

THE FIRST GARDEN AND ITS PURPOSE: EDEN, MAN'S IDEAL PLACE OR HOME GENESIS 02:08–14

Introduction : Garden of Eden

Picture the scene: man had just been created. The LORD God Himself had just formed man from the dust of the ground, and had breathed the very breath of God into the nostrils of man (Gen 2:7). Man stood there upon earth for the very first time in human history, stood there in the midst of all the lush green of the forest and the radiant reds, oranges, yellows, blues, purples, whites and all the other colours of the flowers and bushes that displayed their wild beauty. God now had...

- the universe which He had planned and purposed
- the man whom He had planned and purposed
- the perfection — the perfect man and the perfect universe — which He had planned and purposed

But something else was needed. Man needed a residence, a home, a place to live. This passage of Scripture describes the place where man had his beginnings upon earth, the place where man was to live. It covers the features which God designed for man's residence or home. The place is called *The Garden of Eden*, the most beautiful and bountiful paradise man could ever imagine. Eden was man's paradise, his utopia.

Note that God's glorious goodness is seen in His design of the Garden. The features of the Garden clearly show that God cares deeply for man — for man's welfare, provision, security, joy, and happiness. The Garden shows that God designed the ideal place for man's residence or home. This passage covers *The First Garden and Its Purpose: Eden, Man's Ideal Place or Home*.

- I. A real place, a Garden planted by God (v. 8).
- II. Eden met man's need for a home: a very special place to live (v. 8).
- III. Eden met man's need for beauty and food and for spiritual surroundings (v. 9).
- IV. Eden met man's need to live forever: the tree of life (v. 9).
- V. Eden met man's need to exercise his free will — his ability to choose: the tree of knowing good and evil (v. 9).
- VI. Eden met man's need for water and irrigation (v. 10).

I. *Genesis 02:08 The Garden of Eden*

The Garden of Eden was a real place, a real Garden planted by God Himself. However, the reality of the Garden has been denied by some persons.

=> *Secular man* considers the Garden of Eden to be a fictitious story, just a fairy tale or fable. He thinks the Garden is just the Biblical author's imagination of how man first

began his life upon earth. Secular man says that the Biblical author simply pictures man beginning his life in a perfect environment and later failing and beginning to corrupt the earth.

=> *Religious man* often looks upon the Garden of Eden as a symbol or type of the ideal environment or ideal earth. He thinks that the Garden is the dream of the ideal earth and environment toward which man should work. Religious man often says that the task of man is to strive to make the earth a Garden of Eden, the utopian paradise for which man dreams.

But note: this is not what this passage says, nowhere close to what it says. This passage clearly teaches that the Garden of Eden was a real, historical place — a real, historical Garden created by God Himself. How can we say this so confidently, so positively? Because of three clear facts.

1. The specific direction of the Garden is given: the Garden was planted in the East, in the land of Eden. When Moses wrote this, he was leading Israel in the wilderness wanderings throughout the great Arabian desert. East of the Arabian desert would point toward the Arab nations of the Middle East, specifically toward the great fertile plains of the Tigris and Euphrates rivers.

Note: the direction being pointed to is not a fictitious or symbolic land. It is a specific direction and a well known land.

2. The general location of the Garden is given (vv. 10-14). Real lands are mentioned: Havilah, Ethiopia and Assyria. Real rivers are also given: Pison, Gihon, Hiddekel or the Tigris and the Euphrates. Apparently, the Garden was someplace close to where the Tigris and Euphrates join. This would place the Garden in what is known today as southern Iraq.

The point to note is this: the Garden of Eden — man's paradise — lay toward the East and was located around four rivers that flowed through lands or countries well known to the people of that day. There is nothing fictitious or imaginary about the direction or location of the Garden of Eden. It was a real, historical place, a real, historical Garden.

3. Note a third fact as well. The very context of this section of Scripture points toward the Garden being historical. What is being discussed in this section of Genesis is creation, the beginnings of the universe and of man upon earth. If the earth and the universe are real and man is real — if the account of creation is accurate — then the Garden of Eden, man's paradise upon earth, must be a real, historical place. Part of man's beginnings upon earth is bound to include a discussion of his first environment and home. This is only logical; this is only to be expected.

