



Washington Supplement

SK Richard M. Kovak  
REGC

SK Bryan D. Bechler, PC, COH,  
KCT, Editor

[bry.kat@frontier.com](mailto:bry.kat@frontier.com)



### **The symbolism of the betrayal, death and resurrection of our Savior**

Sir Knights, I would like to discuss some of the symbolism surrounding the events leading up to the crucifixion and resurrection of our Savior.

Let us begin with the location of his betrayal by Judas Iscariot, the Garden of Gethsemane. The word Gethsemane translates as a press for either grapes or olives. This location would tend to indicate in this case an olive press. This press may have been located in an actual olive grove, or more likely somewhere nearby, perhaps a cave, due to the cooler temperature. In this case a garden. conclaves.

The beginning of Christian history has its beginning in the Garden of Eden described in the Book of Genesis. Because of the disobedience of Adam and Eve, they were cast out of the garden and death entered the world. Appropriately then it was in another garden, the Garden of Gethsemane where the betrayal leading to the crucifixion, death and resurrection of Christ occurred. This resulted in the Savior taking upon himself the sins of the world and thus lifting the burden of death from all mankind. As Paul wrote in *I Corinthians: Where oh death is thy victory? Where oh death is thy sting? ...; But to God be thanks, who gives to us the victory. Through our Lord Jesus Christ. 15:55.*

Next let us consider the symbolism of the olive press. To extract the precious oil the olives are first crushed, and then placed in mash sacks and subjected to extreme pressure from either a rolling rock

wheel or a turn screw. The droplets of the oil have a reddish-brown color similar to blood droplets. This color slowly changes to light golden brown or green we are used to seeing. This great weight pressing on the olives is reflected in the weight of man's sins pressing on the Savior. *And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Luke 22;44.*

We have already discussed the symbolism of the Garden of Gethsemane, but now let us look at its actual location on the Mount of Olives. Between Jerusalem and the Mount lies the valley of Kidron. At the bottom of the valley is the Kidron brook. The blood of sacrificial animals flowed from the Temple down the side of the valley into the brook of Kidron. Likewise, across the valley, the sweat of our Savior *as great drops of blood* also flowed down to the brook.

Following the crucifixion our Savior's body was laid in a tomb. In *John 19; 41-42* we read: *Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.*

As Masons and Sir Knights we are familiar with the often hidden meaning of symbols. Here we have the symbology of the garden where death was first introduced; the garden of Gethsemane where Christ took upon him the sins of all man; and then the garden in which he was first laid to rest, and later resurrected and overcame death for all mankind. We have the symbology of the olive press producing blood like droplets of oil which was used to illuminate numerous lamps, just as the blood shed by our Savior illuminates our own lives.

I would like to thank the REGC for allowing me the privilege of writing this article for the Easter edition of the Knights Templar Magazine.

SK Ian Hyde, Grand Prelate.  
Grand Commandery of Knights Templar Washington