

Why Study Trees in the Bible?

- Know about the character of God
- Understand the Bible better
- Correct Theology
- Share Gospel with Non Christians
- Make the Earth more like Heaven

Missing Trees from Sermons

"Christ, the Tree of Life"

"The Tree in God's Court"

"The Cedars of Lebanon"

"The Apple Tree in the Woods"

"The Beauty of the Olive Tree"

"The Sound in the Mulberry Tree"

"The Lifeless Tree"

Charles Spurgeon (1834-1892)

Missing Trees from Sermons

"The Olive Tree"

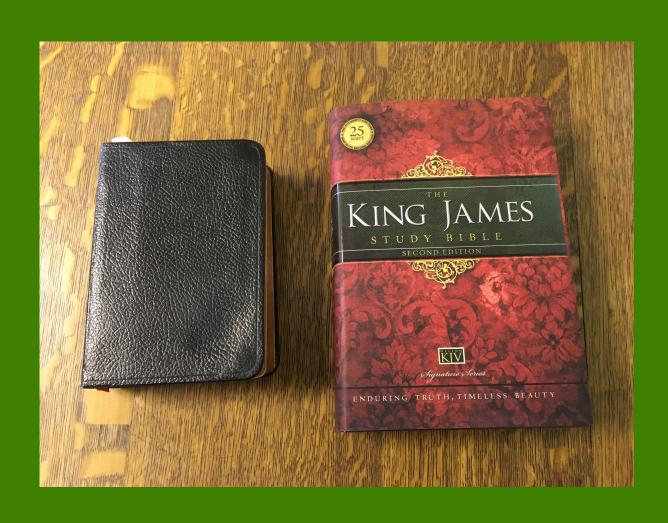
"As a Tree Planted"

"Rooted In Love"

D. Martyn Lloyd Jones (1899-1981)



What a Difference a Century Makes



ally said to have been used are lettuce, endive,

chicory, and nettles.

HUSKS.— The food of the swine in the parable of the Prodigal Son (Luke 15, 16) was the pods of

HUSK'S.— The food of the swine in the parable of the Prodigal Son (Luke 15, 16) was the pods of the carob-tree [q.v.].

HYSSOP.— The hyssop grew on walls, and when tied together in a bunch it was suited for sprinkling liquids. It has been supposed that the plant so used should have had a woody stem; and to meet this requirement it is often represented to be the caper plant, which takes possession of old walls, and has a woody stem. But the leaves of the caper are smooth and scattered, and its. branches are crooked, so that it would be quite unfit when tied in a bunch to hold liquid for sprinkling. Besides, the bunch of hyssop used for sprinkling was attached to a rod of cedar. There is no reason why the traditional hyssop, Origanum maru, should not be accepted as the hyssop of the Bible. It grows commonly on walls and rocks throughout Palestine, and has thick, hairy leaves on hairy branches, which can be easily made into a compact bunch that would hold the liquid to be sprinkled. In the gospel narrative (John 19, 29) we read that when the Lord said "I thirst," a sponge was filled with vinegar and put upon hyssop, and put to His mouth. It seems that the most convenient instrument was the hyssop sprinkler from a station for the water of purification which was outside the gate, and that the great Antityne suffered beside one of the the hyssop spanker from a station for the water of purification which was outside the gate, and that the great Antitype suffered beside one of the most characteristic types which his death swept

away. JUNIPER is a leguminous plant (Relama $rxit{e}$ tam), an almost leafless broom growing to a considerable height. It is found in Palestine only in the Jordan valley, but grows also in the wilderness the Jordan valley, but grows also in the wilderness of Sinai. It bears a large number of beautiful pinkish-white flowers, and in this state is a striking object in the landscape. It still affords a shelter to travellers in the wilderness (I Kings 19. 4, 5), and its large root-stock is made into a valuable charcoal (Ps. 120. 4). The revisers suggest, in Job 30. 4, that the roots of the broom were used not for food, but to warm those who derided Job [See Broad].

for food, but to warm those who derided Job [See BROOM].

**RNOP'S has in the margin of the R. V. the alternative reading, "gourds," and the knops or knobs were probably carved in the form of these fruits.

