

Drink the Cup (Part 1)

John 18

Date: July 17, 2011

Peter Hiett

Father, thank you for this chance to worship you through the sermon. Lord God, I pray that you'd help everybody here to remember the things that we've talked about so far in John, and that would be a miracle for some because they weren't here when we talked about those things in John. But God I pray that you would bring it together.

I really mean that because I feel like we get a glimpse of you especially in John and the Revelation. God, you are breathtaking and it feels so far beyond me, so Lord I pray that you would breathe your life into these words and into our hearts and you would help us to believe something that is almost too hard to believe, because it's too good to believe. You're good, Lord God. Help us to believe your gospel. In Jesus' name we ask it. Help us to preach. Amen

Clip from *Dr. Jekyll and Mr. Hyde*

Mr. Hyde drinks something and progressively turns into a monster—Dr. Jekyll



That's Dr. Jekyll turning into Mr. Hyde or perhaps the other way around. I'm not exactly sure how it works, but it's kind of a reminder that what you drink can affect you. Right? Drinking a cup is kinda dangerous so it might be best not to drink at all. And yet if you never drink, you'll die. Or perhaps, you're already dead.

Hey look, [Peter turns around to the communion table and pick up a communion cup] here's a cup, and we're fixin' to drink it. In Scripture, the word "cup" means "cup," but not just "cup." It means an experience and so to drink a cup is to experience an experience. To drink a cup is to surrender to an experience. To hand someone a cup is to give them an experience. To drink a common cup is to share an experience.

Anthony Dimillo wrote: "Life is like heady wine. Every one reads the label on the bottle. Hardly anyone drinks the wine." We label things in order to gain control, but when we experience things we surrender control. Life is like wine in a cup.

My friend Tony Capolo used to ask his students at Eastern College this question: "How long have you lived." And usually they'd answer, "Oh you know, 20 years, 21 years," whatever their age was. And he'd say, "No, that's not what I mean. I'm asking how long have you lived? Not how long have you existed, but how long have you really lived."

He'd then describe what he meant: Not the meaningless passage of time, but time infused with meaning—moments in which you are fully engaged and drink deeply the experience that is handed you. Whatever that experience is.

I don't think I'll ever forget this one moment when I was a child riding on the school bus. I was about forty feet east of Ridge Road on Prince Street. I remember I was sitting on the seat staring at my shoes on that black-ribbed rubber floor. And I had this thought: "I exist, NOW. One day I'll probably be old and I will exist then, but I am NOW." And I remember, I was just filled with wonder over my own existence. I drank it in. I drank that cup. I lived that moment.

Walking down the trail from upper Cataract Lake all alone one day, I remember I just looked up and I saw creation and I just drank it in. I lived that moment.

They placed my newborn son in my arms, I spoke and he stopped crying. And for a moment, I wasn't caught in the past and I wasn't worried about the future. I mean I was fully present and I drank him in. I lived that moment. I drank it in.

My dad was barely breathing. He could no longer talk. His last words had been "Thank you," as he handed a cup back to me because I had handed the cup to him. It was a communion cup, and I remember I put my face right down next to his and I said, "Dad, you don't have to breathe the air in this world any longer." It was such a painful moment, and yet it was such a real moment. You see, I think it was an eternal moment.

Well, Tony would explain to his class what he meant by the question: "How long have you lived?" And invariably they would say, "Well gosh, gee, if you put it that way, I guess maybe a minute, maybe two."

In John 10, Jesus said that he: *"came that we might have life and have it abundantly."* Well you see: Abundant life isn't simply more life, longer life, life that just keeps goin' on and on and on. An abundant life isn't simply a life devoid of all conflict, pain, and disappointment.

How many of you have ever read a book about a man or a woman that got everything they wanted, whenever they wanted it, all the time? None right?

There really are no books like that because a life like that is not a life. A life is a story and a story includes conflict, pain, and wounds. So you see, if I write my own story it's really not a story, it's not a life because I eliminate all conflict, all pain, all wounds. To write my own story is to refuse to live my life. It would be nothing but laying on a beach, drinking beer—no pain, no wounds, no drama, no meaning, no life.

Remember our last sermon from John? Do you remember the first thing Jesus shows his disciples in his resurrected and eternal body? He shows them his wounds, eternal wounds that He received in this temporal reality.

