

Two Gardens
Pt 2 - Gethsemane
Matthew 26:36-46
By Randy Wages
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Note: The text below was prepared for oral delivery rather than for publication in print. As such, be aware that sentence fragments are intentionally used and that this document has not been edited to correct the errors in grammar, sentence structure, etc.

I. Introduction and Background:

Today's message is the 2nd of a 2 part series titled "Two Gardens" in which we are considering 2 eternally momentous events that took place in those 2 gardens. Last week, in Part 1 of this series, we delved into that which took place in the 1st garden, the Garden of Eden – the fall of all mankind in our federal head and representative, Adam. And today, we'll examine that which took place in another garden, the Garden of Gethsemane where another Representative, the last Adam, Jesus Christ, entered to begin giving the final deadly blow to sin and Satan for those He came to save, to fully recover them from all they lost in their fall in Adam.

A few months back, my brother Jerry and I were talking and he suggested I consider preparing a sermon on Gethsemane. This year I'm reading once again through a daily devotional book written by Robert Hawker and I immediately recognized that Jerry must be doing the same, as I too had just read Hawker's moving comments concerning Christ and that which He experienced in the Garden of Gethsemane. So that's what led to this series and as I typically do, I made use of commentators I consider credible (and in particular Mr. Hawker) in preparing today's message. As our Pastor used to say, there should be nothing original as to the content of what I or any faithful preacher of the Gospel has to say, because it all should be derived from God's Gospel, as He set it forth in His Word. So I hope in that sense you hear nothing original from me this morning. And if you do, you should discard it.

II. Summary of What Happened in the Garden of Eden:

A. By way of a brief review, let me remind you of the significance of what took place in that 1st garden, the Garden of Eden. In what we refer to as the fall of mankind, Adam disobeyed God by eating the forbidden fruit from the tree of the knowledge of good and evil. He did so in belief of Satan's lie and in unbelief of God – the very essence of sin that ever since has characterized all of fallen, sinful humanity. In his disobedience, Adam broke the covenant of works God had entered into with him. We read how that affected us all in Romans 5:12: ***"Wherefore, as by one man <Adam> sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"*** So in short, Adam plunged himself and the whole human race into spiritual death and darkness.

B. When Adam sinned, he (1) immediately died spiritually. (2) His physical death became a future certainty (dying, thou shalt die) and (3) eternal death was no longer avoidable by anything he could do or refrain from doing – by his works. In that covenant of works (so called because the continuation of the spiritual life and consequent fellowship Adam and Eve initially enjoyed with God in the garden was conditioned on Adam's continued obedience – his works) – in that covenant of works God had told Adam and Eve to obey Him and live, or disobey Him and die. In unbelief of God's promise and threats, Adam sided with Satan and broke that covenant of works. And he and all he represented (all of future mankind) suffered the sure and certain consequences from his having done so. Since Adam's fall, eternal life became unattainable by anything that proceeds from sinners such as us who fell in Adam, our representative. This is the reason God reveals plainly in Romans 3:20 that **"Therefore by the deeds of the law** <by any obedience or compliance you might render to any prescribed rule or law> **there shall no flesh be justified in His sight" (Rom. 3:20)**. Salvation (or recovery from the fall) is not owing to anything a fallen sinner can do or refrain from doing.

III. Another Representative Needed: As we saw last week in Genesis 3, there was no provision for mercy or grace in the covenant God made with Adam. There was no salvation or means of recovery in that covenant of works. But there is good news. Thank goodness there is another Representative, who entered into another garden, to execute the terms of another covenant – not another covenant of works, but rather the everlasting covenant of grace. And as we saw, immediately after the fall God began to point Adam and Eve to the remedy to their ruined condition that would begin to be realized in a 2nd garden as the fulfillment of the terms of the covenant of grace would begin to be realized. You'll remember, God immediately showed Adam and Eve that the fig-leaf coverings of their own construction would not suffice as He proceeded to provide them coats of skin by killing an animal, typifying the necessary shedding of the blood of the One whose future sacrificial death alone would take away their guilt and shame and relieve them of their exposure to God's just wrath due unto their sin.

