

190224-1 Luke Series, 22, 39-46, Christ Comes to the Mount of Olives – Craig Thurman

In the preceding verses (24-38) the disciples strove about which of them should be accounted the greatest. Against this, the Lord Jesus taught them that now the time is appointed them to serve. There are thrones appointed for each of them when the kingdom comes.

Following this strife Christ revealed to Peter that in only a few hours, even before the cock crows in this day, he would deny knowing the Lord. Furthermore, He revealed that they all would become offended at Him and forsake Him.

(Mk.14.27) At this all of the disciples contradicted the Lord. (Mk.14.31; Mt.26.35)

Finally, Christ addresses the manner in which His disciples should proceed as they went ministering the gospel to others after His departure. Instead of *not* taking gold, silver, and brass in their purses, provisions in their srips, extra shoes, coats, staves and swords, they were to go taking these things with them. Our time is well spent considering the imperatives of our Lord Jesus in this place: *take* a purse & scrip, & *buy* a sword. My opinion is that the main point of this portion of Scripture teaches how the Lord Jesus would have His disciples to go into the world. They are to provide for themselves the things that they need, as opposed to depending on others. (ref. lessons on defense of self, neighbor, property & country)

Now consider the text before us. The day is still the day of preparation or Passover. (Jn.19.14)

39 *And he came out,*

Joh 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron (pronounced, Sedron), where was a garden, into the which he entered, and his disciples.

He came out of the upper room where He and the disciples had been for some time. They have finished with the Passover supper, partaken of the newly instituted church ordinance of the Lord's Supper, strove about which of them should be accounted the greatest, began to sorrow at Christ's

words that one of them should betray Him. The gospel of John details how Christ gave them an example of true Christian service by girding a towel and washing their feet (Jn.13), and of His instruction to them about several important issues that will follow, which are:

- The necessity of His departure from them,
- The coming of the Comforter (Jn.14),
- Abiding in Him (Jn.15),
- To prepare for suffering (Jn.16).

Their meeting then closes with Christ closing their time together with prayer. The disciples heard Christ's great intercessory prayer. (Jn.17, 18). And then they sang an hymn and went to Olivet. (Mt.26.30; Mk.14.26)

Mt 26:30 And when they had sung an hymn, they went out into the mount of Olives.

had sung an hymn, ὕμνέω; twice to sing an hymn and twice to sing praise unto (God); the noun, ὕμνος, is twice in the N.T., Eph. 5.19, Col.3.16, and tss. hymns.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

wont, ἔθος, noun, tss. custom (7), wont (1), manner (4).

The text says that our Lord was *wont* to come to the Mount of Olives. This place is also called Gethsamane, The Olive or Winepress. (Mt.26.36; Mk.14.32)

γεθσημανῆ, Gethsemane, Hebrew, גֶּתְשֶׁמֶן, gath, KJV, press, winepress for grape or olive + שָׂמֶן, she-men, oil: oil press.

Lu 21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

At the Mount of Olives, in Gethsamane there was a garden. (Jn.18.1) In the few days since our Lord Jesus came to Jerusalem he has come in the evening into a garden in the Mount of Olives to pray. This certainly involves his last week. The gospel of John gives us enough information to know that our Lord Jesus began coming here on Thursday evening, our time, (their Friday). Passover begins the following Tuesday evening, our time (their Wednesday). Christ didn't enter Jerusalem until five days *before* Passover.

Joh 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

...

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Tonight is that final evening that our Lord resorts to the garden of Gethsemane for prayer.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ

Προσεύχεσθε

40 And when he was at the place, he said unto them,

Pray

pray, 2nd pl pres. imper. of προσεύχομαι

μὴ εἰσελθεῖν εἰς πειρασμόν
that ye enter not into temptation.

not to enter

enter, εἰσελθεῖν, aor. infin. of εἰσέρχομαι

temptation, πειρασμόν, acc. sing. of πειρασμός; KJV, *temptation* (20), *trial* (1); the verb, πείρζω, *to tempt, prove, assay, go about* (Acts 24.6), *examine, try*.

This commandment is synonymous to the instruction He gave them in the model prayer, *And lead us not into temptation.* (Mt.6.13; Lk.11.4)

[thou] *lead*, εἰσένεγκης, 2ps. aor. subj. of εἰσφέρω, *to lead or bring into*.

