

## Outline

### The fall of humanity

- I. Verses 1-7: we see the temptation and the sin.
- II. Verses 8-13: Adam and Eve try to hide but they are caught
- III. The immediate consequence of sin
  - a. Verses 14-15: the punishment on the serpent
  - b. Verse 16: the punishment on Eve and all women
  - c. Verses 17-19: the punishment on Adam and all men
- IV. Verses 20-24: man and woman are cast out of the Garden of Eden

### Section by section detailed analysis

#### The fall of humanity

- I. Verses 1-7: we see the temptation and the sin.

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

*He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"<sup>2</sup> And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,<sup>3</sup> 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.'"<sup>4</sup> But the serpent said to the woman, "You will not surely die.<sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."<sup>6</sup> 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, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.<sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.*

- a. So, we are at the point in creation when everything changes.
- b. Man and woman are in the Garden of Eden and everything is good. God gave them a beautiful creation, but sin has yet to enter the world.
- c. We now come to chapter 3.
- d. Ravi Zaccherius shared: Adam and Eve were upright but in the possibility of living there had to be the ability of free will. You cannot talk about love without the possibility of not loving otherwise we just have an engineered, mechanical response. Evil was not in transgression in first form but assertion. "Did God really say..." the concept of good and evil was based on

- His character. His omnipotent power and omniscient Knowledge. When we reject that then we redefine good and evil on our own terms. We are made with freewill satan did it his way.<sup>1</sup>
- e. Verse 1 says the serpent was more crafty. The word translated “serpent” means snake.
  - f. *An ancient Jewish interpretation explains the reference to the serpent in a literal manner, attributing the capacity to speak to all the animals in the orchard. This text (Jub. 3:28) states, “On that day [the day the man and woman were expelled from the orchard] the mouth of all the beasts and cattle and birds and whatever walked or moved was stopped from speaking because all of them used to speak to one another with one speech and one language [presumed to be Hebrew, see 12:26].” Josephus, Ant. 1.1.4 (1.41) attributes the serpent’s actions to jealousy. He writes that “the serpent, living in the company of Adam and his wife, grew jealous of the blessings which he supposed were destined for them if they obeyed God’s behests, and, believing that disobedience would bring trouble on them, he maliciously persuaded the woman to taste of the tree of wisdom.”<sup>2</sup>*
  - g. *The serpent does not use the expression “Yahweh God” [LORD God] because there is no covenant relationship involved between God and the serpent. He only speaks of “God.” In the process the serpent draws the woman into his manner of speech so that she too only speaks of “God.”<sup>3</sup>*
  - h. *There is a notable change between what the LORD God had said and what the woman says. God said “you may freely eat” (the imperfect with the infinitive absolute, see 2:16), but the woman omits the emphatic infinitive, saying simply “we may eat.” Her words do not reflect the sense of eating to her heart’s content.<sup>4</sup>*
  - i. We know this was a snake and we also have always believed that this is the devil. We can see Rev 12 about that.
  - j. The Bible begins here with the unexplained presence of evil. We cannot explain it. My best explanation is free will, but then did God create evil? We cannot answer that.
  - k. We must appeal to Deut 29:29.
  - l. John Piper was asked about this and he does not believe that God gave Lucifer the desire to sin.
  - m. Yet, God either<sup>5</sup> wills or permits all things. Piper shares: “What I am taught in the Bible is that God is sovereign over all things, including sin, and he himself is never a sinner.”
  - n. I don’t know how that happens, but this is a pointer that something like that might have been going on. I am simply saying this is worth pondering: that God may be able to govern the presence and absence of sin not by direct, active agency, but by concealing himself. Piper continued: I think it was Edwards who said that there is a difference between the way light is caused at three o’clock in the afternoon by the

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<sup>1</sup> Ravi Zaccherius 08.19.2019 Just Thinking podcast

<sup>2</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:1.

<sup>3</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:1.

<sup>4</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:2.

