

Paper 182 — In Gethsemane

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 182, in the order in which they appear

- (1) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

Note: This source is coded **Smith 1**.
- (2) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (3) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)
- (4) G. Campbell **Morgan**, D.D., *The Teaching of Christ* (New York: Fleming H. Revell Company, 1913)
- (5) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York: The Macmillan Company, 1922)
- (6) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)

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PAPER 182 — IN GETHSEMANE

182:0.1 It was about ten o'clock this Thursday night when Jesus led the eleven apostles from the home of Elijah and Mary Mark on their way back to the Gethsemane camp. Ever since that day in the hills, John Mark had made it his business to keep a watchful eye on Jesus.

[*Compare:* [John Mark], it may be gathered, had gone to rest after the Paschal Supper, ... and, when he heard Jesus and the Eleven descend from the Upper Room and quit the house, he had risen and, hastily wrapping his sheet about him, had followed after them to observe what might befall (Smith 462).]

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.

182:0.2 As Jesus and the eleven made their way back to camp, the apostles began to wonder about the meaning of Judas's prolonged absence, and they spoke to one another concerning the Master's prediction that one of them would betray him, and for the first time they suspected that all was not well with Judas Iscariot. But they did not engage in open comment about Judas until they reached the camp and observed that he was not there, waiting to receive them. 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."

1. THE LAST GROUP PRAYER

XXXI: THURSDAY.—THE LAST DAY
WITH THE DISCIPLES. (*A Harmony of
the Gospels* 196)

§135. THE INTERCESSORY PRAYER. John,
Chap. 17.

182:1.1 A few moments after arriving
at camp, Jesus said to them: “My friends
and brethren, my time with you is now
very short, and I desire that we draw apart
by ourselves while we pray to our Father
in heaven for strength to sustain us in this
hour and henceforth in all the work we
must do in his name.”

182:1.2 When Jesus had thus spoken,
he led the way a short distance up on
Olivet, and in full view of Jerusalem he
bade them kneel on a large flat rock in a
circle about him as they had done on the
day of their ordination; and then, as he
stood there in the midst of them glorified
in the mellow moonlight,

1 These things spake Jesus; and lifting
up his eyes to heaven, he said,

Father, the hour is come;

glorify thy Son, that the Son may glorify
thee:

2 even as thou gavest him authority over all
flesh,

that to all whom thou hast given him, to
them he should give eternal life.

3 And this is life eternal,

he lifted up his eyes toward heaven and
prayed:

182:1.3 “Father, my hour has come;

now glorify your Son that the Son may
glorify you.

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,

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that they should know thee the only true God,

that my creatures should know you as the only true God and Father of all,

and him whom thou didst send, *even* Jesus Christ.

and that they should believe in him whom you sent into the world.

4 I glorified thee on the earth,

Father, I have exalted you on earth

having accomplished the work which thou hast given me to do.

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.

5 And now, O Father, glorify thou me with thine own self

And now, O my Father, glorify me

with the glory which I had with thee before the world was.

with the glory which I had with you before this world was

and receive me once more at your right hand.

6 I manifested thy name unto the men whom thou gavest me out of the world:

182:1.4 “I have manifested you to the men whom you chose from the world and gave to me.

thine they were,

They are yours—

as all life is in your hands—

and thou gavest them to me;

you gave them to me,

and I have lived among them, teaching them the way of life,

and they have kept thy word.

and they have believed.

7 Now they know that all things whatsoever thou hast given me are from thee:

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.

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8 for the words which thou gavest me I have given unto them;

and they received *them*,

and knew of a truth that I came forth from thee,

and they believed that thou didst send me.

9 I pray for them:

I pray not for the world,

but for those whom thou hast given me; for they are thine:

10 and all things that are mine are thine,

and thine are mine:

and I am glorified in them.

11 And I am no more in the world, and these are in the world,

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;

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and I come to thee.

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.

Holy Father, keep them in thy name which thou hast given me,

Father, keep these men faithful

as I prepare to yield up my life in the flesh.

that they may be one, even as we *are*.