LADANUM is given in the margin of the R. V. for myrrh in the text of Gen. 37. 25, though the same word is left without note in Gen. 43. 11. Only in these two places does the Hebrew word tot occur. Myrrh is not a native of Palestine.

*Lot is believed to be the fragrant resinous gum collected from the gum cistus. The gum exudes from the leaves and branches of the plant, and is collected by brushing or switching the plants with a loose brush made of long slender leather thought a loose brush made of long slender leather though Two species of gum-yielding cistus grow in Pales-tine, Cistus villosus and C. salviæfolius. The one the, Cistas vinosus and Co-salvagorius. The other has large pink flowers with yellow centre, and the other white flowers, also with a yellow centre.

LEEKS are included with onions and garlic as

among the good things of Egypt for which the the good things of Egypt for which the Israelites lusted in the wilderness (Num. 11.5). The word chalzir, here translated "leeks," is generally rendered "grass." The leek was a favorite vegetable in Egypt, and it is still grown there and in Palertine

there and in Palestine.

LENTILS. - The small seeds of a vetch that is cultivated everywhere in Palestine and the East for the sake of its nutritious seeds. Because of a very slight difference the lentils are separated from the vetches, and grouped under the genus Ervum. The seeds of Ervum lens are stewed and made into pottage now, as in the days of Jacob (Gen. 25. 30). Ground into flour these seeds

form Revalenta Arabica, a nutritious food. LIGN ALOE S-t.e. lignum aloes, wood aloes.—This name is found only once in the Bible. Ba-



With two separate pods and three seeds. LENTIL.

laam, when he blessed the Israelites and the their tents were "as gardens by the rive size, as trees beside the word hath planted as conference is evidently to some vigorous growing figure of the prosperity of Israel. There is no thing to indicate what the tree was. But bigs tinguish it from the gum aloes imported for



which was given to it because h was given to it because it resemblance, the trans-caling it lign aloes, aling and the Greek hushan and the Greek presented by our word

PLANTS.

presented by our word ears unchanged in the words to the true of the passages this The current appears words to the day a papears with these three passages this are live in one of the passages this is a papear of the carlet market with the control of the scarlet market with the control of the carlet with the control of the carlet with the carlet with



WHITE LILY. With a bulb.

TE-APPLES. See MANDRAKE. didd used by the very poor. The Hebrew I from its derivation, suggests a saline plant, the revisers have introduced salt-wort into the little this is somewhat misleading, as aglish word is applied only to a species of which could not have been intended by the It is most probably some species of or orache which grew on the sea-shore, ign of the Dead Sea, and in the salt-sof the desert. The perennial species (like the porfice into the desert, and "cut up the bushes.

MALOGATHRON.— The revisers suggest, in sangular of Song of Sol. 2. 17, that Bether is sangular of Song of Sol. 2. 18, that Bether is sangular of Song of Sol. 2. 18, that Bether is sangular to the spice malobathron." This is a leaf sangular than the last which tion the East, which was macerated in wine or

oil by the ancients, and used as a medicine or a perfume. Different leaves have been suggested as the malobathron—tea, and betel peper—but it was most probably the leaf of a cinnamon, to one species of which Linneus gave the name of Cinnamomum malobathrum.



MANDRAKE. With separate fruit, and root.

MANDRAKE occurs in two passages in the Bible (Gen. 30. 14; Song of Sol. 7. 13), in connection with its imaginary virtues in love incantations, for which it has been long and widely famous. The mandrake is a stemless plant, with a large and branching root, dark-green leaves, and a yellow fruit about the size of a large plum. Its affinities are with the potato and nightshade. The root, somewhat manipulated, may be made to look a little like the human figure. The revisers have in the margin of Gen. 30. 14 suggested "love-apple." but this is only applied to the tomato, an American plant. The mandrake is common throughout Palestine, especially in deserted fields.

mon throughout Palestine, especially in deserted fields.

MANNA (Heb. man-hu, "what is it?") is the name by which the food miraculously supplied by God to the Israelites in the wilderness is known (Ex. 16. 15). When the dew rose the manna was found covering the ground. It was small and round like coriander seed, white, and with a round like coriander seed, white, and with a taste like wafer and honey. The conditions under which it was preserved on the week-days and on Sabbath, and methods by which it was prepared for food, show that it was very different from any of the substances now called manna. The modern officinal manna is the dried sugary juice exading officinal manna is the dried sugary juice exading from the tamarisk [q.w.], the manna ash, and other trees or shrubs, which dissolves freely in water.

