
Mark 14:32-42
Matt. 26:36-46

Thy Will be Done:

George Matheson, the song writer, learned when he was a young man, that he was going blind. At once he confronted his fiancée and told her the doctor's verdict. And because he was a gentleman, George Matheson said he would release her from their engagement, adding that he could not expect her to be the wife of a blind man. To his grief, she agreed, and left him. He never saw her again.

In his dark despair, young Matheson turned to the Lord for comfort. He prayed the prayer that Jesus prayed, "Not my will but thine be done."

It was at this time of deep sorrow that he wrote the beautiful hymn that has blessed many through the years.

"Oh love, that will not let me go, I rest my weary soul on Thee,
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

Good (morning) (evening). Glad to be here— Bring you Christian greetings from Upper Conewago.

As we think about Christian service this (eve.) (morn.), I would like to focus our thinking on some of the things Christ was willing to endure for us. We would like to share a few broken insights into Christ's pain in the Garden of Gethsemane (and draw some lessons from it).
Pain is a bittersweet thing in our lives. Many times we learn lessons through the experience of pain which we would learn in no other way.

Several years ago I struggled with a very painful infection for appo. 4 mo. God used that pain to teach me something about how fragile and helpless I am without his Spirit's divine power in my life. Sometimes God gives us through suffering the very answer we had asked for but did not expect.

This thought is reflected in the words of an unknown Confederate soldier:

I asked God for strength, that I might achieve,
I was made weak that I might learn to obey.
I asked for health that I might do greater things,
I was given infirmity that I might do better things.
I asked for riches that I might be happy,
I was given poverty that I might be wise.
I asked for power that I might have the praise of men,
I was given weakness that I might feel the need of God.
I asked for all things that I might enjoy life,
I was given life that I might enjoy all things.
I received nothing that I asked for,
But all that I had hoped for.
My prayers were answered.

Before we begin this (morning) (evening) let's ask God one more time to be with us.

Today I'd like to take us back in time to the streets and houses of first-century Jerusalem. The date is about AD 29. It is dusk, and in the gathering darkness we
see little groups of people all over the city preparing for the week of Passover celebration. Our attention is drawn to a large house in the better section of town.

Looking in at the windows we see a group of men reclining around low tables. After a very hectic day spent ministering to the multitudes, Jesus is alone with his disciples. We see him gather a morsel of lamb and bitter herbs, sandwich it between 2 small pieces of unleavened bread, and dip it into the thick sauce. Then we see Jesus lean over and present the “sop” to Judas Iscariot. As we listen we hear Jesus softly say to Judas, “That thou doest do quickly”. After hearing those sad words Judas gets up from the table and departs into the spring night.

When supper was over, after instituting the memorial service we call the Lord’s supper, Jesus led the little band of tired disciples past the beautiful temple gates, down into the valley, across the brook Kidron, and up the slopes of Mt Olivet, which is a mile-long series of small hills east of Jerusalem.

As the little band ascended the slope of Mt Olivet, they were aware of many sights, smells, & sounds. Passover was a festive, joyful time. The city which normally held appo. 60,000 people now bustled with 2-3 million. Every room in town was full and many of them camped out in the fields and hills in and around the city. The disciples would have passed many of them as they walked. Looking back toward the temple mount they would have seen the glow of the fire on the great altar that was in front of the temple. Probably the acrid scent from its sacrifices still hung in the night air. They may have heard the passing of the temple guards as they made their rounds. Perhaps they saw the soldiers standing by the massive towers of the fortress of Antonia as they guarded the sleeping city. Smells of animals and sweaty pilgrims mingled with the soft scents of the spring night.

Jesus and his disciples often came to the slopes of Olivet. The quiet and solitude were a marked contrast to the teaming streets of the bustling city. Jesus
apparently had some arrangement with the owner of the garden that allowed him
to use it. It is refreshing to note that in a world of people clamoring for his blood,
there were still friends who loved and helped him.

There were no gardens in the city. There was simply no room. Every available
space was filled with buildings or commerce. There were also Jewish regulations
making it unlawful to spread animal dung within the city limits. These regulations
were designed to avoid ceremonial defilement of the temple and the holy places.
So the rich people of the city maintained private gardens on the hills of Olivet east
of the city.