Thought 1. Why is it important to stress that the Garden of Eden was a real, historical place?

- 1) If the Garden was a fictitious place, then it means that the fall of man is a fable. Why? Because the fall of man took place in the Garden of Eden. Therefore, if the Garden is unreal, then it means there is no such thing as sin, as man being lost in sin and separated from God. If the Garden of Eden never existed — not really — then man falling into sin never took place.
- 2) If the Garden is just a symbol or type of paradise — of the ideal environment or ideal earth — then redemption through Christ is not necessary. Man does not need God nor Christ to save him and his world. Man is perfectly capable of creating the perfect environment himself. All man has to do is work and work for the ideal earth, and eventually he will bring paradise and utopia to earth — all by his own energy, efforts, works, and goodness.

Rom 5:12 Therefore, just as sin entered the world through one man [Adam], and death through sin, and in this way death came to all men, because all sinned.

Isa 43:27 Your first father sinned; those I sent to teach you rebelled against me.

Rom 3:23 For all have sinned and fall short of the glory of God,

Eph 2:8-9 For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast.

Titus 3:5-7 Not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs having the hope of eternal life.

II. Genesis 02:08 Man's Need for a Home: A Special Place to Live

The Garden of Eden met man's need for a home, his need for a very special place to live. Man needs a place that he can call home, a place...

- where he can be centrally located
- where he can experience the closest and most intimate love, caring, sharing, communication and relationships
- where he can be employed and fulfil his duties and responsibilities and make his contribution to society
- where he can give birth to and rear a family
- where he can feel settled and secure, quiet and at peace
- where he can settle down at night and relax, rest, sleep and revive his strength for the next day's duties

God knew man's need, that man needed a place where he could be centrally located, a place that he could call home. Therefore, God met man's need: God created the Garden of Eden, the most beautiful paradise imaginable; then He took man and put him into the Garden. Note two facts.

1. The word *garden* (gan) means a place that is enclosed, protected and sheltered. It even has the idea of being covered, of being perfectly protected (He., ganan) (*Pulpit Commentary*, Vol. 1, p. 43). The word *Eden* (edhen) means a place of delight, of pleasure, of bliss. Eden means a paradise.

The point is this: the Garden of Eden was different from the rest of the earth. The earth was perfect with a perfect and unthreatening environment, and it overflowed with an abundance of beauty and fruit. But the idea of Scripture is that the Garden of Eden far exceeded the earth in beauty and provision. The Garden gave man a place — some land, some acreage — where he could live and establish a home and community; a place that was enclosed, protected and sheltered from the elements of nature and of the weather; a place that provided the covering — the perfect home and provision — that man needed. The Garden of Eden was a paradise for man.

2. God took man and put man into the Garden. As stated above, the Garden differed from the rest of the earth. From the beginning, man knew the difference between the Garden and the rest of the land outside. Man knew that God had blessed and cared for him in a most excellent way: God had given him a place that far exceeded the rest of the earth. As Mathew Henry points out: God did not put man in a palace made of silver and gold, nor in a house made of ivory, but in the most beautiful and artful place of all: nature — a Garden furnished and adorned by God Himself. (*Mathew Henry's Commentary*, Vol. 1, p. 15.)

Thought 1. Man often blames his shortcomings and failures upon his environment. But note how man began his life upon earth: in a perfect environment, in a paradise upon earth. God was as good to man as He could be: He gave man a perfect nature and a perfect environment so that man could have an abundance of life, a life that far exceeded anything for which man could ask. But as we shall see in Chapter Three of Genesis, man still fell into sin. He still came short and failed. Man cannot — not the first man nor any other man — use his environment as an excuse to sin, fail or come short. Environment, of course, has an influence upon every one of us; but a person is basically responsible for his own behaviour and actions. Adam — the first man upon earth, the father of us all — clearly illustrates this. We would all fail and come short even if we had a perfect environment and world. Our problem with failure and sin is not a bad environment; our problem is the heart: the desire and craving to do what we want and to have what we want no matter what effect our behaviour has upon the earth and others. We are without excuse.

