

The same words Jesus spoke to his disciples about the Holy Ghost that we read above in JOHN 16, also apply to you and me. Again Jesus told them that The Holy Ghost, who is also the Spirit of Truth ...*he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you* ...JOHN 16:13-15. This very same Holy Ghost will reveal unto you too the deeper things of Paul's gospel message that we just discussed. It will take the power of the Holy Ghost working in your life to make you ready to be the Lamb's wife!

### **Luke's Jerusalem Story – Gethsemane**

Luke doesn't mention Gethsemane by name, but both the gospels of MATTHEW and MARK do. {See MATTHEW 26:36, and MARK 14:32.} Luke makes reference to Gethsemane in a more general description when he mentions the Mount of Olives. Gethsemane was on the western side of the Mount of Olives, which was a short distance from **Jerusalem**, and as we noted previously, the Mount of Olives was so named because of the amount of olive trees on it, and one commentator even noted that at that time it was the "park" of **Jerusalem**. Gethsemane then is the setting of the next part of **Luke's Jerusalem Story**.

LUKE 22:39 *And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.* The word "wont" found here is the one word we probably are not to familiar with. "Wont" comes from the Greek word ethos {eth'-os}, which simply means a custom or manner, and here in LUKE 22:39 it shows that Jesus was accustomed to coming here to Gethsemane to pray. Judas too knew that this was a familiar place for Jesus to come, and we read in JOHN 18:2 *And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.*

LUKE 22:40 *And when he was at the place, he said unto them, Pray that ye enter not into temptation.* This is an excellent prayer request, and we could all learn something from these words. Note here in LUKE 22:40 that Jesus didn't say "temptations," but rather had narrowed His instruction down to the "temptation" of the hour, which in this case that "temptation" which would test their faith in the approaching hours, for in the coming hours Jesus would be crucified. Remember from LUKE 22:32 that Jesus had told Peter *"I have prayed for thee, that thy faith fail not."*

To help our understanding here we need to have a discussion on the differences between "temptation," and "temptations." The same Greek word in the New Testament is translated both "temptation," and "temptations." The Greek word is peirasmos {pi-ras-mos'}, number 3986 in The Strong's Greek Concordance. We find peirasmos {pi-ras-mos'} three times in LUKE 22, verses 28, 40 and 46. Five (GRACE) times in scripture peirasmos {pi-ras-mos'} is translated "temptations," meaning more than one "temptation," and has to do with our many God appointed tests or trials that we will face during our walk with the Lord, which we will discuss further in a moment. Fifteen (REST) times in the New Testament peirasmos {pi-ras-mos'} is translated into the singular "temptation," which narrows down the thinking to a specific period of time, day, or hour, which is the case here in LUKE 22:40. Vine's Expository Dictionary of New Testament Words explains that LUKE 22:40 and 46 is where the disciples are commanded by Jesus to "watch and pray against entering into temptation by their own carelessness or disobedience." One time the Greek word peirasmos {pi-ras-mos'} is translated "try," and that time is found in 1 PETER 4:12 *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.* In this particular instance the reference was to a singular trial. It was the Apostle Peter who wrote this, so when and where do you think Peter first really learned this truth? I think we can see how possibly it was upon the night of the Last Supper, and the trying days that followed when Peter truly first experienced this truth of a fiery trial.

We just mentioned that the word “temptation” in the singular usage narrows down the thinking to a specific period of time, but realize also that period of time for a “temptation” may be forty years! This was the case for the children of Israel, which is twice noted in scripture. Note first what is said in PSALMS 95. PSALMS 95:8 *Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:* 9 *When your fathers tempted me, proved me, and saw my work.* 10 *Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:* 11 *Unto whom I swear in my wrath that they should not enter into my rest.* The Apostle Paul quotes this portion of scripture, and expounds upon it further in HEBREWS 3. HEBREWS 3:8 *Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:* 9 *When your fathers tempted me, proved me, and saw my works forty years.* 10 *Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.* 11 *So I swear in my wrath, They shall not enter into my rest.)* 12 *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* 13 *But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.* 14 *For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;* 15 *While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.* 16 *For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.* 17 *But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?* 18 *And to whom swore he that they should not enter into his rest, but to them that believed not?* 19 *So we see that they could not enter in because of unbelief.* Unbelief is the opposite of faith, and we know from HEBREWS 11:6 that without faith it is impossible to please God.