Help these, my friends, to be one in spirit, even as we are one.

12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them,

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.

182:1.5 “You gave me twelve men,

and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

and I have kept them all save one, the son of revenge,

who would not have further fellowship with us.

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

13 But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves.

that they should also be filled with the joy

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	of the assurance of sonship in the heavenly kingdom.
14 I have given them thy word;	I have given these men your word
	and have taught them the truth.
and the world hated them, because they are not of the world, even as I am not of the world.	The world may hate them,
	even as it has hated me,
15 I pray not that thou shouldest take them from the world,	but I do not ask that you take them out of the world,
but that thou shouldest keep them from the evil <i>one</i> [ERV mg.: Or, <i>evi</i>].	only that you keep them from the evil in the world.
16 They are not of the world, even as I am not of the world.	
17 Sanctify them in the truth: thy word is truth.	Sanctify them in the truth; your word is truth.
18 As thou didst send me into the world, even so sent I them into the world.	And as you sent me into this world, even so am I <u>about to</u> send these men into the world.
19 And for their sakes	For their sakes
	I have lived among men
I sanctify [ERV mg.: Or, <i>consecrate</i>] myself,	and have consecrated my life to your service
that they themselves also may be sanctified in truth.	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.

182:1.6 “And now, my Father,

20 Neither for these only do I pray,

I would pray not only for these eleven men

but for them also that believe on me

but also for all others who now believe,

or who may hereafter believe the gospel of the kingdom

through their word;

through the word of their future ministry.

21 that they may all be one;

I want them all to be one,

even as you and I are one.

even as thou, Father, *art* in me, and I in thee,

You are in me and I am in you,

that they may also be in us:

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,

that the world may believe that thou didst send me.

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.

22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

The glory which you gave me I have revealed to these believers.

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23 I in them, and thou in me, that they may be perfected into one;

that the world may know that

thou didst send me,

and lovedst them, even as thou lovedst me.

24 Father,

I desire that they also whom thou hast given me be with me where I am,

that they may behold my glory,

which thou hast given me:

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.

for thou lovedst me before the foundation of the world.

25 O righteous Father, the world knew thee not, but I knew thee;

and these knew that thou didst send me;

26 and I made known unto them thy name,

and will make it known;

that the love wherewith thou lovedst me may be in them, and I in them.

[*Compare:* The peculiar address, ‘Holy Father,’ shows that ... ‘the **unity**’ of the Church sought for was to be primarily one of spiritual character, and not a merely outward combination. Unity of holiness and of nature, as was that of the Father and Son, such was the great object sought, although such union would, if properly carried out, also issue in outward unity (**Edersheim2** 530).]

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.”

182:1.7 The eleven remained kneeling in this circle about Jesus for several minutes before they arose and in silence made their way back to the near-by camp.

182:1.8 Jesus prayed for **unity** among his followers, but he did not desire uniformity.

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.

V: SANCTITY (Morgan 185)

[The Gospel of John's] supreme value is not its revelation of an ethical code, but its revelation of a name, its revelation of how through this new Messenger of the covenant, the very Son of God Himself, the name was proclaimed; and this prayer of Jesus bears witness to the truth of that assertion, for in the final praying He said to His Father,

"I have manifested Thy name" (M 190).

... God revealed Himself to [Moses] by a name; and this is the name, a name which is an announcement of revelation, imperfect, incomplete, "I AM";

and as it appeared as though something were to be added to the essential word, by way of revelation, the word recoiled upon itself. "I AM, THAT I AM" (M 190).

182:1.9 The Master, during the course of this final prayer with his apostles, alluded to the fact that

he had manifested the Father's *name* to the world.

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."

And when pressed for further revelation of himself, it was only disclosed,

"I AM that I AM."

