

Almont Vineyard Church

Week 1 Resurrection Series- The Tree of Life: Eden to Eternity

March 22, 2026

Resurrection Series- The Tree of Life: Eden to Eternity

Opening Monologue

Welcome to the AVC APP! I know many of you have been here before, but a big welcome to everyone joining us for the first time. You can never cover everything in a sermon, so I started this app several years ago. By the way—we have an archive of sermons and tons of app notes with deep research. If you go into the app and select “Sermon & Study Notes,” you’ll find it all there.

Well, believe it or not, we are only four weeks away from Resurrection Sunday—wow! Spring is in the air. Praise the Lord!

This Sunday, we’re starting a new Resurrection Series titled: “The Tree of Life: Eden to Eternity.” I’m very excited about this series as we trace the theme of the Tree of Life from the Garden of Eden all the way through to Revelation. The Biblical story is truly amazing!

In the beginning, in the Garden of Eden, the Lord placed the Tree of Life in the center of the garden—a living symbol of eternal life and fellowship with God. Humanity walked with the Lord, enjoying His presence and the life He freely gave. But when sin entered the world, access to that tree was lost. God, in His mercy, drove man from the garden and placed cherubim with a flaming sword to guard the way to the Tree of Life, so that humanity would not live forever in a fallen state. Yet even in that moment of judgment, God began unfolding His plan of redemption.

Throughout Scripture, the Tree of Life appears again—not only as a memory of what was lost, but as a promise of what God intends to restore. The prophets spoke of a coming Redeemer: “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.” (Isaiah 11:1) That Branch is Jesus Christ. He came to undo the curse of sin, and He was lifted up on a tree—the cross—so that through His death and resurrection, life could be restored to humanity. And the story does not end there. At the end of the Bible, in the book of Revelation, the Tree of Life appears again in the paradise of God, bearing fruit for eternity and leaves for the healing of the nations. What was lost in Eden is fully restored in Christ. From Genesis to Revelation, the story of the Tree of Life reveals the heart of God—to redeem His people, restore His creation, and walk with us again forever.

“Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.” (Revelation 22:14)

Join us Sunday as we dive into God’s Word so we can be better equipped to face the challenges of life. Blessings in Jesus!

In Christ,

Rev. Brad Standfest

To Listen to this week’s Sermon: “Resurrection Series- The Tree of Life: Eden to Eternity” Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:

Web: <https://www.almontvineyardchurch.org/media>

You Tube: <https://www.youtube.com/@almontvineyardchurch>

Key Sermon Text

Genesis 2:8-17 <https://www.biblegateway.com/passage/?search=Genesis%202%3A8-17&version=NIV>

Genesis 3:1-7 <https://www.biblegateway.com/passage/?search=Genesis%203%3A1-7&version=NIV>

Genesis 3:22-24 <https://www.biblegateway.com/passage/?search=Genesis%203%3A22-24&version=NIV>

Revelation

22:14 <https://www.biblegateway.com/passage/?search=Revelation%2022%3A14&version=NIV>

1 Corinthians

15:22 <https://www.biblegateway.com/passage/?search=1%20Corinthians%2015%3A22&version=NIV>

Commentary, Spiritual Applications, and Theological Reflections

GARDEN OF EDEN Location in the east of Eden (Gn 2:8) in the Tigris-Euphrates area of Mesopotamia, referred to 14 times in the OT. The information in Genesis 2:8–10 indicates that it was in the Shinar Plain area, and that four “heads” or branches were formed from the one river flowing through Eden to water the Garden. The heads were the Tigris and Euphrates (both of which are familiar modern rivers) and two rivers that have disappeared—the Pishon and Gihon. The latter were most probably natural water channels, later used as irrigation canals, since in cuneiform there is no separate word for “river” and “irrigation canal.” If Pishon and Gihon were in fact irrigation canals, then Genesis places Adamic man in an actual geographical setting and therefore obviates the notion that Eden was a myth. If the above identification is correct, Cush referred to the land of the ancient Kassites, while Havilah may have indicated Arabia.

Eden was the testing ground of man’s fidelity to God’s commands, and through disobedience, the Garden was lost. It will be regained in the form of the new paradise (Rv 22:14).