We mentioned above that five (GRACE) times in scripture *peirasmos* {pi-ras-mos'} is translated “temptations,” meaning more than one “temptation,” and has to do with our many God appointed tests or trials that we will face during our walk with the Lord, which “temptations” test our faith. Peter also wrote about “temptations” in his first epistle. 1 PETER 1:6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:* 7 *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.* This is a powerful portion of scripture. What is more precious than gold here in 1 PETER 1:7? The answer is tested faith. Faith is what please God, and He gives us, “for a season, if need be,” many temptations, that is tests or trials, to see if we will believe Him, and trust Him, or not. The hero's of faith in HEBREWS 11 were full overcomers because they believed God as He tested their faith, even for impossible situations!

James, the Lord's brother, who was not even saved until after the death and resurrection of Jesus Christ, wrote a five-chapter epistle, and after his greeting in verse 1 he talks about “divers temptations.” JAMES 1:2 *My brethren, count it all joy when ye fall into divers temptations:* 3 *Knowing this, that the trying of your faith worketh patience.* 4 *But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* We are to learn and know something here, and that is the reason for so many different, and various temptations, which are our tests and trials given to us from the Lord; they are given to us for the trying of our faith. Our faith being tested is much more precious than gold which perisheth. ...1 PETER 1:7. We just read where Peter wrote about ... the trial of your faith,... and here in JAMES 1:3 James also wrote about ...the trying of your faith. The phrase “of your faith” is found in eight scriptures, all in the New Testament. There are five meanings of the number eight, and one of them points to the BRIDE. Now knowing this, what do you suppose one of the many qualities of the Bride of Christ will be? The answer is faith, just like it was for the Old Testament worthies of faith; faith that was tried and tested with “divers temptations.” One will not qualify for being in the Bride of Christ without having been tested with “divers temptations.” The Bride of Christ will be perfect, that is mature, and fully developed lacking in nothing!

We just read some things concerning the various temptations, which are our tests and trials given to us from the Lord for the trying of our faith. The Apostle Paul wrote in ROMANS 5:3 *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.* So we see that these temptations, that is trials and tribulations, is the way the Lord works in our lives, if we let Him, patience, experience, hope, and Godly perfection. Paul also wrote in 2 THESSALONIANS 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* Later James also wrote more about patience stating in JAMES 5:7 *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.* And then he recalled the tested life of Job, and wrote in JAMES 5:11 *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, {very kind and full of pity} and of tender mercy.* What gave Job the ...*patience of Job*...? Various temptations, and trials! Job himself stated this in JOB 23:10 -- *But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.*

One more thought about “temptations” before we move on, and this takes us back to JAMES 1. JAMES 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.* The only other time we find the “crown of life” mentioned in scripture, is in REVELATION 2:10 where the full overcomers of the church of Smyrna are told: *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

We just had a long discussion about temptation, and temptations, which perhaps helps us better understand what Jesus said to His disciples in LUKE 22:40 *And when he was at the place, he said unto them, Pray that ye enter not into temptation.* And we noted above that this is an excellent prayer request, which focused His instruction down to the “temptation” that would test their faith in the approaching hours, for in the coming hours Jesus would be crucified. Remember from LUKE 22:32 that Jesus had told Peter “*I have prayed for thee, that thy faith fail not.*” One commentator noted that Jesus disciples truly believed He was the Messiah, but they were not clearly aware of the necessity of His death, nor did they fully understand that He was to rise again, even though Jesus had did His best to get them to see otherwise. They were of the opinion that Christ was going to establish a kingdom while He lived. Jesus knew that within the next few hours His disciples should see Him rejected, tried, crucified, and dead! When Jesus disciples would see Him submit to all of this as if He had not the power to deliver Himself, then would be the greatest trial of their faith. In view of all of this, Jesus requested that they might not enter temptation as to be overcome by it; that their faith fail not. Remember from LUKE 22:32 that Jesus had told Peter “*I have prayed for thee, that thy faith fail not.*” Jesus then here in LUKE 22:40 instructed His disciples: *Pray that ye enter not into temptation.*

In doing my research on Luke the man, whom we are studying, I found it interesting that he mentioned the words “pray,” “prayed,” and “prayer” more than any New Testament writer in his two scripture records of LUKE and ACTS. Luke also uses the words “prayeth,” and “praying” in his writings, and in total he writes one of these five words 62 times! Let’s read something Luke wrote in LUKE 11, and we will find that it ties directly to what we are currently studying about in LUKE 22. LUKE 11:1 *And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, (Luke is the only gospel writer to mention that it was one of Jesus disciples, who said “Lord, teach us to pray.” What the Catholics recite in what they call The Lord’s prayer can be found in MATTHEW 6:9-13.) as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4*

*And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

Again let's re-read Jesus words of LUKE 22:40 *Pray that ye enter not into temptation.* We will find similar words spoken in LUKE 22:46 *And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.* I think it is important then for us to note that Luke himself must have been a prayer warrior, which is one reason the Holy Ghost inspired him to so often write about prayer, and praying. As a very close follower of the Apostle Paul don't you think that Luke also was like minded, and was found to "pray without ceasing" as Paul instructed in 1 THESSALONIANS 5:17?