But when Jesus had finished his earth life, this name of the Father had been so revealed that the Master, who was the Father incarnate, could truly say:

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The words to which I refer are those in which [Jesus] took again the word that had been spoken incompletely from the splendour of the burning bush, "I AM," and completed the revelation, "I am the Bread of life,"

182:1.10 I am the bread of life.

I am the living water.

"I am the light of the world,"

I am the light of the world.

I am the desire of all ages.

"I am the Door,"

I am the open door to eternal salvation.

I am the reality of endless life.

"I am the good Shepherd,"

I am the good shepherd.

I am the pathway of infinite perfection.

"I am the resurrection, and the life,"

I am the resurrection and the life.

I am the secret of eternal survival.

"I am the way, and the truth, and the life,"

I am the way, the truth, and the life.

I am the infinite Father of my finite children.

"I am the true Vine" (M 190).

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.

182:1.11 Thus did Jesus enlarge the living revelation of the name of God to all generations. As divine love reveals the nature of God, eternal truth discloses his name in ever-enlarging proportions.

2. LAST HOUR BEFORE THE BETRAYAL

[Compare Poling 183ff.]

182:2.1 The apostles were greatly shocked when they returned to their camp and found Judas absent. 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: "My friends, nothing can happen to the Son of Man unless the Father in heaven so wills. Let not your hearts be troubled; all things will work together for the glory of God and the salvation of men."

182:2.2 The cheerful attitude of Jesus was waning. 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: "My friends, go to your rest. 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." And having thus spoken, he motioned them to their tents, but as they went, he called to Peter, James, and John, saying, "I desire that you remain with me for a little while."

182:2.3 The apostles fell asleep only because they were literally exhausted; they had been running short on sleep ever since their arrival in Jerusalem. 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: "My brethren, the Master has repeatedly told us that his kingdom is not of this world, and that his disciples should not fight with the sword to bring about its establishment. 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. If he will not resist his enemies, it must be that such a course represents his attempt to fulfill his Father's will. I will pray, but I will not wield the sword." When Andrew heard Nathaniel's speech, he handed his sword back to Simon Zelotes. And so nine of them were armed as they separated for the night.

182:2.4 Resentment of Judas's being a traitor for the moment eclipsed everything else in the apostles' minds. The Master's comment in reference to Judas, spoken in the course of the last prayer, opened their eyes to the fact that he had forsaken them.

182:2.5 After the eight apostles had finally gone to their tents, and while Peter, James, and John were standing by to receive the Master's orders, Jesus called to David Zebedee, "Send to me your most fleet and trustworthy messenger." When David brought to the Master one Jacob, once a runner on the overnight messenger service between Jerusalem and Bethsaida, Jesus, addressing him, said: "In all haste, go to Abner at Philadelphia and say: 'The Master sends greetings of peace to you and says that the hour has come when he will be delivered into the hands of his enemies, who will put him to death, but that he will rise from the dead and appear to you shortly, before he goes to the Father, and that he will then give you guidance to the time when the new teacher shall come to live in your hearts.'" And when Jacob had rehearsed this message to the Master's satisfaction, Jesus sent him on his way, saying: "Fear not what any man may do to you, Jacob, for this night an unseen messenger will run by your side."

182:2.6 Then Jesus turned to the chief of the visiting Greeks who were encamped with them, and said: "My brother, be not disturbed by what is about to take place since I have already forewarned you. 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."

182:2.7 In ordinary circumstances the apostles would have bidden the Master a personal good night, but this evening they were so preoccupied with the sudden realization of Judas's desertion and so overcome by the unusual nature of the Master's farewell prayer that they listened to his good-bye salutation and went away in silence.

182:2.8 Jesus did say this to Andrew as he left his side that night: "Andrew, do what you can to keep your brethren together until I come again to you after I have drunk this cup. Strengthen your brethren, seeing that I have already told you all. Peace be with you."

182:2.9 None of the apostles expected anything out of the ordinary to happen that night since it was already so late. 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

[In Galilee it was the usage to abstain wholly from work; in Judæa the day was divided, and actual work ceased only at noon ... (Edersheim2 480).]

no secular work was ever done after noon on the preparation day for the Passover.¹

Only David Zebedee and John Mark understood that the enemies of Jesus were coming with Judas that very night.

