

# The Garden of Eden Part 1: The Two Trees (Presented on 5/6/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at:  
[https://www.youtube.com/watch?v=BEt\\_sEF2vml](https://www.youtube.com/watch?v=BEt_sEF2vml)

**\*Portions of this sermon message have been edited to better transcribe the message. All the Scripture verses are from the New King James Version unless otherwise noted and are in red. Therefore, it is recommended that this document be printed in color.**

Today we are going to go back to the Garden of Eden. We are going to be looking at this story over the next couple weeks. This story sets the stage for everything that follows. Everything that we know and understand historically can be traced back to the Garden of Eden. Everything that we have in Scripture can be traced back to Garden of Eden.

I want to talk about receiving this predominant place in history: the Garden of Eden. So we are going to spend some time looking at some of the historical elements in showing that the story is legitimate. We are also going to get into the prophetic implications and the deep, spiritual truths that have been embedded in this story that the Lord wants us to excavate. We need to unearth these things. Remember what Deuteronomy 29:29 says—**The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.** This story has been revealed to us. There are mysteries here that we want to tap into in order to understand because the Lord wants us to understand these things.

So with that said, let's just get right to it. The story really begins early on in Genesis 2:8—**The LORD God planted.** I will stop there so we can take a look at the word “planted” in the Hebrew. The transliteration for the word is *nata*, and it means established. This is what He has done: He established, or planted, a garden in Eden. Continuing—**a garden east-ward in Eden, and there He put the man whom He had formed.**

There are two specific things mentioned here. Number one, the Lord planted, or established, a garden in a specific location, and here we're told it is Eden. But more than that, Eden was a place on earth that was already established. Remember, right before the Garden of Eden story God created the heavens and the earth; Eden was already there. This will mean a lot more to you as we get closer to the end of today.

So God went and planted, or established, a garden specifically in this geographical location that we call Eden. There is a lot of debate as to where this actual location was. Scholars have different ideas as to where Eden was located. I don't want to go down that road, but what I want you to focus on is that the Lord planted it; Eden existed and was here on earth.

When you hear the term garden, some of you may immediately think about your vegetable gardens. You think about your backyard, and you can identify with what's been communicated here. I assure you that Eden was nothing like that. What is being described here is way beyond your vegetable garden. Actually, what's being described here is the dwelling place of the Most High God. That is what is being described here. This is a place where He can cohabit with His creation. And think about this: the

creation gets to cohabit with the Creator. That's what this place is; that's what it was designed for. What we call it today is the Kingdom of God.

Let me take it a step further and highlight this. This action of planting the garden falls more in the context of what we actually see unfolding in Exodus 15:17. This is a very spiritual concept being conveyed. The rabbis have talked about this concept; Rabbi Rashi has talked about this concept. There is a parallel that I am drawing here. Let me take you to Exodus 15:17, which is the Song of Moses, and it is a prophesy that is about a future situation—**You will bring them in and plant them.** It's interesting that the same Hebrew word, *nata*, is used here. Continuing—**In the mountain of Your inheritance, In the place, O LORD, which You have made For Your own dwelling, the sanctuary, O LORD, which Your hands have established.**

There is amazing commentary on this verse. Even Rashi would tell you that this is actually the prophecy of the new temple that comes fully completed, and it drops down from heaven. That is amazing because that's exactly how John describes the New Jerusalem in Revelation 21:2.

So let me take you back to the Genesis verse. When we read that the Lord God planted a garden, I want you understand the context of this in that what is actually happening is similar to what we just read in Exodus 15:17. There is a deep, spiritual reality involved here in that we are getting into the Kingdom of God. That's the truth of it.

Let me take it a step further. Look at the verse in Genesis 2:8 again—**The LORD God planted a garden east-ward in Eden, and there He put the man whom He had formed.** The Lord plants this garden, and what does He do after that? The garden already existed, and then He takes the man and puts him in the garden. Where have we heard that before? We heard Yeshua say it in John 14:3—**And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.** It first must be prepared, and then you bring them in.

