient olive trees stands there to this day. Jesus frequently went to Gethsemane with His disciples to pray (John). The most famous events at Gethsemane occurred on the night before His crucifixion when Jesus was betrayed.

You can learn far more at your Gethsemane than in a hundred books. Do you have a Gethsemane? Do you frequent it often? Do you stay there until God bids you leave? You Need a Judas in Your Life. It is our natural tendency to run from arrests and to crucify our Judases, but Jesus surrendered to the arrest since he did not come to save his life but to lose it. Jesus had himself crucified rather than crucify Judas who betrayed him. Did you get that? When we judge people, when we criticize people, when we talk about the faults of people, we crucify them. Jesus did not ask us to crucify people. The only person to whom you and I must apply the cross is to ourselves, for from the Self-life within us comes judging, criticizing, fault-finding, and every evil thing. This is also a lesson that you will learn in the garden of prayer that gets you on the way of the Via Dolorosa. Jesus needed Judas as much as all the rest of the apostles. Following are several reasons why: Jesus needed Judas to fulfill Scripture. It says in Psalm Who was a familiar friend who ate bread with Jesus and who turned against him? I know whom I have chosen: Jesus needed Judas to fulfill prophecy, to be a part of the divine plan of God for his life. Do you know that God has a plan for you for everything, for every hour of your life, as he had one for Jesus? Are you getting it? Was this day made for you to choose as you please or are there foreordained steps for you to follow as you go through the day? Wake up, my friend, we are not our own, but we are bought with a price! How dare you ladies gossip on the telephone over the weakness of men of God. Is that ordered by the Lord? Oh, what all we are going to be ashamed of on the great Judgment Day. Jesus needed Judas to show us the power of God. My friend, if you can live for three years with a person who claims to be with you but is not, you need the power of God. If you live with a person who is a thief and a liar, whose intentions are nothing but totally selfish, you need the power of God. For three years, Jesus never said anything negative about Judas. That takes the power of God. Do you have a spouse, or a co-worker, or a classmate who is like a Judas? Do you have a Judas in your church? If so, can you keep your mouth shut? Can you love him as you love all the rest? Yes, there are occasions when evil men must be exposed, as in the case of Ananias and Sapphira. But for the most part, we must live with the Judases, and we must love them even as Jesus did. My friend, if we have what Jesus had, will there be any divorces? Do we see from this that if only one person in a marriage gets sanctified, most often divorce becomes unnecessary? And if both become sanctified and filled with the Holy Spirit, it will be like a little bit of heaven on earth. Jesus was the only one who knew what was in Judas, and he was the only one who could endure it. Had Jesus told the other eleven disciples who Judas was, what would they have done with him? Do you remember that James and John wanted to call fire from heaven to burn up the Samaritans because they did not receive Jesus? Oh, how many pieces would they have made out of poor Judas had Jesus told them what he was all about? Can you see what carnality does when it hears about the faults and weakness of someone? You can do likewise, if you are sanctified. The Christ of Calvary is the Christ of today. And if he is in you and you will let him do his work in your heart, you can handle your Judases as he did. Jesus needed Judas to nail him to the wood. We all have put Jesus on the cross, because we all have sinned. But Judas was one of those men who put Jesus there in a more direct way. Our Judases also help us to stay on our cross. They help to define our true spiritual state for us. We need our Judases to help nail us to our cross. On the cross, Jesus won victory for the remission of all our sins. When it is all said and done, you will someday thank God for your Judases. We Need the Bitter Cup. Christianity is nothing more nor less than doing the will of God. We must all drink of this bitter cup. Does it look like suffering is optional, or is it a necessity? Drink your bitter cup. Jesus has a bitter cup for all of us. That was a bitter cup. It did not taste good to the rich young ruler. Does it taste good to you? Jesus asked many men to drink the bitter cup. Jesus then stated that none of those that excused themselves was worthy of the feast prepared for them. We find out if we are worthy to eat at the Great Supper and to reign with Jesus forever when he gives us the bitter cup! How are you doing with this cup? Well, let me tell you a secret! To the mouth, this cup Jesus gives us tastes bitter. But once it gets into our stomachs, it is sweet, it is enlightening,

