

## The Man of Sorrows

~Mark 14:32-42~

“Man of Sorrows,” what a name  
For the Son of God who came  
(Philip Bliss)

Isaiah 53:3-12

C.J. Mahaney: “This is what it meant to Him: resolving to endure God’s righteous, full and furious wrath for our sin through the crucible of human weakness.”

G. Campbell Morgan, “No man can rightly expound such a passage as this; it is a subject for prayerful, heartbroken meditation.

John MacArthur, “As we look into our Lord’s last night before death, we grasp what we can of the sacredness of this powerful moment in his life and ministry. But we realize that no amount of study or insight can give more than a glimpse of the divine-human agony He experienced there.”

John 18:2

### Three views of the Savior’s suffering:

#### **1. Internally: severe distress (vv. 32–34)**

Mark 14:27-31

Zechariah 13:7

Mark 1:35; 6:46

Matthew 20:22; 26:35

William Hendriksen says, “That Jesus would take some of his disciples into the grove is not strange. Being human himself, he stood in need of food, drink, clothing, shelter, and sleep, but also of human fellowship (Heb 4:15). He needed these men. Even more, they needed Him!” (916-17)

Lit—**ademoneo**= “terribly distressed,” “crushed with anguish,” “anguish of wretchedness”; the root can mean “to be away from home, or not to feel at home”, Greek scholar C.E.B. Cranfield states that this word means “an anxiety from which there was no escaping and in which he saw no help and no comfort”

**ek-tham-beis-thai** which Cranfield says “denotes a being in the grip of a shuddering horror in the face of the dreadful prospect before him.”

William Lane writes...“Jesus came to be with His Father for an interlude before his betrayal, but found Hell rather than Heaven opened before Him. And He staggered.”

#### **2. Spiritually: divine judgment (vv. 35–36)**

Psalms 22

A quick OT survey reveals that “the cup” was a well-used metaphor for God’s wrath (cf. Pss. 11:6; 75:8; Isa. 51:17, 22; Jer. 25:15–17; 49:12; Lam. 4:21; Ezek. 23:31–33; Hab. 2:16; Zech. 12:2)

John 18:11

Hendriksen—“Jesus now prays that [the cup] now be spared Him, that is that it pass Him by. The completely sinless, in fact exemplary nature of the prayer appears from the fact that the main clause, “if it is possible,” which, in turn, is

elucidated by the words, “nevertheless, not as I will but Thou wilt.” Jesus is submitting himself entirely to the will of the Father.”

Hebrews 2:9

Luke 22:43

Hebrews 5:7

G. Campbell Morgan writes:

“My God, My God, Why have you forsaken me?”—“That is hell. NO other human being has ever been God-forsaken in this life. Man by his own act alienated himself from God, but God never left him. He brooded over him with infinite patience and pity, and took man back to His heart at the moment of the Fall, in virtue of that mystery of Calvary which lay within the determinate counsel and foreknowledge of God, long before its outworking in the history of the race.”

Matthew 26:53-54

Calvin: “we ought to remember the cause of so great sorrow; for death in itself would not have so grievously tormented the mind of the Son of God, if He had not felt that he had to deal with the judgment of God.”

Mark 10:45

James Edwards writes:

It is one thing, fearful as it will be, to answer for our own sins before a holy and almighty God; who can imagine what it would be like to stand before God to answer for every sin and crime and act of malice and injury and cowardice and evil in the world? In acquiescing to the Father’s will of bearing “the sin of many, interceding for transgressors” (Isa 53:12), Jesus necessarily experiences an abandonment and darkness of cosmic proportions. The worst prospect of becoming the sin-bearer for humanity is that it spells complete alienation from God, an alienation that will shortly echo above the desolate landscape of Calvary, “ ‘My God, my God, why have you forsaken me?’ ” (15:34). Not his own mortality, but the specter of identifying with sinners so fully as to become the object of God’s wrath against sin—it is this that overwhelms Jesus’ soul “ ‘to the point of death’ ” (v. 34).<sup>1</sup>

Isaiah 53:6

### **3. Brotherly: human abandonment (vv. 37–42)**

Mark 13:35–37

John 18:2

John Calvin: “Jesus did not seek retirement for the purpose of concealing himself, but, as if he had made an assignation [or appointment] with his enemies, he presented himself to death.”

Now hear Bliss’s lyrics freshly..

“Man of Sorrows,” what a name  
For the Son of God who came  
Ruined sinners to reclaim!  
Hallelujah! what a Savior!

Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood;  
Hallelujah! what a Savior!

Guilty, vile, and helpless, we,

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<sup>1</sup> James R. Edwards, [The Gospel according to Mark](#), The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 432–433.

Spotless Lamb of God was He;  
Full redemption—can it be?  
Hallelujah! what a Savior!

Lifted up was He to die,  
“It is finished!” was His cry;  
Now in heaven exalted high;  
Hallelujah! what a Savior!

When He comes, our glorious King,  
To His kingdom us to bring,  
Then anew this song we'll sing  
Hallelujah! what a Savior!