

Eating from the Tree of Life

Ex 20:8 says, “Remember the Sabbath,” and then it talks about creation. So that’s something that we have to remember, and it’s for us to remember throughout all our generations, like Israel, throughout all of its generations (Ex 31:13). So Elohim blessed the seventh day and made it holy, set it apart, because He rested from all of His work that He had done in creation.

Our Father made Adam and Eve and specified what they were designed for, what they were made to do (Gen 1:26-28). He wanted them to be fruitful and multiply and replenish the earth. The word is *replenish*, which means to fill what had been emptied. The King James Version uses the word *replenish* there, and also in Gen 9:1, because the Flood destroyed everyone on the earth except Noah and his family. Then our Father told man to replenish what was made void, for as in Gen 1:2, it had become chaotic. If you look at Gen 1:2, it says, “or *became*” (translator’s choice). We’ve known that for 20 years now. Something happened to created earth that caused it to have to be replenished, to be filled again. But actually, it should say *replenish* as in the King James Version, but the translators were kind of scared there to say that, so they withdrew it, and now they say *fill*. You can see that it has to do with what has dominion over one’s soul.

Gen 2:9 says, “And out of the ground YHWH/Elohim made to spring up every tree that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden...” I don’t know how big the garden was, but the tree of life was in the midst, and also the tree of the knowledge of good and evil. I guess it was in the midst, too. It didn’t define or pinpoint exactly where it was. Maybe there were thousands or millions of trees — I don’t know how many. And then in verse 16 it says, “And YHWH/Elohim commanded the man, saying, ‘You may surely eat of every tree in the garden, but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die [spiritually first, and then physically later].’”

So they knew the right thing to do, but they didn't do it. We also have to know the right thing to do, and not doing it is sin (Jms 4:17). That's a universal definition of the word *sin* — knowing what is good and what is evil, and choosing what is evil. So Gen 1:26-28 was the first covenant with man, and of course it was conditional — they would have to eat from the tree of life to carry it out. If they didn't eat from the tree of life they wouldn't be able to carry it out. Only by eating from the tree of life would they have eternal life, but by eating from the other tree they would die. I don't know what would have happened if they had never eaten of either one. But I'm sure they were supposed to really search out that tree, wanting to eat the tree of life instead of eating from the tree of the knowledge of good and evil. So anyway, it was conditional, based on obeying or seeking for the tree of life, to eat of its fruit, before they fell into sin.

It says, "And YHWH commanded the man, saying, 'You may surely eat of every tree in the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'" So that should have stimulated something in Adam to really seek out the tree of life. He wasn't very definite on which tree it was. God didn't show it to him, saying, "Don't eat of this tree, but eat of this tree." They had to be very cautious which one they were going to eat from. They had to really seek Him in order to be obedient. He gave them freedom to choose. He gave them freedom to eat of the tree of life, but He didn't say, "I command you to eat of this tree." He didn't do that; He gave them freedom. But He did say, "Don't eat of the tree of the knowledge of good and evil, or you will die."

Then in Gen 3:24 you know what happened — He sent them out of the garden where the tree of life was, and put an angel to prevent them from returning. To eat of that tree in his fallen condition, in order to live eternally with his sin, would have corrupted the whole universe with sin. So then another covenant was enacted, by which man had to discern between good and evil. As it says in Acts 17:26-27, they had to grope for their Creator.

Our Father gave Adam and Eve liberty to seek for and to eat of the fruit of the tree of life in Gen 2:9. Since the tree of life was in the midst of the garden, it indicates that they may have had to eat of many trees before they found the tree of life. It says, “You can eat of every tree in the garden...” but it didn’t specify the tree of life. I wonder why He didn’t say, “Ok, go straight to the tree of life, and eat, because...”

So the tree of life was in the midst of the garden, and the tree of the knowledge of good and evil was also in the midst of the garden. I don’t know how big the garden was. I don’t know how many trees there were. I guess it was all kinds of trees. It was a marvelous test for Adam and Eve, to see what they would do, whether they would really seek Him and say, “Which is the tree of life? I don’t want to eat of the tree of knowledge of good and evil. Please deliver me. Don’t let me go near that tree, and let me find the tree of life.”