<sup>5</sup> <https://www.desiringgod.org/interviews/where-did-satans-first-desire-for-evil-come-from>

- shining of the sun and the way the shadows are caused by the blocking of that sun by the tree — though it is the light of the sun that is responsible for both the brightness of the day and the shadows under the tree.
- o. Still Piper: But I end where I began, with how the very first sin in the universe came about is a mystery to me. I do not know how. What I am taught in the Bible is that God is sovereign over all things, including sin, and he himself is never a sinner.
  - p. Back to verse 1, the serpent was more crafty... So there seems to be a separation of the serpent than the other animals, etc.
  - q. Verse 1 acknowledges that of all these animals the Lord made them all.
  - r. The serpent speaks to the woman.
  - s. *Satan did not overtly “corner” or isolate the woman, which would undoubtedly have raised Adam’s ire and more quickly prompted him to defend his wife. Rather, Satan spoke to them both—as underscored by the fact that all of the “you” pronouns in this exchange are plural, yet he addressed the woman (v. 1, **he said to the woman**), and in doing so he subtly marginalizes her husband.*<sup>6</sup>
  - t. Notice that as we continue this passage the woman does not freak out. She does not seem shocked. I would be.
  - u. I have heard of demons making animals talk, but otherwise I have never heard animals speak.
  - v. Essentially, that is likelihood what is going on here. Satan is possessing the snake.
  - w. I was on a mission trip on a Native American Reservation. Pete Greyeyes was a Navajo Christian man. Before he was saved, he was a medicine man, and the medicine man did lots of evil things. After he was saved the other medicine man casts spells on his family. His family got sick and owls came and talked saying evil things about them. The owls were possessed. They maintained their faith and I guess God protected them from these things.
  - x. The devil makes Eve question God’s Word.
  - y. The devil is still, to this day, trying to make us question God’s word.
  - z. He makes us question God’s word about creation, sexuality, sanctity of life and many other things. However, we must rebuke him with God’s word as Jesus did in Matthew 4.
  - aa. Tony Evans says that when the snake tempted Eve, Adam should have stepped forward and said, “Excuse me, Mr. Snake. Why are you talking to my wife? We eat from the tree of life, not this forbidden tree. Get lost.” Instead, Adam just watched everything unfold in front of him.<sup>7</sup>
  - bb. In verse 2 Eve responds. The serpent in the ancient near east was thought of as hyper rationality, appetite and just a Moving esophagus.

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v. verse

<sup>6</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 45.

<sup>7</sup> [https://jdgrear.com/blog/men-time-step/?utm\\_source=JD+Grear+Newsletter&utm\\_campaign=a411bde577-BLOG\\_DIGEST\\_DAILY&utm\\_medium=email&utm\\_term=0\\_009733a9e6-a411bde577-87118783](https://jdgrear.com/blog/men-time-step/?utm_source=JD+Grear+Newsletter&utm_campaign=a411bde577-BLOG_DIGEST_DAILY&utm_medium=email&utm_term=0_009733a9e6-a411bde577-87118783)

- cc. In verses 2-3 the woman, Eve, responds. She adds to God's word. God did not say they could not touch the tree of the knowledge of good and evil, but just not to eat of it.
- dd. It could be that Adam told her, let's not even touch it.
- ee. In verses 4-5 satan responds. The devil says they will not die, but become like God, knowing good and evil.
- ff. *The serpent, recognizing the woman's confusion, found a point of attack. Knowing that the woman would **not die** by merely touching the fruit, he boldly contradicted what she had reported to be God's command. He then skillfully lied (Jn 8:44) by distorting God's word (Mt 4:6), implying that God had prohibited people from eating the fruit only to keep them from becoming as knowledgeable as he. The woman was now fully deceived (1Tm 2:14).*<sup>8</sup>
- gg. It seems as though at its root this is about pride, becoming like God.
- hh. Again, satan is questioning God's Word.
- ii. In verses 6-7 Eve eats and give to Adam and he eats.
- jj. It says, "gives to her husband, 'who was with her.'" He was with her.
- kk. Dr Michael Rydelnic on Open Line on Moody Radio on Saturday, November 3, 2018 shares that if you look at the words that Sarai used in Genesis 16:2 to offer Hagar to Abram it is the same wording as Genesis 3:6 for Eve offering the fruit to Adam. It is like this is showing that this is not good.
- ll. Eve sees that this tree is a delight to the eye, and was desirable to make one wise and the she ate. It seems as if there was sin in her mind before she ate. She had covets after it.
- mm. Notice that she is now the judge of what is a delight. Before it was only God judging what is good.
- nn. *Attractive (Heb "desirable") ... desirable. These are different words in Hebrew. The verbal roots for both of these forms appear in Deut 5:21 in the prohibition against coveting. Strong desires usually lead to taking.*<sup>9</sup>
- oo. Adam eats, but he should have stopped, but he did not.
- pp. Eve was deceived, Adam just followed her to this. 1 Tim 2:14; James 1:14, 15; 1 John 2:16<sup>10</sup>
- qq. How did they die? Spiritually. Moody Bible Commentary: *Rather death here was separation. Just as death is a separation of the spirit from the body (Jms 2:26), spiritual death is a separation of the person from God. Here it was a spiritual and experiential separation, a separation or "break" in the ideal experience of their relationship with God and with each other. In this respect the narrative presents a vivid paradigm for understanding (and hence avoiding) the consequences of sin in life.*<sup>11</sup>

