

## “Familiar Bible Stories Series: Adam and Eve”

2018: The Year of the Winner

### Scripture:

### Genesis 3 (NIV)

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”

<sup>2</sup> The woman said to the serpent, “We may eat fruit from the trees in the garden, <sup>3</sup> but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”

<sup>4</sup> “You will not certainly die,” the serpent said to the woman. <sup>5</sup> “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup> When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup> Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup> Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man, “Where are you?”

<sup>10</sup> He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”

<sup>11</sup> And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

<sup>12</sup> The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.”

<sup>13</sup> Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.” <sup>14</sup> So the LORD God said to the serpent, “Because you have done this, “Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. <sup>15</sup> And I will put enmity between you and the woman, and between your offspring<sup>[a]</sup> and hers; he will crush<sup>[b]</sup> your head, and you will strike his heel.”

<sup>16</sup> To the woman he said, “I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.” <sup>17</sup> To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

“Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. <sup>18</sup> It will produce thorns and thistles for you, and you will eat the plants of the field. <sup>19</sup> By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”<sup>20</sup> Adam<sup>[c]</sup> named his wife Eve,<sup>[d]</sup> because she would become the mother of all the living.

<sup>21</sup> The LORD God made garments of skin for Adam and his wife and clothed them. <sup>22</sup> And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.”<sup>23</sup> So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. <sup>24</sup> After he drove the man out, he placed on the east side<sup>[e]</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

**Subject Question:** What three broad topics does the writer of Genesis invite us to explore in chapter 3 in describing the story of Adam and Eve?

**Compliment answer:** The Fall: The Human Consequences (Vs.1-7), The Fall: The Heavenly Conversation (Vs.8-21), and The Fall: The Hope-filled Consideration (Vs.21-24).

**Big Idea:** The three broad topics the writer of Genesis invites us to explore in chapter 3 in describing the story of Adam and Eve are: The Fall: The Human Consequences (Vs.1-7), The Fall: The Heavenly Conversation (Vs.8-21), and The Fall: The Hope-filled Consideration (Vs.21-24).

**Homiletical Idea:** “Winners in the Making”

**Purpose:** I want the congregation to hear the old story of Adam and Eve with a fresh perspective and perhaps greater insight into the story, our story, of human beings who are loved and cherished by a take-action, goal-oriented, God.

**Ground Work:** **Creation: Adam and Eve**  
**Genesis 1-3**

God created the world in seven days. In this time He created all of nature, the plants, and the animals. He also created man on the sixth day. This first man was named Adam. God also created Adam’s wife named Eve.

Adam and Eve were accustomed to a close relationship with God. God would visit them regularly. But God had also given them one simple rule to obey. That was that they could not eat from a tree called the Tree of the Knowledge of Good and Evil. If they ate from that tree their punishment would be death.

Eve was tempted by Satan to eat the fruit from that tree. She thought it tasted very good and she was surprised that she did not die immediately. She convinced Adam that he too should try the fruit. As soon as he did, they both knew they had done wrong and that God would punish them.

Their physical death was not an immediate one, but their relationship with God was forever changed. They slowly died after enduring years of punishment for their sin. The Bible says that because of their sin death has passed upon all mankind; which is why we are in need of a Savior.

Read more: <https://www.whatchristianswanttoknow.com/best-bible-stories-10-most-recognized/#ixzz53bybOvIW>

**Question:** St. John identified three kinds of covetousness or concupiscence. Compare St. John's list of temptations in 1 John 2:15-16 to what tempted Eve to place worldly desire over love of God when she decided to take and to eat the fruit of the forbidden tree in Genesis 3:1-6; also see CCC 377, 386, 2514-2516.

**Answer:** <sup>15</sup>*Do not love the world or anything in the world. If anyone loves the world, love for the Father<sup>is</sup> is not in them.* <sup>16</sup>*For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world.*

<u>1 John 2:15-16</u>	<u>Genesis 3:1-6</u>
<p><i>If anyone loves the world, the love of the Father finds no place in him, because everything there is in the world</i>            (Love of God must come before, and not be in conflict with, love of what is in the world)</p>	<p><i>Did God really say you were not to eat from any of the trees...?</i></p>
<p><i>disordered bodily desires</i>  <i>the lust of the flesh</i></p>	<p><i>The woman saw the tree was good to eat</i></p>
<p><i>disordered desires of the eyes</i>  <i>the lust of the eyes</i></p>	<p><i>and pleasing to the eye, and...</i></p>
<p><i>pride in possession</i>  <i>the willful pride of life in possessing that which is forbidden by God</i></p>	<p><i>that it was enticing for the wisdom that it could give</i></p>
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**SPECIAL TOPIC: THE FALL**  
**WORD AND PHRASE STUDY**

**NASB (UPDATED) TEXT: 3:1-7**

3:1 "Now" This is not temporal but simply a literary technique for introducing a new stage in the drama of creation. We do not know how long Adam and God were together or how long Adam, Eve, and God were together before this account.

▣ "the serpent" See Special Topic following. A serpent is also an enemy in the Gilgamesh Epic (cf. 11:287-289) who steals the plant that gives eternal life.