Well anyway, Tony would ask the question and then he'd say something like: "Perhaps eternal life is comprised of eternal moments. You know, those moments in which you really live, in which you drink the cup that the Lord hands you." Perhaps every moment is a cup, which the Lord hands you. And you can drink it or not drink it for a time, for a time, and time as we know it comes to an end. Well you see, eternity is *not* time or at least this time—time as we know it. Eternal is the Greek word *oionios*; it's an adjective that modifies a noun "*aion*." It literally means "of the age," "of the *aion*." Eternal life is life of God's age, God's time. It doesn't simply mean more of this time. It means a qualitatively different time.

In John 3, Jesus said, "*Whoever trusts in the Son has eternal life.*"
You can somehow have it *now*.

In John 17, the last chapter we preached from: "*Father this is eternal life that they know you, the only true God, and Jesus Christ whom you have sent.*" That means eternal life is a relationship *now*. Eternal life is a relationship with God and his Word—Jesus. I can gain knowledge of God by taking a class, by *taking* knowledge like fruit from some tree. But how do I *know* God?

John 18:1 "*When Jesus had spoken these words, he went out with his disciples across the Kidron Valley where there was a garden.*"

A garden. You know I can't even begin to tell you how huge this is, and I've tried. I mean we've preached it. I even wrote a book about it. Actually, I think it is the best book that I've written, but I haven't found a publisher. And so if you'd like to read it, I'd like to email it to you. So if you'd like to read it, email me and I'll email it to you. But the book is on the first chapter of Genesis. You know Genesis 1, 2, and 3 are all about a garden.

Ten years ago, I wrote another book on The Revelation and realized that that's also about a garden that becomes a city, the New Jerusalem, coming down. You see, I think all these gardens are somehow the same garden and because John has seen the Revelation, he knows it.

John is the one who points out that Jesus is crucified on a tree in a garden. And He's buried in a tomb in the same garden. And He rises from the dead in the same garden. And when Mary goes to the tomb she mistakes him for a gardener.

Would you remember Eve's temptation in the Garden? Do you remember that Eve is all of us, God's people, Jerusalem, God's Bride, the Bride of Christ, the Bride of the Ultimate Adam. Remember Eve is tempted to take the knowledge of the good. She's tempted to take the knowledge of God, because God is good, in order to make herself in the image of God.

You see she's not yet fully created in the image of God. She's tempted on the sixth day of creation. None of us are fully created until the end of the sixth day when Jesus cries

from the tree: “It is finished,” and gives up his Spirit, and then we’re finished in God’s image *by Grace through Faith* in Christ Jesus.

We’re made in God’s image, not because we *decided* to take his life.

We’re made in God’s image because *He* decided to *give* his life—
body broken on a tree— covenant blood in a cup:

“Drink of it, all of you.”

You see, in the Garden, Eve tries to create herself and she creates nothing...but death. Isn’t that the ultimate nothing? God casts humanity out of the walled Garden and at the gate He places a flaming sword—His judgment.

Chapter 18:1-3 *“When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered.”*

The language implies that it’s a walled garden, and they crossed the Kidron in order to get there. And if this is Passover, which most scholars think it is, the Kidron Valley was literally a river of lamb’s blood—200,000–300,000 lambs that had been slaughtered in the temple that day. He and his disciples entered.

“Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons”

The name Judas comes from Judah where we get the word Jew, of the tribe of Judah. Now before you think I’m anti-Semitic, let me remind you that Jesus is also from the tribe of Judah. Jesus and Judas, Judeans. The Jews are God’s chosen people (Ezekiel 16), God’s Bride. Now, Judas is coming with a *sprira*, that’s a Latin word meaning at least 200 Roman soldiers, possibly a 1,000, as well as police from the temple.

Judas is coming to take Jesus’ life. For 1500 years the Jews had been *taking* “the knowledge of good and evil,” In other words, taking the law in an effort to make themselves in God’s image through the power of their *own will*. That’s the flesh.

In John 8, Jesus says, *“They are of their father ‘the devil.’*” The devil! Now just think about it. The Jews knew more about God than any other people on the face of the earth. They knew more about him. They knew all about God...his past deeds, his future promises. They knew all *about* God but, like, refused to know God.

