

Lesson One

The Garden in Eden / God's first holy dwelling

Scripture reference (Gen 2:8)

NKJV: *The LORD God planted a garden eastward in Eden and there He put the man whom He had formed.*

Douay Rheims Bible: *And the Lord God had planted a paradise of pleasure from the beginning, wherein he placed man whom he had formed.*

NET Bible: *The Lord God planted an orchard in the east, in Eden; and there he placed the man he had formed.*

A. Where was this garden?

- (Gen 2:8) states: *The Lord God planted a garden eastward in Eden*
- Law of first mention: Eden is the very first geographical location on earth that was given a name.
- Verse 8 states that the LORD God: planted a garden: meaning God established a specific place for this garden.
- The garden in Eden would remain until the flood (Gen 7:11).

B. Where was Eden?

The most intriguing geographical question of the ages. Where was Eden?

Most all noted biblical scholars point to the Middle East and rightly so.

As for a specific location, not so easy. Eden has been placed in:

- Armenia, in the region west of the Caspian Sea
- Media, near Damascus, in Palestine
- Southern Arabia
- Babylon
- Mesopotamia
- As well as some saying it was in Israel

- As we unwrap the garden in Eden, this is a vast track of land.
- There is the possibly Eden was situated on a high place, noting the scripture that says: “and a river flowed out of Eden.”

C. Who created this garden?

- (Gen 2:8) *The LORD God planted a garden eastward in Eden.*
- The LORD, or Yahweh, transliteration *Y^hōvā* pronounced Yeh-ho-vaw'

D. What does the name Eden mean/represent?

- In Hebrew, Eden is pronounced (ay'-den)
- Eden means delight or pleasure, pleasantness
- The Garden in Eden was therefore God’s delight or you could say “The Garden of Delights”.
- Eden was also referred to as the “garden of the LORD” (Gen 13:10) yeh-ho-vaw', Jehovah = "the existing One"

(Isaiah 51:3)

(Eze 28:13) ʾĕlōhîym
- In these two scriptures there are two
- other characteristics of Eden that we will address further on in this lesson.

E. What was in the garden?

1. (Gen 2:9) *And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food.*
 - It was adorned with every tree pleasant to the sight, and enriched with every tree that yielded fruit, grateful to the taste and good for food.

- We know from a previous scripture (Gen 1:11-12, 29) that the earth had already brought forth plants, herbs and trees. (Gen 2:9) is not a contradiction of (Gen 1:12)
- In Eden, the LORD God caused to grow the trees that He has chosen from all the earth, specific ones, beautiful to look at and good for nourishment.
- In the midst of the garden, the LORD God placed two specific trees. These two trees would test man's obedience and trust. One tree would sustain life, and one would bring death.

2. God's Divine Law of reward and punishment

1) **The tree of life** (Gen 2:9) was also in the midst of the garden, and the tree of the knowledge of good and evil.

- At the center of the garden was the tree of life.
- The tree of life was to grant (or to sustain) eternal life (Gen 3:22) for mortal man.
- This does not mean, that when Adam reached out, and took a bite, that eternal life was immediately achieved, and he would never have to eat from it again. But rather it would be through the continuous nourishment that the fruit provided.
- Receiving this miraculous nourishment was directly tied to God, or God sourced.
- This tree represented a place where man could be intimate with God, enjoy a special fellowship, (koi·no·ni·a). A place where man would take communion before God.
- The tree of life as with all the other trees that they were not prohibited from eating, evidences man's reliance upon God and their trust in His loving commands.
- These trees represented faith and obedience

2) The tree of the knowledge of good and evil (Gen 2:9) whose fruit provided the ability to make moral distinctions and a sense of ethical awareness.

