

of money on protection against future disaster when there are so many pressing calls on finance to meet more immediate needs.

One scientist who has done much work on the subject of earthquakes in the Middle East is Amos Nur, the Israeli-born Professor of Geophysics at Stanford University, California. His research has shown that earthquakes in Israel result from the fact that the Afro-Sinaitic Plate is moving against the Arabian Plate at a rate of about six millimetres a year. This means they should have moved twelve metres against each other in the last 2,000 years, but the evidence is that they have moved only about four metres at the most. Earthquakes occur when plates get stuck against each other, then move with a jerk. A jerk of eight metres would produce a colossal earthquake.¹

A major cause of concern in Israel is that even a moderate earthquake could cause the retaining walls of the Temple Mount to collapse on the southern side, where there is already a bulge. If this happened then there could be a major outbreak of protest from the Arabs, who would blame Israel for the collapse.²

The experts referred to in the *Jerusalem Report* article tend to talk about "the earthquake" rather than "an earthquake", and use the word "when" rather than "if", so sure are they that a major earthquake is coming. We know from Scripture that a very large earthquake is going to happen in Israel at the time of Christ's return. Whether there will be a big one, though not as big, before then we do not know. However, the warning of Scripture is there for modern Israel in its pride in its achievements:

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. 2:17-19).

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1. I wrote in more detail about Amos Nur's researches in "Earthquakes in the Holy Land" (Sept. 92, p. 332).
 2. See "The Temple Mount 'bulge'", David Burges, *Aug. 2003*, p. 319.

The Garden of Eden (2)

Andrew E. Walker

IN [THE FIRST PART](#) of this article we concluded that, though the Garden of Eden is traditionally placed in Mesopotamia, other references to Eden in Scripture, and the use of 'Eden' language in various passages, indicates a location in Israel. We conclude the article by considering 'Eden' connections in descriptions of the tabernacle and in the incident of David and Goliath.

The use of 'tabernacle' language

Throughout the first two chapters of Genesis we find language that we come across many times later in Scripture. In particular, many of the phrases used of Adam and the garden are used of the building of the tabernacle. It is worth listing these in some detail.

- 1 When God finished His creation it was all "very good", and the earth is described in Genesis 2 as comprising three parts:
 - the earth
 - the land of Eden
 - the Garden of Eden.

There is a correspondence here with the tabernacle and the temple. Each comprised:

- the outer court
- the holy place
- the most holy place.

- 2 This link is further strengthened in the way the same language was used at creation and by Moses describing the erection of the tabernacle in Exodus 40:

"And on the seventh day God *ended* [Heb. *kalah*] His work which He had made; and He rested on the seventh day from all His work which He had made" (Gen. 2:2);

"And [Moses] reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses *finished* [*kalah*] the work" (Ex. 40:33).

Note also the very strong links with the prayer of Jesus in John 17.

- 3 Just as the most holy place could be entered by the high priest only, and that once a year on the Day of Atonement, so the Garden of Eden was the place given especially to one

man, Adam. The angel of God took him into it via the gate on the east side. He was to tend it and to keep it. So what we see in the creation of the Garden of Eden is a type continued in the tabernacle/temple. All were places in which God could dwell and where He would have communion with man.

Yet we know that God chose a certain place where these things would happen, for He told Moses:

"If the *place* which the LORD thy God hath *chosen* to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after" (Deut. 12:21).

And to Solomon when the temple had been built He said:

"I have heard thy prayer, and have *chosen* this *place* to Myself for an house of sacrifice" (2 Chron. 7:12).

- 4 In Genesis 2:8 we are told that "God planted a garden". The verb translated "planted" here is used many times of the nation of Israel being placed in the Land by God:

"Thou shalt bring them in, and *plant* them in the mountain of Thine inheritance, in the place, O LORD, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established" (Ex. 15:17).

Note also the way in which the journey from Egypt to Canaan is described in Psalm 78:

"but [God] made His own people to go forth like sheep, and guided them in the wilderness like a flock. And He led them on safely, so that they feared not: but the sea overwhelmed their enemies. And He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents" (vv. 52-55).

