

The Meal and the Garden Mark 14:22-52

On this Maundy Thursday, we are going to consider (1) the meal, and (2) the garden — two historic and world-changing events prior to the crucifixion.

The meal explains the meaning of the crucifixion; the garden anticipates the agony of the crucifixion.

Last Sunday I took the Lord's Supper in Turkey.

- 80million Turks and somewhere between 4-8,000 Christians. It was a sweet time with about 30 believers.
- The Lord's Supper took me to back home here to IDC. I missed you guys.
- The Table does that. It unites us with brothers and sisters around the world.
- And it always takes me to the future, in which we will eat it again with the King.

Meals are powerful. When you are homesick, you miss certain meals.

- My pastor friend, Karem tried to sell me on this Turkish desert called "Kunefe" (sp?)— it's like a glorified shredded wheat. It was good, but he overhyped it.
- He told me that returned from Canada (where he was in seminary, he missed it so badly, that he went to eat Kuneffee upon arrival, before going to see his mama — and he hadn't been home in three years!

When I travel, I take the Black&White coffee travel packs.

It's not only good coffee (and you can't live on bad coffee), but it takes me home.

The Lord's Supper is a unique meal, that gives us a foretaste of the glory to come.

THE MEAL (14:22-25)

Jesus Revealed the Meaning of His Death at a Meal (14:22-25)

- He didn't pull out a PowerPoint presentation.
- He didn't give a formal lecture at a podium.
- He chose a particular **time and particular meal: Passover.**
- **Thousands of lambs** were slaughtered in Jerusalem at this time.
- **Now, the lamb of God who takes away the sin of the world was about to be the once and for all sacrifice for sin.**

The Lord's Super shows in a word what **his death means: Substitution.**

- **He is the ultimate sacrifice for the forgiveness of sins.**

To prepare our hearts to take the bread and cup with *gratitude*, observe how...

#1: Jesus Is the Ultimate Host (14:12-25)

- **He Arranges the Place for the Meal (12-16)**

- He Presides Over the Meal (17-25)

#2: Jesus Is the Ultimate Feast (14:22-25)

Jesus is not only the host, He's actually **the meal!**

- Jesus has the audacity to revise the Passover meal, which Moses said was to be done as a perpetual memorial (Exodus 12:14)!
- He can do that because the Passover meal was pointing to something greater, to **Someone greater: Himself!**
- Jesus takes the holiest time on Israel's calendar and says, **"It's all about Me."**

A. Bread (22)

The "unleavened bread," which symbolized the haste and danger of the Exodus, came to represent the **affliction and trials of the people in Egypt and the wilderness.**

- The Presider at the Passover would say, "This is the bread of **our** affliction."
- **Jesus essentially says, "This is the bread of *my* affliction."**
- The bread represents **his torn flesh.**
 - "This is the bread of my affliction.... my suffering"
 - "I am going to lead the ultimate Exodus."
 - "I am the ultimate Moses"
 - "This is the ultimate suffering"
 - "I am going to bring the ultimate salvation"
 - "My death is the ultimate moment of the history of the world."
 - My death is the most important thing that has ever happened.
 - "All the other deliverances were pointing to me."

B. Wine (23-24)

24: The climax of the meal: "This is my blood of the covenant, which is poured out for many."

- The life of a creature resided in its blood;
- **Jesus' reference to the cup as "my blood" points to his very life.**
- **Matt 26:28:** Matthew ties the blood to the **"for the forgiveness of sins."** No blood, no forgiveness.

C. Where's the Lamb?

Interestingly, there's no mention of a lamb at the table.

- **But this would have been a very strange Passover to not have a Lamb!!!**
- Mark is selective, so we can't be sure about this, but it appears that there's no lamb present.
- Have you ever been to a meal without meat?
 - **Some of us start having a nervous breakdown!**
 - **One of our first meal's after being married – me and Kimberly – spinach salad?**

What it seems is this:

The lamb was not on the table because the lamb of God was reclining at the table.

- "Christ our Passover lamb has been slain" (1 Cor. 5:7)

- Revelation: "Worthy is the Lamb"

#3: Jesus Makes the Ultimate Promise (14:25-26)

25: "I will not drink anew until that day..."

We will have to wait on that cup!

- The Lord's Supper is a look into the future.
- This is just foretaste.
- It is a reminder of what's coming to those who trust in Him.
- **We will be home soon.**
- **The Table promises us that; and Jesus' death and resurrection guarantees it.**

Take it with Expectancy tonight... (invite ushers)

All of this, on the night before he was delivered...

