

~EDEN 1 (364)

(E'den) [Hebrew, *gan*, Greek, *pa-ra'dei-sos*, Pleasure]

.. What Was The Forbidden Fruit In Eden?

.. Physical Location Of Eden

- A region in which the Creator planted a garden-like park as the original home of the first human pair. The statement that the garden was in **Eden**, toward the east, apparently indicates that the garden occupied only a portion of the region called **Eden**.
- Further, Yehowah God planted a garden in **Eden**, toward the east, and there he put the man whom he had formed. (**Genesis 2:8**)
- However, the garden is thereafter called the garden of **Eden**
- And Yehowah God proceeded to take the man and settle him in the garden of **Eden** to cultivate it and to take care of it. (**Genesis 2:15**)
- And, in later texts, is spoken of as **Eden**, the garden of God.
- In **Eden**, the garden of God, you proved to be. Every precious stone was your covering, ruby, topaz and jasper, chrysolite, onyx and jade, sapphire, turquoise and emerald, and of gold was the workmanship of your settings and your sockets in you. In the day of your being created they were made ready. (**Ezekiel 28:13**)
- As **the garden of Yehowah**.
- For Yehowah will certainly comfort Zion. He will for certain comfort all her devastated places, and he will make her wilderness like **Eden** and her desert plain like the **garden of Yehowah**. Exultation and rejoicing themselves will be found in her, thanksgiving and the voice of melody. (**Isaiah 51:3**)
- The **Septuagint** rendered the Hebrew word for garden, *gan* by the **Greek** word *pa-ra'dei-sos*. To this fact we owe our association of the English word **paradise** with the garden of **Eden**.
- And Yehowah God proceeded to take the man and settle him in the garden of **Eden** to cultivate it and to take care of it. (**Genesis 2:15**)

- States that God proceeded to take the man and settle him in the garden of **Eden**. While this might appear to indicate that man's creation took place outside the garden, it may simply refer to God's taking man in the sense of his forming and creating him from the earthly elements, then assigning him to reside initially in the garden in which he came to life.
- The cultivation and care of the garden was man's work assignment. **Eden's** trees and plants included all those providing scenic beauty as well as those providing food in wide variety.
- Thus Yehowah God made to grow out of the ground every tree desirable to ones sight and good for food and also the tree of life in the middle of the garden and the tree of the knowledge of good and bad. ([Genesis 2:9](#))
- And Yehowah God proceeded to take the man and settle him in the garden of **Eden** to cultivate it and to take care of it. ([Genesis 2:15](#))
- This fact alone would indicate that the garden covered an area of considerable size.
- There was a great variety of animal life in the garden. God brought before Adam all the domestic animals and flying creatures of the heavens and every wild beast of the field, the naming of which was given to Adam as one of his earliest tasks.
- Now Yehowah God was forming from the ground every wild beast of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would call each one, and whatever the man would call it, each living soul, that was its name. ([Genesis 2:19](#))
- So the man was calling the names of all the domestic animals and of the flying creatures of the heavens and of every wild beast of the field, but for man there was found no helper as a complement of him. ([Genesis 2:20](#))
- **Eden's** soil was watered by the waters of the river issuing out of **Eden**.
- Now there was a river issuing out of **Eden** to water the garden,

and from there it began to be parted and it became, as it were, four heads. ([Genesis 2:10](#))

- In view of man's nakedness it may be assumed that the climate was very mild and agreeable.
- And both of them continued to be naked, the man and his wife, and yet they did not become ashamed. ([Genesis 2:25](#))

· What Was The Forbidden Fruit In Eden?

