

THE TREE IN THE MIDDLE

GENESIS 3:1

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

MATTHEW 24:32

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

LUKE 3:9

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

LUKE 6:43

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

ROMANS 11:17

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

ROMANS 11:24

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?

JUDE 1:12

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

REVELATION 11:3

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

102-2 EPHESIAN. CHURCH. AGE - CHURCH. AGE. BOOK CPT. 3

there were TWO trees in the midst of the garden. The Tree of Life was Jesus. The other tree is definitely Satan because of what came forth of the fruit of that tree.

Now then, we know that both of those trees had a relationship to man or they would never have been placed there. They must have had a part in the sovereign plan and purpose of God in their relationship to mankind and to Himself or we could never impute omniscience unto God.

This is all true so far, is it not? Now the Word most definitely sets forth that from BEFORE the foundation of the earth the purpose of God was to share His Eternal Life with man.

Now listen closely. "God being a Saviour, it was necessary that He predestinate a man who would require salvation in order to give Himself reason and purpose of being. " That is one hundred percent correct and multitudes of Scripture bear it out as does the very pointed verse of Romans 11:36,

"For of Him, and through Him, and to Him, are ALL THINGS: to Whom be GLORY for ever. Amen. "

Man could not directly come and partake of that Tree of Life in the midst of the garden. That Eternal Life of the Tree had to become flesh first. But before God could raise and save a sinner,

He had to have a sinner to raise and save. Man had to fall. The fall which would be caused by Satan, had to have flesh to make fall. Satan had to come through flesh also. But Satan could not come through human flesh to make the fall as would Christ come in human flesh to restore the fallen.

But there was an animal, the serpent, so close to man that Satan could get to that beast and through that beast he could get to human flesh and cause the fall, and inject himself thereby into the human race, even as Jesus would one day come and inject Himself into the human race, into human bodies,

even to the extent of a resurrection wherein we would have bodies like unto His glorified one. Thus what God worked out here in the garden was His predestinated plan. And when Satan had brought about that which was necessary to the purpose of God,

then man could not get to the Tree Of Life in the garden. Certainly not. It wasn't time. But an animal (animal had caused the fall had it not? let animal life be shed) was taken and his blood shed and then God had communion with man again.

GENESIS 3:1

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

yea, hath God said?--Is it true that He has restricted you in using the fruits of this delightful place? This is not like one so good and kind. By questioning what God said, Satan raised doubts in Eve's mind concerning the truthfulness of God's Word and the goodness of God's heart.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the *FRUIT of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

FRUIT: priy {per-ee'}
fruit, produce (of the ground), offspring, children, progeny (of the womb)

neither shall ye touch it. There is another word in this verse we need to consider, and it is the word "touch". God's command to Eve was; "neither shall ye touch it. "The Heb. word for "touch" is (*Naga*), *touch, i. e. , lay the hand upon (for the purpose; euphemism, to lie with a woman),*

So we see that the warning to Adam and Eve specifically, was to stay away from Satan called both the "serpent", and the "tree of good and evil". The fruit of that tree was not to be taken; and we know that the "fruit" as the results of a sexual relationship between any man and woman is a child.

God's command was that Eve "not touch (lay with Satan). "So, we see that the order by God is that Eve *not have sexual union with Satan*.

GENESIS 3:4

4 And the serpent said unto the woman, Ye shall not surely die:

GENESIS 3:5

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as *GODS, knowing good and evil.

GODS: 'elohiym {el-o-heem'}
Gods, god, goddess, godlike one

GENESIS 3:6

6 And when the woman saw that the tree was *GOOD for food, and that it was *PLEASANT to the eyes, and a tree to be *DESIRED to make one wise, she took of the *FRUIT thereof, and did eat, and gave also unto her husband with her; and he did eat.

GOOD: towb {tobe}
pleasant, agreeable (to the senses), (of man's sensuous nature)

GENESIS 3:6

6 And when the woman saw that the tree was good for food, and that it was *PLEASANT to the eyes, and a tree to be *DESIRED to make one wise, she took of the *FRUIT thereof, and did eat, and gave also unto her husband with her; and he did eat.