- Out of a fatherly love, God forbade man to eat this fruit, because He knew it would open the gateway to the knowledge of the world, a source of care and pain. Which in turn would bring an end to the bliss that man was enjoying under the care of God.
- (Ecc 1:18) *Because in much wisdom there is much grief, and increasing knowledge results in increasing pain*
- The point of this is not simply that they, like God, were fully able to distinguish evil from good. Instead, the problem was that, unlike God, they were unable (because of depravity, immorality, wickedness) to live according to that knowledge. God alone in his omniscience knows the effect of that which is good and to avoid that which is evil
- This tree was also a test to see where the first humans would receive wisdom from. Was it from personal relationship (revelation) or would it come from personal ambition (striving/wise in their own eyes)?
- **The consequence:** God said, in that day you eat of it you shall surely die. This had a dual meaning
- First off, physical death. Which God referred in the last line of (Gen 3:19 “and to dust you shall return”). Since “immortality” was not part of Adam and Eve’s created nature, God was simply indicating the end point of man’s life of hard toil, that is, physical death, the inevitable consequence of being restricted from the tree of life.

- Second consequence would be the loss of the pure relationship that Adam and Eve were able to enjoy with God in the garden. This kingdom relationship would be severed, the truest of a true holy relationship between the Creator and His creation would now be altered.

These two trees
 The tree of life and the tree of the knowledge of good and evil
 The first represented Discipline, Obedience and Trust.
 The second tress represented the Consequences for disobedience
 This is the Law of Divine reward and punishment

3) A river

(Gen 2:10-14) *Now a river went out of Eden*

- ESV, NIV, NET, NASB, NLT, MSG, PT translations all use the word “flowed” out of Eden. Literally, come forth.
- A river went out of Eden. Scripture doesn’t say where the river came from, just that it went out of Eden. Or came forth.
- This river is a foreshadowing and a parallel to the river that will flow out from the thorn of God and of the Lamb, in the new Jerusalem.

F. Who was the garden designed for?

- God’s creation, mankind. (Gen 2:8) *and there He put the man whom He had formed.*
- It was a place God made, to be a perfect habitation for Adam (and later, Eve) for man to dwell and live.

- At the close of the sixth day, (Gen 1:31) says “Then God saw everything that He had made and indeed it was “Very Good”. The adverb “very,” in English, means it was the best it could possibly be.

G. What was the purpose of the garden?

- a) This was the first holy place, a special dwelling place where God met with man.
 - The garden was where God first tabernacled with man, a holy dwelling place.
 - (Gen 3:8) states that God walked with man in the cool of the evening.
 - This was a Christophany, this was a pre-incarnation of Christ and He was walking man, no veil. This was the Kingdom of God.
- b) The garden in Eden connected the Heavenly realm to the earthly realm. (Gen 1:1)

In the beginning God created the heavens and the earth.

- A paramount truth! This points to God’s original intention for humans to live in an environment that included what we refer to as supernatural phenomenon. Consider, the bible doesn’t show Eve uncomfortable with a serpent who was speaking to her!

<p>Eden was where heaven and earth united. Eden was God’s cosmic Temple.</p>

- c) The garden was a place of rest
 - (Gen 2:15) *Then the LORD God took the man and put him into the garden of Eden to tend and keep it.*
 - The transliteration for the phrase “and put him” means: rest, to settle down, to cause to rest, to be granted rest.

At this point Adam and Eve were enjoying and living in a full state of spiritual rest with the LORD God.

- This Divine promise of “rest” refers not merely to physical rest and the ceasing of warfare, but ultimately to the all-encompassing rest of faith, that is, the spiritual rest or salvation, that comes from accepting by faith what God has provided.

Worth Noting:

- When you see “God” or the “LORD God” as we see here in the opening of Genesis. They declare two different aspects of God.
- In Genesis chapter 1, God is introduced as Elohim the creator of the material universe, and as the Master of the world.
- In Genesis 2, He is now seen as the LORD God or (YHWH Elohim) as the ruler of the world and has a direct relationship with man and demands an account of his actions.
- Both the same God! Just merely two different ways He reveals Himself to mankind

d) The garden was God’s sanctuary/tabernacle and Adam was the priest

- (Gen 2:15) *Then the LORD God took the man and put him into the garden of Eden to tend and keep it.*

- Tend and keep (NKJV) To work and keep
Avoda, or Avodah literally means "work, worship, and service"

