

Kings and Prophets 16-02-18

This is Thursday, the 18th of February, 2016. We're continuing our study of Kings and Prophets, and we have taken a brief tour through the topic of the Garden, the Garden of Uzzah, and in contrast and contradistinction, we have seen the Garden of Eden. And I had a couple of questions come to me since the study last week, so we are going to look at that in a bit more depth tonight.

There's a handout that folks have here, and you who are away will have to, you can get by without it. It's a nice to have, not a need to have, but because I have successfully put the website into a state of mild coma, you'll have to wait until I finish. It could be this evening if I don't fall asleep after class.

Your goal is to not fall asleep during class. Mine will be not to fall asleep after class, and I'll try to get enough of that running that this will be available later tonight. It's just a map, and my powers of description are such that you won't need the map by the time I finish speaking.

You may not need either one. At any rate, we'll be looking tonight at what the Bible has to say about the Garden of Eden and explore a little bit more some of the things that we touched on last week, but let's begin as we always do by taking a moment to go to the Lord in prayer, dedicate our time and our concentration, set aside distractions, and focus on benefiting from the ministry of God's Holy Spirit. Shall we pray? Father, we're grateful for another opportunity to spend this time together in fellowship, in mutual encouragement, in receiving the ministry of those gifts that you have given to those in our fellowship.

We thank you for the truth of your Word and for the wonderful ways that it informs us in every area of our lives, whether it is our blessings, our problems, our challenges, our decision points, but most of all, our growing appreciation for you as our God and Father, for the Lord Jesus Christ as our Savior, and for the wonderful opportunities that you have made possible for us and that you call us to fulfill in your plan and purpose. We pray that tonight as we study these things from your Word, that God the Holy Spirit will minister them to each heart, that we will be encouraged and strengthened and motivated to live the portion of our lives that remains to us on this earth in a way that is pleasing in your sight. We ask it in Jesus' name.

Amen. I mentioned last week that I am the happy beneficiary of a paper that was written by my good friend, Jim Sibley, who is a longtime faculty member, head of the Pasci Institute at the Criswell College. And he and his wife both have been a wonderful blessing to me during my time at the Criswell Foundation over these last many years.

And some years ago, I was in a conversation with him, and he mentioned in passing that he had done a study on the Garden of Eden and its likely location. And I asked him if he would mind sharing it with me, and he did. And I asked him if it would be okay to share it with you, and he said, most certainly.

So back in June of 2010, we did a special on this subject. But because it is so pertinent, and it's been a while, and not everybody was there on that Friday night, I'm going to cover this once again. It is really interesting, and it is also a sort of happy background for a couple of things that we're going to be looking at in our new Sunday morning series on... I still haven't figured out exactly what I'm going to title it.

I initially said hard questions of the Bible, but the more I look at it, the more I think it's interesting questions of the Bible. They're not so much hard as they are just really fascinating topics. So at any rate, this will, in some ways, provide some background for a couple of things we'll be looking at in that study.

But again, I am indebted to Jim. He gathered this information from a variety of sources and put it together in a paper, and I'm going to share these things with you once again. Now, I mentioned last time... By the way, the formal idea here is, where was the Garden of Eden? You think, well, something happened during the flood, and it was there until Noah's day.

We assume that there was a cherub with the sword guarding the entrance, and nobody could get back in there. And then it sort of disappears from sight after the first few chapters of Genesis. And we assume, well, after the flood, with the rearrangement of the landscape, there was no more need for an angel, or people didn't say, well, lookie there, Garden of Eden.

It has disappeared. But there is actually quite a bit of reference and allusion made to the Garden in Scripture, more than you would think. And so, it is an important symbol, and its location is important.

So, I shared just a very little bit of this last week in terms of the evidence for its location that comes to us through the description that mentions the four rivers. If you remember the Tigris and the Euphrates, and then the Gihon and the Pishon rivers. And these seem to define the borders or the limits of the area called Eden.

There is a large area, a territory, if you will, called Eden. God planted a garden eastward in Eden. Eden big, garden small.

Eden is not confined to the interior of the garden. The garden is in this area, the first named area on planet Earth, and God named it. It's Eden.

