

## The fall of Adam; The Return to Eden and The Restoration of All Things

Readings: **Acts 3 V20 – 21** and **1 Corinthians 15 V 45 – 47**

**Ezekiel 11 V 23:** The glory of the LORD went up from the middle of the city and stood on the mountain, east of the city

- Where is the Garden of Eden; because of the mention of the direction east and the name of the Euphrates river amongst other things, it is often placed in modern day Iraq. This is not possible, the river Euphrates is probably named for the same reason that you could be born in East London; South Africa. All you will find in Iraq near the river Euphrates is Babylon. If you are looking for Eden and you find Babylon, then that is God's way of saying your search for Eden is going extremely bad
- **Read statement:** *The Israel/Lebanon region as the location of Eden ....finds considerable support in the Bible. Support for this line of reasoning is found in the fact that God considers the land of Israel as His Holy land. It was upon one of the mountains in the "land of Moriah" (Genesis 22:2) where Abraham was told to sacrifice his son.... Solomon was told to build the Temple "at Jerusalem on mount Moriah" (2 Chronicles 3:1) and Jerusalem was where the Lord Jesus was actually crucified. By extension, we can assume that when God sacrificed an animal to cover Adam and Eve with its skin (Genesis 3:21), that animal was a Lamb (Revelation 13:8). Therefore ..... Adam and Eve, and the centre of the Garden of God, were somewhere at or very near geographical Jerusalem.*  
([http://www.kjvbible.org/rivers\\_of\\_the\\_garden\\_of\\_eden.html](http://www.kjvbible.org/rivers_of_the_garden_of_eden.html))
- According to some people who have researched, Israel was the land of Eden; Jerusalem which is to the east is the garden of Eden and Mount Moriah which is at the centre of Jerusalem is the centre (or mist of) the garden of Eden where God put the tree of "the knowledge of good and evil" and "the tree of Life"
- This research is beyond the scope of a sermon and would involve discussing a lot of natural sciences. Let us take their statement as you like it, either as literal or symbolic, and look at some teachings and events in the bible to use and discuss this idea
- Joshua was Moses' successor who was born in Egypt and was one of only two people who crossed the wilderness and entered the Promised Land.
- His life has many similar traits with Jesus' life and foreshadows Jesus' life and ministry in various ways.
- For instance; Joshua was born in Egypt and spends forty years in the wilderness before he starts his ministry proper. Jesus (who fled to Egypt) comes out of Egypt (**Mathew 2 V 15**), He spends forty days fasting in the wilderness before starting his ministry (**Mathew 4 V 1 – 11**)
- By the way, who in the bible shared names? – Joshua is from the Hebrew and Jesus from the Greek
- Joshua crosses into Israel by the Jordan river when the presence of God parted the water, it is more or less at the place where Elijah was taken into heaven, and Joshua also places twelve stones at the place where he crosses as a memorial for the twelve tribes of Israel (**Joshua 4 V 3**)
- This is interesting: John the Baptist performs his ministry in more or less that place (**John 1 V 28**). When Jesus comes to John the Baptist, the heavens parted when Jesus was baptised (**Mathew 4 V 16 – 17**) and the waters of the Jordan parted when the priests carrying the Ark of the Covenant stepped into it – this happened as they led the people of Israel into the Promised Land to conquer it (**Joshua 3 V 16**). It is a lot of symbolism placed on top of each other.
- Just as a point of interest; when Jesus says in Luke 19 that if these people were silent the very stones would cry out; preachers are very quick to point out that Jesus is quoting the prophet Habakkuk (**chapter 2 V10 – 11**) speaking of the corruption of the temple worship and the oppression of the people. Does John the Baptist mean something similar when he says that God is able to raise from these stones sons of Abraham? (**Luke 3 V 8**)
- In the book of Joshua when the waters parted in (**Joshua 3 V 16**) it says that the waters "heaped" up between Zarethan and City Adam. Between a place used to make the bronze casts (**1 Kings 7 V 46**) for the first temple and a place called Adam. Where in Jewish legend Adam was supposed settle after his

expulsion to the wilderness. Even if this place is only named Adam because of the red soil/clay of the area, we have to see that it is put into our story in a way that means something. We see the cutting off of “Adam” from a place associated with the bronze and fixtures of the temple

