

The Cup: How Jesus Took Your Sentence

A 15-Minute Jail Ministry Lesson — Psalm 75, Matthew 26 & 1 Corinthians 10

Word Study with Septuagint (LXX)

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LESSON OUTLINE & TIMING

0:00–2:00

HOOK: Have You Ever Taken a Punishment for Someone Else?

2:00–5:00

SECTION 1: God Has a Cup of Justice (Psalm 75:8)

5:00–8:00

SECTION 2: Someone Has to Drink It (Isaiah 51 & Jeremiah 25)

8:00–
11:00

SECTION 3: Jesus Drank It for You (Matthew 26:39)

11:00–
13:00

SECTION 4: The Cup Gets Flipped (1 Corinthians 10:16)

13:00–
15:00

APPLICATION: Your Record Is Paid

HOOK (0:00–2:00) — HAVE YOU EVER TAKEN A PUNISHMENT FOR SOMEONE ELSE?

ASK THE ROOM:

"Has anyone here ever taken the fall for someone else? Maybe you kept your mouth shut so somebody else wouldn't get in trouble. Or maybe someone did that for you — took the hit so you could walk. Think about how that felt."

SETUP: In the Bible, God has a cup. Not a drinking cup — it's more like a sentence. A verdict. Everything wrong that's ever been done gets poured into this cup. And somebody has to drink it. The cup doesn't just go away. The sentence doesn't just disappear. Today we're going to trace that cup through the Bible and see who ends up drinking it — and what that means for every one of us in this room.

SECTION 1 (2:00–5:00) — GOD HAS A CUP OF JUSTICE

The Key Verse:

Psalm 75:8 (NLT)

"For the LORD holds a cup in his hand that is full of foaming wine mixed with spices. He pours out the wine in judgment, and all the wicked must drink it, draining it to the dregs."

Let's break this down. This cup isn't random anger. It's not God losing His temper. It's a **verdict**. Think of it like a judge handing down a sentence. God sees everything — every wrong, every hurt, every injustice, every lie, every act of violence. And it all goes into this cup. Every bit of it gets measured and recorded.

The Original Words:

οἶος | *kos* = Cup

ποτήριον | *potērion* = The vessel of assigned judgment

Key Insight: Notice it says "mixed with spices" — that means **carefully calculated**. This isn't out-of-control rage. God's justice is precise. It's measured. Every ingredient in that cup is there for a reason. Like a judge who weighs every piece of evidence before handing down the sentence. Nothing arbitrary about it.

Think of It This Way

In court, the judge doesn't make up the sentence on the spot. The charges are read. The evidence is weighed. The verdict is announced. That's what this cup is — God's final verdict on everything that's gone wrong in the world. And somebody has to answer for it.

SECTION 2 (5:00–8:00) — SOMEONE HAS TO DRINK IT

The cup shows up again and again in the Old Testament. And every time, the message is the same: **this sentence is real, and somebody has to serve it.**

Jeremiah 25:15 (NLT)

"Take from my hand this cup filled to the brim with my anger, and make all the nations to whom I send you drink from it."

Isaiah 51:17 (NLT)

"Wake up, wake up, O Jerusalem! You have drunk the cup of the LORD's fury. You have drunk the cup of terror, tipping out its last drops."

But then something changes. Look at what God says just five verses later:

Isaiah 51:22 (NLT)

"I have taken from your hand the cup of terror. You will drink no more of my fury."

Stop and think about that. God takes the cup **out of their hands**. He says, "You're done. You don't have to drink this anymore."

But here's the question that should hit you right between the eyes: **If God takes the cup away from His people — who's going to drink it?** The sentence doesn't just evaporate. Someone has to serve the time. The debt doesn't vanish because you stop looking at it.

***Courtroom Analogy:** Imagine you're standing before the judge. The sentence comes down. Then the judge says, "Your sentence has been transferred." You're free. But someone else just walked into that courtroom and sat down in your chair. Someone else is about to serve your time. Who would do that?*

SECTION 3 (8:00–11:00) — JESUS DRANK IT FOR YOU

The night before Jesus was crucified, He went to a garden called Gethsemane. And He prayed the most gut-wrenching prayer in the entire Bible:

πάτερ μου, παρελθάτω τὸ ποτήριον τοῦτο

"My Father! If it is possible, let this cup of suffering be taken away from me.