Rom 1:20 *For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse.*

Rom 3:23 *For all have sinned and fall short of the glory of God,*

Titus 3:3 *At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.*

1 John 1:8 *If we claim to be without sin, we deceive ourselves and the truth is not in us.*

Job 14:4 *Who can bring what is pure from the impure? No one!*

Prov 20:6 *Many claim to have unfailing love, but a faithful man who can find?*

Prov 20:9 *Who can say, "I have kept my heart pure; I am clean and without sin"?*

Prov 30:2 *Surely I am only a brute, not a man; I do not have human understanding.*

Isa 64:6 *All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.*

Thought 2. The environment of Eden shows what God's will is for the environment of the earth. God wants us to protect and look after the environment, not to destroy it. But think about what we do: all the pollution, garbage, junk and nuclear waste; all the devastating effects pollution has upon the rivers, lakes, seas, sky, air and lands of the earth. And why? Because of the selfishness (personal and economic selfishness), extravagance and sin of the human heart.

III. Gen. 02:09 Man's Need for Beauty, Food and Spiritual Surroundings

The Garden of Eden met man's need for beauty and food and for spiritual surroundings. God caused *every tree* (kol ets) — all kinds of trees — to grow within the Garden. The idea is an enormous number and all manner of trees "pleasant to the sight and good for food." The Garden was apparently a huge forest of trees, shrubs and vegetation. It was furnished both to provide for Adam's *need* and *pleasure*. The beauty and provision of the Garden met to some degree the three basic needs of man.

1. The Garden provided *beauty, discovery and encounter* for man. Every tree, bush, shrub, flower and plant imaginable was there: each with its own height and width, leaf and bark, colour and fragrance. The Garden's beauty and immense size gave man the very provision he needed to meet his mental, emotional and aesthetic needs.
2. The Garden provided *food and shelter* for man. Every species of vegetation, fruit, berry and nut was there — everything to satisfy the taste and nourishment of man.
3. The Garden provided *spiritual surroundings, a spiritual environment*. The Garden's beauty and provision was bound to give man a sense of awe and worship — to stir praise and thanksgiving from man. No surroundings and no environment can fully meet man's need for worship. Only God can fully meet man's spiritual need. But the Garden was so beautiful and so conducive to worship that it was bound to pull and stir man to worship God. (See notes Gen 2:15-17 for God's full provision in meeting man's needs. Also see note, Col 2:9-10.)

Thought 1. Most people seek the fullness of life from three things:

=> the possessions of the earth

=> the pleasures of the earth

=> the power of the earth

People seek to get what they want from their surroundings and environment. But the earth and the things of the earth cannot meet man's basic need. As important as the earth and the physical are, man's basic need is much deeper than what appears on the surface — much deeper than the physical and material. Man is spirit; consequently, his basic need is spiritual (see notes, Gen 1:26; 2:15-17; Eph 1:3. The Ephesian note will aid greatly in understanding the importance of the spiritual vs. the material world.)

Thought 2. God makes an unusual promise to man. God will see to it that any person has sufficient food, shelter and clothing. *But*, there is a condition. The person has to "seek...first the kingdom of God and His righteousness" (Mt. 6:33; see 6:24-34).

Thought 3. When one receives an abundance, three results should immediately follow.

=> God should be acknowledged.

=> God should be praised.

=> The abundance should be shared.

IV. Genesis 02:09 Man's Need for Eternal Life — Tree of Life

The Garden of Eden met man's need to live forever. How? God planted a fruit tree within the Garden and gave it the power of everlasting life. What is this tree? Here are all the Scripture verses that refer to it:

Gen 2:9 *The LORD God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.*

Gen 3:22 *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."*

Rev 2:7 *Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.*

Rev 22:2 *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.*

Rev 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."*

Eze 47:12 *Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear fruit, because the*

water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing.”