- 5 In Genesis 2:21,22 we are told that God took a rib from the side of Adam and used it to make a woman. The word *tsela*, rib, is used forty-one times in the Old Testament. Two of these are in Genesis 2; of the remainder, thirty-six describe the building of the tabernacle, the temple or Ezekiel's temple. Genesis 2:22 says

that God "made" (Heb. *banah*) the rib into a woman. This verb is used extensively of the building of the temple in 1 Kings 6.

- 6 Adam was placed in the Garden "to dress it and to keep it" (v. 15). The same language is used of the priests and Levites concerning their duties in the tabernacle:

"But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, *keeping* the charge of the sanctuary for the charge of the children of Israel" (Num. 3:38);

"Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to *do the work* [*dress*] in the tabernacle of the congregation" (4:22,23).

- 7 Eve was brought by the angel to Adam and given to him, and the Levites belonged to God, Who gave them to Aaron to help him with the work (cf. Num. 8:14,19; Jno. 17:6).

David and Goliath

In 1 Samuel 17 we have the well-known record of David and Goliath. It ends with a remarkable victory and the strange way in which David celebrated the death of the "man of sin", by cutting off his head and taking it to Jerusalem:

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled . . . And David took the head of the Philistine, and brought it to Jerusalem" (vv. 49-51,54).

Why did he do this? The city was not yet a Jewish city and not yet called Jerusalem; it was still a Canaanite city called Jebus. The incident is clearly prophetic; the place where Jesus was crucified was Golgotha, the place of the skull, and this refers to the place where Goliath's head was buried. But how did David know to take it there? The answer is that he knew Genesis 3:15.

He had just killed Goliath with a stone cast at his head ("it shall bruise thy head"). He now cuts off the head as another sign of this victory, standing on Goliath's neck or head as he does it. (Compare Psalm 8:6, written about this victory, and quoted in 1 Corinthians 15:25-27 about the victory of Jesus over his enemies.) He takes the skull to the place where the promise was first given, back to the Garden of Eden. This also helps to explain why he was so anxious later to buy the threshingfloor of Ornan; this was the place where sacrifice had been made from the beginning. Note the links between 1 Chronicles 21:16, 2 Chronicles 3:1 and Genesis 3:24.

Conclusions

It is suggested that the circumstantial evidence presented above is very strongly in favour of the Garden of Eden being placed in the Land of Israel based on Jerusalem, the place of God's rest from the beginning. If this is the case then the following points can be made:

- 1 Both the altar built by Adam outside the Garden and the first cherubim were located where the tabernacle and later the temple were situated, possibly on the rock on Mount Moriah where Ornan had his threshingfloor.
- 2 This is the place to which David took the skull of Goliath, and where Jesus was crucified as the sacrifice necessary to make manifest the way into the most holy place (Heb. 9:8), the way back into the Garden of Eden.
- 3 There is a hint in Genesis 4 that God's respect for Abel's sacrifice included a consuming fire

from the sword of the cherubim, just as at the threshingfloor of Ornan as recorded in 1 Chronicles 21:26.

- 4 It is the place where Abraham took Isaac for sacrifice.
- 5 On this rock the altar was placed in Solomon's temple.
- 6 It explains why God called Abraham out of Ur to go to Canaan. Rivers of living water had flowed through the area of Ur and been rejected; God now called His faithful one to return to the spot where the first covenant had been made.
- 7 It explains why we find Melchizedek at Salem.
- 8 The fig-leaf covering, inadequately provided by Adam, represented the Law. The fig tree was cursed by Jesus in the same place where Adam made this covering (Mt. 21:19). Note that the fig leaves were sewn, and that the only use of the word 'sew' in the New Testament is in Mark 2:21; the new covenant cannot be sewn onto the old.
- 9 The first Adam was made a gardener and because of sin was cast out of the garden to die outside. The last Adam was buried in a garden, back in the same place, and was thought by Mary on his resurrection to be the gardener.
- 10 The last chapters of Revelation tell us of the Garden of Eden literally restored by the Gardener, the Lord Jesus Christ, who will take a thousand years to dress and keep the earth until it is all once again "very good" in the sight of the Lord God.

(Concluded)

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