

The Gospel of John

Chapter 18

Outline:

- 1-11 Arrest in Gethsemane
 - 1. Judas betrayed Jesus (1-3)
 - 2. Jesus confronted the mob (4-7)
 - 3. Jesus delivered His apostles (8-9)
 - 4. Peter assaulted Malchus (10-11)
- 12-27 Trial by the Jews
 - 1. Jesus led to high priest (12-14)
 - 2. Peter denied Jesus (15-18)
 - 3. Mistreated by Caiaphas (19-24)
 - 4. Peter denied Jesus twice more (25-27)
- 28-40 Trial by Pilate
 - 1. Betrayed into Gentile hands (28-32)
 - 2. Pilate interrogated Jesus (33-37)
 - 3. Jews chose Barabbas (38-40)

Preparatory Reading: Matthew 26-27; Mark 14-15; Luke 22-23; Psalm 41; Psalm 109.

Related Links:

- A. *The Glory of the Cross* (includes many more related links at the end) ... <http://www.letgodbetrue.com/pdf/glory-of-the-cross-2.pdf>.
- B. *Harmony of the Gospels* (a very simple one by the Blue Letter Bible program) ... <https://www.blueletterbible.org/study/harmony/index.cfm>.
- C. *Prophecy of Caiaphas* (sermon outline of John 11:47-53) ... <http://www.letgodbetrue.com/pdf/prophecy-of-caiaphas.pdf>.
- D. *Judas Iscariot* (slides about the wicked betrayer) ... <http://www.letgodbetrue.com/pdf/judas-iscariot.pdf>.

Introduction:

- A. John had a purpose – for you to believe Jesus is the Christ the Son of God for assurance of salvation.
 - 1. What he did or did not include was subordinate to his loving design by God’s plan (Jn 20:30-31).
 - 2. You can know you have eternal life by believing on Jesus Christ and loving Him (I John 5:1,13).
 - 3. You can learn enough for gospel conversion by John without Matthew, Mark, or Luke’s accounts.
- B. John chapter 18 is quite different from the instructional density of all John’s previous chapters to here.
 - 1. For example, chapters 1 and 3 have profound doctrinal content there far beyond history of events.
 - 2. But now our writer proceeds with more historical details for the greatest events of the Lord’s life.
 - 3. We can now proceed more quickly without extensive lessons, promises, warnings, prophecies, etc.
 - 4. In the previous special chapters – 14-17 – we chose to fully develop the deep and sublime doctrine.
 - 5. The other Gospels have variations of what is now before us: our Lord’s arrest, trial, and crucifixion.
 - 6. But the other gospels have none of the fabulous material we have just covered in chapters 14-17.
 - 7. John has fewer events recorded, but makes up for little history with greater record of His doctrine.
- C. Other details and events are recorded in the other Gospels; we shall make brief mention of only some.
 - 1. We want to stay focused on John’s gospel for the most part for the continuity of our Lord’s night.
 - 2. A full harmony of the Gospels of our Lord’s arrest, trial, and crucifixion can be an interesting study, but it is usually more an intellectual curiosity than it is a faith and love-building exercise.
 - 3. If we trust every word of God, we know the four varying accounts each have their place, for they give complementary information, but we also know we may proceed based on John’s record alone.
 - 4. A complete reconciliation of all the facts in the four Gospels leads to overall understanding of a timeline and factual details, but it may miss the forest by inspecting each and every tree too much.

5. By proceeding too slowly, the events of His arrest and trial in a few hours may be stretched out to weeks of sermons, and the personal view of His persecution, purpose, and triumph may be lost.
 6. God in His wise inspiration of four accounts, read individually by over 99% of all Bible readers, contain sufficient detail in each for the intended gospel confirmation and conviction about Jesus.
 7. Harmonies or synopses are arbitrary or hypothetical and may be wrong; each Gospel is an inspired account for its own thematic purpose and style; the Holy Spirit gave them to us independently; if we combine them as we see fit, there is great risk of creating a new record that is not truly scripture.
- D. For maximum benefit, keep His wonderful, personal instruction and concluding prayer to the Father in mind as we cross the brook and enter Gethsemane to literally start the next chapter of Christ's life.

***** Arrest in Gethsemane – Judas Betrayed Jesus – Verses 1-3 *****

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

When Jesus had spoken these words.