[Take table, get a liturgy for the elements]

THE GARDEN (14:26-52)

The agony of Gethsemane anticipates the agony at Golgotha.

Let's seek to (1) understand his suffering; and then (2) apply his suffering.

- Jesus **often** went to the Garden of Gethsemane with his disciples (John 18:2).
- It means "**olive press.**"
- Here we find Jesus, **pressed.**
- If you are pressed, you will find **fresh strength** here.
- The Savior is pressed into **prayer.**
- He's pressured because of what's about to happen: the **cross.**

A. UNDERSTANDING HIS SUFFERING

(two particular agonies)

#1: The Agony of Relational Abandonment [Predicted] (14:26-31)

A. A Specific Prophecy (v. 27; Zech 13:7) "You will fall away."

- We see the sovereign hand of God in Zech 13:7.
- "I will strike," means that the Father will strike Jesus as the shepherd—or allow him to be struck—in fulfillment of his will.

B. An Amazing Promise (v. 28) "After I am raised, I will go before you to Galilee."

- "I'm not staying dead."
- "I'm leading the way to the cross and also to resurrection."
- "And I'm coming to get you."
- "Despite your failure and falling away, I'm committed to you."

C. Peter's Promise (v. 29) "Even though they all fall away, I will not."

- Jesus' suffering is not the only thing on display.
- Peter's arrogance is also on full display!!!
- Even though *Jesus says* "you will all fall away"!
- Even though *He quotes Scripture saying* they will all fall away!
- **Peter disagrees with Jesus!**
- Peter is not impressed, w/ the promise, the prophecy, or the one giving it.
- He argues with Jesus.
- He doesn't argue that some will fall away. He says that there's **one exception**: "You're looking at him."

v. 30 – Jesus rebukes Peter once again.

- He says you'll deny me three times tonight.

v. 31 - Peter's protest. "**emphatically.**"

- And "they **all** said the same."
- However, we have already read of Peter crumbling before a little girl...
- **As we will see, they all flee.**
- Later, Jesus even feels forsaken by **the Father** (15:33-34).

Warning and Hope

1. **Warning: Why do they fall?**

- I think Peter **genuinely loved Christ**.
- He genuinely believed he wouldn't fall away.
- The problem? **Pride. Self-Reliance.**
 - They all fail to acknowledge their **frailty; their desperate need for divine help.**
 - Luke adds these chilling words: "**Satan** demanded to sift you as wheat"
- We have an enemy.
- Our flesh is weak.
- **Beware of the danger of self-reliance.**

2. **Hope: Good News for the Fallen**

- His testimony of restoration should encourage you.
- **NCAA Tournament — one fail and you're done!**
- Failure is not final in the Christian faith. The gospel isn't one and done.
- "He loved them to the very end" (**John 13**)

#2: The Agony of the Sin-Bearing Substitute (14:32-42)

32-34 – No one would ever **pray** in such agony. (Read)

V. 33– Mark says he was "**greatly distressed**" and "**troubled.**"

34 – "Very sorrowful, even to death."

- Nothing did this to him before. Why now?

- **Was he *surprised* that the cross was coming? No!** The “hour” is coming.

Here’s why: In the garden, Jesus began to experience the agonizing reality of what it meant to be the **sin-bearer**.

- **He would endure something greater than physical torture... Penal substitution.**

V. 35 – It was so agonizing that he began to pray for **an alternative**.

V. 36: Jesus mentions **the cup**. He is agonizing over “the cup.”

- **The “cup” is a metaphor for the wrath of God against human evil. (Ps 75:8; Isa 51:17; Jer 49:12)**

You see, Jesus wasn’t just another martyr.

- **He was the **sin-bearing substitute**!!**
- **He took our cup of wrath so that we could drink his cup of salvation.**
- **Praise God, Jesus took the cup!!!**
- **When we stand before God our only hope will be this: Christ died in my place.**

36 - Jesus cries out, “Abba, Father, if it is possible take this cup from me.**”**

But there was no other way.

He is alone. Shuttering. Falling to the ground. Staggering. Bleeding. Sweating.

He is looking into the cup and asking “is there an alternative?”

- **All He hears is silence.**
- **He ultimately died the death we should have died.**
- **That cup should have been in my hand! It should have been in your hand.**
- **He would eventually drink the cup, turn it over and say, “It is finished.”**

37-41: The agony continues...

- **Jesus brought the disciples along, but they can’t even stay awake. Some help!**

37: Not only is he pleading with the Father; but he’s pleading **alone**.

