

The Divine  Destiny Series

There Were
TWO TREES
in the
Garden



RICK JOYNER

Table of Contents

- [Copyright Information](#)
- [Chapter One- The Two Trees](#)
- [Chapter Two- The Seed of Cain](#)
- [Chapter Three- The Sacrifice](#)
- [Chapter Four- The Root of Double-Mindedness](#)
- [Chapter Five- Babylon](#)
- [Chapter Six- The Antithesis of Babylon](#)
- [Chapter Seven- Abraham](#)
- [Chapter Eight- Looking for a City](#)
- [Chapter Nine- Jacob and Esau, Reuben and Joseph](#)
- [Chapter Ten- Pharaoh, Moses, and Spiritual Authority](#)
- [Chapter Eleven- The Fear of God vs. The Fear of Man](#)
- [Chapter Twelve- The Passover](#)
- [Chapter Thirteen- Taking the Lamb Into the House](#)
- [Chapter Fourteen- He Was Crucified by Us](#)
- [Chapter Fifteen- The Life Is in the Blood](#)
- [Chapter Sixteen- The Spirit Is Moving](#)
- [Chapter Seventeen- No Strangers May Eat of It](#)
- [Chapter Eighteen- The Victory](#)
- [About the Author](#)
- [More from MorningStar](#)

Copyright Information

There Were Two Trees in the Garden by Rick Joyner

Copyright © 1985

E-Book Edition, 2010

Distributed by MorningStar Publications, Inc.,
a division of MorningStar Fellowship Church,
375 Star Light Drive, Fort Mill, SC 29715
www.MorningStarMinistries.org
1-800-542-0278

International Standard Book Number—978-1-60708-342-9

Cover Design: Kevin Lepp

Book Layout: Justin Perry

Unless otherwise indicated, all Scripture quotations are taken from the New American Standard Bible, copyright © 1960, 1962, 1963, 1968, 1971, 1973, 1974, 1977 by The Lockman Foundation. Italics in Scripture are for emphasis only.

No part of this book may be reproduced or transmitted in any form or by any means, electronic, mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the author.

All rights reserved.

Printed in the United States of America.

There Were Two Trees in the Garden

Rick Joyner

Chapter One- The Two Trees

There were two trees in the Garden of Eden that challenged the course of the entire human race—the Tree of the Knowledge of Good and Evil and the Tree of Life. Metaphorically, these same two “trees” continue to be the challenge that will determine the course of our lives. When we become Christians these challenges do not end—they may well increase, and many times we will have to choose between the fruit of these trees. Between them we find the focal point of the dichotomy between the kingdom of God and the domain of evil. Understanding this difference may be the most important understanding one could ever have.

When speaking of the two women who bore Abraham’s sons, Sarah and Hagar, Paul explained that they represented allegories, or symbolic representations, of biblical truths concerning the covenants of law and grace (see Galatians 4:21-26). In this same way, the Tree of Knowledge and the Tree of Life also represent profound biblical truths that are crucial for us to understand if we are going to walk the path of life and avoid the snares of death.

In one way, they are symbolic of two spiritual lineages, or “family trees.” The Bible, from Genesis to Revelation, follows the history of these two lineages. Understanding these lineages can help us to understand the most common errors which entangle the entire human race in the sin that leads to death, including those which have repeatedly been a stumbling block to the church. Understanding these lineages can also enable us to recognize and stay on the only path to true liberty and eternal life.

First, we must understand that Satan did not tempt Eve with the fruit of the Tree of Knowledge just because of the Lord’s prohibition to eat it. He tempted her with it because the source of his power was rooted in that tree. Furthermore, the Lord did not give this prohibition just to test Adam and Eve—He did it because He knew that the fruit of that tree was poison. When He instructed Adam not to eat from the Tree of Knowledge, He did not say “If you eat from that tree I’m going to kill you,” but, **“in the day that you eat from it you shall surely die” (see Genesis 2:17)**. It was not just man’s disobedience that brought death to the world, but the fruit from this tree.

