

# ALL THINGS NEW

Paradise Found

## Recap

### Lazarus Saturday

Jesus told her, "I am the resurrection and the life. Anyone who believes in me will live, even after dying. Everyone who lives in me and believes in me will never ever die. Do you believe this, Martha?" [John 11:25-26](#)

John's gospel uses the Lazarus account to **frame** the Passion week. It is this event that **ignites** all that will take place, leading up to the Cross

## Recap

### Palm Sunday

**Lamb Selection Day:** Jesus is the Passover lamb

**Donkey:** Jesus is the peaceful prophesied King

#### **David's Route (Two Donkey's):**

Jesus is the Messiah, heir to King David

**Palm Branches:** Jesus is the Feast of Tabernacles (Sukkot), God amongst us

**Cloaks (*strōnnumi*):** We recognize and welcome Jesus as God

## Recap

### The Three Trees

The Lord God made all sorts of trees grow up from the ground – trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the **tree of life** and the **tree of the knowledge of good and evil**. [Genesis 2:9](#)

"Christ redeemed us from the curse of the law, having become a curse for us – for it is written, 'Cursed be everyone who hangs on a **tree**.'" [Galatians 3:13](#) ([Deuteronomy 21:23](#))

## Recap

"Behold, I am making **all things new**."  
Revelation 21:5 ESV

The story of Easter has its **roots** throughout the bible. It is God's **redemption** plan for humanity

God will weave these **themes** together to show us this "new life" He calls us to

Whenever the bible gives **specific** details, the author is usually trying to alert the reader to something **significant**

Easter has echoes of **creation** throughout it's **framing**

The image of the **cross as a tree** draws us back to the garden. But this isn't the only image of **Eden** that is highlighted during Easter.

Easter is about creations **redemption**

Afterward Joseph of Arimathea, who had been a secret disciple of Jesus (because he feared the Jewish leaders), asked Pilate for permission to take down Jesus' body. When Pilate gave permission, Joseph came and **took the body away**. With him came Nicodemus, the man who had come to Jesus at night. He brought about seventy-five pounds of perfumed ointment made from **myrrh** and aloes. [John 19:38-39](#)

Then they opened their treasures and presented him with gifts of gold, frankincense and **myrrh**. [Matthew 2:11b](#)

So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a **garden**, and in the **garden** a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there [Vs 40-42 ESV](#)

The image of a **garden(s)** is present in Jesus final days, **why?**

In talmudic times, burial took place in caves, hewn tombs, sarcophagi, and catacombs; and a **secondary** burial, i.e., a re-interment ( *likkut azamot* ) of the remains sometimes took place about one year after the original burial in **ossuaries** (Maim. Yad, Evel, 12:8). [Jewish Virtual Library](#)

Burial in a garden was **rare**, unheard of for someone who was just **crucified**

When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a **garden (Gethsemane)**, which he and his disciples entered. [John 18:1](#)

## **Back to the Garden, Again**

Then the Lord God planted **a garden in Eden** in the east, and there he placed the man he had made. [Genesis 2:8](#)

## Back to the Garden, Again

When the cool evening breezes were blowing, the man and his wife heard the Lord God walking about in the **garden**. So they hid from the Lord God among the trees. [Genesis 3:8](#)

The same Hebrew verbal form (Hithpael) used for God's "**walking back and forth**" in the garden (Gen. 3:8) also describes God's presence in the tabernacle (Lev. 26:12; Deut. 23:14 [23:15 MT]; 2 Sam. 7:6-7; Ezek. 28:14)."

## Back to the Garden, Again

"the **Garden of Eden** was the first archetypal **temple** in which the first man **worshipped** God." [G. K. Beale](#)

## Back to the Garden, Again

The garden of Eden is not viewed by the author of Genesis simply as a piece of farmland, but as an archetypal **sanctuary**, that is a place where **God dwells and where man should worship him**. Many of the features of the garden may also be found in later sanctuaries particularly the **tabernacle or Jerusalem temple**. These parallels suggest that the garden itself is understood as a sort of **sanctuary**. [John Walton](#)

## Back to the Garden, Again

in any study of Genesis and in any study of the Bible, we must understand the way in which **Eden** is more than an **ancient garden**. It is the place where God put his **royal priests** to cultivate and keep the earth he gave them to subdue and rule. Though framed in ancient language and imagery, it is vital modern Christians understand these **original designs**—for they have impact on the way we conceive of God, the world, and mankind's place in the world. [David Schrock](#)

## Paradise Lost

So the Lord God banished them from the **Garden of Eden**, and he sent Adam out to cultivate the ground from which he had been made. After sending them out, the Lord God stationed mighty **cherubim** to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life. [Genesis 3:23-24](#)

## Paradise Lost

The angels holding a flaming sword who God sets up to "guard the way [back to] the Tree of Life" (*Genesis*, 3:24) are of a very particular kind. They are **cherubs**... Now, as it happens, a Cherub is a relatively **rare** kind of angel. Throughout the entire Five Books of Moses, we find them in only **two** places. Besides their appearance here, guarding the Tree of Life, they are mentioned only once more. Placed atop the Holy **Ark** in the Tabernacle, are two cherubs, fashioned out of gold. [Rabbi David Fohrman](#)

## Gardens in the Ancient World

Gardens in the ancient Near East were also related to **kings**. Specifically, **royalty** often owned or constructed gardens.