Here literally, 'Pray not to enter into temptation.' Why? Because unlike our Lord Jesus, we have in us a principle of sin which is aroused when we come into trial. In Christ trial proved Him to be the Son of God. It proved to us that in Him was no sin. He did not have the corrupt principle that all men receive through Adam.

1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

Therefore,

1Pe 2:22 Who did no sin, neither was guile found in his mouth ...

But He was *treated* as if He were a sinner by both man and God. In that way He stood representatively in the sinner's place ...

2Co 5:21 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.

Satan had nothing in Christ to ply toward sin.

Joh 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

But that is not so for us, and so Christ's words, *Pray that ye enter not into temptation.* We are always prone to sin in trial because the weakness of our flesh stirs up the corrupted nature in us. Satan has something in us to

which he can appeal. Surely we have noticed that with every trial there is in us the prompting to commit sin?

Ja.1.12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 ¶ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Christ didn't have that. And His instructions to the disciples that evening was because they cannot stand against temptation without watchfulness. This evening finds them all careless. They are depending on the flesh to carry them through the terrible events that are before them.

40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

was withdrawn, ἀπεσπάσθη, 3ps. aor. ind. pass. of ἀποσπάω, ἀπό from, of, off, out of, since + σπάω to draw (the sword), to draw out (the sword); ἀποσπάω, only in these 4 texts: KJV, to draw the sword (Mt.26.51), to withdraw from them (Lk.22.41), to draw away disciples after them (Acts 20.30), to be gotten from them (Acts 21.1)

prayed, προσήχετο, 3ps. imperf. of προσεύχομαι, to pray; the idea of the imperfect is that he prayed and kept praying, that He hadn't completed the act of praying – so the other gospels account for a three-fold session of prayer.

The Lord Jesus had only a little earlier finished praying in the upper room. Now He comes to the garden to pray. The greater the need, the greater

the need is for prayer. We won't pray if we don't perceive the need for prayer. The attitude to pray, in view of all of the potential temptations that are before the child of God, is a proof of watchfulness. Prayerfulness is watchfulness. Prayerlessness is carelessness.

We read that the Lord came to the garden. Luke's gospel doesn't tell us of this as the other gospels do. When Christ came to the garden he left eight of the disciples at one place, and then took with Him only three as He went further. Those three were Peter, James and John. (cf. Mt.26.37; Mk.14.33) It is the same three which Christ took with Him before to an high mountain, *apart to pray*. (Mt.17.1-8; Mk.9.2-9; Lk.9.28-36)

At this place where the Lord brought Peter, James and John He was transfigured before them, and it was here that they saw Moses and Elijah speaking with Him about His coming decease in Jerusalem. In my opinion, each of these men, Peter, James, and John have something special for which they stand out.

Peter was used of the Lord to open the door of faith to the Gentiles. (Ac.10.1-48; 14.27)

James was the first of the apostles to suffer martyrdom. (Ac.12.1, 2)

John wrote the last of the revelations of Jesus Christ to the seven churches. (Re.1.1)

But whether these three were brought further into the garden to witness the great sufferings of our Lord as He prayed to the Father, or the eight that were excluded, they all were subject to the same weakness of the flesh. They all fell asleep. No matter how spiritual we might ever become by His grace we will always have this flesh to hinder us in our service. It will never improve. There is a need for watchfulness in every child of God. Watchfulness isn't just an apostolic thing, or a pastoral thing, or a deacon thing. It is a Christian thing! We all have need to be watchful against temptation.

41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν καὶ θεῖς τὰ γόνατα προσήυχετο

42 *Saying, Father, if thou be willing, remove this cup from me:*
purpose

be willing, βούλει, 2ps. pres. ind. of βούλομαι; KJV, *to intend, to will, be minded, disposed, list*; the noun, βουλή, is tss. *counsel, will*, and βούλημα, their *purpose, his will*; 'be & willing' are together in the N.T.; the LXX use is found in Ge.24.5 & Job 39.9, where the idea is *to purpose*. (βούλει, Ex.4.23; 8.2; 9.2; 10.3, 7; Es.3.11, *wilt*).

Ge 24:5 And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land?

