

CB103 The Story of Eden

Adam and Eve provide the first human interest story in the Bible. Like “The Foundation of the World,” the text in this story is Manna. This means that we must interpret the symbols because they represent things other than themselves.

I will introduce some special tools in CB106 that show how to know where each story begins and ends. But we can divide this story without tools because the start of the story that follows this one is easy to see.

We must divide every story from the one before and the one after it. We must also divide the scriptures within each story. In the Story of Eden, notice how the river in D3a flows into D3b where it divides into 4 heads. Also, notice the 4 heads in D4 through D6b. But before working with these riverheads, let’s talk about the structure of the chart.

The scholar provides all titles. Had you divided this story, you may have chosen different names. I choose ones that make it easy to remember the parts of the stories.

“The Story of Eden” [S1a] is my main title. “The Garden” is my name for the Kingdom of Heaven, and “The Four Rivers” is my name for the Kingdom of God.

D7a has no title because it witnesses with scriptures within this story. D7b has no title because it witnesses with scriptures that are not in this story. Both witnesses identify specific places where the scriptures divide.

The text location [2:8-17] under the Story Title helps to keep things in order while dividing the scriptures into stories. It helps prevent mistakes.

As we progress in this course, I will add titles between D2 and D3a and between D5 and D6a. And in Part-3 of this course I will explain why it is scriptural to add titles.

The Garden - Kingdom of Heaven

In Ge. 2:7, [Ge. 2:8 beings the Eden story], God formed a body of dust, breathed life into its nostrils and man became a living soul. [Read FL201, “What is the Soul.”]

Then in Ge. 2:8, God planted a garden “eastward in Eden.” The sun rises in the East and sets in the West; East represents beginnings and West represents endings. Thus, Eden was humanity’s starting point from which Adam’s family has grown toward the western shore of humanity.

God’s likeness in Adam is the pattern for all humanity, [see FL106]. Adam began life as innocent as a baby. He was the first “Tree Trimmer,” [Ge. 2:15], and the name of the garden [Eden] implies that he enjoyed his work.

Now read D2. These trees grow from the same ground God used to make man from the dust. Trees and wood

The Story of Eden	
S1a 2:8-17 = 10	
The Garden	
D 1	Ge 2:8 ¶ And the LORD God planted a garden eastward in Eden; & there he put the man whom he had formed.
D 2	Ge 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, & good for food; the tree of life also in the midst of the garden, & the tree of knowledge of good & evil.
3a	Ge 2:10 And a river went out of Eden to water the garden;
3b	Ge 2:10 and from thence it was parted, & became into four heads.
The Four Rivers	
D 4	Ge 2:11 The name of the 1st [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold; 12 And the gold of that land [is] good: there [is] bdellium & the onyx stone.
D 5	Ge 2:13 And the name of the 2nd river [is] Gihon: the same [is] it that compasseth the whole land of Ethiopia.
D 6a	Ge 2:14 And the name of the 3rd river [is] Hiddekel: that [is] it which goeth toward the east of Assyria.
D 6b	Ge 2:14 And the 4th river [is] Euphrates. 15 And the LORD God took the man, & put him into the garden of Eden to dress it & to keep it
D 7a	Ge 2:16 ¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
D 7b	Ge 2:17 But of the tree of the knowledge of good & evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

represent life. Different kinds of trees represent different aspects of the life.

Trees “*pleasant to the sight*” represent lusts for things outside the body; trees “*good for food*” represent lusts within the body. The “*tree of life*” is the living human spirit, and the “*tree of the knowledge of good and evil*” represents the knowledge of God’s covenant embedded within the human spirit. This knowledge gives the soul its basic form. [Read FL201, “What is the Soul.”]

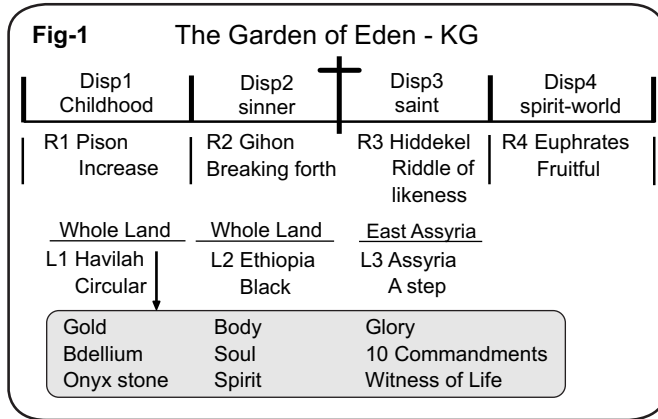
D3a: Water represents spirit, [Joh. 7:38-39]. Water is a root symbol — its vessels divide this root into various branches. These branches identify different waters. For example, one vessel can be the body of a person while another vessel can be riverbanks that identify the people of an entire nation. [Read ML106, Three Levels of the Word.]

Here’s a question: “How can a river flow out of a garden and yet water the garden from which it came?” Adam is the 1st tree of the garden, and his children duplicate his tree. This river represents Adam’s spirit flowing from him into his generations.

In D3b, the spirit of life from Adam divides into four heads. Heads represent authorities. These represent four authorities of the human spirit. These authorities change as the man journeys through the stages of life. See Fig-1.

The Four Rivers - Kingdom of God

In the Story of Eden, D4-D6b fulfill D1-D3b. D4-D6b fit into “The Dispensation Tool.” It helps show and explain the four River Heads and the three Lands. If you have not done so lately, read ML109.



The four river heads [Ge. 2:11-14] align with the four dispensations of humanity [Disp1 - Disp4]. Rivers 1 - 3 have accompanying Lands L1 - L3; R4 has no Land. Fig-1 defines the Rivers and the Lands and gives some details about R1 and L1 in Disp1.