- **Eden's** fruit trees were all there for man to eat from to satisfaction.
- And Yehowah God also laid this command upon the man; From every tree of the garden you may eat to satisfaction. ([Genesis 2:16](#))
- But one tree, that of the knowledge of good and bad, was placed off limits for the human pair. Eve quoted Yehowah's prohibition given to her husband as including even the touching of the tree, with the penalty of death to result from disrespect for and violation of the divine law.
- But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die. ([Genesis 2:17](#))
- But as for eating of the fruit of the tree that is in the middle of the garden, God has said; You must not eat from it, no, you must not touch it that you do not die. ([Genesis 3:3](#))
- Traditional teachings have attempted to explain the prohibited fruit in a variety of ways, as a symbol of sexual intercourse, represented by an apple, as standing for the mere cognizance of right and wrong, and as the knowledge attained upon reaching maturity and also through experience, which knowledge can be put to a good or a bad use. Yet, in view of the Creator's command to be fruitful and become many and fill the earth.
- Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.

(Genesis 1:28)

- Sexual intercourse must be rejected as being what the trees fruit represented, for in what other way could procreation and multiplication have been effected? The mere ability to recognize right and wrong most certainly cannot be meant, for obedience to God's command required of sinless man that he be able to exercise such moral discrimination.
- Nor could the knowledge attained upon reaching maturity be meant, for it would not be sin on man's part to reach this state, nor would his Creator logically obligate him to remain in an immature state.
- As to the genus of the tree, the Scriptural record is silent. But it becomes apparent that the tree of the knowledge of good and bad symbolized the divine right or prerogative, which man's Creator retains, to designate to his creatures what is good and what is bad, thereafter properly requiring the practice of that which is declared good and the abstention from that which is pronounced bad in order to remain approved by God as Sovereign Ruler.
- Both the prohibition and the subsequent pronouncement of the sentence passed upon the disobedient pair emphasize the fact that it was the **act of disobedience** in eating the prohibited fruit that constituted the original sin.
- But as for eating of the fruit of the tree that is in the middle of the **garden**, God has said; You must not eat from it, no, you must not touch it that you do not die. (**Genesis 3:3**)

See Also TREES

- While some modern critics may balk at the very simplicity of the **Edenic** account, it should be obvious that the actual circumstances made a simple test most fitting. The life of the newly created man and woman was simple, not complicated and encumbered with all the complex problems, predicaments, and perplexity that disobedience to God has since brought to the human race.
- Nonetheless, for all its simplicity, the test succinctly and admirably expresses the universal truth of God's sovereignty as well as man's dependence upon God and his duty toward God. And it must be said that, while simple, the account of **Eden's** events presents matters

on an infinitely higher level than those theories that would place man's start, not in a **garden**, but in a cave, representing him as both crudely ignorant and without moral sense.

- The simplicity of the test in **Eden** illustrates the principle stated millennia later by God's Son, that the person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much.

- The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. (**Luke 16:10**)

- **Eden's** having this proscribed tree within it, however, was clearly not intended to serve as a thorn in the flesh of the human pair, nor was it so designated in order to raise an issue, or to serve as the subject for debate.

- If Adam and Eve had acknowledged God's will in the matter and had respected his instructions, their garden home would have continued unmarred as a place of pleasure and delight.

- The record shows that the issue and debate over the tree, along with the temptation to violate God's ordinance, were thrust upon mankind by God's Adversary.

- Now the serpent proved to be the most cautious of all the wild beasts of the field that Yehowah God had made. So it began to say to the woman; Is it really so that God said you must not eat from every tree of the garden? (**Genesis 3:1**)

- At this the woman said to the serpent; Of the fruit of the trees of the garden we may eat. (**Genesis 3:2**)

- But as for eating of the fruit of the tree that is in the middle of the garden, God has said; You must not eat from it, no, you must not touch it that you do not die. (**Genesis 3:3**)

- At this the serpent said to the woman; You positively will not die. (**Genesis 3:4**)

- For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad. (**Genesis 3:5**)

- Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. ([Genesis 3:6](#))
- So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth, he was hurled down to the earth, and his angels were hurled down with him. ([Revelation 12:9](#))
- Adam and Eve's exercise of their will, as free moral agents, in rebellion against God's rightful sovereignty led to their loss of Paradise and the blessedness of its confines.
- Of even graver consequence, they lost the opportunity to partake of another of **Eden's** trees, this one representing the right to life everlasting.
- Thus the account says that Yehowah drove the man out and posted at the east of the garden of **Eden** the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life.
- And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. ([Genesis 3:22](#))
- With that Yehowah God put him out of the garden of **Eden** to cultivate the ground from which he had been taken. ([Genesis 3:23](#))
- And so he drove the man out and posted at the east of the garden of **Eden** the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. ([Genesis 3:24](#))

.. Physical Location Of Eden

- The original site of the garden of **Eden** is conjectural. The principal means of identifying its geographic location is the Bible's description of the river issuing out of **Eden**, which thereafter divided

into four heads, producing the rivers named as the Euphrates, Hiddekel, Pishon, and Gihon.

