



Potomac Hills Community Church, PCA

GRACE ORIENTED • CHRIST CENTERED

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March 9, 2003

Jesus Faces Betrayal and Arrest

“Revealed Grace” - a series from Luke
Luke 22:47-53

OPENING THOUGHTS: *A Good Night Goes Bad.*¹

At the conclusion of the Last Supper when, in the candlelit room amidst his white-clad disciples, Jesus took the cup of wine in hand and said, **Luke 22:20**, “*This cup is the new covenant in My blood, which is poured out for you.*” (NIV)

It was one of the supreme moments of salvation history.

In that single sentence, Jesus declared that his soon-to-be shed blood would supersede the blood sacrifices of the Old Covenant.

Indeed, Jesus thus declared the all-surpassing superiority of the New Covenant over the Old. The blood of the Old Covenant sacrifices could not atone for sin. Its animal sacrifices covered sin but could not remove it. As the writer of Hebrews so clearly stated, **Hebrews 10:4**, “*For it is not possible for the blood of bulls and goats to take away sins.*” And **Hebrews 10:11**, “*Under the old covenant, the priest stands before the altar day after day, offering sacrifices that can never take away sins.*”

Precisely because no dumb animal was competent to serve as a substitute for a human sinner, there was an unending repetition of sacrifices. And those repetitions bore constant testimony to their lack of power to actually do anything.

But the blood of the New Covenant, Jesus’ blood, perfectly atoned for all the sins of those who would come to Him and thus made possible the New Covenant promised by **Jeremiah 31:33-34**, “*“But this is the new covenant I will make with the people of Israel on that day,” says the Lord. “I will put My laws in their minds, and I will write them on their hearts. I will be their God, and they will be My people. [34] And they will not need to teach their neighbors, nor will they need to*

¹ Introduction and Exposition of the text is adapted from Preaching the Word: Luke, Volume Two by R. Kent Hughes, pages 323-337. Other works used are Moments with the Savior by Ken Gire, pages 324-329.

teach their family, saying, 'You should know the Lord.' For everyone, from the least to the greatest, will already know Me," says the Lord. "And I will forgive their wickedness and will never again remember their sins.""

The cup Jesus held brimmed with the joyous wine of Jeremiah's New-Covenant prophecy — a new heart, a new relationship, authentic forgiveness.

How much of this penetrated the disciples' understanding at that moment is impossible to determine.

But we do know that the immediate conversation and conduct in the Upper Room revealed a pathetically shallow understanding and appropriation of Jesus' astounding revelation.

The scene was heart-breaking because without a pause Jesus, cup evidently still in hand, said, **Luke 22:21**, *"But here at this table, sitting among us as a friend, is the man who will betray Me."*

There would be **betrayal**.

Jesus was not surprised. He knew of Judas' deadly bargain, and He knew that the Father had "decreed" the way He would be delivered over to death. Nevertheless, the numbing reality that a man with whom He had shared His life day and night, who had seen His manner of life, who had heard Him bare His soul, had become His enemy — this sickening reality bore down on Jesus.

And it got worse.

Luke 22:24 tells us, *"And they began to argue among themselves as to who would be the greatest in the coming Kingdom."*

There was **dissension**.

The seriousness of the institution of the Lord's Supper had dissipated in a moment — and with it the effect of His words about His body and blood. Then the disciples began to argue about (of all things!) who was the greatest.

They had been His **constant companions** for three years.

They had seen Him live life as a servant.

This self-promoting conversation was a slap in the Savior's face.

Jesus responded with sad irony, **Luke 22:25**, *"Jesus told them, "In this world the kings and great men order their people around, and yet they are called 'friends of the people.'"*

The mentality of these "great men" was to dominate others and try to make an art form out of arrogance and selfishness, all the while passing themselves off as 'friends of the people.'

"But," Jesus says in **Luke 22:26**, *"among you, those who are the greatest should take the lowest rank, and the leader should be like a servant."*

Actually, Jesus was far gentler than you and I would have been with these boneheads, because He ended the discussion by reminding them of the authority

that awaited them in the kingdom, **Luke 22:29-30**, *“And just as my Father has granted me a Kingdom, I now grant you the right to eat and drink at my table in that Kingdom. And you will sit on thrones, judging the twelve tribes of Israel.”*

The disciples’ future kingdom authority would not be like the misleading authority of earthly kings who practice domination and demand lordship.