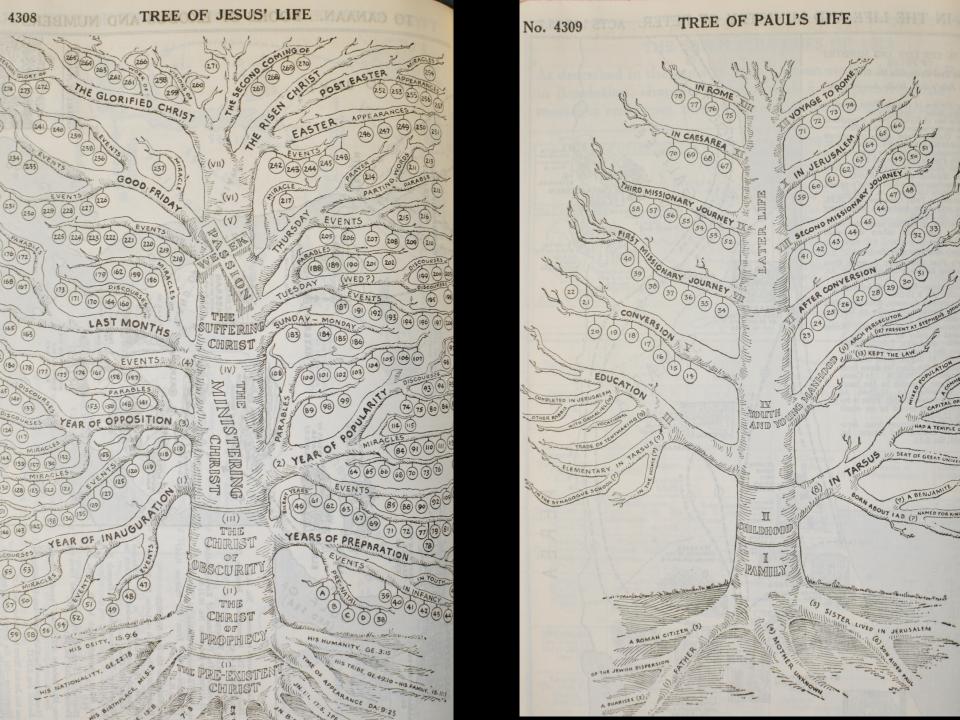
MELONS were lusted after by the Israelites in the wilderness, with other articles of food which they had in Egypt (Num. 11. 5). Melons were early they had in Egypt (Num. 11. 5). Melons were early they had in Egypt. The water-melon, on accultivated in Egypt. The water-melon, on accultivated in Egypt. The vater-melon, on accultivated in Egypt. The vater-melon, on accultivated in the wilderness at it is to-day in most countries favorite there, as it is to-day in most countries favorite there, as it is to-day in most countries favorite there, as it is to-day in most countries favorite there, as it is to-day in most countries favorite there, as it is to-day in most countries favorite there, as it is to-day in most countries favorite that have a hot dry summer. The common melon was also cultivated and supplied a certain amount of food, with a sweeter though less abundant of food, with a sweeter though less abundant juice. The Hebrew word is abattechem, and this



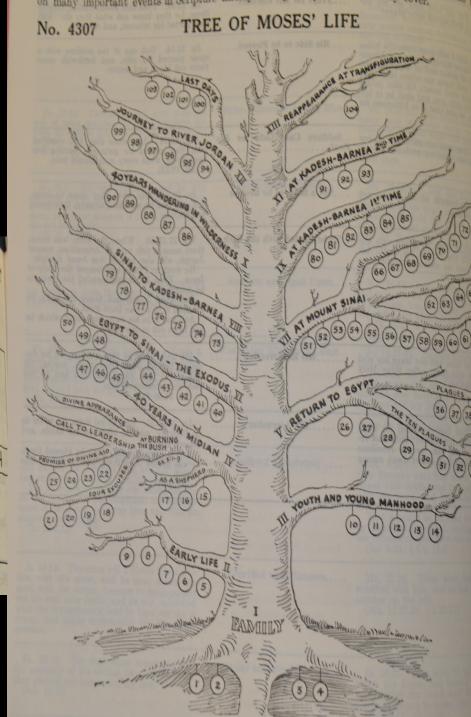








The Two Branches in the Stream of Messianic Prophecy The Two Branches in the Stream of Messianic Prophecy PROPHECIES OF A KINGLY PROPHECIES OF A SUFFERING MESSIAN SOLUTION SOLUTIO