It was to such a garden of olive trees that Jesus led his disciples. Just inside the
entrance stood the rough olive press from which the garden took its name. The
word “Gethsemane” means “oil press” in Aramaic. The press still gave off a soft
scent of olive oil which remained from the previous fall’s harvest.

As midnight approached, the moon cast eerie shadows which seemed to foretell
the awful struggle that would soon take place there. Jesus left 8 of his disciples
just inside the gate. Taking Peter, James, & John with him, he proceeded deeper
into the shadows. As he paused, the 3 disciples were surprised and troubled to see
the look of agony on his face. They pressed around him to comfort him, but he
gently asked them to watch and pray while he went deeper into the garden. As
they lay on the damp grass they saw their beloved master stagger and fall.

Mark’s gospel uses words that indicate a continual process of falling to the
ground, praying, rising again and then repeating this over and over again.

They heard the agonized cry,

"Abba Father, if thou be willing, remove this cup from me, nevertheless not
my will but thine be done."

We dare not press too closely into this frightful scene as we contemplate the
enormity of our blessed Savior's sufferings.

William Barkley comments on this passage:
"Quote"

"Surely this is a passage which we must approach upon our knees. Here study should pass into wondering adoration."

"End of quotation"

Let us simply, reverently, say, he bore the sins of the whole world, all who had ever lived, were living, or would ever live. That statement cannot be fully comprehended by our finite minds. We can only adore him, and love him from the depth of our souls.

After an hour of agonizing struggle, our Savior sought human comfort from his disciples. He had often comforted them, but alas in his hour of deepest need their eyes were heavy with sleep.

He aroused them and gently asked, "Could ye not watch with me for one hour?"

They were embarrassed and deeply appalled by what they saw.

The one who normally was calm and serene was agitated and troubled. His face was streaked with bloody sweat. The evidence of the violent struggle which won our salvation was all too visible to them.

Leaving them, Christ returned to the conflict again. Twice more he returned to find them sleeping. And the third time having fought and won the great battle, he calmly said to the disciples, "Are you still sleeping? It is enough. The hour has come. The Son of Man is betrayed into the hands of sinners."

As he was speaking, Judas approached and using the normal greeting of a disciple to a beloved teacher said, "Hail, master," and in a dastardly act of betrayal, kissed him.

The soldiers and ruffians recognized the signal and crowded around. In the excitement of the moment, Peter drew a large sword and swinging wildly cut off a servant's ear.
Jesus quickly restored the ear and then said, "Whom seek ye?"
"If you are looking for me let these my disciples go their way."
-Showing us another glimpse of the loving heart of Jesus. Even when his life was in danger his thoughts were for their safety.

Cannon Farrar writes about those awful moments in Gethsemane:

"Quote"

And whence came all this agonized failing of heart, this fearful amazement, this horror of great darkness, this passion which almost brought Him down to the grave before a single pang had been inflicted upon Him— which forced from Him the rare and intense phenomenon of a blood-stained sweat— which almost prostrated body, and soul, and spirit with one final blow? Was it the mere dread of death— the mere effort and determination to face that which He foreknew in all its dreadfulness, but from which, nevertheless, His soul recoiled? It is as natural to die as to be born. The Christian hardly needs to be told that it was no such vulgar fear which forced from his Savior that sweat of blood. No, it was something infinitely more than this: Infinitely more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay heavy on His heart; it was the tasting, in the divine humanity of a sinless life, the bitter cup which sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities. It was the sense, too of how virulent, how frightful, must have been the force of evil in the Universe of God which could render necessary so infinite a sacrifice.

