

1: Garden of Eden - Wikipedia

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Genesis creation narrative and Adam and Eve The second part of the Genesis creation narrative , Genesis 2: Last of all, the God made a woman Eve from a rib of the man to be a companion for the man. In chapter three, the man and the woman were seduced by the serpent into eating the forbidden fruit , and they were expelled from the garden to prevent them from eating of the tree of life , and thus living forever. Cherubim were placed east of the garden, "and a flaming sword which turned every way, to guard the way of the tree of life" Genesis 3: A caption in French and Dutch reads: Map of the location of the terrestrial paradise, and of the country inhabited by the patriarchs, laid out for the good understanding of sacred history, by M. The Garden of Eden is considered to be mythological by most scholars. And a river departed from Eden to water the garden, and from there it divided and became four tributaries. The name of the first is Pishon, which is the circumnavigator of the land of Havilah where there is gold. And the gold of this land is good; there are bdellium and cornelian stone. And the name of the second river is Gihon, which is the circumnavigator of the land of Cush. And the name of the third is Chidekel, which is that which goes to the east of Ashur; and the fourth river is Phirat. Parallel concepts[edit] Dilmun in the Sumerian story of Enki and Ninhursag is a paradisaical abode [34] of the immortals, where sickness and death were unknown. In this painting, only the action that takes place there identifies the setting as distinct from the Garden of the Hesperides, with its golden fruit. The Persian term "paradise" borrowed as Hebrew: The word "pardes" occurs three times in the Hebrew Bible, but always in contexts other than a connection with Eden: Jewish eschatology[edit] In the Talmud and the Jewish Kabbalah , [36] the scholars agree that there are two types of spiritual places called "Garden in Eden". The first is rather terrestrial, of abundant fertility and luxuriant vegetation, known as the "lower Gan Eden". The second is envisioned as being celestial, the habitation of righteous, Jewish and non-Jewish, immortal souls, known as the "higher Gan Eden". The Rabbanim differentiate between Gan and Eden. Adam is said to have dwelt only in the Gan, whereas Eden is said never to be witnessed by any mortal eye. It has been created since the beginning of the world, and will appear gloriously at the end of time. The righteous dwelling there will enjoy the sight of the heavenly chayot carrying the throne of God. Each of the righteous will walk with God, who will lead them in a dance. Its Jewish and non-Jewish inhabitants are "clothed with garments of light and eternal life, and eat of the tree of life" Enoch 58,3 near to God and His anointed ones. The narrative mainly surrounds the resulting expulsion of Hawwa and Adam after they were tempted by Shaitan. Despite the Biblical account, the Quran mentions only one tree in Eden, the tree of immortality, which God specifically claimed it was forbidden to Adam and Eve. Some exegesis added an account, about Satan , disguised as a serpent to enter the Garden, repeatedly told Adam to eat from the tree, and eventually both Adam and Eve did so, resulting in disobeying God. It is recorded in the Doctrine and Covenants that Adam blessed his posterity there and that he will return to that place at the time of the final judgement [46] [47] in fulfillment of biblical prophecy. Kimball , and George Q. Cannon , taught that the Garden of Eden itself was located in nearby Jackson County, Missouri , [49] but there are no surviving first-hand accounts of that doctrine being taught by Joseph Smith himself. The idyll of "Naming Day in Eden" was less often depicted. Michelangelo depicted a scene at the Garden of Eden in the Sistine Chapel ceiling. For many medieval writers, the image of the Garden of Eden also creates a location for human love and sexuality , often associated with the classic and medieval trope of the locus amoenus. A preserved blue mosaic is part of the mausoleum of Galla Placidia. Circular motifs represent flowers of the garden of Eden.

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