- **He is surely being tormented by the **evil one**. But he will soon crush his head.**

V. 39: Jesus prays the same thing. “If possible, let this cup pass from me.

- **But this would not be like the near death of Isaac, when an alternative was given to Abraham.**
- **Jesus yields to the Father’s will.**

40: Three times Jesus finds them asleep, a preface to Peter’s three denials.

41b-42: There’s a shift in mentality.

- **Jesus now boldly arises and says you guys get up! Hold on to this.**

#3: The Agony of Relational Abandonment [Experienced] (14:43-51)

44-45: The Kiss. **By prearranged plan**, Judas identifies the one they would arrest.

46: The authorities take him and arrested Him.

- **No charges are made. No one really concerned about following a legal protocol.**

47: One of his disciples, “**drew his sword, struck the high priest’s slave, and cut off his ear.**” It’s not a time for swords. A different battle is being waged.

- **And Jesus will win it by dying.**

48: Jesus **rebukes the mob for their severe tactics.**

50-52: We see the **total defection of the disciples**—all of them!

50: They all left him and fled.

51-52: In verse 51, we meet the first recorded **streaker**.

- **What is this about?**
- This anonymous “young man” is most likely **Mark**.
- The reason it’s included is not for give comic relief.
- It’s a picture of **nakedness and shame**.
- It’s John Mark’s way of saying, “**I fled too.**”
- He was apparently nearby, but left when the pressure was on.

The lack of identity actually helps us envision ourselves there.

- This could be us. “We have all turned away” (Roma 3:9-12).

Two Gardens

Think about two gardens in the Bible.

- In the Garden of Eden, our shame nakedness is exposed, as we deserted the God who made us and loved us.
- In the Garden of Gethsemane, the disciples’ shame is exposed, as they desert the one who loved them and would give His life for them.
- But this Garden has a word of **hope**.
 - The Garden of Eden **meant death for sinners**.
 - The Garden of Gethsemane meant **life for sinners**.

Jesus was the better Adam, who obeyed the Father perfectly.

- In the first garden, Adam said: “**Not Your will but *mine* be done,**” and all of creation was **plunged into sin**.
- In this second garden, Jesus, the second Adam, says, “**Not My will but *Yours* be done,**” and the cursed was reversed!

- Eden brought death. Gethsemane promises new life.

B. APPLYING HIS SUFFERING

1. The Garden reminds us that there's more mercy in Christ than sin in us.

- What a Savior we have — who would take the place of sinners like us!

2. The Garden encourages us in our suffering.

- **In your suffering, know that Jesus can identify with you.**

- Live long enough and you have your own dark hour.
- Jesus **knows** suffering not simply because He knows everything, but because He is the “**suffering servant.**” He experienced it.

When you go through those unexpected announcements

- “The test came back, I have cancer.”
- “We lost the baby.”
- “My husband left.”
- When you feel abandoned...
- When you fall to the ground...
- When you can't stop crying...
- When your tears become your food...

Remember this: **Jesus can identify with you & give you grace in your time of need.**

- **In your suffering, cry out to the Father.**

- Jesus enters his darkest hour in **prayer** (32).
- Jesus prays to “**Abba**” (36). A term of **intimacy, affection and trust.**
- Just as Jesus cried out to Abba in his darkest hour, so we cry out to Abba in our darkest hour.

Prayer has a transforming effect!

- In **verses 41-42** – **He rises to do the will of God!**
- How do you go from falling on your face because you don't think you can endure? To, “rise let us go!”? **You spend time with Abba.**

Though the Father was not sending another way, **he gave strength to endure.**

- **He** does the same for us.

- **In your suffering, know that the Father is sovereign over you and is sanctifying you.**

- **Your trial is not purposeless.**
- If a stranger offers you a little cup with green liquid in it, then you shouldn't take it; but if your Dad says, “Here, drink this. It tastes horrible, but it's good for you” then you take it with faith.
- Trust the Father in the midst of suffering. He's in control.

- **In your suffering, remember the end of the story**

- Jesus knew the end of the story. Suffering will give way to glory.
- We are wounded in this life; we are healed in the next.
- We have this hope because Christ was wounded on our behalf.

What a passage!

- Jesus is Our **Cup-Drinking. Savior**. What love!
- He is our **Sympathetic Savior**. What comfort!
- He is our **Praying Savior**. Even now, He's interceding for us. What security!

*Man of sorrows, what a name;
for the Son of God who came;
ruined sinners to reclaim;
hallelujah, what a Savior.*

-- Philip Bliss