

THE LITERARY SIGNIFICANCE AND LOCATION OF THE GARDEN OF EDEN

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INTRODUCTION:² THE GARDEN OF EDEN

Ahhhh . . . the Garden of Eden. Having read its description in Genesis 2, any reader would long to have been there, to have walked among the foliage, to have felt the morning mist scatter as they walked down the path . . . but most of all to feel the warmth of the presence of the Creator everywhere . . .

⁸ And the LORD God planted a garden in Eden toward (or “by”)³ the east; and there He placed the man whom He had formed. ⁹ And out of the ground the LORD God caused to grow every tree that is 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. ¹⁰ Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers . . . ¹⁵ Then the LORD God took the man and put him into the garden of Eden to work (or “serve”) it and guard⁴ it. (Gen. 2:8-10,15)

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² This article is based on the Bible in its genre as dramatic narrative, which requires that it is a single progressive plot and, as such, is the foundation for all interpretation. In order to deal with this topic in a short article, much of this foundation is assumed. For a background for this literary basis, refer to my presentation in Chapter 6, “How Christ is Revealed in the Old Testament,” in The Theory and Practice of Hermeneutics, Essays in Honor of Dr. Elliott E. Johnson, edited by H. Wayne House and Forrest S. Weiland, (Lampion Press: Silverton, Oregon, 2015), by Charles P. Baylis. (Reprinted by permission at www.BiblicalStory.org, “Finding Christ in the Old Testament”).

³ “Toward the east,” (מִקְדָּם) indicating “direction toward . . . the east” is the most likely translation here, as it is throughout the rest of Genesis.

⁴ The sense of “keep” is that of “keep watch (over)” or “guard” (2:15), rather than “manage” (the garden) as might be surmised from the English reading of “keep the garden.” “Guarding,” is protecting something that is precious (e.g., holy), and not letting the undeserving (unclean) to access it, or ungodly elements to pollute it. Adam was to guard the garden to make sure that it was preserved in its holiness and separateness. When Adam sinned, he had failed to guard it from the rebellious serpent and was exiled from the garden. The function of “guarding” was then given to the cherubim instead (3:24). They would restrict access to the Tree of Life. (See footnote 9, page 8, in David

But then all went wrong and Adam was driven out of the garden.

“So, He drove the man out; and toward the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.” (Gen. 3:24)

At this point, the reader feels a loss, and it is the author’s intent that the reader identifies with Adam as he is exiled. And, there is an unstated hope deep in one’s heart . . . that perhaps they, along with Adam, might return again.

Did the fact that angels were left to guard the gate mean that Adam, along with the reader, would never be able to reenter that garden? Would no one ever again experience that innocent appreciation of life in that unsullied universe? Would it be like a memory of happy days long past, days to which one could never return? Had . . . Adam ruined it, not only for himself . . . but for all?

Like the reader, interpreters recognize that authorial-intended loss, and they struggle to find some replacement for that lost garden (e.g., “paradise lost”) somewhere in the Biblical future (e.g., “paradise regained”).⁵ So, many set their focus on heaven as a replacement. But, while heaven will certainly be wonderful,⁶ there is no description of

Klingler’s paper, “Lamech’s Expectation of a Genesis 3:15 Fulfillment,” Evangelical Theological Society Annual Meeting, November 2013.)

⁵ John Milton’s “Paradise Lost” (1667) and “Paradise Regained” (1671) was one of these authors who attempted to grasp this concept in his writings.

⁶ Heaven is mostly undescribed in the Scriptures, save for the unique happenings during the future tribulation period described in Revelation 6—19. Many writers and commentators who write on heaven frequently import verses that actually describe the future earthly kingdom, such as Ezekiel 40—48 and Revelation 20:1—22:5. Thus, these interpreters regularly describe heaven in terms of earth, e.g., rivers, mountains, etc., which is a description of the features that belong to earth, not heaven.

Even though heaven is not the believer’s final residence, it is next following his death. Thus, authors are driven by the wonderings of believers as to what heaven will be like. And so, authors describe heaven in the only way they know, that is, with physical descriptions. Unfortunately, for these well-intended authors, heaven is, for the most part, not describable in physical terms (e.g., God is not a physical being), and thus cannot be described to the finite, physically oriented, human mind. Thus, since they cannot perceive the spiritual realm with a finite, physically oriented, mind, they turn heaven, a non-physical realm, into a physical dwelling place (like earth), which it is not. However, while it is a spiritual realm, there are physical things in heaven, such as the New Jerusalem, which is a physical city, now being built, that will proceed down to the earth. Also, Jesus is there in a physical, resurrected, body. On the other hand, saints are there,

heaven that parallels that primeval garden with its lush foliage and fruitfulness . . . a garden where one can plant, harvest, and eat of the fruit, a place where a man might feel at home among the very things he has so long appreciated. So, as nice as heaven will be, it is not a replacement for the garden, nor a fulfillment of God's original desires for a physical creation in Genesis 1:26-28 where His righteous character was to be represented throughout a physical universe. So, one might rightly wonder if those cherubim, those angels, would stand guarding the eastern gate of that earthly garden . . . forever?

THE EXILE FROM THE GARDEN IN THE STORY

Authors intentionally construct narratives to pull the reader along through the joys and sorrows of the character(s) in what is known as the plot. In the Biblical Story, the author pulls the reader along, and right on schedule, the reader falls for His strategy, that is, they feel that Edenic loss along with their forefather, Adam.

In other words, the story of Adam and Eve and their exile from the garden in Genesis 1--3 is not just some historical fact to be pondered for some DNA seminar on how all humanity came from one parent located somewhere in Africa, or for a study to discover the original location of the garden.⁷

but without physical bodies, not having been resurrected as yet. As to what type of bodies, or appearance they have, the Scripture appears to be silent.

For the believer, heaven is a place of protection following the believer's departure from his body, to wait for the bodily resurrection for the purpose of returning with Jesus to the earthly kingdom. The great feature of heaven for the believer is, as Paul states in Philippians 1:18, to see Jesus. But Jesus will ultimately leave heaven and return to the earth (Philippians 3:20-21, Psalm 110:1, Zechariah 14:1-4, Acts 1:11, Revelation 19:11-21) to resurrect the believers, judge the unbelievers, and establish His rule over the kingdom on earth (Philippians 3:11, Revelation 20:1—22:5). However, physical bodies can and do exist in the heavenly realm since Jesus has His body in His present seat at the right hand of the Father (Psalm 110:1, Hebrews 8:1), and church-age believers will receive their resurrected bodies at the rapture (1 Thess. 4:13-18), and will reside in heaven until they return physically with Christ.

⁷ Many interpreters assume that the location of the garden was in Iraq since two of the four named rivers in Genesis 2:10-14 are the Tigris and Euphrates, which presently exist there. However, the location of the other two rivers (the Pishon and Gihon) is generally unknown, and interpreters vary as to where they are, ranging from Egypt to Africa. But knowing the locations of tributaries cannot necessarily lead one back to the source, which in this case is the garden. Since these rivers are tributaries of the source river, one can only trace them back to the single river that feeds them. Then that river must be tracked upstream to find its source, which was within the garden. In addition, the information in Genesis 2 is pre-flood and so one must assume that the location of the known rivers was unchanged post-flood. One who agrees that the location cannot be

It is actually a simple, but necessary part of a dramatic plot, called historical narrative. What the reader has sampled of the garden in Genesis 1--2 is called "the setting." The subsequent failure of Adam (3:1-8) is known as the "crisis" or "inciting event," which is followed immediately by the movement of the Hero (God) and His "plan" (3:9-24, "philosophy") which begins the long trail, called the "rising action," to restore the situation that the "crisis" ruined. So, the reader's feeling is an intended implication of the plot. It is meant to instill the reader with the hopeful anticipation that Adam, and the reader, will return back to the garden . . . never to leave again.⁸

"THE SIN" OF ADAM AND EXILE FROM THE GARDEN

When Adam sinned, he was judged with sure death, and consequently removed from the garden. In addition, he passed this inheritance to all his children. He gave his sin, his death, and his exile, to all humankind, just as if they had all eaten of the fruit themselves on that day long past. Romans 5:12, 14, commenting on Genesis 3, affirms that Adam's inheritance, called "the death,"⁹ was given to all his children.

ascertained from Genesis 2 is Gordon Wenham (Wenham, G. J. (1998). [*Genesis 1–15*](#) (Vol. 1, pp. 66–67). Dallas: Word, Incorporated.)

Today the original situation regarding the Tigris and the Euphrates does not exist, at least in part. If one was to trace the Tigris and Euphrates Rivers upstream it would lead northwest (they generally flow southeast). Yet in following these two rivers upstream, they do not join at their source, but instead join downstream toward their terminus where they flow together to the Persian Gulf.

