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# What is the tree of the knowledge of good and evil

What is the difference between the tree of life and the tree of knowledge of good and evil. What is the meaning of the tree of the knowledge of good and evil in the adam and eve story. What is the meaning of the tree of the knowledge of good and evil. What is meant by the tree of the knowledge of good and evil. What is the purpose of the tree of knowledge of good and evil. What is the symbolic significance of the tree of knowledge of good and evil. What is the tree of the knowledge of good and evil in genesis.

The Lord God sprouted from the ground all sorts of trees pleasing to the sight and good to eat. In the middle of the garden was the tree of life and the tree of knowledge of good and evil. (Genesis 2:9) Since the early days of human history, men have tried to justify their wrong actions, thus avoiding their personal responsibility. In the beginning, man used his mental abilities to "ingeniously" create the first excuse that he absolved him from his guilt for breaking the law of God. He declared in his defense: "The woman you put with me, she gave me a tree and I ate it" (Genesis 3:12). The woman, following the "abstute example" of her companion, who thought she had blamed her, immediately thought: "The serpent deceived me and I ate" (Genesis 3:13). Actually, the situation hasn't changed much since then. Man continued his endless search for subtler, sophisticated and convincing excuses that could free him from his moral and/or spiritual responsibility. In a more brazen way of the first man who unloaded the woman directly and God indirectly, when he said: "The woman you gave so that she was with me" (Genesis 3:12) "Many today have swollen with pride to present God as the initiator, promoter and instigator of the Eden tragedy. Norman Masters, answering the question "Who is to blame for the fall of humanity in the garden?" he said with emphasis: "The Lord God is the "Tenter" in Eden in Genesis 2:17 when he says: "But of the tree of knowledge of good and evil you will not eat it, because on the day that you eat it, you will die. Tell a child or a child not to do something and you will immediately create the temptation to do it. If you don't want to tempt them, you never talk about it and make sure that temptation is not available to give in (2000, emp. added). Therefore, with this single charge of disfamation, many men have tried to give up every burden of guilt and responsibility. [The truth is that if God is accused of our tragedies, our errors and our corrupt actions, then man becomes "free" from his responsibility to God" and is this freedom (or licensity) that many want to achieve]. However, these men simply did not want to hold God in their lives (Romans 1:28), and in their efforts to find some peace in their lynchy actions that imply their conscience, they engaged in deliberate research of a kind of intrinsic evil in the divine nature. On the other hand, there are those who believe in the loving God that the Bible reveals (1 John 4:8), but who find it difficult to understand (or explain): (a) for God allows certain things to happen to His creatures without supernatural intervention; and (b) because even "it seems" that sometimes God Himself negatively affects things, thus bringing disgrace to man. Oftho question is inevitable: unavoidable:create the tree of knowledge of good and evil? THE INTRINSIC NATURE OF THE TREE OF THE KNOWLEDGE OF GOOD AND DISEASE The Genesis account of creation is one of the most sublime accounts recorded in the Bible. The Creator's masterpiece is a harmonious symphony that delights our ears. There's just one thing creaking in our eardrum... something that's stopped many people from believing in the Creator... creating a specific tree. For many, the question "Why did God create this tree" is unanswered, as they fail to reconcile the idea of a benevolent God with the fact of creating something that caused the fall of man. As one writer suggested: This verse can be interpreted as if God had created evil as well. Believers often say that all good comes from God and evil comes from man, [but] it seems that when you read the Bible you forget that the same God who created good, also created evil. What need did God have to plant this tree whose fruits were the fruits of evil? And here is a dilemma: Either God didn't know what would happen to this annoying little tree, or if He did, then why did He make the tree? If He did not know then He was not wise, and if He knew that He was wicked (Alba, nd., emp. added). However, supposing that the tree of the knowledge of good and evil was evil is the main mistake a person makes when he wants (or does not want, as seen from the quotation above) to understand the ways of God. Genesis 1:31 says, "And God saw all that He had made, and it was very good indeed." The Scriptures clearly state that everything God created was not only good, but "very good." Exodus 20:11 reports