- A. John by the Holy Ghost tells us that Jesus entered Gethsemane after chapters 13-17.
 1. We have read a detailed account of our Lord's personal instruction to His apostles.
 2. The other gospels have none of the very fabulous matter we have studied at length.
 3. We now make transition from His care of them to His fulfilling His Father's will.
- B. The others go from Peter to Gethsemane (Matt 26:35-36; Mk 14:31-32; Lu 22:39-40).
- C. It is hard to fault those that claim John as favorite gospel after reading chapters 14-17.
- D. Our great high priest had ended his teaching and prayer, now it was time for sacrifice.

He went forth with his disciples over the brook Cedron.

- A. Jesus and His apostles had made their way from Jerusalem toward Bethany (Jn 14:31).
- B. The Author and Captain of our salvation went boldly forward to engage the enemy.
 1. He knew the hour had come in which He could glorify God (Jn 12:23,27; 13:1; 17:1).
 2. He was intense to do His Father's will in spite of agonizing prayer (Lu 9:51; 12:50).
 3. He was all business with the apostles fully taught and His Father's will confirmed.
 4. With a farsighted view of His reward, He ignored earthly pain (Heb 12:2; II Pet 1:9).
 5. He voluntarily entered the Coliseum of Jews and Gentiles to do battle by suffering.
- C. The brook Cedron was Kidron in the O.T. (II Sam 15:23; I Kgs 15:13; Jer 31:40; etc.).
 1. We could write of Psalm 110:7 and drinking of the brook in the way, but not rightly.
 2. We could write of David crossing as rejected by Absalom and Israel, but not rightly.

Where was a garden, into the which he entered, and his disciples.

- A. This garden was Gethsemane, which the other Gospels tell us (Matt 26:36; Mk 14:32).
 1. He knew that Judas knew that this was a common retreat; He also knew as a prophet.
 2. The curse came by Satan in another garden, but victory over him began in this one.
 3. The greater darkness of a garden did not deter the Champion of our desperate case.

- B. He entered with the eleven, and then He took three apart (Matt 26:36-37; Mark 14:33).
 - 1. He allowed His favorites the blessed privilege of praying with Him, but they slept.
 - 2. He exposed their weakness (in spite of oaths contrary) to rightly see His courage.
- C. John passed over His agonizing prayer to His Father and sleeping apostles to move on.
 - 1. His wrestling with God is written in careful detail in the other three gospel accounts.
 - 2. John has our Lord's prayer of a totally different kind as we have seen in chapter 17.
 - 3. Therefore, we trust the living God that inspired this gospel as a standalone account.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

And Judas also, which betrayed him, knew the place.

- A. Judas Iscariot, who had conspired with the Jews to betray Jesus to them in private.
- B. Since Judas, (a devil by Jesus' word in John 6:7), had been an apostle, he knew of it.
- C. Never forget how possible it is for a person to be exposed to much truth and reject it.
- D. There was no compunction in this devil to attack Jesus in His private place of prayer.

For Jesus oftentimes resorted thither with his disciples.

- A. We know Jesus was familiar with this area and had used it often (Luke 21:37; 22:39).
- B. Since Judas knew Jesus often used the place, he could and did lead the mob to it.
- C. Jesus had likely told the apostles earlier that day where they would spend the night.
- D. Judas being intimately familiar with the surroundings could get a mob there and in it.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Judas then, having received a band of men and officers from the chief priests and Pharisees.

- A. Judas knew where Jesus visited when in the area, so he took the arresting mob to Him.
- B. It was by chief priests (representatives of God) and Pharisees (most conservative sect).
 - 1. They gave the order and/or the compensation for servants and soldiers to arrest Jesus.
 - 2. It is not hard to raise a band, grow a church, or find friends if you oppose godliness.
 - 3. Christ-hating Jews are not different from liberal and conservative religionists today.
- C. We cannot speculate if the band of men and officers was 20, 200, or 1000, as some say.
 - 1. Other gospel writers recorded it as a *great multitude* (Matthew 26:47; Mark 14:43).
 - 2. We shall never follow a multitude to evil (Ex 23:2); we shall serve our little flock.
 - 3. Jews and Gentiles, high and low, joined against Christ as David wrote (Ps 2:1-2).
 - 4. We know the gate is broad and the way wide that leads to destruction for most men.
 - 5. Judas, who was not preferred among the apostles, now led a murderous band of men.
- D. The princes of this world, from these officers up to Pilate, knew nothing (I Cor 2:7-8).