The followers of Jesus rule would be like His rule — *“as one who serves.”*

How dumb these disciples were in the Upper Room. Jesus was so close to the cross, and yet His most intimate followers were so far from Him in spirit.

How disheartening this must have been for Jesus.

And then His most trusted disciple falls apart. And there is **denial**.

Luke 22:33-34, *“Peter said, “Lord, I am ready to go to prison with You, and even to die with You.” But Jesus said, “Peter, let Me tell you something. The rooster will not crow tomorrow morning until you have denied three times that you even know Me.””*

The Upper Room, so festive with food and wine and candles a few minutes before, was now dark and somber. The betrayer had gone out into the night, waiting for the right moment to trap Jesus. Shameful dissension had broken out over who was the greatest. And denial and failure was about to come from the most unlikely Apostle. What more could happen?

More does happen. It gets harder.

And that’s what brings us to this morning’s passage ...

Luke 22:35-46, *“Then Jesus asked them, “When I sent you out to preach the Good News and you did not have money, a traveler's bag, or extra clothing, did you lack anything?” “No,” they replied. [36] “But now,” He said, “take your money and a traveler's bag. And if you don't have a sword, sell your clothes and buy one! [37] For the time has come for this prophecy about Me to be fulfilled: ‘He was counted among those who were rebels.’ Yes, everything written about Me by the prophets will come true.” [38] “Lord,” they replied, “we have two swords among us.” “That's enough,” He said.*

[39] Then, accompanied by the disciples, Jesus left the upstairs room and went as usual to the Mount of Olives. [40] There He told them, “Pray that you will not be overcome by temptation.” [41] He walked away, about a stone's throw, and knelt down and prayed, [42] “Father, if you are willing, please take this cup of suffering away from Me. Yet I want your will, not mine.” [43] Then an angel from heaven appeared and strengthened Him. [44] He prayed more fervently, and He was in such agony of spirit that His sweat fell to the ground like great drops of blood. [45] At last He stood up again and returned to the disciples, only to find them asleep, exhausted from grief. [46] “Why are you sleeping?” He asked. “Get up and pray. Otherwise temptation will overpower you.””

We've had betrayal, dissension, denial, and now we have just flat-out ...
v. 35-37: DULL APOSTLES²

Done with Peter, Jesus turned again to the whole group, *"Then Jesus asked them, "When I sent you out to preach the Good News and you did not have money, a traveler's bag, or extra clothing, did you lack anything?" "No," they replied. [36] "But now," He said, "take your money and a traveler's bag. And if you don't have a sword, sell your clothes and buy one! [37] For the time has come for this prophecy about Me to be fulfilled: 'He was counted among those who were rebels.' Yes, everything written about Me by the prophets will come true."*

Luke records two earlier occasions in Luke 9 and 10 when Jesus sent His disciples out to preach the gospel of the kingdom without taking any provisions.

And as Jesus suggested, they met with such receptiveness that their hearers provided everything they needed. But now, with His arrest, trial, and death imminent, Jesus knew that their ministry experience would change.

Jesus quoted **Isaiah 53:12** about Himself, *"I [God] will give Him the honors of one who is mighty and great, because He exposed himself to death. He was counted among those who were sinners. He bore the sins of many and interceded for sinners."*

And that is how He would be treated. In fact, He would be crucified between two thieves. The reality for His disciples was that because they followed Him, they too would be regarded as rebels, transgressors, and sinners.

They were to ponder His advice, verse 36, *"But now," He said, "take your money and a traveler's bag. And if you don't have a sword, sell your clothes and buy one!"*

The apostles, however, with the same dullness we've seen before, focused on the specific mention of a sword without attempting to grapple with what that suggested — namely, the hostility that awaited them, and the necessity of making adequate provision.

