

Genesis 2:15-17

- Lessons from the Paradise -

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Introduction

- ❖ Syria, Refugees, Ebola, cancer, malaria, poverty, crime, hunger, persecution, death...
- ❖ This world is far from being a paradise, a place of rest, a place of delight, for mankind.
- ❖ Does Genesis 2:15-17, being part of the Garden of Eden narrative, still have a lesson to people living in today's world?
 - Yes! It tells us that mankind cannot handle the knowledge of good and evil, the knowledge of everything, especially of all those situations in which moral evaluations are involved.
 - It tells us that life is not something man can possess but is only guaranteed within the boundaries set by God.
 - It tells us that to do work is important to mankind, being created in the image and likeness of God.
- ❖ This sermon outline contains some remarks on hermeneutics and especially on meaning and significance of words. These passages are a bit technical.

The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Genesis. This makes it possible to use this sermon outline as a "stand-alone". You can also fit this outline into a series of sermons.

Context

- ❖ The description of the Garden of Eden is part of the larger narrative of the “history of heaven and earth,” which is the first main part of the Book of Genesis.

<i>THE CREATION</i>	
Genesis 1:1-2:3	“In the beginning God created the heavens and the earth.”
<i>THE HISTORY OF HEAVEN AND EARTH</i>	
Genesis 2:4-4:26	“account of the heavens and the earth” (2:4)
Genesis 5:1-6:8	“account of Adam” (5:1)
Genesis 6:9-9:28	“account of Noah” (6:9)
Genesis 10:1-11:9	“account of Shem, Ham and Japheth, Noah’s sons” (10:1)
<i>THE HISTORY OF ABRAHAM, ISAAC AND JAKOB</i>	
Genesis 11:10-26	“account of Shem” (11:10)
Genesis 11:27-25:11	“account of Terah” (11:27) > Abram/Abraham
Genesis 25:12-18	“account of Abraham’s son Ishmael” (25:12)
Genesis 25:19-35:29	“account of Abraham’s son Isaac” (25:19)
Genesis 36:1-37:2	“account of Esau” (36:1)
Genesis 37:2-50:26	“account of Jacob” (37:2)

- ❖ The Book of Genesis consists of three main parts:
 1. Genesis 1:1-2:3: In the beginning;
 2. Genesis 2:4-11:9: The history of heaven and earth;
 3. Genesis 11:10-50:26: The history of Abraham, Isaac and Jacob.
- ❖ The first ‘chapter’ after “In the beginning”, is Gn. 2:4-4:26.¹ This ‘chapter’ consists of three paragraphs, which can be summarized by two words: “life” and “death”
 - Gn. 2:4-24 > “life.” Man and woman have been created in the likeness of God and life together with the LORD God in the garden of Eden.
 - Gn. 2:25-3:24 > “life and death.” Although the LORD God had prohibited man (and woman) to eat from the tree of knowledge, they trespassed this command and God said to man: “for dust you are and to dust you will return” (Gn. 3:24).

¹ Many commentators take Gn. 1:1-3:24 apart from Gn. 4:1-26.

- Gn. 4:1-26 > “death and life.” The first man doesn’t die because of age, sickness not by a fatal accident, but by a brutal murder. But there is hope, because of the promise that the LORD God had given:

Form and structure

A. Creation	Creation of man (Gen 2:4-7)
B. The garden	The garden of Eden; the tree of life and the tree of knowledge (Gen 2:8-9)
C. The rivers	The four rivers flowing out of the garden of Eden (Gen 2:10-14)
B. The garden	The garden of Eden; the command of God (Gen 2:15-17)
A. Creation	Creation of the animals and of woman (Gen 2:18-24)

- ❖ Genesis 2:4-24 has an A-B-C-B-A-structure, a so-called palindrome. That means A corresponds to A, B to B, with C at the centre. This figure of speech helps the reader to discover the main message: live-giving water flows out of the garden of Eden, the sanctuary of God.
- ❖ A close look at the verses 15-17 reveals the following. There is a new situation. Man is taken by God and put in the Garden of Eden. Man receives a permission and a restriction. This restriction conceals at the same time an important promise:

<i>New situation:</i> (verse 15)	The LORD God took the man and put him in the Garden of Eden to work it and take care of it.
<i>Command:</i> (permission) (verse 16)	And the LORD God commanded the man, “You are free to eat from any tree in the garden;
<i>Command:</i> (restriction) (verse 17)	but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”
<i>(Concealed promise)</i>	<i>(and for when you don’t eat of it you will surely live.)</i>

- This **concealed promise** is based on Genesis 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.’”