They admired God; in fact, they were jealous of God. That’s why they took his life. That’s why Judas took his life. That’s why we take his life. Sin is taking his life. Judas admired Jesus. That’s why he tried to control Jesus.

Eve admired the good. That’s why she took it. But you see God is good and God is life, and if you take life you kill life and the relationship dies and eternal life is a relationship—Now!

Well, Jesus is Life, and taking his life on the tree is the essence of sin.

Sin is *using* the Good to make yourself in the image of the Good.

Sin is *using* God to make *yourself* God.

Sin is trying to create *yourself* in God's image.
Sin is writing your own story.
Sin is making a life for *yourself*.
Sin is making a life for *yourself*, and that life is an illusion in which we're trapped.

John 18:3-8

*So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, (knowing **all** that would happen to him) came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I Am." (The "he" is supplied by the translator.) Jesus said to them, "I Am." Judas, who betrayed him, was standing with them. When Jesus said to them, "I Am," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you I am."*

Now you know that John is famous for these "I am" statements. "*Before Abraham was, I Am,*" said Jesus earlier in John. And there are a bunch of these "I AM" statements and most of the "I AM" statements are pretty ambiguous, but this "I AM" statement literally blows them away. You'll remember that when God revealed his name to Moses He said, "*Tell them I AM sent me to you.*" "*My name is I AM that I AM,*" and I'm sure Moses thought to himself, "Well, gosh, thanks, that's really helpful." But actually it *is* helpful.

God is the one who is defined by no other. He is AMness; He's the ground of all being, even the Creator of space and time—that's who God is. He exists beyond, outside of, before and after space and time.

Scientists tell us that at the speed of light there is no passage of time. At the speed of light there is no "I was" or "I will be," only I am—an eternal now where everything is now. So a photon of light doesn't exist in time, and yet all time is present to that photon of light and so physicists say, "Light is eternal."

And John writes, "*God is Light,*" and Jesus is the Light of the World. That means God doesn't change. We do. We exist in time. We exist in three dimensions of space—length, width, depth, and a fourth dimension called time or duration.

My life is revealed as a journey through time. My life is revealed as a story comprised of moments in time even though I can only live one moment in time at a time.

My life is like a timeline, right? It's like this:

[Peter walks to the right of the stage. As he describes various events happening throughout life, he gradually walks to the far left of the stage]

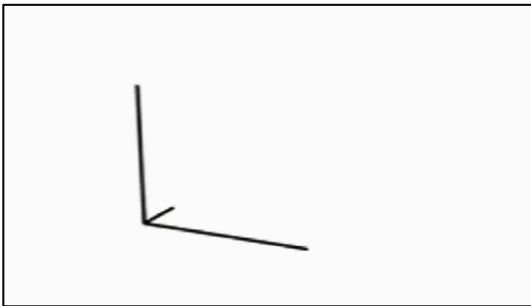
I don't exist and all of a sudden boom, there I am. I'm born into the world. I exist. And I start on my journey. I go to school, learn some stuff, get some A's, some C's, D's whatever and I go to high school. I meet a girl. I marry her; we have some children. I become a pastor, pastor some churches, and make some decisions. Some good decisions, some bad decisions. I decide to eat a lot of bacon, and it kills me, and I die. Boom! That's my story, beginning to end, my life—my whole life.

And yet you only see me at one moment in my life.
And I only experience me at one moment in my life.
But this is the question: How does I AM experience me? How does I AM see me?
What is me? What's my life?

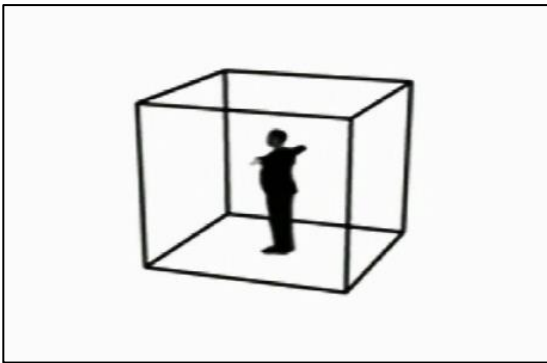
Perhaps this little video clip would help you think about that.