"End of quotation"

As we reverently leave the scene of Christ's epic struggle this (evening) (afternoon), we can cry out with the great apostle,
Rom. 8 (KJV):

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 8 (NASV):

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 Just as it is written, "FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;

WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

37 But in all these things we overwhelmingly conquer through Him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come,

39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Truly we can cry, "Hallelujah, what a Savior"

C. Armand Miller, in The Way of the Cross says,

"Quote"
1. Gethsemane! What a synonym for the extreme of agony this word has become! The swiftly passing hours have brought Him here. He has come to the first battle-ground, the battle-ground with all in Him that cries out and shrinks with horror from the supreme sacrifice. Never was such anguish endured by another. Was the suffering even of the cross more bitter that this? Read the story again. Dwell on every word. See how sorrowful, amazed, sore troubled beyond comparison He is. Hear His bitter moans, such intensity of supplication! Thrice the entreaty to His Father! See the drops of bloody sweat pressed from Him, in His exceeding agony; and remember His abiding consciousness that now, almost at once, He is betrayed into the hands of His enemies. Nothing is spared Him of the utmost humiliation. The treachery that was so shameful and awful cannot be forgotten. He repeats the thought, "He is at hand that betrayeth Me." Read the story, and weep for the Most Innocent, suffering in your behalf.

Infinite Pain. This was no mere shrinking from the pains of bodily death. We sadly miss the meaning of our Lord's passion if we regard only the pangs of His human frame. The poison of sin He was expiating gave infinite terror and pain to every moment of His suffering. Not the man alone, but the God-Man was in agony, — chiefly because the sin we esteem so lightly was revealed in all its awful depths of horror to Him who was sinless, who abhorred sin, yet bore it and claimed it as His own. When He, whose whole life had been apart from this deadly plague of the soul, who had fought incessantly against it, came to this hour in which He was to identify Himself with all the world's immeasurable weight of sin in order to free the sinners, He could not bear it at the first, He craved to be delivered from it. The Divinity in Him which enabled Him to be the Saviour made infinitely intolerable the pains and shudderings of His Spirit.

His Desire. One thing He craved: the human fellowship and sympathy of those who had been with Him. The solitary struggle He could not indeed share with another; but to know that His loved ones, the three
who were nearest to Him, were watching with Him, were praying for Him; to come back for a moment from His lonely wrestling, from the horror of black darkness that was upon His soul, and find a ray of comfort in their tender, loving faces and their spiritual kinship, though they might have no word to speak,—this would have helped Him. It was denied Him. They who, a little while ago, had vaunted their willingness to die for Him, withheld from Him in this hour of need the poor comfort and support they might have given. They left Him utterly alone. Yet He had no bitter word for them, no stern rebuke. Poor weaklings, their spirits were indeed willing, yet they chose this time, of all times, to sleep. What helpless, worthless things we are at best!

"End of quotation"

Let's look now at some practical lessons.

1. **Obedience...**Heb 5:7-8..."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."

   In this passage we see Jesus' obedience to his father.

   Amazing example— even though he was God he made himself a servant to us and to his father in order to bring us salvation.

   Philippians ch.2, vs. 3-8 give us some insights into Christ's obedience and humility.

   (N.A.Standard)

   Phil. 2, v. 3-8:
3 Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself;
4 do not merely look out for your own personal interests, but also for the interests of others.
5 Have this attitude in yourselves which was also in Christ Jesus,
6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,
7 but emptied Himself, taking the form of a bondservant, and being made in the likeness of men.
8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

What an attitude for us. V. 5 says, "Have this attitude"—

God's own son did not regard power and honor as things to be sought after. He willingly humbled himself and became obedient to the point of death.

The lesson for us is obvious—

Our obedience must include
Not greedily grasping for power or honor.
In honor we should prefer our bro./sister.
We should humbly serve each other
And eagerly seek for our brother's good and advancement—
I realize I'm meddling, but if the gospel doesn't touch, and change, our lives it's pretty weak stuff indeed!

Think with me about a few soul-searching questions some of which I struggle with:

1. Can we honestly rejoice at our brother's good fortune or advancement?
2. Are we secretly glad when we see our bro. in trouble?
3. Do we honestly seek our brother's good?
4. Are we eager to share and serve?
5. Are we more interested in the good life than in kindness, loving, sharing and working for Christ no matter what the reward?