**SPECIAL TOPIC: THE SERPENT**

▣ "crafty" There are two possible puns (this term sounds close to "naked" of 2:25) related to this term (BDB 791, KB 886): (1) "crafty" or "wise" and (2) "prudent" (e.g. Pro. 1:4; 8:5,12; 12:16,23; 13:16; 14:8,15,18; 22:3; 27:12). This does not seem to be a negative term applied to the serpent but simply a recognition of his characteristics (cf. Matt. 10:16). This is possibly why the evil one chose to incarnate this particular beast.

▣ "any beast of the field" This shows that the serpent was simply one of the many created animal forms.

▣ "the Lord God" The first term "Lord" is the covenant name of God, YHWH, from the Hebrew verb "to be" (cf. Exod. 3:14). The second term "God" is the Hebrew term *Elohim* which is the PLURAL form of the general term for God in the ancient Near East, El. The rabbis say that YHWH stands for God's covenant mercy while *Elohim* stands for God as creator. See Special Topic: Names for Deity at 2:4.

▣ "And he said" There has been much speculation about an articulate serpent (note the personal pronoun). We do not know the relationship between humans and animals before the fall although it must have been a friendly one. However, I assume that speech is part of the image of God in mankind and is, therefore, not normal for animals. This same fellowship is going to be restored in an eschatological setting (cf. Isa. 11:6-11). I assume that the snake was indwelt by Satan and therefore it is his voice that is heard. What is theologically surprising is that Eve was not surprised!

▣ "the woman" There has been much speculation among commentators as to why Eve was apart from Adam, even though the verbs used by Satan are PLURAL. In 3:6 it implies Adam may have been present through part of the dialog. Some have asserted that it is symbolic of her seeking self-identity. Others believe that Satan tempted her because she did not hear God's commands directly (cf. 2:16-17). All of this is speculation.

▣ "Indeed, has God said" The rabbis say that Satan could not use the term YHWH because he was unfamiliar with the mercy of God. However, there seems to be an intensification of wickedness in the person of Satan in the Bible (cf. *The Theology of the Old Testament* by A. B. Davidson, pp. 300-306).

**SPECIAL TOPIC: PERSONAL EVIL**

▣ "You shall not eat from any tree of the garden" This Hebrew phrase is very specific but it seems to be related to an affirmation, not a question. The serpent is simply beginning a dialogue with the woman in connection with God's prohibition to the tree in the midst of the garden.

3:2 Eve states God's provision of all of the other trees as food (cf. 2:16). But the serpent brushes this aside to focus in on God's prohibition of the tree of knowledge of good and evil.  
3:3 "but from the fruit of the tree which is in the middle of the garden" From Gen. 2:9 we learn that there are two trees in the midst of the garden, the tree of life and the tree of knowledge of good and evil. Apparently at the proper time the fruit of both of these trees would have been given to mankind, but mankind's grabbing self-assertion takes this out of the plan of God (how opposite is Jesus' reaction in Phil. 2:6-11). The tree of life is common to all ancient Near Eastern creation accounts, however, the tree of knowledge of good and evil is unique to the Bible. There is nothing magical about the fruit. It was the way that God was using it, not anything inherent in the physical qualities of the fruit itself, that made it significant.

▫ "or you will die" This term (BDB 559, KB 502) is used three times in vv. 3 and 4. It is uncertain what Eve understood about death for none of the animals had died. However, this may have been somehow communicated to the man and woman. The Bible knows of three kinds of death: (1) the spiritual death which occurs in Gen. 3; Isa. 59:2; Rom. 7:10-11; Eph. 2:1; James 1:15; (2) the physical death which results, Gen. 5; and (3) the eternal death as a consequence of man's stubborn, rebellious heart (cf. Rev. 2:11; 20:6,14; 21:8).

3:4 "The serpent said to the woman, 'You surely shall not die!'" This is the INFINITIVE ABSOLUTE and a *Qal* IMPERFECT from the same root (BDB 559, KB 562) used for emphasis. Satan has first of all attacked God's veracity; now he attacks the truth of God's word. And, in v. 5, he will attack God's benevolence and goodness toward humankind. The Hebrew form of this sentence is in a striking intensified form. Satan denies God's statement.

3:5 "For God knows that in the day you eat from it your eyes will be opened" There was limited truth in what Satan said, but it was a tragic half-truth (cf. Titus 1:15). This seems to be a translators literary (metaphorical) use of "day," as meaning "whenever." Literally the Hebrew phrase is "that when."

The VERB "opened" (BDB 824, KB 959, *Niphal* PERFECT, cf. v. 7) implies an agent, possibly the power of the tree or the evil one.

▫ "you will be like God" This word for God is the term *Elohim*. See Special Topic at 2:4. It is used in this context for God Himself and this is how many translations interpret this phrase. However, this term can also be used of the angels (cf. Ps. 8:5,6; 82:1,6 [quoted in Heb. 2:7]; 97:7); it can be used of a "spirit being" (cf. 1 Sam. 28:13) and it can be used of Israeli judges (cf. Exod. 21:6; 22:8-9). It seems more logical that this is a promise of being like the angels, the spiritual beings who are present with God or possibly the heavenly council (cf. 3:22). It is ironical that mankind tried to grasp from God what was already his. Humanity is a higher spiritual order than the angels (cf. Heb. 1:14; 2:14-16; 1 Cor. 6:3).

