

## Garden of Eden Part 8 of 8: Childbirth and the End of the Age; Spiritual Terms; How Did God Feel? (Presented on 7/22/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at: <https://www.youtube.com/watch?v=S3zUSjUNCdY>

**\*Portions of this sermon message have been edited to better transcribe the message. All the Scripture verses are from the New King James Version unless otherwise noted and are in red. Therefore, it is recommended that this document be printed in color.**

We are going to continue our series the Garden of Eden. I have a lot to cover, so we're going to get right to it today. We have a general theme going on here in this series, so I am going to circle back to what we covered last week starting with Genesis 3:16 where the LORD declares this curse on the woman—I will greatly multiply your sorrow and your conception.

Last week we talked about the fact that this is tangible. You just have look at this verse to establish one other dimension that shows the legitimacy of the Bible: the women that are writhing in the pain of childbirth labor. This stuff exists today.

But what I want you to understand is that there's another level to look at here. This is the spiritual level through a prophetic lens. There is prophecy being conveyed in the things going on in this verse and what the LORD placed upon the woman in the garden. This is really powerful, so we're going to take a peek at this.

I want you to think about this: the fact that the LORD has placed the labor of childbirth upon a woman has actually left us a testimony of the *acharit hayamim* or end of days (last days). God is telling us something very important that is going to happen in the end of the age with the trial and tribulation He has placed on Eve. Once again what we're going to see is that the LORD has declared the end from the beginning in a very powerful way. So I want to show you this because we're going to lend some Scriptural support to this.

I want to start in the Apocrypha. For those of you who are not aware of the Apocrypha, these were books of the Bible that were actually included in the original King James 1611 version, and generations after generations of scholars and believers have seen and understood this work to be very valuable, subject to what we now have in the 66 books of our Protestant Bibles. There are books like Tobit, and books like Maccabees which are very important in presenting Jewish history. Maccabees is prophetic.

One of my favorite books in the Apocrypha is 2 Esdras. This is what the scholars would call 4 Ezra. It is a Jewish work dating back to sometime around the first century. That is fascinating to me because the Book of Revelation is thought to have been written in the first century, so you'll see why that matters in a moment. What I want to do first is to take you to the Book of 2 Esdras because I want to show you how first century Jews actually viewed this labor of pregnancy and turmoil through a prophetic line.

So, we're going to look at this in 2 Esdras 4:35. Let me quickly set the stage here: Ezra had been meeting with angels who are coming to him and conveying messages. Ezra, however, has issue in that he is

wailing because he wants to know where the salvation of Israel is. They were being oppressed by their enemies, and the Torah was being decimated. He asks God, “Where are You? What are You going to do for Your name, LORD?” Ezra wants some answers as he tries to figure this out. And as He is crying out, the angel comes to him and says this—[Did not the souls of the righteous in their chambers ask about these matters, saying, “How long are we to remain here? And when will the harvest of our reward come?”](#)

That's really interesting! So, when the angel responds with— [the souls of the righteous in their chambers](#)—what is he talking about? The angel is talking about the righteous who have died. They are in the grave, and the angel is say that their voices are coming out of the grave, and they're crying out, “[How long?](#)”

This is fascinating to me because as we go to the Book of Revelation 6:9-10 we read this—<sup>9</sup> [When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.](#) <sup>10</sup> [And they cried with a loud voice, saying, “How long, O LORD, holy and true, until You judge and avenge our blood on those who dwell on the earth?”](#) So, as we look at this passage in Revelation and the passage in 2 Esdras we find that they are saying the same thing: [How long, O LORD?](#) This is interesting because this is what Ezra is crying out, and he's alive. So all the righteous, both living and dead, are bewailing together, and this is the context.

Now continuing in 2 Esdras 2:36-37—[and the archangel Jeremiel answered and said, “When the number of those like yourselves \[meaning righteous\] is completed \[so the number of righteous need to be completed\]; for he has weighed the age in the balance, and measured the times by measure, and numbered the times by number, and he will not move or arouse them until the measure is fulfilled.](#)

Thinking about the terminology Paul uses in Romans 11:29—[the fullness of the Gentiles has come in](#)—there is a measurement that the LORD is waiting for. When it has been reached, that pin is going to be pulled. We don't know that number, but He does.