What could be such a deadly fruit? The Tree of the Knowledge of Good and Evil metaphorically represented the Law, which includes the Law given by God through Moses, as well as what we call “legalism.” Legalism is adherence to humanly imposed laws which are implemented to try to make men righteous. Why did God give the Law if its fruit was poison? It is for the same reason that He put the Tree of Knowledge in the Garden. As we will see, this was actually to free man so that he could have a special relationship to God.

However, this relationship would not come by eating from the tree, just as it cannot come through the Law. The Tree of Knowledge had to be put in the Garden because there could be no freedom to obey unless there was freedom to disobey. There could be no true worship unless there was the freedom to not worship. We will examine this in more depth later, but this is why the Apostle Paul declared, **“the power of sin is the law” (see I Corinthians 15:56)**. This is because it is through the Law that we derive our knowledge of good and evil.

We may wonder how this knowledge brings death until we see the fruit. The knowledge of good and evil kills us by distracting us from the One who is the source of life: Jesus—the Tree of Life. The Tree of Knowledge causes us to focus our attention upon ourselves. The Law empowers sin, not just because it excites the evil in us, but because its remedy for resisting the evil is a form of good that is really self-righteousness instead of the righteousness provided by God through His Son, the Tree of Life. This knowledge derived through the Law will drive us either to corruption or self-righteousness, both of which lead us to death.

It is significant that the Tree of Knowledge is found in the center of the Garden (see Genesis 3:3). Self-centeredness is the chief malady that it afflicts us with. After Adam and Eve ate its fruit, their first response was self-inspection or self-centeredness. Before eating, they had not even noticed their nakedness—their attention was on the Lord and the purposes for which He had created them.

After eating, they were forced to measure themselves by the good and evil which they now understood. There is no easier way to keep us from the Tree of Life than to have us focus our attention upon ourselves. This is what the Law accomplishes. Because of this, Paul called it **“the ministry of death”** and the **“ministry of condemnation” (see II Corinthians 3:7, 9)**.

Again, when we define the Tree of Knowledge as the Law, we are not referring only to the Law of Moses. We often think of the Old Testament as the Law and the New Testament as grace, but this is not necessarily true. The Old Covenant is the letter; the New Covenant is the Spirit. If we read the New Testament with an Old Covenant heart, it will just be law to us. We will still have dead religion with righteousness that is based on compliance with written

commandments instead of a living relationship with God.

The Lord said that He was going to send His Spirit to lead us into all truth. All truth is in Jesus. The Spirit was sent to testify of Jesus, to point us to the Tree with the fruit that gives life, not death (see John 16:13). The Bible is a most precious and wonderful gift from the Lord to His people, but it was not meant to take the place of the Lord Himself or the Spirit whom He sent. The Bible is a means, not an end. Knowing the Book of the Lord is not our primary goal, but rather to know the Lord of the Book. As wonderful a gift as the Bible is, it is not God. If it supplants the place of the Lord in our lives, it has actually become an idol.

Many fall into the idolatry of worshiping the things of God in place of God Himself. The reason for this can be found in the allegory of these two important trees which were in the Garden. We see in Genesis 2:9 that the Tree of Life was also in the center of the Garden. One of these trees will be the center of our lives and it is a choice that each of us must make.

There is a ditch on either side of the path of life. On one side there is legalism. On the other side is lawlessness. Both lead to death. If we tend to be reactionary, we will usually react to one of these ditches too much so that we end up in the one on the other side. God's answer to lawlessness is not legalism, but rather the cross. If we seek to be justified by the works of the Law, we are turning our backs on God's provision—the cross. If we turn from legalism without going to the cross, we will end up in lawlessness, one of the greatest evils to come upon the world in the last days.

Let us always keep in mind that the many errors and divisions within the body of Christ are not due to faults in the Bible, but our misuse of it. Some of the laws and principles wrested from the New Testament rival anything that the Pharisees did in the Old Testament! This has caused us to try to measure our spirituality by how well we conform to the letter. True spirituality is not found in adapting to a form, but by the forming of Jesus within us.