There's something else that I want to touch on. We need to recognize that when the Lord actually put Adam in the garden, there was a specific state in which he was in. It was the state of perfection. Adam didn't go in there in the state that we are in today. He was glorified, he was perfected, and he was in the likeness of God. That is what he was like when he was brought into the garden.

When I think of Bible prophecy, that is exactly how it's going to happen to us. We are not getting into the Kingdom of God in the state we are in today. We have to be in His likeness, and the Psalm says this—**As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness (Psalms 17:15).** This is talking about the resurrection of the dead; he's talking about how we're going to awake in His likeness.

John picks up on this in his epistle 1 John 3:2—**Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.** You can trace that right back to the passage in Psalms 17:15. This is a reality. We can go to many other passages such as 1 Corinthians 15:52—**in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.** So this corruptible puts on incorruption; this mortal puts on immortality. Paul says in Philippians 3:21—**transform our lowly body that it may be conformed to His glorious body.** This is the

reality. So we are not getting into the garden unless we're in the same state that Adam was in when he went into the Garden of Eden.

I want to build on this a little bit further in regard to Adam and the way the rabbis looked at and describe him in this glorified state. I want to take you to the Jewish Encyclopedia, and this is what it says—**He was of extreme beauty and sunlike brightness**" (B. B. 58a). **"His skin was a bright garment, shining like his nails.** That is fascinating because Adam didn't have clothes. What was it that he wore for a garment? He wore a garment of light. It was pure, it was shining, and it was glistening. His only garment was light.

This fascinates me because we just got done reading in Psalms 17:15 that we are going to arise from the resurrection of the dead in the Creator's likeness. And now I learn that the way Adam was originally created was that he was clothed in a garment a light. This is fascinating because when I read Psalms 104:1, it says—**<sup>1</sup> Bless the Lord, O my soul! O Lord my God, You are very great: You are clothed with honor and majesty, <sup>2</sup> Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain.** We are going to awake in the Creator's likeness. So Adam was the perfect likeness of God being clothed in majesty and light.

Let me continue on in this commentary in the Jewish Encyclopedia—**He (Adam) was "like one of the angels." He ate "angel's bread". All creation bowed before him in awe. He was the light of the world (Yer. Shab. ii. 5b); but sin deprived him of all glory. The earth and the heavenly bodies lost their brightness, which will come back only in the Messianic time.**

That glory will not be restored until Yeshua comes back and there is the resurrection of the dead. So understand that this is the expectation: we are going back to the Garden of Eden. And if you're looking at Bible prophecy, it's sooner than most people realize.

Continuing on in Genesis 2:9—**And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.** So here we're told early on in verse nine that there are a lot of trees in the garden—**He made every tree grow that is pleasant for the sight and good for food.** But we also know that there are only two trees that are actually named: the tree of life and the tree of knowledge of good and evil. And these two trees have a very specific location within the garden. The Hebrew transliteration for midst is *tavek* which literally means in the center of the garden. That's fascinating because now we learn that these two trees, if you will, are on display in the most prominent place in the Garden of Eden.

Now, the one thing that has always troubled me about this reality is that it makes perfect sense that the tree of life would be given the predominant position in the center of the Garden of Eden. Why, however, is the tree of knowledge of good and evil right there in the center of the Garden of Eden? You know that my fleshly interpretation would be that this tree should be at the back of the garden where no one can find it including Adam. It should be buried behind some trees where no one sees it. And only if you became adventurous would you one day stumble upon it. That makes sense to my flesh. It doesn't make any sense that it would be placed next to the tree of life right in the center of the garden. What in the world is going on? How do we reconcile and understand that?