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<sup>8</sup> Robert D. Bergen, "[Genesis](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 10.

<sup>9</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:6.

<sup>10</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>11</sup> Michael A. Rydelnic and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 46.

- rr. Verse 7: their eyes were opened. They knew their nakedness. They sewed fig leaves together and made loin coverings.
- ss. *the word “naked” (’erummim) does not signify merely the state of being unclothed (this is denoted by a different Hebrew word, ’arummim, translated “naked” in 2:25), but also their state of shameful and guilty nakedness resulting from sin, specifically in connection with God’s punishment for sin (cf. Dt 28:48; Ezk 16:22, 39; 23:29). The sense of this statement therefore is that their newly acquired knowledge of what constitutes good and evil “opened their eyes” to see that what they had done was evil and had justly left them “naked,” that is, exposed, to God’s impending punishment.*<sup>12</sup>

**Extra information for those interested:**

*The reference to **the eyes** of the couple being **opened** is an idiom that expresses their acquisition not of new visual information but of new knowledge, that is full wisdom, the developed understanding of what is good and what is evil. Such knowledge or wisdom is of course a good thing, and its attainment was just as much an intended goal for Adam and Eve as it is for people today. **Yet God had intended for them to attain this understanding of good and evil by dependence on Him, through the process of taking continual recourse to Him and instruction from Him.** Because they did not, ironically their immediate acquisition of this full knowledge (i.e., their “open eyes”) also enabled them to realize that since the manner in which they acquired this knowledge (by breaking God’s command) was “evil,” they were guilty and deserving of punishment from God*<sup>13</sup>

*This pericope (3:1–7) is a fine example of Hebrew narrative structure. After an introductory disjunctive clause that introduces a new character and sets the stage (3:1), the narrative tension develops through dialogue, culminating in the action of the story. Once the dialogue is over, the action is told in a rapid sequence of verbs—she took, she ate, she gave, and he ate.*<sup>14</sup>

- II. Verses 8-13: Adam and Eve try to hide but they are caught

*<sup>8</sup> And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man and said to him, “Where are you?” <sup>10</sup> And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” <sup>11</sup> He said, “Who told you that you were naked? Have you*

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cf. compare or consult

<sup>12</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 46.

i.e. that is

<sup>13</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 46.

<sup>14</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:6.

eaten of the tree of which I commanded you not to eat?" <sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." <sup>13</sup> 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."

- a. Verse 8 is interesting.
- b. They hide from the Creator, using the creation.
- c. *In addition the "donning" of these loincloths highlights the typical impact of sin on our human relationships (especially when that sin is jointly committed), namely, division and disruption.*<sup>15</sup>
- d. Sin causes us to have shame.
- e. They hear the sound of the Lord walking in the Garden.
- f. What was that like?

Extra information for those interested:

*The expression is traditionally rendered "cool of the day," because the Hebrew word רוּחַ (ruakh) can mean "wind." U. Cassuto (Genesis: From Adam to Noah, 152–54) concludes after lengthy discussion that the expression refers to afternoon when it became hot and the sun was beginning to decline. J. J. Niehaus (God at Sinai [SOTBT], 155–57) offers a different interpretation of the phrase, relating יוֹם (yom, usually understood as "day") to an Akkadian cognate umu ("storm") and translates the phrase "in the wind of the storm." **If Niehaus is correct, then God is not pictured as taking an afternoon stroll through the orchard, but as coming in a powerful windstorm to confront the man and woman with their rebellion. In this case קוֹל יְהוָה (qol yéhvah, "sound of the LORD") may refer to God's thunderous roar, which typically accompanies his appearance in the storm to do battle or render judgment (e.g., see Ps 29).***<sup>16</sup>