Cometh thither with lanterns and torches and weapons.

- A. As we read, the Last Supper was at night (Jn 13:30), followed by teaching and travel.
 - 1. Though it was a calendar full moon (Passover), they still needed light for a search.
 - 2. The first Adam may have hid in the trees from his duty, but not the second Adam.
 - 3. We are not supplied enough details to know if it was closer to nine or to midnight.
 - 4. While the elect of the world went to bed that night, their Savior began His suffering.
- B. Their weapons were foolish, but they had no knowledge of His numbers or resistance.
 - 1. When truth cannot be resisted by arguments, enemies resort to murder (Acts 6:10).
 - 2. Other gospel writers identified their weapons as swords and staves (Matt 26:47,55).
 - 3. By voice alone, we shall read shortly, Jesus threw them all backward to the ground.
 - 4. Jesus rebuked their show of force (Matt 26:55; Mark 14:48-49; Luke 22:52-53).
 - 5. They could not take Him; it was not time; He avoided them (Luke 4:28-30; Jn 8:59).
 - 6. It was the time for the power of darkness, and we should learn such (Luke 22:53).
 - 7. The scriptures had to be fulfilled – there must be swords (Zech 13:7; Psalm 22:20).
 - 8. Never forget that the heritage of the righteous is to mock weapons (Isaiah 54:17).
 - 9. Their weapons did not help in 70 A.D., and they will not help at His second coming.

***** *Arrest in Gethsemane – Jesus Confronted the Mob – Verses 4-7* *****

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

Jesus therefore, knowing all things that should come upon him.

- A. Here John gave us insight and a reminder that Jesus was very aware of His soon death.
 - 1. Jesus had known from childhood He had His Father’s business to finish (Lu 2:49).
 - 2. As He got closer to the appointed time, He was committed to it (Luke 9:51; 12:50).
 - 3. Jesus knew all about Judas and exhorted him to his dastardly deed (John 13:27-30).
 - 4. This is very different from other men that die, for few if any know it or its details.
 - 5. Persecution and death take most other men greatly by surprise, but Jesus knew it.
 - 6. Men that “lay down their lives for their country” did not intend to and fully fight it.
- B. What is *therefore* there for? Knowing His mission and theirs, He went to meet them.
- C. When you know you are doing God’s will, then fear nothing that can happen to you.

Went forth, and said unto them, Whom seek ye?

- A. Note again, for the second time in four verses, Jesus *went forth* to meet His and our foe.
 - 1. He did not stay in the Garden of Gethsemane and hide, waiting for them to find Him.
 - 2. He did not pray further in Gethsemane either, for He already knew His Father’s will.
 - 3. There is no need to pray for God’s revealed will, just ask Phinehas (Num 25:6-15).
 - 4. He gave up His life in perfect obedience to His Father’s will to send Him for us.
 - 5. They had to make no search of this small garden. Jesus came to them to help them.

- B. He took the bitter cup of His Father's planned bruising and suffering for our salvation.
- C. He refused the crown some tried to give Him, but He allowed the cross to murder Him.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

They answered him, Jesus of Nazareth.

- A. The band of men sent by the chief priests and Pharisees knew the one Man they wanted.
- B. Jesus is called of Nazareth for being raised in Nazareth, though born in Bethlehem.
 1. Instead of a last name, His residence narrowed down His common name Joshua.
 2. Another way a person can be said to be from Nazareth is a Nazarene (Matthew 2:23).
 3. The Jews used this name for Paul as a leader of the sect of the Nazarenes (Acts 24:5).
 4. The Jews did not mind using Nazareth to identify Jesus due to its reproach (Jn 1:46).
- C. Always remember and help others do the same – Nazarene and Nazarite are not related.

Jesus saith unto them, I am he.