Dr. William Harley was willing to serve even though the rewards were few. Dr. Harley was a successful medical doctor who left his practice to study for the ministry. He got his Ph.D. in theology and then God called him to serve in Africa.

Dr. and Mrs. Harley toiled for several years but nobody came to know Christ. Dr. Harley decided that what he needed to do was to build a church house. He got materials from the states and he and Mrs. Harley built a church house.

Sunday after Sunday nobody but Dr. and Mrs. Harley came.

One day Dr. Harley's 2-yr. old son got sick and with all his medical skill he could not save him.

In Africa they don't have funeral homes to make things pretty, so Dr. Harley made a wooden box, put his son into it, put it on his shoulder and started out for the town burial ground.

He passed the village blacksmith who said, "Dr. Harley, where are you going and what's in the box—"

Dr. Harley said, "That's my son and I'm going out to the burial ground—"

As he went the blacksmith followed him.

When he reached the burial ground he put down the box, opened his Bible and tried to have a service. But it was too much for him—He sank to his knees, laid his head on the hard box and began to weep great bitter sobs.

The blacksmith ran back to the village and told everyone.

When the boy was buried Dr. and Mrs. Harley went back to the village and went to the church expecting to be alone again. But as they approached they saw people standing outside.

The place was packed, many people came to know Christ.

Later they asked what had made the people come. They were told,
"We saw you were like us. You weep and you cry when you hurt. And because of Dr. Harley's obedience God was able to bring many of the villages to Christ.

We see Jesus' obedience in verse 42 where he says, "Nevertheless, not my will but thine be done."

The humanness of Jesus shrank back from death. He was only in his lower 30s—humanly far too young to die. His divine knowledge gave him a vivid foretaste of the suffering involved in death by crucifixion.

But still in obedience he said, "Not my will but thine be done."

What a lesson for us today!

A second lesson I see...

2. We see Jesus depending on his father. Zecheriah was told by an angel, "Not by might nor by power but by my Spirit says the Lord of hosts."

How we need to learn the lesson of depending on God the Holy Spirit!

"Any time we try to do God's work in our own strength we will fail miserably."

In today's text we see Jesus depending on his father in vs. 41-42.

His intimate dependence in shown as he used the words, "Abba, father."

"Abba" was a most intimate and loving address the Palestinian child would use to address its father—

Like our "Daddy" or "Papa".

Jesus depended on the father. We need to depend on God the Holy Spirit.

A third lesson...

3. We need to yield to God.
In today's text we see Jesus yielding to his father's will. God has a best plan for each of our lives.

Only by finding and doing God's will will we be truly happy—

God will not force his will on us. We must choose to yield to him—

Christ did not have to go through with the awful agonies of Gethsemane and the cross. He willingly chose to do this because he loved us.

Today there are many unhappy marriages because one or both partners are insisting on their own way. They are not willing to yield to God and their spouse, and this causes much heartache.

There are many unhappy people today because they refused to allow God to use them where he wishes—

God won't force his will on us but sometimes he is more determined to keep after us than others—

Consider— The Apostle Paul— God knocked him off a horse and struck him blind.

Consider Jonah— God used a big fish to change his mind.

Consider Pharoah— God allowed him to choose, but then he hardened his heart—

In considering Jesus' obedience we see he was dependent and yielded—

We need to leave the results with God—

We may never know what the results will be.

Lesson #4:

4. The depth of Jesus' suffering.

Luke 22:44...

44 And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.
"lit. Gr." "having become in an agony growing in intensity."
The word agony is only used here, nowhere else in the NT.
I am awed by the amount of agony Jesus was willing to suffer for me!
He wrestled with the unseen hosts of evil.
His Spirit was wracked and torn by the intensity of the struggle!
The condition of literally sweating great drops of blood was common in medical writings from the first century— but this is the only mention of a bloody sweat in NT.

Jesus was facing the most terrible death any man could know.
The separation between the father and the son was awesome and terrible and frightening.
The most awful part of the suffering was not the nails tearing at his hands and feet as cruel hands fastened his body to the rough cross.
The worst part of the sufferings was not the slow suffocation as he gasped for breath as his legs grew weaker and his abdomen pushed into his heart and lungs.
The most terrible agony was the separation from his father which was caused by my sin.