The proof that Jesus was not suggesting His disciples arm themselves for a coming fight came later that evening when one of the disciples drew a sword in Gethsemane and cut off the ear of the servant of the high priest, to which Jesus responded, **Luke 22:51**, *"Don't resist anymore." And He touched the place where the man's ear had been and healed him."*

In the Upper Room the disciples responded literally to His question saying, verse 38, *"Lord," they replied, "we have two swords among us."* (with which they

² Works used in this section are *The Tyndale New Testament Commentary: The Gospel of Luke* by Leon Morris, page 339; *The Word Biblical Commentary: Luke 9:21-18:34* by John Nolland, page 1078; *The Gospel of Luke*, Earle Ellis, page 257; and *The Gospel According to Luke, Volume 2* by Joseph Fitzmyer, page 1430; and *Luke* by Marvin Pate, page 432.

presumably thought they could hold off the Romans), and Jesus had had it. He replied, *"That's enough,"* meaning, as various commentators explain, "That's enough of that." As one explains, "... so complete was the disciples' misunderstanding of His saying about the need to buy a sword, that He refused to explain it any more. We might colloquially render Jesus' words as, 'I give up!'"

Jesus had come to the Upper Room with such great anticipation.

His opening words to his disciples were, **Luke 22:15**, *"I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins."*

And during the Passover feast He fulfilled His desire by reinterpreting the bread and the cup to show that He is the ultimate Passover Lamb and that His blood established the New Covenant long ago prophesied by Jeremiah.

All this amazing eagerness from Jesus even though He **knew** he was going to die! But then came Judas' betrayal, and the disciples' dissension, and Peter's denial, and their dullness. So Jesus finally exclaimed "**Enough!**" — and it was the utterance of a broken heart.

If this was our first reading of the story, we might think, "Is there any hope for these blockheads?" We know there is ... because we're blockheads too — every bit as self-centered and presumptuous and dense and utterly sinful.

What hope do **we have** for anything better?

If we depend on our own ability to remain loyal, to stay unified, to affirm the truth, to stay spiritually sharp ... then we have no hope at all.

But if we depend on **Christ** for all those things, then, like Peter and the Apostles, we receive ...

v. 37-38: DIVINE ANSWERS ³

You see, the answer is magnificently tucked into Luke 22:37, *"For the time has come for this prophecy about Me to be fulfilled: 'He was counted among those who were rebels.'*

Jesus' brief reference is to Isaiah 53:12, which we quoted earlier. There it says, *"I [God] will give Him the honors of one who is mighty and great, because He exposed himself to death. He was counted among those who were sinners. He bore the sins of many and interceded for sinners."*

"He was counted among those who were rebels."

"He was counted among those who were sinners."

Isaiah 53 is the messianic Servant Song that describes in detail the Passion, death, and atonement of the Lamb of God. It is all about Christ.

The significance of this quotation is that this is the **only verse** from Isaiah 53

³ Works used in this section are Fitzmyer, page 1432 and Expositions of Holy Scripture by Alexander Maclaren, page 246.

that Jesus expressly quoted. And Isaiah 53:12 is the summary verse of Isaiah 53, providing us with a compact description of what Jesus did for His people.

The phrase “*He was counted among those who were sinners*” in Isaiah 53 is followed by two other phrases — “*He bore the sins of many **and** interceded for sinners.*”

Together these three phrases give us the basis of all hope.

- **Identification**

The phrase “*He was counted among those who were sinners*” was dramatically fulfilled when Jesus was hung on a cross between two outlaws.

The Greek version of the Old Testament, called the Septuagint, gives Isaiah 53:12 the sense, “*and he was classed among the outlaws.*”

Here the joyful reality is that we too are rebels/transgressors/sinners/outlaws — and that on the cross He fully identified with us. On the cross the sinless Son of God became a rebel/transgressor/sinner/outlaw, though He himself had broken no law. Consequently, we sinners can find saving identification in Him. “*He was counted among those who were sinners.*” He identified with us in our sin so we could identify with Him despite our sin.

Which leads us to the second basis for hope. And that’s ...