So, as it describes it in that early part of Genesis chapter 2, 2, 10 through 14, specifically, it says, Now a river flowed out of Eden to water the garden, and from there it divided and became four rivers. So, there is a source, there is a single river, it flows through the garden, after it leaves the garden, it divides into four. Those four rivers, the name of the first is Pishon, it flows around the whole land of Havilah, where there is gold.

The gold of that land is good, the bdellium and the onyx stone are there. This is the resources in the ground, in the earth of the land of Havilah. The name of the second river is Gihon, it flows around the whole land of Cush.

Another name for Cush, in more modern terms, is Ethiopia. Cushite, the sons of Cush, and so on, all of that speaks of this area in northern Africa. The name of the third river is Tigris, it flows east of Assyria, and the fourth river is the Euphrates.

As we consider the location of these rivers, as I mentioned last time, there is the most description about the least well-known of the rivers. Moses puts in more information about the rivers that we don't know where they are, which is the Gihon and the Pishon, than he does about the Tigris and the Euphrates, which are well-known in his day. So, as I mentioned last time, the Tigris and the Euphrates River are a pair, they flow relatively close to one another, and are parallel to one another.

On the handout map that I gave you, there is, and any map in the back of your Bible, if you don't have the handout, just go to the maps and find one that shows Egypt and the Mediterranean Sea with the larger view, Asia Minor up top, northern Africa down below. Hopefully, you can see the Arabian Sea and the Persian Gulf, and the Red Sea, and so on. And with a map that large, you should be able to see the track of the Tigris and the Euphrates traveling more or less, the origins are in the northwest, they flow in a southeasterly direction and empty into the Persian Gulf.

A lot of people are familiar with that area because of our recent military operations in and around that region. So, you've got these northwest to southeast flowing rivers, the Tigris is the northern one, the Euphrates is the southern one, and they're not straight and not quite parallel, but they both flow in that direction. So, that is the pair, and then the Gihon and the Pishon may also have been parallel, at least for a portion of their courses, and also somewhat parallel to one another.

Their names are similar, Gihon means gusher and Pishon means jumper. So, the gusher and the jumper, you get the idea that these were probably rapidly flowing rivers, and both of them are said to flow around some specific land. The Gihon flows around the whole land of Cush, this is Genesis 2.13. Ethiopia obviously was not modern day Ethiopia, but that general region is in view, and Cush, here as elsewhere, means that general area in northern Africa.

And if this river, the Gihon, flowed down what is now the Red Sea Basin, again look at your map and see where the Red Sea is, just imagine that this is an expanded and altered place where that river would have flowed, that would end and go around, let's say, the northern part of the land of Cush, the northern Africa. So, that's the Gihon and what we know about it. The Pishon, in 11 and 12 of Genesis 2, it says the Pishon flows around the whole land of Havilah where there is gold.

The gold is good, there's bdellium and the onyx stone. This is thought to be in the area of what is now Yemen, and if you look at the table of nations in Genesis 10.7, this is the region of Saudi Arabia. So, when you get to Genesis 25, remember if you know your large landscape of Genesis, you know that beginning in 12, you start having the story of Abraham.

6-9 is the flood and Noah, then you've got genealogies and whatnot, and then you start in 12 with Abram, get thee up out of their family and kindred, go to the land I will show you. And 12 through the middle of the 20s is all Abraham, and then starting there, you start getting Isaac and then into Jacob. And then the last third of the book is the Joseph story, Judah and so on.

So, in Genesis 25.18, Moses says that the descendants of Havilah settled from Havilah to Shur, which is east of Egypt as one goes toward Assyria. So, Havilah is the name of one of the sons of Cush. You get the idea that all the Cushites went south.

He's mentioned in Genesis 10.7. He's also mentioned in 1 Chronicles 1.9. But Havilah is also listed as a son of Jocton in Genesis 10.29 and in 1 Chronicles 1.23. So, you've got two Havilahs. You've got one that is the son of Cush, Genesis 10.7, 1 Chronicles 1.9. You have another Havilah that is the son of Jocton, Genesis 10.29 and 1 Chronicles 1.23. So, Genesis 10, 1 Chronicles 1. You can find both of those Havilahs. And you can put with that Genesis 25.18, as I said, and 1 Samuel 15.7. So, this basically helps the Israelites who are in possession of the books of Moses figure out how they are related to the people dwelling on the other side of the Red Sea.

They're on one side. They crossed over from Egypt and went north. Everybody that's south, this kind of tells them how they're related, what sort of a cousin they are back when.

