

THE REFORMED WITNESS HOUR

"The Cup Our Savior Drank"

Rev. Carl Haak

March 7, 1999; No. 2931

Of all the truths of the sufferings of Jesus Christ there are none so dear as the truth that He suffered voluntarily. He was not dragged to the cross against His will. He did not endure His suffering as a passive victim, reluctantly, with cold resignation. But He went to the cross and endured His suffering willingly, zealously, and voluntarily.

Isaiah 50:5, 6: "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." John 10:18: "No man taketh it (my life) from me, but I lay it down of myself." I lay down my life for the sheep.

That willingness of Jesus Christ to go to the cross was motivated by His eternal love for us (Galatians 2:20), "... the Son of God, who loved me, and gave himself for me." Because He loved His children, given to Him of the Father, with an everlasting love, and because that love is the expression of the sovereign and eternal love of God - for this He gave Himself for us. John 13:1, "having loved his own ... he loved them unto the end."

Even more amazing and wonderful the voluntary suffering of our Lord Jesus Christ appears when we see that He knew in precise detail all the suffering that was to come to Him. He did not step into something of which He had no knowledge. He did not go upon a path where He did not know how it would end or how deep or how awful or how agonizing it would be. The suffering which the Father had prepared for Him was not a vague, fuzzy, indiscernible mass in the future. But He knew. He knew exactly its depths and its extent, even down to the suffering of the curse and the wrath of God against our sins on the cross during the three hours of darkness.

Love may prompt a man to volunteer to place himself in the place of another, only to have him say, "Had I known all that was involved, I would never have been so willing." Christ knew. He knew how unworthy we were. He knew what He must suffer.

Scripture presents this truth to us in a figure of speech, in the figure of a cup which He willingly drank. All the sufferings necessary to make full payment for our sins were

poured into a cup which the Father presented to His Son, the Son of God, who knew what was in that cup and who loved us, drank the cup, and then dashed the empty cup on the ground before the cross.

In Matthew 26:42 we read: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And John 18:11, "The cup which my Father hath given me, shall I not drink it?" These were the words which He spoke while in the Garden of Gethsemane hours before the cross. There in the Garden of Gethsemane He saw a cup that the Father had extended before Him, a cup that He must drink.

What was in that cup? In general, the idea is very clear. A cup is a vessel filled with liquid which one drinks. This was the cup given to Him of the Father. We read in Psalm 75:8, "For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." We may say that the cup held before Jesus was the full measure of the suffering God had set out as the way of payment, or atonement, for the sins of His people. These sufferings had been assigned to Jesus, sufferings which would culminate in the cross.

The Bible makes plain that the cross was not simply an act of injustice on the part of men. It was not simply an example of what awaits men if they do not repent. But the cross was substitutionary suffering. Jesus Christ suffered in the place of the people given to Him of His Father. And He suffered what they deserved. It was God's Son in our flesh, standing in the place of God's elect out of the earth, standing in the place of what they deserved as sinners who had broken His law. The cup that the Father presented to His Son was filled with the lava of God's holy wrath against our sins, the measure of suffering owed by us who have sinned against the God of heaven. And to receive that cup meant for Christ that He must assume our place before God's justice, and answer in His own body upon the cross by enduring the burning and holy vengeance of the wrath of God owed against our sins. Christ knew of this cup.

The Garden of Gethsemane was not the first time that He learned of its existence. He had said to His disciples in Matthew 20:22, "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." For this purpose Jesus came into the world. It was a sign to Him. But now, in Gethsemane, Jesus comes to the moment when He must actually drink that cup. The hour had come. The full horrors of sin and guilt are now presented to Him. He is under the shadow of the cross.

In many ways Gethsemane gives us a deep insight into the agonies that Christ is going to suffer upon the cross. While on the cross Jesus is going to speak seven times. Only one time did His words have direct reference to the personal agony that He carried as He bore the penalty for our sins. That was the fourth time, when He said: "My God, my God, why hast thou forsaken me?" He gives there a direct inlet into the deepest agony of His soul. Gethsemane reveals the personal agony of Christ as He stands in our place and prays about the cup: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

We must understand that Jesus Christ was not hallucinating. He was not seized by a figment of His imagination. He was coming under the complete realization in His soul of what it would mean to stand before the bar of God's justice representing the multitude which no man can number, the elect of God from every nation, tongue, race, and age.

