

The cup which my Father has given me

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[0 : 00] And we shall read verse 10 and 11. John chapter 18, verse 10. Then Simon Peter, having a sword, drew it and smoked the high priest's servant, cut off his right ear. The servant's name was Monty.

Now this is the text. Then said Jesus unto Peter, put that right sword into the sheath. The cup which my Father hath given me, shall I not drink it?

The cup which my Father hath given me, shall I not drink it? There are no two spots in the world more sacred to the believer than Gethsemane and Calvary.

When we approach either of them, not only by way of speaking but by way of meditation, we hear the voice, put thy shoes on thy feet, for the place where thou standest is holy ground.

We are well aware that much of this disclosed concerning Christ's suffering in the two places.

[1 : 33] Our way is deliberately passed over by the Holy Spirit and we cannot penetrate it or unfold it.

We cannot take it away. We cannot take it away. We cannot take it away. To see but very evidently of the transaction that went on in both of these spots. Here we have the intense agony, not of a mere man, but of the incarnate God.

And there is a deep mystery connected with the suffering of the God-man that we just cannot understand it.

We have to believe and stand in awe. But understand, we cannot. But we shall examine just for a little while through this morning something of what is implied in this statement made by Jesus.

And may the Holy Spirit give us a reverent attitude as we consider parametrically meaning of his words.

[3 : 01] First of all, he tells us that he was given a cup to drink. The cup which my father had given me, shall I not drink it?

That is the first thing then that we see. He was given a cup to drink. And the second thing we see is that he was given this cup by his father.

He states that explicitly. The cup which my father had given me. And then we shall consider finally how he plucked it.

Must I not lift it? He said. First then, the thought that he was given a cup to drink.

In the Old Testament usage, a cup means one's portion of lot. Whatever it be like.

[4 : 06] Sometimes it is a cup of consolation. At other times a cup of tribulation. We will read in Psalm 116 of the Psalmist saying, Isle of salvation, take the cup.

We will read in one of the prophecies of the Lord saying that he would put a cup of trembling and the fury into the hands of those who disobeyed.

We see then that the cup is a figure of one's lot. Whatever it be. And we use that term to this very dare.

It is in my cup. Or it is just part of his or part of her cup. But first of all we notice that this cup was not been foreseen by the Lord.

He didn't come or he didn't come to him by way of surprise as it comes to us. We don't know what will be on tomorrow.

[5 : 20] We don't know what ingredients there are in our cup for us to drink. Today, in what remains of it, or tomorrow or the next day.

We don't know. But he knew it all. He knew that this earth was camp. The earth that had been set apart, in which he was going to suffer the just for the unjust to bring them to God.

He had told this camp to his disciples that very night in the Hebrew. He was going out to be betrayed into the hands of sinners.

And to be scourged and mocked and crucified. And to rise again on the third day. Now I would not say that it is a blessing that we have from God.

That we don't know what is in our cup. But this blessing was not given to those shulity. He knew very well.

[6 : 33] He knew as God everything that was in it. But then he speaks of it as a unique cup.

This cup, he says. In John he says, the cup which my Father has given me. In all the other references which he made to it in the Garden of Gethsemane.

As this is told by the Evangelists. He speaks of it not as the cup. But as this cup. This is what he says in his prayer.

This cup. It was a unique cup. There were evidence in it that made it differ from every other cup.

That had ever been put to the lips of man to drink. And this is why it is called in a Greek sense. This cup which my Father had given me.

[7 : 39] There were indeed bitter cups given to some people in the world. I need not mention more than one case.

Abraham was given a bitter cup. When he was commanded to go up to Mount Moriah. And sacrifice to God his son, Isaac.

And he had bound him on the orchard. And he had the knife sharpened and ready in his hand. And knocked an inch from his son's throat to take away his knife.

The bitterness of that you can tell. But that is not called this cup. It was a cup. And that bitter one given to his servant Abraham.

And his God servant David experienced bitter cups indeed. But this is called by way of difference.

[8 : 40] This cup which my Father had given me. And in this sense, no one ever had a Gethsemane.