TREE OF KNOWLEDGE OF GOOD AND EVIL Forbidden tree in Eden, whose fruit imparted knowledge and subsequent death, i.e., separation from God and ultimate expiration (Gn 2:9, 15–17; 3:1–24). The tempting serpent promised Eve equality with God if she ate the fruit. The result of Eve and Adam eating from this tree was that they indeed attained the “knowledge of good and evil.” According to the usage of the phrasing “knowing good and evil” in the rest of the Bible (Dt 1:39; Is 7:15–16; Heb 5:14), the idea is that it describes a stage in a child’s life when he or she passes from innocence to moral awareness.

Accompanying this knowledge is sexual self-awareness. Thus, when Adam and Eve partook of the fruit, they became aware of their own sexuality. At the same time, they were able to see as God saw and thereby thought that God would shame them for their nakedness. The story came to symbolize the loss of innocence and divine companionship through deliberate disobedience in an attempt to attain godhood.

The sad result of eating the fruit of the tree of the knowledge of good and evil was that Adam and Eve lost their innocence and were subsequently separated from God. Banishment from Eden followed to prevent the eating of fruit from a second tree, “the tree of life,” which would have made them immortal. But they would have been immortal in their fallen, sinful state. Thus, it was a blessing to banish them.

TREE OF LIFE Tree placed by God in the midst of the Garden of Eden (Gn 2:8–9), a tree whose fruit could give eternal life. God told Adam that he could eat from every tree of the Garden except the tree of the knowledge of good and evil (vv 16–17). When Adam and Eve disobeyed God by eating from the tree of the knowledge of good and evil, they were expelled from the garden lest they “take also of the tree of life, and eat, and live for ever” (3:22).

The Genesis narrative suggests that God intended the tree of life to provide Adam and Eve with a symbol of life in fellowship with and dependence on him. Human life, as distinguished from that of the animals, is much more than merely biological; it is also spiritual—it finds its deepest fulfillment in fellowship with God. Life in the fullness of its physical and spiritual dimensions, however, could remain a person’s possession only so long as he or she remained obedient to God’s command (Gn 2:17). Apart from Genesis, the only other OT occurrences of the phrase the “tree of life” are found in Proverbs (quoted here from rsv), where it symbolizes the enrichment of life in various ways. In Proverbs 3:18 wisdom is referred to as “a tree of life to those who lay hold of her”; in 11:30 “the fruit of the righteous is a tree of life”; in 13:12 a fulfilled desire is as “a tree of life”; and in 15:4 “a gentle tongue is a tree of life.”

The book of Revelation contains the only references to the tree of life in the NT (Rv 2:7; 22:2, 14, 19). The Bible begins and ends with a Paradise in the midst of which is a tree of life. The way to the tree of life, which was closed in Genesis 3, is open again for God’s believing people. This was made possible by the second Adam, Jesus Christ. Those who have washed their robes in the blood of Christ (cf. Rv 7:14) and have sought forgiveness of their sin through the redemptive work of Christ, receive the right to the tree of life (22:14), but the disobedient will have no access to it.

Genesis 2:8-17

Adam in the Garden of Eden Genesis [2:8–17]

1. Two trees in the Garden of Eden (8–9)

a. **The Lord God planted a garden eastward in Eden:** Eden was a **garden** specifically **planted** by God; it was a place God made to be a perfect habitation for Adam (and later, Eve).

b. **There he put the man whom He had formed:** The details in the creation of Adam and Eve teach us something. After reading Genesis 1, we might have assumed that man and woman were made at the same time, but the text doesn’t specifically say so. We assume it. We don’t know the details about man’s creation until Genesis 2.

c. **Out of the ground the Lord God made every tree grow:** The rest of Genesis chapter 2 does not present a different or contradictory account of creation. Rather, it is probably the history of creation from Adam’s perspective. This is Adam’s experience of creation, which does not contradict the account of Genesis 1:1–2:7—it fills it out.

In Matthew 19:4–5, Jesus referred to events in Genesis 1 and to events in Genesis 2 as one harmonious account.

d. **The tree of life ... the tree of the knowledge of good and evil:** These two trees were among all the other trees God created and put in the Garden of Eden.

The **tree of life** was to grant (or to sustain) eternal life (Genesis 3:22). God still has a tree of life available to His people (Revelation 2:7), which is in heaven (Revelation 22:2).