We must all choose between partaking of the Law and partaking of Christ; we cannot have both. This central truth is discussed at length in the Book of Galatians and many other New Testament texts. Yet it seems that the application of this truth to our lives is frequently missed and has repeatedly been the cause of many devastating conflicts between individual believers, churches, denominations, and movements.

The Letter Kills

It was for a good reason that the Lord instructed us to judge men by their fruit. A parrot can be taught to say and do the right things. Satan, likewise, often comes as **"an angel of light" (see II Corinthians 11:14)**, quoting Scripture just as he did in his temptation of Christ Jesus. His work will often impressively conform to the letter, but only Jesus can bring forth the fruit that is LIFE. **"The letter kills, but the Spirit gives life" (see II Corinthians 3:6)**. The serpent is still speaking from the midst of the Tree of Knowledge, compelling us to eat its fruit. We must learn to recognize this voice and reject it, regardless of how good the fruit on the tree looks.

One of the primary schemes of the devil is to turn the Bible into the Tree of Knowledge for us, instead of the Tree of Life. He is seeking to make it law to us rather than a revelation of Christ, in whom alone life is found. If we read the Scriptures by the Spirit, they will testify of Jesus and will come to life. **"You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me" (John 5:39)**.

The Spirit was sent to lead us to Him in the Scriptures and in all aspects of our lives. Reading the Scriptures without the Spirit brings only the knowledge of good and evil or a form of legalism, which brings death through self-righteousness.

The cross gives life and keeps us on the path of life because it was His sacrifice, not ours, that is our justification. However, the devil will also try to get us to stumble in our devotion to the cross by having us base our righteousness on how we have taken up our crosses rather than on the atonement of the Son of God. This may sound too complicated, but it is actually easy and simple to distinguish such temptations—the temptation is to get us to focus the attention on ourselves rather than Christ. The fruit of the Tree of Knowledge always leads to self-centeredness. When we focus on Christ, we are changed by beholding His glory, not ourselves.

Satan can counterfeit form, but he can never counterfeit the Spirit's fruit—which is Jesus, the Tree of Life. Man is able, to a certain degree for various self-centered and deceptive reasons, to change his outward behavior. Only the Spirit can change a man's heart. Therefore, the Lord looks upon the hearts of men, and in them He is looking for the heart of His Son. The Lord is not just trying to get us to do certain things and not do others; He is trying to conform us to the image of His Son, Jesus.

The Path of Light

Proverbs 4:18 says, **"But the path of the righteous is like the light of dawn, that shines brighter and**

brighter until the full day.” This is normal Christianity. When we come to the Lord, a light should begin to shine on our path that becomes brighter and more clear until we are walking in the fullness of the light. However, this is not the testimony of many Christians, whose lives seem to be that of increasing confusion and darkness rather than light. Why is this?

This is a primary way that we should know we have somehow turned from the right path. In the Lord, the wrong path will never change into the right one. If we missed the right path, then the only way to get back on it is to go back to where we missed the turn. That is called “repentance.”

The Lord’s first act of creation was to bring forth light. The very next thing He did was separate the light from darkness. There can be no cohabitation between light and darkness. When a person is re-created and born again, the Lord immediately begins to separate the light from the darkness in his life. Almost inevitably, usually in our zeal for Him, we try to take over this work and perform it the only way we have ever known—through the knowledge of good and evil.

This struggle between law and grace and between flesh and Spirit is the source of the inner discord afflicting most Christians. It is also the single greatest point of conflict between the truth that sets men free and the lies of the enemy that are meant to oppress them, bringing forth death rather than life.

On the third day of creation, the Lord established a physical and spiritual law of critical importance. He ordered that trees would only bear fruit and produce seed after their own kind (see Genesis 1:11-12). The fruit of these two trees is to forever be separate and distinctive, as the Lord Jesus also testified: **“For there is no good tree which produces bad fruit; nor, on the other hand, a bad tree which produces good fruit. For each tree is known by its own fruit” (Luke 6:43-44)**. Paul further stated, **“Whatever a man sows, this he will also reap” (see Galatians 6:7)**.