So, you can see that Cush and Havilah are related, just as though that pair of rivers is related. And in the same way, you've got the Assyrians up in the north, and we know that they're a different sort of bordering people to Israel and where they will eventually settle. So, what we want to investigate here is, is Havilah pretty much synonymous with Saudi Arabia? And if you're looking at the map there, you would expect to find gold and bdellium and onyx in the land of Havilah.

And regardless of the rearrangement that the flood did, if there was gold and those minerals and stones then, it should still be there. And it is. Gold has been mined for thousands of years and is found to this day in the Hijaz Mountains at Mad Ad Dahav, also known as the Cradle of Gold in Saudi Arabia.

Bdellium is an aromatic gum exuded by a shrub that grows in that area to this day. And Saudi Arabia, even in the modern day, exports onyx from that area. There is a recently discovered fossil river, dry riverbed in other words, that, you know, geological marks of an ancient river that no longer flows, that runs from the western mountains of Saudi Arabia toward Kuwait.

Some have speculated that this might be a portion of the ancient Peshan. It's been dry for thousands of years, this fossil river that they have found. But in any case, that river Peshan is associated with the land of Havilah.

So the Tigris and the Euphrates Rivers today originate up in the north in the area of Armenia. And the Gihon and the Peshan evidently ran down south in the area of what is now the Red Sea Basin. So looking at the map, you would say, well, how could there possibly be a common

source for all four? Well, the map I have given you is given in actually from another article on this same subject.

And it's down toward the bottom of that article where it gives the answer. And if you look at that dotted line, you can see that they have connected those dots. Because if you start at Jerusalem and go north along the Jordan Valley through the Sea of Galilee and up and around, you can then propose a new source.

Instead of originating up in Armenia, the source of this massive amount of water flowing out of the Jerusalem area would go north pretty much along the Jordan Basin. Just look at that line and you can see how it would then divide and form those two rivers, then flowing south. And this is based on analysis of fault lines and ancient marks of dry rivers and so on.

It would flow south and then divide again. So when you read Genesis, you think, well, it divided and formed four rivers in sort of a hand fashion, like a forearm to hand. But in this model, it actually branches, sort of flows in both directions.

If the source and origin is Mount Zion, then the river can flow in two directions at once. And as it left the garden, it would divide to form these four rivers. And it's so typical that there is language in the Bible that you might think can only say one thing.

But when you look at the facts, it's actually saying something you didn't expect. So the only way these four rivers could have a common source is if the source and thus Eden was not in Armenia or Mesopotamia, but somewhere near present day Israel. And that is a conclusion that is consistent with everything that is said in Genesis chapter two.

So that map shows you how that could happen. And if you don't have the map that I've handed out here, as I say, it'll be available later. But just imagine that part of it flows south down through the Dead Sea and the Red Sea, and then divides to form a border of Saudi Arabia in one place and Ethiopia or Northern Africa in another.

And then going northward and hooking around, it would become what is the modern day Tigris and Euphrates area. Now, if you do that, what you are going to find in between those four rivers, the land of Havilah and so on is a large area that would have been the original Eden, bordered in the north by the Tigris and the Euphrates, bordered in the south by the Gihon and the Pishon. And eastward in that landmass, you have modern day Israel in general and the region of Jerusalem and Mount Zion in particular.

So this argues for the garden eastward in Eden. And it also is a fascinating glimpse into the large promised land description that is given in Ezekiel's words about the millennial kingdom being so large, extending way up into the region of Ur of the Chaldees and far to the north up in the region of the Tigris and the Euphrates. God said to Abraham, I'll give you all the land that your feet walk on.

Well, it might have included as soon as he started leaving Ur. And Israel has never had that

land. David and Solomon in the greatest expanse of the kingdom, it never extended all the way up to the very edges of what the Tigris and the Euphrates define.

But the millennial description, if you remember the allocation by tribes that is horizontal bands is huge, huge. And if you consider that the resurrected saints of all of the Old Testament age are going to be those who pass under the rod and are allowed to dwell in the land would be a sizable number. This is ample territory, particularly if Saudi Arabia is no longer a desert, but the desert blooms like the rose.

And God's not kidding. It's not just the little patch of Israel that blooms like the rose and is already doing so today. But in the millennium, all of those sand dunes are washed away.