3:6 "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 desirable to make *one* wise" Here we see the threefold development from the temptation to the actual act of sin. The rabbis say that the eyes and ears are windows of the soul and what we let in grows in our heart until the fateful act is committed.

▫ "and she gave also to her husband with her, and he ate" There has been much speculation about this verse. The rabbis assert that Adam ate so that he would not be separated from his wife. This is also asserted by Milton in *Paradise Lost*. However, it seems from the context, that Eve acted toward Adam as the serpent had toward her, along with the experiential evidence that she had already eaten and was not dead. The rabbis even assert that the serpent used this

same technique with Eve; that he forced her to touch the fruit and said, "See, you did not die." Possibly she told Adam, "See, I'm not dead."

3:7 "and they knew that they were naked" This has been used by many commentators to assert a sexual nature to the temptation (cf. II Cor. 11:3, "the serpent seduced Eve"). The rabbis even say that the serpent sexually seduced Eve, but this seems to be reading biases into the text.

Their new knowledge was not the blessing it was cracked up to be (cf. Titus 1:15).

▣ "sewed fig leaves together" The traditional stance that Eve ate an apple is highly speculative. The rabbis say that she ate a fig from the same tree from which they took the leaves to clothe themselves. However, "the fruit" could be a date or some other kind of fruit—we simply do not know. The kind of fruit is not an issue.

### **NASB (UPDATED) TEXT: 3:8-13**

3:8 "They heard the sound of the Lord God walking in the garden" King James has "the voice of the Lord God" but the Hebrew word implies the sound of Him walking (BDB 229, KB 246, *Hithpael* PARTICIPLE). The structure of the Hebrew and the context seem to imply that this was a regular activity where God and the first couple met for fellowship. This is a very anthropomorphic phrase for God who is a spiritual being and does not have a body. Some have postulated that God clothed Himself in human form for fellowship with the original couple. This may be true, but the only part of the Triune God that has a corporeal existence is the Son. Some have speculated that since the NT asserts creation to the agency of the Son (cf. John 1:3,10; I Cor. 8:6; Col. 1:16; Heb. 1:2), and that often there are physical manifestations of God (i.e. Angel of the Lord, e.g. Gen. 16:7-13; 22:11-15; 31:11, 15; 48:15-16; Exod. 3:2,4; 13:21; 14:19) this may refer to the pre-incarnate Christ.

### **SPECIAL TOPIC: GOD DESCRIBED AS HUMAN (ANTHROPOMORPHISM)**

▣ "in the cool of the day" The Hebrew phrase is related to the term for the wind (BDB 398). It speaks of the cool breeze either of the morning or the evening.

▣ "the man and his wife hid themselves from the presence of the Lord God" This VERB (BDB 285, KB 284) is *Hithpael* IMPERFECT. The tragedy of sin can already be seen in the emotional as well as physical separation between God and His creation (cf. Ps. 139; Rev. 6:16).

3:9 "Where are you?" Obviously this is not God looking for information, but asking a question so that they could realize what they had done (cf. v. 11). These types of rhetorical questions in the OT have been used to assert a developing aspect in God's character, called "Open Theism" (i.e. Clark Pennock, *The Most Moved Mover*).

3:10 "I was afraid because I was naked" What a tragedy! Adam is afraid of the loving God who created him and wanted to know him. The intensity of evil can be clearly seen here as man still continues to hide from God, from himself, from his family and from the natural order. The fact that he was naked was simply a cover-up of the real problem which was open-eyed rebellion to the will of God.

3:12 "The man said" Here we have the emphasis on the fact that Adam is responsible even though he tries to blame Eve, even God Himself. Even in the midst of numerous excuses, blaming either Eve or

God, man is responsible for his own actions. Flip Wilson's theology, "The Devil made me do it!" is no more of an excuse than "Cultural environment made me do it" or "Genetic predisposition made me do it," etc.

3:13 "The serpent deceived me, and I ate" Eve quickly learned from Adam and she began to make excuses. The term "deceived" seems to mean "cause to forget" (BDB 674, KB 728, *Hiphil*PERFECT). It may be an onomatopoeia to the serpent's hissing (i.e. *hissi'ani*). The NT mentions Eve's actions in II Cor. 11:3 and I Tim. 2:14.

## CONTEXTUAL INSIGHTS INTO GENESIS 3:14-24

### INTRODUCTION

A. This passage, like 3:1-12, is crucial in our understanding of our world's present condition of sin, sickness, pain, injustice, and evil. This is not the world that God intended it to be.

B. This passage, especially v. 15, gives us our first word about what our world is going to be because of God's redemptive intervention! It is God's great promise of redemption to fallen, rebellious humanity and it will come through "the woman."

C. The consequences of rebellion against God's person and word is clearly depicted! Satan is clearly seen as a liar and sin fully runs its course in the lives of Adam and Eve and their children.

D. The relationship between man and woman is clearly delineated in v. 16 (cf. II Tim. 2:9-15; Eph. 5:22; Col. 3:18; I Pet. 3:1). The stressed relationships of our world are a direct result of original, willful disobedience. If there is etiology in the OT, this could be an example. However, they have also been affected by God's grace in Christ (cf. I Cor. 11:11; Gal. 3:28).

