

26:42

He went away again the second time, When your friends disappoint you, you are not deterred from your Father. You do not see the failings of a few as the failings from the Father. He has never failed you. You do not let your exasperations with your neighbor be your disillusionment with the Master. Oh, how He loves us. Draw near to Him.

and prayed, saying, The connection of these sleeping disciples' prayerlessness with the warfare in which Jesus engages has much to do with the relief He desired would result from their toiling with Him in prayers. It really makes this pastor wonder: if Jesus desired the corporate prayer of men, how much more am I in need of such assistance from my earthly companions? It is a wonder, is it not, that Jesus needed to pray at all? If He, then, needed to pray as the Only Begotten Son of God, how much more does this son of Adam, cumbered about with not only a human nature, but a sinful human nature, need the same prayer? Yay, infinitely more prayer!

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Some of the commentators are helpful to point out that this request is different than the last. The previous request was "if it be possible" (26:39) and this one is **if this cup may not pass away**. It is as if Jesus now knows that this cup is not going to pass away, and this prayer, instead of one of more relief is one of more resignation to the will of the Father. The phrase that "Jesus prayed a second time" puts me in mind that "Elijah prayed again" (James 5:18), but...the heavens don't drop down rain at all as they did for Elijah. This Jesus, better than Elijah, drank the bitterness of a closed up and silent Heaven. Instead, this holy resignation, perfect submission, finds refreshment for us; salvaging for us; ransom for us (Matthew 20:28). I like what Carson says here:

"Not your will but mine" changed Paradise to desert and brought man from Eden to Gethsemane. Now "not my will but yours" brings anguish to the man who prays it but transforms the desert into the kingdom and brings man from Gethsemane to the gates of glory.¹

Or, perhaps, the great commentator—the Apostle Peter (who by the way, was there)—said it this way:

1Peter 2:21 For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. 22 He committed no sin, neither was deceit found in his mouth. 23 When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

Indeed, this was an act of faith by Jesus.

The cup What is this? I have heard many fanciful sermons and have enjoyed most of them. I have been acquainted with a good many Old Testament references through commentaries and study Bibles that this **cup** is "the wrath of God." The only issue I see with this is that when I feel like I need to choose between an Old Testament backdrop against which a writer may have been writing or a more finely-tuned contextual understanding within that writer's own objectives, I must pick the more localized understanding. So the question: Does Matthew use this terminology already? Yes, Matthew 20 and only in Matthew 20 do we find the **cup** being used in this manner.

*Matthew 20:22-23 But Jesus answered and said, Ye know not what ye ask. **Are ye able to drink of the cup that I shall drink of,** and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, **Ye shall drink indeed of my cup,** and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

¹Frank E. Gaebelin, ed., *The Expositor's Bible Commentary, Matthew, Mark, Luke (Vol 8)* (Grand Rapids: Zondervan, 1984), 545.

I think we can agree that James and John (in this context) did not drink of the wrath of God. It must be, then, that Christ's **cup** referenced in both places was a cup of suffering. Now having said all of this, one could say that part of Christ's cup was the wrath of God,² and that "drinking of the cup" (Matthew 20:22) means that they did not have to drink all of the cup. How could they? How could they drink the full cup as Jesus did? So it seems permissible to say that this **cup** of which Jesus was to drink involved that which no other could suffer. Now, James, he drank of the cup and was beheaded (Acts 12) while John was exiled on an island and drank of his cup. We can move forward to a dreadful time on the cross that next day:

Matthew 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

We already had a two-part conversation when we discussed Matthew 1:1. The question of "did God actually turn His back on Jesus?" was discussed then and Isaiah 53:10 should be mentioned in passing here. However, the main issue that all should be able to settle on is that Jesus at least believed He was alone.