PLEASANT: ta'avah {tah-av-aw'}
Desire, wish, longings of one's heart, lust, appetite, covetousness (bad sense) thing desired, object of desire

DESIRED: chamad {khaw-mad'}
to desire, covet, take pleasure in, delight in, to delight greatly, desire greatly

FRUIT: priy {per-ee'}
fruit, offspring, children, progeny (of the womb)

SATAN'S. EDEN_ JEFF. IN V-2 N-20 SUNDAY_ 65-0829

130 Notice, she pulled off the Holy Veil, to see what sex really was; compare that, what lust really would do. She pulled the Veil from off her eyes, the holy thing that God had put over her eyes.

She wanted knowledge, to know what it was all about; so she pulled the Veil off to see what it was all about. She listened to the devil, and notice what a place it put her in.

SATAN'S. EDEN_ JEFF. IN V-2 N-20 SUNDAY_ 65-0829

162 Now notice how, by sex, desire of sex, she lusted for knowledge, to know what was this, and how, whether this fruit was good or not.

And she did it. and from the Jewish Talmud, : the following is recorded in Yebamoth, 103a-103b. "When the serpent copulated with Eve he infused her with lust. "and from the Jewish (Haya Sarah 126b) it states. "You rightly said that when the serpent had carnal intercourse with Eve he injected into her defilement. "

and from Bereshith 36b- it is written, -"For two beings had intercourse with Eve, and she conceived both and bore two children. Each followed one of the male parents, to this side and one to the other, and similarly their characters. "

and also the following 2 statements from Jewish writings. Shabbath 146a--"For when the serpent came upon Eve he injected lust into her. " Yevamot 103b--"at the time that the serpent had intercourse with Eve, he introduced filth into her.

The Slavonic Book of Baruch, says that the serpent had infused lust into the fruit, and when Eve ate it sexual desire was awakened in her.

100-1 EPHESIAN. CHURCH. AGE - CHURCH. AGE. BOOK CPT. 3

Before Adam ever had carnal knowledge of Eve, the serpent had that knowledge ahead of him. And that one born of it was Cain. Cain was of (born of, begotten of) that "Wicked One". I John 3:12.

The Holy Spirit in John could not in one place call Adam the "Wicked One" (for that is what he would be if he fathered Cain) and in another place call Adam the "Son of God" which he was by creation.

101-1 EPHESIAN. CHURCH. AGE - CHURCH. AGE. BOOK CPT. 3

Now why did this have to be so? Why was it that the seed of the serpent must come this way? Man was created for God. Man was to be the temple of God. The place of God's rest (the Holy Spirit) was man, the temple. Satan has known this all along.

He also wants to in-dwell man even as God so does. But God has reserved to Himself that right. Satan cannot do that. God alone appeared in human flesh. Satan could not and cannot do that. He does not have creative powers.

The only way for Satan to accomplish what he wanted to do was to enter the serpent in Eden even as he entered by evil spirits into the swine at Gadara. God does not enter animals; but Satan can and will to accomplish his ends. He could not have a child directly by Eve as did God by Mary,

so he entered into the serpent and then beguiled Eve. He seduced her and by her did Satan have a child vicariously. Cain bore the full spiritual characteristics of Satan and the animalistic (sensual, fleshly) characteristic of the serpent. No wonder the Holy Spirit said that Cain was of that wicked one. He was.

GENESIS 3:7

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

GENESIS 3:8

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

GENESIS 3:9

9 And the LORD God called unto Adam, and said unto him, Where art thou?

GENESIS 3:10

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

GENESIS 3:11

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

GENESIS 3:12

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

GENESIS 3:13

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

The same disposition is in Eve also, who takes no shame to herself, but transfers it all to the serpent.

II CORINTHIANS 11:2

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

II CORINTHIANS 11:3

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

I TIMOTHY 2:13

13 For Adam was first formed, then Eve.

I TIMOTHY 2:14

14 And Adam was not deceived, but the woman being deceived was in the transgression.

GENESIS 3:13

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.