Any more than anyone ever had a Calvary. It would be blasphemous to say that any human being ever had a Calvary.

Some people speak of their Gethsemane. But that's the reverend. Nobody ever had a Gethsemane. They had the Calvary.

They had a calf to drink. Some people are given an extremely bitter one to drink. But no one ever had a Gethsemane in the sense it would show Lord Haraday.

Then again we read that the drinking of this cup horrified him. I think it is in Mark we read that as he came into the garden, he began to be sore amazed.

[9 : 49] And he said, now is my soul troubled, even after death. Something came upon him at that very hour.

From the time he had left the upper room, where he showed the greatest calmness. Something came upon him when he entered into the garden that we cannot tell or describe or explain.

But he tried saying, this is the hour of the power of darkness. My soul is exceeding sorrowful, even after death.

Now I said a minute ago that Jesus knew or foreknew everything that was to come upon him. He did know as God.

But he hadn't felt as man this cup until this hour. He had his sorrows before.

[10 : 54] He had many trials. But it was at this moment, and not until this moment, that this cup was put to his lips. And somehow it is said that when he put it to his lips, he was sore amazed.

And it caused an ambush of soul. While he had not even taken the delivery of it, he had only put it to his lips.

And he had an ambush of soul that made his blood fall to the ground in grey tops. Now what were some of the ingredients in the cup?

We are not going to spend time on the content of it. But we mustn't pass it without making a reverence to it. There was, for example, the approach of men.

There was a shame connected with the cup. And everyone of us knows, no doubt, we know it by observation if we don't know it by experience.

[12 : 07] But there is a vast difference between what comes directly in the providence of God, however bitter it may be, but with which shame is not mixed.

And that which comes in the providence of God, which makes one wish that he would never meet his fellows, his fellow men or women again.

Now in our Lord's cup there was an ingredient of shame. He was counted among the transgressors who was no transgressor.

He was charged with all manner of sin who had never committed sin or said sin. He was looked upon as a sinner, although he had no sin in his sin.

And so he was counted with them. And this shame of being looked upon as a sinner was a bitter ingredient in the cup of our Lord.

[13 : 13] Another one was physical pain. And here was physical pain at its very intensity. It was as heavy as it could be.

It had reached even into the marrow, to the very marrow of the soul. What he endured physically proved there was soul pain that I would prefer to again.

But the thick of pain was torture of a most terrible kind. And then there was the continuation of this pain. It wasn't something that just came and passed away, like a name spasso.

It was something that continued with him. And once he put the cup to his lips, he continued to drink it. It wasn't just that he put the cup to his lips and it made him sweat great drops of blood.

And then the cup once put to his lips was not taken away until he drank the last drop of it on Calvary's cross. Oh, a calmness he made.

[14 : 23] A quietness of spirit came upon him. But the cup was at his lips all the time. And he was strictly in it all the time, from the time he put it to his lips at all.

He knew that treason was in it. The treason of Judas Iscariot. He knew that denial was in it. The denial of his beloved Peter.

He knew that destitution was in it. He was to be forsaken by all his friends. He knew that temptation was in it.

He said to himself, this is your wrath and the power of darkness. And although we are not told what we have done between him and Satan and that doubt, we know that all the power of darkness was let loose.

For Jesus put this cup to his lips. It was a lamp of terrible temptation. And loneliness was in the cup, such as no man had ever felt before.

[15 : 29] Loneliness of a unique kind was in it. There were his friends, but they were heavy. And they went to sleep. But then he went away from them.

He left them for the wear. And he went away. He went further away. He went away as it were of stone's flow. Honelessness. He had asked for the help.

But he was all alone. And he drank of the wine friend, of the fury of God. He drank it alone, and of the people that was left with him.

This cup was put to his lips. And the rest, even the chosen disciples, the three chosen disciples, they did not drink one drink of it.

It was all his. And yet friends, all these were super radical preachers.

[16 : 28] These were, as it were, contingent elements in the cup of life. This is not what Jesus means by his cup. Properly speaking, these things should not have been in the cup.

These things were man-made. It was men who put these things into the cup. It was Judas who put the ingredient of prison into the cup.