He gave them the liberty. I think it is wonderful that He gave them liberty to seek and eat of the fruit of the tree of life. Since the tree of life was in the midst of the garden, it indicates they would have to eat of all the trees in the garden and also the tree of life, but not the tree of knowledge of good and evil. So how would you handle that? What would you do if you were given those two choices?

Gen 2:9,16-17 doesn’t identify them. The two trees were not described as to how they looked, or what the fruit looked like. But our Father wouldn’t have left them to accidentally eat of the tree of the knowledge of good and evil. He knew the evil one would be there to try to tempt them to do exactly what He told them not to do. Our Father knew they would be cautious. Put yourself in their place. Our Father knew that the evil one would be there to say, “Ah, go ahead and eat it. It’s ok. As soon as you eat it, your eyes will be opened, and you’ll be like God. You’ll know the difference between good and evil.” He told the truth there.

After they ate, you can see in Gen 3:7 that they didn’t have any clothes on, and they were ashamed. In Gen 2:25 they weren’t ashamed, but then all of a sudden, they

were ashamed. You can see in Gen 3:1-7 that there was no shame before verse 7. So you can see what happened.

Man was given freedom to search and to choose, and they were tested, and it was a matter of life and death. So man still, of course, has a right to seek after his Creator, even though he may never have heard the gospel:

And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us... (Acts 17:26-27)

He separated the three races into certain boundaries. “Don’t go over those boundaries, because it will cause trouble. Not unless a tyrant is going to kill you can you flee beyond your boundaries. But if you flee, then you are to submit totally and absolutely to the government and culture within those new boundaries. Change your language, change your culture, change everything to conform to that territory.”

Gen 10:5,20,31,32 — Our Father put them within designated boundaries. Don’t come in unless you speak the language of that nation or that territory, because it causes confusion. People who don’t apply that go against the natural law of the nations. The only right that people had to come into Israel was because they were bought as slaves or they surrendered and said, “We want to worship the true and living God,” so therefore they took on their culture and their language.

Everyone knows you’re not supposed to go to another country and not speak their language, because it causes confusion. Then you bring your own culture in, which breaks down the fabric of their society and causes moral chaos.

Acts 17:27 says that they should seek God, in the hope that they might feel their way toward Him and find Him. Adam and Eve had to seek Him, and feel their way toward the right tree, and avoid the wrong tree. Certainly our Father would have allowed them to do it. He put them to a test to see what they would do. So they went to the wrong tree, but they wouldn’t just gobble it down, because our Father had warned

them. He knew that Satan would be there to tempt them, “Eat of this tree. This is the one.” How many times did Eve go to that tree?

Baruch – In this translation it says, “The woman saw that the tree was good for eating, a delight to the eyes, and that the tree was desirable to contemplate.”

Yes, contemplate. So obviously, she contemplated, contemplated. “What did our Creator say? He said not to eat of that tree. It looks good. Why would He have said that?” And then her own desire was conceived and gave birth to sin (Jms 1:14-15). Somehow, she contemplated, “I wonder whether this is the tree? It looks so nice. Or is it one of these other trees?” We don’t know exactly what was going on.

“The tree was desirable to make one wise.” According to one’s own desire the evil one comes in and entices:

But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. (Jms 1:14-15)

That’s the conception of sin, in the analogy of the egg and the seed. These are some things that we are groping ourselves to understand — knowing our Father more and groping to understand.

Hakam – Our Father had the same standard before they fell. That standard was to seek Him. If they had sought Him they would have found Him. And He would have led them to the tree of life, but He had to test them, He had to put them in the situation. He had to allow them to be tempted to see whether they would seek Him or not, because He put enough fear in them. They had enough in them, like you said, to be cautious to know what they were listening to, and somehow to be able to sense the danger and to turn to our Father, and He would have led them right to the tree of life.