Job 39:9 And will the unicorn be willing to serve thee, or to lie down at thy manger?

remove, παρενεγκεῖν, aor. infin. of παραφέρω, παρά by, near, with, from, at + φέρω to bear, bring, uphold, carry, bring forth, drive, uphold, reach.

Difficult trial alters nothing of the relationship with the Father. He prayed, *Father ... Often we might ask, Does Jesus care when my heart is pained too deeply for mirth and song; as the burdens press, and the cares distress, and the way grows weary and long?* The relationship is not changed. We are not loved less. The love of God for us in Christ is eternal, it never changes. But through suffering we learn obedience. Christ went on to pray:

nevertheless not my will, but thine, be done.

will, θέλημα, noun, KJV, *the will, desire, pleasure*.

be done, γενέσθω, 3ps. aor. imper. of γίνομαι, to be.

Christ, as a son was subject to the will of His parents.

Lu 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And as the Son He was subject to the will of His Father.

Joh 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

In this way we see the total subjection of the Son to the will of the Father. Though Christ suffered similar weaknesses of the flesh He subjected Himself to the will of the Father.

42 λέγων, Πάτερ εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ πλήν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω

43 And there appeared an angel unto him from heaven, strengthening him.

appeared, ὤφθη, 3ps. aor. ind. pass. of ὄραω, a visual or mental perception (Col.2.1; Ja.2.24).

strengthening, ἐνισχύων, nom. sing. masc. part. pres. of ἐνισχύω, ἐν in, among, with, by + ἰσχύω KJV, it is thenceforth good for nothing, that no man might pass by that way, they that be whole need not a physician, could not ye watch with me one hour, and shall not be able, I cannot dig, prevailed against them, neither circumcision availeth any thing, otherwise it is of no strength at all; only Luke uses ἐνισχύω, Lk.22.43, strengthening; Ac.9.19, strengthened

Christ very likely completely, physically exhausted from the cares, the teaching all day in the temple, the fighting between the disciples, now praying into the night, with the strain of the sufferings & cross weighing heavily upon Him. Here now an angel *appeared* to strengthen Him.

When the prophet Daniel had fasted for three full weeks, it was written that an angel appeared to him. In a time when there remained no strength in him this angel was sent to him. Though others were present with Daniel no one but he could see him. It is written that the angel touched him and set him on his hands and his knees, and then commanded him to stand up and gave him an understanding of the vision that he saw. (Dan.12.1-12, 18, 19)

*Da 10:18 Then there came again and touched me one like the appearance of a man, and he strengthened me,
19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.*

The angel had aided him to strengthen him, as well as confirm to him the word of God.

Dan.10.21 But I will shew thee that which is noted in the scripture of truth ...

...

11.2 And now will I shew thee the truth.

He was also strengthened by an angel in chapter 8.

15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Our Lord Jesus received similar angelic assistance immediately after His temptation by Satan, which predated His entering into His earthly ministry.

Mt 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

We also read that an angel of the Lord stirred the waters of the Pool of Bethesda which healed certain of their infirmities. (cf. Jn.5.1-7)

I think this opens to our understanding that which goes on in the unseen realm, when we come into spiritual battle. This is related to being watchful by prayer. Christ received the ordained assistance of the Lord through an angel. There's no telling what is going on as we watch in prayer against trials. But if our eyes were opened doubtless we would see angels assisting us in our time of great need *as we yield ourselves to the will of God*. Why should we expect help if we will not yield to the will of God?

43 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν

ἐκτενέστερον

44 And being in an agony he prayed more earnestly:

more intensely, fervently

agony, ἀγωνία, dat. sing. of ἀγωνία, where this is the only place where this the noun is used; the verb, ἀγωνίζομαι, is tss. strive, fight, labor fervently.

Remember in v.24, the strife the disciples had with one another over which of them would be the greatest? The Gr. **φιλονεικία** (v.24), *a strife*, a noun; **φίλος** to love or be familiar + **νείκος**, LXX, *strife*, Pv.10.12; 22.10; 29.22; the LXX, verb **φιλονεικεῖν**, Pv. 10.12, *to love strife*, and the nouns, **φιλονεικία**, *contention, angry zeal* & **φιλόνηκος**, *stubborn*

(KJV, N.T. has this tss. *contentious*); to dispute, contend, or strive; A.T. Robertson, to be 'fond of strife, eager to contend.'

more earnestly, ἐκτενέστερον, adv. (neut. comparative of ἐκτενής) only by Luke; ἐκ from, of, out, out of, forth + τείνω to stretch, extend (LXX, *bending* [1Chr.5.18], *drawing* [2Chr.18.33], *spreading* (Pv.7.16)); the N.T. Gr. verb ἐκτείνω, to put forth, stretch forth; the noun, ἐκτένεια, is tss. *instantly* with marg. 'in intensity;' the adv. ἐκτενώς, is tss. *fervently*.