E. The rabbis reject original sin and posit the two "yetzers" (intents). However, there seems to be OT corroboration for Adam's originally sinning in Job 14:4; 15:14; 25:4; Ps. 51:5 and the classical NT passage of Rom. 5:12-21.

### WORD AND PHRASE STUDY

#### NASB (UPDATED) TEXT: 3:14-19

3:14 "The Lord God" This is the combination of the two major words for God in the OT, YHWH and Elohim. See note at 2:4.

▣ "said to the serpent" God does not ask questions of the serpent as He did of Adam and Eve. The serpent is judged as being a tool of the evil one.

▣ "cursed are you more than all cattle" The VERB (BDB 76, KB 91) is a *Qal* PASSIVE PARTICIPLE. This does not imply that all of the cattle (wider meaning than cows, possibly land animals) were already cursed. The phrase "more" can mean "out of all the cattle." The rabbis says that this refers to the gestation period of the cattle versus that of the snake, which the Talmud says is seven years.

▣ "on your belly will you go" Anything that crawled on its belly was considered unclean by the Hebrews (cf. Lev. 11:42). The rabbis say that God cut the legs off the serpent in order to make him crawl, but maybe this is similar to the sign of the rainbow of Gen. 9:13 which possibly always existed but now takes on added meaning when used by God in a special way.

▣ "and dust will you eat" This is alluded to in Isa. 65:25. There seems to be an aspect of God cursing the literal snake. This phrase may be a metaphor in the Bible to refer to defeat and shame (cf. Ps. 79:9; Isa. 49:23; Micah 7:17). Both of the IMPERFECTS of this verse are used in a JUSSIVE sense.

3:15 "and I will put enmity" Enmity (BDB 33) is a word used between persons. This seems to be the transition where God's judgment is addressed to Satan, not a literal serpent (cf. Rev. 12:9; 20:2). See "The Presence of God Qualifying our Notions of Grammatical-historical Interpretation: Genesis 3:15 as a Test Case" by Vern S. Poythress, JETS, vol. 50.1, pp. 87-103).

▫ "between you and the woman, and between your seed and her seed" There has been much discussion among commentators about this verse. In a larger canonical context it seems to refer to the children (i.e. "Seed," BDB 282) of the evil one (cf. Matt. 13:38; John 8:44) and the children of the Messiah (cf. Irenaeus). But because the next verse uses the SINGULAR form "he" and "you" it seems to refer to the tension between God and the evil one symbolized in the redemptive work of the coming Messiah (cf. Irenaeus). It is obvious that Adam and Eve did not understand the ramification of this, nor probably did Moses, although Moses recognized in Deut. 18:18 that a prophet greater than he was coming. I think that it probably does have an allusion to the virgin birth, though this was surely unknown to the original human author, but known to the divine author (Holy Spirit). As mankind fell through the impulsiveness of the woman, mankind will be redeemed through the obedience of a woman in the supernatural conception of the Messiah by the Holy Spirit (cf. Isa. 7:14; Matt. 1:18-25; Luke 1:26-38, see *A Guide To Biblical Prophecy*, pp. 78 and 80). The Vulgate changes the "he" in the next phrase to "she," which is totally inappropriate, but it may catch the gist of the fuller significance. As this prophecy is not fully understood until its historical fulfillment in the virgin birth of Jesus, the same is to be said about the interpretation of Gen. 1 and 2. History reveals the truthfulness of revelation as the continuing scientific study of our earth shows the intricacy and inter-relatedness of God's creative acts! There is no conflict, just a more complete knowledge on mankind's part as to God's activities!

The term "bruise" can mean "crush," "pound," "rub off," "grind," or "strike" (BDB 1003, KB 1446, *Qal* IMPERFECT, used twice, cf. Job 9:17). Notice the SINGULAR PERSONAL PRONOUN (cf. Rom. 16:20). The battle will eventually come down to individuals.

The same VERB (BDB 1003, KB 1446, *Qal* IMPERFECT) is used for both, but it is obvious that Satan gets the worst end of the deal. This seems to refer to the crucifixion when understood from the NT perspective.

3:16 "To the woman He said" There seem to be four major elements here: (1) multiply pain in childbirth (*Hiphil* INFINITIVE ABSOLUTE and a *Hiphil* IMPERFECT of the same VERB, BDB 915, KB 176); (2) too many children to rear; (3) problems associated with rearing children; and (4) the dominance of the husband. We can see how these are connected with Eve's rebellion: (a) she wanted to be independent, but now she is totally dependent on her husband (and not God); (b) she sought for joy and happiness in the forbidden fruit, but now she has pain in the normal aspect of her life. It is obvious that the NT understands this as a theological significance of the fallen relationship between men and women (cf. I Tim. 2:9-15). We must strike a balance between who we are in Christ, I Cor. 11:11; Gal. 3:28, and what we continue to be, in some respects, in Adam, Eph. 5:22; Col. 3:18; I Pet. 3:1.

There is some confusion in the Hebrew text at this point. The term translated here "in childbirth" is spelled differently. The Hebrew consonants could mean "lying-in-wait-for," referring to evil tempting the children (cf. *Hard Sayings of the Bible*, pp. 90-99).