Technical and hermeneutical notes and background

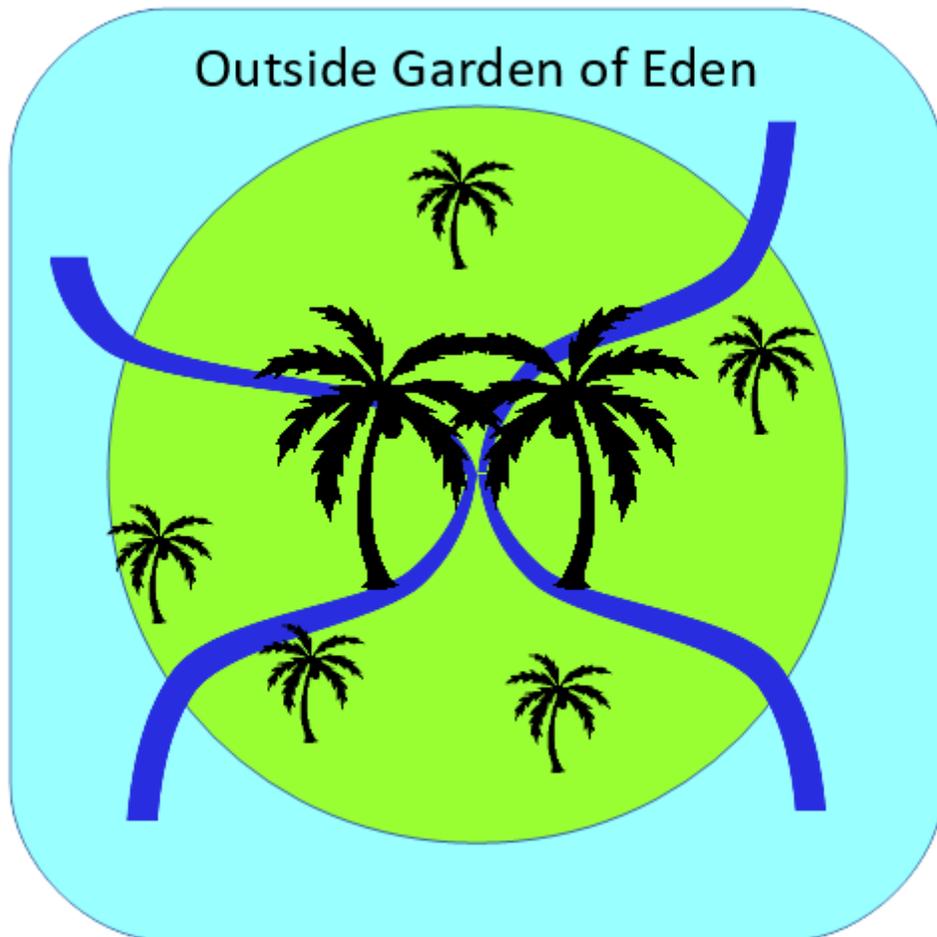
- ❖ The garden of Eden is not merely a beautiful garden or paradise, but it is a sanctuary in which man could walk with his Creator. (Compare Genesis 5:21-24, and Genesis 3:8-9.) In this sanctuary, the first man and woman lived and served in the presence of the LORD God.
 - This theme of the sanctuary is found throughout the Bible. Look at the following comparison.

The Sanctuary of God			
	The Garden of Eden (Genesis 2:8-17)	The (vision of the) Temple of Jerusalem (1 Kings 6:29-35; Ezekiel 47:1-9)	The New Jerusalem (Revelation 21:8- 22:5)
Trees	Genesis 2:9	1 Kings 6:29-35 (images of palms, fruits and flowers)	Revelation 22:2
Tree of Life	Genesis 2:9		
Tree of knowledge of good and evil	Genesis 2:9		
River	Genesis 2:10	Ezekiel 47:1-9	Revelation 22:1
Gold	Genesis 2:12	1 Kings 6:23-35	Revelation 21:18
Gems	Genesis 2:12	(The Highpriest) ²	Revelation 21:19, 20
Cherubim	Genesis 3:24	1 Kings 6:23-28 (-35)	

- ❖ All major themes recur, except for the “tree of knowledge” and the “cherubim” which are obsolete in the context of the New Jerusalem.