The **tree of the knowledge of good and evil** was the “temptation” tree. Eating the fruit of this tree would give Adam an experiential knowledge of good and evil. Or, it is possible that it is called **the tree of the knowledge of good and evil** not so man would know good and evil, but so God could test good and evil in man.

2. Rivers in the Garden (10–14)

a. **Now a river went out of Eden:** The whole feel of this account gives the sense that it was written by an actual eyewitness of the rivers and surroundings. Adam probably wrote this himself.

b. **The name of the first is Pishon:** These rivers are given specific names which answer to names of rivers known in either their modern or ancient world. However, the names of these rivers can’t be used to determine the place of the Garden of Eden because the flood dramatically changed the earth’s landscape and “erased” these rivers.

We know modern rivers today such as the **Tigris** or **Euphrates** because some rivers in the post-flood world were named after familiar pre-flood rivers by Noah and his sons.

Genesis 2:15-17 – God’s Command to Adam

Then the Lord God took the man and put him in the garden of Eden to tend and keep it. And

the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; 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.”

Guzik notes that God placed Adam in the garden not for idle leisure but **to tend and keep it**—work was part of man’s perfect, pre-fall existence and a good thing. “The ideal state of sinless man is not one of indolence without responsibility.” This shows humanity’s role as stewards over creation.

The command was clear and generous: Adam could freely eat from **every tree** except one—the tree of the knowledge of good and evil. This prohibition was a test of obedience and trust in God’s goodness. The warning “you shall surely die” (literally “dying you shall die”) indicates spiritual death (separation from God) immediately upon disobedience, with physical death to follow. Guzik emphasizes that God gave this command directly to Adam (before Eve’s creation), highlighting personal responsibility.

Genesis 3:1-7 – The Temptation and Fall

Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” ... So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked...

Guzik describes the serpent (identified as Satan in Revelation 12:9, 20:2) as **more cunning** (or subtle/crafty) than any other creature. The temptation begins with a question that twists God’s words: “Has God indeed said...?” This sows doubt about God’s command and goodness.

The serpent’s strategy unfolds in stages:

- Questioning God’s word (“Has God said?”).
- Denying the consequence (“You will not surely die”).
- Accusing God of withholding good (“your eyes will be opened, and you will be like God, knowing good and evil”).

Eve’s response shows the progression of sin: she adds to God’s command (“nor shall you touch it”), then sees the fruit as **good for food** (appeal to appetite), **pleasant to the eyes** (appeal to aesthetics), and **desirable to make one wise** (appeal to pride/ambition). This mirrors 1 John 2:16’s “lust of the flesh, lust of the eyes, and pride of life.”

Adam, present during the exchange (“with her”), ate knowingly without resistance—his sin was blatant disobedience. Immediately, “the eyes of both of them were opened,” but not to divine wisdom; instead, to shame and nakedness. They sewed fig leaves, attempting a self-made covering for sin. Guzik stresses this as the origin of humanity’s fall: disobedience brought guilt, shame, separation from God, and the curse on creation.

Genesis 3:22-24 – Expulsion and Guarding the Tree of Life

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”—therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. 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.

Guzik explains God’s statement (“man has become like one of Us, to know good and evil”) as ironic or tragic: humanity gained experiential knowledge of evil through sin, not through obedience. It echoes the Trinity (“Us”) and shows God’s concern that fallen man not eat from the **tree of life** and live forever in a sinful state—eternal life in rebellion would be a horror.

In mercy, God **drove out** Adam and Eve (strong language indicating expulsion, not mere suggestion) to prevent perpetual fallen existence. He placed **cherubim** (angelic beings associated with God's presence and holiness, as in Ezekiel 10 and elsewhere) and a **flaming sword** to guard the way back to the tree of life. This prevented access to immortality in sin but also pointed forward to future redemption.

Guzik highlights the grace here: expulsion protected humanity from worse consequences, and it set the stage for God's redemptive plan (foreshadowed in Genesis 3:15's protoevangelium). The way to God and eternal life was now guarded—yet through Christ, that way is reopened (Hebrews 10:19-20; Revelation 2:7, 22:14).