that all was created in the six days of divine creative activity; therefore, nothing was created after those days. The true and unavoidable conclusion, then, is that the tree of the knowledge of good and evil was "very good." There's another thing that needs to be stressed when talking about the intrinsic nature of this tree. Although the name given to the tree suggests something negative because of the word "evil", the fact is that this tree was not a generator of evil. The tree itself was not "good and evil" (that is, it did not contain good and evil). Rather, it was the tree of the knowledge of good and evil. They're two very different things. When Moses wrote of the "knowledge" contained in the fruit of this tree, he used the Hebrew word da'at, which implies discernment and distinction, but does not necessarily imply intimate involvement. [This term is used only twice in Genesis, and in both cases it refers to the tree of the knowledge of good and evil]. However, when expressing discernment and/or intimate involvement, Moses used the term yada. About this term, the Exposition Dictionary of Vine notes: "In essence, means: (1) Know through observation and reflection, and (2) to know through experience." Experience. 1999, p. 65, EMP. added). As a result, a difference in the use of these two terms can be found in Genesis 4: 1, where Adam knew (Yada) "knowledge from intimate involvement) Eva his wife, and she conceived and party - Cain, and in Genesis 2:17, where God said: "but the Tree of Knowledge [Da'at] "distinction of knowledge] of good and evil Don't eat it. Certainly, this knowledge has not involved anything wrong alone, since it was not based on the experience of good and evil, but rather in the enlargement of understanding of the mind to distinguish between good and evil. As in the case of the Bible, which gives us knowledge of the good that we must do, and of the evil that we must avoid (without necessarily leading to harm) The tree contained such knowledge. But if this tree didn't have a wicked nature, then what made this tree that wasn't good to eat? The needs of the divine Command and the prohibition if something has made the fruit of this tree not ideal to eat, it certainly has nothing to do with the nature of the tree itself (because everything that God had created was a "very good"), but instead he had to do with the command and the prohibition of God. When God prohibited to the man to eat the tree of knowledge of good and evil (Genesis 2: 16-17), not attributed Nothing had to the tree for itself. However, he pointed out the tragic consequence of eating from the tree, which was not the result of the intrinsic nature of the tree, but of disobedience to the command of God. (Considering the fact that God could also prohibit All Man eating of the tree of life (alluded in Genesis 2: 9). Although with its same name this tree denoted something positive, the man still would not have been justified if he disobeyed a divine command to avoid eating his fruit.] But because the divine ban was needed about the tree of the Knowledge of good and evil? God could not have come out of this tree, and so the prohibition of accompaniment, and so he guaranteed the eternal happiness of him creatures of him? Rich Demem discussed these same questions. The skeptics often complain that God has made Adam and Eva fail. However, God had to give Adam and Eve a choice. Without free will to choose from, Adam and EVA would have been simple puppets. True love always requires the choice. God wanted Adam and Eva to choose to love him and trust him. The only way to give this choice would be to control something that was not allowed (2004, Emp. Added). In fact, the creation of this tree and the subsequent delivery of the prohibition of the sky can be explained (if not totally, at least largely) on the basis of the divine love. The Bible declares that God is love (1 John 4: 8). Therefore, all the actions of him towards man from the creation of him to the redemption of him were produced of his Wayne Jackson noted: [His Majesty's love has been demonstrated in that mankind has been endowed with free will; we have been granted freedom of choice (cf. Genesis 2: 16,17, Joshua Joshua Isaiah 7:15, John 5:39,40, 7:17, and Revelation 22:17). Can anyone conceive of God as a loving God who created intelligent beings, but then programmed them to serve Him without any power of personal will? Hardly! (1994, blank added). The truth of the matter is that love requires freedom of will, and freedom of will, for its fulfillment, requires the possibility that a choice in one way or another can be made. In order for man to have choices that would allow the use of his personal volition, a divine command was required. At the same time, of course, having the command in place has paved the way for the possibility to freely choose or obey or disobey that command. God, in His infinite love, wanted man to enjoy freedom of will, and choose to do His will. He wanted man to love Him, not because it