The reason that these rivers and their geographical areas are listed in the narrative is to indicate to the reader that the lands exterior to the garden (e.g., the future Gentile lands) owed their life, not just to the river that was sourced from the Garden, but to the Provider of that river, whose residence was in the Garden. This Provider was the Presence of God, the Creator, residing in the Garden with His human representative.

⁸ Too often the Bible is looked upon as a collection of individual stories and is unfortunately interpreted thusly. However, when it is understood as "dramatic plot" (See my chapter in Feschrift to Elliott E. Johnson, "Finding Jesus in the Old Testament," where I detail how "dramatic plot" works as opposed to "episodic plot." When understood as "dramatic plot," the items in the setting are very important as they are placed there to impact the rest of the story. Thus, the realm of the garden which was placed there as the God-desired abode of His representative is not to be negated as having no effect into the rest of the story. Its reappearance in the denouement should not be a surprise, but would be expected for the story, and God's desire, to be resolved.

⁹ The translation in Romans 5:12 should include the definite article from the original Greek, i.e., "the sin" and "the death." Thus, "the sin" (of Adam) and "the death"

¹² Therefore, just as through one man the sin entered into the world, and the death through the sin, and so the death spread to all men, on the basis of which . . . all sinned (Rom. 5:12)

¹⁴ Nevertheless the death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam (Rom. 5:14)

Paul was reviewing the Biblical plot in Romans 5:12—8:21. There he indicated that Adam’s sin brought an inheritance of horrendous death to all men. Yet the future of the story indicated that God would indeed return man back to that garden, to that paradise . . . forever.¹⁰ That hope was that the New Adam would come, pay for the sin of Adam and the sins of his children, and provide the way of return to that garden for all who would trust in Him. Toward the end of that short narrative section, Paul refers to the return of creation to its former state, but even more glorious.

. . . that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. (Rom. 8:18-21)

THE RETURN TO THE GARDEN IN THE STORY

Like any dramatic narrative, the place to find out if the Main Character’s¹¹ hopes and desires are fulfilled . . . is . . . at the end of the story. In Revelation 22:1-5 there is a description of the future, new eternal earth.¹² There John described the same Edenic

of Adam, were passed to all his children just as if they had performed “the sin” themselves.

¹⁰ Refer to my chapter in The Theory and Practice of Hermeneutics, Essays in Honor of Dr. Elliott E. Johnson, Edited by H. Wayne House and Forrest S. Weiland, (Lampion Press: Silverton, Oregon, 2015), Chapter 6: “How Christ is Revealed in the Old Testament,” by Charles P. Baylis. (Reprinted by permission at www.BiblicalStory.org, “Finding Christ in the Old Testament”) for an explanation of how the Biblical Story is one continuous dramatic narrative (i.e., progressive plot), rather than individual episodes illustrating good and bad behavior.

¹¹ The Main Character in this great narrative is God (Genesis 1:1). It was His desire that man rule the physical universe on His behalf (Genesis 1:26, 28). Thus, the story’s crisis was when the serpent gained the rule through man over this world and removed it from God. It is God who will ultimately regain His goal in the end through the establishment of the ultimate rule of His Son, the Divine Man, Jesus, over this world (Rev. 20:1-10) and finally a newly created world (21:1—22:5).

¹² The term “new heavens and earth,” described in Revelation 21:1—22:5, is a description of the physical universe and would be better translated “new skies and earth” for clarity. The allusion is to Genesis 1, where “the heavens and the earth” are also

garden, with the same Tree of Life standing by the river flowing out of the garden kingdom. It will be ruled over (21:22-23) and guarded (21:27), not by the old Adam, but by the New Adam, Jesus Christ, the “Lamb.”

And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, ² in the middle of its street. And on either side of the 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 Gentiles. ³ And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall worship Him; ⁴ and they shall see His face, and His name *shall be* on their foreheads. ⁵ And there shall no longer be *any* night; and they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them; and they shall reign forever and ever. (Rev. 22:1-5)

THE APPLICATION: BE FAITHFUL FOR THE RETURN TO THE GARDEN

If this actual Edenic garden is, in fact, to be the future destiny of the believing reader, one would expect that the author would explicitly mention this coming destiny as an encouragement to the reader as the plot moves along. And Jesus did exactly that when He exhorted the church-age reader to endure in faithfulness to Him in His message to the Church at Ephesus. He told them in Revelation 2:7 to live in light of their future return to the literal Garden of Eden. There Jesus addressed the seven churches to stay faithful to Him, since their reward would be eating of the Tree of Life in the “Garden of God.”¹³

⁷ “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Garden of God.” (Rev. 2:7)

The verse specifically refers to the future hope of re-entering the original, albeit recreated, Garden of Eden of Revelation 21:1—22:5. The Greek terms in Revelation 2:7

describing the physical created universe. “Heaven” (or “sky”) is not, in either place, a description of the spiritual realm of God, the angels, or the residence of departed saints. Both Genesis 1 and Revelation 21:1—22:5 are descriptions, respectively, of God’s created and recreated physical universe.

¹³ When the Greek words in Revelation 2:7 (ἐν τῷ παραδείσῳ τοῦ θεοῦ) occur in similar form in the LXX, they always refer to the ancient Garden of Eden of Genesis 2—3. They occur in Genesis 13:10 (ὡς ὁ παράδεισος τοῦ θεοῦ), Ezekiel 28:13 (τῆ τρυφῆ τοῦ παραδείσου τοῦ θεοῦ), twice in Ezekiel 31:8 (ἐν τῷ παραδείσῳ τοῦ θεοῦ), and once in the next verse (Ezekiel 31:9, τοῦ παραδείσου τῆς τρυφῆς τοῦ θεοῦ). Interestingly, the LXX varies in its translation of the Hebrew, “עֵדֵן” (“Eden”). For instance, in Genesis 3:23, 24, it is translated “τρυφῆς,” typically meaning “splendor,” while in Genesis 2:8,10; 4:1 6, it is translated “Εδεμ,” the proper name for “Eden.”

for “the Garden of God” are used, in this form, five times in the Septuagint to reflect the original Hebrew.¹⁴ These Old Testament references are always referring to Eden, the original garden of Genesis 2--3. So, Jesus (the Speaker in Revelation 2:7) is not exhorting them to hope that they will reside in heaven as their eternal destiny, but that they will reenter the original (although considerably more developed) Garden of Eden, presently being rebuilt in heaven in order to descend to earth at the time of the eternal kingdom (Rev. 21:2).¹⁵

Even in the closing verses of Revelation, the church-age reader is once again exhorted to embrace that hope of residing in the garden by participating in the life-giving elements contained therein.

¹⁴ Blessed are those who wash their robes,¹⁶ that they may have the right to the tree of life, and may enter by the gates into the city. (Rev. 22:14)

¹⁴ Genesis 13:10 (uses θεοῦ for the Hebrew “YHWH”), Ezekiel 28:13, 31:8 (twice), 31:9. Many English versions render the Greek word for “garden” as “paradise.” “Paradise” is simply an alternate translation for “garden” from the Greek word, παραδείσω. It is the same Greek word used in the LXX of Genesis 2--3 for the “Garden” of Eden.

There are two other uses of this Greek word in the New Testament outside of Revelation 2:7. One is in Luke 23:43 and the other is 2 Corinthians 12:4. Both are references to the “garden,” which existed in heaven at that time, still exists there today, where it will continue to exist until it will be returned to earth where it will reside in the earthly kingdom (Rev. 21:2).

¹⁵ Literary allusions (i.e., precise verbal descriptions), such as this one, are meant to take the reader back to some previous reference. In this case, the allusion is to the original garden with which the reader is familiar, not an unreferenced, paradise-like, “heaven.” If one takes this to be “heaven,” then they must posit it from their pre-conceived theology, since there is nothing in the terms, nor the Biblical context, that would suggest heaven (apart from the fact that the temporary residence of the garden is there). Some commentators recognize the plain meaning intended by John’s specific use of these words. Word Biblical Commentary states, “The new Jerusalem that descends to earth out of heaven from God (21:10) has within it the tree of life (22:2). Therefore Paradise, though considered in many strands of thought to be a heavenly region, will henceforth permanently be relocated upon the new earth.” (Aune, D. E. (1998). [Revelation 1–5](#) (Vol. 52A, p. 154). Dallas: Word, Incorporated.).

¹⁶ The reference to “wash their robes” is to Revelation 7:14, where martyred believers, secure in heaven during the Great Tribulation, are there because they “have washed their robes and made them white in the blood of the Lamb.”