- **Atonement**

He not only identified with us in our sin, but He atoned for our sin, as the second phrase says, “*He bore the sins of many.*”

Earlier in **Isaiah 53:4-6** we read, “*Yet it was our weaknesses He carried; it was our sorrows that weighed Him down. And we thought His troubles were a punishment from God for His own sins! [5] **But He was wounded and crushed for our sins.** He was beaten that we might have peace. He was whipped, and we were healed! [6] All of us have strayed away like sheep. We have left God’s paths to follow our own. **Yet the Lord laid on Him the guilt and sins of us all.***”

Where, according to **Hebrews 10:4**, “... *it is not possible for the blood of bulls and goats to take away sins,*” the Apostle Peter tells us, in **1 Peter 2:24**, referring back to Isaiah 53, “***He personally carried away our sins in His own body on the cross so we can be dead to sin and live for what is right.** You have been healed by his wounds!*”

And then the third basis for hope lies in Jesus’ ...

- **Intercession**

The final phrase, “*and interceded for sinners*” is the last element in this triad of hope. Jesus makes full **identification** with us as transgressors, and then full **atonement** for us sinners, and caps it off with full **intercession** for us rebels.

That’s why Peter ultimately made a comeback. Satan had asked to sift Peter as wheat, hoping to dispose of the wheat and harvest the chaff.

But Christ **prayed** for Peter, and through Peter's failure the chaff blew away and the wheat remained. Peter's vanity was sifted out, his misplaced self-sufficiency was sifted away, his presumption was sifted, his impulsive mouth was winnowed — and he became a great strength to the early church.

Jesus' intercession, His prayers on our behalf, is at the root of the New Covenant's superior power. The Old Covenant was administered by priests, who were **themselves** sinners. But Jesus is an eternal priest in the order of Melchizedek according to the eternal oath of God. **Psalm 110:4**, "*The Lord has taken an oath and will not break His vow: "You are a priest forever in the line of Melchizedek."*"

This has untold implications for every believer. The writer of Hebrews gives it unforgettable expression, **Hebrews 7:24-25**, "*But Jesus remains a priest forever; His priesthood will never end. [25] Therefore He is able, once and forever, to save everyone who comes to God through Him. He lives forever to plead with God on their behalf.*"

No matter what our sinful history might be, Christ can save us completely and eternally. This is the perpetual experience of **all** believers in **every** situation.

The reason He saves completely is because "*He lives forever to plead with God on their behalf.*"

Though we are finite, He is infinite.

Though we are temporal, He is eternal.

He prays with the ease of omniscience and omnipotence perfected through His own human suffering. And He is praying for us right now!

Jesus had an amazing prayer life!

His disciples, however, both then and now, are a different story.

And so we see the need for ...

v. 39-40: **JESUS' ADMONISHMENT** ⁴

"Then, accompanied by the disciples, Jesus left the upstairs room and went as usual to the Mount of Olives. [40] There He told them, "Pray that you will not be overcome by temptation."

Jesus' disappointment with the disciples carried over to the Garden of Gethsemane at the foot of the Mount of Olives because the next part of the passage begins with His giving them explicit instructions to pray, verse 40, "*Pray that you will not be overcome by temptation*" and ends with Him finding the Eleven asleep and again admonishing them, verse 46, "*"Why are you sleeping?" He asked. "Get up and pray. Otherwise temptation will overpower you."*"

The disciples' failure to pray and Jesus' admonishment of them frame a portrait of Jesus' own prayer.

⁴ Works used in this section are Fitzmyer, pages 1438-1439.

Luke's picture of the event is briefer than the more detailed accounts of Gethsemane in Mark and Matthew. Those Gospels describe Jesus returning three times to find them sleeping and record His exasperated words to Peter.

But Luke economizes the scene.

The reason for this stark abridgment is to intensify the focus on Jesus' relationship to His Father in prayer.

Here we are taken into Jesus' heart as never before. At the Garden of Gethsemane we see a Jesus who has never before appeared in any of the Gospels.

This is the Holy of Holies of Jesus' heart.

It demands of us a profound reverence, lest we get it wrong.