It was Peter who put the ingredient of denial into the cup. It was all the disciples who put the ingredient of desolation into the cup.

It was the sorcerer from the high priest who put the physical sufferings into his cup. The man who smoked them on the cheek. Those who spat upon them.

These things were man-made things. And they were contingent elements. They did not form really this cup at all. They shouldn't have been there.

[17 : 32] And it was a sin on the part of those who put them there to put them there. Or they were necessarily a part of the cup. But they were not really part and they didn't make that cup.

They were, as it were, the surface part. The surface part, the mixture, the real bitterness, the dregs, he had not yet come to.

And what then was it that made up the cup? What was the bitterest ingredient of it all? When we say that he drank the cup to the very dregs.

What do we mean by the dregs? When he crossed it all, what do we mean by the bitterness of this cup? By the real bitterness of the cup?

It was a death. That is it. He drank the death. By death I don't mean severance of soul and body.

[18 : 30] That is death. But it is not death in its reality at all. But he drank death in every sense of the word. He drank death in the pain of the word.

And that is something that we don't know anything about. If we do, it is only in the smallest measure. Not even those who are forever in hell know it as he knew it.

It was death in its pain of sin. Death as the penalty of the sin of its people. This is what was in the cup. It was death as it is God's strength in a danger shown against sin.

This was for people to sin. And this is what he had to drink. Or, or he was but a substitute friend. He was only a substitute.

He wasn't a sinner. But he was a substitute for sinners. Yet there was no discrimination made by the law at that moment between the substitute and a sinner itself.

[19 : 47] The law kept with him as he beware the sinners. He wasn't. He was only a substitute. But still the law poured upon him all his fury.

And the two-aged sword of justice went right into his very soul. Because he was the substitute of sinners. And this was the cup.

This cup of which he speaks. This cup which my father hath given me. Must I not drink it? Although nothing bound by the soldiers.

Hard as that was. They had no need to bite. But what he knew was coming to them. What made him so amazed. What he had realized that he had never realized before as man.

That the earth was at hand when he was to be. When the favor of heaven was to be withholding from him. And when he was to miss something that he had never missed before.

[20 : 49] When he was to miss the genial face of the star shining upon him. He was to miss. He was to lose the consciousness of the favor of his father.

And this is this cup. He knew it was coming. Oh, he knew it all the time as God. But he'd now do it as man.

And he hasted it in all its reality. In all its terribleness. The withdrawing of the conscious savor of God. From the soul.

Now friends. How terrible the reality of this must have been to the Lord. Who can tell? When the fear of it. Or the feeling of it.

Can, without the reality of it. Can be like there in hell itself. My friend. If you have never been troubled by the withholding of the favor of God from your soul.

[21 : 53] You know no trouble. The other things are only superficial. Talk about anything you like. Even about physical pain and sorrow.

These things are superficial. In comparison. I say with emphasis. I'm not saying the superficial. But the superficial. In comparison.

With God hiding his face. From one of his own children. And his child trying to live. Like David in the Psalms. Why?

Why will God destroy thy face from me? Why do I go mourning all the day long? What might enemies say? Aha! Where is this God?

No, God. This man trusted in God. Now let him save him. If he favor him. Well now. If the sense of it. Without the reality of it.

[22 : 49] The healing of the day. Without the reality of it. Can't be so terrible. If the fear that it will happen. Can make us shivered. To the very marrow of our own bones.

If when we think of death. We think of it. As a place where we are to be in darkness. Without the shining of the countenance of God. If this can strike us with horror beyond words.

What must the reality of it. Have been to the Savior himself. I said the sense of it. Without the reality of it. Because my friend.

That's all you'll ever have. If you're a Christian. You'll have a healing of it. But the reality will never be there. When you're at your worst. When you're at the end of your tether.

When you're almost demented. Because you feel that God has forsaken you. It is only a shadow friend. Only a shadow you see. It is only a shadow you feel.

[23 : 53] You've never seen the reality. You've never felt the reality. You never will. But it wasn't a shadow that was in his cup. But the real thing was in his cup.

