

Vicarious Sacrifice: Review Isaiah 53:3: A Man of Sorrows: Jesus' Prayers in Gethsemane, Matt 26:37b-38; 26:39b; 42b; His Desire Was to Avoid the Cup; the Cup Represented the Imputation of Mankind's Sins; His Sacrificial Spiritual Deity Fulfilled the Rituals of the Mosaic Law; Yom Kippur "Atoned" for Sin Annually while the Cross Produced Their Permanent Judgment; Jesus Summarizes from the Feeding Trough the Effectiveness of the Cross v. the Levitical Rituals, Heb 10:5-7

12. Because the Lord was despised and rejected, He was also a "Man of sorrows." The word "sorrows" is noun **מְכָאֹב (machov)**: "mental pain and suffering."
13. The garden-of-Gethsemane experience dramatizes the pressure borne by the Lord as He approached the fulfillment of His mission exemplified by His prayers.
14. These prayers are documented by all four of the Gospels: Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46; and John 18:1.
15. Upon entering the garden, Jesus commented to Peter, James, and John:
Matthew 26:37b - He began to be grieved and distressed.
v. 38 - Then He said to them, "My soul is deeply grieved, up to the point of death; remain here and keep watch with Me."
16. Several passages reveal the effects of this soul sorrow on our Lord's posture: Matthew 26:39, "He fell on His face"; Mark 14:35, "He fell to the ground"; and Luke 22:41, "He knelt down." (NASB)
17. In each of these, He was assuming a posture for prayer to the Father. His first prayer is recorded in:
Matthew 26:39b - "My Father, if it is possible, let this cup pass from Me; yet not as I will but as You will."
18. After this prayer, He returned to the disciples to see if they were all praying not to be led into temptation (v. 41).
19. Afterward, He left to present a second prayer:

Matthew 26:42b - “My Father, if this cannot pass away unless I drink it, Your will be done.”

20. He checked on His disciples a second time only to find them sleeping again. Seeing this He left and prayed to the Father a third time “saying the same thing” (v. 44b).
21. One of the keys to understanding the intensity and magnitude of this scene is understanding the meaning of “the cup.”
22. The word for cup is the neuter noun **ποτήριον** (**potérion**): “a drinking vessel. Metaphorically in our context it refers to the spiritual death the Lord must endure by completing His mission.
23. The cup does not refer to His impending physical death, but to the agonies of the cross: the imputation of the sins of the world, broken fellowship with the Father, and divine judgment of those sins.
24. These circumstances constitute the substitutionary spiritual death of Jesus: the contents of the cup are our sins imputed to Him and their judgment.
25. This occurs in the context of extreme pain from the physical abuse prior to crucifixion, the additional miseries associated with pierced feet and hands, and the rough wooden cross pressed upon his lacerated back.
26. The plan of salvation demanded that Jesus function exclusively from His true humanity, therefore, it was normal for Jesus as a Man to desire to avoid the requirements of the cross.
27. Yet His human impeccability made Him the perfect substitute. He thereby becomes our Great High Priest. There is no longer any need for the blood of bulls and goats¹ to cover sins in an annual atonement, but the sacrifice of Messiah for eternal salvation.

¹ The animals sacrificed in the annual observance of Yom Kippur, the Day of Atonement.

28. As High Priest, Jesus places Himself on the cross as the ultimate sacrifice, the reality that the ritual plan of God for Israel foretold but could not achieve.
29. The reality of the cross in light of the symbolic sacrifices is the subject of the first paragraph of Hebrews 10.

Hebrews 10:4 - It is impossible for the blood of bulls and goats [**animal sacrifices**] to take away sins.

30. For during the entire dispensation of Israel there was nothing under the Law designed to take away sin. However, in the line of David there was the prophesied Messiah who would take away the sins of the world.

Hebrews 10:5 - Therefore, when He entered the world, He said,² “Animal sacrifice [**which portrayed the work of Christ on the cross**] and offering You have not desired, but You have equipped [**the aorist middle indicative of καταρτίζω (katartízō)**] Me with a human body.”

31. The word “equipped” is the gnomic aorist of the verb *katartízō* which means “to establish, set up, or equip.”
32. “The gnomic aorist is not used to describe an event that “used to take place, but one that ... *does* take place.”³ If Jesus’ mission is to go to the cross, then He must be equipped with a human body.
33. The human body of Christ accomplished on the cross what the animal sacrifices in the Old Testament could not—resolve mankind’s sin problem.
34. The sacrifices were shadows that pointed to the reality, but which could not achieve the reality.
35. The shadow rituals taught the reality of salvation, but they could not save, therefore, the Lord continues:

Hebrews 10:6 - “In whole burnt offerings [**sacrifices offered on the brass altar of the Tabernacle and Temple**] and concerning sin You have taken no pleasure [**οὐκ εὐδοκέω (ouk eudokéō)**].”

² The following quote is by the deity of Christ from the feeding trough in Bethlehem which He paraphrases from Psalm 40:6–8.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 562n24.

1. The brass altar was made of acacia wood which was a type of the humanity of Christ. It was overlaid with brass, emblematic of His substitutionary spiritual death.
2. There were five major offerings that taught the doctrines of redemption, reconciliation, and propitiation. What is emphasized here is propitiation:

The principle whereby God's essence requires that certain standards be met before He is enabled to forgive man of his sins. The work of Jesus Christ on the cross satisfied those standards. When God accepted Christ's sacrifice, He is said to have been propitiated.
3. Propitiation means satisfaction. Until God is satisfied, there is no salvation. Propitiation is the result of Christ's successful work on the cross.
4. God not only must be satisfied, but also with the result that He is uncompromised – His essence cannot be compromised by providing salvation to the believer.
5. Because all of mankind's sins were imputed to Christ and judged, God is free to forgive each person's sins at the moment he believes that Jesus is the One Who was judged in his place.
6. It is Jesus that provides salvation, not the ritual sacrifices of Judaism about which God took "no pleasure."

Hebrews 10:7 - "At that time I said, 'Behold, I have arrived (In the scroll of the book it is written of Me) to accomplish Your plan, O God.'"