Now we're going to get to the point. We are going to drop down to 2 Esdras 4:40, and this is what we read—[He answered me and said, “Go and ask a pregnant woman whether, when her nine months have been completed, her womb can keep the fetus within her any longer.” And I said, “No, LORD, it cannot.” He said to me, “In Hades the chambers of the souls are like the womb.”](#)

I want you to understand something: When you look at this word Hades in the Greek, ᾍδης (Hades), this is the contemporary or counterpart for *shē'owl* in the Hebrew, meaning grave. He is not talking about hell. The word that would have been used for hell is the Greek word γέεννα or *gehenna* for place of burning. What is being talked about here is Hades; he is specifically talking about in the earth, the chambers, or the dead—[the souls are like the womb.](#)

Now, here's what's really fascinating: if we would continue to read the next chapter of 2 Esdras, we would discover that the Earth is a womb. It is literally called a womb. So you need to think about all of this like that.

Continuing on in 2 Esdras 4:42—[For just as what a woman who is in labor makes haste to escape the pains of birth, so also do these places hasten to give back those things that were committed to them from the beginning.](#) So when the angel of the LORD is revealing to Ezra what's going to happen at the

end of the age, the last days, what does he do? He turns Ezra back to look at a woman in labor which is the very thing that was placed upon her in the Garden of Eden. The angel is basically saying, “Ezra, this is prophetic. If you want to understand the signs of the times, look at what was placed upon Eve in regard to the trials and tribulations.”

Think about Matthew 24 when the disciples go to Yeshua and ask Him— *what will be the sign of Your coming, and of the end of the age? (Genesis 24:3)* This is how Yeshua responds as recorded in Matthew 25:6-8— *6 And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. 8 All these are the beginning of sorrows.*

Doesn't this present the idea that the earth is a womb? In these verses, Yeshua talks about issues with man, but there is one thing that He mentions that we will recognize in the earth: earthquakes. The earth is literally the womb; it is contracting. What we are experiencing right now has the seismologists freaking out. I wish I would've brought the statistics, but I didn't. They are recognizing a trend in that the earthquakes are getting more and more intense and closer and closer together.

Isn't that interesting? If the Earth is actually a womb, and it follows along the same process that we see with the woman, what happens to a woman when we see her contractions begin? They are painful, and she is trembling. Right? There's an earthquake in the belly as we would call it. Then she's given a breather, and there's peace and rest. You can see the relief on the woman's face when she gets a breather. She is doubled over during the contraction and trying to work through it, and then there is the moment of relaxation. But then as time goes on, these cycles get closer and closer and closer. And the closer they get, the more insane it gets. It gets crazy; it gets really intense. Right?

So in the Matthew 25:6-8 verses, Yeshua tells us that we are to be looking at what He created. What does Paul say in Romans 1:20? He says— *For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made.*

He made this. This isn't just a curse. If you're looking at this one-dimensionally, you're missing the greater teaching that comes out of this. This is not just something placed upon the woman, and then we are done with it. He's telling us something; he's prophetically revealing to His children information He wants us to have. This is information that He has left for us if we're willing to look for it.

Let me take this a step further by taking you to Jeremiah 30:5-7— *5 For thus says the LORD: 'We have heard a voice of trembling, of fear, and not of peace. 6 Ask now, and see, whether a man is ever in labor with child? So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale? 7 Alas! For that day is great, so that none is like it; and it is the time of Jacob's trouble, but he shall be saved out of it.'*

So the LORD Himself literally turns our eyes to what he placed upon the woman in the garden, and this is how He describes how the end of the age is going to happen. That is a really amazing thing! However, this is critical: when you watch a woman in labor, it's not just the labor in and of itself, and that's the end of the story. There's more to the story. Look at what it says at the end of Jeremiah 30:7— *but he shall be saved out of it.* This states that there is hope.

Now, husbands, if you've ever been through this process of witnessing childbirth, it is so funny. The stories you hear are absolutely hilarious especially with first time fathers. They get to the hospital, and the contractions are getting more and more frequent, and the more frequent the contractions, the less they recognize their wife. This is because things start to happen as the hours go by and their wives have been writhing in pain. They are trying to work through the pain, and pretty soon you hear something like this, "You did this to me. Why? I can't believe it. This should be you; I hate you." Then two minutes later they are holding the baby who is so beautiful and you hear, "I love you honey." And the husband is thinking to himself, "What just happened?"