182:2.10 David had arranged to stand guard that night on the upper trail which led to the Bethany-Jerusalem road, while John Mark was to watch along the road coming up by the Kidron to Gethsemane.

Before David went to his self-imposed task of outpost duty, he bade farewell to Jesus, saying: "Master, I have had great joy in my service with you. 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." And then said Jesus to David: "David, my son, others have done that which they were directed to do, but this service have you done of your own heart, and I have not been unmindful of your devotion. You, too, shall some day serve with me in the eternal kingdom."

182:2.11 And then, as he prepared to go on watch by the upper trail, David said to Jesus: "You know, Master, I sent for your family, and I have word by a messenger that they are tonight in Jericho. They will be here early tomorrow forenoon since it would be dangerous for them to come up the bloody way² by night." And Jesus, looking down upon David, only said: "Let it be so, David."

182:2.12 When David had gone up Olivet, John Mark took up his vigil near the road which ran by the brook down to Jerusalem. 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.

182:2.13 While all this was in progress at the Master's camp, Judas Iscariot was in conference with the captain of the temple guards, who had assembled his men preparatory to setting out, under the leadership of the betrayer, to arrest Jesus.

3. ALONE IN GETHSEMANE

XXXII: FRIDAY.—THE DAY OF SUFFERING. (*A Harmony of the Gospels* 210)

§136. THE AGONY IN GETHSEMANE. Matt. 26:[30] 36-46. Mark 14:[26] 32-42. Luke 22: 39-46. [John 18:1.]

Mark 14:[33] And he taketh with him Peter and James and John,

Matt. 26:[37] and began to be sorrowful and sore troubled.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

Luke 22:[41] And he was parted from them about a stone's cast;

182:3.1 After all was still and quiet about the camp,

Jesus, taking Peter, James, and John,

went a short way up a near-by ravine where he had often before gone to pray and commune.

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

When they arrived at the place of his devotions,

he bade the three sit down and watch with him

while he went off about a stone's throw to pray.

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Matt.26:[39] And he went forward a little and fell on his face, and prayed, saying,

My Father,

40 And he cometh unto the disciples, and findeth them sleeping,

[[43] for their eyes were heavy.]

and saith unto Peter,

What, could you not watch with me one hour?

Mark 14:35 And he went forward a little, and fell on the ground, and prayed

that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father,

And when he had fallen down on his face, he prayed:

“My Father,

I came into this world to do your will, and so have I. I know that the hour has come to lay down this life in the flesh, and I do not shrink therefrom, but I would know that it is your will that I drink this cup. Send me the assurance that I will please you in my death even as I have in my life.”

182:3.2 The Master remained in a prayerful attitude for a few moments,

and then, going over to the three apostles, he found them sound asleep,

for their eyes were heavy and they could not remain awake.

As Jesus awoke them,

he said:

“What! can you not watch with me even for one hour?

Cannot you see that my soul is exceedingly sorrowful, even to death, and that I crave your companionship?”

After the three had aroused from their slumber, the Master again went apart by himself

and, falling down on the ground, again prayed:

“Father,

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all things are possible unto thee;

remove this cup from me: howbeit not what I will, but what thou wilt.

Luke 22:43 And there appeared unto him an angel from heaven,

strengthening him.

Matt.26:41 Watch and pray,

that ye enter not into temptation:

[Luke 22:[46] Why sleep ye?]

the spirit is indeed willing, but the flesh is weak.

I know it is possible to avoid this cup—

all things are possible with you—

but I have come to do your will, and while this is a bitter cup, I would drink it if it is your will.”

And when he had thus prayed,

a mighty angel came down by his side

and, speaking to him, touched him

and strengthened him.

182:3.3 When Jesus returned to speak with the three apostles, he again found them fast asleep. He awakened them, saying:

“In such an hour I need that you should

watch and pray with me—

all the more do you need to pray

that you enter not into temptation—

wherefore do you fall asleep when I leave you?”