- The last city that Elijah and Elisha visit together, the first city that Joshua conquers and the first city that Jesus visits as he begins the final phase of his ministry that builds up to Jerusalem is Jericho (**Luke 19 V 2**)
- Joshua’s conquest are at the end of his life and Jesus’ entry into Jericho is at the beginning of the end of his ministry
- After Jericho, Jesus goes to Bethany and Bethphage (**Luke 19 V 28**) and then to the Mount of Olives.
- The Mount of Olives is green on its western slope and wilderness of its eastern slope. A short trip to Google will confirm this. Effectively the crest of the Mount of Olives marks the beginning of the Judean wilderness. Could this mark the place where God set the angels to guard the entrance to Eden?
- If we follow the probable path it takes Jesus up the western slopes of the Mount of Olives – in Hebrew this is called the Ascent of the Adams – that is Adams, plural
- If Jesus is the second and last Adam of the bible (**1 Corinthians 15 V 45 – 47**), then we would have to place the original Adam going up this hill, perhaps trying to get back? We will touch that again.
- At about that time Jesus sees fig tree in the distance (**Mark 11 V 12 – 15**) and Jesus then curses that fig tree for not bearing fruit even though it is not the time of the year for the tree to bear fruit. Instead of physical fruit; could this be connected with the fig leaves that Adam and Eve used to cover themselves with (**Genesis 3 V 8**) and why does verse 15 immediately jump to Jesus cleansing the temple – perhaps the temple that represents the mist of the Garden?
- After this we know the story of Jesus’ entry into Jerusalem and his confrontation with the religious leadership, the cleansing of the temple, Jesus’ betrayal and crucifixion. Does it bring us back here?
- Let us do a theological search
- (**Hebrews 13 V 10 – 14**): tells us that Jesus was crucified “outside the Camp” which refers to a physical place: *“We have an altar from which those who minister at the tabernacle have no right to eat. <sup>11</sup> The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. <sup>12</sup> And so Jesus also suffered outside the city gate to make the people holy through his own blood. <sup>13</sup> Let us, then, go to him outside the camp, bearing the disgrace he bore. <sup>14</sup> For here we do not have an enduring city, but we are looking for the city that is to come.”*  
(<http://www.leaderu.com/theology/stunning.html>)
- The altar of the Red Heifer is a place believed to be near the summit of the Mount of Olives and is also a likely site used by king David in 2 Samuel 15 to make an offering when he was fleeing Jerusalem (<http://www.haydid.org/redcow.htm>)
- The Sacrifice of the Red Heifer was done for the consecration of ground but, the very same altar is used for the Sin Offering. This is an altar that is outside the temple or outside the tabernacle and if a person wanted to enter and worship in the temple, then you had to first make an offering on this altar. This is true for both the stone temple and the mobile tabernacle
- Could this be or be near the place where God gave Adam and Eve their coats of animal skins? Animal skins being that of a lamb. If it was a lamb that (**Revelation 13 V 8**) suggests. “.. Jesus is the Lamb of God that was sacrificed from the Creation”
- Where did God get the lamb from? Did Abraham not find a ram stuck in thorn bushes on Mount Moriah when he was about to kill Isaac? (**Genesis 22 V 10 – 13**) Maybe God was about to kill his son Adam, but perhaps the story of Abrahams shows us God taking a ram and killing it instead?
- Did God find them hiding here among the trees (**Genesis 3 V 8**), take off the fig leaves as in Jesus’ cursing the fig tree and put on the animal skins as in Jesus dying here, before they were driven out of the garden
- Can we tie the Mount of Olives site to a burial site too?

- Attached to the south of the Mount of Olives is the Mount of Corruption. This is also covered by the same olive groves
- It is interesting that John's gospel says that Jesus was crucified in a garden and in the garden there was a tomb. **(John 19 V 41)**
- Especially when you consider that it was completely illegal in the time of Jesus to plant a garden anywhere near Jerusalem
- Also, consider that the Garden of Gethsemane is famous for its trees. A garden that is famous for its trees is called an orchard. It can be worthwhile to note that many of the dubious sites in modern Israel that claimed to be a site in the Garden of Gethsemane; *"that is the place where Jesus prayed"* for instance – about half of them have the name orchard in their title and never garden
- In a future sermon we can take a look at Greek mistranslations but, in order to move forward we need to be open to translating those words as orchard not garden.
- If we look at the Mount of Corruption we see that it is the world's longest uninterrupted used cemetery. The area has a high concentration of chalk. This may make surface construction unwise but, it is just fine for digging tombs and tunnels. *(White cliffs of Dover as an example)*
- Many of Israel's kings may have been buried in that place and more importantly many of Israel's prophets were buried there giving one location the name of *"the tomb of the prophets"*
- Let us take a look back at Elijah and Elisha; we know that John the Baptist comes in the spirit of Elijah **(Mathew 17 V 10 – 13)** but; does Jesus come in the spirit of Elisha
- Why is Elijah taken into heaven in such supernatural manner and Elisha who had twice the portion of God's Spirit die in an ordinary manner **(2 Kings 2 V 9)**
- When the disciples asked Jesus if they should call down fire from heaven on people; they added the explanation "like Elijah" – Jesus rebuked them and told them *"You do not know the spirit you are of"* **(Luke 9 V 54 – 55)**
- Elijah was God's hard man; he fought against the prophets of Baal and Jezebel and so on. John the Baptist came in the spirit of Elijah
- Elisha even though he takes Elijah's mantle **(2 Kings 2 V 14 – 15)**, he is by far gentler. Elisha's miracles concentrate far more on healing, prophesying the end of a famine and even the resurrection of the dead. Elisha is like Jesus and Jesus came in the spirit of Elisha as opposed to John the Baptist in the spirit of Elijah
- And there is more, In 2 Kings 13 Elisha has died and has already been buried. While burying another man; Israel comes under attack from Moab. Given the location of Moab to Israel and given the fact that a prophet of Elisha's standing would very likely be buried in the Mount of Corruption.
- The Moabite attack would most likely be near Jericho which would cause panic as it effectively guarded the route to Jerusalem
- Then it is very likely that they were at the Mount of Corruption when this took place. Also, according to one website, this man was the son of a prophetess and the king's coat bearer.
- Just like Jesus' burial which had to be done in haste, this man was placed in Elisha's tomb in haste and he came back to life **(2 Kings 13 V 20-21)**. Remember the prophets and leaders of the Old Testament like Joshua foreshadowed Jesus. This is a very straight forward foreshadowing of the resurrection
- Given how well used this place was and **(Zechariah 14 V 4)** which foretells the Mount of Olives splitting after the Messiah's feet touch it. This is why there is a Jewish belief/tradition that resurrection will start there.
- Is it not sensible the Joseph of Arimathea, who was rich, would have bought a tomb for himself in this area? An area which would have been very close and convenient if you had to bury a body so fast that you did not have time to complete all the burial rites and returned only on Sunday to do so.
- Could this be the site of Elisha's burial place and could it be Jesus' burial place as well?
- Could the Mount of Olives be the only physical location where these events could have taken place and where the events of the crucifixion been physically witnessed?

