

# The Glory of Gethsemane

by William Carrol

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*The sermon explores the profound significance of Gethsemane as a place of struggle and preparation for bearing the cross of Christ.*

**Duration:** 45:04

**Scripture:** Hebrews 5:7

**Topics:** "Gethsemane"

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## Description

In this sermon, the speaker discusses the betrayal of Jesus by Judas and the tactics used by those who sought to harm him. He explains that Judas was part of a group called the 'fourth philosophy' who believed they could bring about the kingdom of God through their own strength. The speaker also highlights the significance of Judas' act of betrayal through a kiss, comparing it to the hidden swords carried by the group. The sermon emphasizes the importance of receiving messages of encouragement and strength from God, even in difficult times, and the need to be willing to bear our own crosses.

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## Transcript

Would you turn with me, please, in your Bibles to the book of Hebrews? The book of Hebrews. I want to read one passage from that book, Hebrews, the 5th chapter. And I'm going to begin reading at verse 7, and we'll read down to verse 9. And then we're going to make reference to other passages in the Scripture that deals with the Lord and with His sacrifice on Calvary.

Hebrews 5, 7 through 9. The writer is speaking about Jesus. And he says, He became the author of eternal salvation to all who obey Him. I want you to focus on verse 7, where it says, He offered up prayers and supplications with vehement cries and tears to Him who was able to save Him from death.

Now, we know that the Bible says about Jesus that He was a man of sorrows and acquainted with grief. And so, this passage can make reference in general to the life of Christ, or what we call the Incarnation. But I think it speaks more specifically of that time that He was going to the cross.

And that place called Gethsemane. And I want to talk to you this afternoon on the topic, the glory of Gethsemane. You know, when the Christian first began to think about and to preach about the cross of Jesus Christ, that idea would fall upon ears that had been trained to abhor the concept of the cross.

Whether the ears belonged to Jewish people, or whether they belonged to those who were steeped in the Roman culture, the cross was an abomination. Not Jesus' cross specifically, the cross in general. It represented shame.

It represented the kind of death that appertained to very, very few people. It would be used, for instance, on people accused and convicted of treason. Or if there had been one kind or another of heinous crime, or that which was considered heinous.

For the most part, it was not used on a Roman citizen. And very rarely would the Jewish community hand one of its own into the hands of the Roman police that had the power to do it. The cross was a scandal.

It was a shame. To the Jewish person, it meant God's anathema, God's curse. It meant that this person was not worthy to be in heaven or on earth.

And they were suspended between the two. When Jesus was crucified, he was mocked. He was slapped.

His beard was pulled from his face. He was spat upon. And don't see in your mind's eye this cross that's highly exalted.

It would have been not too far from the ground. Jesus would have been suspended just a little bit above the average height. And so close enough to hear every insult.

To feel the sting of every slap. To be within range of the spittings and the mockeries. And so when we try to embrace the idea of the cross as an early church.

And when we try to preach the concept of the cross and of its saving grace. And try to suggest that this is the way God fulfilled his promise to humankind. First to Israel and then to the nations.

It was very, very hard to accept. To the Greek culture, the Bible says it was foolishness. How is it that God could first take on a body to begin with.

Because that was considered an evil thing to have flesh. And we were always looking for the spirit to be freed from the body. Not the spirit to take on a body.

That's the way the Greeks thought about it. To the Jews it was a stumbling block. Because it talked about God's displeasure.

And so the cross was a scandal. And it was a shame. But as time began to progress.

The church began more and more to understand. As Paul said that it is the power of God unto salvation. He understood that this gospel message about Jesus dying on the cross.

To save men and women from their sins. Was an awesome work of God. Now Paul wasn't the first to understand it.

But he was one of the first to articulate it in such a manner. If you go back to Isaiah. We'll see a question.

Who has seen what God's arm looks like? Who has seen, as Paul called it, the power of God? And in the 53rd chapter of Isaiah. He begins to depict the cross and its nature. And as I say, as time progressed.