It gets you thinking when you go through that process, and you see what your wife goes through. It's like nothing you've ever seen before. It's unreal. The moment that child is born, the emotions that the woman was experiencing and the pain is gone. She was dying and falling apart; it was literally the end of the world, and now that experience is over.

I want you to think about that because that's what it should feel like. It should feel like the end of the world. That is what birth pains are for these women that are giving birth: it's the end of the world. That is what the LORD is telling us. So when women say that it is the end of the world, they are not kidding. Amen?

But there is hope. So, we need to look at this and realize that when these women go through all this pain and trauma that is just beyond awful, this is the end result: the child is born, and all the pain and trauma is gone. She is no longer groaning in pain; there are tears of joy as she holds the life that has come out of this tribulation—out of the womb.

This is what is going to happen at the end of the age. The earth, the womb, is going to bear up her children; the earth is going to birth in one day. We will have the resurrection of the dead. Yeshua agrees with this—<sup>20</sup> Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world (John 16:20-21).

Isn't that amazing? Yeshua turns your eyes back to a woman in labor to understand the end of the age and what is coming. But you need to look at this all the way through and understand that once she gets that child, it's over. This would also line up with what Paul says—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed (1 Corinthians 15:52). This mortal will put on immortality; this corruption will put on incorruptibility.

As we get closer, and these birth pains are increasing, we are coming into the tribulation. People, you need to remember this fact of a woman giving birth and the end result is her joy in getting that child. If you have been blessed with children, think back to that moment. The LORD has left it as a marker for you and for me so that we can look at this and understand His ways and what we have to go through.

Moving on in our story, it's Adam's turn. The LORD's going to speak to Adam, and this is what is said—Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it (Genesis 3:17). Notice it doesn't say,

“Because you heeded the voice of the serpent.” Why doesn't it say that? Because he didn't heed the voice of the serpent; he heeded the voice of his wife.

Now men, I want to be very clear in regard to the moral of the story: the moral of this story is that husbands are commanded to protect their home and be a guardian. In addition, when your wife comes to you with counsel and the only way for you to receive that counsel is to reject the counsel of God, that's when you stand up and you be a responsible husband. That is when you defend your home by not listening to ungodly counsel. However, it is a foolish husband who doesn't listen to his wife. The LORD gave us our wives for a reason: they have a lot of wisdom in areas that men don't. So it benefits us to listen to our wives. However, in the event that they're asking us to reject the counsel of God, that's when we cannot heed their counsel; that's when we step up and be responsible men by emphasizing to our wife that her counsel does not match what the LORD has said and commanded. Therefore, we need to stick to God's plan. When you do that, your home will be blessed. Amen?

What did Peter and John say in regard to listening to men versus listening to the LORD? **But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge (Acts 4:19).** This is what Peter and John said when they were standing in front of the Kohanim who were the Supreme Court of Israel. The Kohanim commanded Peter and John to stop speaking in the name of Yeshua. They would have listened to them had the Court given them instructions that were in step with God and therefore biblical. But that is not what happened. Therefore, Peter and John refused their command.

Let's continue on. Because Adam listened to his wife and therefore broke the Law of God, the LORD makes a declaration against him found in Genesis 3:17— **Cursed is the ground for your sake; in toil.** I want to stop here and comment on the Hebrew word used for “toil.” The word is עֲצָבוֹן or *itstsabown* in the transliteration. This is the very same word that was used in regard to the woman— **I will greatly multiply your sorrow and your conception (Genesis 3:16)**—However, the translators did not use the same English word. They used “sorrow” instead of “toil.” So, this is what God placed on both the man and the woman: *itstsabown* or “sorrow.” So, God is telling the man that in sorrow he's going to eat from the ground all the days of his life.

Think about farmers and how hard their job is. It is, hands down, the hardest job in America. Think about the amount of time and labor they put into farming while constantly fighting against the elements. They're constantly fighting to grow food whether they are dealing with too much rain or not enough rain, whether they are dealing with frost, or whether they are dealing with this as we continue— **Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field (Genesis 3:18).** It's a battle; the LORD placed this battle on Adam.