- ❖ It is helpful to draw an image of the Garden of Eden, also to avoid some misconceptions about the garden, such as:
 - The idea that the whole earth was one big paradise;
 - That only the “tree of knowledge” stood in the middle.

² Gems are not mentioned, but the high priest carried gems on his garments.



- ❖ **“Now the LORD God had planted a garden in the east, in Eden”** (Gen 2:8).
 - The Word of God doesn’t tell us about *the world outside* the “Garden of Eden.” A garden has a boundary, in modern times a fence, separating the inside from the outside. Not the whole of the created order, the outer world, was part of the garden.
 - This garden must have been large enough, but not too big, for a few people or even one couple to take care of: “The Lord God took the man and put him in the Garden of Eden **to work it and take care of it.**”
 - The verb **“to take care of”** indicates that there is (the possibility of) corruption and decay and that something or somebody might endanger the peacefulness of the garden. This will happen in chapter 3.
- ❖ **“And there he put the man he had formed.”** Man was not created within the boundaries of the garden, the paradise. He was created first and only later after God had planted the garden, he was put in the garden as a “gardener.”
 - There must have elapsed some time between the creation of man and the moment God put man in the garden.

- Atkinson wrote: “Our image of Adam in Paradise is sometimes of a perfect man enjoying the perfection of life. (...) But none the less, he is an Adam that still needs to learn, to develop and to grow. Whatever age we picture the man to be, he is still not mature. His innocence is intended—so we shall discover—to be transformed into the maturity of holiness by the choices he makes, choices which affect his whole life. The immature dependency of his life on the gift of God’s breath is intended to grow into the mature dependency of obedience to God’s life-giving Word.”³
- ❖ **“In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.”**
 - In the middle – both special trees were planted by God in the middle of the garden, not just one of them, although the story will focus on the tree of knowledge (Gen 2:15-17; Gen 3:1-6).
 - And “man himself cannot be at the centre.”⁴
- ❖ **IMPORTANT (1)**
 - **Both trees represent God.** They conceal and reveal at the same time God. No one has ever seen God (Jn 1:18). This is also true for the first couple. They haven’t seen God, but they did hear his voice.
 - The “tree of life” represents God. He is the Creator and the source of life (eternal).
Man didn’t possess eternal life. He was created mortal and he was and will ever be dependent on God for life (eternal). God would give him life by giving access to the “tree of life” (Gen 3:22).
 - The “tree of knowledge of good and evil” represents God, because God and only God has the knowledge and wisdom to judge good and evil. God cannot be tempted by evil (Jm 1:13). Therefore the true knowledge of good and evil is the prerequisite of God.
The serpent said to woman: “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”
Genesis 4 shows us the severe consequences of the knowledge of good and evil, when God warns Cain (Gen 4:7):
“If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it”
Cain could not master sin (evil). He experienced how the knowledge of evil ruined the life of his younger brother, his own life and that of others.

³ Atkinson, D. (1990, p. 58-59).

⁴ Atkinson, D. (1990, p. 63).

Knowledge of	Good aims at	To give and to protect life
	Evil aims at	Death and to destroy life

- Sometimes, one would excuse himself after an action that had not the desired results. “My intentions were good, but the results are bad.” This illustrates the meaning of the “tree of knowledge of good and evil.”
 - God has universal oversight in time and space, where man has not. Therefore God made clear to man that man cannot handle the knowledge of good and evil. Only God can.

❖ IMPORTANT (2)