▫ "yet your desire will be for your husband" The Hebrew word is translated here "desire" or "longing" (BDB 1003, KB 1801). Walter Kaiser asserts that it can mean "to turn," possibly in the sense of "to dominate" (cf. Gen. 4:7). Eve turned away from YHWH. Her punishment is her continuing turning to her husband, who often takes advantage of the situation (cf. *Hard Sayings of the Bible*, IVP p. 97-98).

▫ "he will rule over you" The VERB (BDB 605, KB 647) is a *Qal* IMPERFECT. This seems to be a result of the fall and, God help us, males' sinful nature has taken it to the extreme. Jealousy, rape, divorce and godless dominance have characterized mankind's sexual drive! We have become like the animals but with the problem of ego added to sexual desire!

3:17 "Because you have listened to the voice of your wife" Adam should have been following God's word, but he followed his wife's word and broke God's specific command (cf. 2:15-17).

▫ "cursed is the ground because of you" The VERB (BDB 76, KB 91, *Qal* PASSIVE PARTICIPLE) means the opposite of blessed. The ground will no longer produce freely and abundantly. The current earth is not what God intended!

There is a play on the word "Adam" (*Adam*, BDB 9) and the word "ground" (*adamah*, BDB 9). Both have the same root. We can see the consequences of the fall of mankind and nature in [Rom. 8:18-23](#).

It has also been proposed that this reflects the state of nature outside the Garden of Eden. After their rebellion Adam and Eve are sent out of God's special place into the reality of a hunter/gatherer, tooth-and-claw world.

▫ "in toil you will eat of it all the days of your life" Adam was given the task of keeping the garden before the Fall (cf. 2:15), which was a sign of his dominion, but now the task would become wearisome, repetitive, mandatory and never ending (i.e. "toil" BDB 781). And even with mankind's labor, the ground yields meager produce (cf. v. 18).

Notice the number of times the VERB "eat" (BDB 37, KB 46) is used in these opening chapters (cf. 2:16,17; 3:1,2,3,6,11,12,13,14,17[twice],18,19,22)! It relates to both abundance and curse.

3:19 "till you return to the ground, because from it you were taken" This is a direct connection between Adam's fall, spiritual death (chap. 3) and physical death (chap. 5). God is trustworthy. He said that they would experience death in all of its ramifications and they certainly did!

▫ "you are dust" (cf. [Gen. 2:7](#)).

#### **WORD AND PHRASE STUDY**

##### **NASB (UPDATED) TEXT: 3:20-21**

3:20 "Now the man called his wife's name Eve, because she was the mother of all *the* living" The husband's dominion over his wife is now symbolized by his naming her. Etymologically, the words "Eve" (*hawwa*) and "the living" (*haya*) are very similar and this was probably a popular Hebrew word play. These word plays on Adam, Eve, Cain-Nod show the literary nature of these early accounts. It is ironical that she is called "Eve" which means "living" when instead of life, she brought death.

3:21 It is unusual that humans needed this clothing unless climate and/or other radical changes awaited mankind outside the garden of Eden.

This first death, instituted by God for mankind's need, clearly shows God's care and provision as well as the reality of judgment and consequence! (See Special Topic below)

#### **SPECIAL TOPIC: WHY GOD CLOTHED ADAM AND EVE IN ANIMAL SKINS**

##### **NASB (UPDATED) TEXT: 3:22-24**

3:22 "Behold, the man has become like one of Us" There has been much discussion about these

PLURALS in Genesis (cf. 1:26; 3:22; 11:7). Verse 22 begins with a SINGULAR and develops into a PLURAL. If we allow Scripture to interpret Scripture, this obviously does refer to the triune God, not to the Hebrew grammatical form called the plural of majesty. However, it could refer to (1) the angelic council (cf. 1 Kgs. 22:19), (2) the two divine persons in Ps. 110:1, or even (3) the personification of deity known as the angel of the Lord; for one example of many, see the burning bush of Exod. 3:2,4.

▣ "the tree of life" We have noted earlier that a tree of life is common in most ancient Near Eastern creation texts. Here, mankind is excluded, not because of the jealousy of the gods, but because it would be a curse for mankind to live forever in his current fallen state.

▣ "live forever" See Special Topic below.

#### **SPECIAL TOPIC: 'OLAM (Forever)**

3:23 "therefore the Lord God sent him out from the garden of Eden" This is a strong VERBAL form (BDB 1081, KB 1511, *Piel* IMPERFECT) that has negative connotations. In Deut. 21:14 it refers to divorce, and in 1 Kgs. 9:7 it refers to judgment on the nation of Israel.

3:24 "the cherubim" These are winged angelic creatures (BDB 500) which guarded the garden of God to keep mankind out. They later appear in tabernacle/temple art. The fact that the Garden is guarded shows it was a special place, a protected environment, which is now off limits to human kind.

<https://bible.org/seriespage/genesis-31-24>

### **God's Plan of Salvation**

**Nothing God has ever done is by mistake. Gods Plan of Salvation is Behind it all. He Loves you.**

**Acts 17:26 – 27** From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places they should live. (27) God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each of us.

**2 Peter 3:9** The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

According to the Scriptures... to be Saved... You Must:

**Believe**

**Repent**

**Confess Jesus**

**Be Baptized**

**Live a Faithful Life**

**John 3:16** "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

**John 8: 24** Jesus said "I told you that you would die in your sins, if you do not believe that I am the one I claim to be, you will indeed die in you sins."

