

~GARDEN (553)

[Hebrew, *gan*]

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- The Hebrew term *gan*, and the Greek term *ke'pos*, refer to a cultivated area of land, often irrigated. Gardens of Bible times were usually areas enclosed by a hedge of thorns or by a wall of stone or mud, perhaps with thorns along the top.
- A **garden** barred in is my sister, my bride, a garden barred in, a spring sealed up. (**Song of Solomon 4:12**)
- Generally speaking, the **gardens** spoken of in the Bible are quite different from the ordinary **gardens** of the West. Many of them were more in the nature of a park with various kinds of trees, including fruit and nut trees
- I made **gardens** and parks for myself, and I planted in them fruit trees of all sorts. (**Ecclesiastes 2:5**)
- And I will gather back the captive ones of my people Israel, and they will actually build the desolated cities and inhabit them, and plant vineyards and drink the wine of them, and make **gardens** and eat the fruit of them. (**Amos 9:14**)
- To the **garden** of nut trees I had gone down, to see the buds in the torrent valley, to see whether the vine had sprouted, whether the pomegranate trees had blossomed. (**Song of Solomon 6:11**)
- As well as spice plants and flowers.
- My own dear one has gone down to his **garden**, to the garden beds of spice plants, to shepherd among the **gardens**, and to pick lilies. (**Song of Solomon 6:2**)
- They were well watered by streams or by means of irrigation, and they often had winding paths. Smaller **gardens** may have been

cultivated by individual families. King Ahab wanted Naboth's vineyard, he claimed, for a vegetable **garden**.

- So Ahab spoke to Naboth, saying; Do give me your vineyard, that it may serve as a **garden** of vegetables to me, for it is close by my house, and let me give you in place of it a vineyard better than it. Or if it is good in your eyes, I will give you money as the price of this. (**1 Kings 21:2**)
- The above-mentioned park-like **gardens** would usually be outside the city, except in the case of **gardens** of kings or very rich men. The Kings **Garden**, near the place where Zedekiah and his men tried to escape from Jerusalem during the Chaldean siege, was probably situated just outside the Southeast wall of that city.
- And the city got to be breached, and all the men of war fled by night by the way of the gate between the double wall that is by the kings **garden**, while the Chaldeans were all around against the city, and the king began to go in the direction of the Arabah. (**2 Kings 25:4**)
- And the Fountain Gate was what Shallun the son of Colhozeh, a prince of the district of Mizpah, repaired, he himself proceeded to build it and to roof it over and to set up its doors, its bolts and its bars, and also the wall of the Pool of the Canal to the Kings **Garden** and as far as the Stairway that goes down from the City of David. (**Nehemiah 3:15**)
- Josephus speaks also of a place called Etan, which he locates 13 to 16 kilometers (8 to 10 miles) from Jerusalem and which he describes as delightful for, and abounding in, parks and flowing streams, where, so he claims, Solomon was accustomed to ride in his chariot. [**Jewish Antiquities, VIII, 186, vii, 3**]
- The **garden** in which King Ahasuerus held a great seven-day banquet in Shushan, during the third year of his reign, must have been a large and beautiful one.
- Now it came about in the days of Ahasuerus, that is, the Ahasuerus who was ruling as king from India to Ethiopia, over a hundred and twenty-seven jurisdictional districts. (**Esther 1:1**)
- That in those days as King Ahasuerus was sitting upon his royal throne, which was in Shushan the castle. (**Esther 1:2**)

- In the third year of his reigning he held a banquet for all his princes and his servants, the military force of Persia and Media, the nobles and the princes of the jurisdictional districts before himself. (**Esther 1:3**)
- When he showed the riches of his glorious kingdom and the honor and the beauty of his greatness for many days, a hundred and eighty days. (**Esther 1:4**)
- And when these days had come to the full, the king held a banquet for seven days for all the people that were found in Shushan the castle, for the great as well as the small, in the courtyard of the **garden** of the kings palace. (**Esther 1:5**)

.. In Babylon

- The **Hanging Gardens of Babylon** constituted one of the seven wonders of the ancient world. King Nebuchadnezzar built them to please his wife, a Median princess, who had come from a hilly country and, upset at the flatness of Babylonia, sighed for her native mountains.
- It is said that Nebuchadnezzar built arches progressively higher, like steps, and overlaid this mountain of masonry with sufficient soil to nourish the largest trees. At the top he built a reservoir, supplied from the Euphrates by a screw-type water lift.

