

The Cup (Mark 14:27-42)

26-ESV →

Read Mark 14:27-42

• There is a verse from a (well-known) hymn that I find particularly relevant this morning as we devote our attention to this unique event and text.

• The hymn writer cries out:

"O ~~help~~ ^{make} me understand it, help me to take it in.
What it meant to thee the holy one, to bear away my sin.

• We need help this morning, nothing less than divine assistance to understand this, to take it in.

• We need help to understand and take in what it meant to him the holy one, to bear away my sin.

• Dicit - what it meant to him - before we consider - what it meant to us.

* By observing our Lord in the Garden of Gethsemane and overhearing him pray we discover, WHAT IT MEANT TO HIM, the holy one to bear away my sin.

✓ This passage uniquely reveals, "What it meant to him..."

✓ How does this passage uniquely reveal 'what it meant to him'?

For
And

Because the source for this narrative is none other, could be none other than the Savior himself.

• For the disciples were asleep much of the time while he prayed in the garden. →

And even when awake they didn't discern what was taking place in the garden.

✓ It's not difficult to imagine that at some point between the resurrection and his ascension Peter, James and John, filled with regret for their failure to stay awake expressed their guilt and sorrow to the Savior. Once comforted by the Savior perhaps they enquired as to what he prayed or perhaps the Lord seized this opportunity to inform them of what took place that night in the Garden of Gethsemane.

the Savior → Peter in particular →

At some point he described for them, "What it meant to him, the holy one, to bear away their sin."

Here we are informed by him what it meant to him to bear away our sin.

✓ This is what it meant to him:

"Jesus' resolve to endure God's wrath for our sin came through the crucible of human weakness."

* Repeat → *

It meant contemplating and resolving to endure God's wrath for our sin through the crucible of human weakness.

*experience
... we are not fully grasping the meaning...
... with our hearts; so not appreciate the scene correctly. - This is what it meant to him*

✓ The Savior's humanity is uniquely described and displayed in the Garden of Gethsemane. →

Let me remind you of the incarnation (and its importance) - see written notes

Through the mystery of the incarnation God the Son became a man.

The great hymn writer Charles Wesley effectively wrote:

"Our God contracted to a span
Incomprehensively made man."

The divine one became truly and fully human. Without ceasing to be fully God he became man.

"The Word became flesh and made his dwelling among us." John 1:14

- * He laid aside His glory, His privileges and prerogatives as God and became a man and though the incarnation is a mystery its purpose is not. (not his deity)
- * The purpose of his birth was his death. →
- * A sinless substitute was necessary to satisfy God's wrath and atone for our sins. →
- * To take our place he must be like us (fully human) and yet unlike us (completely sinless).

~~"Christ had to become a man so he could die in man's place. If Christ the Redeemer had been ONLY God, he could not have died, since God by his very nature cannot die. It was only as a man that Christ could represent humanity and die as a man. As God, however, Christ's death had infinite value sufficient to provide redemption for the sins of all mankind. Clearly, then, Christ had to be both God and man to secure man's salvation." Ron Rhodes~~ Christ makes the sacrifice

- * In the Garden of Gethsemane the Savior's humanity (though sinless) is on full display.

Perhaps you've forgotten he was fully human →

What we observe of the Savior and hear from the Savior in the Garden of Gethsemane is foreign to any previous description of the Savior. → in Mark's Gospel → A dramatic change in the Savior takes place in the Garden

Throughout the gospel of Mark the Savior has been forgiving sin, healing the sick, casting out demons, raising the dead, walking on water, calming storms, feeding thousands with 5 loaves and 2 fish, briefly transfigured, amazing all with his teaching, boldly confronting the religious authorities.

- * He has been compassionate, authoritative and fearless.

But the Garden of Gethsemane is different. → Here everything changes. →

- * Here we encounter a Savior we are unfamiliar with. ~~Here his humanity is uniquely revealed to us.~~
- * Here we discover what it meant to him to bear away our sin. →
- * Here his humanity is uniquely revealed to us.

- * Here he contemplates God's wrath and resolves to endure God's wrath through the crucible of human weakness. experience

Let's look for a moment at what that crucible involved: (sinless human weakness) experience

1) Relational abandonment.