Up to now, Jesus has been absolutely fearless. We see this in the temptation in the wilderness at the beginning of His ministry. During those forty days face to face with Satan, Jesus remained totally unintimidated and immovable. Then, at the opening of His public ministry when the people in His hometown attempted to kill Him, He eluded them with fearless confidence. Shortly after that, Jesus silenced a screaming demoniac with a curt, "Be silent!" His preaching was fearless, as seen in the six scorching woes He delivered to the scribes and Pharisees in Luke 11. And toward the end, as He taught in the temple, His repeated conflicts with the authorities and His decisive, verbal slam dunks against them were all done with total composure. Jesus was always in control and in full power, whether quieting a demon or calming a storm or feeding a multitude.

He fearlessly approached His own death. Just before ascending the hill to enter Jerusalem, He said, **Luke 18:31-33**, "*As you know, we are going to Jerusalem. And when we get there, all the predictions of the ancient prophets concerning the Son of Man will come true. [32] He will be handed over to the Romans to be mocked, treated shamefully, and spit upon. [33] They will whip Him and kill Him, but on the third day He will rise again.*"

Finally, in the Upper Room, He was fearless and eager to eat the Passover Meal with His disciples — even though He knew that He was the Passover lamb who would be slain. Throughout the entire range of His tumultuous life Jesus knew no fear.

However, in the Garden there was an abrupt change, for Jesus was overcome with a fearful dread of death. And there we see ...

v. 43-44 and Mark 14:33-34: JESUS' AGONY⁵

Mark's parallel passage says, **Mark 14:33-34**, "*... He began to be filled with horror and deep distress. He told them, "My soul is crushed with grief to the point of death. Stay here and watch with Me."*"

⁵ Works used in this section are Fitzmyer, page 1444; Mark: Portrait of a Servant by Edmond Hiebert, page 358; and The Gospel According to St. Mark by Vincent Taylor, page 553.

His expression “*deep distress*” bears the element of astonishment. The King James Version carries this idea in its rendering, “*sore amazed.*” Jesus’ horrified astonishment at His imminent death evoked this intense revelation, “*My soul is crushed with grief to the point of death.*”

It is hard for us to understand, but His fear of His coming death and all that it entails and all that it means could well have killed him!

Luke adds, verses 43-44, “*Then an angel from heaven appeared and strengthened Him. He prayed more fervently, and He was in such **agony** of spirit that His sweat fell to the ground like great drops of blood.*”

As Jesus poured out His heart, an angel strengthened Him. And He was in such agony that His sweat fell like drops of blood from a running wound and splashed on the ground. Jesus’ body and soul were racked with fearful anguish at His impending death. Incredible fear!

Why this surprising fear?

Many men and women alike have died brave, fearless deaths.

So why such fear from Jesus?

The answer is:

1) Jesus knew that death is the “wages of sin” (Romans 6:23) — and that **He would pay** the total wages in full.

2) He also knew that death is a result of the judgment of God (Romans 5:12) — and that **He would bear** that judgment.

3) He knew that **He would become** sin (2 Corinthians 5:21).

4) He knew that death would bring on Him the wrath of God (cf. 1 John 2:2) — and that **He would propitiate** it, He would satisfy the wrath of God to the full.

That is why Jesus was filled with such unremitting dread.

That is why He was so fearful.

That is why He could well have died *before* the cross.

That is why He was in agony.

But Jesus handles fear and agony different from you and me. Most of us would curl up and cry ... or run and flee. But not Jesus, He goes to His Father.

v. 41-42: JESUS’ APPEAL⁶

That fear was also the reason for His prayer, “*He walked away, about a stone's throw, and knelt down and prayed, [42] "Father, if you are willing, please take this cup of suffering away from Me. Yet I want Your will, not Mine."*”

- “**Father**”

Jesus began with the expression “Father,” and His blunt honest reveals the depth and quality of His relationship with the Father, and also the character of the

⁶ Works used in this section are Morris, page 348.

Father. Jesus' invocation "Father" reminds us that God loves to give to His Son, just as earthly fathers delight to give to theirs.

Jesus asked His Father who had never refused Him. At the same time, His using the word "Father" invoked protection. Thus this request went directly to the Father's heart. He would do anything to protect His Son. Jesus' use of "Father" also suggests submission.