LUKE 22:41 *And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.* We discussed LUKE 22:42 earlier, noting that this is the scene of this third cup, which was the cup of God's will. This is a cup of suffering and death, and while as a man, Jesus would love to have it removed, He was willing to drink from this cup in obedience to His Father's will. Scofield commented on this third cup in his footnotes on MATTHEW 26:39, and noted what Jesus said in JOHN 10:17 & 18 -- *Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* Scofield here noted: In view of these verses Jesus "...could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin. ...Knowing the cost to the utmost, he voluntarily paid it." {End of quoting Scofield.}

LUKE 22:43 *And there appeared an angel unto him from heaven, strengthening him.* The word "strengthening" is only found twice in scripture, (here, and in ACTS 9:19 where it means to receive nourishment). Here it means to receive strength, and to make strong. It was beyond the capability of the disciples of Christ to be used in "strengthening" the Lord Jesus here. We read in PSALMS 119:28 *My soul melteth for heaviness: strengthen thou me according unto thy word.* We are going to go into a long discussion about "strengthening," and see how it truly is the word of the Lord where we get out "strengthening." The "strengthening" Jesus need here could only come from the encouragement of God the Father. In this case God sent an angel from heaven with the words he was to speak for the "strengthening" of Jesus as He entered the most trying hours He had ever faced, or would ever face again.

Let us never view lightly The Word of God, who is Jesus (REVELATION 19:13), who is also called in scripture, the Word of life, the word of truth, the word of the Lord, and the word of Christ just to mention a few synonyms from scripture that reference the strengthening word of God. The strengthening word of God is so important that we find in REVELATION 3:10 the word of His patience makes the Philadelphia Saints full overcomers, who won't go into the time of tribulation, which is fast upon us at the end of the Church Age. REVELATION 3:10 *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* So as we just read in PSALMS 119:28 *...strengthen thou me according unto thy word.*

To further illustrate this point on the strengthening word of God we are going to note some things that happened during the forty year time frame when Moses was leading the children of Israel in the wilderness. This will take a little time to see this, so please following along as we read something Moses did recorded in NUMBERS 20. The children of Israel are wandering in the wilderness, and very thirsty as we read this text. NUMBERS 20:2 *And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. 3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! 4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. 6 And Moses and Aaron went from the presence of the assembly*

*unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. 7 And the LORD spake unto Moses, saying, 8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. 9 And Moses took the rod from before the LORD, as he commanded him. 10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. 12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

What did Moses do wrong here? Moses did not follow the instructions the Lord spake unto him. In other words Moses didn't follow the word of the Lord. Let's read again the word of the Lord in verse 8 here spoken unto Moses: *...Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.* Moses was to SPEAK unto the Rock, because the Rock was representative of Christ. We read this in 1 CORINTHIANS 10. 1 CORINTHIANS 10:1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.* Brother Hawkins here wrote in his study book on NUMBERS: "When we read here that "he smote the rock twice," it does not mean necessarily that he hit it two times, but rather that he smote it for the second time. (EXODUS 17:5). All of this is a testimony of redemption. Christ the Rock, was smitten by Moses, representative of God's broken law, once and for all, at Calvary. Christ took the full impact of God's wrath and the waters of blessing flowed freely as a result. Now, however, the ONLY REQUIREMENT is to speak to the rock. There is no need for Christ to be smitten again." {End of quoting Brother Hawkins.}

We also just read this in NUMBERS 20:12 *And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.* Thus we find again the word of the Lord spoken unto Moses *...Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

So what does this have to do with the verse we are studying in LUKE? LUKE 22:43 *And there appeared an angel unto him from heaven, strengthening him.* Our point of focus right now is the strengthening word of God, and Moses too was given the word of God to speak unto the children of Israel before they went into the promised land of Israel. To see this let's look at some things found in DEUTERONOMY, which will help further enlighten our understanding here.

We read in DEUTERONOMY 1:37 & 38 Moses reviewing why he wasn't going to be the one to lead the children of Israel into the promised land of Israel. DEUTERONOMY 1:37 *Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. 38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.* The word "encourage" here in verse 38 means to strengthen, in other words the Lord encouraged Moses to be the one used of the Lord to strengthen Joshua, for Joshua would be the one to lead the children of Israel into the promised land of Israel. In DEUTERONOMY 3 Moses is once again goes over this very same point. DEUTERONOMY 3:23 *And I besought the LORD at that time, saying, 24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? 25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. 26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. 27 Get thee up*

into the top of Pisgah, (means survey) and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. 28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. One more time we find similar words in DEUTERONOMY 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. 21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: 22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

So how did Moses encourage, and strengthen Joshua as we just read in DEUTERONOMY 3:28? We find our answers later in DEUTERONOMY 31. DEUTERONOMY 31:1 And Moses went and spake these words unto all Israel. 2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. 3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said. 4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. 5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. 6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. 7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. In these eight verses we just read in DEUTERONOMY 31 we find the phrase “the LORD” eight times. Let’s answer the question we just asked: So how did Moses encourage, and strengthen Joshua? Moses pointed Joshua to put his faith, and trust in ...the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. These were strengthening words.