Well, this is what's interesting: the Torah answers the question, and the prophets answer the question. This is what we read in the Torah in Deuteronomy 30:15—**See, I have set before you today life and good, death and evil.** That's the reality. The prophets say the same thing—**Now you shall say to this people, 'Thus says the LORD: "Behold, I set before you the way of life and the way of death" (Jeremiah 21:8).**

This prompts another question. Why in the world would God set before Adam, in the Garden of Eden, life and death when he's already in his perfected state? He was perfected; he was glorified. Why was this option placed before him? How does this even make sense? Let me say this: if we answer this question, it is going to unlock doors to the faith that are beyond fleshly comprehension. I'm going to tell you right now from experience that it will impact forever the way you look at the Torah. It will impact the way you look at the commandments of God, and the way you read Scripture. It will impact all of it.

So how do we answer this question: why did the Lord put these two trees before Adam? We are going to go back to Deuteronomy 13:19—**I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live.** What is in the Lord's heart? That we choose life. But I haven't answered the question yet. The very next statement answers the question. Listen to this—**that you may love the Lord your God (Deuteronomy 30:20).** That is the answer.

Why would Adam have these two trees laid out before him? I mean, it makes no sense. If you don't understand God, that wouldn't make sense. But when you understand our Creator and what He desires, then you can understand that what He wants more than anything is our love. Think about that; it will transform your faith. I promise you. We are so caught up all the time in this, "The Lord loves me, I'm somebody, and I'm special. The Lord sent His Son. It's all about me." We can also talk about Scriptures—**But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Romans 5:8).** We look at all these things, and it is always about me; we pray, and it's all about me. It is my problems and my issues. How many of us have prayed and confessed how much we love Him? Do you want to understand the greatest mystery of your life? Then understand this: He is pining for your love.

When I understood that, it just rocked my whole world. When you understand this, everything literally crumbles; it shakes you, it humbles you, and it makes God personable. We make this computer God in our mind. We say that He is still infinite and that no one can understand Him. There is truth to that, to the depth of His wisdom, but we make him unattainable to where there's a broken relationship.

That is not how it is. We serve a God filled with emotion. Think about this: He is filled with emotion; He's called a jealous God in Torah. In Exodus 34:14 it says—**for the LORD, whose name is Jealous, is a jealous God.** There are times he gets angry. There are other times we see that He is beyond comparison in love. He has all these emotions. There are times we see him weeping (Luke 19:41).

God is filled with emotion, and we have dehumanized and depersonalized Him. You will not have a successful relationship if that's what you've created in your mind because that's not who He is. He is a God who is desperately crying out for love. He wants to be loved. That's why He put these two trees in front of Adam. What did Yeshua say to Peter? Do you love Me? Again, do you love Me? And a third time—**do you love me Peter (John 21:15-17).** I think about that; He keeps trying to get our attention. He wanted Adam to love Him. Right?

Let me show you this verse, and this will really put it in context for you in regard to how badly He wants this love—**He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me (Matthew 10:37)**. So what kind of love is He asking for? What kind of love does He desire? It is a love that is second to none. He wants our undivided attention.

There is a story I want to share with you. There was a girl who was about ten or eleven years old or older, and she desperately wanted parents more than anything. Why do kids want parents? They want to be loved. She waited every single day for over half-a-year for parents. She wanted someone to come pick her up because she wanted to be loved. So she is there every day, and it doesn't happen, and it doesn't happen, and it doesn't happen, and it just kept going. Eventually, the story worked out really well because she got parents. But all that time she was pining for love; she was looking for it, but it just wasn't coming.

Think about how many times we have been in the scenario where Yeshua is knocking on the door. Think about it: He's knocking, He's knocking, and He is knocking, but we're not coming to answer. And that's the kind of love that He desires. It is unbelievable!

When you think about this, your mind starts to flood with Scriptures. But when you start to think about the full gospel story, it is not just Him loving us. The full gospel is us reciprocating that love. That is the gospel: we love Him because He first loved us. Right? That is the true gospel. That is what transforms lives! Amen?