Genesis 1 Genesis 2

In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

3 And God said, "Let there be light," and there was light. 4 And God saw that the light was good. And God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

6 And God said, "Let there be an expanse[a] in the midst of the waters, and let it separate the waters from the waters." 7 And God made[b] the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. 8 And God called the expanse Heaven.[c] And there was evening and there was morning, the second day.

9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. 10 God called the dry land Earth,[d] and the waters that were gathered together he called Seas. And God saw that it was good.

11 And God said, "Let the earth sprout vegetation, plants[e] yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13 And there was evening and there was morning, the third day.

14 And God said. "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, [f] and for days and years, 15 and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. 16 And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. 17 And God set them in the expanse of the heavens to give light on the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, the fourth day.

20 And God said, "Let the waters swarm with swarms of living creatures, and let birds[g] fly above the earth across the expanse of the heavens." 21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 23 And there was evening and there was morning, the fifth day.

24 And God said, "Let the earth bring forth living creatures according to their kinds livestock and creeping things and beasts of the earth according to their kinds." And it was so. 25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

26 Then God said, "Let us make man[h] in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

27 So God created man in his own image,

in the image of God he created him;

male and female he created them.

28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." 29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in

The Creation of Man and Woman

4 These are the generations

of the heavens and the earth when they were created,

in the day that the Lord God made the earth and the heavens.

5 When no bush of the field[a] was yet in the land[b] and no small plant of the field had yet sprung up—for the Lord God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist[c] was going up from the land and was watering the whole face of the ground— 7 then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat[d] of it you shall surely die."

18 Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for[e] him." 19 Now out of the ground the Lord God had formed[f] every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature. that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam[g] there was not found a helper fit for him. 21 So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the Lord God had taken from the man he made[h] into a woman and brought her to the man. 23 Then the man said,

"This at last is bone of my bones

and flesh of my flesh;

she shall be called Woman.

because she was taken out of Man."[i]

24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Now the serpent was more crafty than any other beast of the field that the Lord God had made

Genesis 3

He said to the woman, "Did God actually say, 'You[a] shall not eat of any tree in the garden'?" 2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die." 4 But the serpent said to the woman, "You will not surely die. 5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,[b] she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

8 And they heard the sound of the Lord God walking in the garden in the cool[c] of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man and said to him, "Where are you?"[d] 10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" 12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." 13 Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

14 The Lord God said to the serpent.

"Because you have done this. cursed are you above all livestock and above all beasts of the field; on your belly you shall go,

and dust you shall eat all the days of your life.

15 I will put enmity between you and the woman, and between your offspring[e] and her offspring;

he shall bruise your head,

and you shall bruise his heel."

16 To the woman he said.

"I will surely multiply your pain in childbearing; in pain you shall bring forth children.

Your desire shall be contrary to[f] your husband,

but he shall rule over you."

17 And to Adam he said.

Because you have listened to the voice of your wife

and have eaten of the tree of which I commanded you,

'You shall not eat of it,'

cursed is the ground because of you; in pain you shall eat of it all the days of your life;

18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

19 By the sweat of your face you shall eat bread.

till you return to the ground,

for out of it you were taken;

for you are dust,

and to dust you shall return."

20 The man called his wife's name Eve, because she was the mother of all living.[g] 21 And the Lord God made for Adam and for his wife garments of skins and clothed them. 22 Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" 23 therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way

to guard the way to the tree of life.





Loss of Tree Language

- In Words Tree, Seed, Leaf, Branch, Root, Fruit
 - KJV 967
 - ESV (230 fewer times)
 - NIV (267 fewer times)
 - NLT (274 fewer times)
 - The Message (400 fewer times)



What am I asking?

- Order Reforesting Faith
- Read Reforesting Faith
- Figure out who you will share Reforesting Faith with.
- Pray for the person you will be sharing with
- Share