Here he was. To face. To drink. To the very dregs. A denying of his father's face. But the second thing that I mentioned is.

And we must come to it now. This cup was given to him by his father. The cup. He said that my father. Well.

The father could give this cup to no other. But to his beloved son. I mentioned already its uniqueness.

And therefore it could be put into no other hand. If all the myriads of angels. If all the regions that he mentioned. That come down into the garden of Gethsemane.

[24 : 53] And they have stretched out their hands at the same time. To receive the cup. Each one had brought the bed. They could never have drunk at all. They could never have drunk any of it.

It wasn't made for them. It was made for him. This cup which my father gave him. And it was assured he was. Out of the folk.

God says. I raised a chosen one. Now this cup was given him by the eternal covenant. This was a predetermined thing. A foreordained thing.

But now it is being given to him. Actually. It is being given to him in fulfilment. Of the eternal covenant. But I want you to notice one or two things.

In particular. For concerning this statement. This cup which my father had given me. When the father put the cup into his hand. The son did not lose.

[25 : 52] A sense of his sonship. See what he says. This cup which my father had given me. This relationship was still known to him.

He was conscious of it. He was God's son. And he knew it. God was his father. And he knew it. God was his father. And he knew it. And the relationship between them.

Could not be broken. Not even by sin bearing. Not even by imputed guilt. Nothing could disunite this relationship.

Nothing could sever this bond. And when the cup was put to his lips. And when he began to drink it. And all his bitterness in Gethsemane.

He was still fully aware. Of the fact. That God was his father. And that he was his son. And there was no demand of the father's countenance. At that particular time.

[26 : 51] And there was no abatement of the mutual love. That existed between them. He was as conscious as ever he was. That the father loved him.

He knew the father loved him. His heart was filled with love to the father. And his heart was filled with the father's love to him. There was no abatement of this mutual love.

He was fully aware of it. At that particular time. And yet he was drinking the cup. This cup which my father had given me. Why did the father give it to him at all?

My friends. There is only one answer to that question. And you all know it. It is given by Paul in these simple words.

In the episode to the Galatians. The son of God who loved me. And gave himself for profit. The father put this cup. This unique cup. Into his hands.

[27 : 50] Because of his eternal and infinite love for you. That is why he put it into his hands. He had the son had never sinned.

The son had never sinned against him. There was no reason. There is no explanation. Of this cup being put into his hands. But the one.

The love of God who's people. This is what the son. The cup. The cup which my father had given me. Without dwelling on it.

If the father gave it. He gave it affectionately and wisely. Both. The father admired the quantity and the quality of the cup.

Both things. It was telling wisdom. As well as none. But in this case it couldn't be bigger than it was.

[28 : 46] And couldn't be fuller than it was. No. Here was somebody with a divine capability. Here was somebody.

A sinless body and a sinless soul. The nature of man in all its innocence. United with the nature of God in one measure. And the cup was as big as he could drink it in that capacity.

As the God man. And it was as full as he could drink it in that capacity. It was. Oh friends.

You have your cup. You have your sorrows. And these true Christians you will have your sorrows in this world. And your cup may be big enough and it may be full enough.

Only God knows. God and yourself. Only you know. The two of you. How big and how big it may be. But in comparison with his cup.

[29 : 49] Youth is a small cup. In comparison with the ocean. That he had to drink. His cup was bigger than the ocean. His cup was a myth.

Nobody knows how big it was. Nobody but himself. Now the third thing that I want to mention is how he drank it.

And he drank it lovingly. He said, he says, the cup which my father had given me. Must I not drink it. But that is not the must of compulsion or coercion.

That must does not betray the slightest unwillingness on his part. He does not betray the slightest rebellion in his will against the father's will to give him the cup.

No, and this is probably something that he dreaded. I am sure he was. I think sure although it is not explicitly stated that in that prayer in Gethsemane, the cup should be removed from him.

[30 : 59] His greatest fear, and we know that he was afraid. His greatest fear was that they should come into his soul, into his innocent soul.

One passing thought, for though it would be as quick as the lightning, of his slightest rebellion or unwillingness against the father's will.