- ✓ Beginning with Gethsemane and throughout his arrest, trial and crucifixion he is abandoned and alone. - Go to new notes -

V27-"You will all fall away." (Imagine their response after being relieved since that they were not the one he referred to who would betray him since Matthew informs us that Jesus identified his betrayer as Judas)

And then he says this, 'You will all fall away.'

Zech 13:7-"I will strike the shepherd..."

- His prediction is grounded in Scripture Jesus had reflected upon the effect of His death on the disciples and discern that effect clearly parlayed here.

Mark wants us to be aware of this and affected by this?

Mark presents a divinely inspired order to emphasize to us - that

in this hour of crisis - he was alone - He would face this crisis utterly alone -

- 1) Prophecy - You will all fall away V27
- 2) They fell away
- 3) Upon his arrest they deserted him 12:10

This is what it meant to him → He would face it alone

Basin her → And
From the beginning of this gospel

v33 - he began to be greatly distressed and troubled...

V28-"But after I have risen..." → The promise of reunion

V29-31-Peter's protest

Peter did not challenge or repudiate the prediction - he simply insisted he was the exception to it. He was sincere in his objection - he was convicted & innocent of his sin. → Luke 22:32 - Later after the resurrection - "Simon do you truly love me more than these?"

✓ V32-40-He takes Peter, James and John with him to Gethsemane and walking a short distance from them to pray returns to them twice to discover them asleep both times.

By locating this experience after the prophecy of the desertion (14:27-31) and its fulfillment (14:43-50) Mark emphasized that Jesus had to face his hour of crisis utterly alone." Lane

The effect of telling them by him - it is more inescapably clear - his aloneness.

Here is my challenge this morning. I work hard to provide you with helpful illustrations to aid our comprehension when I have the privilege of preaching.

But this passage cannot be adequately or effectively illustrated.

For our experience simply bears no resemblance to what is taking place here.

And to illustrate might leave you the impression that it does.

I can draw on no "been there, done that" as it relates to the Savior's experience.

For only he has been there and done this.

Gethsemane was unique.

We do not go through our own Gethsemane experience.

Only one ever has. Only one ever will.

And he did so for us.

* 2) Distress of Soul

What did it mean for him to bear away our sin? It involved a distress of soul.

✓ V33-34-"...and he began to be deeply distressed and troubled. My soul is overwhelmed with sorrow to the point of death."

✓ One translation reads:

✓ "He began to be gripped by a shuddering terror and to be in anguish."

Let us proceed very carefully for we find ourselves on holy soil this morning.

✓ "The Garden of Gethsemane is one of the most sacred and solemn scenes in the entire Bible. Such was the intensity of Jesus' experience there that Luke, the physician, recorded that Jesus' sweat was like globules of blood. At the end of the experience, 'an angel from heaven appeared to him and strengthened him' (Lk 22:43). Alexander Whyte, the famous Scottish minister in the 19th century once said, with insight, that in heaven, after he had seen Christ himself, he would like his first conversation to be with this angel. Who knows what depths of suffering he came to witness." Ferguson

Quote by William Lane

Prophecy - all day long they did sleep they deserted him

* i.e. → for most of us - closeness is pure - that's why with bells in your mind's ear... I have only a few moments - when I was alone -

* i.e. → my Father died → It's a weak / inadequate illustration - but I've been in a relationship of support & support -

✓ The Savior would not have companionship and support - relationally

* This crucifixion of human weakness could involve relational abandonment → They fell asleep and when created they would flee

✓ This is what it meant to him → Relational Abandonment

Put up on screen

very sorrowful, even to death - His distress of soul is so great - he is drawing near to the experience of death - prior to the crucifixion.

Let's take a step closer - we're going into the Garden now - Do not approach this garden casually.

* Why this extreme distress of his soul?

✓ Prior to this moment there is no indication of deep distress and shuddering terror. →

-Why now?

✓ His impending death is no surprise. - to him.

✓ From the outset beginning with his baptism and temptation in the wilderness in chapter 1 he had determined to bear God's judgment as our substitute for our sin.

✓ He has spoken repeatedly and specifically to his disciples about his death.

✓ He wasn't avoiding or postponing the hour for which he came.

Quite the opposite:

Mk 10:32 - "They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid."