That cup that He must drink is further described in Revelation 14:9, 10: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." It is the picture of the cup of God's wrath unmixed with mercy or pity, poured out upon Him. It was this cup which was presented to Christ, the cup all the elect would have to drink personally if Christ did not drink it in their place. A cup composed of all the elements which the righteousness and justice of God demanded as He beheld the sins of His people. Those sins were imputed or reckoned or given over unto Christ, the Lamb of God, so that the cup that He must drink is the undiluted wrath of God against the sins of God's people, the cup which began to be filled in Adam, his original sin, and is still being filled with every sin you and I commit, filled with the sins of all of God's elect, the burning lava of God's holiness against their sins.

What was Jesus to do with that cup? He was to drink it. He was to drain it until it was empty and not an ounce left within.

It is clear that when the cup was presented to Him in the Garden of Gethsemane, Jesus saw that His calling was to drink it. He said, "The cup which my Father hath given me, shall I not drink it?" He said that to Peter who was standing at that moment in His way.

Now, when you drink something, say a glass of water, and you empty it, you ingest it,

you internalize it, so that it becomes part of yourself. The Father presented the cup to His Son, not simply to look at, not to admire the holiness of God reflected in it, not only to stagger at its horrors as He did; but God presented the cup to Christ for this purpose: to drink it. It cannot pass away from Him except He drink it, ingest it into His soul. As water is poured down into your stomach, so Christ must take to Himself the undiluted wrath of God against our sin so as to bear it away.

The Lord showed His aversion to this cup. In Matthew 26:39 He says, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." He recoiled at the prospect of drinking it. We might ask, "Was that right?" Three times, in fact, He prayed in Gethsemane that it might be removed from Him. He asked whether there might be another way, whether the cup of wrath might in some other way be drained than by His having to drink it. He wrestles with this. He wrestles in prayer so intense that He sweat great drops of blood (Luke 22:44). Was that right?

Beloved in the Lord Jesus Christ, not only was that right of Jesus, but it would have been the grossest impiety, the grossest hardness, the grossest callousness to look into that cup with anything other than aversion. The aversion, you understand, is not an unwillingness to save us. His reluctance is not that He is reluctant to obey the Father. He is not questioning the will of the Almighty. The aversion is to the horror of God's wrath against sin! Psalm 90:11, "Who knoweth the power of thine anger? even according to thy fear, so is thy wrath." Who knows God's wrath so that he can have an appropriate fear of it? Who has the proper regard for the wrath of God? You see, sin has crusted us. Sin has blinded us so we do not see what sin deserves. We do not fear the wrath of God as we ought. We are like a child who uses a stick of dynamite as a drum stick, out of ignorance.

But Christ is sinless. His holy nature is exposed to that divine fury. He does know the power of God's wrath. He can anticipate its horrors. And the anticipation of it almost crushes the life out of Him. He does not ignore sin; He does not downplay the reality of divine vengeance and justice. He has no careless disregard for divine holiness. He looked into eternal burnings.

But there was something greater to Him, something greater even than the dread of God's holy wrath. And that was our salvation. The great thing for Him was that He had come to do the will of the Father: not My will, He prays, but Thine be done. Psalm 40:7, 8, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." My concern is to do Thy will. Not only passively by having Thy will performed upon Me, but My concern is actively to perform that will

of God. I am resolved to do Thy will. I will drink the cup dry.

That means that the anguish which He actually endured, especially during the three hours of darkness on the cross, did not exceed what He saw in the Garden of Gethsemane. In the Garden He saw the cup. He peered over its brim. He smelled its substance. It caused Him to fall to His knees. On the cross He received the cup. He drank it all. During the three hours of darkness He drank and drank and drank until in the agony of His soul He burst out: "My God, My God, why hast Thou forsaken Me?" He drained the cup.

There on the cross the eternal flames and burnings earned by our sins were quenched by the Son of God in our place, quenched by the Son of God drinking it, taking it to Himself. He drank the cup dry. It is finished, He cried out!

Then they offered Him the sponge filled with vinegar. And He drank that vinegar dry. He sucked it all up. He drank the cup of fury dry, every little ounce of it until the cup was empty. Then the cup, being empty, may be smashed at the foot of the cross. For that cup no longer exists for the people of God. That cup cannot be refilled. It is not only empty, it is broken at the foot of the cross!