In Genesis 3, after the fall, but before God had replaced their fig leaf aprons with the skin from a slain animal, we're told that Adam and Eve tried to hide themselves from God in the garden. God called out to Adam and then asked him if he had eaten the forbidden fruit. Adam proceeded to blame it on the woman God gave him (as some would say men have been prone to do ever since) and he confessed that he did eat. And God asked Eve, what had she done and she said that Satan (in the form of the serpent) had deceived her and she did eat. And picking up then in Genesis 3:15, God tells the serpent (Satan), **"And I will put enmity between thee and the woman,** <Now as we saw last week, by Adam's fall he and all of mankind became allies with Satan and at enmity (or enemies) with God. So if that is to be reversed so as to turn allies of Satan into enemies, that enmity must be put there. God must put it there and He says here that He will.

Hereby we know that this first mention of “the woman” is referring to those who would be redeemed from the fall.> **and between thy seed and her seed;** < The woman’s seed here refers to Christ, the God-man who would be born of a virgin, miraculously conceived in the virgin Mary’s womb by God the Holy Spirit – so He is not the seed of man as would describe all the rest of humanity.> **it** <the promised Messiah> **shall bruise thy head,** <head wounds are fatal – destructive> **and thou shalt bruise his heel.”** The bruise of His heel refers to the suffering Christ would begin to endure in that 2nd garden at Satan’s hand, but that all in accordance with God’s grand design and purpose as a necessary condition of Christ’s victory over sin and Satan for those who are saved. Genesis 3:15 is the first proclamation of the Gospel – of how God saves sinners. So from the fall forward, God has set forth the only means of recovery from the fall in the Gospel of God’s grace where we find the terms of another covenant (a covenant of grace) being fulfilled through the redemptive work of Christ. After Christ had come and finished His work of redemption, Paul wrote this to the believers at Galatia in Galatians 4:4, **“But when the fulness of the time was come,** <at God’s appointed time> **God sent forth his Son, made of a woman,** <the woman’s seed> **made under the law,** ⁵**To redeem them** <buy them back> **that were under the law, that we might receive the adoption of sons.”**

IV. Gethsemane: Well let’s now consider that 2nd garden where that bruising began.

A. Matthew 26:36-46: Look with me in our text, Matthew 26. Christ had just finished the last supper, the Passover meal, with his disciples and had informed them that one of the twelve would betray him. He then proceeded to tell Peter how he would deny him 3 times before the cock would crow the following morning. Then as they departed that upper room, beginning in verse 36, we read, **“Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. ³⁷And he took with him Peter and the two sons of Zebedee, <James and John> and began to be sorrowful and very heavy. ³⁸Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. ³⁹And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. ⁴⁰And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? ⁴¹Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. ⁴²He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. ⁴³And he came and found them asleep again: for their eyes were heavy. ⁴⁴And he left them, and went away again, and prayed the third time, saying the same words. ⁴⁵Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. ⁴⁶Rise, let us be going: behold, he is at hand that doth betray me.”**

After this it reads, that even as Christ spoke, Judas had arrived with the armed multitude to betray Him into their hands as Christ had foretold.

- B. Gethsemane was a garden located at the foot of the Mount of Olives. In Luke's version of this event, he says that Christ came out of the upper room and "went, as he was wont, <w-o-n-t> to the Mount of Olives." That phrase "as he was wont" means as was His custom or as He usually did. In John's Gospel we read in chapter 18 how Jesus, with the disciples, crossed over the brook Cedron (see'-dron) to enter the Garden. And in verse 2, we're told that Judas knew the place well because Jesus often went there with His disciples. So it would appear that the Garden of Gethsemane was a favorite place for Christ to go and He did so on several occasions both alone and with His disciples. Christ apparently enjoyed a sweet, refreshing communion with His Father there. Perhaps it's because He knew that He would enter there this one last time to begin the conflict and endure the agony to accomplish the glorious victory for which He came.

It might seem odd that He would be fond of a place where He knew His suffering would begin; yet it makes sense in light of Hebrews 12:2 where we read that we are to live our lives... ***"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*** So while He would begin a new phase of suffering in this garden, He did so for the joy of the redemption He would accomplish for the objects of His everlasting love, for the joy of the exaltation to the right hand of the Father His suffering and death would earn, and for the joy of so glorifying God the Father. In Luke 21, we're told that the week prior to this last visit to Gethsemane, Christ had taught all day in the temple and then spent the night in the Mount of Olives (possibly in this very garden at its base) before returning to the temple to teach the next day.