- If we look at the layout of the temple; which by the way; it's only entrances faces the direction of the Mount of Olives. We can see that it is difficult or impossible to see the vale before the Holy of Holies except if you have a specific vantage point
- That Holy of Holies which in the first temple had the Ark of the Covenant, which had two angels crafted out of gold on it (**Exodus 25 V 18**) and the inner sanctuary that had two more angels that guarded the entrance into the inner sanctuary (**1 Kings 6 V 23 – 25**), that just happened to point to the top of the Mount of Olives, that marks the boundary of the Land of Israel to the wilderness; that is on the other side called the Ascent of the Adams; where a guy named Ziba met king David after his son Absalom betrayed him and gave him donkeys; wine; bread and figs (**2 Samuel 16 V 1**); then king David fled to Jericho; that is the same Jericho the Jesus mentioned when he told the parable of the Good Samaritan; that was about a man who took a journey from Jerusalem to Jericho; that makes you wonder if Adam took a trip from the holy place of Jerusalem to Jericho in the first place (Jericho which represents all the sin and the worst of Israel) and gives you a clear understanding why John the Baptist is standing by the Jordan River near Jericho shouting "make straight the path" (**John 1 V 23**). It says in the gospel of John that John the Baptist quoted Isaiah.
- By the way examine for yourself the parallels of **2 Samuel 15 V 23** to **Luke 23 V 27 - 28** and judge for yourself – could King David be foreshadowing Jesus' route to his crucifixion?
- But, coming back to the temple; how does an eyewitness see Jesus say "It is finished"; die and see the temple vale tear (**Mathew 27 V 50 – 51**) and (**John 19 V 30**). How; given the height of the walls of the temple; its position on top of the temple mount and its narrow opening to the inner sanctuary only visible to the east. Unless you have a vantage point on the top of the Mount of Olives
- Be it literal or Symbolic; it does not matter
- But you could ask this; if the site of the crucifixion could be near the altar of the Red Heifer and was that near where God took the fig leaves away and near to where God put on the animal skins and was near to where the entrance to the Garden of Eden was blocked by angels
- Given that Jesus quotes the Old Testament prophets and the Old Testament laws so often when he speaks – who does Jesus quote when he cries out "My God; My God why does thou forsake me?" (**Psalms 22 V 1**) – it is interesting that this Psalm of David ends with the description of the Messiah ruling the world (**Psalms 22 V 27 – 31**)
- Could it be that the cry of Jesus was misunderstood so that people believed he called Elijah even when we clearly see that John the Baptist and not Jesus was of the spirit of Elijah? When John the Baptist clearly teaches us that Jesus is greater and Elisha had twice the share of the spirit of God that Elijah had (**2 Kings 2 V 9**).
- Without claiming this as a fact; could it be that Psalm 22 speaks not just of King David's suffering or Jesus' suffering. Could it be that Jesus' cry relates to Adam's cry? What could Adam have said after he was expelled from the Garden of Eden?
- And if Adam is the father of all, then is all of humanity crying out for God?
- **Acts 3 V 20 – 21** teaches us that Jesus comes to restore all things. What do "all things" mean? Will God put the world back the way it was?
- Jesus said to one of the thieves that was crucified next to him "*truly I tell you this day you will be with me in paradise*" (**Luke 23 V 43**)
- In one sense or another it looks like Eden is open for business again
- Is Jesus not the glory of God that goes to the top of the mount of Olives (**Ezekiel 11 v 23**)
- Does Jesus' death and resurrection not lead us back to the father? Does the Apostle John's description of Heaven not include trees; fruit; a river (The tree of Life) and God the Father at the centre of it? (**Revelation 22 V 1 – 2**)

Further reference:

(<http://asis.com/users/stag/starchiv/transcriptions/AlmondRod1.html>)

Delivered: 2014/04/20