What a wonderful word. It is a very sobering word. When you begin to view your sins in the light of the sufferings of Jesus Christ, and when you look into the cup which caused Him to be sore amazed, can you talk then about little sins? Can you look into the cup of His sufferings, the very sight of which caused Him to stagger to His knees in intense agony, and can you talk then of little sins? A little compromise, a little falling out between husband and wife, a little spat, a little look of lust. You say, Well, we go so far but we don't go all the way. A little desire of covetousness, a little lie, a little pride, a little vanity? Here is the true estimation of your and my sin which we readily minimize and justify and overlook. You want to know what sin is? Look into the cup! That is what our sins deserve! Bring the cup He drank before you and see if you can talk yourself into the idea of little sins.

Can you look at the cup He drank and minimize the judgment and wrath of God against sin? If the sinless Son of God was in an agony when He considered the content of the cup of God's wrath, if the pure Son of God cried out, "My God, My God, why hast Thou forsaken Me?" as He drank the last dregs of the cup of God's wrath, then what is it going to be for a sinful man or woman, a boy or girl, to fall into the hands of the living God unrepentant and unbelieving and die in sin? Do you live now in the pleasures of sin? What will it be when the almighty and holy God presses

to such a person's lips the cup of wrath which impenitent sinners shall receive from His hand? I call you to flee this wrath. Repent! Do not think that you are up to the challenge of facing the holy God. Repent.

This is a wonderful word of comfort to the people of God. Our death and the curse were in that cup. It was full for Him, but it is empty for us. Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus."

Child of God, have you come to the settled conviction that whatever chastisement the Father deems necessary to bring to you, that there is no wrath of God in it? Whatever is necessary of God's dark providences to make you to know what sin remains in you and to bring you to repentance, do you know that there is no wrath of God in His dealings with you? It was extinguished. It was exhausted. It was finished in Christ. Not a drop of it is left. The cup has been drained and then dashed to shivers at the foot of the cross. We may make bold to say that the conscience of God is satisfied in the draining of the cup by His Son. God has a conscience, a very scrupulous conscience. His conscience is satisfied. He beholds His Son obediently drinking all the liquid of that cup and He thunders His holy "Amen," when Christ says, "It is finished." All the wrath which we deserved has been taken away.

And now our cup is full. He has made a new cup for us. Psalm 116:13: "I will take the cup of salvation, and call upon the name of the LORD." His cup was abandonment and curse. Our cup: blessing! The cup of blessing. Even though God's holy eye still sees the vileness of our sin, yet in Christ there is no condemnation. Let us rejoice in this consolation: the cup He drank is empty. It is replaced with the cup of salvation which is full. He swallowed the fury of the holy wrath of God against my sins so that I might be filled with the fullness of salvation. He drank it willingly, completely, all of it.

To God be all the praise!

Let us pray.

Father, we thank Thee for the gift of Thy love in the giving of Thy own Son in our place, there to save us and to bring to us the blessings of everlasting salvation. Amen.

THE REFORMED WITNESS HOUR

"The Cup Jesus Refused to Drink"

Rev. Carl Haak

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Dear Radio Listeners,

Last Sunday we considered the cup which Jesus drank - the cup which was presented to Him of His Father in the Garden of Gethsemane. The cup of which He said, "Shall I not drink it?" The cup which we saw was nothing less than the full and undiluted wrath of God against the sins of His people. The cup that He drank willingly and drained it and gave to us a cup of salvation in its place.

Today I would like to consider with you another cup of our Savior, a cup that He refused to drink.

It was after they had led Him outside of Jerusalem with a crown of thorns pressed down upon His head, and when they were crucifying Him on a hill called Golgotha - exactly then a hand reached out and gave a cup to Jesus to drink. But when He had tasted it, He refused to drink it. That act bears eternal weight and glory for the souls of God's people.

Consider, then, the cup that Jesus refused to drink.

It was at the very moment that the deed was done - God's Son stretched out on a cross and His hands and feet fixed to the cross by nails - that a cup of liquid was presented to Jesus. What was that cup? We read: "And they gave him to drink wine mingled with myrrh." (Mark 15:23) Wine and myrrh, myrrh being a substance which would speed the process and make the effect of the wine quicker. Matthew, in his gospel account, tells us, "they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." (Matthew 27:34) Vinegar was a sour wine common among soldiers; gall was a sedative or stupefying drink made from gourds. Exactly what the liquids and chemicals were which made up this substance we cannot be sure. But we can be sure that the liquid was intended as an analgesic to relieve pain, and as a narcotic or sedative to dull the senses. Drinking this would have the effect of drugging a person, making a person less aware of his surroundings and pain. Jesus tasted it. But He would not drink it.