Now let me ask you a question: if the curse that we read about that was placed upon the serpent is prophetic, and we've already proven it was; and if the curse that was placed upon the woman is prophetic, and we proved it was; wouldn't it only stand to reason that what we are reading in regard to the man would also be prophetic?

Well, what do you know? When we come to the New Testament, we find that Yeshua used this specific terminology in regard to the false prophets—**Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves (Matthew 7:15).** They want to get into the Church, and they want to tear it apart limb by limb leaving nothing. And isn't it interesting that the very terminology

Yeshua used to describe them are the thorns and the thistles? We read this in Matthew 7:16— **You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?**

Think about this: Yeshua is literally drawing you back to the garden. He is drawing you back to this very same terminology that's used in the garden when He is describing these false prophets and false teachers who are the ones who are coming in to destroy, disrupt, divide, and to conquer the Church. Yeshua compares them to thorns and thistles because false prophets and false teachers don't produce good fruit. They produce thorns; they produce this total destruction.

So what is being described in the Garden of Eden is war. The war could be the children of God at war with the thorns or thistles, or it could even be the war on the physical level as these farmers go out to their fields. There are multiple levels here, but you need to remember that the emphasis always goes on the spiritual level.

I challenge you to go through the Bible. You will find that the emphasis put by the LORD is always on the spiritual versus the physical. So we can talk about how hard it is to be a farmer because of the curse put on Adam, and this is a reality; but there's a greater truth and greater reality that we're to draw from. That truth and reality is that we are going to be at war until Yeshua comes back. That is His declaration.

Let's take it a step further: when you look at Matthew 13:1-23, it talks about sowing seed on all of these different grounds. If you sow some seeds among the thorns, what happens? The thorns come in and choke out the Word. The cares of this world, the lust of the flesh, the lust of the eyes, and the pride of life are what the devil is getting you wrapped up in in order to crush and destroy you in these thorns. Do you see how this is described? Every bit of this goes back to the garden.

Moving on to Genesis 3:19— **In the sweat of your face you shall eat bread till you return to the ground. For out of it you were taken. For dust you are, and to dust you shall return.**

There are a lot of puns that are used in the Garden of Eden story. I am not going to cover them all, but here you notice I highlighted “the ground.” The word “ground” in the Hebrew is אֲדָמָה, *'adamah*. The root of אֲדָמָה, *'adamah* is אָדָם or *adam*. Adam was called *Adam* because he was taken from אֲדָמָה, *'adamah*: the ground.

So we have this, but there's something more important here that we need to focus on. What did the LORD just tell Adam? He just told him that he was going to die. He just told Adam that he was going back to the אֲדָמָה, *'adamah*. You were taken from the dust, but now you're going back to the dust. The LORD just sentenced him to death. Thus we find that the promise that God had made earlier in Genesis 2:17 has just come to pass. Look at what it says— **but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.**

This was the promise: Adam, if you eat of this tree you are sentenced to death. End of discussion. And now we see this is coming to pass; we see the fulfillment of this truth coming true.

There is something in addition to this that I want to address. I want to address this because the opponents of the Bible and its legitimacy will come out and say, “Well, this is just another example of how the Bible is in error and not consistent.” What they mean by that is that here the LORD declared

that “in the day,” יוֹם *yowm* in the Hebrew which literally means “the day,” “that you eat of it you will die.” All you need to do is go to Genesis 5:5 to verify that Adam lived 930 years.

How is that possible? That is why the opponents will attack the Word and claim it is inconsistent. They will say that the Bible is ridiculous; it isn't a trusted document because there are too many unknowns, too many questions, or too many things that don't work.

Well, I want to address this because it does work, and the LORD is true. He said that Adam would die “in that day.” Adam did die “in the day,” and I'll show you this. We get understanding of this matter from Peter in 2 Peter 3:8— **But, beloved, do not forget this one thing, that with the LORD one day is as a thousand years, and a thousand years as one day.**

You need to understand something: the LORD speaks in spiritual terms which the untaught and the unstable twist to their own destruction. This is what they do. Peter says— **do not forget**—meaning this information is required. Do we all want to understand the LORD and His ways? If so, we need to understand this concept— **with the LORD one day is as a thousand years.**

Isn't that interesting? Adam never saw over one thousand years old, yet he died “in the day.” Again, it is common for the LORD to speak in spiritual terms like this. It is consistent with the LORD. But the opponents would say, “Well, this is inconsistent.” No! It is very consistent.