and it is energizing. Yes, my friend, the cross leads to life, a new life, a better life, and a full life. One reason why Christians are so weak, so wishy-washy, is because they refuse to drink the cup Jesus drank. They would rather chop off ears. Every time they are offered the bitter cup in their marriage, at work, at school, and at church, they react carnally. Churchgoers want a sweet cup. Oh, they all taste so good. But let us realize that what tastes sweet to the mouth will become bitter in our stomach. That which tastes sweet, once digested, carries with it disappointment, heartbreak, anger, self-pity, jealousy, pride, envy, and there is no power in it to endure in the day of trial. The sweet cup causes men to fail in the battles of life and to be buried in the wilderness outside the camp of God. And so it is true that untold people will be better off if you drink your cup of suffering every time Jesus gives it to you. It will be honey in your stomach and life to your soul. These are just two lessons of the Via Dolorosa: Indeed, if we suffer with him, we shall also reign with him.

5: LIFE IN JESUS-MINISTRIES:SECRETS IN THE GARDEN OF GETHSEMANE

Jesus in Gethsemane Posted on September 9, by Danielcom 0 Comments The Lord Jesus Christ the night before he was crucified, bent his knees three times in the Garden of Gethsemane.

At the young age of thirteen, my very first job was picking cherries in orchards a few miles from my house. We were paid five cents a pound, and on a good day we could pick pounds of cherries. I was definitely moving up in the world. When I was a college student at BYU, we had occasional apple-picking activities at a church-owned welfare farm. We worked for free, and yet somehow that was ever so much more fun than my cherry-picking days. Then I got married and lived in two cities without an Orchard Presence. After a six-year hiatus from fruit orchards, my husband and I moved our little family to Redlands, California. The first orange grove was planted there in , pretty close to the time the city was founded, and by there were 15, acres of orange groves in and around Redlands. Today only a few thousand acres of groves remain, but we still consider ourselves an "orange city. We used to go there to pick fruit with our kids in the summer, and we especially loved the raspberry patch. I confess that my kids ate at least every other berry that they picked. I give all this background as a possible explanation for why I was so taken by the Mount of Olives. I am drawn to orchards and groves. They are part of my past and my present. In my life they have been places of hard work, friendship, and peace. I had always envisioned the Mount of Olives as a large, stand-alone hill covered with trees, something like the avocado groves of Southern California that are often planted on hills, or like the olive groves we have seen in Italy. However, the Mount of Olives is the middle of a three-peak range, with Mount Scopus on the north and the Mount of Corruption which I had never heard of to the south, and while groves may have once covered its slopes, the trees are more limited now. For the last 3, years, its other major use has been as a Jewish burial ground, and the cemetery today contains as many as , graves. The earliest reference to it in the scriptures is when a weeping King David climbed the Mount as he fled from his son Absalom, who had betrayed him, usurped the throne, and taken over the kingdom. The betrayal of Judas was not the first act of treachery associated with this site. Rather than a place of sorrow, however, I found it to be much more like the orchards of my youth--a worksite that was beautiful and peaceful. We began by listening to another insightful talk by Michael Wilcox. The Garden of Gethsemane derived from the Aramaic word for "oil press" is at the foot of the Mount of Olives. It was a place Jesus frequently visited to pray and meditate. Studies show that these trees are over years old, and that they may have sprung from much older roots. They are among the oldest broad-leaved trees in the world. Gnarled and bent, they seem to testify of the burdens of the world that Christ bore as he prayed here. Young, cultivated plants grow under the protective ancient branches: Like elderly people, some tree branches need just a little extra support. I like the crutch below made out of--what else? While this is a garden in the sense that it produces food, it is also a garden in the same sense as the Gardens of Versailles or The Secret Garden in the book of that name by Frances Hodgson Burnett. It is a place to be savored. The sidewalks are designed for strolling, and it is full of light, open spaces, and viewpoints. There is a dome inside for each of the twelve countries. As you can see, they are very strict. No walking around in your underwear, no incendiary devices, no picnicking, no armed robberies, no flowers? The interior is dimly lit with dark blue ceilings evoking a feeling of somber night: There was a service going on while we were there, so my photos are taken from the back of the church. In front of the altar is what many believe to be that actual rock. Hence the name "The Basilica of the Agony". Rather, Christ is supported by one of the old, gnarled trees: A rock seems such a hard, unyielding surface on which to pray. On the other hand, the Gospels of Matthew and Luke both say "He fell on his face and prayed," an entirely different image than either the rock or the tree. Paintings inside the church show Judas kissing Jesus on the cheek in the Garden of Gethsemane and the subsequent arrest of Jesus: We enjoyed the blend of traditional architectural features with more modern imagery in this church. Go to this site for a degree virtual tour. Even the iron fence that separates the church from the street is beautiful: As is this window in a nearby wall: An unexpected find in a niche in a stone wall near the church was this small but stirring carving of Christ praying:

6: The Garden of Gethsemane (Luke) | www.enganchecubano.com

Watch The Secret Life of Us - Season 1, Episode 4 - The Garden of Gethsemane: Richie revels in the glamor of an actors life, while Miranda delivers a singing telegram. And Will finds that he has.