And let the one who is thirsty come; let the one who wishes take the water of life¹⁷ without cost. (Rev. 22:17)

THE LOCATION OF THE GARDEN ON THE ETERNAL EARTH

According to Revelation 21:1—22:5, this Garden is identified as the “New Jerusalem.” As just referenced, Jerusalem will not be located in heaven, but will be an earthly city (note that it will be “coming down” out of heaven, 21:2, 10).¹⁸ It will be located in the Land of Israel (note that the gates of the city, named for the tribes, will lead out to their individual land inheritances which surround the city).¹⁹ The Gentile nations will live outside the city, outside the Land of Israel, throughout the earth and will come from their lands, enter the city and worship the Lamb, the King.²⁰

²⁴ And the Gentiles²¹ shall walk by its light, and the kings of the earth shall bring their glory into it. ²⁵ And in the daytime (for there shall be no night there) its gates

¹⁷ The “water of life” is the river that flows from the throne out of the garden/city according to Rev. 22:1. It is promised to those martyrs in heaven in 7:17, that the Lamb will guide them to “the springs of the waters of life,” which will flow from the garden. This life-giving river is a constant reference throughout Scripture as in Zechariah 14:8, where the living water is flowing from the City of Jerusalem in the earthly kingdom following the return of Christ in 14:3-4.

¹⁸ In 21:10, the author viewed this City of Jerusalem from a “high mountain,” indicating that he was located on the earth outside of the city. In addition, the “kings of the earth,” a reference to the rebellious Gentile leaders in Psalm 2:1-2, will be converted to the Christ, and will bring their glory into the city (through the gates). Thus, Gentiles will be living outside the city, but because of their trust in the Christ, will not be in the Lake of Fire but will proceed into the city to worship the Lamb.

¹⁹ In Ezekiel 48:30-34, there are 12 gates of the millennial City of Jerusalem, also named after the 12 tribes, which lead out to the land of each one’s inheritance. The church age believers will dwell inside the city with their Bridegroom, Jesus (note the foundation stones are named for the 12 apostles).

²⁰ This completes the dramatic plot with the necessary victory of God, that is, to have Himself represented throughout a physical creation (Genesis 1:26).

²¹ Note here that the words here, normally translated “nations” (ἔθνη, 21:24; ἔθνη, 21:26), should here be translated “Gentiles,” as they are distinct from the City of Jerusalem, and the tribes just located outside the city. This is a reference to Psalm 2:1—2, where the “Gentiles” and “the kings of the earth” (Gentile kings) rebel against God and His Anointed (Heb., מָשִׁיחַ; Grk., χριστοῦ; Eng., Messiah, Christ).

shall never be closed; ²⁶ and they shall bring the glory and the honor of the Gentiles into it; (Rev. 21:24-26)

Jerusalem has always been the true eternal city. That expectation has never varied throughout the Scriptures. Even before Israel had conquered the land in Deuteronomy 12:5, their worship was to be restricted to that one place.

⁵ "But you shall seek *the* Lord at the place which the LORD your God shall choose from all your tribes, to establish His name there for His dwelling, and there you shall come. (Deut. 12:5)

Later in the Books of Samuel, David conquered the City of Jerusalem and moved the Ark of the Covenant into its place. It is the City of the Great King (Psalm 48:2, Matt. 5:35), the place where the Name of YHWH will rest (Ezekiel 48:35). In Psalm 2:6, David pointed out that this city, called "Zion," the City of David, will be the location, and the only location, of the throne of David's King, the Christ, the Son of God.

"But as for Me (i.e., God), I have installed My King Upon Zion, My holy mountain." (Ps. 2:6)

Of course, the City of Jerusalem ("Zion") has always been dear to the heart of God in an eternal sense.

But Zion said, "The LORD has forsaken me, and the Lord has forgotten me."
"Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you. Behold, I have inscribed you on the palms *of My hands*; Your walls are continually before Me." (Isa. 49:14-16)

As seen in Revelation 21:1—22:5, the Garden of Eden will be located in the future City of Jerusalem, from which the King, Jesus, will rule the earth.

THE ORIGINAL AND FUTURE LOCATION OF THE GARDEN OF EDEN ACCORDING TO EZEKIEL

The Book of Ezekiel explains Israel's exile from, and return to, the Land of Israel and the City of Jerusalem. Ezekiel was exiled from Jerusalem to Babylon along with much of the nation in 597 BC.²² From Babylon, he wrote about the devastation of Jerusalem (1—33) and prophesied regarding the hope of the restoration of the people to

²² There were three exiles from Jerusalem to Babylon, 605 BC, 597 BC, and 586 BC.

that land (33—37), and the city (38--48).²³ On his way to the description of that end time restored city of Jerusalem (40—48), he stopped to discuss its history all the way back to the events in the Garden of Eden in Genesis 1—3. In chapter 28, he identified the source of man’s fall, as well as Israel’s, which resulted in the exile from that garden-city in both cases. That source, both of Adam and Israel’s temptation and subsequent exile, was none other than that serpent of old, Satan.

SATAN IN THE ORIGINAL GARDEN OF EDEN (EZEKIEL 28:13)

In 28:13, Ezekiel recorded how Satan²⁴ roamed the garden, with his innocence still intact. So, Satan was in the Garden of Eden in his innocence, prior to his temptation

²³ It is interesting that an eternal “earthly” kingdom is common in present day Judaism, yet among present day western Gentiles, the belief of an eternity spent in heaven seems to be the norm. The Jewish belief that they will be bodily resurrected (Daniel 12:2) to live in the Land of Israel with its capital in Jerusalem can be evidenced by the number of Jews who are, and desire to be, buried on the Mount of Olives in the hope that they will be the first resurrected when Messiah comes to rescue them (Zechariah 14:1-5). However, it should be mentioned that there are some pre-millennialists who believe that it is an earthly kingdom for 1000 years (Revelation 20), and then a heavenly eternal kingdom (Revelation 21:1—22:5).

²⁴ The interpretation of this passage varies between interpreters, with some holding the named character is the King of Tyre (Alexander, R. H. (2010). [Ezekiel](#). In T. Longman III & D. E. Garland (Eds.), *The Expositor’s Bible Commentary: Jeremiah–Ezekiel (Revised Edition)* (Vol. 7, p. 798). Grand Rapids, MI: Zondervan.). Many hold, as Dr. Charles Dyer, that it is Satan (Dyer, Charles, “Ezekiel,” in *The Bible Knowledge Commentary, Old Testament Edition*, Edited by Walvoord and Zuck, (Victor Books), among others. The main difficulty for those who see this as someone other than Satan, is the name, “Eden.” That title is always used as a reference to the original garden in Genesis 2—3. In addition, the title, “the holy mountain of God” is always used to reference the City of Jerusalem (or “Israel,” once in Ezekiel 20:40). The character identified in these verses is described as being innocent (prior to his sin) in both locations. Additionally, in the previous verses (28:1-10) where the focus is the “ruler” of Tyre, he is clearly referenced as a “man” (28:2, 9). In the following verses (28:11-19), the focus is the “king” of Tyre, who is never referenced as a “man,” but only as a “cherub.” Nowhere in the Hebrew Scriptures is one identified as a “cherub” where it does not identify a literal angel. The normal reading of this passage allows only for a supernatural being (i.e., cherub), who was present in the Garden of Eden in innocence (“ . . . until unrighteousness was found in you,” 28:15), but who fell due to sin while in the Garden. The Dallas Theological Seminary Doctrinal Statement (Dallas Theological Seminary Catalog, 2013-14, “Doctrinal Statement,” p. 216, “ARTICLE III: ANGELS, FALLEN AND UNFALLEN.”) identifies this passage as referencing Satan.

The concept of an angelic being influencing king(s) or ruler(s) is found elsewhere in Scripture. Daniel 10:13, 20 references the “prince of Persia” and the “prince of

of Adam. Of course, at the time of the temptation Satan had clearly become evil. Therefore, Satan's transition from innocent to evil took place following the creation of the garden in Genesis 2 and prior to, or simultaneous with, the temptation in Genesis 3.

"You were in Eden, the garden of God"

"You were in Eden, the garden of God; every precious stone was your covering: The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared.

SATAN IN THE GARDEN IN JERUSALEM (EZEKIEL 28:14-15)

"The description continues regarding Satan during the time before his fall, but the name changes from "Eden, the Garden of God," to the "holy mountain of God."

"You were on the holy mountain of God"

¹⁴ "You were the anointed cherub who covers, And I placed you *there*. You were on the holy mountain of God; You walked in the midst of the stones of fire. ¹⁵ "You were blameless in your ways from the day you were created, until unrighteousness was found in you. . . And you sinned; Therefore, I have cast you as profane from the mountain of God (Ezek. 28:14-16).

Whenever the phrase, "the holy mountain of God," occurs throughout Scripture, it is always a designation for Jerusalem.²⁵ According to Ezekiel, these two places, "Eden,

Greece," who were demonic beings influencing (deceiving) the respective Gentile ruler to oppose God, Israel and His Messiah. This continues into the New Testament where Paul identifies temptations on believers as Satanic, operating through Gentile (Roman) influence, notably in 2 Thessalonians (e.g., 2:8-12), Ephesians (e.g., 2:1), etc. Behind this influence are Satan and his demons, as in 1 Timothy 4:1-2. According to the normal use of the specific terms in the passage, this being was a cherub, formerly innocent, who rebelled against God in the Garden of Eden.