Self in Time Clip

The first three dimensions can be described with these words:
Length, Width, and Depth

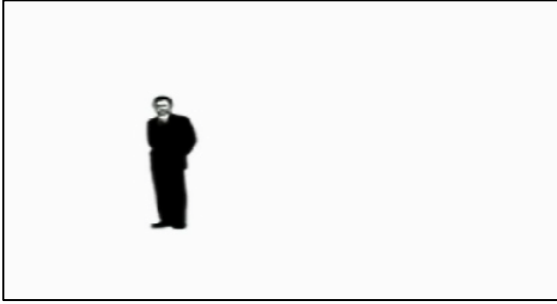


What word can we assign to the fourth dimension?



One answer would be duration.

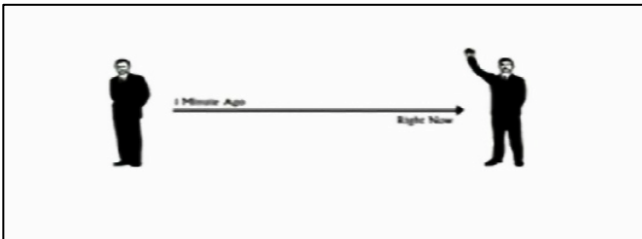
If we think of ourselves as we were one minute ago.



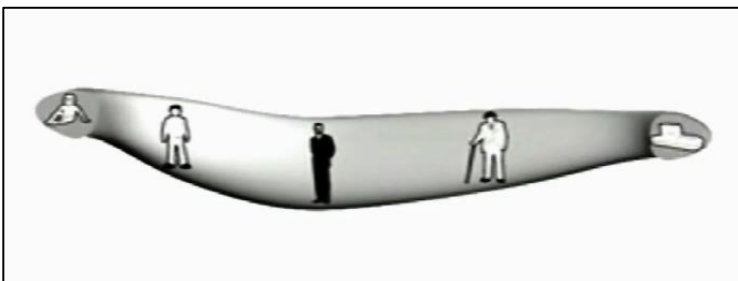
and then imagine ourselves at this moment,



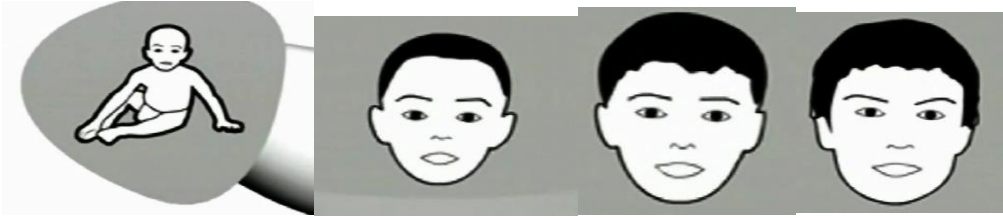
The line that we could draw from the one minute ago version to the right now version would be a line in the fourth dimension.



If you were to see your body in the fourth dimension, you'd be like a long angulating snake with your embryonic self at one end and your deceased self at the other.



But because we live from moment to moment in the 3rd dimension we are like our second dimensional flat landers...



Just like that flatlander who can only see 2 dimensional cross sections of objects from the dimension above.



We as three-dimensional creatures can only see three dimensions of our 4th dimensional self.



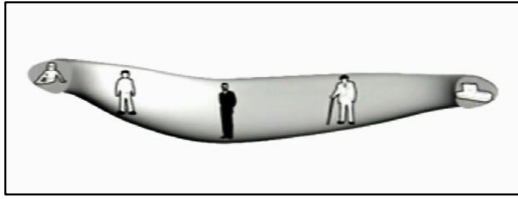
So what is your life? I mean when God looks at your life, what does He see?

Does He see just this?



One moment in time?

Or does He see this?



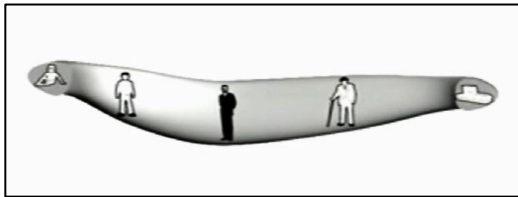
I mean the whole thing beginning to end.

And how about this? When God saves your life, what does He save?

Does he save just this?



One moment in time?



Or does He save this? All moments.

When God redeems your life from the pit, is it all your life—all your moments?

You know Scripture says He forgives *all* your iniquities. When I think about it, I have an iniquity just about every moment. Maybe it's all moments.