- g. I would think this was the pre-incarnate Jesus. Hebrews 1 and Col 1:15-20 tell us that Jesus is the visible image of the invisible God.
- h. They knew they were wrong and so they hid.
- i. Notice how it says this was the "cool of the day."
- j. They had been in the garden long enough to recognize certain times of the day. We don't really know how long they were in the garden before this. They were in the garden long enough to learn how to sew and create the materials to sew. Maybe there were days between their sin and now the consequence.
- k. Psalm 139:1-12 and other passages teach God's omnipresence. We cannot hide from Him.
- l. Verse 9 has God calling to the man. God asks him where his is. God really knows.
- m. We see other passages like this in the Old Testament: Gen 4:9; 18:9. In Genesis 4:9 God asks Cain where Abel is. In Genesis 18:9 God asks Abraham where Sarah is.

<sup>15</sup> Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 46.

<sup>16</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:7–8.

- n. God calls the man. Men are accountable.
  - o. In verse 10 Adam says that he was afraid. Adam says that he was naked, so he hid himself.
  - p. He really is not afraid because of nakedness, but because of sin. This is now objective guilt before God.
  - q. In verse 11 God asks more leading questions. Who told you that you were naked? Have you eaten from the tree of knowledge of good and evil? Of course God knows.
  - r. In verses 12-13: the man blames the woman and the woman blames the serpent. Adam even says, "The woman that YOU gave me." It is almost like Adam is also blaming God.
  - s. Isn't that what we do? We try to make excuses.
  - t. Russell Moore said, "nothing drives two people apart like sinning together."<sup>17</sup>
- III. The immediate consequence of sin (verses 14-19)

<sup>14</sup> *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.*

<sup>15</sup> *I will put enmity between you and the woman,  
and between your offspring and her offspring;  
he shall bruise your head,  
and you shall bruise his heel."*

<sup>16</sup> *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 your husband,  
but he shall rule over you."*

<sup>17</sup> *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;*

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<sup>17</sup> He quoted someone saying that on his podcast on June 11, 2020

*<sup>18</sup> thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.*

*<sup>19</sup> 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.”*

- a. Verses 14-15: the punishment on the serpent
  - i. God does punish the serpent.
  - ii. God actually punishment the serpent and the devil.
  - iii. **In verse 14 God punishes the serpent.**
  - iv. **In verse 15 God punishes the devil.**
  - v. I like what Dr Rydelnic shared: Some reject this as Messianic thinking why would God give grace in the midst of judgment, but that is common:
    1. God did that with Cain giving him a mark
    2. Gen 6 judgment of earth w grace for Noah
    3. Then Lot is rescued
    4. Some think this is just a story showing why there is hostility w snakes... but this is a surprise that the snake talked. The devil was possessing the snake. We know that from other Scripture.
    5. Seed: even in the next chapter the Word for seed means an individual.
    6. This is predicting the Messiah’s death.
    7. In defeating Satan the Messiah will die.
    8. Heb 2:14-15
  - vi. *This verse is known in Christendom as the protoevangelium, or “first good news,” because it is the first foretelling of the gospel of Jesus Christ. Using an emphatic Hebrew construction, God announced here that a male descendant—**He**—would someday deal the serpent (meaning Satan) a fatal blow. The NT writers understood Jesus Christ to have fulfilled this prophecy (Heb 2:14; 1Jn 3:8).<sup>18</sup>*
  - vii. Verse 15 is Messianic. This is the first prophesy of the Messiah. Her offspring will give a death blow to the devil, bruise his head means death.
  - viii. Verse 15 does say that there will be enmity between her offspring and the devil, and the devil’s offspring (maybe demons). There is still that sin struggle.
  - ix. Seed in the Bible just means offspring: Hagar and her seed Ishmael. This does not mean seed as in sperm just as offspring

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NT New Testament

<sup>18</sup> Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 11.

