



Why Did the Creator Put this Tree of Knowledge of Good & Evil?

According to research, the first 5 books that Moses (the books of the laws) wrote do not state directly *why* אלהים, the creator ONE who made the heavens and earth put this *Tree of the Knowledge of Good and Evil* in the garden of Eden. However, it's there for the narrative's real choice of reason.

What did the Book of the Laws Actually Says

- Genesis 2 shows אלהים planting **every** tree pleasant to the sight and good for food, and among them the Tree of Life and the Tree of the Knowledge of Good and Evil, then giving one clear command not to eat from that one tree.
- The text emphasizes the *command* and the *warning of death* but gives no explicit explanation of “why” אלהים created it or why that tree existed there. Even if it's there for a reason.

Common Explanations (Not from the 5 books, Just Interpretations)

- Some says the tree functioned as a “testing point” or boundary: by obeying, Adam and his wife would acknowledge אלהים as the one who defines good and evil, instead of deciding for themselves.

Thought: Experiencing Good and Evil

- It may be that אלהים placed the tree there “to allow humanity to experience good and evil”, to be part of like אלהים. It fits closely with how many explain the phrase “knowledge of good and evil” as experiential knowledge gained through life and choice, not just information. To understand life on earth. And it may be how this would be part of the reasonability to rule on earth.
- On this view, before eating the forbidden fruits, humans lived in a simple life without knowledge of good and evil; after eating, they *learned* good and evil the hard way—through shame, curse, suffering, and eventual death, exactly what may describe about the moving from pure life to life mixed with death.

What Can Be Said with Certainty from the Books of the Laws

- With what the books of the laws-only approach, the most that can be said dogmatically is: אלהים freely chose to place that tree there, forbade eating from it, warned of death, and used that command as the moment where mankind's disobedience brought curse and mortality.

Any “why” beyond that—including free will, testing love, or planned human experience of good and evil—remains interpretation and reasoning, not an explicit statement from Moses, so it must be held as a possible explanation, not a certain doctrine.

Knowing Good & Evil and a Meaningful Life

- Without knowledge of good and evil, the life of Adam and his wife as mankind possessed innocence, free will, language, relational capacity, and the image likeness of אֱלֹהִים (Genesis 1:26-27).
- They were sinless or morally naive, unaware of evil but not ignorant of basic human faculties like naming animals or fellowship with אֱלֹהִים. They had very limited knowledge.
- Deuteronomy later speaks about— *“life and good, death and evil”*—as if this contrast is central to human existence from the beginning, which supports that sense of how אֱלֹהִים “balances” life this way so that good can be truly known and chosen.

Why did אֱלֹהִים Created the heavens and Earth?

The books that Mose wrote do not explicitly state “why” אֱלֹהִים creation of the heavens, earth, and humanity once again, leaving the purpose implicit rather than declarative, unlike later texts. No verse in Genesis through Deuteronomy provides a direct reason like *“for glory”* or personal fulfillment which Isaiah 43:7 spoke of. We already know we were not supposed to add any new word after the books of Deuteronomy, after the 5 books (Deut 4:2 & Ch. 13).

Implicit Purposes from Genesis

Creation unfolds as an ordered process where אֱלֹהִים forms a functional world, declaring it “good” (Genesis 1:4, 10, etc.), suggesting inherent value in the act itself. Humanity receives specific roles: bearing the divine image (Genesis 1:26-27), exercising dominion (Genesis 1:28), and cultivating the garden (Genesis 2:15), pointing to stewardship as a core function. These commands frame existence as relational obedience within אֱלֹהִים’s established order, without speculating on divine motivation.

The books of the Laws Silence on Motive

Deuteronomy 29:29 acknowledges hidden matters belong to אֱלֹהִים, implying not all reasons are revealed, aligning with the books of the laws-only approach and warnings against additions (Deuteronomy 4:2). The absence of an explicit “why” encourages focus on revealed instructions—Sabbath observance (Exodus 20:11), fruitfulness (Genesis 1:28), and covenant fidelity—over unstated intent. Later prophetic ideas, like Isaiah 43:7, emerge outside the books of the laws and thus fall beyond strict adherence.