The church began more and more to embrace the cross. And we began more and more to understand its implications. And we began to present it in such a manner.

That it made more sense to people. It became less and less a shame. Not to say that it doesn't, even as we heard this morning.

Bring about sometimes the displeasure of humankind in general. And not to say that it's not looked upon askance. But it doesn't have the same impact as far as shame goes.

As it had in the past. In fact, as I mentioned, in the church and even in the world. You will see it unfortunately, as I say, in the world.

Because you see people walking around with crosses on all the time. Who have absolutely no concept of the cross. But they wear it because it's somehow lost its stigma.

It's lost its shame. But the church has done something wonderful with it. In that we have learned to embrace not just the concept of Christ's cross.

But also the concept of taking up our own cross. And following him. Now we see the aberration every now and again.

Of those who are saying that if you believe in God. That you should have no struggles, no sufferings. And you shouldn't care less about anybody who does.

That's an aberration. That's far to the fringe. That's not Christianity.

But for the most part. The church of Jesus Christ throughout the world and throughout the ages. Has learned to embrace the glory of the cross.

But I want to suggest to you that in a very real sense. As we sing songs like I have decided to follow Jesus. No turning back, no turning back.

And when we say things like the cross before me and the world behind me. And when we sing songs like onward Christian soldiers marching us to war. And when we understand the sufferings.

And we embrace the reality of the fact that we have been called as soldiers in this society. To bear the cross. Which in essence is to deal with all of the struggle.

And all of the strife both internal and external. That appertains to being witnesses to Christ. In fact the word martyr means a simple witness to Jesus and to his cross.

Jesus took on his cross which was to save the world. Our cross is to tell people about that cross. And to deal with as we heard this morning.

Anything that we have to deal with as a result of that. We understand that. We rejoice in it.

We go forth in it. But what I want to suggest to you this morning. Is that while the cross has been given its appropriate glory.

By the church of Jesus Christ. Gethsemane is the new Calvary. In other words the shame that used to appertain to the cross.

Now appertains to Gethsemane. In what I consider to be the majority of Christian minds. Because we have sang so many soldier like songs about going into battle.

And taking up our cross. And dealing with the responsibilities that appertain to Christianity. That on a certain level I believe.

We have become ashamed of ourselves. When we have to make a stop at Gethsemane. Before we actually make our way to the cross.

You see Gethsemane is a place of vehement cries. And tears. Sometimes it's a place of despondency and despair.

Sometimes it's a place of fear and of depression. But it is a place that we must stop at. If we are ever going to actually bear our cross.

And not simply sing songs about it. Where we are actually going to bear our cross. And not simply grit our teeth and say I'm going to make this happen.

I'm going to make this happen. I'm going to make that happen. But we have been taught unfortunately that such a place of indecision.

And such a place of despair. Jesus said about Gethsemane or said at Gethsemane. That my heart is broken.

Overwhelmed. Even to the point of death. The Bible says about him that when he was in that place.

He became greatly amazed. That's a nice theological term. But if you look at the actual word.

It means he was terrified. He was afraid. And then it says that he was very heavy.

Which is a nice Christianized religious term. Which actually means he was depressed. And the Bible says that he was so despondent.

So despairing. So depressed. That he thought he was going to die.

And the Bible says he began to vacillate. And he began to say I know what you want God. But that's not what I want to do.

That's why at a certain point he said. Not my will but thine be done. You notice he didn't say.

Now my will and your will are the same. Let's go ahead and do this. He said I don't want to do this.

But you do. Therefore let your will override my own. He was not divested of his will.

And his will was not to suffer the horrific death that he suffered. His will was to save human souls. And if that was the only way to do it.

Then he said so be it. He said amen. And so what I want to suggest to you this afternoon.

Is that Jesus Christ. Is not ashamed of you. When you find yourself at Gethsemane.