- A. The Lord was either far enough away or hid himself from their vision for the exchange.
 1. He had been in Jerusalem and the temple plenty of times for their easy recognition.
 2. Judas Iscariot had been with Him just hours earlier and knew His appearance well.
 3. He might have hid Himself for various reasons, but He willingly identified Himself.
- B. We need not alter His, *I am he*, by denigrating the italicized *he* to imply Exodus 3:14.
 1. We know Jesus was and is Jehovah in His divine nature, but it may not be the point.
 2. We know by more precise grammar and context He intended Jehovah in John 8:58.
 3. But in other contexts, *I am he*, does not intend so much (John 8:24,28; 9:9; 13:19).
 4. We hold italicized *he* as valid as *I am* by every word of God (Ex 3:6; Matt 22:32).
 5. No one loves Jehovah or Jesus more than we do, but we do not alter scripture for it.
- C. What a great difference from guilty criminals that lie and/or flee to protect themselves.

And Judas also, which betrayed him, stood with them.

- A. John did not record the betrayal kiss (Matt 26:47-50; Mark 14:43-46; Luke 22:47-48).
 1. Was Judas's betrayal kiss before our Lord's own identification here or after it?
 2. This is one of many timeline events to intrigue minds but does the heart no good.
 3. Time can be wasted with no sure result other than distraction from spiritual profit.
 4. We know what occurred: Judas impudently said, *Hail, master*, and then kissed Him.
 5. We know what occurred: Jesus asked this devil, *Friend, wherefore art thou come?*
 6. Jesus had treated Judas as a friend and more for the last three and one-half years.
 7. Scripture is quite clear that Judas will be cast into hell for his sin (Psalm 109:1-20).
 8. For much more about Judas Iscariot ... <http://www.letgodbetrue.com/pdf/judas-iscariot.pdf>.
- B. Consider the vile character of the man that sat at supper with Jesus just hours earlier.
 1. Jesus had rebuffed Judas days earlier for objecting to Mary's anointing (Jn 12:4-8).
 2. He conspired with Jews after that to betray Jesus to them privately (Mat 26:14-16).

3. Jesus was troubled by Judas at supper, but sent him to his vile deed (Jn 13:18-30).
- C. Consider the character of those that profess Jesus, are baptized, and then betray Him.
 1. Judas had taken sides – he now stood with the enemies of Jesus against the Messiah.
 2. If you choose to oppose godliness, God and Satan will turn you over to impudence.
 3. All men must take sides – and it is much more than words – where do you stand?
 4. Are your dear associates kingdom servants of Christ or worldly family and friends?
 5. You are with Jesus doing His will or you are against Him (Matt 12:30). Beware!

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

As soon then as he had said unto them, I am he.

- A. There was an immediate and instantaneous effect on the arresting mob by His words.
- B. When Jesus speaks, the Son of God, there is effectual power that accomplishes much.
 1. The Bible starts with the power of His voice and ends with it (Gen 1:3; Rev 4:1).
 2. He raised Lazarus by His voice; He shall raise all dead bodies by it (Jn 5:28-29).
 3. He will soon return from heaven with a shout, and what a glorious shout it will be!
- C. *What a Word Is This!* ... <http://www.letgodbetrue.com/sermons/christ/what-a-word-is-this/sermon.php>.

They went backward, and fell to the ground.

- A. A divine blast by Jesus' word stopped His enemies in their tracks and hurled them back.
 1. He could have done much more than He did, but He had a cup to drink, and He did.
 2. Their blindness is no different than conspiring to kill Lazarus for being resurrected.
 3. Their council after Lazarus admits great miracles by Jesus (Jn 11:47-48; 12:10-11).
 4. Such events should cause repentance, but instead it causes wrath for the day of wrath.
 5. Scornful men will attribute the glory or power of God to anything but God. Note it.
 6. Evolution is more idiotic than these men in Gethsemane, yet it is hailed as science.
- B. Since Judas was standing with them, we may assume that he fell to the ground as well.
 1. He saw and heard the Lord Christ show again just a smidgen of His mighty power.
 2. Let each soul in every assembly consider their ways and response to obvious truth.
- C. Let the terrors of the Lord Jesus Christ seize upon the wicked and His coming voice.
 1. This little display of His power while humiliated knocked them down, what next?
 2. His shout of victory that is coming soon will raise every dead body from the earth.
 3. He is coming with ten thousands of His angels to crush the ungodly (Jude 1:14-15).
 4. It is the day of wrath, for mankind has never seen such wrath (Rom 2:5; Rev 6:17).