.. In Egypt

- While in Egypt, the Israelites had cultivated what seem to have been smaller vegetable **gardens**.
- For the land to which you are going to take possession of it is not like the land of Egypt out of which you came, where you used to sow your seed and you had to do irrigating with your foot, like a **garden** of vegetables. (**Deuteronomy 11:10**)
- Says they irrigated these with the foot, possibly either by foot-powered waterwheels or by conducting irrigation water by means of channels, opening and resealing the mud walls of the channels with the foot to water the various parts of the **garden**.

.. Gethsemane

- The **garden of Gethsemane** on the Mount of Olives, just across the Kidron Valley from Jerusalem, was a favorite spot with Jesus Christ, where he could find solitude with his disciples.
- It was to this garden that Jesus retired with his disciples after eating his last Passover and instituting the Lord's Evening Meal.
- There he withdrew a short distance from his disciples and prayed fervently, being ministered to by an angel. The traitor Judas, knowing of Jesus custom, led a mob to **Gethsemane**, where he betrayed Jesus with a kiss.
- Then Jesus came with them to the spot called **Gethsemane**, and he said to the disciples; Sit down here while I go over there and pray. (**Matthew 26:36**)
- Get up, let us go. Look! My betrayer has drawn near. (**Matthew 26:46**)
- And while he was yet speaking, look! Judas, one of the twelve, came and with him a great crowd with swords and clubs from the chief priests and older men of the people. (**Matthew 26:47**)
- And while he was yet speaking, look! Judas, one of the twelve, came and with him a great crowd with swords and clubs from the chief priests and older men of the people. (**Matthew 26:47**)
- And going straight up to Jesus he said; Good day, Rabbi! And kissed him very tenderly. (**Matthew 26:49**)
- On going out he went as customarily to the Mount of Olives, and the disciples also followed him. (**Luke 22:39**)
- Having come to the place he said to them; Carry on prayer, that you do not enter into temptation. (**Luke 22:40**)
- And he himself drew away from them about a stone's throw, and bent his knees and began to pray. (**Luke 22:41**)
- Saying; Father, if you wish, remove this cup from me. Nevertheless, let, not my will, but yours take place. (**Luke 22:42**)
- Then an angel from heaven appeared to him and strengthened

him. (Luke 22:43)

- But getting into an agony he continued praying more earnestly, and his sweat became as drops of blood falling to the ground. (Luke 22:44)
- And he rose from prayer, went to the disciples and found them slumbering from grief. (Luke 22:45)
- And he said to them; Why are you sleeping? Rise and carry on prayer, that you do not enter into temptation. (Luke 22:46)
- While he was yet speaking, look! A crowd, and the man called Judas, one of the twelve, was going before them, and he approached Jesus to kiss him. (Luke 22:47)
- But Jesus said to him; Judas, do you betray the Son of man with a kiss? (Luke 22:48)
- Having said these things, Jesus went out with his disciples across the winter torrent of Kidron to where there was a **garden**, and he and his disciples entered into it. (John 18:1)
- Now Judas, his betrayer, also knew the place, because Jesus had many times met there with his disciples. (John 18:2)

•• Burial Places

- At times **gardens** were used as burial places. Manasseh and his son Amon were buried in the garden of Uzza.
- Finally Manasseh lay down with his forefathers and was buried in the **garden** of his house, in the **garden** of Uzza, and Amon his son began to reign in place of him. (2 Kings 21:18)
- As for the rest of the affairs of Amon, what he did, are they not written in the book of the affairs of the days of the kings of Judah? (2 Kings 21:25)
- So they buried him in his grave in the **garden** of Uzza, and Josiah his son began to reign in place of him. (2 Kings 21:26)
- It was in a **garden**, in a new memorial tomb, that Jesus was buried.

- Incidentally, at the place where he was impaled there was a **garden**, and in the **garden** a new memorial tomb, in which no one had ever yet been laid. ([John 19:41](#))
- There, then, on account of the preparation of the Jews, they laid Jesus, because the memorial tomb was nearby. ([John 19:42](#))
- The Israelites fell into the bad practice of sacrificing to pagan gods in the **gardens**, seating themselves among the burial places and eating loathsome things in their observance of false religion, for which Yehowah declared that he would render judgment.
- I have spread out my hands all day long to a stubborn people, those who are walking in the way that is not good, after their thoughts. ([Isaiah 65:2](#))
- The people made up of those offending me right to my face constantly, sacrificing in the **gardens** and making sacrificial smoke upon the bricks. ([Isaiah 65:3](#))
- Seating themselves among the burial places, who also pass the night even in the watch huts, eating the flesh of the pig, even the broth of foul things being in their vessels. ([Isaiah 65:4](#))
- Those who are saying; Keep close to yourself. Do not approach me, for I shall certainly convey holiness to you. These are a smoke in my nostrils, a fire burning all day long. ([Isaiah 65:5](#))
- For as fire Yehowah himself will for a fact take up the controversy, yes, with his sword, against all flesh, and the slain of Yehowah will certainly become many. ([Isaiah 66:16](#))
- Those sanctifying themselves and cleansing themselves for the **gardens** behind one in the center, eating the flesh of the pig and the loathsome thing, even the jumping rodent, they will all together reach their end, is the utterance of Yehowah. ([Isaiah 66:17](#))