God sets cherubim to guard the Tree of Life (22–24)

a. **Behold, the man has become like one of us, to know good and evil:** The idea behind this phrase is difficult to understand. Perhaps there is a note of sarcasm by God here (as Elijah used in 1 Kings 18:27), regarding Satan's empty promise to become like gods. Or, perhaps the idea focuses on man's greater knowledge (though in a bad sense) now that he has the experiential knowledge of evil.

b. **And take also of the tree of life, and eat, and live forever:** In mercy, God protected Adam and Eve from the horrible fate of having to live forever as sinners by preventing them from eating from the tree of life.

c. **The LORD God sent him out of the garden of Eden:** We don't know if Adam and Eve wanted to stay in the garden of Eden. Perhaps they felt if they left the garden, they might never see God again because it was the only place where they met Him.

d. **He drove out the man; and He placed cherubim at the east of the garden of Eden:** Cherubim are always associated with the presence and glory of God (Ezekiel 10, Isaiah 6, Revelation 4). When cherubim are represented on earth (such as in the tabernacle, Exodus 25:10–22), they mark a meeting place with God. Though Adam and Eve and their descendants were prevented from eating the fruit of the tree of life (by God's mercy), they could still come there to meet God. This was their "holy of holies." Therefore it was important to send a cherubim with a **flaming sword to guard the way to the tree of life.**

"Any angel of the lowest rank could have dealt with Adam. The flaming sword was pointed against Satan to keep him from destroying the way of access to the altar, which God had set up."
(Barnhouse)

This is the last historical mention of the garden of Eden in the Bible. We can speculate that God did not destroy it, but left it to the effects of the curse and suppose that it generally deteriorated from its original condition, blending into the surrounding geography.

Revelation 22:1-4 & 12-14 Tree of Life

This section describes what could be called the "new Eden." What the first Garden of Eden was supposed to be is fulfilled here. What Adam and Eve would have had if they had not fallen is what is given to God's people. Adam and Eve lost Paradise; here, God has remade it.

22:1–2 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. The angel showed John the river of the water of life, as clear as crystal, flowing ... down the middle of the great street of the city. The water of life is a symbol of eternal life. Jesus used this same image with the Samaritan woman (John 4:7–14). It pictures fullness of life with God and the eternal blessings that come when people believe in him and allow him to satisfy their spiritual thirst (see 22:17). The Garden of Eden also had a river running through it that watered it (2:10). In both the Old and New Testaments, water pictures salvation and the refreshment of the Holy Spirit. Ezekiel's vision also had a river with trees growing along it (Ezekiel 47:1–12). The water in the new Jerusalem flows from the throne of God and of the

Lamb. God in Christ, who is the water of life (John 7:37–38), is the source of this constant stream of blessing and refreshment for his people. This river flows down the middle of the main street of the city and is accessible to everyone.

This *tree of life* can be compared to the tree of life in the Garden of Eden (Genesis 2:9; see also Ezekiel 47:12.) After Adam and Eve sinned, they were forbidden to eat from the tree of life. But because of the forgiveness of sin through the blood of Jesus, there will be no evil or sin in the new Jerusalem. Believers will be able to eat freely from the tree of life when sin's control is destroyed and eternity with God is secure. This tree (one tree or many trees) *grows on each side of the river* and bears *twelve crops of fruit*, with a new crop *every month*. Adam and Eve had been cut off from the tree of life because of their sin (Genesis 3:22–24); now the tree has fruit available for everyone—fresh fruit, not just once a year with a dry time in between, but new fruit every month.

WHAT WE KNOW ABOUT ETERNITY

The Bible devotes much less space to describing eternity than it does to convincing people that eternal life is available as a free gift from God. Most of the brief descriptions of eternity would be more accurately called hints, since they use terms and ideas from present experience to describe what we cannot fully grasp until we are there ourselves. These references hint at aspects of what our future will be like if we have accepted Christ's gift of eternal life.

Description	Reference
We will have a place prepared for us.	John 14:2–3
We will be unlimited by physical properties (1 Corinthians 15:35–49).	John 20:19, 26
We will be like Jesus.	1 John 3:2
We will have new bodies.	1 Corinthians 15
It will be a wonderful experience.	1 Corinthians 2:9
It will be a new environment.	Revelation 21:1
It will be a new experience of God's presence (1 Corinthians 13:12).	Revelation 21:3
We will have new emotions.	Revelation 21:4
There will be no more death.	Revelation 21:4

In addition to the fruit, the leaves of the tree are for the healing of the nations. Why would the nations need to be healed if all evil has been eliminated? John was alluding to Ezekiel 47:12, where water flowing from the temple produced trees with healing leaves. He was not implying that there would be illness in the new earth; he was emphasizing that the water of life would produce health and strength

wherever it would go. God's people in his kingdom will have no physical or spiritual needs. All the hurts of the nations will have been healed.