And you once again have arable land and a huge population dwelling there, building and spreading and growing and all through the time of that thousand year period. You think how long a thousand years is. A thousand years ago, it was the year 1016.

What has happened in that time? It's mind-boggling. That's how long the millennium is going all the way back. Some of our oldest biblical manuscripts outside of the Dead Sea Scrolls are younger than that.

Most of our good manuscripts date from the 12th century AD. And it was the Dead Sea Scrolls that took us back a thousand years earlier, before the time of Christ. So that's the river argument.

It's only one line of evidence for the location of the Garden, Eden in general, the Garden in particular being in the area of Jerusalem. Secondly, and Jim has labeled this in his paper, The Devil in the Details, which is tongue in cheek. Scripture equates Satan's presence in the Garden with his presence in Jerusalem.

In Ezekiel 28, 12 through 15, Ezekiel has a lamentation over the King of Tyre. But you've read that. It quickly shifts.

And you're obviously not talking only about the man up there in the city state of Tyre. It clearly is talking to and through him about far grander and heavenly things. God tells Satan, beginning in verse 13, you were in Eden, the Garden of God.

Then if you skip down to verse 14, you were the anointed cherub who covers, and I placed you there, you were on the holy mountain of God. You were in Eden, the Garden of God. You were an anointed cherub who covers.

You were on the holy mountain of God. Now here's a pop quiz question for you. In the whole description of the tabernacle and later on Solomon's Temple in its construction and description, when you think about the use of cherubim as a decorative motif, where do you find cherubim in that complex? Only in the house proper.

They are woven into the veil and they are woven into the door of the tabernacle. Later on, the temple is going to have massive doors, but cherubim as a motif are only Holy Place and Holy of Holies entrance decorations. And then of course, you have those with their wings over the mercy seat and the Ark of the Covenant itself.

So what guards the entrance to the outer chamber and what guards the entrance to the inner chamber of the tabernacle? Cherubim. They are the holy, the designated, the anointed cherubim which cover, which guard the entrance. In the same way that there will be a cherub guarding the entrance to the Garden once Adam and Eve are removed.

You are the anointed cherub who covers. You were in the Holy Mountain of God. No wasted word, no accidental association.

He's not just poetry for the sake of being poetic. God says you were in Eden, the Garden of God, and this is equated with the Holy Mountain, which is identified in Scripture as Mount Moriah, the Temple Mount, Mount Zion in Jerusalem. This is clear and direct evidence that the Garden of Eden was on Mount Moriah, which would later become the site of the Temple.

And could you think of a more appropriate place for the Temple? Why do you think the angel in David's day paused over the threshing floor of Arona and how appropriate that there would be a threshing floor there just prior to the sighting of the Temple? It was a threshing floor. What does God do? He will thresh, He will gather the wheat into His barn, but the chaff He will burn with unquenchable fire. This is the place where there is a separation.

You cannot approach or you can approach. You are qualified, the sacrifice is acceptable or it is not. It is a winnowing, it is a separating, it is a dividing, it is a place of judgment, and only that which is acceptable can approach.

Only the qualified can pass the cherubim and enter. So that's another very powerful suggestion that these two places are one and the same. As I say, the Tabernacle in many ways implies and suggests to us that this is the case.

The imagery of the Tabernacle and later the Temple was designed to suggest paradise lost. When you go into the Holy Place and look to your left, what do you see? All you Levites that are qualified to enter, when you walk into the Holy Place, you're facing the veil to the Holy of Holies, right? What's on your left? There is the seven-branched candlestick on your left like a menorah. What does a menorah suggest to you by its shape? It's got a base and then it has seven branches.

It's got a trunk and seven branches. What does that suggest? A tree, like the tree of life. And of course, you find the description of that lampstand in Exodus 25 verses 32 through 36.

You have the cherubim on the veil of the Temple reminding you that even though you're that close, there is a guard to the place where God spends His time in the cool of the day. The Tabernacle is called the Tent of Meeting, the place where man could meet God, right? The Tent

of Meeting. When's the last time before the coming of Christ that man could meet God as a commonplace thing and not an exception? It was at the Garden.