- The command that God had given to man has only substantial meaning and significance when man understood the meaning of these words. If man had no idea about the meaning of words like “knowledge,” “good,” “evil,” and “die,” the prohibition would have been meaningless to him.
- Some examples will illustrate this.
 - (1) The following sentence won’t convey any meaning when you don’t know Frisian words. Frisian is a language spoken in parts of the Netherlands, which is a country in the Northwest of Europe.
“When you eat grass, you will be like a **BOLLE**.” You need to know the meaning of **BOLLE**, for making any sense of this sentence. A dictionary Frisian-English might be of help. There you will find that **BOLLE** = *a bull*. Now the sentence can make some sense to you. But if you have never seen a bull, the meaning will still be obscure.
 - (2) If God had said the following to man: “For when you eat of it you will **MORTE MORIERIS**,” it wouldn’t make any sense to you, only when you know Latin. A Latin-English dictionary will reveal that this sentence has the same meaning as: “For when you eat of it you will **SURELY DIE**.”
 - (3) “Do you like **baked Alaska**?” You can only answer this question:
 - I. When you know the meaning of “**baked Alaska**” *and*
 - II. When you have tasted “**baked Alaska**”.⁵
 - Sentence I is about informed knowledge, based on information.
 - Sentence II. Is called “experienced” or “personal knowledge,” based on personal experience by tasting.
- These examples make clear that you need to know the meaning a word (BOLLE, MORTE MORIERIS), and only then a sentence conveys meaning to you, otherwise, the sentence will remain meaningless. This knowledge is “informed knowledge,” a picture, a story, an

⁵ Baked Alaska. (2017, July 25). Retrieved August 01, 2017, from https://en.wikipedia.org/wiki/Baked_Alaska

example, or “personal knowledge” such as the third example makes clear. “Personal knowledge” by tasting baked Alaska is necessary for answering the question “do you like baked Alaska?” positively (“yes, I do”) or negatively (“no, I don’t”). Otherwise, the answer must be: “I, don’t *know* because I have never tasted it.” Or: “I, don’t *know*. Tell me, what is ‘baked Alaska’? I have never travelled to Alaska, how can I know.”

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- God said: “But you must not eat from the tree of the **knowledge** of **good** and **evil**, for when you eat of it you will surely **die**.” **Man must have had some understanding** of the meaning and significance of the following words:

- KNOWLEDGE – WISDOM⁶ (Gen 3:6);
- GOOD;
- EVIL;
- TO DIE (DEATH).

Otherwise, these words and the command of God would have been meaningless to man.

- There is the possibility that man had “informed knowledge” of these words. Man was informed about the possibility and the consequence of death.
- Cain had “personal knowledge” of death and of evil when he killed his brother Abel (Gen 4:8). This knowledge led to fear: “Today you are driving me from the land, and I will be hidden from your presence; **I will be a restless wanderer on the earth, and whoever finds me will kill me.**” Cain disregarded “good.”

Verse 15

- ❖ The **LORD** God = “יְהוָה אֱלֹהִים”: **Yahweh is the proper name of the God of Israel**. His name is related to the covenant.
 - Many recent scholars explain the name as **the one bringing into being, life-giver; giver of existence, creator; he who brings to pass, performer of his promises; or he who causes to fall, rain or lightning;**
 - But most take it as **the one who is: the absolute and unchangeable one; the existing, ever-living**, as self-consistent and unchangeable; or **the one ever coming into manifestation** as the God of redemption, **he will be it**, all that his servants look for, **he will approve himself (give evidence of being, assert his being).**⁷
- ❖ Put = “נָוָה”: **hif. B. 1. to place somewhere, set, lay.**⁸

⁶ Wisdom. (2017, July 30). Retrieved August 01, 2017, from <https://en.wikipedia.org/wiki/Wisdom>

⁷ Brown, F., Driver, S. R., & Briggs, C. A. (1977, pp. 217-218).

⁸ Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, electronic ed., p. 679).

- Some scholars put emphasis on the fact that this verb is also used for situations where ‘rest’ is in view.

“God’s ‘rest’ or ‘safety,’ which he gives to humanity in the land (e.g., Ge 19:16; Dt 3:20; 12:10; 25:19), and the ‘dedication’ of something in the Lord’s presence (Ex 16:33–34; Lev 16:23; Nu 17:4; Dt 26:4, 10). Both senses of the term **appear to lie behind** the author’s use of the word in v. 15. Man is ‘put’ into the garden, where he can ‘rest’ and be ‘safe,’ and man is ‘put’ into the garden ‘in God’s presence,’ where he can have fellowship with God (3:8).⁹

“**Appear to lie behind**” is not a very strong argument for emphasizing the element of ‘rest.’