- C. In thinking about the fondness Christ apparently held for this garden, I'm reminded of how often those on their death beds request to die at home rather than in an institution, to finish their lives at a place of comfort for them. Like me, you may have a favorite room in your home where you spend quiet time praying or studying God's Word in fellowship with Him. There is a sense in which you could call that your Gethsemane as you identify that place with where you've enjoyed being with God. Some of us gravitate to such places, particularly in times of distress or need, to prayerfully seek God's grace and guidance. And isn't the source of a believer's comfort and relief ultimately found in contemplating the unspeakable, eternal blessings we have in Christ, our Representative, who entered the Garden of Gethsemane to begin His final conquest of sin and Satan for our sure and certain recovery – to give us eternal life in Him. His awful suffering that began in this garden, issues forth in the glorious eternal salvation of all He represented – all for whom He lived, suffered, and died.

- D. As I mentioned, Gethsemane was at the foot of the Mount of Olives. The word, 'Gethsemane' means an olive mill or press as in a wine press. It's believed that at, or near this place, was an olive press, where they squeezed the olives to extract the oil from the olives which they gathered from off the Mount of Olives. And that's interesting in that Christ would go there in the fullness of time when he was about to tread the wine press of His Father's wrath (as His suffering is so described in scripture). And He would do so singlehandedly, by Himself. As we read in verse 36, He told His disciples to "**...Sit ye here, while I go and pray yonder.**" In Luke, we're told he withdrew himself from the disciples at a distance about a stone's throw away as His soul suffering began alone and in earnest.
- E. The brook Cedron (see'-dron) which they crossed to enter Gethsemane was named after the dark and gloomy valley (Cedron, Kedron, or Kidron as it is called elsewhere). This valley was situated between the east side of Jerusalem and the Mount of Olives. The word Cedron means dark and it is thought to have been so named because either (a) of the darkness of the valley, being set between high mountains with trees surrounding it or (b) alternatively, because of the blackness of the water of the brook itself. This brook served as a sewer into which the Jews cast everything that was considered unclean and defiling. There was a canal which led from the altar in the temple to this brook by which the blood and waste from the sacrifices were carried. This may well be a representation of the defilements of sin, which being laid on Christ when He passed over the brook, made Him so heavy and sorrowful in His human nature – so much so as to desire (as He prayed) that the cup of God's wrath pass from Him were it so possible.
- F. This is the same valley where the good King Josiah burnt the vessels used to worship idols which is why the Jews called it Ge-hennom or hell. It's the same area called Tophet (Toe'-fet), the only word the Jews used for hell after their return from the Babylonian captivity. I mention this because Christ would begin here to endure the equivalent of hell and separation from God that, absent His intervention, all for whom He suffered would otherwise justly experience for themselves along with the rest of fallen humanity.
- V. The agony of Gethsemane So let's look at the suffering that began to take place in Gethsemane.
- A. Remember from Genesis that God told Satan, that Christ, the woman's seed, would bruise Satan's head in destroying him, but that in the process, Satan would bruise His heel, referring to the suffering that Satan would inflict – a suffering Christ must endure in order to satisfy the justice of God, the Father. God's just wrath was poured out upon the sinless Christ in full payment of the penalty due unto the sins of others – of those for whom He came to suffer and die as their Surety, Substitute, and Representative.

After Judas appeared in Gethsemane and betrayed Christ by identifying Him with a kiss so He could be taken captive, Luke records that Christ “...**said unto the chief priests, and captains of the temple, and the elders, which were come to him, <brought there by Judas> Be ye come out, as against a thief, with swords and staves?**”⁵³ ***When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.***” (Lk. 22:52-53). Clearly a new phase had begun as Jesus called this the hour of the enemy’s triumph and “the power of darkness.” From last week, we saw that by Adam’s one sin, He brought himself, Eve, and the whole of humanity into a state whereby they were now alienated from God, enemies of God, and allied with Satan under his influence and power, under “the powers of darkness.” And now this power would be unleashed against our Savior. In the Garden of Eden Satan could be said to have won a battle in instigating the fall of Adam and all he represented – all of mankind. But, now in another garden, the Garden of Gethsemane the seed of woman and the serpent would engage in combat that would result in the destruction of Satan and the recovery from the fall of all those Christ represented – His elect.