It was so dark and so terrible and so frightening we can't imagine it today.

Mark 14:33 says he was "sore amazed" (KJV)
Distressed (NAS)...Stricken with terror— troubled— uncomfortable, ill at ease— swept with unrest.

v. 34 (KJV) "Exceeding sorrowful", deeply grieved to the point of death!

Intense Moments With the Savior
-by Ken Gire...
"Qhote"

Tonight he comes.

He brings with him his closest disciples. He knows the others are tired, but these three he brings with him; these three he needs as a cloak against the night. He stations them nearby to watch and pray.

As he makes his way to the heart of the garden, the weight of his destiny bears down on him. He stops to rest his forearm against a large branch. For generations the olive branch has been a symbol of peace. But not tonight. Not for Jesus.

For the disciples, though, the garden offers a quiet place to rest. They huddle together as a fortress against sleep, but the day has been long and supper is settling in their stomachs, and one by one they fall victim to the night.

Alone in the clearing, Jesus falls to his knees, then to the ground. Seen through the foliage, this darkly mottled portrait drips with intensity. And humanity. For Jesus was never more human than he is now. Never more weak. Never more sad.

And yes, never more afraid.

He clutches the mane of grass as if to rein in the run-away terror. He writhes on the ground, his agony reflected in the twisted trunks of the onlooking trees. He claws the ground, groping for its embrace.

But there is no embrace.

There is only silence and darkness and the cold, hard ground.

The angels watch all this but are restricted to the shadows. Legions of them craning their necks. Aching to help. Watching as Jesus wrestles in the dark night that has fallen upon his soul.

He wrestles in prayer. But his prayer is no well-constructed sonnet, whispered with composure. His words are the shards of a broken heart. And they shred his soul on the way up.
As he pushes the words into the night, his wrinkled brow wrings sweat from his face. And he looks least likely of all to be the one who will lead the creation back to Paradise.

He who once towered over his opposition like the cedars of Lebanon now lies folded on the ground, a bent reed of a man. Eden's only hope lying in the dirt among so many fallen twigs.

But Jesus gets up. Wipes the gritty sweat from his face. Returns to his disciples. Desperately needing their companionship, their encouragement, their prayers.

But the disciples are asleep.

He starts to chide them. But he knows the weakness of the flesh as well as the willingness of the spirit, and he can't bring himself to be hard on them.

He returns to the clearing with the fateful realization that this is a place where he must wrestle alone. Where he must sweat alone. And pray alone.

"Abba, Father."

His words are underscored with sobs. "Everything is possible for you." And punctuated with long periods of silence.

"Take this cup from me."

The Father's heart breaks over what he sees, what he hears. His own son, groveling in the dirt. His only son, crying in the dark like a lost little boy.

"Abba."

And what father wouldn't answer a request like that?

"Which of you, if his son asks for bread, will give him a stone?"

"Or if he asks for a fish, will give him a snake? If you, then, though you are evil know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!"
But on this dark night good gifts from heaven don't come. Neither
does an answer.

The only answer that comes is voiced through the events of that
night and the next day. The son is betrayed, deserted, arrested, denied,
beaten, tried, mocked, and crucified.

An apparent stone instead of the requested bread; a snake instead of the fish.

"Abba." The cry is weaker now.

For a moment an unseen gate is opened, and an angel is allowed to
step from the shadows. He enters the arena not to save Jesus from his
suffering but to strengthen him so he can endure it.

Jesus pushes himself up from the ground and lifts his eyes towards
heaven.

"Yet not what I will, but what you will."

His hands are no longer clutching the grass in despair. They are no
longer clasping each other in prayer.

They are raised toward heaven.

Reaching not for bread or for fish or for any other good gift. Not
even for answers.

But reaching for the cup from the Father's hand.

And though it is a terrible cup, brimming with the wrath of God for
the ferment of sin from centuries past and centuries yet to come....and
though it is a cup he fears....he takes it.

Because more than he fears the cup, he loves the hand from which
it comes.