Why Were Adam & Eve Kicked Out of the Garden of Eden?

- אֱלֹהִים says that the human “has become like one of Us, to know good and evil,” and then raises the concern that he might “put forth his hand, and take also from the Tree of Life, and eat, and live forever.”
- Because of this, אֱלֹהִים sends them out of the garden and places the cheruvim and the flaming sword to guard the way to the Tree of Life.

What This Shows About “Why It Happened”

- This statement ties together both trees: once humans know good and evil, אֱלֹהִים does not allow that new condition—mixed with sin and disobedience—to be joined with eternal life from the Tree of Life.
- So, the exile from Eden is not just punishment; it is also a barrier so that sinful humanity does not live forever in that fallen state.

This Garden of Eden is indeed somewhere on earth hidden and guarded from us. Life on earth, mankind could live forever if we ate that Tree of Life. The books of the laws did describe the Garden of Eden as a

real location on earth planted eastward by אֱלֹהִים (Genesis 2:8), from which Adam and Eve were expelled after sinning, with cherubim and a flaming sword placed to guard its eastern entrance—specifically to block access to the Tree of Life (Genesis 3:22-24).

Garden's Earthly Location

Genesis positions Eden among identifiable rivers like the Pishon, Gihon, Tigris, and Euphrates (Genesis 2:10-14), suggesting a historical place now inaccessible due to divine guardianship. The text implies ongoing protection rather than destruction, preventing fallen humanity from reaching it casually.

Tree of Life's Role

אֱלֹהִים states that eating from the Tree of Life post-sin would allow man to "live forever" (Genesis 3:22), indicating it sustained perpetual physical life before expulsion. Access was denied; to avoid this eternal existence in a sinful state, aligning with the books of the laws focus on mortality because of disobedience (Genesis 2:17; 3:19).

So far, we now can see why אֱלֹהִים did not explain the reason why he put this Tree of Knowledge of Good & Evil the same way he did not explain the reason why he created the heavens and earth. While there is a key purpose of humanity's creation is to take responsibility for the earth, as seen in explicit commands and roles assigned in Genesis.

Dominion Mandate

Genesis 1:26-28 grants humans dominion over fish, birds, animals, and the earth, instructing them to "subdue" it and "rule" over creation. This establishes stewardship as a foundational responsibility directly from אֱלֹהִים at creation's completion.

Garden Stewardship

Genesis 2:15 places Adam in Eden "to work it and keep it," emphasizing ongoing care for the land as part of human purpose before any sin or fall. This role underscores cultivation and protection, aligning with your suggestion of earth responsibility.

Post-Flood Reinforcement

Genesis 9:1-7 renews the dominion and fruitfulness commands to Noah, framing human authority over earth as enduring despite the flood. Those books of the laws did present the human responsibility that different how the later additions teach.

Since the books of the laws reveals no explicit singular reason for אֱלֹהִים's creation of the heavens, earth, and humanity, respecting its silence amid calls to avoid additions (Deuteronomy 4:2). Instead, purpose emerges clearly through assigned roles: bearing the divine image, exercising dominion, subduing and cultivating the earth, and multiplying within אֱלֹהִים's good order (Genesis 1:26-28; 2:15). We may not be ready to know why or it's not our business to know why. Just as if the fish are swimming in the aquariums, does the fish know why they are living in the aquariums instead of in their natural place?

Core of the Books of the Laws Purpose

Humanity stands as stewards of creation, tasked with responsibility over land, animals, and resources from Eden onward, reinforced post-flood (Genesis 9:1-7). This functional mandate defines existence as obedient service, not divine glory or hidden motives later voiced in prophets like Isaiah 43:7, which the books of the Laws-only adherence exclude per Deuteronomy 13.

Conclusion

Deuteronomy 29:29 wisely notes that some matters remain with **לדב**, urging focus on revealed commands—Sabbath rest mirroring creation (Exodus 20:11), fruitfulness, and earth care—over speculative "why." True purpose lies in living these roles faithfully within the Creator's declared "good" framework. Since **לדב** made a covenant promise of a good life, with peace and health, we must continue to observe, practice, obey, and guard those foundational creation laws. Otherwise, the hardship of a sinful life will lead us to trouble.