All definitions in Fig-1 are from “A Dictionary of Scripture Proper Names” by J. B. Jackson” and from Strong’s Concordance. Figure-1 shows details of the 4 river heads.

D 4 Ge. 2:11 *The name of the 1st [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold; 12 And the gold of that land [is] good: there [is] bdellium & the onyx stone.*

Water represents spirit; heads represent authorities. River-head-1 represents the authority of every child’s spirit. The word spirit means “Increase.” This is unclear, but the definition of the soul helps with this ambiguity.”

The spirit of every human “increases” as it gains knowledge. “What is the Soul” [FL201] defines the soul and explains its relationship with the spirit and body.

Now let’s discuss the details in Disp1. Havilah means circular [H2341]. This definition is from H2342, which means “to twist or whirl.” David used H2342 in Ps. 51:5 where he says that he “*was shapen in iniquity*” Thus, the name of Land-1 teaches that the flesh is predisposed to sin.

Now consider the gold in V12. Gold represents glory. To know more about this glory, go to 1Co. 11:7 where Paul teaches that the male body is the glory of God. Then go to 1Co. 11:15 where he says that a woman’s long hair [a token of the male body] is the glory of the woman. This gold is good because it reveals God’s glory in male and female bodies.

There are two more items in Disp1. These are in the land of Havilah, but they are not “of the land.” J. B. Jackson defines

bdellium as turbidity. Webster defines turbid as: “having the sediment stirred up || thick, dense, e.g., with smoke || not clear, muddled in thought or feeling.”

In Ex. 19:18 through 20:18, smoke covers Mt. Sinai while the LORD speaks the Ten Commandments to Israel. A thick cloud of smoke, [Ex. 19:9] covers the Mount while the LORD speaks. This cloud agrees with Jackson’s definition of *bdellium*. The following explains how.

Bdellium represents the Ten Commandments. The meanings of the symbols in Ge. 2:7 teach that the soul is the form of the spirit, and that the Ten Commandments give the soul its basic form. [See FL201, “What is the Soul.”]

The other item in Disp1 is the Onyx Stone. Stones represent witnesses, [Jos. 24:27]. Jackson defines onyx as: “setting them equal, justifying them.” This justification is relative to the life of the human spirit and soul.

Thus, the onyx stone shows that the spirit of every child is alive in Christ. It’s listed with *bdellium* to show that the life of the spirit depends on the body’s obedience to the commandments within the soul. [“From Faith to Faith,” FL106, explains this alliance.]

In Disp2, the child enters puberty and sins. The sin nature [Havilah] tempts the soul and leads the body to break the Commandments. Sin kills the spirit’s life, and the dead soul begins its reign in the land of Ethiopia. The name of the spirit becomes Gihon because of the sin that breaks forth.

Ethiopia means black; R2 testifies of this change. The white, righteous soul in R1-L1 turns to a black unrighteous soul in R2-L2. Thus, darkness overshadows the young adult.

Before addressing R3-L3 in D6a, let’s discuss a concept that appears only in R1-L1 and in R2-L2. The 1st river “*compasseth the whole land*” of Havilah and in the 2nd river *compasseth the whole land* of Ethiopia. Rivers pass through and not around lands. Lands surrounded by water are islands and continents.

To “compass” means to encircle. So then, this confinement shows that R1-L1 describes all little children. Their bodies are shaped in iniquity, but they are not sinners until they sin. They need not be baptized; all little children have eternal life from conception to deception.

And in R2-L2, those enslaved by sin include all whose consciences are stained by condemnation. Thus, R2 compasses all the land of Ethiopia.

Before going to D6a let’s review R1-L1 and R2-L2. River-1 compasses all of Land-1 because all children are righteous. River-2 compasses all of Land-2 because all normal adolescents fall into sin. And all who take up their cross enter River-3 and Land-3, but all of these don’t endure to the end. So, River-3 doesn’t compass its whole land.

CB103 The Story of Eden

D 6a	Ge. 2:14 <i>And the name of the 3rd river [is] Hiddekel: that [is] it which goeth toward the east of Assyria.</i>
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River-3 represents the spirit of the believer during the Church Age. Jackson defines Hiddekel as “Riddle of the (date) palm.” Again, trees represent life. And the definition of palm is “to be erect” [H8558]. David said, “*The righteous shall flourish like the palm tree:....*” [Ps. 92:12]. This agrees with Disp3 which is the age of the Church. Thus, the traveler journeys from unrighteousness before the cross to righteousness after the cross.

That is simple enough, but the meaning of Assyria poses a problem. Jackson defines Assyria as “a step,” and Strong defines it as “to be straight (in the sense of successful).”

Parallel the four rivers with the “Sower Parable” and Assyria aligns with the cares of this life. Further comments concerning Assyria awaits future revelation.

D 6b	Ge. 2:14 <i>And the 4th river [is] Euphrates. 15 And the LORD God took the man, & put him into the garden of Eden to dress it & to keep it</i>
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Our text for D6b begins with the name of the 4th river head. Jackson defines Euphrates as fruitfulness. This agrees with its counterpart [good ground] in the Sower Parable. And the absence of land for this river points to the spirit-world.

The dust of the man’s body in Ge. 2:15 is equivalent to the dust in Lands 1-3. So why the absence of land in Disp4? The body of the man works and protects the garden in Eden, but the spirit of the man works and protects the garden in the body of Christ.

Recall that D7a and D7b work as witnesses to help divide the scriptures in the right places. I will discuss these witnesses in CB106.