Jesus says, "*Behold I make all things new.*" *Would that be like every moment?*

Paul writes, "*All things work together for the good for those who love him who are called according to his purpose.*" **ALL things!** Is that like all moments?

And Paul writes, "*If this earthly body, our tent is destroyed, we have an heavenly body (or dwelling) eternal in the heavens.*" **Eternal** in the heavens.

When Jesus rose in his eternal body, He had scars—wounds, received in time—transformed into glory, eternal glory.

You see if God saves your life, if you lose it and He saves it, perhaps He saves all of it. Redeems all of it. And a redeemed life is an eternal life. So perhaps you have an eternal life, an eternal you, a finished you, a completed you, unique in all God's finished creation—an eternal life in the seventh day that you could not possibly be better than he or she is. In fact, that you looks at himself, at herself and thinks, "I'm perfect. I could not be better than I am. And there's no only else that I would rather be. I cannot imagine a better me than the one that God has created."

Perhaps there's an eternal you. A you of another age, God's age, outside of our space and time, eternal, indestructible in the heavens. You know Scripture says, "*We have been raised with Christ (past tense) and we are seated with him in the heavenly places.*"

That must mean that you have an eternal life in the heavenly places, and yet it bears wounds from this world or at least wounds revealed in this world. You have an eternal life born out of space and time. Or perhaps manifest in space and time.

John records Jesus as teaching that we can have eternal life now.

Perhaps we must live our eternal life now.

Now is the right time: "*Now is the day of salvation,*" writes Paul.

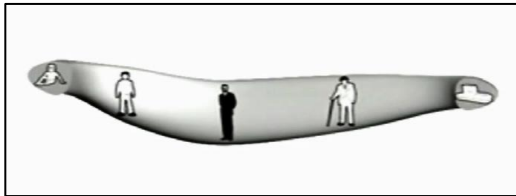
Now is where I AM is.

Now is where I can know another.

Now is a point where eternity touches time.

Now is where I know God. Now!

Now that will just give you a headache if you think about it very long. And so for now, I hope you'd at least just get this:



This is your life.

And now here's the big question: Who made it? Who wrote that story? Who created it? Who's the author of your life?

Well, if you think about it much at all, I think you'd have to come to this agreement:

Well, isn't it obvious? NOT YOU! How could you create you? You know even if you make choices along the way, you didn't create the you that makes the choices.

You see, God creates you and your life is a gift and that's called grace. God creates us, and yet none of us believes that. None of us really believe that—at least not completely – at least not very much. We think we create ourselves with our good choice and our hard work. We think we go to school or church to get the knowledge of good or evil so we can use that knowledge to make good choices and create ourselves in the image of God through the strength of our will. And then on judgment day, if God approves of our workmanship, He lets us in: "Oh gosh you made a bunch of really good choices; you did a good job creating yourself. Yeah, yeah, I guess you did enough, come on in!"

Well if you think you made yourself, that self is an illusion. That self is a lie and that lie is sin and sin creates a body of sin. That self, that body is dead. It may look alive, but it is dead: "*We were all dead in our trespasses and sins,*" writes Paul. But, if you have an eternal life, an eternal self, God made it. In other words, your eternal life is a gift. It's Grace received by Faith" "*...and this not of ourselves...*"

Ephesians 2:10

*We are **his** workmanship created (past tense, already happened) in Christ Jesus for good works which God prepared beforehand that we should walk in them.*

You have an eternal life: *“that you should walk in it.”* Wow!

Eternal life!

You still must walk in it.

You still must live it.

You still must experience it.

You still must experience it in space and time.

You must drink the cup that the Father has given you.

Well anyway, back to our text. They came to *take* Jesus' life. And yet Jesus *gives* them his life. He forgives his life. He said, *“...I am the life...”* He's eternal life, and He gives you your eternal life. It's Grace.

John 18:7-10

So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I Am (he). So if you're seeking me, let these men go.” This was to fulfill the word that he had spoken: “Of those whom you (given me) gave me I have lost not one.” Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (Now the servant's name was Malchus.)