"End of quotation"

He did it for me! He did it for you!
Jesus came down to the wretched slave market of sin and "redeemed" (bought us back) us.
How our hearts should overflow with praise and adoration to him.

When we get that straight in our thinking our troubles getting along with each other won't seem so big,
That bro. who you can't get along with/is a brother who was important enough in God's eyes for Christ to die for!
You are a person for whom Christ died!
Yet sometimes we can't overlook
we can't confess
we can't forgive
We hold grudges— We refuse to speak to each other.
Christ's sufferings demand that we forgive, be reconciled— consider our brother/sister as more important than ourselves!
God's word tells us if we refuse to forgive we will not be forgiven.

Lesson #5

5. Christ's blood is precious.

Here in the garden we see the beginnings of the great sacrifice that resulted in our redemption though his spilled blood
Paul says in Ephesians 1:7, "In him [Christ] we have redemption "though his blood"."
Paul told the Ephesian elders at that touching farewell meeting in Acts 20, (KJV)...

http://www.pdf4free.com
Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

We must never forget our salvation was bought and paid for by the precious blood of Christ!

Peter says, "We are redeemed not with corruptible things as silver and gold but with the precious blood of Christ."

We see here in the drops of sweaty blood the beginning of the shedding of Christ's precious blood which purchased our redemption.

How we should rejoice!

How we should praise and thank him.

How we need to tell others about the gospel.

a 6th lesson...

6. Pray that ye enter not into temptation...v. 40— v.46...2Xs means important!

How we need that prayer today!

Temptations are all around us. We need to distance ourselves from temptation—

Don't put ourselves into situations that we know will be tempting to us.

Don't pray and then rush headlong into temptation.

Fill our minds with trash and expect God to keep us from temptation!

We also see Jesus' example of what to do in time of trouble.

He prayed—

Both Old and New Testaments tell us this....

Ps. 50:15...Call upon me in the time of trouble and I will deliver thee."

James says, "Is any afflicted? Let him pray"—

Prayer was used by Jacob when he feared Esau.
Job prayed when he lost his children and property.
Hezekiah prayed when Senacherib threatened to utterly destroy him.
And we see tonight in our lesson, the Holy Son of God prayed as he faced the agony of the cross—
How we forget to pray sometimes!
So many times we pray when we exhaust our own ideas—
We need to purpose to keep the lines of prayer open and clear between us and our heavenly father.

a 7th Lesson....

7. We can see the exceeding guilt and sinfulness of sin—

What accounted for the deep agony, the intense suffering both mentally and physically that Jesus endured—
It was caused by the burden of the world's sins.
He was made sin for us. Made a curse for us—
The agony was not so much from the fear of death but from a deep sense of God's wrath against sin.
Yet we have such a careless attitude toward sin in our lives—
We need to develop a godly hatred of sin in our lives. A deep appreciation of how our sins offend a Holy God.

a final lesson...

8. Nonresistance

We see Jesus' non-resistance in the healing of the servant's ear,
In the restraining of Peter,
In the calm dignity of his yielding to the awful crowd—
He who had all power didn't use it to frustrate the will of God.

Lessons from our Gethsemanes:

1. Learn to trust what we cannot see.
2. Learn to rest when all around is in turmoil.
3. Our father can turn our sorrows and sufferings into blessings.

Chuck Swindoll writes some very insightful words on this passage:

"Quote"

'It may be that you have found yourself face to face with a situation that a year ago you would not have believed to be true regarding your life, but now it is true.

In the midst of that experience God has put you in "the garden" saying, "I want you to release your rights to me—to be willing to accept my will, regardless. I want to have my way with you." In the New Testament this is called the "cup", your cup. Letting God have his way is seldom comfortable, but what he asks is motivated by both his love and his view of his entire plan."

"End of quotation"

A couple of questions for us...
1. Does my obedience to God include a willing, dependent, yielded desire to serve him?
2. Am I willing to serve the cause of Christ by humbly doing all I can to maintain the unity of the body?
3. Am I willing to strive for Christlikeness and holiness in my life?
4. In view of Christ's great sacrifice and suffering for me, what am I doing for him?