Of course, it would seem like that she kind of slips off... “Where are you going, honey?” “Oh, I’m just going to go for a little walk by myself.” And she would go contemplate that tree. Maybe she thought that was it. Maybe she said, “Well, that might be it. I don’t know. Let me see. How come He said that?” There’s a desire there, and then

she was enticed with that temptation. We have to have a desire first, and then Satan latches on to it, to bring us in.

What do people go to Bible College for, or to the seminary to be called a “Doctor” or a “Reverend,” like the “Reverend Jesse Jackson,” as Rush Limbaugh would say? Why would you want to be called “Doctor” or “Reverend”? Because you had a desire such as led to Satan’s sin. It’s absolutely Satan’s sin.

I just wanted to introduce this so we can have more understanding, and help other people understand things in the gospel. The gospel is not just the New Testament; it’s both together. You bring out of the Old and into the New. If you don’t do that, you’re not well-balanced. If you just take the New Testament and forget about the Old, it gets lopsided, heavy on one side. I’m so thankful our Father is giving us that.

Havah shel Hakam – When people have a hard time with the story of Adam and Eve, they see it as a setup by our Father that that bad tree was there. But they don’t really consider the whole picture. They were given the whole garden, it says, “to cultivate and to keep it.” And in the whole garden there’s one thing that He said, “You’ll die if you eat that.” He really warned them. Everything else that was in there was good. “You can eat everything else, but not that one, because you’ll die if you eat that one.” There’s a tendency to blame God that that bad tree was in there. But really, it wouldn’t amount to anything if man didn’t have to make a choice. We’d all be robots then. There would have been no test, no basis of distinction.

Almah – It really sobered me to hear everything tonight. It’s truly awesome that this life is a test, a continual test of choices that we make. There are so many times when I’m contemplating. You have a desire, and you don’t really know. You want the desire to be a good desire, but you have this funny feeling. At least it’s that way with me a lot of times. But I heard tonight that if they had sought for our Father, He would have let them find a way; He would have shown them which trees were good.

I was just so struck at how we only have this one lifetime, just this one short lifespan. Many times, I make the wrong choice. I found hope in that if I really understand this then I’m going to seek covering. We don’t know how to discern our desires a lot of times. There was something in her that she probably didn’t want to seek Adam’s counsel. A desire was leading her away. She wasn’t really surrendered.

I used to think that because I made those wrong choices, my heart was evil or something. But I see that if you overbalance something, so that it's heavy on one side, it will always fall that way. But if there's something in me to surrender and seek help, then I can be led to do the right thing. I found hope in that.

Pi-shenayim ben Obadiah – Our Abba's desire from the beginning was to have a being that He could have fellowship with, so He created man. And once He created them, He tested them to see whether they would respond to Him. The whole point in having that tree of the knowledge of good and evil was to see whether man was going to turn to our Father and seek His covering, or whether he was going to do his own thing. There was no point in having man if he wasn't going to be in fellowship with Him.

That's the test we have to pass also, because it's the same today as it was back then. Our Abba is still looking for somebody He can have fellowship with. We're going to have to face the same decisions that Adam and Eve faced. It's not like they failed, and that's why we're all in the place we're in. It's easy to feel like a victim. But if we had been with Adam back then, we would have had to make the same choice that we're making right now.

Hakam – It was really eye-opening when he said that. I always thought that somehow when our Father created Adam and Eve and put them in the garden, that He had fellowship with man. They were in the garden, in paradise, having communion with our Father. But I'm not so sure that's how it was. He created man and put him in the garden so that he could *choose* to have fellowship with Him, because it's an act of the human spirit. You have to engage your human spirit.

Even with each other it is the same way. I can choose whether or not to engage my human spirit to hear what's in my brothers. That was eye-opening to me that it was that way before the Fall, and it's that way now. It's no different. It's not like fellowship was just [*claps his hands*], "Zappo! Automatic." Just because God created you without sin doesn't mean that you're in fellowship any more than just because you're fallen means you're destined for fellowship with Satan. The Calvinists believe in the total depravity of man, that he has no ability anymore since the Fall to exercise his spirit and turn toward God.