We must remind ourselves that this is a real prayer by a real man who really lived at a real time and a real place. Jesus really prayed this way. He submissively appealed to His Father, who loved to protect Him here on earth. Jesus' prayer went like a dagger to the heart of the Father.

- ***"If You are willing"***

Jesus' words "*if you are willing*" addressed the loving disposition of His Father. Jesus was not praying to an impotent Father but the omnipotent Father, for whom all things are possible. Indeed, Jesus had declared to the rich young ruler, **Luke 18:27**, "*What is impossible from a human perspective is possible with God.*" God can do anything!

In fact, Isaiah 51 records that on one occasion God had taken the cup of wrath that Judah had drunk and put it into the hands of their godless tormentors. Perhaps God would do a similar thing for His Son! Perhaps there could be a later appointed "hour." Perhaps there could be some other "cup" — some other way.

Jesus' Gethsemane prayer testifies to the authenticity of the Incarnation, that He was a real man (as well as truly God). As a man, Jesus had placed the exercise of His omniscience at the discretion of the Father. Jesus was genuinely saying that if there was any other way, He wanted the Father to use it. He was not seeking to disobey the will of God, but in His sheer humanity He didn't want to suffer the shame of the cross and all it entailed.

- ***"Take this cup of suffering away from Me"***

Jesus' plea to "*take this cup from me*" was grounded in the fact of His absolute sinless purity, and the fact that the cup was filled with sin and wrath.

The cup was steaming with a brew that was so awful, so fearful, so dreadful, so unbearable, so appalling, so horrendous that Jesus' soul was repulsed and disturbed to the point of shaking uncontrollably.

How could He drink such filth?

How could He bear His Father's wrath?

Though in the Upper Room He had declared, **Luke 22:20**, that "*this cup is the new covenant in my blood, which is poured out for you*" and thus embraced His own death on the cross so He could give them the blessings of the New Covenant, He now recoiled at the personal horror He was about to endure.

- ***"Yet I want Your will, not Mine"***

“Father, if there is any possible way out, please do it — Yet not my will, but yours be done.” Jesus was caught between two proper desires. It is proper and good to want to avoid death, alienation, and wrath. But it is also proper and best to want to do God’s will, whatever the cost. Jesus chose what was best!

And He did it with complete sincerity.

Jesus knew exactly what He was agreeing to.

As He sincerely prayed that the cup be taken from Him if it was the Father’s will, He just as sincerely prayed — though, as one commentator wrote, “every emotion in his heart, every fibre and cell in his flesh rose up against the prospect”⁹ — “*Yet I want your will, not mine.*”

But “Your will be done!” was the cry of a conqueror because, as **1 John 2:17** says, “*And this world is fading away, along with everything it craves. **But if you do the will of God, you will live forever.***”

And Jesus wanted the Father’s will more than anything!

Was Jesus’ prayer heard?

Yes, though His request was denied.

The writer of Hebrews, apparently referring explicitly to Gethsemane, comments, **Hebrews 5:7**, “*While Jesus was here on earth, He offered prayers and pleadings, with a loud cry and tears, to the one who could deliver Him out of death. And God heard His prayers because of His reverence for God.*”

His submission was “*Yet I want your will, not mine.*”

That is the prayer God answers.

Jesus’ prayer was a prayer of great faith because He trusted the Father with everything. All true prayers of faith end with, “*Yet I want your will, not mine.*”

However, as we noted earlier, Jesus’ victory was bordered on either side by the failure of the disciples. And so we see ...

v. 45-46: THE DISCIPLES FALL ASLEEP⁷

“*At last He stood up again and returned to the disciples, only to find them asleep, exhausted from grief. [46] "Why are you sleeping?" He asked. "Get up and pray. Otherwise temptation will overpower you."*”

Jesus was ready for the culmination of His mission and would soon stand before Caiaphas, before the Sanhedrin, before Pilate, before Herod, before His executioners, submitting to and carrying out His Father’s will ... perfectly.

He was the paragon and epitome of fearless, loving strength.

But the disciples gave in to sleep, brought on by their emotional exhaustion, perhaps by their Passover feast. They had been so eager to fight God’s war with man’s weapons, but they now fumbled with a more essential weapon — prayer.