Here are the facts given about the tree:

- => The tree is named “the tree of life.” It sat in the middle of the Garden of Eden (Gen 2:9).
- => If Adam, the first man upon earth, had eaten of the tree, he would have lived forever. Apparently, he had never eaten of the tree when he was in the Garden (Gen 3:22).
- => Ezekiel the prophet predicted this about the tree of life: when Christ returned, there would be trees growing that would continually provide — never cease to provide — food and medicine for the citizens of His kingdom (Eze 47:12).
- => The overcomers in the great tribulation will be given the right to the tree of life (Rev 2:7).
- => The tree of life will be in the New Jerusalem, the capital of the new heavens and earth. The tree of life will sit in the middle of the main street of the capital and grow on both banks of the major river that flows through the capital. Note that this verse, just as Ezekiel's, refers to the tree of life being many trees — a type or species of tree — and not just one tree (Rev 22:2).

Now, what is the tree of life? On the basis of the facts revealed in Scripture, the tree is a real tree that bears life-giving fruit, fruit that gives a person everlasting life, that keeps a person from ever dying. But note this: the tree of life exists only in a perfect world, only where perfection exists...

- only in the perfection of the Garden of Eden
- only in the New Jerusalem, the capital of the new heavens and earth (see note, Rev 22:1-5.)

When God planted *the tree of life* in the Garden of Eden, the tree was to keep Adam from dying. Adam was to eat of its fruit and live forever. But, as shall be seen, Adam never ate of the tree of life. He chose to eat the fruit of the forbidden tree. The result was catastrophic: man was expelled from the Garden and not allowed to eat the fruit of the tree of life (see notes, Gen 3:22-24).

The point to see in the present passage is this: God planted the tree of life right in the midst of the Garden, in the most prominent and conspicuous spot where it would always be easily seen. It was planted right where Adam would always be reminded that he had to eat of the tree in order to live forever. God gave man every opportunity imaginable...

- *to choose* life over death
- *to choose* God's presence over alienation
- *to choose* eternity with God over separation from God
- *to choose* peace over division
- *to choose* obedience over disobedience and rebellion
- *to choose* freedom over enslavement and bondage

- *to choose* righteousness over unrighteousness
- *to choose* good over evil
- *to choose* purpose over uselessness
- *to choose* fulfilment over emptiness
- *to choose* perfection over corruption
- *to choose* God over self and Satan

Deu 30:15 *See, I set before you today life and prosperity, death and destruction.*

Deu 30:19 *This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live.*

Thought 1. God loves man — all of us. He showed Adam His love by providing the tree of life — the very possibility of living forever. God shows us His love by providing eternal life through His Son, the Lord Jesus Christ.

John 3:16 *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*

John 3:36 *“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”*

John 6:40 *“For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.”*

Rom 5:8 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

2 Tim 1:10 *But it [God’s purpose] has now been revealed through the appearing of our Saviour, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.*

1 John 5:11-12 *And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life. He who does not have the Son of God does not have life.*

V. *Genesis 02:09 Man’s Need to Exercise his Free Will; Tree of Knowledge of Good and Evil*

The Garden of Eden met man’s need to exercise his free will, his ability to choose. God planted a second fruit tree in the Garden. Several facts are also given about this tree.

- a. It was in the centre of the Garden (Gen 3:3).
- b. It was *good* for food and *pleasant* to the eyes (Gen 3:6).
- c. It was the only tree from which Adam and Eve were instructed not to eat. God used the tree for man to exercise his freedom of choice, his spiritual drive and ability (See *Creation of Man; Spirit*, Gen 1:26).

=> Man was to choose God by obeying Him (see note, Gen 2:16; see 2:16-17; 3:2-3).

=> If man chose to disobey God by eating of the tree's fruit, man would know evil — what it is to be disobedient. He would experience evil personally and die, that is, be separated from God spiritually, physically and eternally.

d. It was one of the two trees chosen to exercise man's choice between life and death (separation from God). Adam, the first man — the forefather of the human race — did just what we do: he chose to go his own way, to do his own thing — to disobey God. He rejected the tree of life and ate of the tree of knowledge of good and evil. (See notes, Gen 2:16-17; 3:1-6; see 3:8-9; Heb 9:27.)