**Acts 8:12** "But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike."

**Acts 16:31** " They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

**Acts 18:8** " Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized."

**Hebrews 11:6** " And without faith it is impossible to please Him, for he who comes to God must believe that He exists and that He rewards those who earnestly seek Him.."

**Luke 13:3** Jesus said, "... but unless you repent, you will all likewise perish."

**Luke 15:7** Jesus said, "I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

**Acts 2:38** Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

**Acts 17:30** " Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent."

**2 Peter 3:9** "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."

**1 Peter 3:11** "He Must turn away from evil and do Good; he must seek peace and pursue it."

**2 Corinthians 7:10** "For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death."

**Matthew 10:32** Jesus said, "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven."

**Mark 8:38** Jesus said, " For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

**Romans 10:9-10** " that if you confess with your mouth "Jesus is Lord", and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

**1 Timothy 6:12, 13** " Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate..."

**1 John 4:14** "And we have seen and testify that the Father has sent the Son as Savior of the world."

**Matthew 28:18-20** And Jesus came and spoke to them saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo I am with you always, even to the end of the age."

**Mark 16:16** "Whoever believes and is baptized will be saved; but whoever does not believe will be condemned."

**John 3:5** Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God."

**Acts 2:38** " Peter said to them, "Repent, and each of you be baptized in the name of Jesus

Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

**Acts 2:41** Those who accepted his message were baptized, and about three thousand were added to their number that day.

**Acts 8:36-39** As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?" 37 ["And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."] 38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. 39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.

**Acts 16:33** " And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household."

**Romans 6:4-6** " Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin."

**Galatians 3:27** for all of you who were baptized into Christ have clothed yourselves with Christ.

**Colossians 2:12** "having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead."

**1 Peter 3:20 - 21** "who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 21 Corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience--through the resurrection of Jesus Christ,"

**Matthew 10:22** "And You will be hated by all because of My name, but it is the one who has endured to the end who will be saved."

**Matthew 24:13** Jesus said, "But the one who endures to the end, he will be saved."

**Romans 2:7** " to those who by perseverance in doing good seek for glory and honor and immortality, eternal life."

**Hebrews 12:1-2** "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

**James 1:12** "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.."

**James 5:11** "We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful."

**1 Peter 2:17-20** "Honor all people, love the brotherhood, fear God, honor the king. 18

Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. 19 For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God

**Introduction:** We begin a new sermon series today called, Familiar Bible stories. In the upcoming weeks we'll consider stories like : Noah, Joshua and the Battle of Jericho, David and Goliath, Jonah & the Whale(sounds a little fishy), Jesus feeding the 5000 and so on. Our goal is to retell the old familiar stories infusing perhaps a little better insight into their meaning, now that most of us have lived many years as Christians since we may have first heard these tales. We're going to take our time, dig a little deeper, and hopefully come away with a greater sense not only Biblical History, But HIS STORY throughout the Biblical narrative. Today we begin at the beginning: The Book of Genesis and the story of Adam and Eve. Though some have called it a myth, or a fable, or an allegory... I think we're going to find that it's not just a debatable Story, but it's an incredibly dependable story. Mainly because as we delve into its nuances and teaching, we'll find that it's really our own Story; Ours to believe or not to believe; Ours to cherish or to challenge. Ours that only makes sense when, and only when, one comes to know the author behind its authorship. As a brief summary...of the first three chapters in the Book of Genesis:

*In Chapter 1, God created the world in seven days. In this time He created all of nature, the plants, and the animals. In chapter 2, He also created man on the sixth day. This first man was named Adam. (derived from **Hebrew** אָדָם ('adam) meaning "to be red", referring to the ruddy color of human skin, or from Akkadian adamu meaning "to make".) According to Genesis in the Old Testament **Adam** was created from the earth by God (there is a word play on **Hebrew** אֲדָמָה ('adamah) "earth"). (Also in chapter 2, God also created Adam's wife named Eve. In chapter 3, things change—for Adam, for Eve, for God and subsequently for you and me.*

*Adam and Eve were accustomed to a close relationship with God. God would visit them regularly. But God had also given them one simple rule to obey. That was that they could not eat from a tree called the Tree of the Knowledge of Good and Evil. If they ate from that tree their punishment would be death.*

*Eve was tempted by Satan to eat the fruit from that tree. She thought it tasted very good and she was surprised that she did not die immediately. She convinced Adam that he too should try the fruit. As soon as he did, they both knew they had done wrong and that God would punish them.*

*Their physical death was not an immediate one, but their relationship with God was forever changed. They slowly died after enduring years of punishment for their sin. The Bible says that because of their sin death has passed upon all mankind; which is why we are in need of a Savior.*

Chapter three can be divided into three broad topics: each with lessons to learn and truths to grab hold of. The topics are: (Vs.1-7) The Fall: The Human Consequences, (Vs.8-21) The Fall: The Heavenly Conversation, and (Vs.21-24) The Fall: The Hope-filled Consideration. Let's consider this story where:

(Adam may have lost a rib, but Eve ate us out of House and Home)