Once the Temple was in Jerusalem, God met Israel's high priest in the same place, just as He met Adam in the Garden. The verb in Genesis 3.8 that says God was walking in the Garden is the same verb that is used of God's presence in the Tabernacle in Leviticus 26.12. It's the very same word. Leviticus 26.12, again, this matches Genesis 3.8. So if you're going to write these down, it says God walks in the Garden in the cool of the day, Genesis 3.8, same word used of God, same Hebrew verb in Leviticus 26.12, Deuteronomy 23.14, and 2 Samuel 7, 6 and 7. Similarly, there are Hebrew verbs that are used for Adam when he is in the Garden and it says he will cultivate and keep it, that's his occupation.

God places him in the Garden to cultivate it and to keep it. The identical verbs are used, by the way, those two words cultivate and keep are never paired anywhere else in the Book of Moses except for the Levitical duties of the priests in caring for the Tabernacles area in Numbers 3, 7 and 8, Numbers 8.26 and Numbers 18.5 and 6. So Adam's occupation in the Garden, Genesis 2.15, cultivate and keep it, same words and nowhere else used together for the priest caring for the Tabernacle, Numbers 3, 7 and 8, Numbers 8.26 and Numbers 18.5 and 6. The word used to describe the covering provided for Adam and Eve in Genesis 3.21, God made a covering for them of skin, Genesis 3.21, those garments, that word for covering is used throughout the Book of Moses to describe the priestly attire, the tunics, usually translated in the King James, tunics for the priests. So all of this language links Adam in the Garden, Adam and Eve in the Garden with their covering with the priests in the Tabernacle.

So that's language. Secondly now, the orientation of the Tabernacle, we're looking at similarities and suggestions in the Tabernacle that link it back to the Garden. In both the Tabernacle or Temple and the Garden of Eden, what side is the entrance on? Where is the door? Where is the gate? It's always on the east side, it always faces the east.

The east also became an exit for Adam and Eve due to their disobedience. When they were expelled from the Garden, it doesn't really talk about the Garden having an entrance until they have to leave, right? When they leave, they go east, they are headed east, and that's how you leave the Tabernacle, that's how you leave the Temple. So what was true of Adam and Eve was true of Israel.

As long as Adam and Eve were obedient to God's will, they enjoyed God's provision. When they disobeyed and ate of the forbidden tree, God cast them out of the Garden eastward in the direction of the city of Babylon that you find explicitly mentioned, the Plain of Shinar, the Tower of Babel, Genesis chapter 11. So God warned Israel if they were disobedient, they too would be cast out of the land eastward into Babylon.

If you've seen my page of the 1611 King James that I found in the antique shop that I've got in a glass frame, the page from out of Isaiah, that little tagline at the top says, Go, G-O-E, Go from Babylon. So Israel followed the way of Adam and Eve, Paradise, whether it is the Garden and

residence in Eden is lost, Israel in the land is lost, they leave heading east. Paradise regained, the Tabernacle and the Temple also foreshadowed Paradise regained.

God's presence will enter the Temple from the east. You remember that we covered it in Ezekiel, the glory of God departing so slowly east out among the nations. But when it returns in the millennium in one great step, it returns to where it was formerly, originally from the east.

It comes back across the Mount of Olives, across the Kidron Valley, into the Eastern Gate and back in through both entrances back to the Holy of Holies. What was true there in Ezekiel 43, 1-4, the glory of God returning. Zechariah 14, 4, He is the Lord.

So in Ezekiel when the glory returns, that's the glory of God returning. In Zechariah 14, 4, it's the Lord that is returning. And in Romans 5, 12-21, Paul describes Him as the second Adam.

Ezekiel records a vision of a future rebuilt Temple with a river flowing from under its threshold eastward toward the Dead Sea, bringing life to that which was dead. That's the vision of Ezekiel in chapter 47 verses 1-12. You can also compare to that Joel 4.18 and Zechariah 14.8 and Psalm 46.4. Again, the river flowing eastward toward the Dead Sea bringing life to that which was dead.

Ezekiel 47, 1-12, Joel 4.18, Zechariah 14.8 and Psalm 46.4. This corresponds to John's description in Revelation 22, 1-2. He showed me a river of the water of life, clear as crystal, coming from the throne of God and the Lamb. In the middle of its street on either side of the river, single river, was the tree of life bearing twelve kinds of fruit, yielding its fruit every month, and the leaves of the tree were for the healing of the nations.

Revelation 22, 1-2. Since the original tree of life was in the Garden of Eden, it makes sense that when God makes all things new, the future tree of life will be restored to its proper place. That place is in Jerusalem, close to the site of the Temple.

