

## **MARK 14:32-42 -- THE PRAYER IN THE GARDEN!**

2/6/16 Sat Morn Prayer

*Mar 14:32 Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray." [33] And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed. [34] Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch." [35] He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. [36] And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will." [37] Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour? [38] Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." [39] Again He went away and prayed, and spoke the same words. [40] And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him. [41] Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.*

**Our Lord's struggle in the Garden can be understood only in the light of what would happen to Him on the cross:**

**1. He would be made sin for us - 2Co 5:21** *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

- The idea that any man could be sinless was foreign to Jewish thinking (*Ecclesiastes 8:5*). Despite that, no one challenged Jesus when He claimed to be sinless (*John 8:46*).
- **He made Him who knew no sin to be sin for us:** Under the inspiration of the Holy Spirit, Paul carefully chooses his words. He does not say Jesus was made to be a sinner. Jesus never became a sinner, but He did become sin for us. Even His becoming sin was a righteous act of love, not an act of sin.
- Jesus was not a sinner, even on the cross. On the cross, the Father treated Him as if He were a sinner, yet all the while, sin was "outside" of Jesus not "inside" Him and it was not a part of His nature (as it is with us).
- **That we might become the righteousness of God in Him:** Jesus took our sin, but gave us His righteousness. It is a tremendous exchange, all prompted by the love of God for us!

**2. And bear the curse of the Law. Gal 3:13** *Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"), Gal 3:14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.*

- **Christ has redeemed us from the curse of the law:** Because we didn't actually do it and do it all, the law put us under a curse. But now Jesus **has redeemed us from the curse of the law**. **Redeemed** has the idea of "buying back" or "purchasing out of." It isn't just rescuing; it is paying a price to rescue. Jesus bought us out from under the **curse of the law**.
- **Redemption** is an important idea. "Redemption points to the payment of a price that sets sinners free." (Morris)
- **Having become a curse for us:** This explains *how* Jesus paid the price to rescue us. Jesus became cursed on our behalf; He stood in our place and took the curse we deserved.
- **It stops us in our tracks to understand that the price He paid to buy us out from under the curse of the law was the price of Himself.** It didn't just cost Jesus something, even something great - **it cost Jesus Himself**. We know that men cursed Jesus as He hung on the cross; but **that compares nothing to how He was cursed by God the Father**. He made Himself the target of the curse, and set those who believe outside the target.
- **For it is written, "Cursed is everyone who hangs on a tree."** When did Jesus pay this price? The principle of [Dt.21:23](#) shows that Jesus received this curse upon Himself as He hung on the cross, fulfilling the [Dt. 21:23](#) promise of a curse to all who are not only executed but have their bodies publicly exposed to shame.
- **That the blessing of Abraham might come:** Jesus received this curse, which we deserved and He did not, so that we could receive the *blessing of Abraham*, which He deserved and we did not. It would be enough if Jesus simply took away the curse we deserved. But He did far more than that; He also gave a **blessing** that we didn't deserve.
- **The Gentiles in Christ Jesus:** This tells us to whom the **blessing of Abraham** comes. Paul **didn't mean that it only comes upon Gentiles**, as if Jews were excluded, but that it comes also upon those **Gentiles in Christ Jesus**.
- **The phrase in Christ Jesus is important.** The blessing doesn't come *because* they are Gentiles, any more than the blessing of being right with God comes to Jewish people because they are Jews. **It comes to all, Jew and Gentile alike, who are identified in Christ Jesus** and not by their own attempts to justify themselves.
- **Receive the promise of the Spirit through faith:** This means that this blessing is ours in Jesus on faith and not the principle of law. **The promise is received, not earned.**

**3. It was not the physical suffering that almost overwhelmed Him with "exceeding sorrow," but the contemplation of being forsaken by His Father . Mar 15:34** *And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"*

- **My God, My God:** By quoting Psalm 22, Jesus declared that He fulfilled that passage, in both its agony and its victory.
- **My God, My God, why have You forsaken Me?** Jesus knew great pain and suffering (both physical and emotional) in His life **but never knew separation from His Father**. Now He knew it. There was a significant sense in which Jesus rightly felt forsaken by God the Father at this moment.

- This happened in the sense that God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2 Cor. 5:21). Jesus not only endured the withdrawal of the Father's fellowship, but also the actual outpouring of the Father's wrath upon Him as a substitute for sinful humanity.
- Horrible as this was, it fulfilled God's good and loving plan of redemption. Therefore, Isaiah could say *Yet it pleased the Lord to bruise Him (Is. 53:10)*.
- At the same time, we cannot say that the separation between the Father and the Son at the cross was complete, because as 2 Cor. 5:19 says, *God was in Christ reconciling the world to Himself at the cross.*

**4. This was "the cup" that He would drink. Joh 18:11 So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"**

- *So Jesus to Peter,....* By way of rebuke, and to prevent his repeating the blow, and that further mischief might not ensue; for such a bold imprudent action risked the lives of all the disciples, who, in all probability, would have fallen a sacrifice to the fury and resentment of these men, had not Christ interposed in this prudent manner;
- *Put your sword into the sheath:* Peter was not a proper person to bear the sword, and use it; it was a very daring attack, and a dangerous one, and was very unnecessary; since Christ could have defended Himself, had He thought fit, without Peter's drawing his sword; and besides, for a word speaking, He could have had of His Father more than twelve legions of angels;
- *the cup which My Father has given Me:* by the cup is meant, the wrath of God, and punishment due to sin, endured by Christ in His sufferings, and is said to be given Him by His Father; because He called Him to these sufferings, they were appointed and determined by Him; yes, He was even ordered, and commanded by His Father, to drink of this cup; justice mixed it up, and put it into His hands;
- *shall I not drink it?* which expresses His, willingness to do it, His eager desire after it, His delight in it, and displeasure at Peter's attempt to hinder Him; He being now perfectly reconciled in His human nature to drink it, though it was so bitter a potion: He found it was impossible, considering the decree of God, His own agreement, and the salvation of His people, that it should be otherwise; and besides, it was His Father's will and pleasure, He considered it as coming from Him; and therefore cheerfully accepted it, and was, resolved to drink it up, and that nothing should hinder Him.

**5. According to Heb 5:7-9, He asked to be saved, not "from death" but out of death; that is, raised from the dead; and the Father granted His request. Heb 5:7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, [8] though He was a Son, yet He learned obedience by the things which He suffered. [9] And having been perfected, He became the author of eternal salvation to all who obey Him,**

- *Who in the days of His flesh,....* Or "of His humanity", as the Arabic version renders it; or "when He was clothed with flesh";
- *when He had offered up prayers and supplications;* as He often did in many parts of His life, particularly in the garden, and upon the cross, when He offered up himself: and as the days of Christ's flesh were filled up with prayers and supplications, so should ours be also;
- *with vehement cries and tears;* with a most vehement outcry, with a loud voice, as when on the cross; and though there is no mention of His tears at that time, or when in the garden, no doubt but He shed them: all that Christ did, and said, are not written; some things were received by tradition, and by inspiration;
- to Him that was able to save Him from death; from a corporeal death, as He could, but that it was otherwise determined; or rather to raise Him from the dead, to deliver Him from the state of the dead, from the power of death, and the grave, as He did; and so the Syriac version renders it, "to quicken Him from death"; to restore Him from death to life;
- *and was heard because of His godly fear;* or "by fear"; by God, who was the object of His fear, and who is called the fear of Isaac, Gen 31:42. He was always heard by Him, and so He was in the garden, and on the cross; and was carried through His sufferings, and was delivered from the fear of death, and was saved from the dominion and power of it, being raised from the dead by His Father: or "He was heard because of His fear", or "reverence"; either because of the dignity and reverence of His person, in which He was had by God; or because of His reverence of His Father.

**SUMMARY:**

- To Him be all glory, all honor, all power! He is worthy!
- May we, with great love and thanksgiving, beyond description, great worship and pray to Him!

**The Old Rugged Cross – George Bernard – sung by Ernie Ford**

*On a hill far away stood an old rugged cross, the emblem of suffering and shame;  
and I love that old cross where the dearest and best for a world of lost sinners was slain.*

*Refrain: So I'll cherish the old rugged cross, till my trophies at last I lay down;*

*I will cling to the old rugged cross, and exchange it some day for a crown.*

*To the old rugged cross I will ever be true, its shame and reproach gladly bear;  
then he'll call me some day to my home far away, where his glory forever I'll share.  
(Refrain)*

Please Note: You may see or download any of the past notes and audio of the Prayer/Devotional Notes by going to: [www.missioncalvary.com](http://www.missioncalvary.com)  
When the screen comes up, scroll down on the left side to "Saturday Prayer Studies" Click on it and you'll see studies of Bible Prayer/Devotions. If you have any trouble, email me at [ptwente@gmail.com](mailto:ptwente@gmail.com)