- B. As Christ began His public ministry, after being baptized, He was led up by the Spirit into the wilderness to be tempted of the devil. And when the devil had ended those temptations, we’re told he departed him **“for a season.”** (Lk. 4:13). And now, at the close of His earthly ministry, Satan came again in his fury – with all the power of darkness he could bring to bear.
- C. It’s so amazing to me how our infinitely wise and all-powerful God achieves His purpose and will. It’s often accomplished for Him by sinners whose intent at the time is anything but to promote the achievement of God’s purpose and will. In betraying Christ, Judas did just what God had foreordained would take place, but Judas was motivated by the evil of his own heart. Judas meant it for evil, but God meant it for good. The same applies to the crucifixion of our Lord. Likewise, Satan begins here in the Garden of Gethsemane to do battle with Christ – a battle that must take place in order that God’s justice against the sins of His dear children would be satisfied. Satan meant to destroy Christ but in his attempts, he was unwittingly used as an instrument to achieve God’s grand design of salvation and ultimate victory over sin and Satan himself. My, we worship a big God!
- D. As we consider the Savior’s agony that began in Gethsemane, know that the temptations to the humanity of Christ unleashed from Satan, the powers of darkness, don’t scratch the surface as to the cause of the depth of suffering which Christ is enduring as the Surety of His people – a suffering He had to encounter. That which brought Christ to the ground in sorrow, agony, and prayer in Gethsemane was due to the curse He was made and the Father’s judgment due to the sins He bore.

- E. As Jesus spoke prophetically in Psalms 69:20a, He said God's... ***"Reproach hath broken my heart; and I am full of heaviness..."*** Christ actually experienced the wrath of God being poured out upon Him, as described so vividly in the prophecies of the Old Testament of the suffering He would endure. God's wrath was poured out like fire upon him (as it is described in Psalm 89). And in Psalm 22, referred to as the "Psalm of the cross," we're told His heart melted like wax within Him under this wrath. In Psalm 18 it tells us "the sorrows of hell" compassed Him about. And in Psalm 40:12 Christ says prophetically, ***"For innumerable evils have compassed me about: mine iniquities <the iniquities of those He would save, having been imputed or charged to Him, he says> have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me."***
- F. Yes, Satan was in full attack mode, but his arrows were nothing compared to that which Christ suffered under the wrath of God. Look at this prophecy of how Christ would suffer from Isaiah 53, verses 10-11. It reads, ***"Yet it pleased the LORD to bruise him; <Satan is bruising away, but the results of it are determined in accordance with this eternal purpose and design of the Lord>. he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge <that is what Christ literally knew or experienced in enduring the wrath of God against all the sins for which He was offered> shall my righteous servant justify many; for he shall bear their iniquities."***
- G. In Genesis, one of the curses mentioned by God due to Adam's sin was that women would "travail" or suffer in giving birth. This "travail of Christ's soul" speaks of His suffering that would insure the new birth of all His dear children, He having been made a curse for them. As believers are told in Galatians 3:13a, ***"Christ hath redeemed us from the curse of the law, being made a curse for us:..."*** In Isaiah, it says His soul was made an offering for sin. Now consider how this was equivalent to an eternal death or the sufferings in hell that all would experience if He had not died for some. Consider these two aspects of the horror of eternal death. One is the punishment of being eternally separated from (and deprived of) the presence of God. Remember on the cross Christ cried out, ***"My God, my God, why hast thou forsaken me?"*** (Matt. 27:46b). The other aspect of the punishment of eternal death is the everlasting sense or experience of the wrath of God – expressed in the scripture by the phrase "everlasting fire."