And make no mistake about it. If you have never been to Gethsemane. You have never been to the cross.

I'm not saying that you haven't been to Christ's cross. I'm not saying in other words that you are not saved. What I am saying is if you have never been to Gethsemane.

You have never born your own cross. Because none of us want to bear the cross. There is no one in this room that wants to die that way.

Peter did not mind going out in a blaze of glory. Make no mistake about it. He was not afraid to die.

When he raised his sword against the temple police. And against the Roman guard. He knew that this wasn't going to end pretty.

He understood that. That wasn't the death that he was afraid of. But when he thought about hanging on an old rugged cross.

With no glory. With no one singing songs about his heroism. But people walking by smiting him on the jaw.

And calling him a failed revolutionary. And saying that he had no power to fulfill his self prophecy. It was something like that.

That he could not endure on his own. And I assure you my brother and my sister. It is something like that.

That you and I cannot endure. Dying to this self-centered life is a whole lot harder. Than going out in a blaze of glory.

But there is a glory to Gethsemane. Because God smiles upon that person. Who gets into the deep and the sacred.

And the secret place with God. And begins to acknowledge their fears and their trepidations. And their vacillations and their concerns.

And their despondency and their depression. About understanding that they are going to have to die to the self-centered existence. And when they honestly say, God I will be honest with you.

I don't want to die to the lordship of my own life. I don't want to give up my own way. I don't want to do it this way.

I'd rather do it that way. I think it's at times like that. That God can really begin to speak to their hearts.

And God can really begin to minister in ways that he cannot minister. As long as we have a big S on our chest. And leaping out of phone booths.

And thinking that we are going to save the world in our own strength. And putting notches on our spiritual belts about how many people we witnessed to this week. The truth of the matter is, We must stand before God and acknowledge to him that this life is too hard for us.

We heard this morning God's commandment that you should love one another as Christ has loved us. And I thought to myself, I can't think of a taller order. And at first my mind wanted to get into the abstract and to say, Oh does that mean I have to feel this way and that way.

Can my love match the love of Christ. And then God said to me, no no you don't need to get abstract. Just read that scripture that says, Greater love has no man than this, than that he lays down his life for his

friend.

I don't want to die for anybody brother and sister. I just don't have the strength to do that in myself. But there is a place called Gethsemane.

Where I can stand before the Lord and be as honest as you please. And say, God I don't want to die, thank you very much. If there is any other way that I can be useful in your hand to help somebody, let it be that way.

If you don't mind, I'll just read a few scriptures and go into the prayer closet. I don't want to have to come out. But I want to say along with Peter, it's good that we be here on this mountaintop.

Let's just build a couple of tents and erect as it were our own religion in such and such a manner. You remember in those days they were celebrating the feast of boons. Which represented the giving of the law at Mount Sinai.

Peter said this is nice, you know what I mean. We're having a good religious time up here on the mountaintop. Oh I don't know about that young man who the devil is throwing at one point into the water.

And another point into the fire. And I don't know about his father weeping and crying and asking if there's anybody that can help. And I don't know about the fact that the Pharisees are going headlong against the disciples down at the foot of the mountain.

I don't know about all that. I just know that it's safe up here. And I tell you what my brother and my sister.

I would much rather be able to save the world from the prayer closet. And I know for certain we can't do anything down there unless we've been to the Mount of Transfiguration. But there comes a time to come down that hill.

And when they began to ask about who Jesus is and who John is. In other words which is this Elijah that's going to come in and going to open up the way for God to begin to send his fulfillment of the promise. And God began to, Jesus began to speak to them about himself and about John the Baptist.

And he began to speak to them about their sufferings. And even on the mountaintop Moses and Elijah are speaking with Christ about his sufferings. And in every case there was something in the disciples that just didn't want to hear it.

Every time Jesus would begin to talk about his decease, about his sufferings. The disciples would all of a sudden lose their capacity to understand. Because it is inherent in all of us to preserve our life.