Revelation 22:12-14

22:12–13 “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End.” Christ here spoke, reiterating that he would be coming soon (22:7). He would bring a reward that would be given to his people, according to what each had done. (For more on these rewards, see commentary at 20:12–13.) Our reward will be a place in God's kingdom (see Matthew 25:34–40; Mark 9:47; 10:29–30), not on the basis of merit (good deeds) but because of God's gracious promise to people of faith (Luke 12:31–32). The Bible records God rewarding his people for good works according to his justice. In the Old Testament, obedience often was rewarded in this life (Deuteronomy 28), but obedience and immediate reward are not always linked. If they were, good people would always be rich, and sin would always lead to pain and suffering. The believer's true reward is God's presence and power through the Holy Spirit. Later, in eternity, believers will be rewarded for their faith and service. If material rewards in this life were to come to us for every faithful deed, we would be tempted to boast about our achievements and to act out of wrong motivations. No act of mercy will be forgotten; no true believer will be abandoned. (For more on rewards, see Matthew 16:27; 19:27–30; Luke 6:23, 35; 1 Corinthians 3:8, 13–15; 9:25; James 1:12.)

Although all God's people will be saved and will enjoy the reward of eternity with him, a number of rewards seem to be given to individuals, according to what they have done. God will look at each individual's heart; thus, it may be that a quiet saint praying daily beside her bed will receive even greater reward than a flamboyant, well-known preacher. It may be that the woman who used her gifts to the fullest extent will be rewarded more greatly than the one who believed but was too afraid to reach her potential. God will not bestow his rewards in ways that we humans might. Each believer's job is to serve God to his or her fullest potential with a heart that is right with him.

Next, Christ repeated the words he had spoken at the beginning of the Revelation: “I am the Alpha and the Omega, the First and the Last, the Beginning and the End” (see 1:8, 17 and commentary there). The Creator began and will end time itself. Alpha and Omega are the first and last letters of the Greek alphabet; it's like saying he is the A and the Z, or even A-to-Z.

22:14 Blessed are those who wash their robes so they can enter through the gates of the city and eat the fruit from the tree of life. This verse includes the seventh and final beatitude in Revelation (the others were in 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; see the chart at 14:13): Blessed are those who wash their robes. This picture symbolizes those who seek to purify themselves from a sinful way of life. Previously in the vision, John had seen God's people dressed in white robes, and the angel had explained that “these are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb” (7:14 NIV). These people had been dirty with sin, but Christ had cleansed them through his death on the cross. They had accepted his salvation by “washing their robes.” The verb in 7:14 was aorist, indicating an action in a specific time in the past. Here, the verb is present tense, indicating continuous action. This verse is a call to the believers to strive daily to remain faithful and ready for Christ's return. They do not need to be saved over and over; but they should continue to “wash their robes” and so remain clean and ready.

Those who do so *can enter through the gates of the city and eat the fruit from the tree of life*. Entering the city indicates joining the redeemed people in eternity (the “city” is described in 21:10–27). In Eden, Adam and Eve had been barred from any access to the tree of life because of their sin (Genesis 3:22–24). In the new earth, God's people will eat from the tree of life because their sins have been removed by Christ's death and resurrection. Those who eat the fruit of this tree will live forever.