- ❖ Take care of = “שָׁמַר”: 1. to **keep, watch over**. 2. **to take care of, preserve, protect**.¹⁰

Verse 17

- ❖ Knowledge = “דָּעַת”: **3. Knowledge. 4. discernment, understanding**.¹¹
 - The result of the “knowledge of good and evil” is described in Genesis 3:6: “gaining wisdom.”
- ❖ Good = “טוֹב”: **good** (in all kinds of meanings). 8. **morally good**.¹²
- ❖ Evil = “רָע”: 2. a. **evil** in contrast to good.¹³

Exposition

Verse 15

- ❖ **“The LORD God took the man and put him in the Garden of Eden”**
 - This might be compared to a calling or an appointment of man to serve God, within the boundaries of the Garden of Eden, which has the character of a sanctuary.
- ❖ **“to work it and take care of it.”**
 - The garden was in need of someone to work it: “there was no man to work the ground” (Gen 2:5).

⁹ Sailhamer, J. H. (2008). Genesis. In T. Longman III & D. E. Garland (Eds.) (Vol. 1, p. 79). *The Expositor’s Bible Commentary: Genesis–Leviticus (Revised Edition)* (Vol. 1, p. 79). Grand Rapids, MI: Zondervan.

¹⁰ Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, electronic ed., p. 1582).

¹¹ Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, electronic ed., p. 229).

¹² Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, electronic ed., p. 370).

¹³ Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000, electronic ed., p. 1252).

- “In the garden, God gives the man a purposeful existence that includes overseeing his environment. Work is a God-given assignment (Gen 2:5) and not a cursed condition. It was sin that spoiled the pristine relationship between the man and his environment, making work a toilsome chore that became a requirement for mere existence (Gen 3:17–19, 23).”¹⁴

❖ While doing his work, man was allowed to live in and enjoy the presence of God.

Verse 16

❖ **“And the LORD God commanded the man.”**

- This illustrates the sovereign position of the LORD God. He is Creator and mankind is responsible to him.

❖ **“You are free to eat from any tree in the garden;”**

- “Freedom has no meaning without prohibition; the boundary for Adam is but one tree.”¹⁵ Freedom is based on trust (love) and obedience. Freedom is not equal to licentiousness.
 - A fish is free to live, as long as he stays in his own environment, otherwise, he dies. A tropical flower will show its beauty, only when it’s kept in a tropical environment and not when planted in the snow. Man can stay in outer space, only within the boundaries of the Spacelab. Man is truly free in the presence of God.
- **“Any tree”** includes **“the tree of life.”**
 - The commandment entails the promise of life.
 - “The instruction of the Lord is given as a positive expression of God’s goodness rather than a harsh restriction. The Hebrew clause is headed by ‘from any/every tree of the garden,’ evidencing God’s broad provision. This generosity is heightened by the following Hebrew construction translated ‘you are free to eat,’ which could also be translated ‘you may eat freely’ (NRSV). This strong affirmation indicates that the provision of God for the first couple is plentiful and to be enjoyed liberally by them.”¹⁶

Verse 17

❖ **“But you must not eat from the tree of the knowledge of good and evil,”**

- “The tree of the knowledge of ‘good and evil’ probably stands for that divine wisdom which human beings cannot and may not grasp. Human beings do not have moral

¹⁴ Mathews, K. A. (1996, Vol. 1A, p. 209).

¹⁵ Mathews, K. A. (1996, Vol. 1A, p. 211)..

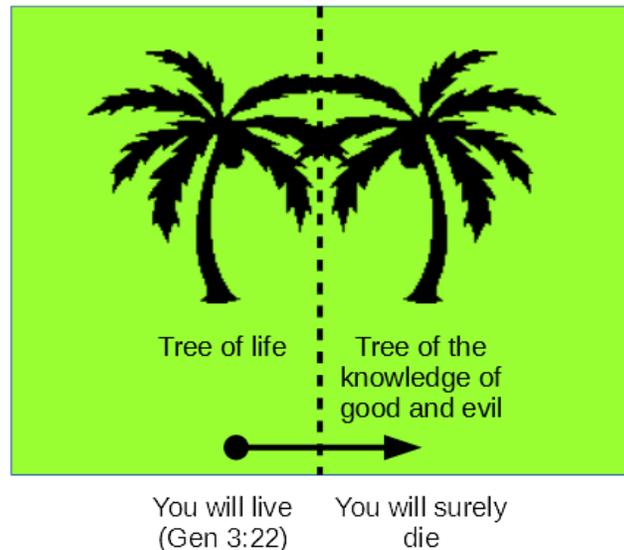
¹⁶ Mathews, K. A. (1996, Vol. 1A, p. 211).