.. Garden Of Eden

- The most celebrated **garden** of history is the **garden** of Eden. It seems to have been an enclosed area, bounded, no doubt, by natural barriers.

- The **garden**, located in Eden, toward the east, had an entrance on its eastern side. It was here that cherubs were stationed with the flaming blade of a sword, after Adam's sin, to block man's access to the tree of life in the middle of the **garden**.

- Further, Yehowah God planted a **garden** in Eden, toward the east, and there he put the man whom he had formed. (**Genesis 2:8**)

- 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**)

- The **garden** was well watered by a river flowing from it and parting to become the headwaters of four large rivers. This park-like paradise of pleasure

- Further, Yehowah God planted a **garden** in Eden, toward the east, and there he put the man whom he had formed. (**Genesis 2:8**)

- Contained every tree desirable to ones sight and good for food, as well as other vegetation, and was the habitat of animals and birds. Adam was to cultivate it and to keep it and eventually to expand it earth wide as he carried out God's command to subdue the earth.

- It was a sanctuary, a place where God representatively walked and communicated with Adam and Eve, it was a perfect home for them.

- 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**)

- 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**)

- 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 Yehowah God also laid this command upon the man; From every tree of the **garden** you may eat to satisfaction. (**Genesis**

2:16)

- 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**)
- And Yehowah God went on to say; It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him. (**Genesis 2:18**)
- Hence Yehowah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. (**Genesis 2:21**)
- And Yehowah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man. (**Genesis 2:22**)
- 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**)
- Later they heard the voice of Yehowah God walking in the **garden** about the breezy part of the day, and the man and his wife went into hiding from the face of Yehowah God in between the trees of the **garden**. (**Genesis 3:8**)
- And Yehowah God kept calling to the man and saying to him; Where are you? (**Genesis 3:9**)
- Finally he said; Your voice I heard in the **garden**, but I was afraid because I was naked and so I hid myself. (**Genesis 3:10**)
- At that he said; Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten? (**Genesis 3:11**)
- And the man went on to say; The woman whom you gave to be with me, she gave me fruit from the tree and so I ate. (**Genesis 3:12**)
- With that Yehowah God said to the woman; What is this you

have done? To this the woman replied; The serpent, it deceived me and so I ate. (**Genesis 3:13**)

- And Yehowah God proceeded to say to the serpent; Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. (**Genesis 3:14**)
- And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (**Genesis 3:15**)
- To the woman he said; I shall greatly increase the pain of your pregnancy, in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you. (**Genesis 3:16**)
- And to Adam he said; Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command; You must not eat from it, **cursed is the ground on your account**. In pain you will eat its produce all the days of your life. (**Genesis 3:17**)
- And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (**Genesis 3:18**)
- In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (**Genesis 3:19**)

See Also PARADISE

- Although the Bible does not state how long the cherubs remained to guard the way of the tree of life, it may have been that such an arrangement existed until the Flood, 1,656 years after the creation of Adam.

- Untended by Adam, who with Eve had been driven out for their disobedience in eating from the forbidden tree of the knowledge of good and bad, the **garden** likely suffered deterioration. At any rate, it would at the latest have been obliterated by means of the Flood.

See Also EDEN 1

- The beauty of the **garden** of Eden was recalled centuries after the Flood when Lot viewed the whole District of the Jordan, observing that all of it was a well-watered region, like the **garden** of Yehowah.
- So Lot raised his eyes and saw the whole District of the Jordan, that all of it was a wellwatered region before Yehowah brought Sodom and Gomorrah to ruin, like the **garden** of Yehowah, like the land of Egypt as far as Zoar. ([Genesis 13:10](#))
- Yehowah kept his eyes on the Promised Land, preserving it as an inheritance for Israel. Moses contrasts it with Egypt, where the Israelites had to do irrigating as in a vegetable **garden**, describing the Promised Land as a land watered by the rain of the heavens.
- For the land to which you are going to take possession of it is not like the land of Egypt out of which you came, where you used to sow your seed and you had to do irrigating with your foot, like a **garden** of vegetables. ([Deuteronomy 11:10](#))
- But the land to which you are crossing to take possession of it is a land of mountains and valley plains. Of the rain of the heavens it drinks water. ([Deuteronomy 11:11](#))
- A land that Yehowah your God is caring for. The eyes of Yehowah your God are constantly upon it, from the beginning of the year to the close of the year. ([Deuteronomy 11:12](#))