It makes a lot of sense that our Father created humanity with the ability to turn to Him. If we could get revelation that we have that ability, it would change our life. That's why we have a human spirit — so that we can turn it toward our Father. The subtlety of the evil one whenever we get

trapped somewhere is to help us forget that we have the ability to turn our spirit to our Father, and see His goodness, and desire Him, and want to be close to Him, to walk in His way.

The spirit in man can communicate with the spirit world, whichever spirits you choose to communicate with. So we can turn our spirit toward the evil spirits that are besieging us, as if they are good spirits. That's what your spirit does — it connects with the spirit realm you can't see. You can't see your spirit, and there's a spirit realm you can't see. So we have to keep our mind on our Master Yahshua and our Father. Isa 26:3 — “You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You.” If we don't have that peace, something's haywire, out of balance, we're not whole. Our spirit, soul, and body are not in communion, they're not whole.

It's amazing the spirit we have in us. But our spirit can go right toward a desire, and then we connect with that evil spirit that entices us and leads us into death.

Zakariah – It has to do with her desire, how she desired the tree because of the way it looked, and how it was desirable to make one wise. Sometimes, I have desires because of how something looks, or how I imagine things. Or maybe I desire to be equipped to be independent. That seems to be part of what was there. Or sometimes, I desire to be connected with people, and I desire to hear wisdom, and I desire to gain understanding from people who have it. These desires are very different from each other. So it's not that she just “happened” to fall, but she had desires that drew her in a certain direction, and what she did was consistent with those desires. I want to really guard what is in my heart, what I desire.

It is possible that she was contemplating what Adam told her. She hadn't sinned yet. Desire is not sin. It's only when desire (the egg) is connected to the temptation (the seed). But she was contemplating all these questions, “What did He mean? How come? Where is this?” And then her spirit started being led a little bit toward that tree. That's probably how she found out which tree it was. I don't know how she found it, but she found it out somehow. There's a bumper sticker that says “Question authority” — that's what she was doing, questioning authority.

Barak – She may have thought before she wandered off to look at the tree, “I’d better not ask Adam, because what if he says no?” I also thought about the deception of the evil one. There was a part of truth to it, and that’s what makes it so acceptable. But there’s a little bit of poison in it that kills you, takes your spiritual life away. The only way to resist that deception, which is beyond us, greater than us, is to stay in communion.

Huldah – I’m really thankful for the righteousness of our Father, because that’s what it is, from the very beginning. It’s so amazing that we can actually understand that, because there’s such a great accusation against our Father in the world. Either it’s the Christians saying hellfire and brimstone, or it’s the atheists saying, “There’s no God, because how could a loving God allow war, and let people just starve?”

But we can know that from the very beginning it was because of the righteousness of our Father. He really needed us to deal with the evil one. He needed man to deal with the evil one, so there would be an end to evil. Our Father could have easily just wiped Satan out, and he would have been gone. But because of His righteousness He could not do that. He needed a people who would actually proclaim that He IS great, He IS powerful, He CAN save, He IS the Almighty, and they would totally devote their lives to Him. I’m so thankful to be part of that.

It’s just amazing that we have a human spirit that can turn to our Father. There’s a person that does good all his life, and there’s a person that does evil, and there’s a person that actually goes beyond that, beyond the natural, and is able to become just like Yahshua, so that His righteousness can be seen on the earth again, that there would be people that would be able to represent Him to the earth. I’m thankful to be part of that on the earth, because it’s just such a miracle. I know our Father does test us, He tries us to see what is in us, that we can make those choices every day to become more like Him. That is what will defeat the evil one.

Natan – I’m thankful to have the choice to eat of the tree of life. And I just think, “Why couldn’t they just have sought for that tree, and eaten from it, and received revelation of what our Father had for man, and fulfilled the purpose?” But I just could picture the five foolish who aren’t worthy to be with our Master, how they’ll be saying, “I should have just laid down my life for my brothers, and I should have done this, and I should have done that, and I should have eaten from the tree of life, so I would be there with our Master.”