Several things need to be said at this point about both the tree of life and the tree of the knowledge of good and evil. Are the trees figurative or literal? To hold that they are literal is neither naive nor magical.

1. Something — some object, some act — had to be chosen for man to exercise his ability or choice *for God* and for life with Him. Note this: man was within nature, within the most beautiful Garden of the world. The Garden had the most excellent trees of the world, and the trees bore the most luscious fruit in the world. One of man's basic needs and drives was to satisfy his hunger with the luscious fruit so richly provided. What better way for man to exercise his ability or choice for God than through the flesh, than to have a commandment involving the fruit needed to meet his physical need for food?

In fact, forbidding fruit within such an environment as the Garden of Eden would be *the very thing* for God to do — the natural, expected thing.

2. No tree, within itself, has the power to give life or death. No tree or fruit has such inherent power. Any fruit that has such power would have such power only because God gave it life-producing qualities, chemicals or juices. We all know this.

Scripture says this is exactly what God did: God gave life producing qualities to the tree of life and death producing, corruptible qualities to the tree of the knowledge of good and evil. Note three significant points about this fact:

=> First, this is exactly what Scripture says. It is the *literal statement* of the account of Genesis.

=> Second, God is God — Elohim, Almighty God, the God of all might and power (see *God, Elohim*, Gen 1:1). God can decree such power to any food He wishes.

=> Third, as stated in point one, any person is hard pressed to choose a better method for man to exercise his choice for God and eternity, hard pressed to choose a better method when man is within a garden such as the Garden of Eden.

3. Now having said the above, there is one other possibility about the life and death qualities of the trees. It is possible that the trees and their fruit were the objects

(vehicle, method, manner) chosen for man to exercise his spiritual choice to live with God or apart from God. It is possible that God's Word decreed life or death for man — based upon man's choice. It is possible that the trees possessed no qualities or chemicals or juices to give life or death, that they were only the objects used for man to exercise his freedom to choose to obey God. God, His Word, decreed that to eat of the tree of life gave life; to eat of the other tree brought death. The trees were only the things used to bring about what God had already said. The power of life and death rested in what God had decreed and man chose to do, not in the trees themselves. (See note 3 and *Nature of Man; Meaning of Sin*, Gen 2:16-17.)

Deu 30:15 *"See, I set before you today life and prosperity, death and destruction."*

Deu 30:19 *This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live.*

Josh 24:15 *"But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve,...But as for me and my household, we will serve the Lord."*

1 Kng 18:21 *Elijah went before the people and said, "How long will you waver between two opinions? If the LORD is God, follow him."*

VI. Genesis 02:10–14 Man's Need for Water and Irrigation

The Garden of Eden met man's need for water and irrigation. God caused a river to flow through Eden, apparently a great river. It was large enough to irrigate the whole Garden and to break out into four major rivers. The purpose for listing the four rivers and several of the surrounding lands was...

- to show that the Garden of Eden had been a real Garden
- to show that the first man, Adam, was a real person
- to show that the account of Genesis is not only accurate, but it is truth
- to show the truth of how God created man and placed man in the Garden and the truth of what happened to man

Note the facts given:

The Rivers

The Facts

Pison	It flowed through the land of Havilah, the Havilah that is known for its gold, bdellium (a valuable gem), and the onyx stone.
Gihon	It flowed through the land of Ethiopia.
Hiddekel or Tigris	It flowed along the east side of Assyria.
Euphrates	It flowed from the highlands of Armenia down into the Persian Gulf. It was known as "the great river," the most important river in Western Asia.