It also makes sense that the river that Ezekiel describes is the same as the river of the water of life that John talks of in Revelation 22. Ezekiel says this river will water all kinds of trees for food. You've got that Ezekiel passage right up in 47, 1-12.

That water provides for all kinds of food. This corresponds to Genesis 2, 9, and 10. Out of the ground the Lord caused to grow every tree that is pleasing to the sight and good for food.

Tree food. It kind of makes me smile because I've had contact over the years with a number of different people in my family and out that have thought, wouldn't it be great if we could get back to only fruits and vegetables and not be killing animals to eat them? Well, this was the original diet. You remember my view of dispensations.

Every time God changes the age, He changes the diet. Originally, everyone ate fruit from trees. Well, if you really want to get back to the garden, then forget what grows out of the ground.

By the way, if you look at these wheat belly and some of these other guys that are talking about all the bad things that happen to you when you eat grains and cereal products, glutens, and all these bad proteins that gum us up. Well, if you go back and try to eat just fruit, the sugar kills you. If you eat the grains, the proteins, the glutens kill you.

And no matter what we do, we cannot get back to the garden. It's, in my mind, fruitless to try. It's for Dan's benefit.

But anyway, Ezekiel says, in the millennium, God will fix it. And you'll be back to eating food from trees. The trees provide what is good for food, all kinds of food.

It wasn't just one kind. We're not just eating peaches forever or apples forever. All kinds of wonderful, beneficial, nutritious, and life-giving, life-preserving fruit on these trees that have their source of nourishment in the river of life.

With the water of life, you can't get there without the connection to God. Where does that river flow from? The throne of God, purest crystal. It is the reconnection that the Lord Jesus Christ gives us to God.

What did Jesus say on the last great day of the feast? Ho, him that is thirsty, let him come to me, and out from within him will flow what? Rivers of living water. You can't get there by man-made means. So Ezekiel says, this river waters all kinds of trees for food.

Genesis 2, 9, and 10, God caused to grow every tree pleasing to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. One tree that we find nowhere mentioned in the environment of the river of life in the New Jerusalem is the tree of the knowledge of good and evil. Why? Don't need it.

We've crossed that Rubicon. We've passed that particular, by the way, the Rubicon is a river. So a river flowed out of Eden to water the garden.

From there it divided, became four rivers. If the millennial river of the water of life will be in Jerusalem, and the tree of life will be in Jerusalem, these prophecies point to the probability that the original garden of Eden was there as well. In Revelation 21 and 22, we find Jerusalem depicted as Eden, freed from the effects of sin, with the tree of life growing beside the river of life, flowing from beneath the throne of God and of the Lamb.

These things are new and renewed, but there's more. It's different than the archetype because of the Lord Jesus Christ. That makes an enormous difference.

What wasn't present in Eden, and you have the fall, is present in the New Jerusalem, and there is no more fall. There's something new. It's symmetrical.

It's the other side of a wonderful chiasm with that tree of judgment in the middle, but it's also different. There is comparison, but there's also contrast. When John describes the New

Jerusalem, he says its length and width and height are equal in Revelation 21-16.

This was also true of what on the Temple Mount. What is the same in its length and its width and its height? The Holy of Holies of the Tabernacle is the same in length and width and height. Those who are qualified as we hope to be by faithful pursuing of eternal life, by being patient so that after we have suffered a while, we inherit the promises.

If we are qualified to be citizens of the New Jerusalem, you know where you're living. You're living in the Holy of Holies, in the presence of God, qualified by the blood of the Lord Jesus Christ. You go back and review those hymns that are sung in Revelation.

The praise that is incorporated into that song, those who have washed their robes and made them white in the blood of the Lamb, qualified to live there. The Holy of Holies in the Tabernacle and the Temple was equal in length and width and height, just like the New Jerusalem. The Tabernacle later in the Temple provides important evidence that the Garden of Eden was located where the Word of God was spoken.

It is interesting that Solomon in Ecclesiastes 2.5 speaks of his efforts to beautify the palace in Jerusalem by planting all kinds of fruit trees and making gardens. The word for gardens is translated in the Septuagint, the Greek version of the Old Testament, as *paradesus*, paradise. It's the origin of our word paradise, which is used of the Garden of Eden in Genesis 2.8. This word in conjunction with all kinds of fruit trees, Solomon was attempting to make a paradise.

