

- D. The Judge is judged in our place.
i. By the rulers of the Jews; for us. By Pilate; for us.

ii. An Act of Unison by the Trinity

E. Naked and unashamed

Conclusion

We think that Paradise and Calvarie,
Christ's Crosse and Adam's tree,
stood in one place.
Looke, Lord, and finde both Adams met in me;
As the first Adam's sweat surrounds my face,
May the last Adam's blood my soul embrace.

- i. Romans 5:18-19
- ii. We are called to recapitulate that story in our own lives.

LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- How does Jesus' test in Gethsemane compare to Adam's test in Eden?
- Adam's test was about who had the right or authority to discern good and evil. In what ways do we face that temptation today?
- How does Jesus' prayer prepare Him for the trial he was about to endure? How does it contrast with how Adam faced temptation?
- How did Adam and Eve confuse themselves with God?
- In what sense did Adam attempt to stand in the place of the Judge?
- In what sense did Jesus take the place of the Judged?
- How does the trial scene show that God subjected Himself to the best of human judgment, thereby condemning it?

Two Gardens; One Place
Jerry Cisar — March 28, 2021

Text: Matthew 26:36-46

Introduction: Recapitulation

I. Taking the Place of the Judge (Gen. 2:16-17; 3:1-7)

A. Ruler and Judge (Gen. 2:16-17)

- i. The Creator had every right to dictate what was freely given to humans and what was not (just one tree).
- ii. Did the right to determine good from evil belong to God or man? Would man attempt to steal that right?

B. Stealing that Right (Gen. 3:1-7)

- i. Attacking the Word of God.
- a) "Did God really say?"
- b) "You will not surely die."
- c) Abraham understood God's right to be Judge (Gen. 18:25).
- ii. Adam asserts: "Father, not your will but *mine* be done!"

C. From Naked and Unashamed to Naked and Ashamed

a) The first test was easy; the 2nd test could not be harder!

- Human failure is complete and total, but the victory of the man Jesus Christ and redemption is also complete and total and abounding more!

II. Taking the Place of the Judged (Matt. 26:36-46)

A. Gethsemane

- i. Jerome, in the 5th Century, connected it with Isaiah 28 where there are two references to gē^ʾ-š^ʿmānim, “rich valley.”
 - a) Isaiah 28:1-4 is a description of the utter failure of human rulers, judges, the height of human pride (in this case the rulers of Israel).
 - b) Isaiah 28:5-6 speak of the coming day when God would be the true king with the spirit of justice.
 - c) The failure of human judgment reaches its crescendo in the Crucifixion. It reveals a complete failure to discern good and evil.

ii. In Gethsemane, Jesus faces the same test as Adam, but passes.

B. The Judge now willingly submits Himself to human judgment.

- i. The Judgement: “In the day you eat, you shall die.”
- ii. Not only did the Judge of all the earth do what is right, He even takes the place of the judged. He redeems them.

iii. The retelling of the temptation story has a twist.

iv. Taking the Place of the Judged

a) The best of human judgment

- Matt. 26:66
- Matt. 26:56
- Matt. 27:4
- Matt. 27:19, 23-24

Bonhoeffer: “God leads us into absurdity by becoming a real human being and a companion of sinners, thereby forcing us to become the judges of God.... So God becomes accused along with human beings and the world, and thus the judges become the accused.” (Ethics, 84)

C. The Judge passes the test which the Judged had failed.

- i. Why does Jesus go to this place to pray?
- ii. What does He pray?

This prayer is a complete and total submission of Jesus’ human will, desire to save his life, inclination to save his own skin, to the will of the Father.

iii. Meaning of the cup