Still more. We know that this was a very significant part of our Savior's suffering. For

this had been foretold. Psalm 69:21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Also this was known to Christ as something that would happen at the cross. They would present a sedative, primitive perhaps, but nevertheless effective to drug and to dull His senses. But He would not drink it.

Why did they offer Him this cup? A number of possibilities are given. According to Jewish custom, when a Jew was being crucified, women would present a cup or sedative to him which they regarded as direct obedience to the Word of God in Proverbs 31:6, 7. There we read: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." In that section of Proverbs, the son of the king is being warned of the peculiar danger of the abuse of alcohol and warned that it is not for kings to drink or abuse alcohol. Proverbs 31:4, 5, "It is not for kings, O Lemuel, it is not for kings to drink wine ... Lest they drink, and forget the law, and pervert the judgment of any of the afflicted." But then the proverb goes on to instruct that there is a proper use of wine. Concentrations of alcohol may be given to those who are ready to perish. There are some who say that the vinegar was given to Christ in obedience to that Old Testament requirement. There are others who say that this was given then as an act of compassion, similar to giving pain medication administered to a dying man, an act of humanitarianism.

Why was it given to Jesus? Mark tells us in his gospel narrative that it was presented by the soldiers. Those Roman soldiers who had led Him away gave Him wine mingled with myrrh.

After Pilate released Jesus to be crucified, Jesus was in the hands of the soldiers. They gathered together the whole band, we are told. And they clothed Him with purple and put a crown of thorns upon His head and led Him to the place called Golgotha. It was then that the soldiers offered Him the drugged wine. And we learn from the original language that they gave it to Him repeatedly. They were continually, repeatedly, urging this upon Him, holding it up to His lips to drink this. But He refused to do so.

Why did the soldiers do this? Are we to understand this as an act of mercy, that they were touched with pity for a man who was going to be given such a horrible death? The answer to that is No. For the Scriptures are plain: No pity was shown to Christ. Psalm 69:20, "And I looked for some to take pity, but there was none; and for comforters, but I found none."

Why did they do so? They did so in order to make the crucified one manageable. They were experienced and hardened soldiers, perhaps experts by now in the death of crucifixion. They had seen firsthand how that a man, even a weakened man in physical exhaustion, when he was brought to the place of execution and at that very moment when he was stretched upon a cross and sees that his life is about to be taken away from him - such a man could, with a rush of adrenaline, resist the strength of ten men. So, to make their job easier, they would often drug their victim. We have to remember that the Lord had not eaten for a long period. This mixture would go immediately to His brain and have a soothing effect and make His arms as putty. It was not given out of compassion, but out of convenience. For the very next words that we read after they offer Him this wine mingled with myrrh are: "And when they had crucified him." So, they think that to make the anticipated resistance less, and to make their job easier, it is now the moment that they should drug their victim.

"But," we read, "He received it not." He would not drink it.

As I mentioned a moment ago, the original Greek language suggests that the cup was pressed upon Him repeatedly. So also the original Greek language indicates the absolute refusal, the resolute, immovable refusal.

Now our Lord Jesus Christ was not in any way infected with the error of stoicism, the notion that it is noble and virtuous to endure pain without flinching. He was not stoical, austere. He was not just going to show indifference to this pain. No, He is not being stoical. There is not a human explanation for this conduct.

Why does the Lord refuse this? There are two parts to the answer. The first is this. To demonstrate to all who beheld Him, and to us, the absolutely voluntary nature of His suffering and death. No drug was needed to subdue Him. No inner fortitude of a stiff drink was necessary for Him to face what was coming. As His hands and feet were nailed to the cross and then the cross is lifted up so that He must hang there upon those nails, He does all of this willingly. No sedative was necessary to cause Him to submit to this. But He does this in love for the Father's will. Isaiah 53:7: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah 50:6, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." It was nothing but His own willingness which brought Him to the cross. In the Garden He had said to those who came to capture Him, "Whom seek ye? ... I am He." Willingly He gave Himself. He would drink the full cup of the wrath of God. And in

order to drink that full cup of the wrath of God, He absolutely refused to drink anything which would deaden His experience of that wrath of God against our sins.