There are some positive things to say about self-preservation. That's the reason why you step on your brake whenever you come into a red light. That's the reason why whenever you see a car running down the road you stop and stand still.

There's something to be said about self-preservation. That's the reason you put a coat on in the winter time. Ain't nothing wrong with that.

But there is something wrong with the preservation of the self-centered life. And there is something in us that says, I know that there are people who are hungry, who are starving on the other side of the world. But I just don't have the time to go and don't have the money to send.

Because who knows, maybe tomorrow I won't have enough food. But I want to suggest to you, my brothers and my sisters, that's a part of being a Christian. Don't be ashamed of the fact that you have to go to God and in all honesty say, I don't want to go to the cross.

But again, as Pastor Dave said this morning, we want to be able to say that when we stand in God's presence we are open to being corrected. It's one thing to say, you know, I'm being honest with God. Another thing to say, I'm being honest but I really don't want to have my mind changed.

See, Gethsemane is a place where we go in full honesty to God, so that He can help us. So that He can strengthen us. Now the thing about this cross was, Jesus understood that it was His.

It's a very particular place. There is a point that people can go with you, and then there is a point that you're on your own. Think about Moses going to meet God at the tip of Mount Horeb in the Sinai Peninsula.

And at first he has the entire group of people as they're traveling from Egypt to this mountain. Then he has the 70 elders that go up with him a little bit farther. Then he has Joshua that goes up with him even farther.

And then he's all alone. Gethsemane is such a place as that. Jesus had Peter and James and John with Him, but only so far.

There's a loneliness at Gethsemane. A loneliness that says, even the people that love you most can only go so far with you. In prayer, in understanding.

And sometimes their Gethsemane, strangely enough, is the fact that they can't go with you as high as they would like to go. Some people in this room who have sick loved ones, loved one battling with cancer or a loved one battling with an ailment, and you wish you could go with them to the top of the mountain. And you could follow them as far as the Lord will allow, as far as the circumstance will allow, as far as the ailment will allow.

But there's an element of it that they have to deal with all by themselves, but not by themselves. As Jesus said, I'm not alone, because I do always those things that please God. They are not alone, but you can't go with them to a certain point.

And they can't identify with your pain. Where you're saying the way David said with regard to his son, Oh Absalom, Absalom, would to God that I had died in your stead. They might not be able to understand your pain.

You might not be able to understand theirs to a certain degree. But both of you have the privilege of standing before God and saying, God, I can't take this anymore. God, let this cup pass from me.

I can't do this anymore. It is too much. There are going to be some times in the lives of Christian people where you've been asked to love on someone who has turned their face away from their first commitment to Christ.

And you know that God has called you to stick with that person, husband or wife. And you know that God has called you to continue to pray for them. And you would like to put on a happy face.

And maybe in some cases you have to because like I said, not everybody is going to be able to follow you to that hill. And everybody who asks you, how are you doing? You're not going to be able to pour out your

heart to them. That makes sense.

But you don't need to put on a happy face before the Lord. Remember, Nehemiah was afraid to go into the presence of one of the Persian kings because he was sad and grieving over his people. And in those days, if you went into the presence of the king with a frown on it, it was a reflection of his capacity to provide and he didn't like to see that.

It was a statement. It was a political statement as far as he was concerned, but not as far as God is concerned. You can go to God and say, God, I just can't do this anymore.

If there is any other way, would you take this cup from me? Jesus not only said that once, not only twice, he said it three times. And he went back and forth, back and forth, back and forth. You would think that he would say it once and that would be it.

That would be over. Okay, Lord, I'm decided. That's it.

Three times. And three times he went to his friends and he said, can't you come up just a little bit higher with me? Can't you pray for me? And they tried. They were there, but they fell asleep.

It wasn't their Gethsemane at that time. But finally, because he was willing to keep going back to God and going back to God, and he was open to being changed, the Bible says that the Lord sent angels to minister to him. Messengers of his word.