was the only option available to him, but because it was the only option that guaranteed him eternal joy. We must also remember that just because God knows the future, He does not make it evil in some way if He does not act on that knowledge to change the future. We, as human beings, act similarly. For example, there are many things we do out of "love", even though we recognize before we do them that there will be times when things will not always work out for the best. As an example, we bring children into this world with the pre-awareness that they get sick, make bad choices, suffer, hate, grow old, weaken and die. While God knows the future and has the power to change it, He cannot do so if man is to keep his personal will. PROVIDENCE OF LIFE In an article with the profane title, "Sins of the Father", we can find the following statement: If he did not want Adam and Eve to eat from it, then why did he put it in Eden in the first place? That's the arse of the mind! Why create such a dangerous but seductive object and place it right in the middle of Paradise, unprotected, from where it could easily be eaten? He could have put a fence around it at least!...[D]id God set a trap for his creations? He wanted an excuse to banish himself from heaven? (see Ebon, n.d., emp. added, italics in original). Now, God is accused not only of creating something "dangerous" for man, but also of failing to provide any system of prevention and security for the safety of His creatures. However, as already said, God is love (1 John 4:8); and this trait of God, as set forth in the tragic story of Eden, is shown in His providence for man. This providence is carefully placed in the account of Genesis 2, although it is a kind of providence that many people cannot see (or care not to recognize). God has always wanted man to keep His commandments, and so He has used various means to facilitate such obedience. The following points. First, God placed the tree of knowledge of good and evil in the middle of the garden (Genesis 3:3). This location was strategic. Because the tree was situated in the middle of the garden, it wasn't the way man could eat his fruit by banging it for another. Unlike what is stated on occasion by skeptics, this position ensured that man would not sin through ignorance or disorientation. Second, God also placed the tree of life in the midst of the garden (Genesis 2:9). The fact that this tree was also in the middle of the garden served as a means of attraction to do good when man was influenced to disobey God. By locating this tree very close to the other tree, God reminded man that he had the freedom - and thus the option - to choose obedience over disobedience, over life over death. Thirdly, the prohibition and potential punishment were intended to serve as a "fence" to prevent man from violating the divinely instituted boundary. God said to him: "For the day you eat of it you will surely die ... Genesis 2:17). Since there was a promised consequence for his actions, also the fear of endured this terrible consequence. That alone should have been enough to keep the man away from this tree. Fourth, God created many more trees, with the intent that man should not eat of this forbidden tree (Genesis 2: 9). God not only made various kinds of trees grow in the garden, but the text informs us that - every tree was pleasing to the eye. "God not only made sure that there were many trees for man, but He also made sure that these trees looked attractive to man. The attraction of every tree in the garden was a key piece destined to distract any possible desire man might have for the tree of knowledge of good and evil. Certainly, God has provided the means necessary for man to obey His divine will. Despite this, some still see the creation of this tree as a fundamental proof of God's side. However, we should not level off such a charge against the God who created a perfect world for man, grieved Him with free will and provided so much warning to keep man from sin. Finally, one more point needs to be stressed. Adam, as he had every man after him, enjoyed free will which would allow him to choose to do well. Although Adam decided to disobey God, it does not mean that God's plan failed. The truth is that when man falls into sin and disobedience, God should not be blamed. The inspired writer James stated: "I am tempted by God"; Because God cannot be tempted by evil, nor does He himself tempt anyone" 1:13, EMP. Added). Bible believers can rest assured that, in our exercise of personal will, God's desire will always be our welfare. In the same way that Adam had to choose between life and death, you and I are called to make our choices. It is God's will, of course, that we choose life. Moses exhorted the people of God: "They call heaven and earth as witnesses of today against you, which I put before you life and death, blessing and curse; Therefore choose life, that both you and your descendants may live...30:19). 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