Since we have proceeded this far in reviewing the strengthening of Joshua by Moses, who pointed Joshua to put his faith and trust in the Lord, let’s go one step further, and see how this played out. JOSHUA 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses’ minister, saying, (Note again the Word of The Lord, the word of His patience spoken here.) 2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. 4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest. In this portion of scripture, who was it that strengthened Joshua? The answer is in verse 1: ...the LORD spake unto Joshua.

We just read how Moses was used of the Lord to strengthen Joshua, and how the Lord Himself also spake unto Joshua, thus strengthening him to go forth and conquer the land. What does



all of this have to do with our text? LUKE 22:43 *And there appeared an angel unto him from heaven, strengthening him.* We mentioned above that it was beyond the capability of the disciples of Christ to be used in “strengthening” the Lord here. The “strengthening” Jesus need here could only come from the encouragement of God, so ...*there appeared an angel unto him from heaven, strengthening him.* Without getting into a long discussion about angels, and their purpose, let’s just read their function, which is found in HEBREWS 1:14 -- *Are they not all ministering spirits, sent forth to minister... ?* Recall in LUKE 1:14-20 how the angel Gabriel gave John the Baptist’s father Zacharias a message from God concerning the birth of John the Baptist. And then in LUKE 1:26-38 the angel Gabriel also gave Mary the message from God, that she would be the mother of Jesus. In both of these instances we find that the angel Gabriel was sent from God to give a “strengthening” message as he ministered to both Zacharias, and Mary. In LUKE 22:43 again we find it was a ministering spirit, an angel sent from God, who appeared unto Jesus at that very trying hour in his life, and this angel was sent to Jesus specifically to strengthen Him. How did this angel strengthen our Lord and Saviour Jesus Christ here? Without a doubt the message from this angel sent from God the Father was a ministering message of uplifting encouragement spoken to Jesus, beyond our capability to fully grasp, or understand, because in the next hours Jesus Himself took upon Him ...*sin for us, who knew no sin; that we might be made the righteousness of God in him...* 2 CORINTHIANS 5:21. Jesus Christ, the sinless Man of God, was made sin for us; there is no way to explain how this monumental moment in the history of man felt to our lovely Lord and Saviour. We know as PHILIPPIANS 2:8 tells us ...*he humbled himself, and became obedient unto death, even the death of the cross.* What kind of “strengthening” words did God the Father give this special angel to speak to Jesus at this hour? Perhaps these “strengthening” words included the thought of considering the joy that is set before Him as He approached this historic hour! All who would ever believe Jesus Christ to be their Saviour was always upon His mind, and those who will be His wife were truly the joy that was set before Him. At this most trying time of His life here on earth, God sent ...*an angel unto him from heaven, strengthening him,*... and suffice it to say that the strengthening words spoken to Christ Jesus by this angel were truly heavenly words of God.

One final thought about LUKE 22:43 *And there appeared an angel unto him from heaven, strengthening him.* Let’s read from The Gospel of MATTHEW how he recorded this event. MATTHEW 26:36 *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.* It is at this point where Luke writes LUKE 22:43 *And there appeared an angel unto him from heaven, strengthening him.* Luke is the only one of the gospel writers who mentions “an angel,” so which of the three disciples, Peter or the two sons of Zebedee, (James and his brother John), told Luke about this angel? We are not told in scripture specifically who told Luke of this, and we know from LUKE 1:1-4 that he got his information from eyewitnesses. By the time Luke got to interview these eyewitnesses, only two remained alive that could have told Luke this account, which would be either Peter, or John. John’s brother James was killed by Herod the king in ACTS 12:2, so only the Apostle Peter, or the Apostle John could have witnessed this event where ...*there appeared an angel unto him from heaven, strengthening him,* ...LUKE 22:43. In this study of Luke we have discovered many accounts in Luke’s writings of things told him that only Peter would have known, or witnessed. LUKE 22:43 is one of those accounts, which it appears most likely that it was Peter who witnessed the angel “strengthening” Jesus as He prayed in Gethsemane, and told this event to Luke.

PSALMS 27:14 *Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.* NEHEMIAH 8:10 ...*for the joy of the LORD is your strength!*