autonomy. Their choices are intended to reflect the goodness which is found in God himself, and which he makes known to us in the revelation of his will.”¹⁷

- **Evil is everything which is in conflict with the will and character of God.**

❖ **“for when you eat of it you will surely die.”**

- This doesn't mean that man will die instantaneously at the moment he eats the fruit of this tree. Man will be denied access to the tree of life, and because he is mortal, he will surely die. Man needed access to the tree of life to live for ever in the presence of God. “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” (Gen 3:22, 23). Man needed the fruit of “the tree of life” to live forever! “Altogether, Adam lived 930 years, **and then he died**” (Gen 5:5). These words are the refrain of Genesis 5 (**you will surely die:** Gen 5:5, 8, 11, 14, 17, 20, 24, 27, 31). “Then the Lord said, ‘My Spirit will not contend **with man forever, for he is mortal;** his days will be a hundred and twenty years’” (Gen 6:3).



Verse 16-17

- ❖ The line between life and death is a very thin line, once crossed, there is no point of return!
- ❖ Wouldn't it have been better if God hadn't planted the tree of knowledge of good and evil. No, because:

¹⁷ Atkinson, D. (1990, p. 63).

- This tree represents God. He is not only the source of life “tree of life” but also the one who possesses true knowledge, a knowledge which man cannot handle. Man is taught not to grasp this knowledge, but to obey God and live in his presence.
- God didn’t create a puppet nor a robot, but man in his own image, in his own likeness.
 - A puppet cannot love and obey, it acts according to the will of the puppet-player. A robot cannot love and obey, its acts according to its installed software.
 - Man is created to obey and love God. That means that he has the ability to disobey. Man has been created with a “free will.”

Application

Purpose of man

- ❖ What is/was the purpose of man? To glorify God and to enjoy him forever.¹⁸
 - The garden of Eden was a sanctuary to worship and serve God.
- ❖ God didn’t create a puppet nor a robot, but man in his own image, in his own likeness.
 - A puppet cannot love and obey, it acts according to the will of the puppet-player. A robot cannot love and obey, its acts according to its installed software.
 - Man is created to obey and love God. That means that he has the ability to disobey. Man has been created with a “free will.”

Work

- ❖ Work did not come with the fall but was part of God’s original plan for humankind. God provides, but he holds us responsible for maintaining what he has provided. This principle applies to us today as it applied to Adam. It is not enough to have been blessed with land. We must maintain that land and control all that could destroy it. Thus we need to stop destructive processes like soil erosion and deforestation and must not use chemicals that are harmful to the soil.¹⁹
- ❖ Westermann wrote: “The story of the creation of human beings in Gen 2 makes quite clear the essential components of human existence. Human beings are created by God, and so from the very beginning they stand in a relationship to their creator (Gen 2:7). A human being as a complete person is a living being because God has breathed life into him (Gen 2:7). Human existence includes occupation or work (Gen 2:15), and, most important of all, community with

¹⁸ WESTMINSTER SHORTER CATECHISM, Q/A 1.

¹⁹ Adeyemo, T. (2006, p. 14).

other human beings (Gen 2:18-24). Work is regarded here as an essential part of human existence. Life without work would not be worthy of human beings.²⁰

- ❖ Atkinson wrote: “And we may then speak of human *work* as our human action which corresponds to God’s providence. God holds his world in being; we are his estate managers. In this light, human work has a vital, but secondary, significance. And work is not simply to be identified with paid employment. Important as paid work is in our society, both in providing necessary conditions for adequate living standards, and in giving a person a sense of worth in his or her creativity, it is the creative engagement with the world on behalf of God that is the really significant thing.
 - And in a world in which ‘leisure time’ is becoming more of a problem; in which high unemployment is increasingly a fact of life; in which technological robotics are thankfully taking the pain and drudgery out of much boring routine, we need to recover a sense of our capacity for creativity, as human beings made in the image of the Creator.”²¹