182:3.4 And then, for a third time, the Master withdrew and prayed: “Father, you see my sleeping apostles; have mercy upon them.

The spirit is indeed willing, but the flesh is weak.

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42 Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it,

thy will be done.

Luke 22:45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,

Matt. 26:[45] and saith unto them, Sleep on now, and take your rest:

behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Mark 14:42 Arise, let us be going:

behold, he that betrayeth me is at hand.

[See 181:1.6.]

And now, O Father, if this cup may not pass, then would I drink it.

Not my will, but yours, be done.”

And when he had finished praying, he lay for a moment prostrate on the ground.

When he arose and went back to his apostles, once more he found them asleep.

He surveyed them and, with a pitying gesture, tenderly said:

“Sleep on now and take your rest;

the time of decision is past.

The hour is now upon us wherein the Son of Man will be betrayed into the hands of his enemies.”

As he reached down to shake them that he might awaken them, he said:

“Arise, let us be going back to the camp,

for, behold, he who betrays me is at hand,

and the hour has come when my flock shall be scattered.

But I have already told you about these things.”

182:3.5 During the years that Jesus lived among his followers, they did, indeed, have much proof of his divine nature, but just now are they about to witness new evidences of his humanity. Just before the greatest of all the revelations of his divinity, his resurrection, must now come the greatest proofs of his mortal nature, his humiliation and crucifixion.

182:3.6 Each time he prayed in the garden, his humanity laid a firmer faith-hold upon his divinity; his human will more completely became one with the divine will of his Father.

Among other words spoken to him by the mighty angel was the message that the Father desired his Son to finish his earth bestowal by passing through the creature experience of death just as all mortal creatures must experience material dissolution in passing from the existence of time into the progression of eternity.

182:3.7 Earlier in the evening it had not seemed so difficult to drink the cup, but as the human Jesus bade farewell to his apostles and sent them to their rest, the trial grew more appalling.

LVIII: IN GETHSEMANE (Barton 357)

One of the mysteries of our mental and spiritual life is the ebb and flow of feeling. Sometimes we feel exalted in spirit and able to do or endure anything. At other times, especially when tired, we are depressed and discouraged.... There is much evidence that Jesus during his life had shared with us this ebb and flow of feeling.

Jesus experienced that natural ebb and flow of feeling which is common to all human experience,

and just now he was

Weary with work, exhausted with hours of strenuous labor in helping others, it had always been his habit to seek during the night or in the early morning some quiet place and there, pouring out his heart to God and communing with him, he renewed his strength and regained the power to go back to his work. Now in this greater crisis, with the Cross so near, he instinctively sought relief and strength in prayer (B 358-59).

[contd] We cannot suppose that we understand all his thought and feeling; it was so deep and great as to be beyond us. Nevertheless we can enter sympathetically into a little of it (B 359).

As Jesus prayed he was in agony; he was undergoing an inward struggle, and the Disciples noticed that great beads of perspiration stood out upon neck and forehead and then fell to the ground. In the moonlight (the moon was full) the perspiration looked like drops of blood (B 358).

weary from work, exhausted from the long hours of strenuous labor

and painful anxiety concerning the safety of his apostles.

While no mortal can presume to understand the thoughts and feelings of the incarnate Son of God at such a time as this,

we know that he endured great anguish and suffered untold sorrow,

for the perspiration rolled off his face in great drops.

He was at last convinced that the Father intended to allow natural events to take their course; he was fully determined to employ none of his sovereign power as the supreme head of a universe to save himself.

182:3.8 The assembled hosts of a vast creation are now hovered over this scene under the transient joint command of Gabriel and the Personalized Adjuster of Jesus. The division commanders of these armies of heaven have repeatedly been warned not to interfere with these transactions on earth unless Jesus himself should order them to intervene.