So, the second part of our answer is that the Lord refused this cup to ensure His complete sensitivity to all the realities of the sufferings which were to be His in the next six hours on the cross. You see, Jesus did not simply make it through those sufferings. But willingly, He was going to suffer for each and every sin that we had ever committed and consciously replace it with His own loving obedience. All the faculties of His mind and soul must be alert and sharp. No anesthetic for His body, no sedative for His mind. He refuses it. No insensitivity, no passing out under the wrath of God and waking up and not knowing what had happened.

What a wonderful, wonderful Savior is ours! Therefore, to the repentant children of God the Lord Jesus Christ says in this refusal, "Behold, I refuse the cup of drugged wine. When the wrath of Almighty God and His fury against your sins come upon Me, I do not seek to avert its full blows from My own soul. I do not shrink away, but consciously I come under it all."

Once again, we must remember that the Lord Jesus Christ knew exactly what was coming. He was very clear, in His own mind, exactly what He must do upon the cross. And He is also very clear in His own mind when He goes under all of those sufferings. No cup of sedatives, no turning aside. But all the sufferings which are necessary to redeem us He consciously endures. He does not side-step, but endures it all. He would not drink it! What a wonderful Savior!

Let us consider then anew the ocean of the love of Christ for His own. The rich treasure of all eternity is the love of Christ for God's children. And how little value we put upon that love. So often we ask the question, "Where is the love of God for me?" We look at our life and ask the question, "Where is the evidence that He loves me?" What is the matter with us? What oceans of love are reflected in the obedient Son of God who dies upon the cross for all of His own. As a child of God, do you feel that you are abandoned, you are hopeless, you are separated from the love of God? Look at the cross!

His physical agony is about to be heightened to the point that we cannot even begin to imagine its horrors. He is nailed to the tree. But that is nothing. Now is the moment that He must plunge His soul under the punishment which we earned by our sins. Shall He deaden the blow? Shall He soften it just a little bit? No! No, He must represent us. Anything left over will crush us. If the smallest flake of the wrath of God

due to us for our sins falls upon us, it will burn through us and consume us. He must not miss any of it. He must bear it all. Therefore He refused to miss any of it. He pushed the cup of sedative away from Him. Why? Because, having loved His own, He loved them unto the end. What love! What divine, what pure, what never-ending love for us! There, at the cross, is the evidence of the love of God.

But then we ought to confirm anew the confidence that there is no wrath, no unsatisfied justice of God left for us. No wrath of God against us. Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus." Why? Verses 3 and 4 of Romans 8, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us." All our sin and all the wrath which was owed by us for those sins, Christ drank. And He showed that He drank them all, that He endured them all, when He refused a cup which would have left so much as an ounce of that wrath unendured by Himself.

Let us confirm our faith anew that we have the pardon of sins in the blood of Jesus Christ.

Sometimes we worry about this. What if at death we suddenly would discover that not all of our sins are paid for, perhaps all of our sins are not paid for? What if I would discover that there was just one sin left over, one sin for which Jesus had not earned forgiveness? I would be consumed by an eternity of death. If all is not forgiven, then I am not forgiven! I am not forgiven at all if all my sins are not forgiven. But they are all forgiven - for He refused the cup of drugged wine.

Finally, let us commit ourselves in submission to drink whatever cup the Lord presses to our lips. Whatever cup the Lord gives to us, no matter how dreadful and how afraid we are - that cup of chastisement, that cup of trial - no matter what it may be, let us not refuse it.

Perhaps the Lord gives to you today a cup of loneliness, a cup of childlessness, an operation, an abandonment, a mental horror, a physical pain. Perhaps it is a cup of burden that no one else knows about. Perhaps it is the cup of the unfaithfulness of a friend. Perhaps it is a cup of a deep, bitter hurt. Perhaps it is the cup of rejection. Is one of these cups being pressed to your lips by God and does your Father say, Drink ye all of it? Take it. For this much you know, that although you cannot see into your own cup or know its depth or purpose, there is not one drop of the wrath of God in it. You can take it and drink it because there is not a dram of the fury of God. But it

comes in the love of God. There are spiritual nutrients now in your cup. Though your cup is a cup of pain and loneliness and fear and trial, God is using that to work in you the spiritual vitality of trust and obedience and faith. May your cup then be that cup which brings to you spiritual medicine. It may be bitter, but it is necessary. And it comes to you without the wrath of God.