And who is Solomon? What's another one of his titles? Son of David would it not? So this suggests that Solomon might have been trying to restore the Garden of Eden through human effort and we know what happened to that. Where is all of that today and how long did it last? Not long. So we have the evidence from the geography of Eden in Genesis.

We have evidence from the location of the rivers. We have evidence from what Scripture says about Satan. We have evidence from the tabernacle and temples, all supporting a location for the Garden of Eden in the city of Jerusalem.

If this were the case, consider the possibility that Golgotha was also in the Garden of Eden. In the Garden, Satan tempted Eve and persuaded her and later Adam to sin against God. Genesis 3.14-15, God tells Satan, because you have done this, cursed are you more than all cattle, more than every beast of the field.

On your belly you will go, dust you will eat all the days of your life. I will put enmity between you and the woman, your seed and her seed. He shall bruise you on the head and you shall bruise him on the heel.

If Jerusalem is the site of the Garden of Eden, then in the same vicinity where this message was delivered, Abraham was told to offer Isaac, his only son, in Genesis 22. Solomon was told to build the house of the Lord, 2 Chronicles 3. Oceans of sacrificial blood were spilled in the centuries that followed, and Satan tried to tempt the seed of the woman in Matthew 4, verses 5-

7. Put him on the pinnacle of the temple, cast yourself down.

Though he, unlike Eve and the first Adam, did not yield to temptation, the enticements of Satan, Satan thought he had finally won when this son of man, literally son of Adam, was crucified nearby. But with the resurrection, Satan was dealt his death blow, for God offered his only son, Messiah Jesus, the Lamb slain from the foundation of the world, Revelation 13.8, Genesis 3.21. And through faith in him we find atonement for sin, we gain fellowship with God, and we receive an invitation to live in paradise regained. That's the last paragraph of Jim's very wonderful paper here.

So I think it's a fascinating suggestion. I think if you were going to pick a spot on the map, you couldn't pick a better one. And it is fraught with so much meaning.

And you lay that alongside, as we did last week, the Garden of Uzzah, worship of death and the dead, eating swine and mice instead of the fruit of the trees, co-located next to. Wouldn't it be something if the Garden of Uzzah ended up being where Golgotha and the place of the skull was? But you can't help but see why God's wrath is so intense by the time of King Josiah. And week after next, when we return to our study, we will begin our look at the downfall of the southern kingdom of Judah, beginning in the days of Josiah and extending to and through the destructions, the captivities, and the final carrying away to Babylon in 586 BC.

But I thought at this juncture in our study, it was worth going back and rehearsing this wonderful suggestion, because even as Jerusalem and the kingdom of Judah are destroyed, there is yet a remnant. There is yet a hope. There is yet a future promise of restoration.

And as people leave to the east, God says, I will one day gather you from the four winds, and I will bring you back to this land. I will bless you. I will be in your midst.

My glory will return. We live that out as believers in this age. We enter into the kingdom even now.

And how much more do we have waiting for us when the Lord Jesus returns and we are with Him in the realms of glory and see this unfolding fulfillment of God's promise and the restoration of all things in and through the Lord Jesus in this very spot. So it's an exciting thing to contemplate. It's very motivating to me personally to think how much we should all want to be qualified to enter and dwell in both the earthly and the heavenly locations that are so richly endowed with meaning and with the very presence of God and the Lamb and His throne.

So that's our study for this evening. There will be a blast from the past this Sunday, next Thursday, and the following Sunday. And I hope to have enough of the website alive that you can easily find those, but look to live stream for those broadcasts.

And we'll be together again live and in person two weeks from tonight. So let's close here in a word of prayer. Father, thank You for the truth of Your Word and the fascinating pieces of evidence that point us always in every place to the Lord Jesus Christ, to the efficacy of His work,

to the way that He has made through the veil.

In Him we pass right by the guarding cherubim that cover and enter into Your very presence as Your children, as sons and heirs, and potentially we have such wonderful opportunities in the future, things that eye has not seen and ear has not heard. We pray that God the Holy Spirit will use these things to remind us of the importance of the decisions we make and the actions that we undertake in this life, that we can present ourselves as living sacrifices, holy and acceptable as our reasonable service. We pray it in Jesus' name.

Amen.