His humanity was so real that he loved life, and now that he was weary with days of strife and discussion with adversaries, and had far into the night undergone the strain of uttering parting and loving words to his Disciples, the fate before him seemed to him in his weariness to be harder than he could bear (B 359).

182:3.9 The experience of parting with the apostles was a great strain on the human heart of Jesus;

this sorrow of love bore down on him and made it more difficult to face such a death as he well knew awaited him.

He realized how weak and how ignorant his apostles were, and he dreaded to leave them. He well knew that the time of his departure had come, but his human heart longed to find out whether there might not possibly be some legitimate avenue of escape from this terrible plight of suffering and sorrow. And when it had thus sought escape, and failed, it was willing to drink the cup. The divine mind of Michael knew he had done his best for the twelve apostles; but the human heart of Jesus wished that more might have been done for them before they should be left alone in the world.

Jesus' heart was being crushed;

How he loved his Jewish brethren! (B 359)

he truly loved his brethren.

He was isolated from his family in the flesh; one of his chosen associates was betraying him. His father Joseph's people had rejected him and thereby sealed their doom as a people with a special mission on earth.

His tender love was baffled; his heart, sensitive to hate beyond our comprehension, was tortured by the malignity of his enemies. Then Judas constituted another element of his agony. He loved Judas and the double dealing of Judas stung him to the quick (B 360).

His soul was tortured by baffled love and rejected mercy.

It was just one of those awful human moments when everything seems to bear down with crushing cruelty and terrible agony.

XIV: THE LAST SUPPER, AND GETHSEMANE (Bowie 271)

182:3.10 Jesus' humanity was not insensible to this situation of

The private loneliness, the public shame, the awful weight of the seeming defeat which his own faith must somehow lift to victory—

private loneliness, public shame,

and the appearance of the failure of his cause.

these came upon him now with a crushing heaviness (Bo 278).

All these sentiments bore down on him with indescribable heaviness.

[contd] It is not easy to choose death when life still seems a lovely thing. For Jesus, until these latter days, it had been lovely. From beneath the olives of Gethsemane his thoughts must have gone yearning back to Galilee.

In this great sorrow his mind went back to the days of his childhood in Nazareth and to his early work in Galilee.

At the time of this great trial there came up in his mind many of those pleasant scenes of his earthly ministry.

He was the little boy again in Nazareth, climbing its hills, looking out upon the world that spread so wide before his wondering gaze.

He walked the old paths again, and went down the familiar roads toward Capernaum.

Memories that beckoned him with beauty—shimmering of the lake at morning, sunrise on the far white crest of Hermon, quiet of evening falling on the hills,—

must all these melt into nothing but this black menace of Jerusalem, portentous and overshadowing, and in its uneasy streets those torches winking like evil eyes? (Bo 278-79)

And it was from these old memories of

Nazareth,

Capernaum,

Mount Hermon, and of the sunrise and sunset on the shimmering Sea of Galilee,

that he soothed himself as he made his human heart strong and ready to encounter the traitor who should so soon betray him.

182:3.11 Before Judas and the soldiers arrived, the Master had fully regained his customary poise; the spirit had triumphed over the flesh; faith had asserted itself over all human tendencies to fear or entertain doubt. The supreme test of the full realization of the human nature had been met and acceptably passed. Once more the Son of Man was prepared to face his enemies with equanimity and in the full assurance of his invincibility as a mortal man unreservedly dedicated to the doing of his Father's will.

1. In Galilee, no secular work was done all day; but, at Jerusalem, it ceased at noon (Cunningham Geikie, D.D., *The Life and Words of Christ* [1887], p. 646).
2. He told him how once a man, going down the rocky gorge which led from Jerusalem to Jericho, had fallen into the hands of the robbers, whose frequent attacks had given to that descent the ill-omened name of "the bloody way" ... (Frederic W. Farrar, D.D., F.R.S., *The Life of Christ* [1883], p. 295).
3. Never before had they seen Him so utterly sad and silent (Ellen G. White, *The Desire of Ages* [1898], p. 685-86).