Let me give you one example. I could do a series just on this, but I want you to look at John 8:51-52—<sup>51</sup> **Most assuredly, I say to you, if anyone keeps My word he shall never see death.** This is what Yeshua said in the first century, and the people there caught on to this. <sup>52</sup> **Then the Jews said to Him, “Now we know that You have a demon! Abraham is dead, and the prophets; and You say, ‘If anyone keeps My word he shall never taste death.’ They think He is insane! So, Yeshua said— if anyone keeps My word he shall never see death.** They then protest saying that Abraham kept the Word of the LORD and was righteous, and he is dead. So are the righteous prophets; they are dead too.

How do we understand this? Why is Yeshua saying that the person who does this will never taste death? Here we go again with the LORD speaking in spiritual terms. He is referring to the second death (see Revelation 2:11). His emphasis is not about dying in this age; it's the age to come. That is what Revelation calls the second death; this is what He's talking about, but the untaught and the unstable don't understand this. Only those who have the Spirit of God can know the things of the Spirit. That's the only way we're going to understand this. So if you don't have the Spirit of God, you're not going to hear Him. You will not have ears to hear and eyes to see.

Moving on to Genesis 3:20— **And Adam called his wife's name Eve, חַוְוָה *Chavvah*, because she was the mother of all living.** Now, here again we have these biblical opponents who attack creationism because they believe in evolution. They want to attack the biblical account of creation because of the proposition that there was literally only one man and one woman at creation.

There are all sorts of different ideologies and hypotheses out there in regard to the creation story. Many insist that there was not just one man and one woman; rather, there were many at the time, and nobody really knows the truth of the creation.

What is interesting is that Dr J.D. Sarfati actually comments on the recent technology that we have in the advancements in research in the science community in regard to this very topic. When we look at

the molecular structure and what is being discovered in space, it's pretty amazing. With each discovery in the molecular level and the biological level, scientists are finding that the Bible is true.

I heard this testimony in which two astrophysicists went into their research as atheists. Now, however, they are believers in Jesus because as they did their research and saw the results they began to think, "Wait a second. This is intelligent design." They weren't necessarily following the LORD at that time, but then they started to pick up on this and everything fell into place.

I always say that every time the shovel hits the dirt in Israel, it is digging up the past and throwing it on the grave of evolution and skepticism. This is what happens. It is unbelievable.

The same thing happens with science. Look at what Dr J.D. Sarfati says—[In the 1980's, geneticists analyze mitochondrial DNA from all around the world. They came to a startling discovery \(for evolutionists\): the similarities indicate that all people on earth are descended from a single human female. Even evolutionists have called her 'Mitochondrial Eve.'](#)

Isn't that amazing? She is called חַוְוָה, *Chavvah*. She is the mother of all the living human beings on this earth. That's a powerful name: חַוְוָה, *Chavvah*, the mother of all living.

Continuing in Genesis 3:21— **Also for Adam and his wife the LORD God made tunics of skin, and clothed them.** We already covered this. We realized that no matter what Adam and Eve did they could not cover their nakedness or their shame. The LORD had to intervene so that this could happen.

Genesis 3:22— **Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever."** Think about that statement. Part of the reason God is going to cast him out of the garden is because Adam could not reside with the LORD. Adam would have stretched out his hand and would not have just lived—would have lived forever. What does this tell you about the Tree of Life?

This is where I'm going with all of this. This is why we talked early on in the study about the Tree of Life being the very symbol of Yeshua— **Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day (John 6:54).** Therefore, the LORD God sent Adam out of the Garden of Eden to till the ground from which he was taken.

I have another point, but we are not going to spend considerable time on it. When you look at this, this is really amazing because the LORD knew that if Adam took the fruit the LORD had to send him out of the garden. That is interesting because that would require all of his descendants who have never seen the Tree of Life to believe that it exists. They had to have faith that it's real and that they can live forever.