I want to take this even further. There is actually one thing that the Lord attributes to the disobedience of Israel. This is something relational that we can identify with: marriage. And when Israel was disobedient and turned their backs on Him, it was called adultery. Since we are overrun with adultery in this country, you should be able to relate to this really well. And after many years of seeing my friends go through situations where their spouse had cheated on them, I'm going to tell you that you will not find anything that will cripple a man or a woman more greatly than the betrayal of adultery. This is devastating; it will cut you out at the knees. There are very few things that even compare with such an experience. Perhaps the loss of a child, but there are very few that compare to adultery. You've got to go to the extreme to get to this kind of pain and suffering. And this is how the Lord is describing to us our disobedience of turning away from the tree of life and turning away from the Torah. As a result of this, God is absolutely broken.

So this is the reason that we see these two trees displayed in the most predominant place in the garden. It is because the Lord wants love. This is so simple. Yet the devil is coming in constantly to distract and disrupt that. He does not want us to love our Maker. That's the whole situation with us right now.

Now with that said, we're going to get apocalyptic for a little bit. I'm going to take you to the book of Enoch. And for those of you who are not familiar with the book of Enoch, it is outside the canon of Scripture, so I like to talk about it a little bit first. Obviously, there are sixty-six books in the Bible; Enoch is not one of them. I will say this: the book of Enoch was found in the Dead Sea Scrolls which is one of the most prolific archaeological finds of modern day history. I would say the most prolific find ever because of what it means to the faith. They found all these scriptural fragments that include every book in the Bible except for Esther. All of these pieces of Scripture go back to the first century A.D. And within those pieces, they also found the book of Enoch, and it was in multiple languages. So this is not a case where someone tried to sneak something heretical into the mix; this was read by first-century Jews.

Let me take it a step further. More important than even the Dead Sea Scrolls was the fact that Enoch is found in the New Testament. Most people don't know that it's not only found in the New Testament, it's quoted verbatim. It's not just quoted verbatim; it is quoted as divinely inspired. If we go to Jude 1:14, we find this—**Now Enoch, the seventh from Adam, prophesied.** The last time I checked, prophecy is inspired. Would anyone deny that here we have a believing Jew, Jude, in the first century, confessing Yeshua as Lord and actually going back to the book of Enoch and telling us that Enoch prophesied. Continuing—**about these men also, saying, "Behold, the Lord comes with ten thousands of His saints.** That quote is a direct quote from Enoch 1:9—**And behold! He cometh with ten thousands of His holy ones.**

So what I want to do here is to take you to the book of Enoch because I want to give you some background in regard to the tree of life. There is a lot of information recorded about the tree of life that is really going to help us appreciate what Adam and Eve were exposed to. It is really powerful! And so, with that said, we're going to go to Enoch 24:1—<sup>1</sup> **And from thence I went to another place of the earth, and (he) showed me a mountain range of fire which burnt day and night.** I am by no means going to do these passages any justice; I'm just after one particular thing here: getting into the deeper understanding of the tree of life.

So here you have this mountain range that is all on fire. That is what Enoch is shown. But here's where it gets really fascinating in verse two—<sup>2</sup> **And I went beyond it....** Think about what Enoch is doing. He has to go through the fire: **I went beyond it.** Continuing—**and saw seven magnificent mountains all differing each from the other, and the stones thereof were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines no one of which joined with any other.** <sup>3</sup> **And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne.** <sup>4</sup> **And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: It had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit is beautiful, and its fruit resembles the dates of a palm (Enoch 24:2-4).**

These verses are about tree of life. We learn a lot right here. Number one, it has an amazing fragrance that is second to none; it's completely unique. There is no other tree in the world like it. Second, the tree is not just eternal; it doesn't wilt or rot. This would make sense because the name of this tree is the tree of life. If you have something that gives life, it's not going to die or ever cease to exist.