“Malchus” means kingdom. Peter was *taking* the Kingdom. You see, neither Peter nor Judas liked the story that God was telling. Neither one of them could understand why Jesus didn't make himself king. “To journey to Jerusalem and surrender your life, well that's not life!” thought Peter. And: *“That's not how the story should go!”* judged Peter: *“You must not drink this cup,”* and so Peter took control and swung his sword trying to rewrite the story—the gospel.

John 18:11

“And so Jesus said to Peter, put your sword into its sheath; shall I not drink the cup that the Father has given me?”

“Shall I not drink the cup?” That's our text for the morning, which means I just finished my introduction to the sermon. Which means that we will have to come back next week and put flesh on this. All right? But for now I just want to make a couple of points and tell you why it means so much to me.

“Shall I not drink the cup that the Father has given me?” said Jesus to Peter.

“Shall I not live this moment, Peter?”

“Shall I not experience this experience, Peter?”

“Shall I not live my story?”

“Shall I not live my life—my eternal life?”

You know Jesus is the first Adam to live an eternal life. I mean He's the first born of all creation and the only Adam to live without sin. Jesus received his whole life as grace by

faith. I mean He received every moment as a gift from his Father. You know, He said the Son only does what He sees his father doing (present tense). It seems that He did nothing because He had it figured out in advance because He took knowledge of good and evil and came up with a plan, which he then followed. Each moment was a wholehearted, free, passionate surrender to his Father's will. That is, He entirely trusted his Father to write his story. And so whenever his Father handed him the cup, He drank it to the last drop and every moment was a cup, for his Father was sovereign so every moment was a gift.

So...

When Jesus heard a good joke, I think He laughed the loudest.
When Jesus drank good wine, I think it tasted better to him than anybody else.
When He saw the sunset, He just drank it in.
When an old man told a story, Jesus listened to every detail.
When He made furniture, it wasn't just work, it was worship.
When storms came his way, He either enjoyed them or fell asleep.
When He attended a funeral, He wept. He wept the most heartfelt of all tears.
And even that night at the edge of Hell, Luke records He had thoroughly enjoyed the Passover dinner with his disciples. And when the Father said, "Now is the time, my Son, to drink the bitter cup—death and Hell," He drank it to the last drop.
Maybe you're even that last drop.

He drank it.

Jesus lived his life, his eternal life, He lived it, and God raised it indestructible from the dead. Jesus is the only Adam to live a life of complete faith and grace, and on the cross He gave his faith to us—His life to us. We *took* his life and He *gave* his life. He fore-gave his life to us. He hands us the cup saying, "*Take and drink. This is my blood.*" And the life is in the blood.

It's God's grace poured out in Christ Jesus that fills our empty lives with meaning.

Jesus is the meaning.

And He transforms every moment of our dead lives into his eternal life.

He transforms our story of shame into his story of grace.

His story of grace is our eternal life—my true life, who I really am.

And now, whenever I really trust God through Christ Jesus,

Whenever and wherever I know God, in Christ Jesus,

I have courage to drink the cup.

I have courage to experience what He wants me to experience.

I have courage to live my life—my eternal life—the abundant life.

I have courage to be present in each moment.

To laugh at the joke

To really enjoy the one

To drink in the sunset

To listen to the old man's story
I have courage to work and do my work as worship.
To fall asleep in storms
To enjoy storms
To feel sorrow and weep tears
To suffer and even die
I have courage to lose my life and then find it.
I have courage to live!
And when I have courage, I have eternal life NOW. I have a relationship NOW.
Faith is knowing Christ NOW. We live NOW in each moment of faith.

In each moment that you trust God in Christ Jesus, you are drinking the cup and living your eternal life. You are receiving your eternal life by Grace through Faith.

See? You cannot create your life. I mean this is utterly shocking when you really stop to think about it because we all believe that we do, but I think Scripture is telling us: "You cannot create your life. You can only *receive* your life by Grace through Faith. Trust in the Author of Life each moment and drinking his cup. Shall I not drink the cup that the Father has for me? Shall I not?"

Why wouldn't I? Well, how about fear? Fear because I believe a lie that I must create my life and so I must manage each moment. And so I must judge each moment and use each moment to make myself in the image of God, for I am my own workmanship—an empty illusion, trapped in hell.

"Shall I not drink the cup that the Father has for me?" said Jesus to Peter.