Going to Genesis 3:24— **So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.** In other words, prohibiting him and his descendants from cheating death. Hebrews 9:27— **And as it is appointed for men to die once, but after this the judgment.**

You see, the sentence was carried out. But that doesn't mean we don't have hope. That doesn't mean we were not given victory because we were.

I thought about how I wanted to close this series out. And I travailed over this because I was going all different ways. I didn't want to go through what I am about to present, but this just shows you how the LORD works on me behind the scenes. He really does. He brings me right where He wants me. I know this.

The best way to end the series is by going to John 11 because it literally draws a perfect circle around the whole thing so that we get this bird's eye view of understanding. It is really a beautiful parallel and reality of the Garden of Eden experience, and we need that.

One of the things that prompted me to end the series this way was thinking about this whole episode. And as I'm studying these things, I kept getting the question: "What about the LORD?" In other words, how did this make the LORD feel?

Think about us and our human nature. We are always so concerned about, "What about me? How do I feel?" Sometimes we can't get past our own nose. We're thinking, "Wow! How do I feel?"

So I'm looking at the Garden of Eden, and I'm concerned about Adam because I'm his descendant. I am wondering how this is working out and how does this apply to me? What about Eve? So, I am wondering about this while being concerned about the sermon. Then it hit me! What about God?

I started to think this through in regard to understanding this reality: how did God feel when He had to cast away His own creation from His presence? How did that make Him feel? We deconstruct the LORD so much into this robot with no emotions, yet everything in the Bible tells me He is very emotional but not in an unstable way. He is very emotional; He is called the Jealous God, and He gets angry. He has mercy and compassion; He has all these attributes.

Read the Scriptures and you will find that He hates all workers of iniquity: Psalm 5:5. Read Hebrews chapter 1 and you will find that He hates lawlessness. But He loves righteousness.

So instead of deconstructing Him we need to understand that these various emotions that we have and experience did not come from our own doing; we got them from Him. I ask the question, "How did He feel?" because for you to properly understand the story and the message of salvation you have to ask this question and understand it.

We are going to go to John 11:11-14 because this passage really encompasses all of this— <sup>11</sup>These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." Here Yeshua is speaking in spiritual terms again. Lazarus is dead; he's not sleeping in the physical realm. Yet Yeshua speaks in spiritual terms referring to Lazarus as being asleep.

Continuing— <sup>12</sup>Then His disciples said, "LORD, if he sleeps he will get well." <sup>13</sup>However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. <sup>14</sup>Then Jesus said to them plainly, "Lazarus is dead." The disciples did not understand, so Yeshua spoke plainly to them telling them that Lazarus was dead.

Moving on to verse 15— <sup>15</sup>And I am glad for your sakes that I was not there, that you may believe. Hold on a second! He said—I am glad for your sakes that I was not there that you may believe. You see how that kind of ties into what I just said? When Adam is taken out of the garden and death is imminent upon man, all the descendants will be required to believe. There's nothing left but that faith.

Let me build on this—<sup>21</sup> Now Martha said to Jesus, “LORD, if You had been here, my brother would not have died (John 11:21). She's right. Had He been there Lazarus would not have died.

Go back to the garden and think about how the LORD had to send Adam out. If the LORD had not done that, Adam would have never died. Adam had to go out from the presence of the LORD. But if you look at this from the LORD's perspective, this was a good thing.

Look at this as we continue in John 11:22—<sup>22</sup> But even now I know that whatever You ask of God, God will give You.” Man, you want to talk about a woman of faith. Her brother is dead, and she sounds a lot like the Shunammite woman who said— All is well (2 Kings 4:26). My son is dead, but it is well.

So here we have Martha who knows that her brother is dead, but she's telling Yeshua that it is well, “It doesn't matter because I know whatever you ask of the Father is going to happen.” At this point, Yeshua said to her—<sup>23</sup> Your brother will rise again. <sup>24</sup> Martha said to Him, “I know that he will rise again in the resurrection at the last day.” (John 11:23-24).

Isn't that interesting? Martha was there being a student of her Rabbi Yeshua when He was teaching the lessons we find in John 5 and John 6 which talk about the last day of this age and what would happen on that day. What He taught her was this: the dead will be raised. Therefore, Martha understands that Lazarus was going to be raised at the last day.