And every now and again, God will simply bring a word to you. You know, the thing about angels is that angel is not what we would call an essential or an ontological term only. In other words, what I'm saying is it doesn't just say what kind of being, but it is also a term that depicts what we might call a vocational circumstance.

In other words, it's not just a type of being, it's a type of responsibility. In other words, a messenger. Whether it be cherubim, seraphim, or whether it be your friend, your neighbor.

Somebody who comes to you with a word and sees him. And reminds you of what the Lord has said and what the Lord has done. Enough to strengthen you, enough to quicken you, enough to encourage you.

Enough to say to you, God has not forgotten you. That the hand of the Lord is with you. But sometimes for me, it's just enough for God to say, I am not ashamed of you.

I know what you're called to do is difficult. And I know sometimes you don't want to do it. Sometimes all I need to hear personally is that God is not ashamed of me.

And I can deal with any lie of the enemy after that. All I need to know is that there is this process. Jesus didn't just say it once, he did it over and over again.

There is a process to finally come into grips with the fact that God is smarter than us. If you were to ask me what is the definition of sanctification, I would tell you it's just that. The process of finally coming to grips with the fact that God is a whole lot smarter than we are.

I know for certain that it's not an issue of God giving more and more and more and more grace. I know the reality of it is this. That the Holy Spirit lives in us.

And the question is not whether or not God is going to give us the grace appropriate to the circumstance. The question is are we ready to receive it. Because there are certain times when God says, I want you to bear this cross.

And we say, no thank you very much. Because that's a little bit too much for us. Just like Jonah in the days of old.

Where the Lord sent him this way and he ran that way. Because it was just too much for him. Just like Elijah in the days of old when he was despondent and despairing.

And basically starving himself, calling it a fast. And the Lord said to him, the journey is too much for you, you need to eat. And the Bible sent messengers to him.

Messengers with the word to strengthen him and to encourage him. And as he began to receive that encouragement. And I don't know exactly what the angels said to him.

But I know what they've said to me in times past. That God is not ashamed of your Gethsemane. There is a glory to Gethsemane.

And as he began to walk out of that place. In that place of despair, despondency, of fear, of vacillation. And he walked out of that place committed to doing God's will.

And he roused his friends around him. Because you know, once you finally commit yourself to God's will. You tend to rouse the people around about you.

You tend to stir them up. And get them on the march. Well that's what he did with regard to his friends.

And it was at that time. That the enemy attacked. And Judas Iscariot came.

Embraced him with a mock and a very telling embrace. The name Iscariot means of the, it means the man of the short swords. Iscariot is actually the name that's given to him.

Judas Iscariot. And basically Iscariot is not a last name. You know what I mean? It is a description.

Like Simon Kanani, Simon the Zealot. Well there was what they call a fourth philosophy in those days. That included people who believed that they could bring in the kingdom of God.

With their own strength and according to their own might. Judas was one like that. Now they called him the man of the short swords.

Because they would hide a sword under their lapel or under their bosom. And they would come in really close and embrace a man. And kiss him if you will.

As in the case of Joab with Abner and Amasa. If you remember in your scripture. Get him nice and close.

And stick him under the rib. Even as Pastor Dave talked about this morning. Sometimes embracing just to get close enough.

To knife a man in his back. Well that's what Judas did when he kissed the Lord. That's why the Lord said, Are you betraying the Son of Man with a kiss? That was his old way.

He came with that kind of an attack. And sometimes when you are at Gethsemane. The attack comes quick.

It comes unexpected. And often times by people that you would least expect. Now Jesus knew what was going on with Judas.

But even so. And then the guards came. And Jesus asked the question, Who are you looking for? And they said, We are looking for Jesus of Nazareth.

And Jesus spoke a simple word, I am. And when he spoke that word. The Bible says that they went back and fell.

Now whether that means they fell backwards. Or whether it means they took a few steps backward. And prostrated themselves before him.