Whether the cup pressed to your lips is a cup of spiritual nutrient or spiritual medication, take it. There is no wrath of God in it. It is a healing ointment unto you. Do not spit it out. Whatever the Lord gives to you in your cup that you must drink, that you must experience in your life, whether it is strong medicine to destroy sin within you, or whether it is difficult trials which will teach you to put your trust in God, take the cup and drink it. There is no wrath, there is no death, there is no curse, there is no condemnation in that cup. There is nothing in it that will hurt you.

Why? Jesus drank all of that - curse, death, and what would hurt you, the eternal wrath of God - He drank it all. I know He did. For when another way was offered to Him, a way of taking the edge off that, of shielding Him from some of that, He would not take it. He would not drink that cup.

Oh, praise God for the Savior's refusal to drink that cup.

Let us pray.

Father, we thank Thee for Thy Word so rich and so true. Press it upon our hearts.
Amen.

THE REFORMED WITNESS HOUR

"The Cup Our Savior is Yet to Drink"

Rev. Carl Haak

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In the last two weeks we have looked into the cups of our Savior. He spoke of three cups that were His.

The first cup, we noticed, was the cup that He drank and left nothing behind, even a cup that He smashed to pieces so that it could not be filled again. That was the cup that He embraced in the Garden of Gethsemane (John 18:11), "the cup which my Father hath given me, shall I not drink it?" We saw that it was the cup of the just, undiluted and holy wrath of God against the sins of all those who had been given to Him by His Father's election. That cup He drank. And He has replaced it with a cup of blessing for us.

The second cup was a cup that Jesus refused to drink. We saw last time that this was the cup of drugged wine given as a narcotic to one who was about to be crucified to stupefy and to make manageable the pain as the nails were driven into the flesh. This cup Jesus would not drink. He would not alleviate any of His own suffering. This was not due, we saw, to any stoicism. It was not due to any desire of Christ simply to suffer. But this was due to His willingness, His perfect willingness, to absorb all the fountains of divine fury brought against Him. Willingly, fully, and knowingly Jesus endured all the suffering that was necessary to obtain our eternal salvation.

Today we want to look into a third cup of which Jesus spoke - a cup that He has yet to drink, a cup that He looks forward to drinking with us in glory.

There is a cup that Jesus anticipates with joy that He will drink with us soon in the kingdom of His Father. He spoke of it in Matthew 26:29. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

What is this cup? This cup represents the glorious enjoyment of the salvation of the church which is perfected in the final kingdom of God in the new heaven and the new earth, when there will not be any night, thus time shall be no more, in the final Paradise described in Revelation 21 and 22. It is the complete enjoyment of the salvation which Jesus Himself purchased.

Jesus spoke those words in Matthew 26:29 at a solemn moment. Jesus was alone with the twelve in the upper room in Jerusalem on the very eve of His death. He had just eaten the Passover feast with His disciples. It was the last Supper, the eating of the lamb and the unleavened bread, the Supper which pointed to Him as the Lamb of God who would take away the sin of the world.

Now in its place Jesus institutes the Supper of Remembrance or, what we call, the Lord's Supper, or Holy Communion. We read in Luke 22:20, "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." "After the same manner also he took the cup," we read in I Corinthians 11:25, "when he had supped, saying, this cup is the new testament in my blood." Jesus, then, held a cup in His hands at the moment of the Lord's Supper, filled with the fruit of the vine. That was symbolic of His blood which He would shed for the remission of our sins. He gives this cup to us and says, "You must drink it, for it represents and seals to your heart all that the shedding of my blood shall accomplish for you. Drink this cup." And the Lord drank with them. Then He said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." That is, "Disciples, the cup of the Supper that I am now calling you to observe continually, and which represents to you all that I have done to purchase your salvation upon the cross, you must continue to drink it." I Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

But, says the Lord, I will not drink it with you again until I drink it new with you in my Father's kingdom. That is, this supper and this cup looks forward to something which goes beyond even what you have right now. It points to a greater and a perfected redemption. This cup celebrates the accomplishment of full redemption and looks forward in faith to the final day when I shall have gathered all my church to myself in glory. Then there will be a cup, a cup of fulfillment. And I will drink it then with you.