- H. Now consider that as the suffering Substitute for God's elect, Christ actually experienced that – the wrath of God being poured out upon Himself, according to the vivid descriptions I just quoted from the Old Testament. The reproach of God had broken His Heart. His heart melted like wax within Him. The sorrows of hell compassed Him about.
- I. Christ was both truly God and truly man. And He suffered, body and soul, in the weakness of human flesh as believers are told in Hebrews 4:15, ***“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*** So with that, consider these descriptions of His suffering from the accounts of Christ's last visit to the Garden of Gethsemane:
- a. First, shortly before entering Gethsemane, in John 12, after His entry into Jerusalem and just prior to the Last Supper, our Lord's soul suffering had already begun as He said in John 12:27, ***“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.”*** That's similar to His prayer to the Father in the garden to let this cup (the cup of God's wrath) pass from Him if it be possible – but even so not my will, but yours be done. He knew it was for this cause He came, yet He still anguished in agony over it. His soul was already troubled. The Greek word translated “troubled” is the same word from which the Latin language derived the word for hell. Folks in our day occasionally complain during difficulties by saying, “Man, I'm going through hell right now.” That's essentially what Christ is saying for He truly was experiencing the equivalent of hell that makes any of our suffering during this lifetime pale by comparison.
 - b. In our text, Matthew 26, Jesus said, ***“...My soul is exceeding sorrowful, even unto death...”*** (Mt. 26:38b). These were the “sorrows of hell” as I quoted from the Psalms.
 - c. Mark describes how Christ in the garden ***“...began to be sore amazed, and to be very heavy;”***³⁴ ***And <Christ> saith unto them, My soul is exceeding sorrowful unto death:...”*** (Mk. 14:33b-34a). This expresses the dread and the horror of mind that Christ felt, as the sorrow He was experiencing would not be removed until He died.
 - d. And finally in Luke 22:44 it is said of Christ as He was praying alone in the garden, ***“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”*** This agony denotes not only the combat He was engaged in with Satan in this, Satan's hour, but it also denotes the strife as Christ felt the heat of the wrath of God against sin so much so that He sweated, in his agony, ***“as it were great drops of blood.”*** Christ went into this garden to put Himself into this agony, before his enemies gave him any physical trouble – before Judas had shown up with the crowd to take Him. This shows how He gave Himself, as He said of His own life in John 10:18a, ***“No man taketh it from me, but I lay it down of myself...”***

As for His sweating drops of blood, I read different commentators who claimed that under certain physical conditions blood could come forth through the pores of the skin. I'm not certain if that is to be taken literally since it reads "***as it were great drops of blood.***" But I do lean toward John Gill's take who wrote this, "Some think the words do not necessarily imply, that this sweat was blood, or that there was blood in it; only that his sweat, as it came out of his body, and fell on the ground, was so large, and thick, and viscous, that it looked like drops, or clots of blood; but the case rather seems to be this, that the pores of Christ's body were so opened, that along with sweat came out blood, which flowed from him very largely; and as it fell on the ground, he being fallen on his face to the earth, it was so congealed by the cold in the night season, that it became really, as the word signifies, clots of blood upon the earth."

It's interesting to read in John 18 how after they took Jesus from Gethsemane to the palace of the high priest, that the servants and officers there had made a fire because it was cold outside. It was by that fire Peter came to warm himself as he made his 3 denials of being with Christ, just as Christ had said he would. But the main point to take away from Luke's description that "***...his sweat was as it were great drops of blood falling down to the ground,***" is the depth of the inward suffering over the sorrows of hell that would manifest itself in such a sweat on this cold night. I think it's impossible for us to fully appreciate the depth of this suffering, apart from the awful experience of it.

- VI. A Better Covenant: Well, as we saw last week, in the Garden of Eden Adam broke the covenant of works God had entered into with him and thereby made it impossible for Adam (and all of mankind that fell in him) to regain spiritual life and eternal life by anything he or she does or doesn't do – by his or her works. But in the Garden of Gethsemane, Christ, the last Adam, entered as a Representative to begin fulfilling the terms of another covenant – a better covenant – not one conditioned on mutable, finite, now-fallen humanity, but one conditioned solely on the performance of One who was immutable, infinite, and who knew no sin – One who could not and did not fail – God Himself manifested in the flesh, the Lord Jesus Christ.
- A. Isaiah 55:1-3: Look with me at God's Gospel call made through the Prophet in Isaiah 55, "***Ho, every one that thirsteth, come ye to the waters, <this is a command of God> and he that hath no money; <who see in themselves what they became by the fall – spiritually bankrupt with nothing to offer> come ye, buy, and eat; yea, come, buy wine and milk without money and without price. <That is obtain that which you cannot earn and which you cannot pay for> ²Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. ³Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.***"

You see, this is speaking of the everlasting covenant of grace entered into from eternity past by God the Father, Son, and Holy Spirit – not a covenant of works such as was made with Adam. This covenant is everlasting for its conditions were fulfilled by the everlasting blood and righteousness of Jesus Christ – not by a mutable creature such as Adam, nor conditioned at all upon any now-fallen sinner such as you and me.