Moving on to John 11:25—<sup>25</sup> Jesus said to her, “I am the resurrection and the life. What is the tree that gives life called that is in the garden? It is called the Tree of Life. This is not a coincidence. Yeshua ties the resurrection and the life together as the access to eternal life which is the very thing that the Tree of Life gives.

Continuing with John 11:25-27—He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this? <sup>27</sup> She said to Him, “Yes, LORD, I believe that You are the Christ, the Son of God, who is to come into the world.”

Now, dropping down to John 11:34-36. This is where we get to see how the LORD felt—<sup>34</sup> And He said, “Where have you laid him?” They said to Him, “LORD, come and see.” <sup>35</sup> Jesus wept.

Think about that! Yeshua wept. And what is the response of the people that are watching all of this? <sup>36</sup> Then the Jews said, “See how He loved him!”

So this takes you back to the garden and the question: how did God feel as he cast Adam out of the garden? God had to send him away to imminent death. Adam is absolutely, positively going to die. How do you think that made the LORD feel? Well, we know because Yeshua wept.

When Yeshua was looking at Lazarus' situation, He was looking at the product of sin and what sin did to him. He was looking at the deception of HaSatan and the resulting rebellion of Adam. When Yeshua saw this, he wept. But look at what happened as we go to John 11:43—<sup>43</sup> Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!”

This story is fundamentally prophetic of the last days and what's going to happen. There's going to be death, but there's also going to be a resurrection. There's going to be a rebirth. And what is going to be the key component of it? Yeshua cried out with a loud voice and what happened? Lazarus was raised from the grave.

Take a look at this in Job 14:15—**You shall call, [meaning His voice] and I will answer You; You shall desire the work of Your hands.** This is the desire of the LORD; this is His desire for that which He created. And when He sent Adam out of the garden, it wasn't because the LORD couldn't stand the sight of Adam or hated him. The LORD desired Adam so much that He sent His Son to rectify this problem.

John 5:28-29—<sup>28</sup> **Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice** <sup>29</sup> **and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.** Those who have done good will rise to the resurrection of life. If you haven't done well, you're going to rise to a very different resurrection. This is going to be the resurrection of condemnation or the second death.

So, when we look at this Garden of Eden story, we find that even though Adam is cast out and appointed to die there is hope and redemption available to God's creation which is what He desires. He is not willing that any should perish. These are true statements.

I want to close today by introducing you to Dr Sir James Young Simpson. Ironically, this gentleman was an obstetrician meaning that he dealt with pregnancy and child delivery. Dr Simpson is well known for advancements in the medical field that to this very day are talked about. In fact, many people would argue it's one of the most important medical discoveries that we have today which is chloroform and how that can be utilized as an anesthetic for human beings.

Because of this discovery, doctors could actually perform surgery without somebody writhing in pain. You can't perform these very technical surgeries when that's happening. Not to mention the person is in agony, and the doctor is stressed out of his mind. This was a massive medical discovery and advancement, and he is responsible for this.

Dr Simpson went on to be a professor at the University of Edinburgh in Scotland. He was giving a lecture at the university, and one of the students actually asked him a question: "What do you consider to be the most valuable discovery of your lifetime?" Now you think about this: this is kind of a softball pitch for sure. He is going to say that his discovery of chloroform is the most valuable discovery of his lifetime. However, that is not how he responded. Look at what he said—**My most valuable discovery was when I discovered myself a sinner and that Jesus Christ was my savior.**

That's powerful! That's the most important discovery in his lifetime. I'm going to tell you something: that statement encompasses the entire teaching, the entire story, of the Garden of Eden. If you take anything away from this story, take this: you are a sinner, but there's hope. You are a sinner, but you can be saved.

And it's interesting when you look at the way his statement was articulated: **my most valuable discovery was when I discovered myself a sinner.** He is making a confession. There are two confessions you need to make in your life. Number one, confessing that you are a sinner. **If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).**

The second confession is that Yeshua is LORD.

Remember: all things are established on the testimony of two.

This is a life. This encompasses the whole story of the Garden of Eden. We could have just shown this quote, and that would have been enough for you to walk away and say, “I got it. I get what happened. Adam sinned, but there is hope.”

I will close with this verse which ties in with all of this— *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our LORD (Romans 6:23).*

Amen?