Our Lord is very emphatic. He says, "No more will I in any wise drink of this fruit of the vine, until the day I drink it new with you in My Father's kingdom." He is asserting what He will not do. "No more will I in any wise drink of this cup until that day."

"I am about," He says, "to give My life in the death of the cross. There I will be abandoned of God in your place. I will descend into the abyss of suffering for sin." And following that, we know, would come the resurrection and ascension of our Lord into glory when He would be seated at His Father's right hand. The Lord says, "I will not again drink of this cup, representing the accomplishment of your salvation, I will

no longer do that with you on this earth. I leave you. I leave this cup behind, representing to you all that I have done and all that I came for to do. But I will not drink it until the day I drink it new with you in the kingdom of My Father."

The Lord is saying, "My absence, then, from this cup of feasting will be for a specific period. I look forward to the event when I will drink it new with you. I will abstain from drinking this cup with you up to the point of My Father's kingdom, up to the point of the consummation of all the purposes of God as those purposes are brought to their completion in the final kingdom, the new heavens and the new earth, the great feast of Christ and His church. When that final perfection will have come, the kingdom of My Father in all of its glory and beauty in the new heavens and in the new earth, then I will drink that cup with you anew."

When that time takes place of which we read in I Corinthians 15:24 and 28, "when he shall have delivered up the kingdom to God, even the Father ... that God may be all in all" - "at that blessed moment I shall drink a cup with you which will represent the perfection, the completion of all the saving purposes of the eternal God. I will drink it new with you in the kingdom of My Father."

That will be the completed cup, the perfected cup.

"In My Father's kingdom," says Jesus, "there is going to be a cup for Me. And I will share it with you." In that cup is all the glory of eternal life and salvation. Then the words of Matthew 8:11 shall be fulfilled: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." They shall sit down, they shall recline, they shall enter the vast and everlasting banquet hall. Or, in the words of Revelation 19:9, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Then Christ, with us, shall drink the cup of blissful, eternal, perfect salvation.

What is so precious is that our Lord says that this is absolutely certain. It will happen. "Verily I say unto you, I will drink no more the fruit of the vine until the day I drink it new with you in the kingdom of God." "Verily," says the Lord. That was the Lord's way of introducing words which He wanted to underline in our hearts, words that we must hold on to by faith and never allow to lapse from our memory. The Lord is saying, "It is certain. You may count on this. I will drink the cup of perfect glory with you, with all those for whom I died. There is coming a day when they shall be gathered with Me, for I die not in vain. And gathered with Me in My Father's house, they shall rejoice in the cup of perfect and full salvation."

Those words also represent to us the absolute certainty of our salvation. Remember when Jesus spoke them. He spoke them before the hour of the cross. The Lord, even as He stands before the cross, has absolute certainty that the cross will be triumphant, that that cross will earn glory for all those given to Him of His Father. As He speaks, His mind is resolutely upon the cross. "I will not drink anymore with you until the day that it is fulfilled in My Father's kingdom. I am going to shed My blood for you upon Calvary's cross. I am going to lay down My life in your place." There is a resolute, an unmovable commitment of the Savior to perform the work of salvation. "I am going to the cross. I will not stay back. I will not continue with you anymore in this way."

But the Lord is also unshakably confident of the triumph of the cross, and that by that cross He will earn everlasting life and eternal glory. "I will not only pour out My blood, I will not only take the place of My people upon that accursed tree, but I will so endure that suffering and wrath of God as to earn, absolutely, salvation for My own." His words speak not only the absolute certainty of His suffering and death, but the absolute certainty that by that suffering and death He would earn, for all those given to Him of His Father, eternal glory. "I will drink it with you in My Father's kingdom," He says.

He speaks of those of whom He must say a few moments later, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered." He speaks of one who will deny Him: as the Savior said, "before the cock crow, thou shalt deny me thrice." He knew them. He knew them as foolish, unworthy, and proud sinners. "Yet," says the Savior, "you are the ones who shall drink with Me in My Father's kingdom. And you shall drink with Me in My Father's kingdom because the blessed certainty is the love of God. And the blessed certainty of that love of God is that by its power I shall go to the cross. And through that cross I shall purchase the salvation of unworthy sinners given to Me of the Father. I will not only pardon their sins, but I shall earn for them a salvation in which they shall live forever with God."