²⁵ There is one reference, Ezekiel 20:40, where, the "holy mountain" appears to be broadened to include all of Israel. Some (Thomas Constable, "Ezekiel," p. 163 www.soniclight.com, accessed July 11, 2017, et. al.) attempt to make this specific allusion to Jerusalem into a symbolic reference by claiming that the Hebrew phrase, "the holy mountain of God," here is unique in the Hebrew Scriptures. But that claim is only made if one identifies it in the exact form, that is, including the addition of the preposition "in" to the Hebrew phrase. Yet an addition of a prefix to a phrase does not change the phrase's geographical referent, "the holy mountain of God." This phrase is repeated through the Hebrew Scriptures with or without a preposition, to refer to

the Garden of God” and “the holy mountain of God,” were geographically synonymous. Satan, in his innocence, roamed Eden, the Garden of God, also named the “holy mountain of God,” located at Mount Moriah, the future location of the City of Jerusalem.²⁶

EDEN IN THE MOVEMENT OF THE BIBLICAL PLOT

In the Biblical Story, the dramatic plot moves by identifying the characters, their role, and how they progress through the narrative. These characters primarily consist of “YHWH,” represented by His Glory, and the human ruler who represents God over all the earth (Psalm 2). The primary domain which is followed throughout the story is the Garden of Eden, and its synonymous geographical location, the City of Jerusalem.

The Domain of Rule: The Garden of Eden is this realm from which Adam will rule. It will be later be the location of the Davidic King’s realm in Jerusalem.

YHWH, His Presence, His Glory: YHWH, or Elohim, is the Main Character of the story (“In the beginning, God . . .”), whose residence is in heaven. However, this unseen God was represented in the locale of the Garden of Eden as the “Presence of YHWH (Genesis 3:8).” This Divine Presence was located with His human ruler (Adam), so as to give Adam his divine authority to have dominion.

The Man, the Ruler. Adam was God’s vice-regent, the image (Genesis 1:26), who was to represent God to the world from his capital in the Garden. He was the human, the ruler, who was to hear God’s voice (revelation) and reflect it (Genesis 1:28) throughout humanity (to all his children).

GOD’S “PRESENCE” IN THE GARDEN

When God created the Garden of Eden, it is stated that He (literally, His “voice”) “walked” there (Genesis 3:8). While God is not a physical being, His revelation appeared

Jerusalem. This would be similar to stating that “Michigan” in the phrase “in Michigan” is a different referent than just “Michigan.”

²⁶ The evidence for the importance of this location of Jerusalem to God begins to stack up. The sacrifice of Isaac, which pictured the sacrifice of Abraham’s ultimate Son, Jesus, occurred in Mount Moriah, the future location of Jerusalem (Genesis 22:2, 2 Chronicles 3:1). The Book of Revelation refers to this garden city, Jerusalem as the “beloved city,” a reference to Jeremiah 49:25, where Jeremiah laments regarding his capital city, “How the city of praise has not been deserted, my village I loved” (Heb.: “town of My joy”). As a current note, there is an etched stone monument at the “western wall” in Jerusalem that proclaims that location (the temple in Jerusalem) as the place of Adam’s creation (i.e., the area of the Garden of Eden), as well as the continual location of the presence of God.

there in some localized way, a way that was able to reveal His desires (His “Voice”) to Adam and Eve.

⁸ And they heard the voice²⁷ of the LORD God walking in the garden in the spirit²⁸ (or “wind”) of the day, and the man and his wife hid themselves from the presence (lit.: “face”) of the LORD God among the trees of the garden. (Gen. 3:8)

The term “walking” is not meant to be a literal “walking,” as a man walks with his friend down a physical path, but is meant to reference whether they are walking in agreement (see Gen. 48:15). Thus, when Enoch “walked with God” (Gen. 5:22, 24), or Noah “walked with God” (Gen. 6:9), it meant that they were in agreement with YHWH’s promise, that of Genesis 3:14-24. That promise was that the hope of life would come in God’s future Messiah. There was, in some way, a localized presence of YHWH that communicated YHWH’s desires to Adam. Thus, when God “walked” in the garden, it was the “voice” of God, the “revelation” which he had heard. That revelation of God which Adam feared in 3:10, was that of 2:16-17, that death awaited them if they ate of the “Tree of the Knowledge of Good and Evil.” So, rather than “walking” with God, Adam now hid from the “presence of YHWH.”

MAN’S EXILE FROM THE GARDEN OF EDEN AND GOD’S PRESENCE

Adam and Eve’s sin resulted in their sure death and the reception of a newly depraved mind that rendered them unable to represent God. Thus, they were removed from the domain of their rule, the Garden of Eden, from the Tree of Life, and from the “Presence of God,” located there in the garden realm.

²⁷ Most of the translations render this word as “sound.” However, by doing this they lose the import of the word throughout the immediate context. The literal reading of the Hebrew “voice” indicates a contrast, that is, Adam was to listen to the “voice” (not “sound”) of YHWH, but instead Adam errantly listened to the “voice” (not “sound”) of his wife (3:17). This “sound,” or preferably, “the voice” was the revelation of the character of God to Adam.

²⁸ This word is most frequently translated, in the “cool” of the day. The word is literally “wind” or “spirit” (or “Spirit”). It is the same word used in 1:3 for the “Spirit” or “wind.” Here, it is indicating God’s invisible presence (i.e., revelation of His character) in the garden, not a physically identifiable time of day. To label the time of day would be something relatively insignificant to the context. Some prefer to intensify this word to indicate God’s powerful thundering presence, as in a storm (see Job 37:4), but this is inferring more than this context may justify (See Douglas Stuart’s discussion of this view in ““The Cool of the Day” (Gen. 3:8) AND “The Way He Should Go” (Prov. 22:6),” in *Bibliotheca Sacra* 171 (July-September 2014): 259-73). Nevertheless, the revelation (the “voice”) of God’s character was present (“walking”) within the garden in some awareness and directly confronted Adam and Eve so that their response was to hide from it.

So, He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life (Gen. 3:24).

While the precise location and realm of the garden (the piece of land) was important, it was the “Presence” of God that gave that specific chosen place its significance. Adam was thus exiled from access to YHWH’s Presence in that unique chosen location.²⁹

THE ATTEMPT TO RETURN TO THE PRESENCE OF GOD IN THE GARDEN

From the time that Adam, the ruler of the garden, was exiled, God purposed to send a New Adam who would return man back to the garden. According to Genesis 3:15, this New Adam (“the Seed of the woman”) would come and conquer the serpent and his followers (“strike you on the head”) and restore the rule to God.³⁰ This rule was to be re-established once again from the midst of the Garden of Eden by this promised Man.

As the story proceeded toward this New Adam through the historical narrative (i.e., plot) contained in the Hebrew Scriptures, it records that God provided rulers (Moses, Joshua, Saul, David, Solomon, etc.), who would stand in for the expectation of that Genesis 3:15 Ruler and thus picture the Coming One who would completely fulfill that hope. These men would never completely restore the rule, and like Adam, many would fall to the deception of the serpent. However, when the ultimate New Adam would come, He would not be deceived, even though temptation, persecution and the threat of death (“strike on the heel,” Gen. 3:15) awaited Him (Matthew 4:1-11).

²⁹ This “presence” that resided in some local sense is not to be confused with God’s ability to reveal himself to mankind throughout the world through different means at different times. This “presence of God” was the representation of God (i.e., divinity) on the earth. This “presence” was the “Glory of God” that would later appear in the tabernacle and then the temple. It will be fulfilled in the human, Jesus, so that the humanity and Divinity are in the same person, Jesus. This is described in John 1:1, 14.

³⁰ Due to the brevity of this article, Genesis 3:14-24 cannot be explicated to the degree it deserves. Refer to my chapter in the [The Theory and Practice of Hermeneutics, Essays in Honor of Dr. Elliott E. Johnson](#), Edited by H. Wayne House and Forrest S. Weiland, (Lampion Press: Silverton, Oregon, 2015), Chapter 6: “How Christ is Revealed in the Old Testament,” by Charles P. Baylis. (Reprinted by permission at www.BiblicalStory.org, “Finding Christ in the Old Testament”).

CAIN AND “THE PRESENCE OF GOD.”

As the story moved from the devastating exile from the garden (Genesis 3:24) to the story of Cain and Abel (beginning in 4:1), Adam and Eve’s (and the reader’s) awareness of their cataclysmic failure and the resulting devastating exile from paradise, had not changed.³¹ So their hope of that coming Messiah and the new life to be found in Him³² was exceedingly prominent in their minds. It was in very next verse that Eve (4:1) voiced her Messianic hope when she bore Cain, the eldest. As Eve looked for the promise of the Genesis 3:15 Messiah to lead her back into the garden, she expressed, “I have born a Man, YHWH.”³³ Her hope was that Cain would bring the fulfillment of that Genesis 3:15 promise, and a return to the, now guarded, Garden of Eden.