We cannot bring forth fruit that is life while we are partaking of the Tree of Knowledge. Likewise, if we are partaking of the Tree of Life, we will not bring forth the fruit of the Tree of Knowledge—death. A tree can only produce fruit after its own kind.

Trees are sometimes symbolic of family lineages, which is where we derived the term “family tree.” So these two trees in the Garden were, in a sense, a prophecy of the two lineages that would come forth in all of mankind. In order for Christ to come forth in man, His seed had to be sown in man. Likewise, in order for the “man of sin” to come forth in man, that seed also had to be sown in man. The fruit of a seed cannot be reaped unless it is first planted.

When Adam and Eve ate of the Tree of Knowledge, they were destined to perpetuate the fruit of that tree; consequently, death spread to all of their descendants. But God in His grace and mercy determined that He would redeem their mistake. He planted in man the seed which would again bring forth the Tree of Life—Jesus.

Through Him true life will be restored to man. His seed is a spiritual seed, sown by the Holy Spirit. No flesh could beget Him, but all flesh could receive Him. The Lord promised the transgressing woman that a seed would come forth from her that would crush the head of the serpent who had deceived her (see Genesis 3:15). In the first two sons born to the woman, we discern the seeds of each tree manifesting and starting to grow.

Chapter Two- The Seed of Cain

After the transgression of Adam and Eve, the Lord prophesied the propagation of the two seeds—those who would embrace the nature of the serpent, and those who would be of the lineage which would bring forth Christ. Cain and Abel clearly reflected these two seeds as well as the predicted enmity between them. Understanding this conflict can help us understand the basic conflict between the kingdom of God and the domain of evil.

Cain is a type of the fallen nature of man. As we are all descendants of the fallen man, this nature is in us all. Cain was the firstborn and is a type of the first man, Adam. Cain was of the earth, **“a tiller of the ground” (see Genesis 4:2)**. This reflects a fundamental characteristic of those we will refer to as the seed of Cain—they are “earthly-minded.” This includes all who have not been born again by the Spirit.

The Lord Jesus testified, **“Unless one is born again, he cannot see the kingdom of God” (see John 3:3)**. Until we are born again by the Spirit, we can only see that which is earthly. Even if we come to know that there is a spiritual realm and spiritual power, it will still revolve around our own self-centeredness and an earthly, carnal perspective.

Just as the curse placed upon the serpent to crawl on his belly forces him to conform to the contour of the earth, so his seed is confined to the natural realm. **“But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised” (I Corinthians 2:14)**.

This is our condition until the curse is removed in Christ. As we are born again by His Spirit, we begin to see and walk in heavenly places, and we become less and less subject to the contours of the natural realm. Jesus is no longer confined to this earthly realm, and if we come to abide in Him, we will be with Him where He is—above all rule, authority, and dominion on this earth. Paul explained in Ephesians 2:4-7:

**But God, being rich in mercy, because of His great love with which He loved us,
even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),
and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus,
in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.**

We are called to be seated with Him above and to see everything from that position. This is the mature fruit of being born again. However, just as birth is not the end of life but the beginning, when we are born again, we begin the process of growing into our new nature. Our minds have to be renewed or we have to think radically differently than we did before. This is so different that, to paraphrase the way the Apostle Paul said it, we should be more at home in the spiritual realm than in the natural (see II Corinthians 5:6).

When we are born again, we begin our life as a part of the new creation, which greatly transcends the old one. Before the Fall, the first-creation man could walk and have fellowship with God, but this is far short of what we have been given as the new creation. Now we do not just walk with God and have fellowship with Him—He has come to live in us! As the new creation, we have actually become temples of the Holy Spirit.

As awesome as it must have been for Mary to experience the seed of the Holy Spirit growing within her, as born-again believers, we should have no less awe as we behold Christ Himself living in our hearts by the Holy Spirit. Let’s face it, if we had awakened this morning and had seen Jesus physically manifested, standing next to our bed, do you think our day would have been a little different? Suppose He had gone along with us all day as our companion—would that have made a difference?

End of this sample Kindle book.
Enjoyed the sample?

[Buy Now](#)

OR

[See details for this book in the Kindle Store](#)