So we're given some information there. Moving on to Enoch 24:5-6—<sup>5</sup> **Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair and its blooms very delightful in appearance.** <sup>6</sup> **Then answered Michael, one of the holy and honoured angels who was with me, and was their leader.** Continuing in Enoch 25:1—**And he said unto me: 'Enoch, why doest thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?'**

Now this is really amazing because Enoch has this experience with the tree of life. He is completely captivated by the tree, and guess what he wants to know more about? He wants to understand the fragrance because the fragrance really captivates him. And it's interesting how the angel responds to his inquiry. Notice what the angel says here—**why doest thou want to learn the truth?** This tells me something fascinating about this tree: this tree is the truth. Now Enoch is going to respond to the angel—<sup>2</sup> **Then I answered him saying: 'I wish to know about everything, but especially about this tree' (Enoch 25:2).**

Now I wish I had time to take you through the bio of the life of Enoch and what he experienced. You want to talk about mind-blowing experiences! He had been asked by the fallen angels to intercede on their behalf to the Living God. And more than anything, when Enoch was exposed to the tree, the only thing he is concerned about is the tree. That takes precedence above all other things.

Moving on to Enoch 25:3—<sup>3</sup> **And he [the angel] answered saying: 'this high mountain which thou hast seen, whose summit is like the throne of God, is His throne.** Guess what? The summit, or the seventh mountain, is the throne of God. Now this is amazing! It's literally the throne. Enoch has just seen the throne room. What did John see in Revelation? The throne room. John saw the same thing.

Continuing on—**where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness (Enoch 25:3).** There's a reason why I really dug into this and expressed the situation that God established the garden on the earth. What is being revealed to Enoch is that the throne of God is going to be here on Earth again. And John the Revelator supports this testimony. This is phenomenal!

Going on to Enoch 25:4—<sup>4</sup> **And as for this fragrant tree no mortal is permitted to touch it till the great judgment, when He shall take vengeance on all and bring everything to its consummation for ever. It shall then be given to the righteous and holy.** This is completely consistent with Scripture.

Now we learn something about the tree of life here. The tree is only for the holy; it's not for the unholy. The unholy do not get to partake of it. Sin will not be in its presence. In fact, as we get to the end of our story of the Garden of Eden, you're going to find this is why Adam was cast out and prevented from partaking of the tree.

Moving on to Enoch 25:5—<sup>5</sup> **Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.** Now what's interesting here is that in the book of Revelation we discover that John saw the exact same thing that Enoch was shown here. John saw that the tree of life would be in the Holy Place—<sup>1</sup> **And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb (Revelation 22:1-2).** I want to emphasize something: it doesn't just say the throne of God; it says the throne of God and of the Lamb. Do you understand how awesome this Lamb is that it is called His throne? Continuing—<sup>2</sup> **In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month.**

Now I want to stop here for a second because if you go to 1 Kings 4:7, you'll find out that the months were articulated the first time in Scripture to Solomon; they were articulated as twelve months—**And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision (1 Kings 4:7).** It's an interesting connection, but in Revelation 22:2, we see that these twelve fruits that they're going to bear each month are going to be used as food. We also see that—**The leaves of the tree were for the healing of the nations (Revelation 22:2).** The leaves bring healing.

You start to put all this together, and we really have a lot of information about the tree of life. Number one, no one can touch the tree until judgment. Two, we know that the tree is good for food, but it's only for the elect. Not just that, but now we discover that the tree is going to bear twelve different fruits: a fruit each month. And its leaves are for healing. This is absolutely supernatural! This tree is

supernatural. The name “tree of life” is not just a clever name. In addition to that, we know that the tree is totally and completely eternal; it will never rot. We also know that the tree is beautiful beyond compare, and its fragrance is like no other. It resides in a particular place: in the temple of the Living God. Think about that. It resides in His presence. Both John and Enoch confirm this very thing.