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Then asked he them again, Whom seek ye.

- A. He could have easily escaped with the band on the ground, but He would drink His cup.
- B. Since they had fallen to the ground without answering or responding, He asked again.

- C. He clarified their search and identified Himself as their prey to emphasize the warrant.
- D. They were not there for anyone but Jesus of Nazareth, the despised and rejected of men.

And they said, Jesus of Nazareth.

- A. They sought no one else but Jesus of Nazareth of Galilee, the Christ (*Messias*) of God.
- B. Did they want more? What could He or would He do to them now? They were blinded.
- C. These were no different than Pharaoh, hardened in their own sins for the dastardly deed.
 - 1. It is hard for us to grasp such blindness, but we can be blinded if we reject the truth.
 - 2. Our God can and will send strong delusion for men to believe lies (II Thess 2:9-12).
 - 3. We must beg God to save us from blindness due to the depravity of our evil hearts.
- D. *Author of Confusion* ... <http://www.letgodbetrue.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

***** *Arrest in Gethsemane – Jesus Delivered His Apostles – Verses 8-9* *****

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

Jesus answered, I have told you that I am he.

- A. By His repeated clarification, He limited their search to Himself alone and no others.
- B. This first-person identification – testifying against Himself – focused them on Him.
- C. There was no need to examine or interrogate all twelve, the One they sought was clear.

If therefore ye seek me, let these go their way.

- A. If your intentions and/or warrant are specifically for me, then let these eleven depart.
 - 1. By a show of power to the band of men, He implied possible peril for touching them.
 - 2. His combination of boldness, identification, and power were used to save the eleven.
 - 3. Since your numbers and weapons prove your concern, your goal has been achieved.
- B. In His hour of greatest need, He chose the cross alone and worked for their freedom.
 - 1. What affection for His disciples in this hour of trouble, yet they fled and denied Him.
 - 2. They will in the not too distant future drink the cup He drank by Himself that night.
 - 3. God is faithful to not tempt us above our ability or not provide escape (I Cor 10:13).

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

That the saying might be fulfilled, which he spake.

- A. John recorded Jesus fulfilling scripture as part of his design for your faith (John 20:31).
- B. The reference here is words spoken by Jesus a little earlier in prayer to God (Jn 17:12).
- C. John will have glorious occasions in these final chapters to confirm earlier prophecies.

Of them which thou gavest me have I lost none.

- A. The proper source of this prophecy was our Lord's prayer minutes early (John 17:12).
 - 1. Jesus had preserved His given apostles both naturally and spiritually, not eternally.
 - 2. They traveled hundreds of miles with lots of enemies, but He still had the eleven.
 - 3. Jesus asked them at the end about ever lacking; they said, *Nothing* (Luke 22:35).
 - 4. If Jesus had not delivered them here, they might have denied Him and/or been killed.
 - 5. The chief intent was that they were preserved by Christ for their apostolic ministries.
- B. These words are not to be traced back to His guarantee of eternal life (John 17:2; 6:39).
- C. These words need not be treated as metaphors for the plan and nature of our redemption.
 - 1. Do not run to Abraham with Isaac and a ram caught in a thicket to spiritualize it.
 - 2. Do not run to Elihu with Job and finding a ransom for redemption to spiritualize it.

***** *Arrest in Gethsemane – Peter Assaulted Malchus – Verses 10-11* *****

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then Simon Peter having a sword drew it.

- A. Jesus and the apostles traveled many miles in lonely land between Galilee and Judea.
- B. We read in another account that they had two swords among them (Luke 22:36-38).
- C. Jesus saw Peter's use of a sword as violence bringing similar revenge (Matthew 26:52).
 - 1. True religion is a peaceful one, and choosing to use violence will bring violence.
 - 2. Peter would also have perished quickly if he chose to fight maybe 500 by himself.
 - 3. The Jews standing before Him with swords would be destroyed by Roman swords.
 - 4. The RCC used the sword and were overthrown by military power more than once.
 - 5. Islam took up their crescent-moon scimitars and have been defeated many times.
- D. There is a place for a sword in the hand of rulers, God's civil ministers (Rom 13:4).

And smote the high priest's servant, and cut off his right ear.