- x. This passage uses her offspring saying “He” and that is masculine, singular, meaning One person, the man, Christ Jesus.
- b. Verse 16: the punishment on Eve and all women
- i. Pain in childbirth, did she have children before the fall otherwise how would she know having children without pain? Dr Rydelnic believes no children born before the fall.<sup>19</sup>
  - ii. *This strikes at the very heart of the woman’s distinctiveness, for she is the “mother of all living”<sup>20</sup>*
  - iii. *Notably, however, the word cursed is not contained in God’s words to her (vv. 14, 16)<sup>21</sup>*
  - iv. God actually says, “I will ‘greatly’ multiply...”
  - v. So her pain is “greatly” multiplied.
  - vi. Look at the middle of the verse.
  - vii. “yet” your desire will be for your husband and he will rule over you.
  - viii. Some say this word desire is actually meaning that because of the fall her desire will be to rule over her husband.
  - ix. *ESV Study Bible: These words from the Lord indicate that there will be an ongoing struggle between the woman and the man for leadership in the marriage relationship. The leadership role of the husband and the complementary relationship between husband and wife that were ordained by God before the fall have now been deeply damaged and distorted by sin. This especially takes the form of inordinate desire (on the part of the wife) and domineering rule (on the part of the husband). The Hebrew term here translated “desire” (teshuqah) is rarely found in the OT. But it appears again in 4:7, in a statement that closely parallels 3:16—that is, where the Lord says to Cain, just before Cain’s murder of his brother, that sin’s “desire is for you” (i.e., to master Cain), and that Cain must “rule over it” (which he immediately fails to do, by murdering his brother, as seen in 4:8). Similarly, the ongoing result of Adam and Eve’s original sin of rebellion against God will have disastrous consequences for their relationship: (1) Eve will have the sinful “desire” to oppose Adam and to assert leadership over him, reversing God’s plan for Adam’s leadership in marriage. But (2) Adam will also abandon his God-given, pre-fall role of leading, guarding, and caring for his wife, replacing this with his own sinful, distorted desire to “rule” over Eve. Thus one of the most tragic results of Adam and Eve’s rebellion against God is an ongoing, damaging conflict between husband and wife in marriage, driven by the sinful behavior of both in rebellion against their respective God-given roles*

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<sup>19</sup> Open Line; Moody Radio; 12.21.2019

<sup>20</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 56.

vv. verses

<sup>21</sup> Robert D. Bergen, [“Genesis.”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 11.

and responsibilities in marriage. (See notes on Eph. 5:21–32 for the NT pattern for marriage founded on the redemptive work of Christ.)<sup>22</sup>

- x. Heb “and toward your husband [will be] your desire.” The nominal sentence does not have a verb; a future verb must be supplied, because the focus of the oracle is on the future struggle. The precise meaning of the noun תְּשׁוּקָה (téshuqah, “desire”) is debated. Many interpreters conclude that it refers to sexual desire here, because the subject of the passage is the relationship between a wife and her husband, and because the word is used in a romantic sense in Song 7:11 HT (7:10 ET). However, this interpretation makes little sense in Gen 3:16. First, it does not fit well with the assertion “he will dominate you.” Second, it implies that sexual desire was not part of the original creation, even though the man and the woman were told to multiply. And third, it ignores the usage of the word in Gen 4:7 where it refers to sin’s desire to control and dominate Cain. (Even in Song of Songs it carries the basic idea of “control,” for it describes the young man’s desire to “have his way sexually” with the young woman.) **In Gen 3:16 the LORD announces a struggle, a conflict between the man and the woman. She will desire to control him, but he will dominate her instead. This interpretation also fits the tone of the passage, which is a judgment oracle. See further Susan T. Foh, “What is the Woman’s Desire?” WTJ 37 (1975): 376–83.**<sup>23</sup>
- c. Verses 17-19: the punishment on Adam and all men
  - i. “because you ‘listened to the voice...’” this is a Hebrew idiom that means to obey.
  - ii. Now, the ground is cursed.
  - iii. Now he must work by the sweat of his brow.
  - iv. Verse 18: thorns and thistles...
  - v. Prior to the first couple’s sins God is only recorded as having put trees in the garden (2:8–9); now there would also be **thorns and thistles**. Prior to sin, humanity had only to reach up to get food; now they would have to bend their backs to gather **plants of the field**.<sup>24</sup> The simple plucking of fruit in order to **eat** food (lit “**bread**”) would now be replaced by backbreaking labor and

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<sup>22</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 56.

HT Hebrew Text

ET English Text

WTJ Westminster Theological Journal

<sup>23</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:16.