May we, as missionary pilgrims for peace, discover our calling to prayer, and bring peace for all peoples, beginning in Jerusalem, the beloved city of our Lord Jesus Christ. There are so many ways one can take in our considerations when we are in such a privileged place as Gethsemane, that it is hard to settle on one topic. I encourage you to find your own considerations. Through the cunning and deceitfulness of the Devil, sin entered into the Garden of Eden. Yet, in this very setting, the promise of salvation was proclaimed, and was repeated through history, so that we would not despair of our salvation. Now, it is in the very Garden of Gethsemane, where the "seed" of a woman, Mary of Nazareth, confronts this same evil that ruined the first Garden of Eden for us. Jesus is fully aware that He is confronting this same Evil: So, Jesus, in His self-surrender to the will of the Father, and ready to drink of the Chalice He is given to drink, finds Himself in this Garden of Gethsemane, the very same garden that put an end to Evil, and reverses the first Garden of Eden. We, as pilgrims for the peace of Jerusalem and for the rest of the world, have come to the right place for a prayer for peace. This is the epicenter for peace, where Jesus, in prayer, restored the eternal and profound peace and reconciliation. Why is this sacred place, the Garden of Gethsemane, so holy and memorable a place for us? Why are we so privileged to be here? The name "gethsemane" means the "olive oil press", where the olives come to their full purpose, are squeezed so as to give up their liquid, that would produce the intended healing and nourishment. Yes, the olives undergo pain and suffering for the sake of the Kingdom, and our faith is tested, like Jesus in the garden, as He shed drops of blood, as He offers Himself totally to the Father in Heaven. We are here, keeping Him company in His agony, but also that Jesus Himself may encourage us to persevere in our resolve for prayer for peace in Jerusalem, and peace in the world. Gethsemane is the Mount of Olives, a preferred place for Jesus in gathering His disciples and apostles. In Luke chapter 19, verse 28 and following, the Mount of Olives begins the triumphant entry of Jesus to Jerusalem. It begins here, on Mount Olivet. And the Mount of Olives is the scene of the eschatological discourse of the Gospel of St. This Mount Olivet is quite significant for us pilgrims, pilgrims of prayer to the Father in Heaven. From this very place, the prayer of Jesus, accompanied with sweat of blood, pierced the Heavens and achieved the Peace of Humanity, and restored the new order of grace, wondrously better than the Garden of Eden. With this visit to Mount Olivet, we are indeed achieving our good to pray for peace, and pray for all those who suffer in this conflict. And, at least, we know the secret on how to storm Heaven with our prayer, especially through this Eucharist. Let us make a deeper commitment if this is possible to the purpose of our pilgrimage of prayer for the peace of Jerusalem and the entire world. We deepen our resolve to prayer as the means to bring about a reversal of the damage done by sin in the Garden of Eden, and now through the Cross, Death, and Resurrection here in the New Garden of Gethsemane, where Evil has been forever conquered, we may become the messengers of the new order of grace, peace, and reconciliation in the world. And, of course, wherever we go in our preaching of the Gospel of Jesus Christ, as bishops and descendants of the apostles, who were here in this garden, wherever we celebrate the Eucharist, we will be bringing this peace to all. And we will not cease in this great mission of reconciliation and peace in the human family. The prophet Isaiah invites us to consider how the Lamb of God is oppressed, and condemned, and taken away. He was sent off from the land of the living, and buried among the wicked, "though he had done no wrong nor spoken any falsehood v. And verse 10 says: Yet, this chapter 53, describing the sufferings of the servant, the Lamb of God, is full of hope: The Church deeply understands this mystery of death on the cross, and invites us to pray with her, with psalm In our second reading, St. Paul brings to mind how Jesus prayed, and we know that Jesus prayed at this Garden of Gethsemane. We can easily imagine Jesus fully prostrated on this holy monument, where drops of blood make this monument an altar of God, uttering his "priestly prayers" and truly being heard, piercing the Heavens. Paul says it this way: I found this psalm-prayer during the Christmas season, and would like us to pray it now, as well: Do not turn away from us, or we shall fall back to dust, but rather turn our mourning into joy by raising us up with Christ. Jesus