I don't know. Only thing I do know is this. When he left that place called Gethsemane.

He left in the full power of God. His battle was in his humanity. Jesus didn't just have a human body.

He had a human nature. Meaning both that element of the nature which is material. Matter.

And that element which is immaterial. That element which we call soul. Or spirit.

Or soul and spirit. Or however you determine that. He didn't want to die.

He didn't want to face the wrath of God. The Bible says that he was afraid. Because he was about to face God's wrath.

Imagine that. A man doing everything right. And yet having to deal with God's displeasure.

Not for his own sins. But for yours and for mine. A man doing everything right.

And still having to be chastened by the Lord. The Lord says that even a tree that bears good fruit. He prunes so that it can bear more fruit.

Imagine that. Being in that place of Gethsemane. Where you're saying to God.

I've been trying to serve you. I've been trying to love you. And this seems to be what I'm dealing with.

You're still chastening me. Even though I've been trying to love you. And serve you.

And things of that nature. This is where Jesus was. And yet when he said.

Lord not my will but thine be done. Chasten me if you need to. Chasten me if you must.

Whether it be because of my sin. Or because of the sins of others. Or because of the fact that I was born into a world.

Where I still have a sinful nature. And I still have to have my pride checked. And so on and so forth.

Whatever you need to do. Do it. Because I want to do what you've called me to.

And I don't want to give up. Jesus reconciled himself with that reality. And he went forth.

And when he went forth. There was nothing. And I want you to grasp this last thing I'm going to say.

There was nothing. Nothing. That the devil could do.

To stop him. He went in there in human weakness. He came out.

In the power of God. And you and I will do the same thing. Only thing I'm asking you tonight.

This afternoon. Is don't be ashamed. Of Gethsemane.

You don't have to put on heroic acts before the Lord. You don't have to put on a smiley face before God. You don't have to ever lie to God.

You can tell him how you feel. As long as you're willing to be changed. You can tell him the depths of your soul.

As long as you're willing to be helped. You might go in. In human frailty.

But you will come out. In the power of the Holy Spirit. And you will do.

You. Let everything else. Let everything else leave your mind right now.

Let every lie that the enemies try to tell you. Go. You.

Will. Do. What God has called you to do.

You will be. Who God has called you to be. You will be useful in the hands of God.

To change the world. God is not going to leave you. He will hold you in His bosom as long as you need it.

He will wipe away every tear. He will open your eyes. And you will see.

You will not be abandoned. He is not ashamed of you. Cry as long as you need to cry.

Break your heart as deeply as you need to break it. Tell Him everything that you feel. I assure you.

When you open your eyes. He will still be there. And you will have been changed.

And you will go forth in the name of the Lord Jesus Christ. And you will bear your cross. And you will save human lives.

If God is speaking to you this afternoon. And you're saying, Brother Will. I'm going to be honest with you.

There's a few things I need to hash out with the Lord. I'm going to be honest with God. And I'm going to tell Him what I feel.

But I'm not just going to rattle off complaints. I am going to be open. To say not my will but Thine be done.

And I'm going to be open to the ministry of angels. And I'm going to be fed. And I'm going to be led.

And I'm going to go forth in God's name. I'm not saying that this altar will be your Gethsemane. Sometimes Gethsemane takes a little bit longer.

But this will be a place where you commit. To be at that place. And to open your heart.

And to allow God to minister to you. Let's stand together. My dearly beloved.

This is a very, very solemn time. It's not a time for heroics. It's a time for honesty.

If God is moving on your heart, don't hesitate. Begin to come to the front of this auditorium. We're going to pray together in that holy and righteous name.

God will meet you here. And He will walk you through your entire Gethsemane experience. Whether it's a day or whether it's a year.

He will meet you here. He will not leave you. He will not forsake you.

God bless you. Hallelujah. Praise God.