- A. One member of the mob that came after Jesus served the high priest Caiaphas himself.
 - 1. Far from being a mere domestic servant, he was likely there to observe and record.
 - 2. If Peter was able to accomplish this maneuver, Malchus must have been up front.
- B. Peter went for a head shot on poor Malchus, pursuing a fatal blow, cutting off his ear.
- C. We often criticize Peter, and we could here for ignorance, but let us admire his zeal.
- D. If the brief exchange here moved Peter to such a violent response, what of the angels?
 - 1. Matthew recorded that Jesus explained to Peter about angels helping (Matt 26:53).
 - 2. Jesus did come with angels in the horrific destruction of Jerusalem (Mat 16:27-28).
 - 3. Jesus will come yet again with His mighty angels for vengeance (II Thess 1:7-9).
 - 4. What might have tempted you, if you had been an angel at the arrest of our Lord?
 - 5. We love the song, *Ten Thousand Angels* ... <https://www.youtube.com/watch?v=mP563vwmQB0>.

The servant's name was Malchus.

- A. John had a mind for detail, though we do not know much of value by the name here.
- B. How do we know a reader(s) of this gospel did not check out the facts found here?
- C. We know from Matthew's account that Jesus healed this man's ear (Luke 22:51).
- D. If Jesus had not healed his ear, would not the mob with many swords slain the apostles?

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Then said Jesus unto Peter, Put up thy sword into the sheath.

- A. Jesus stopped Peter's ignorance and zeal by reminding him of His Father's plan to die.
- B. Neither Peter's love and zeal for Christ nor the angels would hinder Jesus from dying.
- C. We love action or drama stories with friends arriving just in time to help or rescue.
- D. Always consider that fighting for a cause not commanded may be to fight against Jesus.

The cup which my Father hath given me.

- A. Legends of the Holy Chalice and/or Holy Grail are profanely inferior to the *cup* here.
 - 1. Various legends and Catholic fables make it the cup used by Jesus at the Last Supper, which Joseph of Arimathea also used to catch His blood from the cross.
 - 2. Arthurian legends include their knightly quests to locate this cup for its powers.
 - 3. The Spirit inspired John to see the Whore of Rome with a cup (Rev 17:4; 18:6).
- B. The role of Jesus' literal *cup* at the Last Supper is for its *content* and for its *covenant*.
 - 1. Jesus and Paul referred to it for its beverage *content* (Matthew 26:27; Mark 14:23; Luke 22:17; I Corinthians 10:16,21; 11:25-28).
 - 2. Jesus and Paul referred to it for its *covenant* effect (Luke 22:20; I Corinthians 11:25).
- C. But the cup here used by Jesus is to describe drinking the bitter dregs of God's wrath.
 - 1. Jesus warned Zebedee's sons about His cup of death (Matt 20:20-23; Mark 10:38).
 - 2. Jesus reasoned with His Father about it (Matt 26:36-44; Mark 14:36; Luke 22:42).
 - 3. Drinking a cup is a metaphor of judgment (Jer 49:12; Eze 23:32; Ob 1:16; Lam 4:21).
 - 4. The cup of wine in the Lord's hand is for the wicked to drink entirely (Ps 75:8; 11:6).
 - 5. God's wrath is pictured by a cup of bitterness (Rev 14:9-11; Is 51:17,22; Jer 25:15).
 - 6. This is in stark and total contrast to the cup the Lord gives His people (Psalm 23:5).
- D. It pleased Jehovah God to bruise His Son by torture and death for our sins (Is 53:1-10).
 - 1. He was ordained to this death in God's eternal counsels (I Pet 1:20; Acts 2:23; 4:28).
 - 2. Though Jesus begged for an alternative in Gethsemane, He submitted to God's will.
 - 3. The bitter cup Jesus drank had four kinds – physical, psychological, spiritual, divine.

Shall I not drink it.

- A. Jesus had reasoned with His Father in agonizing prayer about this cup (Mat 26:36-44).
- B. He would not allow apostles like Peter or the angels to interfere and steal His future joy.
- C. Our Jesus drank the entire cup, including dregs, for one drop would send us all to hell.

D. For much more of delight about our Lord's cup ... <http://www.letgodbetrue.com/pdf/cup-of-christ.pdf>.