- B. The Sure Mercies of David: Well, how do you know if that covenant is made with you? In Isaiah 55, God called the everlasting covenant, “the sure mercies of David.” Look with me at that in 2 Samuel 23:5 and we’ll see how David knew that God had so entered into covenant with him. David said, ***“Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure:*** <This covenant was ordered from eternity past by God and therefore is sure and certain to be fulfilled so as to provide everlasting life for those for whom the terms have been fulfilled. So they are the sure mercies but how did David know them to be his sure mercies?> ***for*** <or because> ***this is all my salvation, and all my desire, although he make it not to grow.*** I believe that refers to the fact that the promised Messiah’s kingdom had not begun to grow, the Messiah not having arrived on the scene yet; however, by faith David placed all his hope and desire for salvation in that which Christ would accomplish. Is Christ and Him alone all your salvation and all your desire?
- C. In John 10, Jesus had said He was the good shepherd who gave His life for the sheep (those chosen unto salvation in Him from before the world began). The Jews who were gathered around Christ then asked Him to say plainly if He was the Christ. Look at His response in verse 25. ***“Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. ²⁶But ye believe not, because ye are not of my sheep,*** <those whom He had told them He came to give His life for> ***as I said unto you. ²⁷My sheep hear my voice,*** <They hear the Gospel of God’s grace – salvation conditioned on Christ alone, not on any work of man – and they do so with the blood-bought, God-given ears of faith> ***and I know them, and they follow me:*** <Like David, they follow Him. He is all their salvation and all their desire> ***²⁸And I give unto them eternal life;*** <That’s according to a covenant of grace – a gift of eternal life from God> ***and they shall never perish,*** <It’s everlasting> ***neither shall any man pluck them out of my hand.***”

VII. Closing:

As we saw last week, the essence of Adam’s sin was unbelief of what God told him and thereby, in siding with Satan, he broke the covenant of works God had made with him. And he did so as the representative of all mankind. But thank goodness there is another covenant – a covenant of grace. And thank goodness there is another Representative – the eternal, immutable, infallible, sinless God-man, Jesus Christ the Savior.

Two Gardens – Romans 5 speaks of the eternal impact of the events associated with these 2 gardens. Look with me beginning in Romans 5:18, **“Therefore as by the offence of one** <or by 1 offence, 1 sin> **judgment came upon all men to condemnation;** <all represented by Adam> **even so** <in the same manner> **by the righteousness of one** <i.e. – by 1 righteousness, nothing added to it> **the free gift** <You can’t earn it – it’s free> **came upon all men** <all who were represented by the Lord our righteousness, the last Adam, those Christ called His sheep for whom He would lay down His life> **unto justification of life.** <i.e. - they were recovered from the sentence of condemnation that would be theirs if Adam had been their only representative; And as such they are sentenced to a life of just standing and acceptance before God> ¹⁹**For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.** ²⁰**Moreover the law entered, that the offence might abound.** <To prove to us our total inability to meet the conditions of our own salvation> **But where sin abounded, grace did much more abound:** ²¹**That as sin hath reigned unto death, even so** <in the same manner, through another, a better Representative> **might grace reign** <how?> **through righteousness** <the entire merit of what Christ accomplished for them> **unto eternal life by** <whose righteousness?> **Jesus Christ our Lord.”** We need a righteousness we can’t produce – the imputed righteousness of Christ.

In the 1st garden, the Garden of Eden, the 1st Adam lost himself and all his posterity. In a 2nd garden, the Garden of Gethsemane, the last Adam, Jesus Christ would enter on behalf of His sheep to face the final stage of the recovery of the inheritance forfeited in that 1st garden. In the 1st garden, Satan did bind and carry captive the 1st Adam. And in the 2nd garden, Satan was instrumental in causing the 2nd Adam to be bound, and carried away to the cross (he bruised His heel), so that (as we read in Hebrews 2:14b-15) **“...that through death he might destroy him** <bruise his head> **that had the power of death, that is, the devil;** ¹⁵**And deliver them** <His sheep> **who through fear of death were all their lifetime subject to bondage.”** What a recovery!

Two Gardens – If he hasn’t done so already, I pray that even today God might grant someone you the faith to see the vital significance of what took place in these two gardens, so that you like David of old, may know of your interest in that everlasting covenant of grace, that you too might embrace Christ as all your salvation and all your desire!

Footnote from the author: While this sermon was prepared and delivered by me, I often utilize the commentaries, study helps, and teachings of others to supplement my own prayerful study of the scriptures. Since this document was not originally prepared for publication in print, please excuse and recognize that it was unfeasible to properly identify and credit all of the various original sources used to develop the content herein. Ultimately, it is my sincere and foremost objective to accurately present the gospel of God’s grace found in the only infallible source, God’s word itself – the Bible.