Yet I want your will to be done, not mine."

— Matthew 26:39, NLT

Jesus knew **exactly** what this cup was. He'd read the same scriptures we just read. He knew the cup from Psalm 75. He knew the cup from Jeremiah 25. He knew the cup from

Isaiah 51. This wasn't just about the cross. It wasn't just about the nails or the whip. It was the **accumulated sentence of every wrong ever committed** — the same cup of God's justice that had been building since the beginning of the world.

He asked His Father if there was another way. There wasn't. **So He drank it.**

The Greek Word for What He Absorbed:

θυμός | *thumos*

Thumos means the burning execution of the sentence — not blind rage, but the full force of justice being carried out. Jesus absorbed all of it. Every drop.

2 Corinthians 5:21 (NLT)

"For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ."

Read that again slowly. The one person who had **zero charges against Him** walked into the courtroom and said, "Put it all on me." He never committed a single offense. But He took the full sentence anyway. Not because He had to — because He **chose** to.

SECTION 4 (11:00–13:00) — THE CUP GETS FLIPPED

Here's where it gets really good. After Jesus drank the cup of judgment, something incredible happened to that same cup:

τὸ ποτήριον τῆς εὐλογίας

*"When we bless the cup at the Lord's Table,
aren't we sharing in the blood of Christ?"*

— 1 Corinthians 10:16, NLT

Catch this: the **same Greek word** — *ποτήριον* (potērion) — is used for both cups. In Psalm 75 and Matthew 26, it's the cup of **wrath**. In 1 Corinthians 10, it's the cup of **blessing**. Same word. Completely different contents.

Jesus took the bitter cup — the one filled with every sentence, every charge, every guilty verdict — and He drank it dry. **Then He flipped the cup.** He filled it back up with something completely different: forgiveness, mercy, new life. And He handed it to you.

ποτήριον

The Cup of Wrath

Psalm 75 • Jeremiah 25 • Matthew 26

Filled with judgment. Jesus drank it.

ποτήριον

The Cup of Blessing

1 Corinthians 10:16

Filled with grace. He offers it to you.

This is what communion is. Every time you drink that cup, you're saying: **"My sentence has been served. Not by me — by Him."**

APPLICATION (13:00–15:00) — YOUR RECORD IS PAID

Maybe you're in here because of choices you made. Maybe the system wasn't fair. Maybe it's both. Either way — there's a sentence that's bigger than any court in this country. And Jesus already served it.

You know what it's like to have a record. You know what it's like for people to look at you and see charges instead of a person. God doesn't do that. When He looks at someone who trusts in Jesus, He doesn't see the charges anymore. He sees the receipt. **Paid in full.**

*The cup of God's justice was full.
Jesus drank every drop.*

Now He offers you the cup of blessing instead.

You can't undo what's been done. Nobody in this room can go back in time. But Jesus isn't offering you a time machine — He's offering you a **transfer**. Your charges, moved to His account. His clean record, moved to yours. That's the deal. And all you have to do is take the cup He's offering.

Discussion Questions:

1. What does it mean to you that Jesus **chose** to drink the cup? Nobody forced Him. Why does that matter?
2. How is God's justice different from human justice? Think about fairness, mercy, and what "paid in full" really means.
3. What does the "cup of blessing" look like in your life right now — even in here?

Key Word Studies

οἶν / ποτήριον

Hebrew *kos* / Greek *potērion*

Cup. The vessel of assigned judgment. Used in Psalm 75 for wrath, in 1 Corinthians 10 for blessing — same word, different contents.

θυμός

Greek *thumos*

Burning wrath. The execution of the sentence. Not blind rage but the full, precise force of justice being carried out.

ἱλαστήριον

Greek *hilastērion*

Propitiation. The sacrifice that absorbs the sentence. Jesus became the *hilastērion* — the one who took the full hit of justice on Himself.

εὐλογία

Greek *eulogia*

Blessing. What the cup becomes after Christ drinks the wrath. The same vessel, refilled with grace and offered to you.

Pleasant Springs Church — Jail Ministry

The cup of justice was full. Jesus drank every drop.
Now He offers you the cup of blessing instead.

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