But as the eldest son, the one who was this hoped-for Seed, Cain rejected God’s promise of Genesis 3:15. He then “went out”³⁴ from the “presence (“face”) of YHWH” (Genesis 4:16) and was sent out to the “east” of Eden. In other words, Cain was sent away from the eastern gate of the garden even further to the east. It was the opposite direction of one who would return into the garden through the still-guarded eastern gate.

Yet, in the failure of Cain, God provided another seed, Seth, to continue the hope of the “Seed of the Woman.” Eve expressed her renewed hope in the continuance of that

³¹ Unfortunately, it is typical for interpreters to see the Biblical Story as episodic and not dramatic narrative, and use each story as a separate morality tale. Therefore, they start a completely new story in 4:1, even though the previous verse describes one of the most devastating events in history. Since the Hebrew has no chapter breaks, 4:1 follows 3:24, there is no justification for a break in the movement from the context of the crisis contained in the dramatic narrative one verse previous.

³² When Adam named his wife, “life” (Eve), his hope was in the new life that this future Child of Eve would bring to “all the living.” It was not a hope to go to heaven (about which he knew very little), but to bodily resurrected to life under the New Adam in His realm and the future return to the Garden from which he had been exiled.

³³ Her mention of a “Man” is an allusion back to 3:16 where her (the woman’s) desire would be for her “Man,” that is, her “Seed” from 3:15, the One who would deliver her and the world from their crisis. Unfortunately, the translation of the word for “Man” in 3:16, has been typically translated errantly as “husband” (a nuanced interpretational decision), intended as a reference to Adam. It should be “Man” (without nuances) referring to her male “Seed” of 3:15, the New Adam, the Messiah. (See the notes on Genesis 3:16 at www.BiblicalStory.org.)

³⁴ This phrase “went out” (LXX) is the exact phrase used of the false teachers (“antichrists” or “seeds of the serpent”) in 1 John 2:19, 4:1, who “went out” from the apostles (“us”). These false teachers, who denied the apostolic message (“us”) that Jesus was the only means to the Father, were just like Cain, who also rejected the message of the coming Messiah (see 1 John 3:12) revealed by God Himself.

Seed (4:25), knowing that the Messiah's appearance and the return to the garden would be delayed. This hope of the future Seed was continued by God, again providing for that future hope (4:26).

²⁵ And Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, *she said*, "God has appointed me another seed in place of Abel; for Cain killed him." ²⁶ And to Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD. (Gen. 4:25-26)

THE HOPE OF THE NEW ADAM IN NOAH

The hope of the Seed continued in Genesis 5 from Seth to Enoch to Lamech. Like Eve, Noah's father, Lamech, expressed the hope of Genesis 3:15 at the birth of his son when he stated, "This one shall give us rest from our work and from the toil of our hands *arising* from the ground which the LORD has cursed"³⁵ (Gen. 5:29). That hoped-for child, then stepped on the scene, and just like Genesis 3:15 predicted, this anointed one administered the destruction of all the followers of the serpent and led the entry into a new earth.³⁶

However, Noah failed to complete this hope of the New Adam as he planted a vineyard, drank of the fruit, and became naked and ashamed. The author is indicating to the reader that Noah had recommitted the sin of his forefather, the old Adam (9:20-27) and would not be the One who would lead humanity back to the garden. The story's plot then continued as the reader looks for another, One greater than Noah. This coming One would, like Noah, also destroy all the followers of the serpent. But differently than Noah, He, Himself, would not be deceived and would destroy the source of the sin, the serpent.³⁷

³⁵ Lamech's reference was to the promise of Genesis 3:17, where God had cursed the ground, and Genesis 3:15, where God promised that One would come to remove that curse. Refer to David Klingler's presentation, "Lamech's Expectation of a Genesis 3:15 Fulfillment," Paper read at Evangelical Theological Society, November 2013.

³⁶ The literary allusions in Genesis 6—9 to Genesis 1—4 demonstrated that Noah was given the imagery of a new creation as the partial fulfillment of a New Adam. Thus, like the original creation, the waters covered the land, the land emerged, the new Adam appeared. He stepped off the boat into a new world, but then he planted a vineyard (like the garden) and drank of the fruit (like Adam and Eve's eating of the fruit), and became naked and ashamed. Then, one of Noah's sons rebelled, like one of Adam's sons.

³⁷ That this contextual understanding of Noah in the Biblical plot prefaces Messiah is validated by the New Testament authors. Jesus states it in Matthew 24:37, as well as Peter in 1 Peter 3:20, 21; 2 Peter 2:3,5; 3:5-7.

THE NATION ISRAEL'S PURPOSE AND THEIR RETURN TO THE GARDEN TEMPLE

The nation, Israel, created in Genesis 12:1-3 in the promise to Abram, was to bear this New Adam, who would be the Ruler of their nation. Israel's purpose was first, to accept the message of that Messiah, and then to spread that message to the Gentiles. It was not Israel who would save the world, but the message (and presence) of Messiah, who would save them. That message of salvation was then to be spread to the Gentiles. As the promise of Genesis 12:1-3 stated regarding the Messianic hope to be given to the Gentiles, God said,

“And in you all the families of the earth shall be blessed.” (Gen. 12:3)

As the Abraham narrative plays out in the following chapters (12--26), Abraham illustrated this promise as a microcosm of the future nation. Since the Seed of Messiah was in his loins when Abraham attempted to sacrifice his immediate seed, Isaac (Genesis 22:1-18), he pictured the nation sacrificing their ultimate Seed, the Christ.³⁸ Notably, God told Abraham to perform this sacrifice in a specific geographical location, not just anywhere, but on Mount Moriah.

And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you." (Gen. 22:2)

That “land of Moriah” was the future location of the Temple in the City of Jerusalem, and the original location of the Garden of Eden.

Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where *the Lord* had appeared to his father David, at the place that David had prepared, on the threshing floor of Ornan the Jebusite. (2 Chr. 3:1)

The sacrifice of Abraham's ultimate Seed would pay for all the sins that prevented man from reentering the garden. That sacrifice would take place in the same location as Abraham sacrificed Isaac. That was Mount Moriah, the Garden of Eden, the City of Jerusalem.

³⁸ Of course, this son, Isaac, was not the Messiah, and so God stopped the human sacrifice and continue the future hope as He provided a ram in the bushes (Genesis 22:13).

THE GLORY (THE “PRESENCE”) AND THE RULER RETURN TO THE GARDEN TEMPLE

After the nation, Israel, was created (Genesis 12:1-3), they were then delivered from Egypt (Exodus 1—12). There the story moved to Mount Sinai where the Law was given to Moses (Exodus 19—40). In Exodus 32, Moses came down from the mountain and found the nation worshipping the golden calf. Because of that, God announced that He (His presence) would not continue with the people on their journey to the land. He pointed out that, should He go with this wicked people, He would destroy them before they arrived.

Then the LORD spoke to Moses, . . . I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. ³ "Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, lest I destroy you on the way." (Exod. 33:1-3)

But Moses pled with God not to withhold His Presence from their journey.

¹³ "Now therefore, I pray Thee, if I have found favor in Thy sight, let me know Thy ways, that I may know Thee, so that I may find favor in Thy sight. Consider too, that this nation is Thy people." (Exod. 33:13)

And so, God agreed to go with Moses. Then Moses added that he would not proceed to the Land of Canaan without God's presence (lit.: "His face").

¹⁴ And He said, "My presence shall go with you, and I will give you rest." ¹⁵ Then he said to Him, "If Thy presence does not go with us, do not lead us up from here (Exod. 33:14-15),

God then finished giving them instructions to build the tabernacle as a residence for His Glory, His Presence. That Glory was the "Presence of God," the same "Presence" that was located in the Garden from which Adam hid, and from which Cain "went out." And now this same Glory/Presence was to rejoin man once again and proceed with Israel back to the land, the garden. The Presence would come and dwell with them in the Tabernacle and make the journey back to its ultimate location, the same location as its original residence in the Garden of Eden.

³⁴ Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. ³⁵ And Moses was not able to enter the tent of meeting because the cloud had settled on it, and the Glory of the LORD filled the tabernacle. (Exod. 40:34-35)

There the journey began to carry the Glory of God back to the Garden on Mount Moriah, where the future Temple would be built. Moses passed the responsibility to Joshua, who carried the Glory into the land where it resided at Shiloh (Joshua 18:1), where it continued during Samuel's ministry (1 Samuel 1—16). It was then carried by David into the City of David (Jerusalem) in 2 Samuel 6.