said to His disciples, "Sit down here, while I go yonder and pray. We are aware that discipleship and apostleship are the most intimate ways of accompanying Jesus. This Eucharist will empower us to accomplish the reversal of the Garden of Eden with the Garden of Gethsemane" through the cross and resurrection. This same Eucharist will empower us to persevere in this resolve to pray for peace in Jerusalem and peace in the world. Let us continue with this Eucharist; let us be obedient to the words of the Lord Jesus who told His disciples:

7: Keeping It Catholicâ€”The Blog!: In the Garden of Gethsemane

The Garden of Gethsemane became a focal site for early Christian pilgrims. It was visited in by the anonymous "Pilgrim of Bordeaux", whose Itinerarium Burdigalense is the earliest description left by a Christian traveler in the Holy Land.

The Garden of Gethsemane Luke Stay here and keep watch with me. Yet not as I will, but as you will. The spirit is willing, but the body is weak. Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. Here comes my betrayer! Take this cup from me. Yet not what I will, but what you will. Could you not keep watch for one hour? They did not know what to say to him. The hour has come. Look, the Son of Man is betrayed into the hands of sinners. Sometimes, as we see here, we must discern the significance of the text by its weight or its density. Several indicators point to the crucial importance of our passage. First, the prominent activity of our passage is prayer. From a combined view of Gethsemane gained by a comparison of the accounts of Matthew, Mark, and Luke, we find that our Lord instructed the disciples to pray three times. They were to pray that they would not fall into temptation. Jesus prayed and persevered. The disciples did not, and they failed. Jesus spent what appears to be at least three agonizing hours in prayer. From what we have already seen in Luke, prayer often accompanied or, better yet, preceded very important events. Jesus was in prayer when He was transfigured before the three disciples Luke 9: Jesus is likewise in prayer here in the Garden of Gethsemane. Thus, past experience has taught us to look for something very important to take place in the very near future. So too these are His last words spoken to the disciples, His final instructions to them. Third, there is an emotional intensity to what is described here. The disciples, Luke tells us, are overcome by sorrow, which is manifested by their drowsiness and slumber. Never before have we seen Jesus so emotionally distraught. He has faced a raging storm on the Sea of Galilee, totally composed and unruffled. But here in the Garden, the disciples must have been greatly distressed by what little they saw. Here, Jesus cast Himself to the ground, agonizing in prayer. Something terrible was going to happen. Jesus knew it, and the disciples were beginning to comprehend it as well. The Setting The Passover supper has been eaten. Jesus and the disciples have sung a hymn, they have left the upper room, and they have crossed the Kidron to the Mount of Olives, and specifically to the Garden of Gethsemane. Luke mentions only that the party went to the Mount of Olives, for his Gentile readers would not have known the precise location that some of the Jewish readers of other gospels would have recognized. The cross now looms large on the horizon. Jesus will pray in the Garden, returning twice to His disciples, only to find them sleeping. He will urge them to pray that they enter not into temptation, and then He will return to His own agonizing prayer. The arrest of Jesus would lead to His trials, and then to His crucifixion. The cross was not only near in time, it was also heavy on the mind of the Savior. Neither does Luke focus on Peter, although in the other accounts, Jesus specifically urged Peter to watch and pray. While Matthew and Mark indicate three different times of prayer, with our Lord returning twice to awaken His disciples and urge them to pray, Luke refers to only two. These verses have been omitted by a very few manuscripts, which has caused some to question their originality. It is my opinion that these verses are not only original, but that they are the unique contribution of Luke to the gospel narratives of the event. It is much easier to see how a copyist could have left them out than to comprehend how they could have been added. We will look carefully at these two verses and consider their unique contribution. Jesus was pressing on to His own cross, even while in the Garden of Gethsemane. This was all a part of the plan. While Jesus had deliberately been secretive about the location of the place where the Passover meal was to be celebrated, He was completely open and predictable about the place where He would be on that fateful night. He followed His custom, He acted according to a very predictable pattern. He will be taken, but it is not by surprise. They were to pray that they would not succumb to temptation. Notice that Jesus did not conduct a prayer meeting, as we sometimes have. He left the disciples in one place, while He went off, by Himself, to another. Neither does Luke or any of the other writers tell us that Jesus prayed for His disciples, as He did in John. Furthermore, Jesus did not ask His disciples to pray for Him, as though He might succumb to temptation. It was the disciples who were in danger of failing, not Jesus. Nowhere in this text or its parallels do I see any reference to Jesus being in danger of forsaking His path to the cross. Neither the Lord Jesus nor the plan of