That was his greatest fear. And my friend, it should be you too, and mine. Oh yes, we must resign ourselves to the will of God.

We must be submissive to the will of God, whatever the company is. But it is not the size of it. And it is not the prettiness of the contents of it that should make us afraid.

But it is our attitude too, if we rebel against it, if we fight for it with God, if we turn against God for giving us the cup at all.

[32 : 01] Now you will notice how his submission seemed to grow. And I think this is quite consistent with what we are talking about.

I said this must was not the must of compulsion or of coercion. It was the must of faithfulness to his trust. Must I not drink it?

I promised my father in the eternal covenant that I would drink it. Therefore, must I not do it in order to be faithful to my trust? Must I not do it because I love my father's commandments.

I lay down my life, he said. I have power to lay down and I have power to take it up again. This commandment have I received of my father. And in love to the father's commandment, he must drink the cup.

He grants me love. I have power to lay down and I have power to lay down. But notice the growth of his submission. We read in Matthew today, and we read in that particular place because it is given fuller than in the other gospels.

[33 : 13] We read above the agony and despair in Gethsemane. And this first prayer was this. Oh my father, if it be possible, let this cup pass from me.

But not my will, but thy will be done. Not thus I will, but thus thou will. That was the first prayer. He prayed, he actually prayed, that the cup should pass further.

Then he prayed again the second time. But he didn't pray the second time as he prayed the first time. The first time he said, if it be possible, let it pass from me.

The second time he said, oh my father, if this cup may not pass from me. He didn't ask that it should. It wasn't that direct request as at the first time that it should pass from me.

And here in the Gospel according to John he says, as if he had submitted himself, as if he had submitted himself in a greater degree, if that were possible, this cup which my father had given me to drink, must I not drink it.

[34 : 28] As if he had submitted himself, there was no prayer that he had given me to drink. He knew it was coming nearer and nearer that he should drink the dough.

And the nearer he came, the greater his fear was. The greater reason he had to fear. But the reason for the calmness was, not that he wasn't a friend, but that his faith had overcome his fear.

The fear was there, but the faith was there also. And his faith in God, his father had been so established. He had grouped him in such a way that he said, Calvary, as the cup was still in his lips.

And he had not taken the wish of it. This cup which my father had given me, must I not drink it. Oh friends, when we drink in the cup, it is as if an ocean were coming over us and our heads begin to sink.

When we look at the ingredients in the cup, when we look at the ingredients in the cup, when we look at the grain of the cup, and we are only tasting the smallest bitterness of the cup that God puts into our hands.

[35 : 48] Very often our heads go out of the water. And we often say things that we shouldn't say, and do things that we shouldn't do. And drink things that we shouldn't think.

The pressure of sorrow is so great. The pressure of fear is so terrible. But this is the effect it has upon us. But it didn't have that effect upon him.

The storm, as you know, break upon the highest peaks. And the storm was breaking upon him now in all its fury, to change the figure from a trap to the storm.

But he, like the un-everest, in God's universe, stood all alone. The storm beat upon him. He was still there. As tolerant as ever.

As in a mood as ever. As determined as ever. To do the way of his Father that he came to do. For the sky was becoming more over-clouded.

[36 : 51] It was becoming darker and darker. His apprehension was becoming greater and greater. And as the sky was becoming more clouded.

And thus his apprehension was becoming deeper and deeper. The more his discernment was coming of the Father's way. Of the perfection of the Father's way.

The more he discerned the perfection of the Father's way. I speak of him as a man. He knew there could be nothing wrong with his way. He was completely, seamlessly, reconciled to the Father's way.

Edward Payson, the great American preacher, died when he was young. He was like McChain. I think he died before he was 30. He was the McChain of America.

And he said in his cruel agonist that he suffered on his deathbed. But somebody said something to him about understanding his sufferings. Ah, he said, God's way is the perfection.

[37 : 57] It's the very perfection of all reasons. He couldn't understand why God gave him over to such sufferings. But when he did he too understand.

God's will he said is the very perfection of all reasons. And see he said, I don't want to know. I don't need to have it explained to me. It's all explained in the one person.