And David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. (2 Sam. 6:12)

The Glory, “the presence of God,” was back in the garden, with the king residing beside it. Would David be the righteous king who would remain in the garden kingdom and rule the people for God, or would he recommit the sin of Adam and be exiled from it?

DAVID, LIKE EVE, SINNED AND WAS EXILED FROM THE GARDEN

It was during this establishment of the Glory and the ruler in Jerusalem that David committed his great sin, the same sin as Eve, the sin for which Adam and Eve were exiled from the original garden.

² Now when evening came David arose from his bed and walked around on the roof of the king's house, and from the roof he saw (וַיֵּרְאֵהוּ) a woman bathing; and the woman was very beautiful in appearance (“good to the sight.” טוֹבָה מְרֵאָה).³ . . . And David sent messengers and he took her (וַיִּקְחֶיהָ) (2 Sam. 11:2-4)

The three words in Hebrew, “saw,” “good,” and “took,” are the same words spoken by Eve³⁹ in the garden in a response to the temptation of the serpent.⁴⁰

³⁹ There are only two other places that these three words occur in a close context. One is in Genesis 6:2, where the sons of God “saw” that the daughters of men were “good” and they “took” them. This is also an allusion to Eve’s statement. The other is in the case of Achan in Joshua 7:21 where he states that “he saw . . . a beautiful (literally, “good”) mantle . . . and “took them.” However, the phrase can occur with synonyms, such as in Judges 14:3, where Samson requested that his parents “take” a woman from the Gentiles for his wife (“Get (lit., “take”) her for me, for she looks good (lit., “right in my eyes”) to me.” (Jdg. 14:3).

⁴⁰ Eve, through the temptation of the serpent, had twisted God’s words in Genesis 1, where God “saw that it was good.” Eve was evaluating (“seeing”) things in light of her value system (“good and evil”) instead of God’s and determining that “good” was to go against the command of God. Refer to my article “The Knowledge of Good and Evil,” at the website www.BiblicalStory.org for an explanation of the meaning and the impact of these words throughout Scripture.

“When the woman saw (וַתִּרְאֵ) that the tree was good (טוֹב) for food, and that it was a delight to the eyes (לְעֵינַיִם), and that the tree was desirable to make one wise, she took (וַתִּקַּח) from its fruit and ate; and she gave also to her husband with her, and he ate.” (Gen. 3:6)

David, having sinned like Adam and Eve, was then expelled from the city garden, like Adam and Eve,⁴¹ yet the ark of the covenant (with the Glory of God) remained there. So, David, like Adam and Cain, left to the “east” across the Mount of Olives from the garden city.

And the king said to Zadok, "Return the ark of God to the city. If I find favor in the sight of the LORD, then He will bring me back again, and show me both it and His habitation. . . ."²⁹ Therefore Zadok and Abiathar returned the ark of God to Jerusalem and remained there.³⁰ And David went up the ascent of the *Mount of Olives* . . . (2 Sam. 15:25, 29-30)

THE EXILE OF THE DAVIDIC KINGS FROM THE GARDEN

Following David’s failure, Solomon moved to establish the kingdom in the garden city of Jerusalem. As he built the temple, he insured that the worshipper would realize that this was the epitome of the garden capital, as he carved palm trees, cherubim, and open flowers on its walls and doors (1 Kings 6:29, 32, 35).⁴²

In addition, the book written by Solomon about the beauty of marital love, Song of Solomon, alludes back to the Garden as the idyllic place of God’s original intention of love between the man and woman (Genesis 2:21-25). In that book, the fulfilled hope of love is set in an allusion of the return to the original garden. For instance, in 4:8--5:1 one commentator states, “The picture of man and woman in the midst of a garden recalls the garden of Eden. A subterranean spring waters both gardens. The two are naked and not ashamed. As in Eden, there is no curse and no sin.”⁴³

⁴¹ David was expelled by Absalom in 2 Samuel

⁴² Gregory Beale states, “. . . that the Garden of Eden was the first temple is also suggested by observing that Israel’s later temple had wood carvings in it which gave it a garden-like atmosphere and likely were intentional reflections of Eden.” Gregory K. Beale, “Eden, the Temple, and the Church’s Mission in the New Creation.” Journal of the Evangelical Theological Society, 48/1 (March 2005), p. 8.

⁴³ Schwab, G. M. (2008). Song of Songs. In T. Longman III, Garland David E. (Eds.), *The Expositor’s Bible Commentary: Proverbs–Isaiah (Revised Edition)* (Vol. 6, p. 399). Grand Rapids, MI: Zondervan.

But Solomon, like Adam, was deceived by the Satanically-operated Gentiles as he married their women and worshipped their demonic idols and gods in violation of Deuteronomy 7:1-3 (1 Kings 11:1-8). Solomon did not “guard” the garden but polluted it with the gods of other nations.

Yet, God was patient, and the Davidic kings continued ruling from the city garden, until the Davidic King, Jehoiachin was exiled from the city, east to Babylon where he died, never again to return to the city (2 Kings 24:12—25:30)⁴⁴ The whole nation was exiled east to Babylon in 586 BC and the temple burned. Access to the garden kingdom, like in Genesis 3:24, now the City of Jerusalem, was now denied to the Davidic Kings.

THE DEPARTURE OF THE GLORY FROM THE TEMPLE GARDEN

The departure of the Presence of God, the Glory of God, from the Temple occurred just prior to the exile in 586 BC (Ezekiel 10—11). The Glory exited eastward from over the mercy seat, over the eastern gate of the temple, the same direction as Adam’s exile from the garden.

When the cherubim⁴⁵ departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD's house. And the glory of the God of Israel hovered over them. (Ezek. 10:19)

The Glory then moved eastward to the mountain east of the city, the Mount of Olives, and then returned to heaven.

²³ And the glory of the LORD went up from the midst of the city, and stood over the mountain which is east of the city. (Ezek. 11:23)

Ezekiel, residing in Babylon, later received the word that Jerusalem had been taken by the Babylonians. The Garden/City of Jerusalem and its temple had been destroyed completely.

²¹ Now it came about in the twelfth year of our exile, on the fifth of the tenth month, that the refugees from Jerusalem came to me, saying, "The city has been taken." (Ezek. 33:21)

⁴⁴ After Nebuchadnezzar II captured Jehoiachin in 597 BC, he appointed Zedekiah, Jehoiachin’s uncle, who remained until captured. He was taken to Babylon where he died.

⁴⁵ In addition to the cherubim at each end of the mercy seat, there were two large cherubim in the holy of holies, each standing about 15 feet tall with a 15-foot wingspan each, standing wing to wing, touching each wall (1 Kings 6:23-28).

THE FUTURE REBUILT GARDEN TEMPLE

Yet the hope of return continued as Ezekiel viewed the future Garden of Eden in the City of Jerusalem in Ezekiel 40—48. There, he described the arbor, with life-bringing trees, and a river flowing out to water the lands and seas outside the garden.

THE GARDEN IN EZEKIEL'S DESCRIPTION OF THE FUTURE TEMPLE

Like the carvings in Solomon's temple, which recalled the original garden, Ezekiel described the future temple by also telling of an arbor and cherubim in the carvings of the temple,⁴⁶ an allusion to the original garden and the guarding angels.

¹⁸And it was carved with cherubim and palm trees; and a palm tree was between cherub and cherub, and every cherub had two faces, ¹⁹ a man's face toward the palm tree on one side, and a young lion's face toward the palm tree on the other side; they were carved on all the house all around. ²⁰ From the ground to above the entrance cherubim and palm trees were carved, as well as *on* the wall of the nave. (Ezek. 41:18-20)

²⁵ Also there were carved on them, on the doors of the nave, cherubim and palm trees like those carved on the walls; and *there was* a threshold of wood on the front of the porch outside. ²⁶ And *there were* latticed windows and palm trees on one side and on the other, on the sides (Ezek. 41:25-26).

THE RIVER OF LIFE IN EZEKIEL'S DESCRIPTION OF THE TEMPLE

As the river flowed from the original garden to water the lands, so also the water flowing from the Temple garden would water the lands outside.

Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east.

⁸ Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters *of the sea* become fresh. ⁹ "And it will come about that every living creature which swarms in every place where the river goes, will live.

⁴⁶ Stager states, "That the Temple replicated Paradise is clear from its iconography of flowers and trees. The cherubim, too, recall the creatures who "guarded the path to the tree of life" (Genesis 3:24). Lawrence E. Stager. "Jerusalem as Eden." Biblical Archaeology Review, May/June 2000. <http://www.basarchive.org/bswbBrowse.asp?PubID=BSBA&Volume=26&Issue=3&ArticleID=2&UserID=0> (accessed 12/10/2007)

THE GARDEN'S ARBOR IN EZEKIEL'S DESCRIPTION OF THE TEMPLE

The river flowing from the garden temple will be surrounded by an arbor of trees, which are there to provide food for life, just like in the original garden.