Praise the Lord. You know, every now and again, if you know a person wears a certain kind of cologne or perfume or whatever the case might be. They could have been in a room before you got there.

And even if you had never seen that person in the room. If they had just been in that room and you go in there after them. Somehow you know that they were in that room.

And Gethsemane is like that. You know what I mean? When we go into that place, we still sense the scent of Christ. We still know that He's gone before us.

That He's been there. That He understands our struggles. He understands our sufferings.

The Bible says, even in that context that we read today. That this is the ministry that God has given Him. He didn't take it upon Himself.

God gave it to Him. In other words, this was something that in His humanity He could have never done. But God gave Him that ministry and made Him our High Priest.

Which means that He can be touched with the feelings of our infirmities. It's important for you and for me to grasp that you are never alone. You are never alone.

If the enemy can get you ashamed of Gethsemane. He can get you lying to yourself. Telling yourself that you're somewhere where you haven't attained to yet.

Telling you that you've made a decision that you might not have made yet. Now we've all decided to follow Christ as far as being Christians. But sometimes Christ will lead you into certain places.

He even said to Peter at a certain point. After Peter had been following Him for three years. There are certain things that I'm going to ask of you that you haven't done up until now.

And He said that somebody's going to take you. Take you by your hands and bring you to places that you had not gone up until this point. So it's one thing to follow Christ to recognize His Messiah.

Another thing to follow Him into whatever ministry. Whatever calling. Whether it be some grandiose ministry.

Whether it be ministry to your children. To your husband. To your wife.

Whatever God is asking you to do. I assure you. You will do it.

Not in your own strength. But in the power of God. Father, in Jesus name.

I pray for my brothers and my sisters. Lord, I pray for everyone in this room. That we know above everything.

That you are never ashamed of your children. Lord, you are not ashamed of our tears. You're not ashamed of our fears.

You're not ashamed of our vacillations. You're not ashamed of us, oh God. Because we choose to come to you with all of these things.

And we lay them on you. As Pastor Dave reminded us this morning. We lay our fears upon you.

Because you care for us. We lay our cares, our anxieties upon you. Because you care for us.

Lord, we know that we can always meet you in Gethsemane. And we know that from that place, Lord. We can move in power and in authority.

To make a difference, Lord. That causes demons to bow. To bow to your name.

To bow to your glory. To bow to your praise. Father, in the name of Jesus Christ.

I pray against every lie of Satan. Every lie that would say that God is ashamed of our Calvary. Or God is ashamed of our Gethsemane.

Lord, you called us to these places. Because you went there first. Lord, we take up our cross.

Because you have died upon that one cross that saves. And now we want to share it with the world. We want to tell men and women about you.

We want people to know. We want people to be saved. We want to lay our lives down.

Even as Pastor Dave said this morning. We want to lay our lives down. But we know that it's beyond our strength.

Lord, we simply trust you. Lord, we pray that we will never hide from you. We will never lie to you.

We will never try to impress you with religious platitudes and with promises. We simply say, God help me. Not my will, but thine be done.

Lord, your will must override my own. Your will must be the very power of my existence. My will is not enough.

It changes too often, too many times, under too many circumstances. Your will stays the same. God, let your will be done.

Let your kingdom come. Father, in Jesus' name I pray. For my brothers and my sisters now.

A hedge of protection over each one. And the hand of God over everyone. Lord, let the Gethsemane last as long as it needs to.

Let there be no hurry, no rush. Because we know, Lord, like that one woman caught in adultery. When we finally lift up our head, lift up our eyes.

We will see Jesus. You will not have left us. You will not have forsaken us.

Oh God, I pray right now. In Jesus' holy name. That you simply nestle every head in your bosom.

God, and speak a word of comfort and of peace. And say, I will open your eyes and cause you to see. That there be more with us than there are with them.

I will open your eyes and cause you to see. And I will never leave you. Father, thank you so much.

We love you. We bless you. In Jesus' holy name we pray.

Amen. Amen.

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