

**Vicarious Sacrifice: Isaiah Prophecies the Rejection of Messiah, Isa 53:4; Jesus Accuses the Pharisees of Being in League with Lucifer, John 8:44–45; Jesus’ Three Prayers in Gethsemane: Appeals to the Father to Avoid Being Identified with Sin, but Submits to Divine Sovereignty, Matt 26:37–39, 42; the Metaphor of “the Cup”**

9. The word “forsaken” is the adjective **חָתַל (chathel)**: “to reject.” It is used in the sense of refusing to hear or respond positively. “He was held in contempt and rejected of men.”
10. The “men” referred to are the **אִישִׁים (’ishim)**: the politico-religious establishment of the Jewish hierarchy: Sadducees, Pharisees, and scribes and their benighted followers.
11. There are many reasons why Jesus was rejected as Messiah. Here are a few:
  - (1) On every occasion Jesus was challenged, He responded perfectly. Religious types expect to be saved by doing good deeds and observing rituals, but they could not successfully compete with Jesus.
  - (2) He healed the sick, helped the needy, resuscitated the dead, cured the diseased, healed the deaf and blind, and created food for thousands from practically nothing.
  - (3) Religion requires its followers to perform acts of kindness in order to acquire salvation or avoid hell. This is false motivation that ignores discernment and the guidance of the Holy Spirit.
  - (4) Jesus clearly performed acts of divine good that communicated the message that faith in Him is the ultimate problem-solving device.
  - (5) Some of His miracles were performed on a Sabbath which further infuriated His enemies for which they hated Him even more.
  - (6) Jesus presented eternal life through grace and faith. Religion is destroyed by grace; it must have rules by which to control its followers.
  - (7) The real culprit was Lucifer himself. Satan is a liar and the father of them whereas Jesus proclaimed that He was the truth.

**John 8:44** - “You [ Pharisees ] are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.

**v. 45** - “But because I speak the truth, you do not believe Me.”

12. Because the Lord was despised and rejected, He was also a “Man of sorrows.” The word “sorrows” is noun **מְכַאֵב (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.