⁷ Now when I had returned, behold, on the bank of the river there *were* very many trees on the one side and on the other.

¹² "And by the river on its bank, on one side and on the other, will grow all *kinds of trees* for food. Their leaves will not wither,⁴⁷ and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing." (Ezek. 47:1-12)

THE PRESENCE OF YHWH IN EZEKIEL'S DESCRIPTION OF THE TEMPLE

And finally, the city garden was described as having the presence of YHWH residing in it once more.

³⁵ "*The city shall be 18,000 cubits round about; and the name of the city from that day shall be, 'The LORD is there.'*" (Ezek. 48:35)

THE RETURN TO THE GARDEN KINGDOM

God's glory,⁴⁸ as might be expected, would return to the garden through the eastern gate of the temple from the way of the east (Ezekiel 43:1-5).

THE RETURN OF THE GLORY TO THE GARDEN TEMPLE IN EZEKIEL

And so, it will come about that the Glory (the "Presence") of God will return to the garden once again from the east through the eastern gate to the garden throne.

Then he led me to the gate, the gate facing toward the east; ² and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. . . . And the glory of the LORD came into the house by the way of the gate facing toward the east. ⁵

⁴⁷ This is similar to the tree of Psalm 1:3, planted by the water.

⁴⁸ The Gospel of John points out that the Glory of God, which was present in the tabernacle, would appear in Jesus in John 1:14, "And the Word became flesh and tabernacled among us, and we beheld His Glory, the Glory as of the only begotten from the Father . . ."

And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house. (Ezek. 43:1-5).

THE RETURN OF THE ULTIMATE DAVIDIC KING

Isaiah, the prophet, served YHWH during the reigns of Ahaz and Hezekiah. In the first part of the book (1—39), these two Davidic Kings were to serve YHWH, but both failed, and were exiled east to Babylon (leaving the garden). However, in Isaiah 40-66, the Davidic Servant King, the Messiah, was prophesied to appear and return Israel from their exile in Babylon.⁴⁹ Isaiah 65:25 describes that future Edenic garden.

²⁵ "The wolf and the lamb shall graze together, and the lion shall eat straw like the ox; and dust (אֶפְרַיִם) shall be the serpent's (שֶׁנָּחָשׁ) food. They shall do no evil or harm in all My holy mountain,"⁵⁰ says the LORD. (Isa. 65:25)

In the original Eden, all was at peace between the animals. There was no killing at that time. Both man's and animals' food was to be from the fruit of the trees (Genesis 1:29-30).

And in the next verse (65:26), Isaiah details the judgment on the serpent ("and dust (אֶפְרַיִם) shall be the serpent's (שֶׁנָּחָשׁ) food") as prophesied in Genesis 3:14.

And the LORD God said to the serpent (אֶל-הַנָּחָשׁ), "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust (אֶפְרַיִם) shall you eat All the days of your life; (Gen. 3:14)

So, Isaiah forecasts the return to Eden, which ultimately can only come when the serpent of old is conquered by the New Adam (Genesis 3:15).

THE RETURN OF THE GLORY IN THE DAVIDIC KING, JESUS

In anticipating the ultimate New Adam in the Old Testament, God had put forth anointed ones (e.g., the Davidic Kings) in the Old Testament to picture His ultimate Christ. While these would have some of the attributes of the prophesied Ruler, they

⁴⁹ While the return is identified as Babylon, it stands for the "Times of the Gentiles, referenced in Daniel 2 and 7, where Babylon is the first kingdom, followed by Medo-Persia, Greece, and finally Rome.

⁵⁰ This verse is a repeat of the verses in Isaiah 11:6-9, but there the Davidic King is very directly mentioned ("... a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit," 11:1) as the One who will reestablish this peaceful Eden.

would never have all of them. And even the characteristics they did possess would never reach the fullness that the ultimate One would have.⁵¹ For instance, no Davidic King ever had the priestly function, never destroyed the serpent, and was never the human sacrifice.

These were only to come together in the ultimate Messiah. It was prophesied in Psalm 110 that the ultimate priestly and the kingly role would be joined together in the one Man, the final Davidic King.⁵² Thus, only the ultimate Messiah would be the King, the Priest, and the Human sacrifice.

The Glory (“the Presence”) of God was similar in that it also would only be realized in the ultimate human Messiah. It was present in Genesis 2 in the Garden of Eden (“the presence of YHWH”), in the tabernacle, and then in the Temple. The Davidic King of the Old Testament was never the Glory, never Divine. Only the ultimate Davidic King, the Man, the New Adam, would be Divine, the Glory of God.⁵³

JOHN: THE RETURN OF THE GLORY

When the Glory appeared in the Last Days,⁵⁴ it would not be separate from the human king, but it would be the Davidic King. As John declared in John 1:1, 14,

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and tabernacled among us, and we beheld His Glory, Glory as of the only begotten from the Father, full of grace and truth.”

⁵¹ For instance, David, the conqueror, never conquered the whole world, nor did Solomon extend the boundaries of Israel’s kingdom to those prophesied in Genesis 15:18. Only the ultimate King, Jesus, would accomplish that.

⁵² See my ThD Dissertation, The Author of Hebrews’ Use of Melchizedek from Genesis. Dallas: Dallas Theological Seminary, 1989. It may be accessed at www.BiblicalStory.org, or online from the library at Dallas Seminary,

⁵³ Interestingly, this is the origin of the phrase, “God with us,” or *Immanuel*. It was anchored in Exodus 34, when God reversed His statement and decided His “Presence” would go with Moses to the promised land. This then was the Glory that resided in the tabernacle. That Glory was, “God with us,” the Presence of God identifying with His nation. It was reiterated in Isaiah 7:14 (the virgin birth prophecy), that this Child born of a virgin would be God’s Glory, which was one and the same with the future Messianic King. This is affirmed in Matthew 1:23, “. . . and they shall call His Name, Immanuel, for He shall save His people from their sins.”

⁵⁴ The “Last Days” are the days following the appearance of Messiah when He would bring all things to their fullness.

John confirmed that Jesus was the Glory of the Father, using the word “tabernacled,” so as to identify Jesus as the fulfillment of the Glory in the tabernacle (1:1, 14). But Jesus was not only the Glory, but was also the “Seed of the Woman,” the ultimate Messiah, the Word (“became flesh,” 1:14). In John 8, Jesus aligned the Pharisees with the “seed of the serpent” (John 8:44), as they lied about Him as the “Seed of the Woman,” and wanted to kill (Him) like their father, the devil. Thus, the Glory had returned in the fullness of times in the person of the Divine Human Ruler, Jesus.

LUKE: THE RETURN OF THE KING/GLORY FROM THE EAST

In Luke, as Jesus moved to Jerusalem as the Anointed One who would die for the sins of the world, the day came for His triumphal entry into the city. Appropriately this New Adam, who was also The Glory, moved from the Mount of Olives on the east, into the city, reversing the way that Adam (Genesis 2:24) and the Glory (Ezekiel 10—11) departed. He came into the city the way the New Adam and the Glory (Ezekiel 43:1-4) were prophesied to return (“from the east”) from the Mount of Olives.

And as He was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, ³⁸ saying, "Blessed is the King who comes in the name of the Lord; Peace in heaven and glory in the highest!"⁵⁵ (Luke 19:37-38).

Of course, this “triumphal entry” ended up in rejection of Jesus as this New Adam, New David, the Glory of God, and left the expectation of a glorious resolution to the story to occur at His Second Coming to conquer the world. This, Zechariah emphasizes, will come from the east, from the Mount of Olives.

³ Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. ⁴ And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; (Zechariah 14:3-4)

THE ROLE OF GUARDING THE GARDEN FROM THE SERPENT AND HIS FOLLOWERS

The original Adam was to “guard” the garden (Gen. 2:15). When Adam was exiled from the garden, that role was given to the cherubim who were placed at the eastern gate. The serpent had invaded the garden and rebelled against God, yet Adam failed to exercise dominion and instead submitted to him, failing to “guard” the garden.

⁵⁵ This is a reference to Psalm 118:26, a praise to the Davidic King as He would enter the city triumphantly, having conquered the enemy.

The cherubim were then placed as temporary guards until a Davidic King (a new Adam) would arrive and take up that role.

THE ROLE OF THE DAVIDIC KING AS GUARD OF THE GARDEN

The Davidic Kings built walls and guarded the temple from its invasion by the unclean.⁵⁶ From Solomon's establishment of the Glory in the Temple, kings were rewarded or cursed based on their honoring of the holiness of the temple. As things went downhill, the Davidic King did not honor its holiness and, to varying degrees, allowed it to be devalued and dishonored. Uzziah, a Davidic King, who was not a priest, entered the temple and performed the function of a priest (2 Chronicles 26:16), and was cursed. Ahaz failed to guard the temple and in order to save himself, gave the gold from the temple to Tiglath-Pilezer, the King of Assyria (2 Kings 16:7).