<sup>24</sup> Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 11.

lit Literally/literally

*the sweat of the brow. Working daily in the soil, Adam would be continually reminded that he was **dust** and that he would **return to dust**.*<sup>25</sup>

- vi. Still, the food is the plants of the field.
- vii. You will work until you return to the ground
- viii. You are dust and to dust you return.
- ix. Romans 8:20-22
- x. Death, return to the ground, physical death is not part of the punishment because they were not originally to be immortal. They kept living by the “tree of Life. That is why when they were cast out of the garden they were not to eat from the tree of life, see verse 22. We see that again in Rev 22:14 also we see it in Gen 2:9.<sup>26</sup>

IV. Verses 20-24: man and woman are cast out of the Garden of Eden

*<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living. <sup>21</sup> And the LORD God made for Adam and for his wife garments of skins and clothed them.*

*<sup>22</sup> 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—” <sup>23</sup> therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. <sup>24</sup> 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.*

- a. Adam, “the man,” calls his wife Eve. Why? Because she is the mother of all living.
- b. Eve means “living” or “life”
- c. Verse 21: The Lord God made garments of skin.
- d. This was like a sin offering for them. Dr. Rydelnic shares that maybe this along with Gen 3:15 shows that they will be in Heaven.
- e. In verse 22 the Lord God talks. Who is He talking to? This could mean to the Son and the Holy Spirit. He could also be talking to the angels.
- f. The man now knows good and evil. In verse 22 the Lord seems to be implying that with the tree of the knowledge of good and evil and the tree of life they could live forever, but also live that way in sin. That would be bad.
- g. *God begins a sentence in v. 22 and breaks off without finishing it—for the man to **live forever (in his sinful condition) is an unbearable thought, and God must waste no time in preventing it (“therefore the LORD God sent him out from the garden”).***<sup>27</sup>
- h. Interesting thought that in Gen 3:22 it was God’s grace guarding the tree of life. If they would have eaten from the tree of life they would have been judged and condemned right there, but

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<sup>25</sup> Robert D. Bergen, “[Genesis](#),” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 11.

<sup>26</sup> Moody Bible Commentary talks about this

<sup>27</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 57.

God basically waits and allows them to eat from the tree of life after they are justified by Jesus.<sup>28</sup>

- i. In verse 23 they are sent out from the Garden of Eden.
- j. In verse 24 the Lord setup a guard at the east entrance to the Garden of Eden. This was to guard the direction to the tree of life.
- k. *Directions in ancient Israel were given in relation to the east rather than the north.*<sup>29</sup>
- l. *Following their sin, the first couple went east, a direction associated with departure from God in numerous biblical examples. Other instances of eastward movement in Genesis include Cain's journeys after judgment (4:16), humanity's migration toward Babylon (11:2), and the migration of Keturah's sons (25:6). Cherubim are used as an artistic motif in the tabernacle (Ex 25:18–22; 26:1) and are also mentioned in Ezk 10 and 11. The ironies continue as the man who was once commanded to "watch over" the garden (Gn 2:15) is now banned from the garden.*<sup>30</sup>
- m. Angelic sentries (Heb "cherubim"). The cherubim in the Bible seem to be a class of angels that are composite in appearance. Their main task seems to be guarding. Here they guard the way to the tree of life. The curtain in the tabernacle was to be embroidered with cherubim as well, symbolically guarding the way to God. (See in addition A. S. Kapelrud, "The Gates of Hell and the Guardian Angels of Paradise," JAOS 70 [1950]: 151–56; and D. N. Freedman and M. P. O'Connor, TDOT 7:307–19.)<sup>31</sup>
- n. *By allowing themselves to be manipulated by the serpent, the couple failed to fulfill their priestly duty of guarding the garden. Consequently, their priestly status is removed from them as they are put out of the sanctuary. The placing of cherubim to the east of the garden is reflected in the tabernacle and temple, where cherubim were an important component in the structure and furnishings (see The Ark of the Covenant).*
- o. **3:24** When Christ opens the way to eternal life, the barring of the way to life is removed (John 14:6; Heb. 10:19–22; Rev. 22:2).<sup>32</sup>

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<sup>28</sup> Dr Horton quoting someone else on White Horse Inn replay on 11.25.2020 originally aired on 1.25.2009

<sup>29</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:24.

<sup>30</sup> Robert D. Bergen, "[Genesis](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 11–12.

*JAOS Journal of the American Oriental Society*

*TDOT Theological Dictionary of the Old Testament.*

<sup>31</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 3:24.

<sup>32</sup> Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 57.