There is not a smidgen of doubt here. Jesus did not go to the cross hoping, wishing, wondering, and saying, "Oh, if only something will come out of this." No, He did not go to the cross that way. He goes to the cross in absolute certainty that by His death He would bring the unworthy ones to eternal glory! That is certain. Isaiah 53:11, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." He shall see the fruit

of the travail of His soul. Every one in whose room and place He poured out His blood will be called by His Spirit, justified and sanctified by grace, made a new creature, preserved in faith, and brought at last to glory. He said in John 6:38-39, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all he which hath given me I should lose nothing, but should raise it up again at the last day."

I will drink this cup with you new in My Father's kingdom. No "if"s, no "but"s, and no "and"s.

Triumphant Jesus. Triumphant salvation.

The reason that you personally have been brought to faith and repentance is because of the commitment of the Almighty God to save you and to bring you to glory by Jesus Christ. All those for whom Jesus gave His life shall be in His presence in exceeding joy because He died, and rose, that we might live forever. That salvation cannot be defeated. "I drink it new with you in My Father's kingdom."

What a wonderful assurance that our salvation was obtained by the cross.

Here is assurance. Assurance is not found in yourself. Nor is assurance of eternal glory found in your works. Not even in those good works of faith and repentance and obedience that the Holy Spirit inspires. But assurance is this: Jesus, our Lord, obtained a full salvation which has taken us out of the kingdom of darkness and brings us to sit at the table of the Lord in His kingdom. He died to purchase our faith. That faith He works in us by His Word and Holy Spirit. He causes you, by faith, to commit everything to Him, to rest only upon Him. And to His children, given to Him of the Father and brought to repentance and sorrow over sin, He has promised that all His perfect work shall be theirs and they shall sit with Him in glory.

Open your Bible and try to find one text, one verse, that says that your doing and your actions add to His work. Oh, yes, you must obey and you must walk in the ways of God. But that is done out of thankfulness for the salvation which is founded upon Jesus only. Repentance begins with this truth ringing in your heart: "Nothing in my hands I bring; only to the cross I cling." You say that that is a dangerous doctrine? That is the gospel. Only one work earns salvation - the cross. Only one reason for doing a good work, only one - thankfulness to God for a salvation complete in Jesus Christ. Look upon your sins, then. Those sins are odious and they are vile. There is nothing that can remove them, nothing. Not your works. Nothing but His blood. His

blood cleanses us from all our sins.

Hear the words of the Savior: "I will drink this cup new with you in My Father's kingdom. I will bring you to Myself. I will never break My oath that I have made to you. I will bring you out of the bondage of your sin. My death shall avail for a covering for your sin. It shall avail for much more. It shall bring you to glory. It shall set you free from the dominion of sin." Hear His words: "I drink it new with you in My Father's kingdom."

Jesus says there that He cannot conceive of drinking that cup as the conqueror without those that He has purchased with His blood. He says, "I cannot conceive of the celebration and the glory without you. You for whom I gave Myself? You shall be there. I will drink it with you most assuredly." Jesus says, "I am confident that I shall be glorified in the way of My death and resurrection." John 17:1, 5, "Father, the hour is come ... glorify thou me ... with the glory I had with Thee before the world was." "I am very sure of My personal glory. I am also very sure," says the Savior, "that you shall be with Me. Then, in the cool of the day, by the river of life which flows by the throne of God, you shall drink a cup with Me. I am sure that I will present you to myself as a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Ephesians 5:27)."

There is coming a day, a day in which Jesus Christ shall stand amid all of His elect from every nation, tribe, and tongue under heaven. They will have been raised in glorious bodies and clothed in white linen of His own righteousness. Then, in a place which is too beautiful for human eyes to see or minds to imagine, the Father will give to His Son a cup, a cup of joy and glory, a cup of eternal salvation, a cup which shall vanquish all our tears, all our sighs and shall fill our hearts with resounding glory and praise. That cup He will share with us. We will drink with Him. And we shall praise the Father with Him. And we shall say, as we drink of the cup, "To Him who loved us be honor and glory, dominion and power, forever and ever."

Believest thou this? Every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3:3

Let us pray.

Father, we thank Thee for Thy holy Word. Write it upon our hearts. Amen.