Finally, Jesus, as the ultimate Davidic King, demonstrated He was the Anointed One, and announced to Israel that they were polluting the temple. In Mark 11:15-18, Jesus quoted Isaiah 56:7, regarding the misuse of the "Holy Mountain/Temple" by Israel.

"Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' den." (Mark 11:17)

John records that Jesus entered the temple and cast out the money changers, announcing that He was performing a Messianic function (quoting Psalm 69:9) as the Davidic King (John 2:13-22). He was performing this function of "guarding" the temple from being polluted by the unholy.

¹⁶ and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise." ¹⁷ His disciples remembered that it was written, "Zeal for Thy house will consume me." (John. 2:16-17)

Jesus then declared Himself synonymous with the temple when He referred to "My Father's house" (2:16) as the "temple of His body" (2:21), thus explaining that the Davidic King (the New Adam) and the Glory of God had appeared in one Person.⁵⁷ In Revelation, Jesus is also referenced as the fulfillment of the temple and the Glory of God (21:22).

⁵⁶ Even Nehemiah realized this function of "guarding" as he rebuilt the wall to keep the Satanic gentiles from entering uncontrolled into the City of Jerusalem.

⁵⁷ The Old Testament prophesied this. For instance, in Isaiah 40:3, a voice announces the coming Davidic King, the New Moses, who will lead Israel out of exile back to the kingdom. This voice refers to the New Moses as the "Lord" and "God," and then refers to Him as the Glory of God who has been revealed (40:5).

THE PURSUIT OF THE WOMAN BY THE SERPENT IN REVELATION 12

Revelation 12 reviews Biblical history alluding to the characters in the garden. The woman, Eve, who was to bear Messiah, is the woman, Israel (12:1), who bore Messiah (12:2).⁵⁸ The serpent, as prophesied, was ready to kill Him at his birth. Messiah then ascended to heaven. (12:3-5).

In 12:6, the national woman, the believing remnant, is then prophesied to flee to the Gentiles for protection during the future Great Tribulation (12:6). Believing Israel will be then be faithful to Christ, so Satan's accusation of Israel will be ended as he will be thrown out of heaven (12:9). So, he, the serpent of old, will then move to kill her (12:13-14, 17). In 12:17, the righteous saints of Israel are referred to as the "seed" of the "woman," because of their identification with the ultimate prophesied "Seed of the woman," Christ.

¹⁷ And the dragon⁵⁹ was enraged with the woman, and went off to make war with the rest of her seed, who keep the commandments of God and hold to the testimony of Jesus. (Rev. 12:17)

THE NEW ADAM WILL SAVE THE WOMAN AND GUARD THE GARDEN

Of course, the woman, righteous Israel, must wait until Revelation 19:11-21 when Christ will return, conquer the enemy, and deliver Israel into its millennial garden/kingdom in Revelation 20:1-6. The millennial kingdom once again will return to the garden-like world⁶⁰ of Genesis 1—2, absent the "serpent of old," as the King will guard the garden by placing the "serpent of old" (Revelation 20:1-2) in the abyss for 1000 years.

And he laid hold of the dragon, the serpent of old,⁶¹ who is the devil and Satan, and bound him for a thousand years,³ and threw him into the abyss, and shut *it*

⁵⁸ Refer to Genesis 3:16 where Eve's (and ultimately the woman, Israel's) desire was to bear her "Man," the "Seed of the Woman" from the previous verse.

⁵⁹ The "dragon" is identified as synonymous with the "serpent" in 12:9.

⁶⁰ This millennial kingdom and the garden-like world is referenced throughout the Old Testament, as in Amos 3, Zechariah 14, Ezekiel 40—48.

⁶¹ The reason the "serpent of old" is mentioned in this narrative genre is to take the reader back to Genesis 3 and realize that the following narrative is a continuation of the story begun back there. Thus, Revelation 20 is completing the return to the Garden and the expulsion of the serpent. When Satan gathers the Gentiles to come against Jerusalem in 20:7-10. He previously came to deceive the inhabitants of the garden, but

and sealed *it* over him, so that he should not deceive the Gentiles any longer (Rev. 20:1-3)

But, following the 1000-year garden-like kingdom, the “serpent of old” will be released. Not surprisingly he will go back to his plan to deceive the Gentile nations.⁶² He will gather them together and once again will go down to the garden, the City of Jerusalem and the Land of Israel. His intent is to re-invade the Garden and kill the woman, believing Israel (see Rev. 12:1-5,17). The New Adam will “guard” the garden, preventing the serpent of old and his followers (i.e., “seed”) from entering, and will administer the justice the first Adam should have.

⁷ And when the thousand years are completed, Satan will be released from his prison, ⁸ and will come out to deceive the Gentiles which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. ⁹ And they came up on the broad plain of the land and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. ¹⁰ And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever. (Rev. 20:7-10)

By the end in Revelation 21, the return to the ultimate garden will be accomplished. There the New Adam will rebuild the garden (21:1-2). He will guard this City of Jerusalem preventing entry into it by any followers of the serpent, placing them in the Lake of Fire.

²⁷ and nothing unclean and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life. (Rev. 21:27)

In addition, in the final exhortation to the readers of the letter, the seven churches, John recalls the angel’s statement to him in 21:14. That statement alludes to the day so long ago that man was prevented from reentering the Garden. But now, the angels states, the Garden’s gates are open freely to all of those who have believed in God’s Christ, and are restricted forever to those who have not.

now deceives the Gentiles who are outside the garden to join him in a final attempt to kill the inhabitants.

⁶² Israel was always warned about the deceit of the Gentile nations (Deuteronomy 7:1-3) since Satan influenced them to deceive Israel. (Reference Daniel 10 where demons affect the king of the Gentile nations to persecute Israel).

¹⁴ Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city. ¹⁵ Outside⁶³ are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. (Rev. 22:14-15)

Finally, the City Garden will be in its ultimate state, where the New Adam, the New David, the Glory of God, will reside and will guard it from becoming polluted by sin, the evil serpent, or his followers, ever again. Since the New Adam, Jesus, is the Glory of God, the divine Human, there is no need for a temple (i.e., tabernacle).

²² And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple. ²³ And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp *is* the Lamb.

The Gentile nations, who have come to believe in Jesus, residing throughout the earth, will be able to enter the city gates. Unbelievers will never enter the gates, for they have been exiled forever in the Lake of Fire (Revelation 20:11-15).

²⁴ And the nations shall walk by its light, and the kings of the earth⁶⁴ shall bring their glory into it. ²⁵ And in the daytime (for there shall be no night there) its gates shall never be closed; ²⁶ and they shall bring the glory and the honor of the nations into it; ²⁷ and nothing unclean and no one who practices abomination and lying, shall ever come into (Rev. 21:22-27)

Finally, the ultimate City is described as the renewed Garden of Eden, where the believers of the church shall live, eat of the Tree of Life, and drink of the water of life.

They shall stroll through that garden, the very one to which they had longed to return, the morning mist scattering from their peaceful walk, appreciating the innocence that seemed for so long to evade their grasp.

⁶³ Not infrequently, the statement that the unbelievers will be “outside” the city, has bothered interpreters since it does not reference them as being in the Lake of Fire, but simply outside. This is a reference to entry to the Garden from Genesis 3. Entry to the Garden was necessary for all so that they could have access to the Tree of Life, even to those Gentiles who lived outside of the City of Jerusalem and Israel. But these unbelievers are restricted from that access, demonstrating that they will never have life, since they are now in the Lake of Fire.

⁶⁴ The “nations” and the “kings of the earth” are references to Psalm 2:1-2, where they are the Gentile nations and their rulers. In Psalm 2:1-2, they are rebelling against God and His Christ (2:2). The Psalm warns them (2:10) to submit to the King (2:11-12) or die. Thus, some of those kings and their nations have submitted to the Christ and will be entering the gates of the city/garden to worship the Lamb, Jesus.

³ And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him; ⁴ and they shall see His face, and His name *shall be* on their foreheads. ⁵ And there shall no longer be *any* night; and they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them; and they shall reign forever and ever. (Rev. 22:3-5)

APPLICATION: BE FAITHFUL UNTO DEATH

Jesus, Himself, exhorted the churches in Revelation 2:7 to “overcome,” that is, stay faithful in their trust in Christ who “overcame” the serpent and his followers (ref.: 12:11).

⁷ 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Garden of God.' (Rev. 2:7)

The invitation at the end of the book is for the reader to be a “robe washer” and “water of life drinker,” exhorting a continual trust in Christ for the forgiveness of sins and the new life.

¹⁴ Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city. (Rev. 22:14)

¹⁷ And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. (Rev. 22:17)