⁷ Works used in this section are Ellis, page 257.

Their immediate failures would be there for all to see — their use of the sword, their wholesale desertion, and the denial by the bravest of them.

So What?

CLOSING REFLECTIONS: *What have we learned?*⁸

We have seen the depths of Jesus' heart.

What have we learned?

- **Prayer**

We have learned that prayer is more than content — it is a process of having a relationship with God that is real and personal. True, we often get things we ask for. But most of all, prayer gives us God Himself, and He gives us increased faith and obedience in return. We also have seen the importance of praying, *“Yet I want your will, not mine.”* Expressing our desires in the context of submitting to God's will — God hears all such prayers!

We have learned, too, about the beauty of approaching God as our Father. **“Father”** signifies eternal relationship and protection by the One for whom all things are possible. As **Romans 8:32** says, *“Since God did not spare even His own Son but gave Him up for us all, won't God, who gave us Christ, also give us everything else?”*

We see that prayer is important, even when life is most hectic, most frantic, most difficult. And His prayer is not merely a matter of checking in; it is full of raw honesty, rigorous emotion, and real pain. Real prayer takes work.

- **Submission**

We see how submission is lived out. In these verses we see Him dependent on God and committed to doing His will. We see Him facing trial and temptation by turning to God. We see Him reveal His intense emotions to God in prayer.

Jesus submits to the authority of the Father though they are equal.

Jesus has never deviated from the Father's will. **John 8:28-29**, *“So Jesus said, “When you have lifted up the Son of Man on the cross, then you will realize that I am He and that I do nothing on My own, but I speak what the Father taught Me. [29] And the One who sent Me is with Me—He has not deserted Me. For I always do those things that are pleasing to Him.””*

Our submission to Christ is our means of pleasing God.

- **Temptation**

Waiting and praying and trusting God is the secret of not giving in to temptation. The Scriptures promise, **1 Corinthians 10:13**, *“But remember that the temptations that come into your life are no different from what others experience.”*

⁸ Applications are adapted from the sermon, *“Did Christ Have to Die?”* by Rev. Philip Jensen, College Church, Wheaton, IL, April 25, 2003. A few parts are adapted from The NIV Application Commentary: Luke by Darrell Bock, pages 568-569.

And God is faithful. He will keep the temptation from becoming so strong that you can't stand up against it. When you are tempted, He will show you a way out so that you will not give in to it."

Jesus tells them to **"Pray that you will not be overcome by temptation."**

And then He demonstrates for them what He asks of them.

But so often we miss the "way out" because we're asleep!

- **Death**

We see that real death is due to God's wrath for our sin. We learn the pain of sin as we observe Jesus' revulsion at becoming sin — His plea that if there is any other way, the cup be taken from Him. We see the oneness of God assaulted by sin. We see the Son of God's blood-like sweat and listen as He wrestles with death and wrath. We anticipate Jesus' cry, "*My God, my God, why have you forsaken Me?*"

- **Blasphemy**

There in the garden the perfect omnipotent Father listened to His perfect Son's agonized pleading for another way. And if there **was** any other way He would have taken it. But since there **wasn't**, He willed His Son's death.

What a blasphemous affront to God to think that **sin** doesn't matter!

What an outrage to imagine that **we** are good enough for God to accept us!

What a cosmic offense to hold that there is any other **way** apart from Jesus!

What an incredible slur to say that God doesn't care about us!

We join the Apostle John in amazement, **John 3:16**, "*For God so loved the world that He gave His only Son, so that everyone who believes in Him will not perish but have eternal life.*"

He is our promise.

He is our Priest, as **Hebrews 9:15** makes so clear, "*That is why He is the One who mediates the new covenant between God and people, so that all who are invited can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.*"

This was and is the hope of those dull, self-centered, presumptuous, weak disciples in the Upper Room, and it is the hope of those dull, self-centered, presumptuous, weak disciples in **this** room as well.

Jesus does it all.

His promise and His priesthood do it all.

There is hope for everyone!

Because it is **All Of Grace From Beginning To End.**

And all God's people said, "Amen."