I grew up here, but I know it’s not just an automatic thing, but it’s because we lay down our lives for our brothers. We seek Him to do that,

and give up our lives. Just living here isn't giving us eternal life, just like merely being in the garden didn't give them eternal life. They had to seek for the tree of life to have eternal life. And it's the same here. We have to seek for the tree of life, and we'll have eternal life.

When someone comes in, they're just so in love with our Master, and you can just see them pouring out their life for everyone — the last one at the dish sink, and just a thankful disciple, and they're eating from that tree. That's the evidence of it. They have life, and that life is in loving your brothers. I just want to live that life.

Baruch – I was just thinking of all different places through time and through the Scriptures that show our Father's true consistency. In Job 1:8 it says, "And Yahweh said to Satan, 'Consider my servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil.'" That's what our Father desired of Adam and Havah, that they would fear Him and shun evil. "Seek Me; make the right choice!"

You can see that our Father had a certain pride in His heart about Job, as a father should be proud of his son. He's desired that all through the ages. I was just SO SAD when we were reading tonight, when we got to that part where they jump in the bushes, and our Father comes through and says, "But who told you that you were naked? Who told you?" Consider for a second the difference between what our Father experienced when He was speaking of Job, and what our Father experienced when He had to say, "Who told you? Who told you?"

He's gone through all these things in His consistency and in His righteousness all through the ages, and now He has us. So how is it going to be with us? That's what I've received tonight. I want it to be that our Father can say, "Have you seen My people Israel? Have you seen the new twelve tribes? Have you seen them? Have you seen how they fear Me? Have you seen how they shun evil? They seek Me and make the right choices." Let it not be that our Father would have to say again, "Who told you? Who told you?" Let it not be that He would have to watch again what happened to Adam, His first son, and then old Israel, and then the first church, but that He could be well-pleased with us the way that He was with Job. I'm thankful for what we heard tonight.

ha-êmeq – It's really clear when our Father told Adam, "You may freely eat..." that He was trying to put something in this little creature that He had there; He was trying to connect something in him. There are little connectors in there. They aren't all connected, but they grow as you grow, as you mature. He was trying to teach him a way of functioning that was

just like Elohim, because He had said, “Let’s make man in our own image,” and then He must have said, “This is dangerous, because in order for them to be in Our image they are going to have to be able to voluntarily choose to do the right thing. So they will need to be totally connected somehow, aware of everything, in a vein of obedience to the ultimate goodness.”

It is so beautiful how the Bible describes it. There’s the man, “in Our image.” Then Elohim said, “Ok, we’re going to make animals, and then we’re going to bring the animals in front of him, and whatever he says, that’s going to be its name.” And so there They are, watching, and They say, “Bring in the goat,” and put it in front of the man, and the man calls it something. And They’re just listening to HIM, and They say, “Whatever he says, whatever he calls that creature, THAT is going to be its name.” So They said, “Its name is *Yael*, because Adam called the mountain goat *Yael*. Watch him, let’s see what he does next.” And then They put another creature out there... “Now watch...”

“You can freely eat of all the trees, they’re pleasant... but there is one you must not eat of, or you’ll surely die.” He doesn’t really understand that, but he has the ability to just obey without understanding all the ramifications of it. He can just, straight on, listen to his Abba. So They’re just watching this creature, as all those things form in him in his pattern of obedience, as he’s figuring things out just from hearing from our Father.

But the knowledge of good and evil was a whole different pattern of functioning in a situation. “Is this right, or is this wrong? I feel like doing the wrong...” It is different from the way of just hearing and taking it on in obedience, and then your understanding would grow. That is the way God intended for a son to be with his father. And that’s really what you want in a Bar or Bat Mitzvah.

I just always longed for that time when a child, say Shealtiel, would grow to that point where his connectors are really forming up there. He’s almost at that age now, and his connectors are just, “Abba says this, and I don’t understand exactly why, but I want to obey Abba. He said, ‘Be with Imma,’ and I want to be with him, but I’m going to be with Imma.” So those connectors start to form in there, and then you start to understand what it means to obey, and then wisdom starts growing in your understanding, instead of just, “Ok, he said this, but I prefer that...”