salvation were in danger here. That had been settled in eternity past. That resolute spirit continues here. To what temptation was our Lord referring? What was it, in the context, that the disciples were in danger of doing, that would be considered succumbing to temptation? Early on, Peter had attempted to rebuke the Lord for speaking of His own death Matthew We also find Peter boldly assuring Jesus of his faithfulness, even though Jesus has already told him he would fall. In addition to this, there was to be the scattering of the disillusioned disciples when their Lord was arrested, and when their hopes of an immediate kingdom were dashed on the rocks of His rejection by the nation Israel. To put the matter briefly, the disciples were going to be tempted to resist the will of God for the Savior and for themselves, rather than to submit to it. For what is our Lord praying? What is He asking from the Father? Is Jesus, at the last moment, trying to escape from His commitment to go the cross? Does the fate of all mankind hang in the balance here? Was there a very real danger that Jesus might change His mind? Let me point out first of all that it was not Jesus who was in danger of changing His mind. Jesus was seeking to learn from the Father what His will was. From a purely hypothetical viewpoint, Jesus could have told the Father He had changed His mind, and that He was not going to the cross. Jesus has not changed His mind about obeying the Father; He is asking the Father if He has changed His mind, as it were. And even at this, there was never really any doubt. Second, Jesus was probing the matter of the cross with His Father to see if there was any other way to achieve the salvation of men. Jesus is asking the Father whether or not there is any other way for the sins of men to be forgiven. The answer is obvious, for the purpose and plan of God stands, and is faithfully pursued by the Lord Jesus. Let me pause for a moment to underscore this very important point: Jesus had said it before. He was the way, the truth, and the life. How often we hear men speak of the cross of Calvary as a way, one option among many as to how men can attain eternal life. Let me say that if there were any other way Jesus would not have gone to the cross, and the Father would not have sent Him. The prayer of our Lord in the garden underscores the truth of the New Testament that there is but one way, and that way is the shed blood of the sinless Savior, shed for sinners. The answer is crystal clear in the Bible. For a cup is in the hand of the LORD, and the wine foams; It is well mixed, and He pours out of this; Surely all the wicked of the earth must drain and drink down its dregs. But as for me, I will declare it forever, I will sing praised to the God of Jacob. And all the horns of the wicked He will cut off, But the horns of the righteous will be lifted up Psalm Jerusalem and the cities of Judah, and its kings and its princes, to make them a ruin, a horror, a hissing, and a curse, as it is this day; Pharaoh king of Egypt, his servants, his princes, and all his people; and all the foreign people, Jeremiah It is the cup which will be poured out in those who are unrighteous, whether they be Jews or Gentiles. It is the cup of the wrath of God, beginning with the Great Tribulation, and enduring throughout all eternity. The cup which our Lord dreaded drinking was the wrath of God, manifested in eternal torment. He was not in agony because He would be forsaken by men, but that He would be forsaken and smitten by God. Jesus was dreading, suffering in the anticipation of His bearing of the sins of the world and the wrath of God which they deserved. Salvation comes when a person comes to faith in Christ as the One who was innocent, and yet died in their place, bearing the wrath of God which their sins deserved. Those who reject Christ and His atoning sacrifice must bear the wrath of God, which will be poured out on unbelievers in the future.

8: Gethsemane Church - Wikipedia

In the Garden of Gethsemane During the Agony in the Garden, Our Lord anticipated all the coming agony of His Passion. Learn about the "secret."