****Resources:** Rev. Brad Standfest, (1) Logos Bible Program: Factbook, Walter A. Elwell and Philip Wesley Comfort, Guzik, David. 2013. Life Application Bible Commentary, Barton, Bruce B., and Philip Wesley Comfort. 1995. **Elwell, Walter A., and Philip Wesley Comfort. 2001. In Tyndale Bible Dictionary, 1274. Tyndale Reference Library. Wheaton, IL: Tyndale House Publishers. Elwell, Walter A., and Philip Wesley Comfort. 2001. In Tyndale Bible Dictionary, 1273–74. Tyndale Reference Library. Wheaton, IL: Tyndale House Publishers. Guzik, David. 2013. Genesis. David Guzik’s Commentaries on the Bible. Santa Barbara, CA: David Guzik. Barton, Bruce B. 2000. Revelation. Edited by Grant R. Osborne. Life Application Bible Commentary. Wheaton, IL: Tyndale House Publishers. Barton, Bruce B. 2000. Revelation. Edited by Grant R. Osborne. Life Application Bible Commentary. Wheaton, IL: Tyndale House Publishers. Elwell, Walter A., and Philip Wesley Comfort. 2001. In Tyndale Bible Dictionary, 513. Tyndale Reference Library. Wheaton, IL: Tyndale House Publishers. Guzik, David. 2013. Genesis. David Guzik’s Commentaries on the Bible. Santa Barbara, CA: David Guzik. Elwell, Walter A., and Philip Wesley Comfort. 2001. In Tyndale Bible Dictionary, 1273–74. Tyndale Reference Library. Wheaton, IL: Tyndale House Publishers. Guzik, David. 2013. Genesis. David Guzik’s Commentaries on the Bible. Santa Barbara, CA: David Guzik.**

Sermon Notes:

The Tree of Life – Eden to Eternity

Happy Sunday, everyone! It’s good to be in the House of the Lord with you all.

We are closing in on the end of March... Can you believe it?

Spring has Sprung but the weather sure has not felt like it...

I don’t know if you realize this but we are only 3 weeks away from Resurrection Sunday...

Here are the AVC connections before we pray: YouTube, App, Facebook/Website

The Word of God says this:

“As the time approached, Jesus resolutely set out for Jerusalem.” (Luke 9:51)

Translation: Jesus willingly, with great determination, marched towards the cross—not because He had to, but because He loved humanity.

Today we start our Resurrection Series called: **The Tree of Life – Eden to Eternity.**

Here is a summary of this series:

In the beginning, in the Garden of Eden, the Lord placed the Tree of Life in the center of the garden—a living symbol of eternal life and fellowship with God. Humanity walked with the Lord, enjoying His presence and the life He freely gave. But when sin entered the world, access to that tree was lost. God, in His mercy, drove man from the garden and placed cherubim with a flaming sword to guard the way to the Tree of Life, so that humanity would not live forever in a fallen state. Yet even in that moment of judgment, God began unfolding His plan of redemption. Throughout Scripture, the Tree of Life appears again—not only as a memory of what was lost, but as a promise of what God intends to restore. The prophets spoke of a coming Redeemer: “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.” That Branch is Jesus Christ. He came to undo the curse of sin, and He was lifted up on a tree—the cross—so that through His death and resurrection, life could be restored to humanity.

And the story does not end there. At the end of the Bible, in the book of Revelation, the Tree of Life appears again in the paradise of God, bearing fruit for eternity and leaves for the healing of the nations. What was lost in Eden is fully restored in Christ. From Genesis to Revelation, the story of the

Tree of Life reveals the heart of God—to redeem His people, restore His creation, and walk with us again forever.

When we think or read about the Creation account in Genesis 1 & 2, we may envision a small backyard beautiful garden in which Adam & Eve lived. There's nothing wrong with thinking that... After all, much artwork depicts that very scene.

We must remember: God created the whole world—the world we see today.

- Day 1: God created light.
- Day 2: The sky above & water below.
- Day 3: Land, sea, and vegetation.
- Day 4: Sun, moon, & stars.
- Day 5: Living creatures of water & sky.
- Day 6: Living creatures on land & humans.
- Day 7: Rest.

Scripture says: “God saw all He had made, and it was very good... The heavens and the earth were completed in their vast array.” (Genesis 1:31a & 2:1)

A scholar comments on the term “vast array”:

“Vast array emphasizes the majesty and grandeur of God’s work in Creation, encouraging a sense of awe, wonder, and harmony of the world. It serves as a reminder of God’s power & creativity as well as His intentionality in creating everything with purpose and order.”

We are going to cover many scriptures today, so let’s dive in...

Turn in your Bibles to Genesis 2:8-14

God set up Adam & Eve with rich resources & food. They had everything they could ever want.

Because of the 4 rivers mentioned, most scholars think this Garden was hundreds of miles long & wide (maybe the whole Thumb of Michigan in comparison).

Genesis 2:15-17

•“Command” means this is what’s best for you.

Here is the key to this whole series:

In the middle of the Garden there were two supernatural trees... the Tree of Life & the Tree of the Knowledge of Good and Evil (Tree of Death).

The Tree of Life often gets forgotten about... (we’ll come back to it).