•• Figurative Uses

- In a warning to Judah through Joel, Yehowah tells of a people numerous and mighty who will devastate the land, converting it from a state like the **garden** of Eden into a wilderness.
- It is a day of darkness and gloominess, a day of clouds and thick gloom, like light of dawn spread out upon the mountains. There is a people numerous and mighty, one like it has not been made to exist from the indefinite past, and after it there will be none again to the years of generation after generation. ([Joel 2:2](#))
- Ahead of it a fire has devoured, and behind it a flame consumes. Like the **garden** of Eden the land is ahead of it, but behind it is a desolate wilderness, and there has also proved to be nothing thereof escaping. ([Joel 2:3](#))

- **By contrast, those who do Yehowah's will and enjoy his good pleasure are likened to a well-watered **garden**.**
- **In that case your light would break forth just like the dawn, and speedily would recuperation spring up for you. And before you your righteousness would certainly walk, the very glory of Yehowah would be your rear guard. (**Isaiah 58:8**)**
- **In that case you would call, and Yehowah himself would answer; You would cry for help, and he would say; Here I am! If you will remove from your midst the yoke bar, the poking out of the finger and the speaking of what is hurtful. (**Isaiah 58:9**)**
- **And you will grant to the hungry one your own soulful desire, and you will satisfy the soul that is being afflicted, your light also will certainly flash up even in the darkness, and your gloom will be like midday. (**Isaiah 58:10**)**
- **And Yehowah will be bound to lead you constantly and to satisfy your soul even in a scorched land, and he will invigorate your very bones, and you must become like a well-watered **garden**, and like the source of water, the waters of which do not lie. (**Isaiah 58:11**)**
- **Such was to be the situation of Yehowah's covenant people restored from Babylonian exile.**
- **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**)**
- **Then the redeemed ones of Yehowah themselves will return and must come to Zion with a joyful outcry, and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain. Grief and sighing will certainly flee away. (**Isaiah 51:11**)**
- **Hear the word of Yehowah, O you nations, and tell it among the islands far away, and say; The One scattering Israel will himself collect him together, and he will certainly keep him as a shepherd does his drove. (**Jeremiah 31:10**)**

- For Yehowah will actually redeem Jacob and reclaim him out of the hand of the one stronger than he is. (**Jeremiah 31:11**)
- And they will certainly come and cry out joyfully on the height of Zion and become radiant over the goodness of Yehowah, over the grain and over the new wine and over the oil and over the young ones of the flock and the cattle. And their soul will simply become like a well-watered **garden**, and no more will they languish again. (**Jeremiah 31:12**)
- Son of man, lift up a dirge concerning the king of Tyre, and you must say to him, This is what the Sovereign Lord Yehowah has said; You are sealing up a pattern, full of wisdom and perfect in beauty. (**Ezekiel 28:12**)
- 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**)
- You are the anointed cherub that is covering, and I have set you. On the holy mountain of God you proved to be. In the midst of fiery stones you walked about. (**Ezekiel 28:14**)
- The king of Tyre is spoken of as having been in the **garden** of Eden and on the holy mountain of God. By the slopes of Mount Lebanon with its famous cedars, the king, decked in gorgeous robes and royal splendor, had been as in a **garden** of Eden and on a mountain of God.
- The shepherd lover in The Song of Solomon likens his Shulammite girl companion to a **garden** with all its pleasantness, beauty, delight, and fine fruitage.
- A **garden** barred in is my sister, my bride, a garden barred in, a spring sealed up. (**Song of Solomon 4:12**)
- Your skin is a paradise of pomegranates, with the choicest fruits, henna plants along with spikenard plants. (**Song of Solomon 4:13**)
- Spikenard and saffron, cane and cinnamon, along with all sorts of

trees of frankincense, myrrh and aloes, along with all the finest perfumes. (**Song of Solomon 4:14**)

- And a spring of **gardens**, a well of fresh water, and trickling streams from Lebanon. (**Song of Solomon 4:15**)
- Awake, O north wind, and come in, O south wind. Breathe upon my **garden**. Let its perfumes trickle. Let my dear one come into his garden and eat its choicest fruits. (**Song of Solomon 4:16**)