In the ancient world, gardens were **extravagances** that only the **wealthy** (usually royalty) could afford

## Gardens in the Ancient World

Royal gardens are not simply described in the ancient Near East, they are also found in the Bible. In 2 Kings 25:4, "the king's garden" is mentioned as the "men of war" escaped by night and fled to the Arabah (cf. Jer 39:4; 52:7). Later in Nehemiah, when the Israelites rebuilt Jerusalem, it is said that Shallum "built the wall of the Pool of Shelah of the king's garden." Thus, the relationship of the **king to the garden** finds support in Scripture.

## Gardens in the Ancient World

It turns out that, if we trace the origin of the word paradise, we will see it has a Old Persian origin, pairi-daêzã. Pairi means "around", and daêzã, means, among other things, enclosure. That is to say, **paradise is an enclosed space**, separated from the world, **just like the garden**.

As gardens are seen as rare, this idea/image then becomes link to the idea of paradise as a **heavenly** abode

Then he said, "Jesus, remember me when you come into your **Kingdom**." And Jesus replied, "I assure you, today you will be with me in **paradise**." [Luke 23:42-44](#)

There, in torment, he saw Abraham in the far distance with Lazarus at his side...Father Abraham, have some pity! Send Lazarus over here to dip the tip of his finger in **water** and cool my tongue. I am in anguish in these **flames**. [Luke 16:23-24](#)

Adda bar Ahaba, a rabbi of the third century, is said to be "sitting in the bosom of Abraham," which means that he has entered **paradise** [Rabbi Kaufmann Kohler](#)

The use of the term Gan Eden (Garden of Eden) to describe "heaven" suggests that the rabbis conceived of the afterlife as a return to the blissful existence of Adam and Eve in the **Garden of Eden** before the "fall." It is generally believed that in Gan Eden the human soul exists in a disembodied state until the time of bodily **resurrection in the days of the Messiah**. [Rabbi Or N. Rose](#)

Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the **gardener**, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." [John 20:15](#)

The **first** Resurrection appearance is in the **garden**. This is no coincidence. As humanity was ejected from the garden, Jesus invites us to **rejoin** Him there once again.

Mary Magdalene went to the disciples with the news: "I have seen the **Lord!**" And she told them that he had said these things to her. [John 20:18](#)

A woman was first **tempted** (invited Adam to join her), then a woman sees the resurrection and **invites** the men (and others) to join her

As Lazarus showed us, Jesus **dominion** over death, disease and decay, the Resurrection shows Jesus dominion over the **afterlife** and ultimately His **divinity**

## The Resurrection is the Cosmic Reversal

When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "**Death has been swallowed up in victory.**" "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the **victory** through our Lord Jesus Christ. [1 Corinthians 15:54-56](#)

## The Resurrection is Proof of Jesus Divinity

By **this gospel** you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the **Scriptures**, that he was buried, that he was raised on the third day according to the **Scriptures**, [1 Corinthians 15:2-4](#)

## The Resurrection is Proof of Jesus Power to Forgive

How can God forgive me?

And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; **you are still in your sins.** 1 Corinthians 15:-14-17

## The Resurrection is Not Optional

Jesus said to her, "I am the **resurrection** and the **life**. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. **Do you believe this?**" John 11:25-26

## The Four Gardens

Paradise given  
Paradise lost



Eden, Gethsemane, Garden Tomb, Heaven



Refining  
Choosing

Promise  
Prophecy



Paradise returned  
Tabernacle

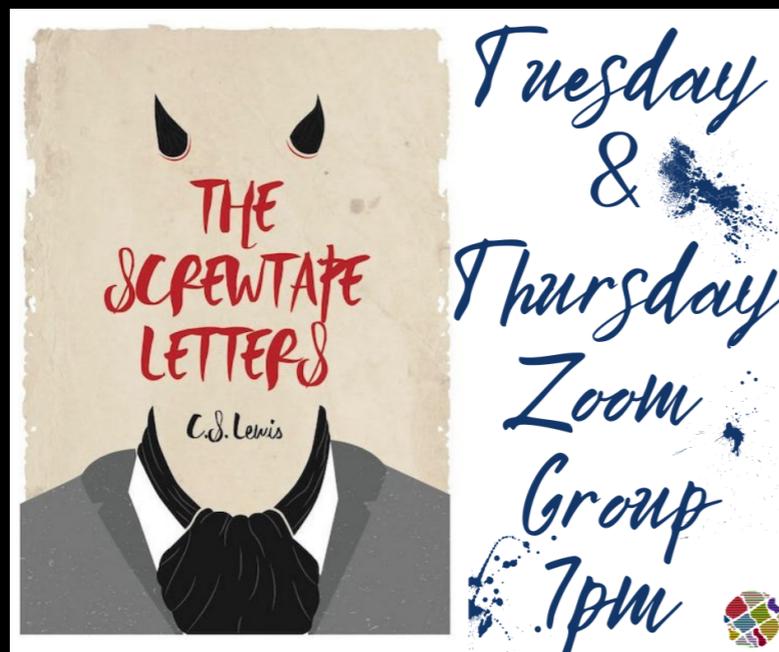
It all started in a **Garden**, and it's going to end in a **garden**. In between, we have the story of us- humanity, sometimes brilliant, sometimes utterly foolish, sometimes capable of the ultimate sacrifice for others, sometimes perpetrating unimaginable cruelty and evil on innocents. Doug Erickson

## A Garden in Heaven

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, **bearing twelve crops of fruit, yielding its fruit every month.** And the leaves of the tree are for the healing of the nations. No longer will there be any curse. [Revelation 22:1-5](#)

## A Garden in Heaven

The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. [Revelation 22:1-5](#)



## Chapter 25

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