Well my father was a pastor, and several years ago, miraculously, the Lord revealed to me that I went into the pastorate because I wanted to rewrite his story. You see, my dad was the best man that I've ever known and really the best pastor I've ever known. I'm kinda more like a preacher, but my dad did what I talk about. He pastored. He was the best pastor that I've ever known. After fifteen years of ministry, his denomination and church excommunicated him and I just could not drink that cup. I refused to drink it. It was the wrong cup.

I drew my sword and I went into the ministry and thought, "I'll fix it." But I didn't fix it,

Now I hesitate to tell this story because I don't want you think it's simply about my life, and yet this was such a huge event in my life and hopefully somehow my life can bear witness in your life. But three and a half years ago, this same thing happened to me and I had worked for like fifteen years, the same amount of time, fifteen years to control every moment—to make sure what happened to my father would never happen to me. Three and a half years ago, the life I thought I created was taken away.

And I want you to hear me. You've experienced the same thing. Maybe you lost your job. Or she said, "I'm leaving you." Or he died. The children rebelled, or the house burned down. You lost everything or the doctor said, "I'm sorry, sir, but it's cancer and you have six weeks to live." Three and a half years ago, I was publically tried and excommunicated for my convictions about the power of God's grace.

Well, just a few weeks before the trial, when I was being asked to renounce my convictions, I preached a sermon one Sunday morning. I'd just broken the bread and

poured the cup. People were coming forward and I was sitting next to Susan, my wife, in the front row.

Susan was talking or something, and I remember thinking, "Woman, you're the pastor's wife. You should be worshipping." Well, it wasn't but a few moments after that, that she grabbed my arm and looked up at me. I could tell something had really rocked her. She said, "Peter, I just saw your dad." Now, my dad had been dead for three and a half years. She continued, "I saw your dad. I looked up and he was standing in front of us, and Peter, he wasn't old. And he was so full of life. And his eyes were, like, on fire. He was so excited. He held this bowl in his hands; he leaned forward, and I heard him say, 'Susan and Peter, Do not be afraid to drink from the cup the Lord has for you.' Then he vanished."

Communion

Well, I think I'm just beginning to understand what that means. I'm just beginning to understand what this means. [Peter points to the communion table.] On that night He took the bread and He broke it saying, "*This is my body given to you. Take and eat.*" And in the same way, after the supper and having given thanks, He took the cup and He said, "*This cup is the New Covenant (or as Hebrews put it, the "Eternal Covenant") in my blood. Drink of it. All of you.*"

See? What I'm saying is that you have an eternal life. You come to this table and you have eternal life, but not only that you have *an* eternal life, and that eternal life is unique in all creation. It's unique to you and to Jesus. You see, you drink his cup. God comes to you as your life—your *eternal* life. To refuse to live your eternal life is to trap yourself in time, in hell, but to live it is to come home to God and to yourself—to who you truly are.

So, drink the cup! Do not be afraid to drink the cup that the Father has for you. Today, every one of you comes to the table in a moment or in a situation. God wants to meet you in that moment. He's in that moment. It's an eternal moment. You see, it doesn't really matter what happened before. It doesn't matter what will happen in the future. He's asking you to drink the cup. So as you come to the table this morning bring your moment and drink his cup and live your life. In Jesus' Name, trust him. Amen.

Benediction

So you are his workmanship, *his* workmanship. Any other workmanship is a lie and an illusion that traps you in anxiety and fear.

"You are his workmanship created in Christ Jesus for good works which God prepared beforehand that you should walk in them." If I really believed that, I think it would be impossible for me to be anxious, and I'd live every moment like a gift from my Father, even a painful moment. Not that I'd like painful moments. Not that that would be necessarily my will, but I'd have an even greater will and that is do the will of my Father. That's actually what Jesus prayed in the Garden that night: *"Not my will, but your will be done."* And even that is a gift—to participate in that kind of love.

Well, we'll talk about that kind of stuff more next week. For now, just carry this phrase with you wherever you go: "Drink the cup." Because you see, if you believe that every cup is a gift from your Father, you will drink every cup in joyful ecstatic obedience and good works. And good works wouldn't be a pain in the ass. That's what they are right now, right? When you think you somehow have to create your life with them. They're just a pain. But there *will* be the joy of a complete and total surrender. So drink the cup in Jesus' Name!

Disclaimer: This document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio version of the sermon on this website and don't be shy about informing us of errors.