So thus far we've gleaned quite a bit of backdrop on this tree of life. There's one more piece of information that we need to cover, and this is pretty awesome! So going to go back to Enoch 25:6—<sup>6</sup> **Then shall they rejoice with joy and be glad.** It's interesting that when the tree of life is found in the midst of the garden, or in the midst of the presence of God in His holy place, there is going to be rejoicing. We know that rejoicing happens at the resurrection of the dead. We are just putting all this together. **And into the holy shall they enter [into the kingdom of Heaven]; and its fragrance shall be in their bones, and they shall live a long life on earth (Enoch 25:6).** In other words, they are going to live forever; they are eternal.

If you get this straight, the fragrance which Enoch had smelt, which was unlike anything he had experienced before, is in the bones of the righteous upon this resurrection of the dead when they come into the kingdom of God. Think about this: the righteous in the kingdom of God are going to be giving off the scent of the tree. You'll be able to smell them.

That fascinates me because there's a particular passage in Scripture by the Apostle Paul where we really start to gain some ground in understanding all of this. Listen to what Paul says in 2 Corinthians 2:14—**Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.** The righteous ones, the elect ones, give off the fragrance everywhere they go. It's in their bones; it's in our bones.

2 Corinthians 2:15-16—**For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. <sup>16</sup> To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?**

I promise you one thing: the tree of life is completely offensive to the dead. It's completely offensive, yet to those who can eat of it, the righteous and the elect, it is the most beautiful fragrance you've ever smelled. Think about this: we give off this scent; we who call upon the name of Yeshua, we have the fragrance of Him in our bones.

So where am I going with this is really simple. The more we look at the characteristics of the tree of life, the more we look at the properties that it carries, the more I see Yeshua. You can't get away from it. The description is perfect; it's unbelievable.

Just consider some of the things that we have read. The name of the tree of life. What do we know about Yeshua? He gives life—**For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will (John 5:21).** He gives life. That is what the tree of life does. John 10:10—**The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.** John 14:6—**I am the way, the truth, and the life. No one comes to the Father except through me. (Emphasis added to all verses.)**

What's fascinating about this is that every one of these descriptors: the way, the truth, the life, every one of them describes exactly what the tree of life is. When the tree of life was sitting before Adam,

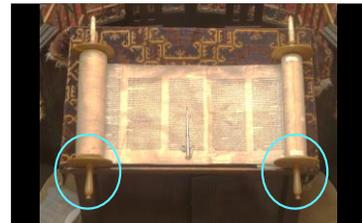
and God had also put the tree of knowledge of good and evil there too, what was the tree of life? It is the way; it is the way we are to walk.

We know from Enoch that the tree is the truth. When Enoch asked the angel about this tree, the angel responded—[Why do you ask about the truth?](#) The tree is truth, and we know that the leaves give life. Its fruit is beautiful; Yeshua's fruit is beautiful.

It also brings healing. Everywhere Yeshua went, He healed. Matthew 4:23—[And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.](#) He was the walking tree of life. And everyone who came to Him, who was willing to believe in Him, was righteous in their faith of Him. And it healed them eternally.

So you see, this flesh may pass away, but you will not kill the believers; you cannot take them out. Read Matthew 10:28 because it says that if we get killed in this age, we're going to rise up. You can't kill us. We are eternal through faith in Messiah. It is powerful!

Let me take this a step further and really begin to tie this in deeper. Look at a Torah scroll. And obviously on the Torah scroll is the written word of God. At times, you would find that lamb skins were used. The lamb had to die to put His word on it. What is really fascinating are the wooden holders. They are called the tree of life. Where did the rabbis get this? Take a look at Proverbs 3:18—[She \[Torah\] is a tree of life to those who take hold of her, and happy are all who retain her.](#) Yeshua is the written Torah. He is the Torah made flesh; the Word became flesh and dwelt among us.