They were astonished & afraid because it was a strategic move to go to Jerusalem - there was the center of hostility against him.

There is no indication of deep distress during the last supper (14:12-26).

* ✓ There he is giving thanks (v22-23) and he concludes leading them in singing a hymn. -v26 -

* But in the Garden of Gethsemane he is deeply distressed and troubled and overwhelmed with sorrow to the point of death.

Why? *Why now?*

Jesus is aware like never before - that he is facing more than simply his own death.

✓ Here the holy one begins to experience a foretaste of what it means to be the sin bearer. →

✍ "The unusually strong language indicates that Mark understood Gethsemane to be the critical moment in Jesus' life when the full meaning of his submission to the Father confronted him with its immediacy." Lane

Here he confronts the cup

✓ Here the Savior contemplates the cup. → *and the contents of the cup*

you can include → Here the Savior appeals to the Father, "if possible take this cup from me."

This cup dominates the heart and mind of the Savior in while praying in Gethsemane.

What is the cup? → *What's in the cup? our sin - pierced for our transgressions, crushed for our iniquities, God's wrath - This is what overwhelms his soul!*

The cup is a reference to the wrath of God. → *ISA 51:17 → "The cup of His wrath, The cup of His righteous, [redacted] wrath. This cup contains the full fury & fierceness of God's holy wrath against all sin."*

✓ As the Savior gazes into this cup he is brought face to face with the horrific reality of bearing our sins and becoming the object of the Father's righteous and furious wrath.

* → *He could not [redacted] physically stand - he fell to the ground → v35*

✓ This prospect is so horrific that in his humanity he prays:

So great was the burden of our sin and God's wrath.

v35 → * "If possible, take this cup from me."

* "The dreadful sorrow and anxiety, then, out of which the prayer for the passing of the cup springs, is not an expression of fear before a dark destiny, nor a shrinking from the prospect of physical suffering and death. It is rather the horror of the one who lives wholly for the Father at the prospect of the alienation from God which is entailed in the judgment upon sin which Jesus assumes. This horror thus anticipates the cry of dereliction in 15:34. Jesus came to be with the Father for an interlude before his betrayal, but found hell rather than heaven opened before him, and he staggered." Lane

He didn't sin but he staggered under the weight of this horrific prospect.

- This cup contains the full fury and fierceness of God's righteous wrath against our sin.

✓ Here he contemplates not the physical pain of crucifixion but the fierceness of God's wrath poured out on him for our sin.

* ✓ Here he anticipates not simply human abandonment but being abandoned by His Father as well.

* Here he contemplates the ultimate agony of Calvary.

✓ You will never fully understand Calvary apart from Gethsemane. ✓ Gethsemane - Prepares us for Calvary ✓ Gethsemane - Interprets Calvary for us.

✓ "No man ever faced death like this man" Luther why? Because no other will die so unafraid so undesired

And here in his humanity he momentarily appeals that if there is an alternative, if there is a way to avoid this horror, that God the Father would provide that alternative.

He contemplates the wrath of God through the crucible of human weakness.

experience genuineness

And if there was any other way to save us from our sins - the Father would have insisted that prayer. God so loved the world that he gave his only begotten Son who he loved so dearly when the devil tempted him.

* But this prayer was met with silence. why? News week article - who killed Jesus? "It was the Lord's will to crush him" Isa 53:10

✓ Here we observe him in his humanity and the frailty of his humanity. Here is proof positive that he was fully man as well as fully God. Fully man so that he might fully be our substitute for our sins.

* There is my challenge this evening. I work hard to provide you with helpful illustrations. Put material from above here about lack of illustrations etc. SEE NOTES NEXT PAGE

But this passage cannot be adequately or effectively illustrated. For our experience bears no resemblance to what is taking place here. And to illustrate might leave you the impression that it does.

I can draw on no "been there, done that" as it relates to the Savior's experience. For only he has been there and done this.

✓ We can't possibly understand, relate to or identify with what it meant for the sinless Son of God to be identified with the sins of the world, to become the object of God's righteous wrath, to experience the Father forsaking him.

* * Though we can't understand it we can be amazed by it and appreciative that he while contemplating the wrath of God for our sins and in his humanity appealing for an alternative ultimately he resolved to drink the cup and suffer the unimaginable for sinners like you and me.