A. The Fall: The Human Consequences (Vs.1-7). *Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"*

*<sup>2</sup>The woman said to the serpent, "We may eat fruit from the trees in the garden, <sup>3</sup>but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"*

*<sup>4</sup>"You will not certainly die," the serpent said to the woman. <sup>5</sup>"For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."*

*<sup>6</sup>When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup>Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.*

B. Notice first, the characters in these verses: Satan, Eve, Adam, and God. On one side is God and on the other is Satan and smack dab in the middle is Humanity...Adam and Eve; Male & Female, you and me. Our first question is why? If God is so powerful then why let evil exist? What was he thinking putting that serpent in His garden to begin with? And better yet, why create human beings with the capacity to choose between good and evil? I think it boils down to a question of pure love. Seemingly what is introduced to us here is a God figure who in His heart desires a created being, created in His image, which would desire to have and to cherish, to choose to love Him and His ways. Yet, love can only be true love as a matter of choice. I

guess here we see, in a kind of sideways view, the daring yet high-mindedness and nobleness in God's willingness to let us make that choice and the upright yet terrifying battlefield of heart and mind that you and I are destined to be partakers in because of God's willingness. The characters here are not so important as the dialog and the implications that are set before us. Notice in both Adam and Eve the seemingly easy move from faith to doubt, from substance to speculation, and perfect and unquestioned obedience to questioning and pathetic disobedience. (Aren't you glad that we as people have come so far from our primeval parents fickleness?!). Notice that when choices are made with God pretty much out of the picture, or God's goodness questioned, they lead to a certain outlook toward life and a certain perspective in how we all now approach life ... *<sup>6</sup>When the woman saw that the fruit of the tree was good for food—she craved it! Lust of the flesh. and pleasing to the eye—She yearned for it! Lust of the eyes. , and also desirable for gaining wisdom,---She wanted to revel in it--the pride of life---she took some and ate it—She consumed it without realizing that it was in reality going to consume her, and Adam and You and Me.* Isn't it interesting that the Apostle John picked up on the Genesis theme when he wrote in 1 John 2: 15-16. *Do not love the world or anything in the world. If anyone loves the world, love for the Father<sup>α</sup> is not in them. <sup>16</sup>For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world.*

- C. You see for Eve it wasn't just decision concerning cravings and yearnings and reveling... it was setting a paradigm for every person that would follow her. Without God and a love for God, all life can simply be lived in this way--taking care of our carnal desires, accumulating as much as can see and desire, and puffing ourselves up by being amazed at how much we have accomplished.
- D. And yet... I kind of like having things—I kind of enjoy having my needs met and feeling good about the things that I accomplished. Doesn't God want us to enjoy life? Oh yes, in fact I believe that God likes to, in fact desires to bless us and give to us the very desires of our hearts. He doesn't have a problem with us having all sorts of nice things, that's not really the question, nor is it the lesson here. The question here is: where is God in your life? Are you walking with Him in such a way that you feel comfortable in His presence? Or does your desire to satisfy yourself with things speak more of your comfort level in His absence rather than His

presence. The truth of the matter is this: we a people, men and women are hard-wired to want to find our God, our unseen but not unfelt God that we can love. We somehow know and understand the futility of the quest for craving and such thinking and long to find something more substantive in, for and out of life. The first real lesson in Genesis through the lives of Adam and Eve is simply this: There is a choice before each one of us. Who and what are we going to choose to love and to serve. How we choose either way has consequences.

(Adam may have lost a rib, but Eve ate us out of House and Home)

A. The Fall: The Heavenly Conversation (Vs.8-21). <sup>8</sup> Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man, "Where are you?" <sup>10</sup> He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." <sup>11</sup> And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" <sup>12</sup> The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it." <sup>13</sup> Then the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." <sup>14</sup> So the LORD God said to the serpent, "Because you have done this, 'Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. <sup>15</sup> And I will put enmity between you and the woman, and between your offspring<sup>[a]</sup> and hers; he will crush<sup>[b]</sup> your head, and you will strike his heel.'" <sup>16</sup> To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you." <sup>17</sup> To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,' 'Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. <sup>18</sup> It will produce thorns and thistles for you, and you will eat the plants of the field. <sup>19</sup> By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.'" <sup>20</sup> Adam<sup>[c]</sup> named his wife Eve,<sup>[d]</sup> because she would become the mother of all the living.

- B.
1. This passage, like 3:1-12, is crucial in our understanding of our world's present condition of sin, sickness, pain, injustice, and evil. This is not the world that God intended it to be.
  2. This passage, especially v. 15, gives us our first word about what our world is going to be because of God's redemptive intervention! It is God's great promise of redemption to fallen, rebellious humanity and it will come through "the woman."
  3. The consequences of rebellion against God's person and word is clearly depicted! Satan is clearly seen as a liar and sin fully runs its course in the lives of Adam and Eve and their children.

4. The relationship between man and woman is clearly delineated in v. 16 (cf. II Tim. 2:9-15; Eph. 5:22; Col. 3:18; I Pet. 3:1). The stressed relationships of our world are a direct result of original, willful disobedience. If there is etiology in the OT, this could be an example. However, they have also been affected by God's grace in Christ (cf. I Cor. 11:11; Gal. 3:28).