So here we see that the word of God is absolutely called the tree of life. So what does the word do? The word does the exact same thing the tree of life does. Take a look at Psalms 119:50—[This is my comfort in my affliction, for Your word has given me life.](#) The Torah is the tree of life. This is why I say that when you start to understand this story, and you start to understand God better, you'll never look at the Torah the same way again—[Your word has given me life.](#)

That's not the only thing they have in common. We also find that the word heals—[He sent His word and healed them, and delivered them from their destructions \(Psalms 107:20\).](#) Now this is an interesting passage in that here we see that the word is personified. This is all about Yeshua; He is the Word made flesh. He was the one that the Father sent to bring healing. This is very much a Jewish concept where you have the word going forth in healing.

I want to show you a Scripture in order to show you how Jewish this really is. We find this in Exodus 20:1—[And the LORD spoke all these words.](#) That is how it reads in the New King James Bible. It's really simple. I want to show you the same verse from the Targum<sup>1</sup>, the Aramaic translations or paraphrases of Scripture. It was commanded in the Talmud that you read the Scripture twice and then read the Targum once. So it would have been common for them, in Yeshua's day, to literally read from the Torah itself and then also read the same passage out of the Targum. So in the Targum, we see the same passage written as—[And the Word of the LORD spoke all these words \(Exodus 20\).](#)

Torah: Exodus 20:1- **And the LORD spoke all these words.**

Targum: Exodus 20:1- **And the Word of the LORD spoke all these words.**

So here we find in Scripture—**And the Lord spoke all these words.** When we look at the Targum, we find it translated like this— **And the Word of the LORD spoke all these words.** This is the concept of memra in Aramaic. The term “the memra of the Lord,” or the Word of the Lord, gets personified.

Let me show you another example:

Torah: Numbers 10:35—**Rise up, O LORD!**

Targum: Numbers 10:35—**Rise up, O Word of the LORD.**

We see again that the memra is personified.

Let me take this a step further. In Enoch 24 we were told that the tree of life is one of a kind. And I just keep drawing these parallels for you. When we go to John 1:18 we read this—**No one has seen God at any time. The only begotten Son....** The Greek transliteration for the paraphrase “only begotten” is *monogenēs*. It means: only, only-begotten; unique, one of a kind. What do we know about the tree of life? We just read it in Enoch. There's not another one like it; it's completely unique in and of itself.

This imagery is powerful. It is absolutely a direct connection between the tree of life and Yeshua. In fact, Yeshua draws this connection in Revelation 2:7—**He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."** That would be the Garden of Eden. Who gives the right to eat from the tree of life? He who is life: Yeshua. This is the only way; there is a direct link here.

So as we embark on this journey through the Garden of Eden, we're going to be seeing a lot of this type of imagery coming to life. We will be seeing a lot of prophetic implications within the text that we're going to be looking at. And do you know what this is going to do? It is really going to bring the story alive for us today in a very powerful way.

Think about this verse because it really sets the precedent—**You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me (John 5:39).** Here we have one of the most predominant passages in all the Scripture where everything comes out of this source going all the way back to the Garden of Eden.

When we are searching the Scriptures, we should be looking for Yeshua. He is there; we need to find Him. This is our modus operandi. This is what Yeshua said—**For if you believed Moses, you would believe Me; for he wrote about Me (John 5:46).**

Let me take it a step further. I'm going to close with this in Isaiah 46:9-10—**Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, <sup>10</sup> Declaring the end from the beginning.**

That's fascinating because we are going back to the beginning. And in this story, what are we going to find? We are going to find that He is going to declare the end, and we are going to glean from this.

References:

1. The **targumim** (singular: "targum", Hebrew: תרגום) were spoken paraphrases, explanations and expansions of the Jewish scriptures (also called the Tanakh) that a Rabbi would give in the common language of the listeners, which was then often Aramaic.  
<https://en.wikipedia.org/wiki/Targum>