God's way. But nobody ever saw this like the sun. Thou will be done. Somebody said, and said correctly, that my will, not thine be done, turned paradise into a desert.

And that's what happened when Adam wanted his own will instead of God's. My will, not thine, he turned paradise into a desert. But what Jesus said, what the last Adam said, he said confidently, Thy will not mine be done, turned Eximony into the very gate of heaven for the Son of God, although his sufferings did not matter.

Must I not drink it, he said, and drank it in it lovingly and cheerfully. There was full acquiescence to the will of God.

[39 : 19] He drank it publicly. He drank it in the darkness with nobody able to watch him. He drank it when he cried, my God, my God, why does thou foresee me?

This was the reality of the camp. This was what differentiated between it and everyone. This is why he called it this camp, which my Father has given him.

My Father has given him to him. And this is what was in it at the very last. He lost recognition for the time being of the star of the table.

He lost his consciousness of the star of the land. He felt that he was forsaken. He was actually forsaken. He was forsaken. Because he was looked upon as a sinner, although he wasn't a sinner.

He was dead with as a sinner, although he was only the substitute of sinners. But the Lord has said dead with him in the same way. And he drank it all.

[40 : 22] And that would be my last thought because the darkness was gone. He drank it all. The cup which my Father hath given me, must I not drink it? Oh, my friend, you never drank a cold cup.

And you never will. You'll drink your own cup. But God has special doubt to you. But remember that after you have stopped drinking, there are always sorrows for other people to drink after you've gone.

And remember how I was treated the cup. You're not drinking it as it were all. There are always people drinking the same kind of cup, although that is no consolation to you.

But that's me. But he drank it all. And drank it all. But he drank it all. If he had left one drop in it, my friends, there would be no redemption for any sinner.

But he did. And here was the found of justice, put into the cup against sin. The infinity of God's fury against sin.

[41 : 28] The infinity of God's holiness against this are fallen at the thing that had ruined this people. It was all put into the cup. And he drank it all to the very last race.

And that's why he said, it is finished. And when he had finished drinking it, he said so. It is finished. And he resigned the soul then in peace and to his father.

What does the truth do you see, friends? And we haven't done justice to it at all. I feel ashamed, as I always do, but particularly in a case like this, of my effort at preaching.

I tried to explain it to you. But it is a measure of comfort to us to know that this cup was put into the mouth of Jesus.

It is a comfort to us for two or three reasons. Two only that I would mention before I stop. First of all, it doesn't matter how big that you can be.

[42 : 31] Remember these words that concerned the infinity. And he went a little further from them. There were the disciples. And my friends, if God gives you the bitterest cup that he ever put to the lips of a sinner, of a redeemed sinner in this world, if you lose your sleep for months a minute, if you are at the end of your terror, if you fear your reason is going to give way, if you say no sorrow is like after my sorrow, he went a little further.

Remember that. In the garden, he went a little further. And it will say, but though it wasn't a little, he went infinitely further than ever you would be asked to go.

Well, that is the first thing. And the second thing by way of comfort is this. He was given this cup because he was God's sinless son.

God could not put it into the hand of another because none other was sufficient to take it. None other was qualified to take it. Now I ask you this question and with that I am going to leave it with you.

Why does God give you a cup similar, similar in taste, but not of perfect degree to the one he gave to his beloved son?

[44 : 00] Why does he give what to you in love? Because, my friends, if you are without it, then you are bastards and not sons. What is what the writer to the Hebrew says?

The cup put into your hand is the surest evidence of your sonship. Remember that. He could give it only to his only begotten son, this cup.

But he gives you a similar cup in taste, as a merit is of your sins, and of your union with the Redeemer, Jesus Christ, who drank the penalty in your prayer.

Amen. Lord, we pray now that thou wilt enable us to take all things from thy hand without revenge, with a holy submission to thy holy will, knowing that thy will is perfect, and that thou doest all things well.

Lord, sustain us by thy grace. Handle us before thy footstone. Give us reverence when we come to thy throne. Be with us as we go through life.

[45 : 18] And grant that we may never offend thee. We ask it in Jesus' name. Amen.