In my mind, Adam & Eve were ready for breakfast and they were heading to the Tree of Life...

They were walking to the Tree of Life, which might have taken them an hour...

We all are traveling on the road of life, and temptations & trials pop up to move us away from Christ.

On their journey to the middle of the Garden, something very bad happens...

Let’s read Genesis 3:1-7

It is at this point in history that sin entered into humanity. Now all shall die... But J-E-S-U-S!

In God’s grace, a redemptive plan was put forth. But this came first...

Genesis 3:22-24

“And the LORD God said, ‘The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.’ So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.”

Let me show you the reality about the Tree of Life – From Eden to Eternity as we move to a close...

Eden- The Tree of Life is JESUS.

Jesus Christ is the only one who can give everlasting life (John 3:16).

Redemption & Restoration will come from a Tree- Isaiah 11:1

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.

Jesus said He is the Vine (the Tree) that we should abide in (John 15).

Jesus hung on a tree.

Christ redeemed us... becoming a curse for us (Galatians 3:13). He bore our sins on a tree (1 Peter 2:24).

Eternity

Revelation 22:14. “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.”

Scripture Declares

1 Corinthians 15:22: “For as in Adam all die, so in Christ all will be made alive.”

Closing Prayer

Devotional Questions:

1. In Genesis 2:8-9, God places the Tree of Life in the midst of the Garden alongside every other tree that is pleasing and good for food. What does this central placement teach us about God’s original intention for humanity’s life—constant, easy access to eternal fellowship with Him—and how does that contrast with the distractions and temptations that pull us away today?

2. Genesis 2:15-17 records God’s generous command: freedom to eat from every tree except one, with the Tree of Knowledge of Good and Evil as the test of obedience. How does this reveal God’s desire for trusting relationship rather than forced compliance, and in what ways do modern “forbidden fruits” (temptations to self-rule or independence from God) mirror this ancient test?

3. In Genesis 3:1-5, the serpent begins by questioning God’s word (“Did God really say...?”) and ends by promising godlike knowledge. Reflecting on the sermon’s point that temptations and trials constantly pop up on our “road of life” to divert us from Christ, what subtle doubts or lies does evil use today to make sin seem desirable or harmless?

4. Genesis 3:6 describes the progression of temptation: the fruit was good for food (lust of the flesh), pleasing to the eye (lust of the eyes), and desirable for wisdom (pride of life). How does this threefold appeal (echoed in 1 John 2:16) show evil’s persistent strategy against us, and where in your own life do you see these patterns drawing you away from the Tree of Life?

5. After the fall in Genesis 3:7, Adam and Eve’s eyes were opened to shame and nakedness, leading to self-covering with fig leaves. How does this immediate result of sin illustrate that evil’s promise of enlightenment actually brings death and separation, and what “fig leaves” (self-effort, excuses, or worldly fixes) do people still use today instead of turning to God’s redemption?

6. In Genesis 3:22-24, God expels humanity from Eden and guards the Tree of Life with cherubim and a flaming sword to prevent eternal life in a fallen state. In what ways was this act of judgment also an expression of mercy, protecting us from unending sin? How does this guarded way point forward to the need for a Redeemer to reopen access?

7. The sermon identifies Jesus as the true Tree of Life—the Vine we must abide in (John 15), the One who hung on a tree to become a curse for us (Galatians 3:13; 1 Peter 2:24). How does Christ's crucifixion transform the "tree" of curse and death into the source of blessing and eternal life, reversing what was lost in Eden?

8. Revelation 22:14 promises, "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city." What does "washing their robes" signify in light of the fall, and how does this connect to Christ's redemptive blood as the only way evil's barrier is removed and eternal life is restored?

9. 1 Corinthians 15:22 declares, "For as in Adam all die, so in Christ all will be made alive." Considering the Tree of Life lost through Adam's disobedience and regained through Christ, how does this contrast highlight Jesus' role as the second Adam—undoing sin's curse and offering life to all who believe?

10. The biblical arc—from Eden's lost Tree of Life, through temptation's ongoing assault, to Revelation's restored Tree bearing fruit for healing—reveals God's unchanging heart to redeem and restore fellowship. In light of evil's constant pressure in your life, how can focusing on Christ's redemptive plan (His death, resurrection, and promised return) strengthen you to choose the path back to the Tree of Life each day?