But the knowledge of good and evil which they tapped into later made them very reasoning, analytical, pragmatic people who could actually choose to do the right thing, but that’s not really how He wanted us to be. He wanted us to be real sons of God, these little God-creatures that could

form in the proper way, just by obeying. Because so many times, we don't understand, but we will understand if we just obey.

You can see all that was invested in man at that point, and how sad it was when He said, "Adam, where are you? Ah, he's lost; he's off on his own knowledge of good and evil." But now once again He has some little creatures that will just say, "goat," and He'll just call it that. "I'm standing with what Adam says. Whatever he says, I'm standing with him!" (Mt 16:19; Jn 20:23). That is amazing.

Our spirit is in connection with the spirit realm, whether good or evil, whether our Father or the evil one. You can receive either one. Whatever you receive through your spirit goes to your soul. It can't just go straight to your brain. It has to go from your spirit to your soul, then to your brain, and finally to your bodily members. But your soul has the will, emotions, and intellect. So, whatever spirit your spirit is in contact with, it's the will that finally gives the answer, gives the go-ahead. But they have to have a conference first — the emotions, the will, and the intellect. Maybe the will says, "No," and the emotions say, "Yes," and the mind says, "I don't know about that..."

The will has to stand in the gate. Whatever the will decides, that's what goes to the brain, and then the brain sends the signals to your body, and you speak or act. When you speak evil, or when you do evil with your body, it is because the faculties of your brain were engaged with a spirit through your will. That's what it is. We're totally responsible. We have to understand that our spirit is in connection with the spiritual realm — how we listen, how we see, what we do.

Baruch is in a precarious place, most precarious, in all the dealings he's involved in, along with Keli. But he has to judge it. His emotions are going to say, "Oh, wow, imagine all that money... we can do this, we can do that..." His emotions might go wild. But then his will has to stand in the gate, and his mental faculties have to consider it. If your will just wilts, then anything goes to your brain, and it carries it out, through your bodily functions. We will be judged on everything that makes it through from our spirit,

to our soul, to our tongue, right? Mt 12:37 — We'll be judged or acquitted by what we say. Amazing, isn't it?

ha-êmeq – You can see it was just the beginning of the story. He said, “You're going to have dominion. You're going to rule. Ok, here we go — consider these animals, name them. Here we go. It's starting...” These creatures are going to take over the universe. Here it goes... Then, all of a sudden, “BOOM! GET OUT! ANGELS, DON'T LET THEM BACK IN. LET THEM SWEAT, WORK HARD.” Everything totally changed from the wonderful beginning of the story, “Name the animals...” It was just so beautiful in the beginning. But then He couldn't trust them anymore. He didn't want them to eat from the tree of life in that condition. But how wonderful that our Master opened the way for people to eat of that tree again, to be those special creatures that our Father created us to be, to learn to rule.

Just remember, a spirit can't just come to your brain. It can't bypass your spirit or your will. It cannot bypass your soul. It has to come through the spirit, to the soul, to the brain. It just can't come directly to the brain. It has to get through the mental aspect of your soul, and be allowed to go to your brain through your weak will. Understand that.

Hakam – It seems like our Father is teaching us the law of the spirit of life. Some laws are obscure. Our Father has laws that we don't know about that He's going to activate the more we understand His ways. And the law of the spirit of life is like this. We were kicked out of the Garden, and now we're being brought back, and He's teaching us the law of the spirit of life — what life is and how to be connected to life. It's not like the way we learned it in the natural.

The fruit of our connection with the Spirit of our Father is love — love is demonstrated and shown through your lips, through your actions. It is the fruit of the spirit — life and peace. If your spirit is connected to our Father's Spirit, you have peace, and you have joy, and you have patience, and you're going to have kindness, and goodness, and gentleness, and then self-control. That's the fruit of the spirit. So we can help other people.