- To dress it and keep it (KJV, ASV) or to worship and observe (obey)
The transliteration would be: (to work or serve), (to guard and have charge of)

- To cultivate and keep it (NASB)
Although a crippling grammatical translational

To cultivate (avad) and keep (shamar) are used together elsewhere in the Hebrew Bible, they are always intended in the sense of worshiping/serving (God) and obeying Him

- **From this scripture (Gen 2:15)** and the meaning of the words used we can clearly see that Adam was priest in the garden
- To further proof, is that when these particular words are used again in scripture (keep, tend, guard, serve, work) in the Old Testament, the Hebrew interpretation, in the transliteration, are associated with priestly duties.
- This also clearly reveals that worship was to be expressed in the context of work

Supporting scripture:

- (Ex 27:20-21, 28:1) *“You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually. In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the Lord; it shall be a perpetual statute throughout their generations for the sons of Israel. “Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me*
- (Num 3:7-8) *They shall perform the duties for him and for the whole congregation before the tent of meeting, to do the service of the tabernacle. They shall also keep all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to do the service of the tabernacle.*

The Garden in Eden - God’s Sanctuary

**Was a sacred place that God shared with man.
A cosmic sphere that united Heaven and Earth where God came down to
commune with man.
A Holy place where Adam was the priest and the garden was the temple.

A place where God came and walked in the cool of the evening.
There was no vail. it was pure, faultless, perfection resounding in love
and obedience.**

**This was God’s dwelling place on earth.
This was the Kingdom of God.**

Mike Petramale C_{TT}C 3:3

H. Mankind forfeits God's Holy Place

- It is not known how long Adam and Eve enjoyed worshipping and serving in the garden. All we know is, they did.
- Then at some point Satan was able to deceive Eve, and Adam completely disobeyed God's command. Rebellion and disobedience instantly took away God's reward for obedience and now God's punishment had to be delivered for disobedience.
- Man was exiled from God's sanctuary, God's tabernacle. (Gen 3:23-24)

I. The entrance to the sanctuary sealed

- This was a foreshadowing of the veil that would be placed in the holy of holies in Moses' tabernacle
- God places Cherubim (more than one) at the east of the garden of Eden and a flaming sword which turned every way to gourd the way to the tree of life (Gen 3:24)
- Cherubim are God's throne guardians or throne bearers. When cherubim are represented on earth, they mark a meeting place with God.
- (1 Kings 6:23-27) (1 Kings 8:6-11) (Ex 25:17-22)
- Cherubim are always associated with the presence and glory of God (Ezekiel 10:1-22) (Revelation 4:1-11)
- We know the purpose of the flaming sword, was to guard the way to the tree of life.
The tree of life was positioned where? _____
The tree represented what? _____
Who did this source come from? _____

- According to scripture (Gen 3:24) The Cherubim (more than one) were placed at the East end of the garden. This was the entrance and exit to His tabernacle, to the garden. East end (Gen 4:16). (Remember this in our course studies)
- If were not so, then the scripture would have said and God placed Cherubim all around the garden.
- God places a flaming sword to protect the way to this life that comes from God, eternal life. This is symbolic and/or parallels to Christ when He says “I am the only way the only truth and the only life” (John 14:6) “and no one is coming to My Father (God) except through Me.

1. **What did this mean for mankind?**

- After God had driven man out of the garden. God did not abandon man. God’s story of grace and mercy continued. However, what did change, would be how God would revel Himself.
- Until the next sanctuary/tabernacle (Moses’), God will share a holy place with man at an altar. First with:
 - Noah (Gen 8:2-21, 9:1)
 - Abram (Gen 12:7-8, 13:4,8, 22:9)
 - Issac (Gen 26:24-25)
 - Jacob (Gen 35:1-7)
 - Moses (Ex 20:22-24)
- God would eventually instruct Moses (Ex25:8-9) to build Him sanctuary/tabernacle that He may dwell among His people.

- There would be parameters for this sanctuary just like there was in Eden
- A veil was now set between man and God. Man would now have to approach God in a whole different manner.
- The Law of God's Divine reward and punishment still stood. Man would now have to approach God in Holiness.