Command of God

- ❖ True obedience to the command (Word) of God means life and freedom.
 - “Freedom without bounds can all too quickly become a destructive licence which binds instead of liberates. True liberty is only found within bounds. The goldfish, ‘liberated’ from its water, will not survive long in its new-found freedom. Its freedom to be a goldfish depends on respect for the appropriate context for its life. So with humans. This apparently restrictive command, ‘Live only within the bounds of the divine word,’ is, in fact, the only basis on which personal freedom can be found. ‘His service is perfect freedom.’ It is God’s law which guarantees our freedom.”²²
 - Atkinson, quoting Karl Barth: “Knowledge of God is in obedience to God. This obedience is not that of a slave, but of a child. It is not blind, but seeing. It is not coerced but free. For that very reason it is real obedience ... God stands before man as the One who awakens, creates and sustains his faith ... the knowledge that springs from this love will continually be real because it is itself from God.”²³
 - Westermann wrote: It “indicates that neither community among humans nor any sort of relationship with God can exist without such limits. Where human freedom means utter

²⁰ Westermann, C. (1994, p. 220).

²¹ Atkinson, D. (1990, p. 60-61).

²² Atkinson, D. (1990, 65).

²³ Atkinson, D. (1990, p. 67).

lack of restraint and hence complete arbitrariness, then human community and relationship with God are no longer possible.”²⁴

- “Our human creativity should seek to mirror God’s, within the freedom of the obedience of faith, to confront the formless and disordered places of our world, and of our lives, and make them places of beauty and goodness. The concerns of town planners for an environment in which the good life can be lived; the work of doctors and therapists in seeking to facilitate that health which is the strength for good living; the personal growth in character which increasingly reflects the beauty and goodness of Christ: these and many others are all aspects of true creativity.”²⁵

Tree of knowledge of good and evil

- ❖ “Human beings do not have moral autonomy. Their choices are intended to reflect the goodness which is found in God himself.
 - It is meant to govern all the life in the Garden in which the centre belongs not to man, but to the Word of God. We can read back into the significance of this one law the significance also of honesty in our business affairs, faithfulness to our spouse, the respect of the lives of others, our duty of care for the natural environment, and the importance of love for our neighbour.”²⁶
 - “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love” (Gal 5:13).
- ❖ “God knows evil, not by experience because he cannot experience evil, but he knows it by relating it to himself. That which is consistent and in line with his character and his nature is good; that which is inconsistent and out of line with himself is evil. That is how God knows good and evil. He relates it to himself. God is the only one who can properly do that. God is the only being in the entire universe that has the right to relate all things to Himself. When a creature (man) tries it, he gets into trouble. The creatures of God’s universe are made to discover the difference between good & evil by relating all to God, not to themselves”²⁷
- ❖ Some easy examples of knowledge of good and evil:
 - Water can be used as a drink (good) and water can be used to drown (evil).

²⁴ Westermann, C. (1994, p. 224).

²⁵ Atkinson, D. (1990, p. 62).

²⁶ Atkinson, D. (1990, p. 64-65).

²⁷ The Forbidden Tree Of The Knowledge Of Good And Evil. (n.d.). Retrieved August 05, 2017, from <https://www.sermoncentral.com/sermons/the-forbidden-tree-of-the-knowledge-of-good-and-evil-bishop-lalachan-abraham-sermon-on-good-and-evil-181894?page=3>

- Fire can be used to boil water for tea (good) and burn down a house (evil).
- Speaking the truth can save someone (good) but also purposely hurt someone (evil).
- ❖ The science of ethics²⁸ “seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime.” This branch of science has become necessary after man ate from “the tree of knowledge of good and evil.”

Tree of life

- ❖ God is the only source of life. Man doesn’t possess life himself. It is a gift.
- ❖ Both trees represented God.
- ❖ The cross of Christ is the new tree of life.
 - “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (Jn 17:3).
 - “It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption” (1 Cor 1:31).
- ❖ In the end, the tree of knowledge doesn’t recur, only the “the tree of life” (Rev 22:1-2).

Quotes

- ❖ **Man’s Work in Eden Was Not Toilsome.** Augustine: Although man was placed in paradise so as to work and guard it, that praiseworthy work was not toilsome. For the work in paradise is quite different from the work on the earth to which he was condemned after the sin. The addition “and to guard it” indicated the sort of work it was. For in the tranquility of the happy life, where there is no death, the only work is to guard what you possess. (Two Books on Genesis Against the Manichaeans 2.11.15.)²⁹

²⁸ Ethics. (2017, August 05). Retrieved August 07, 2017, from <https://en.wikipedia.org/wiki/Ethics>

²⁹ Louth, A., & Conti, M. (Eds.). (2001, p. 60).

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