As the story goes, Felix was stationed in France during WWI when he made a promise that he would devote the rest of his life to creating religious works. Congress Street, Tucson

What are the hours? The newly restored garden is open sunrise to sunset. Why would I visit the Garden of Gethsemane? What is the parking situation? There are a handful of parking spots at the entrance of the garden and along the street. What should I wear? What should I bring with me? Water bottles and a camera are recommended. What is the best season for visiting the Garden of Gethsemane? Because the garden is outdoors, October thru April are likely to provide the optimal environmental experience. That said, you can certainly enjoy the garden in the middle of the summer too, depending on the forecast and time of day. Which days of the week are the most and least crowded? On the Saturday morning that we stopped in, we were the only visitors. Are picnic tables available? As far as we could tell, it would be fine to bring in snacks. Be sure to pick up and dispose of all litter afterward. There are also picnic tables directly outside the garden gates. What dining venues are available on-site? There are a plethora of outstanding dining options in the area! Agustin Kitchen , S. Avenida del Convento 0. Should I bring a stroller? Not necessary unless you plan to walk elsewhere. There are several benches immediately outside the garden entrance. Are changing tables available? Note that alcohol is not permitted. Tweet any related comments to the cityoftucson. What else do I need to know before I go to the Garden of Gethsemane? That just about covers it. Have a great time!

9: What happened in the Garden of Gethsemane?

Are you looking for a cheap Garden of Gethsemane hotel, a 5 star Garden of Gethsemane hotel or a family friendly Garden of Gethsemane hotel? You just landed in the best site to find the best deals and offers on the most amazing hotels for your stay.

Its congregation commissioned August Orth to build a new church for a new parish which was to be carved out of its own. Both built their own new churches in Each congregation contributed €” among other things €” its church building, to wit the Church of the Blessing German: Eliaskirche, now a museum for children. The present-day congregation provides services of worship in the first three of these and in the Elijah Domed Hall. Its parish now comprises the northeastern part of the German: The population in the parish of the Northern Prenzlau Berg Congregation underwent a change after , with many young people and families moving in. Caroline Griebenow, a substantial owner of property in the area, donated the site for the construction of a church. The site was first refused, because it lay in an area not yet built up. Evangelischer Kirchenbauverein , a charitable organisation then headed by Queen Augusta Victoria , financed the constructions. The pulpit originally stood in the centre of the octagon. On the western side of the octagon the lofts are even double storied with an additional upper organ loft. The building weathered the Second World War intact. In , the interior was renovated. On this occasion the altar was drawn from the apse into the prayer hall. The eastern choir is formed like a polygonal apse , illuminated by three coloured windows of stained glass as of and surrounded by an ambulatory , which houses the sacristy and other rooms for purposes of the congregation. The lofts are confined by stone parapets of little Romanesque columns and glazed terracotta. The organ is a modern instrument by the firm of Sauer of Frankfurt upon Oder. The sculpture displays this moment, when Jesus begged for his life, in a touching way. The sculpture was donated in honour of the parishioners, who died in the battlefields of First World War. A bronze statue of the Benedictive Christ after Bertel Thorvaldsen originally shown at the western entrance is now presented on the cemetery of the congregation in Berlin-Nordend. Autumn [edit] Statue of the Benedictive Christ, rescued from the exploded Church of Reconciliation. In the s the Gethsemane Church, like many others, became a meeting point for opponents of the East German regime see also Monday demonstrations in East Germany and the independent peace movement. This was because churches, although infiltrated by agents of the state, were the only non-streamlined places in East Germany where such opponents could meet. People attending rogation prayers for arrested opponents of the state, peace prayers, or public debates, were not necessarily parishioners or even members of the church. In the congregation participated in the German Evangelical Church Assembly , attracting people from all over East Germany. Freiheit ist immer die Freiheit des Andersdenkenden , were arrested during the annual Communist-Party-organised memorial march in honour of Luxemburg and Karl Liebknecht. Opponents of the regime unveiled electoral fraud during the East German local elections held on May 7, , and more people joined them after the Tiananmen Square protests of had started. From October 2, , the eve of the 40th anniversary of the foundation of East Germany, the Gethsemane Church began to keep its doors unlocked day and night, true to its motto "Be vigilant and Pray" German: Wachtet und betet , from the Gospel of Matthew. Thousands attended public discussions and lit candles on the plaza in front of the church. However, some people were then arrested and were held for several weeks. On October 9, in a speech made in the Gethsemane Church, Gottfried Forck , the president of the eastern section of the Evangelical Church of Berlin-Brandenburg, called for the democratisation and legitimation of the East German government. In March representatives in the first freely elected Volkskammer attended a service in the church to mark their first session. After [edit] There are still activists of the peace movement among the congregation. Starting with the Second Gulf War in , regular prayers for peace have been heard in the church. Thousands wanted to take part and lined up outside in the street. Both priests were suspended or had to resign.

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