C. Beyond the calamity, the curses, the challenges that obviously were important for not only Adam And Eve but also for you and I , there is the one tread of redemption, indeed the first hint in all of scripture that all was not really, lost. Its hard for us to get a hold of the prophetic utterance of verse *<sup>15</sup> And I will put enmity between you and the woman (speaking to the serpent) and between your offspring<sup>[a]</sup> and hers; he will crush<sup>[b]</sup> your head, and you will strike his heel, ”* beyond the future reality that Christ would deal Satan a death blow and Satan however would wound Christ in the process. What the utterance really does however is introduce God’s omniscience desire to provide a way back, a someday event that will ultimately undo the deeds of the first parents of humanity. Thus Christ was, is, and forever will be the central figure throughout all of the Bible. IN the Old Testament folks were looking forward to His coming. In the New Testament we’re looking back at when Christ did come. For the Christian: who was introduced in Genesis can be seen in every book that follows:

Old Testament Book	Main Revelation
Genesis	The Seed of the Woman
Exodus	The Passover Lamb
Leviticus	The High Priest
Numbers	The Cloud and The Fire
Deuteronomy	The Prophet Like Moses
Joshua	The Captain of Our Salvation
Judges	The Judge And Lawgiver
Ruth	The Kinsman Redeemer
1 & 2 Samuel	The Prophet of The Lord
1 & 2 Kings	The Reigning King
1 & 2 Chronicles	The Glorious Temple
Ezra	The Faithful Scribe
Nehemiah	The Rebuilder of the Walls
Esther	Mordecai
Job	The Dayspring From on High
Psalms	The Lord Who Is Our Shepherd

Proverbs & Ecclesiastes	The Wisdom of God
Song of Solomon	The Lover & Bridegroom
Isaiah	The Suffering Servant
Jeremiah & Lamentations	The Weeping Prophet
Ezekiel	The Son of Man
Daniel	The Son of Man coming in the clouds of Heaven
Hosea	The Bridegroom
Joel	The Baptizer With The Holy Spirit
Amos	The Burden Bearer
Obadiah	The Mighty Savior
Jonah	The Forgiving God
Micah	The Messenger With Beautiful Feet
Nahum	The Avenger of God's Elect
Habakkuk	The Great Evangelist, Crying For Revival
Zephaniah	The Restorer of the Remnant
Haggai	The Cleansing Fountain
Zechariah	The Pierced Son
Malachi	The Son of Righteousness
<b>New Testament Book</b>	<b>Main Revelation</b>
Matthew	The Messiah
Mark	The Miracle Worker
Luke	The Son of Man
John	The Son of God
Acts	The Ascended Lord
Romans	The Justifier
1 & 2 Corinthians	The Last Adam
Galatians	The One Who Sets Us Free
Ephesians	The Christ of Riches
Philippians	The God Who Meets Our Every Need
Colossians	The Fullness of The Godhead

1 & 2 Thessalonians	The Soon Coming King
1 & 2 Timothy	The Mediator Between God And Man
Titus	The Blessed Hope
Philemon	The Friend, Closer Than a Brother
Hebrews	The Blood That Washes Away My Sins
James	The Great Physician
1 & 2 Peter	The Chief Shepherd
1 & 2 & 3 John	Everlasting Love
Jude	The God our Savior
Revelation	The King of Kings and the Lord of Lords!
<a href="http://www.jesusplusnothing.com/jesus66books.htm">http://www.jesusplusnothing.com/jesus66books.htm</a>	

D. There are many things about God that we simply cannot understand, but the one attribute that we can know about Him is simply that our God is not a quitter. We are His prize creation, created in His likeness, redeemed by His only begotten Son, destined for glory and headed to heaven. God still communicates today. The stars; speak of His glory, the mountains; tell of His majesty, the ability to love and appreciate beauty; whisper of His nature. But more than that, He still woos people of all ages in every generation to Himself; His still small voice beacons us to come, meet me in the cool of the day, I've been searching for **you** for a lifetime...

(Adam may have lost a rib, but Eve ate us out of House and Home)

A. The Fall: The Hope-filled Consideration (Vs.21-24). <sup>21</sup> *The LORD God made garments of skin for Adam and his wife and clothed them.* <sup>22</sup> *And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."* <sup>23</sup> *So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.* <sup>24</sup> *After he drove the man out, he placed on the east side<sup>[e]</sup> of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.*

- B. And so our story ends. An innocent slain to provide them the clothes they need for warmth, comfort, and a covering of their now, ingrained sense of shame. Their posterity ever living now with the knowledge of good and evil, wandering the face of this earth for a short time always trying to somehow make our way back to the Eastern Gate.
- C. Here in our first story we have considered the fall and the human consequences. We have seen and heard the heavenly conversation. We have discovered that in it all and through it all, God still had a plan to bring His fallen yet favored people back to where they were created to be; not only in a garden of paradise, but, more, in the grace-filled relationship and partnership with the our Benevolent Creator. All wasn't lost! All is not lost now.
- D. You may be thinking, well... it's just a story... And it is, until you come back to where you were created to be. In Christ is not only the way of salvation, but a road that leads us, all of us, home. And when Heaven is your home, it goes from being **just a story**, to **your** story. And you find like millions before, that it's a story that is so marvelous and holds so much relevance, that the Hope it exudes is something not just worth dying for, but something worth living for.