The reader should not find it difficult to believe that Matthew was thinking about Isaiah. There is such a pattern:

1. **Matthew 1:23 quotes Isaiah 7:14**
2. **Matthew 2:23 refers to Isaiah 11:1**
3. **Matthew 3:3 quotes Isaiah 40:3**
4. **Matthew 4:14-16 quotes Isaiah 9:1-2**
5. **Matthew 8:17 quotes Isaiah 53:4**
6. **Matthew 11:4-5 refers to Is 8:13-14, 35:4-8, 42:3 & 61:1-2**
7. **Matthew 11:23 refers to Isaiah 14:12-14**
8. **Matthew 12:17-21 quotes Isaiah 42:1-3**
9. **Matthew 13:14-15 quotes Isaiah 6:9-10**
10. **Matthew 13:40-43 refers to Isaiah 13:6-8**
11. **Matthew 15:8-9 quotes Isaiah 29:13**
12. **Matthew 15:21-28 refers to Isaiah 22:22-23:18**
13. **Matthew 22:11 echoes back Isaiah 28:20**
14. **Matthew 26:42 & 27:45 refer to Isaiah 53:6-10**

Was it the act of Isaiah 53:6—God "laying the iniquity of us all on Him"—that which made Jesus feel completely alone? What is it about feeling the awful weight of sin upon your shoulders that made you feel like "God had forsaken" you? Probably, the weight of sin brought with it the absence of God.

At this point, conversations take place about "how an omnipresent God (Jeremiah 23:23-24; Psalm 139) can be absent from anywhere?" Good question. So maybe, we could say as Scripture says that there is a sense in which God is absent from places where there is massive amounts of sin. Can you think of a place full of so much sin as the place where all the sins of mankind were dumped on the Son?

Then, imagine the death that Adam experienced when he died "in that day" (Genesis 2:17) of his sin (Genesis 2:17; 3:7-9). If "death" is a sense in which people experience a separation from God, how much of a death it must have been to die that day? For the first time in Creation, man was not walking with his God. Adam, as the federal head of his home, felt the weight of the sin of himself and Eve as they walked alone in the garden and hid themselves among the shrubbery of the Garden. Then, find this Jesus in a garden; find him bearing the sin of Adam and all Adam's children. 7 billion people in this day. 100 years ago, there were about 1.6 billion,³ all of which—for the most part—are dead today. 8.6 billion sons of Adam, and that speaks only for the last 200 years. Then, .9 billion people were alive 200 years ago, probably all dead 100 years ago. 9.5 billion

² One really should read Psalm 75, and notice with fresh eyes, verse 8 where Christ is then drinking the very bottom of the cup for the "Wicked of the earth" who have caused such disorder to the very world in which they live (75:3-4).

³ <https://ourworldindata.org/world-population-growth/> [accessed May 9, 2016]

sons of Adam; all their sins with all the guilt—judicially-speaking and emotionally-speaking—were “laid on Him.” .6 billion 300 years ago.⁴ That means that if there were no people born and dying between these benchmarks (which we know there were many), over 10 billion people lived in the last 300 years alone! 10 billion sons of Adam—with their lawbreakings against a holy and righteous God—were laid on Him!

Is there any wonder that the very Son of God requested another way if there were another way. But is there also any confusion as to how God can be so angry with those who reject Jesus? After this unspeakable cost (mentioned in Matthew 20:28), is there really any wonder that God is so infuriated with those who balk at this cost and endeavor to play by the rules of their own economy?

26:43

And he came and found them asleep again: for their eyes were heavy. I don't think there's anything deep to say here. We find this word **sleep** used multiple times in the book of Matthew and it isn't always negative, but the thing that these disciples should have considered was that when you're sleepy, you stand up. Now, I don't know why this is so hard. Have I slept standing up? Yes, but that is not happening here, I am sure. Why don't believers do those seemingly small things to simply stay awake. How did we find them asleep again? Believers are strange sometimes. We know there are certain things that we are vulnerable towards, and what do we do? Avoid? No! Some men know they have a propensity to look at porn, in bed, on their phones. Do they say, “ok, I'll leave the phone on my dresser across the room?” No! They won't even stand up to stay awake! Some ladies spend their time scoping out old flings from the past and they know it is sinful and unfortunate and shows discontented and do they say, “Maybe I shouldn't be ‘friending’ or ‘following’ them on social media?” Do they? How hard is it really? Just stand up! Do something! Are you tired of praying? Ok, at least stand up! Are you tired of fighting to stay awake? Ok, just stand up! There's got to be something you can do to stand up! You can even “block” anybody from just about anything.

We can, as these disciples could have done, blame the circumstances for their weariness: “the night is late.” “Normal people are asleep at this time.” “A warrior has to get his rest.” We can blame all kinds of factors, but standing up is not a hard thing to do.

⁴ https://www.census.gov/population/international/data/worldpop/table_history.php [accessed May 9, 2016]