- Now there was a river issuing out of **Eden** to water the garden, and from there it began to be parted and it became, as it were, four heads. (**Genesis 2:10**)
- The first ones name is Pishon. It is the one encircling the entire land of Havilah, where there is gold. (**Genesis 2:11**)
- And the gold of that land is good. There also are the bdellium gum and the onyx stone. (**Genesis 2:12**)
- And the name of the second river is Gihon. It is the one encircling the entire land of Cush. (**Genesis 2:13**)
- And the name of the third river is Hiddekel. It is the one going to the east of Assyria. And the fourth river is the Euphrates. (**Genesis 2:14**)
- The Euphrates **Hebrew, Perath'** is well known, and Hiddekel is the name used for the Tigris in ancient inscriptions.
- And on the twenty-fourth day of the first month, while I myself happened to be on the bank of the great river, that is, Hiddekel. (**Daniel 10:4**)
- The other two rivers, the Pishon and the Gihon, however, are unidentified.

See Also CUSH 2

See Also HAVILAH 1

- Some, such as Calvin and Delitzsch, have argued in favor of **Eden's** situation somewhere near the head of the Persian Gulf in Lower Mesopotamia, approximately at the place where the Tigris and the Euphrates draw near together.
- They associated the Pishon and Gihon with canals between these streams. However, this would make these rivers tributaries, rather than branches dividing off from an original source.
- The Hebrew text points, rather, to a location in the mountainous region North of the Mesopotamian plains, the area where the

Euphrates and Tigris rivers have their present sources. Thus **The Anchor Bible [1964]**, in its notes on;

- Now there was a river issuing out of **Eden** to water the garden, and from there it began to be parted and it became, as it were, four heads. (**Genesis 2:10**)
- States. In **Hebrew** the mouth of the river is called end,
- And the eastern boundary was the Salt Sea up to the end of the Jordan, and the boundary at the northern corner was at the bay of the sea, at the end of the Jordan. (**Joshua 15:5**)
- And the boundary passed over to the northern slope of Beth-hoglah, and the termination of it, **the border**, proved to be at the northern bay of the Salt Sea at the southern end of the Jordan. This was the southern boundary. (**Joshua 18:19**)
- Hence the plural of *ro 's*, head must refer here to the upper course. This latter usage is well attested for the **Akkadian** cognate *resu*.
- The fact that the Euphrates and Tigris rivers do not now proceed from a single source, as well as the impossibility of definitely determining the identification of the Pishon and Gihon rivers, is possibly explained by the effects of the Noachian Flood, which undoubtedly altered considerably the topographical features of the earth, filling in the courses of some rivers and creating others.
- The traditional location for the garden of **Eden** has long been suggested to have been a mountainous area some 225 kilometers (140 miles) Southwest of Mount Ararat and a few kilometers South of Lake Van, in the eastern part of modern Turkey.
- That Eden may have been surrounded by some natural barrier, such as mountains, could be suggested by the fact that cherubs are stated to have been stationed only at the East of the garden, from which point Adam and Eve made their exit.
- And so he drove the man out and posted at the east of the garden of **Eden** the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. (**Genesis 3:24**)

- After Adam's banishment from the paradisaic garden, with no one to cultivate it and to take care of it, it may be assumed that it merely grew up in natural profusion with only the animals to inhabit its confines until it was obliterated by the surging waters of the Flood, its location lost to man except for the divine record of its existence.
- And Yehowah God proceeded to take the man and settle him in the garden of **Eden** to cultivate it and to take care of it. (**Genesis 2:15**)