After supernatural assistance our Lord came into an agony. He was helped to pray more fervently. Things aren't going to improve. The circumstances aren't going to go away. He is headed to the cross. But He is strengthened to face the things before Him as only the Son of God can. Our circumstances might no change. They might become worse. But more important than changing circumstances is our faith through them to the glory of God.

and his sweat was as it were great drops of blood falling down to the ground.

sweat, ἰδρῶς, only Luke, noun; LXX, Ge.3.20; 2Mac.2.26; 4Mac.7.8, *sweat*.

as, ὡσεὶ, adv. of the combined ὡς [as] & εἰ [if], as it were, as, like; ὡσεὶ, KJV, *like, as, about, as it were, it had been, as it had been*.

great drops, θρόμβοι, nom. pl. of θρόμβος; only by Luke.

This text is original to Luke. No other gospel refers to this experience of our Lord Jesus. This does not mean that it is any less the truth of God's word. But it does mean that we can't say any more about it than what it recorded here. The text says that He *sweat was as it were great drops of blood falling down to the ground*. Our Lord's sweat fell to the ground *as if* it were great drops of blood; not that it was blood. At least this much we can say, that Christ prayed so earnestly, so fervently, he labored so intensely in prayer that he sweat profusely. Even His body was put through extreme physical strain as He prayed to the Heavenly Father.

He.5.7 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 (ἀπὸ τῆς εὐλαβείας, 12.28, godly fear [devotion];
8 Though he were a Son, yet learned he obedience by the things which he suffered;
9 And being made perfect, he became the author of eternal salvation unto all them that obey him ...

These are the things that our Lord Jesus suffered on our account. This is the time of the power of darkness. (cf. v.53) This was the time when Satan *bruised* the heel of our Lord. (This bruising was recorded four millennia past in the day that man fell in sin, Ge.3:15 ... *and thou shalt bruise his heel.*) This was the time that the Father brought His only beloved and begotten Son into judgment on account of the sins of His people. This was not a suffering and death to try to save the souls of men. This was not Christ offering Himself a sacrifice for sin to potentially save souls. This is Christ *bearing* the real punishment due to a real people.

44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήχετο ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

You see, Luke makes no distinction in the disciples which had been called of the Lord to come a little further into the prayer room with Christ from those which were left at the entering of the garden. It didn't matter how close some might come in fellowship with the Lord compared to others, we all are affected by the weakness of the flesh and prone to sin because of it. We'll never live in this life above that reality; not as long as we are in this body of sin. Whether we be a John or a Matthew, a Peter or an Andrew, a James or a Thomas all must watch.

1Co.10.12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

for sorrow ... This sorrow which wore away the disciples' strength was likely related to the words that Christ said of them, that they would all forsake Him in this night. Was it that they sorrowed that their Lord Jesus could have such a low view of their commitment to Him? But He didn't have low view of them. He had a correct view and they couldn't hear it at the moment. He knew what was in the heart of men.

Jn.2.24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὔρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

enter, εἰσέλθητε, 2ppl. aor. subj. of εἰσέρχομαι; with the subjunctive mood, lest ye [should] enter ...

The gospels of Matthew and Mark record that Jesus went to pray a second time, came finding the disciples asleep, stirred them up, and went a third time, returning again only to find them asleep. (Mt.26.38-45; Mk.14.34-42)

To Luke it was all one long running episode, whether they slept once or three times ... they fell asleep in a night when the Lord had brought them to *watch with Him*.

Mt 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

As they slept Christ bore their sorrows. He came for these very disciples.
And He came for us.

Is.53.4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He went to the cross and, let's be honest, He received no help from His people. But He is able and will help us when we come into trial.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Watch by prayer.

Phl.4.6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

46 καὶ εἶπεν αὐτοῖς τί καθεύδετε ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν