

# Take This Cup

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(Luke 22:14-20, 39-44)

## I. Introduction

- A. Philip Yancey, in *Rumors of Another World*, tells about speaking at his church
1. Man in flannel shirt and cowlick gushed about how great Yancey was
    - a. He went on until companion who was guiding him by elbow interrupted.
    - b. Man explained that he worked with people with traumatic brain injuries
      - 1) Jason had been injured in car accident and lost all short-term memory.  
*By the time he gets home, he'll have forgotten all you said, including this conversation*
      - 2) Jason grinned and added, *"That's right; I won't even remember you"*
  2. Most of us haven't had a traumatic brain injury, but we can be forgetful
    - a. Have you ever forgotten a birthday? Anniversary? Appointment?
    - b. Have you ever noticed it was April 16 and thought, *"Oh no, I forgot!"*
    - c. Ever forgotten to pick up your child and left her stranded at gymnastics
  3. We don't mean to be forgetful; it's just that we get so distracted with stuff
    - a. Things that aren't important demand attention' we forget more important
    - b. We have our DayTimers and Google Calendars, but we still can forget
- B. Bible is filled with warnings that we not forget God or the things He requires
1. *"Do not forget"* is a main theme in Deuteronomy ([4:9](#), [6:12](#), [8:11](#), [25:19](#))
    - a. That theme is repeated at key times in Israel's history ([2 King 17:38-39](#))
    - b. Psalms' call to worship is a call not to forget God or His deeds ([103:1-2](#))
  2. Much of the worship in the Mosaic religion was a worship of remembering
    - a. Passover was a reenactment of God setting them free ([Exo 13:14](#))
    - b. Sacrifices were a reminder both of sin and forgiveness ([Heb 10:3-4](#))
  3. God called Israel to remember because it was easy to forget ([Jer 2:32](#))
- C. At the center of NT worship is a *"pageant of remembrance"* ([1 Cor 11:24-25](#))
1. Danger isn't we'll forget the cross but forget it's central place in our life
  2. Today, our service will revolve around this time of remembrance of cross
    - a. The songs we sing and the texts were read will focus us there
    - b. Today we especially remember the words of Christ, *"Take this cup."*

## II. Take This Cup

- A. Years ago, a Sunday night service (“*JV service*”) got a little “*out-of-order.*”
1. Young man presiding at table uncovered juice tray and said that prayer first
    - a. There was stunned silence— until an older brother up front acted
    - b. He recovered the juice, uncovered the bread and prayed over again
    - c. Things aren’t “*decently and in order*” if you get them out of order!
  2. Someone forgot to tell Luke; his gospel is “*out of order*” (**Luke 22:14-20**)
    - a. Luke makes it clear that the Last Supper was during a Passover meal
      - 1) The disciples were to make preparations for the Passover (**22:8,13**)
      - 2) He says that Jesus “*eagerly desired*” to eat one last Passover (**22:15**)
    - b. So context of Jesus establishing “*the Lord’s Supper*” is in Passover
      - 1) That’s why Luke mentions 2 cups; Passover actually had 4 cups
      - 2) Now, Jesus gives those cups a totally new meaning (**Luke 22:20**)
    - c. When Jesus, “*Take this cup,*” it pointed them to new covenant of blood
  3. Luke’s double mention of the cup takes the starch out of one-cup debate
    - a. It also says Galahad’s quest was doomed—no Holy Grail (*all had cups*)
    - b. Obviously, the point wasn’t the cup, the container that was used
      - 1) They drank what amounts to a toast to what Jesus was about to do
      - 2) Paul sees the cup as participation (sharing) in cross (**1 Cor 10:16**)
    - c. Jesus today offers blood that forgives our sin and says, “*Take this cup*”
- B. There’s another time in **Luke 22** when Jesus says, “*Take this cup*”
1. Immediately after the Last Supper, Jesus goes to Garden of Gethsemane
    - a. Jesus knew what would happen; he already foretold His betrayal;
    - b. He has already told Peter of his coming denial and rooster’s crowing
    - c. Jesus had known days before that “*His time had come*” (**John 12:27**)
  2. But now in Gethsemane, Jesus struggles with what He must face (**22:39-44**)
    - a. Sure, Jesus knew what was to happen; that’s the point ... HE KNEW!
    - b. Luke says Jesus was in “*anguish*” (NIV) or “*agony*” (ESV). Greek- ἀγωνία
    - c. Agony (NCV, “*full of pain*”) was such His sweats was as drops of blood
  3. In this great agony, Jesus fervently prays that God will “*take this cup.*”
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C. **Question:** “*Why was Jesus so troubled there in the garden of Gethsemane?*”

1. *What?* We’ve seen Mel Gibson’s brutal betrayal of 1<sup>st</sup> century crucifixion
  - a. Did Mel exaggerate? No, process was “*excruciating*” (Latin, “*of the cross*”)
  - b. Of course the human Jesus would have been terrified of such a horror
2. But then, many of Jesus’ followers would later face brutal deaths with joy
  - a. Universal testimony of the death of the martyrs was their faith & serenity
    - 1) Stephen, the first martyr, died with peace and prayer for his killers
    - 2) Polycarp of Smyrna (156) was burned at the stake blessing Christ
    - 3) Perpetua (202) was so serene after great abuse, gladiator that was to kill her couldn’t bring himself until she guided his blade to her throat
  - b. The faith of the martyrs was one factor that changed the heart of Rome
  - c. Tertullian observed, “Blood of martyrs was the seed of the church”
3. If martyrs faced horrible deaths in peace, why does Jesus claw the ground?
  - a. It wasn’t how Jesus was to die (physical torture) that causes his struggle
  - b. It was how he was to die—forsaken by God as the bearer of our sin
    - 1) That was the reason for that haunting cry on the cross (**Matt 27:46**)
    - 2) Stott calls it “*God-forsakenness*.” Moltmann calls it “*a death in God*”
  - c. Jesus would face all the horror of our sin and the abandonment of God
  - d. For Jesus, that was far more horrific than either the scourge or the cross
4. That was the cup that he agonized over as he prayed, “*Take this cup.*”

### III. Conclusion

- A. So twice in the same chapter in **Luke 22**, Jesus says, “*Take this cup*”
  1. The first is an invitation to the apostles (and us) to share in new covenant
    - a. The second is a reminder of exactly what this NT cost Jesus
    - b. Yes it cost his blood; it also cost a disruption with the Godhead itself
  2. Jesus loved us so much he took upon himself the consequences of our sin
- B. As we commune today with one another, Jesus says to us, “*Take this cup*”
  1. But we must never, ever forget what it meant for him to offer that cup to us
  2. It meant that he had to drink the cup that contained all the horrors of hell
  3. He could have called ten thousand angels, but he died alone for you and me