Now, where was the Garden of Eden located? Note that two of the rivers are known today, the Tigris and the Euphrates, but two are not known. Most likely, the catastrophic flood in Noah's day rearranged the earth's geography and eliminated the two unknown rivers. But note this as well: the flood was so catastrophic that it most likely rearranged the beds and channels of the Tigris and Euphrates. To think otherwise would be unrealistic, for the devastation and rearrangement of the geography of the earth's surface by torrential rains and severe floods are too well known today. Therefore, it is impossible to say just where the Garden of Eden was located. The closest that we can say with accuracy is that it was someplace in the lands that surround the Tigris and Euphrates rivers, lands that actually cover several nations of the world such as Armenia, Turkey, Syria, Iraq and Iran. H.C. Leupold thinks that it may have been in the Armenian highlands; others think that it may have been in southern Iraq (see NIV, Gen 2:8).

Now, back to the major thrust of this point: God caused a great river to flow through Eden, a river that separated into four other rivers as it flowed out of Eden. This shows the glorious goodness and care of God. God made every provision for man, even to seeing that man had water to drink and an irrigation system to water the growth of the Garden.

Thought 1. God makes two great promises to man today.

- 1) God will provide all the necessities of life for man if man will first seek Him and His righteousness.

Mat 6:33 *"But seek first his kingdom and his righteousness, and all these things will be given to you as well."*

- 2) God has provided a living water that gives man eternal life, a living water that is found in His Son, the Lord Jesus Christ.

John 4:14 *"But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."*

John 6:35 *Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty."*

John 7:38-39 *"Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.*

Rev 21:6 *He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life."*

Rev 22:17 *The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.*

Isa 12:3 With joy you will draw water from the wells of salvation.

Isa 58:11 The LORD will guide you always; he will satisfy your needs in a sun scorched land and will strengthen your frame. You will be like a well watered garden, like a spring whose waters never fail.

Zec 13:1 "On that day a fountain will be opened...to cleanse them from sin and impurity." ■

GENESIS 02: 10 ADAM VS. CHRIST

GETHSEMANE VS. THE GARDEN OF EDEN

THE CROSS VS. THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

*A river watering the garden flowed from Eden; from there it was separated into four headwaters. **Genesis 02:10***

There is a strong contrast between the *first Adam* in his Garden of Eden and the *second Adam*, the Lord Jesus Christ, in His Garden of Gethsemane. (The idea for the contrast was stirred by James Montgomery Boice. (Montgomery Boice. *Genesis*, Vol. 1, p. 104f). Remember that our Lord was facing the critical decision of the cross in the Garden of Gethsemane.

The First Adam in His Garden of Eden

**** *The Second Adam, the Lord Jesus Christ, in His Garden of Gethsemane***

Adam was in a perfect Garden within a perfect world (Gen 1:1; 2:8-9).

**** *Christ was in a barren, desert-like garden in an imperfect world (Gen 3:17-18; Rom 8:19-22).***

Adam was in a Garden of beauty and joy (Gen 2:8-10).

**** *Christ was in a place of heaviness and sorrow (Mt. 26:37).***

Adam was seeking to fulfill his own desires and cravings (Gen 2:17; 3:6).

**** *Christ was seeking to do the will of God (Mt. 26:39; Heb 10:7-10).***

Adam disobeyed God and sinned and brought death to the human race (Gen 2:17; 3:1f; Rom 5:12).

**** *Christ obeyed God and died for man and brought life to the human race (Jn. 3:16; Rom 5:8; 1 Pet 2:24; 3:18).***

There is also a strong contrast between the tree of the knowledge of good and evil and the tree of the cross. (The idea for this contrast was stirred by Arthur Pink. *Gleanings in Genesis*, p. 27f.)

The Tree of the Knowledge of Good and Evil

**** *The Tree of the Cross***

The tree was planted by God (Gen 2:8-9).

**** *The tree of the cross was made by man (Jn. 19:15-16).***

The tree was pleasant to the eyes (Gen 3:6).

**** *The tree of the cross was a repulsive, cursed tree (Gal 3:13).***

Man was commanded to turn away from this tree (Gen 2:17).

**** *Man is commanded to come near this tree (Jn. 12:32).***

Eating of its fruit resulted in death (Gen 2:17; 3:If; Ro.5:12).

**** *Eating of this fruit — of Christ Himself — results in life (Jn. 6:53-54; see Jn. 6:51,58). □***