I'm going to have the Savior and this passage by not attempting to provide you w/ an illus.

* Review - what it meant to him. Fasten your eyes on these most precious and powerful words:

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

What does this mean for us?

1) Recognize His love for you in His darkest hour.

✓ To enter Gethsemane is to be reminded of my sin.

✓ Here I am reminded of the serious and appalling nature of my sin.

This is what my sin required.

* News week - who really killed Jesus? * Luther quote - See attached quote * The sin that necessitates the suffering of God, sin - is not someone else's sin - it's my sin.

"I did - the death my sin necessitated this required this"

✓ We should stand here and behold what our sin, our pride, our selfishness, our... has done.

* You cannot accompany Jesus into Gethsemane and emerge unaffected by your sin.

* And you cannot accompany Jesus into Gethsemane and emerge unaffected by his love.

See next page ->

For here we are amazed by his grace.

Fasten your eyes on these most precious and powerful words:

V36-"Yet not what I will, but what you will."

Behold the greatest display of obedience in all history

His soul was crucified here before His body was crucified upon Calvary

He drank the cup of wrath dry and left not a drop so that we might drink the cup of salvation.

The cup that should have been thrust into your hand was thrust into his hand - so that we might have the cup of salvation placed in our hand.

He saved the disciples the cup of salvation at the Lord's Supper

2) Receive His Care For You In Your Darkest Hour

* Dark hours of temptation, testing, trial and suffering are inevitable for each and every one of us.

All we have to do is live long enough and we will suffer - Curse. I want to prepare these I care for to suffer

* We can be tempted to assume or even say that our darkest hour is our Gethsemane.

But our suffering bears no resemblance to His suffering

But Gethsemane is unique.

* We do not go through our own Gethsemane and what we experience should never be spoken of or compared to Gethsemane.

For we have never been given this cup to drink - and if you're a child of God - you have never been abandoned or deserted by the Father in Heaven - we might feel abandoned by God at times - but it's never true - for the Savior said - I will never leave you nor forsake you.

I don't want to minimize anyone's experiences of suffering

And yet His experience in Gethsemane becomes our source of comfort and the assurance that he understands our darkest hours.

Gethsemane was unique

"Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are-yet without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." Heb 4:14-16

We read Heb 4 w/ new eyes

* This is the one who ever lives to make intercession for us.

i.e. - Spurgeon quote

* i.e. - First physician to die of AIDS: illu.

He doesn't send an angel to comfort us - He sent the Savior

We wait comforted by an angel. We are comforted by the Savior himself

3) Respond to His Counsel In Your Darkest Hour

• He counsels Peter, James and John to watch and pray.

• His counsel proceeds from His example.

• He himself prior to his suffering and in preparation for his suffering spends extended time in prayer.

There is an obvious transforming effect.

He enters Gethsemane trembling and with a troubled soul but when he leaves he is trembling and troubled no more.

His care for Peter, James and John through his asking them to accompany him and counseling them to watch and pray is evident.

They were not brought along for his comfort and some have wrongly concluded.

He isolates them - not for his comfort or to leave them but in light of their pronounced weakness

They would be of no comfort for they had failed to understand his impending death.

These 3 would be uniquely tried for all 3 had boasted about their allegiance to Jesus and ability to suffer with Jesus.

He was not asking them to watch and pray for him but for themselves.

For he was aware of the severe testing they would experience in a matter of hours.

- ✓ What's remarkable in this scene is his care for them in the midst of his indescribable agony as twice he returns to them to warn them of temptation and testing and encourage them to watch and pray.
- The Savior was seeking to prepare them for testing, trial and suffering.
- Their eventual public failure was rooted in their private neglect to watch and pray.

How does one endure testing, trial and suffering?

Watch and pray.

Mark would have had two audiences in mind when writing his gospel.

The original audience would be Christians suffering persecution in Rome. *- They would be strengthened and sobered by this in the midst of their trial, persecution.*

This would be a sober warning to them as they experienced the same potential failure in light of suffering as Peter, James and John.

And this was written with a future audience in mind. God's people gathered here at CLC today.

We are all to differing degree's experiencing testing, trial and suffering.

Watch and pray is the means by which we endure and grow.

This is the secret of Gethsemane. This is what we are to apply from Gethsemane.