

GENESIS CHAPTER 3

Here the approach is direct, concise with very few details concerning the original state. We witness how Eve was deceived --- their fall into sin and misery --- the promised seed --- their first clothing --- their expulsion from the garden. The account is factual --- yes there is spiritual allegory, however it always originates from the factual. (cp Matt. 10:16; 2 Cor. 11:3,14; 1 Tim. 2:13-15; Lk. 3:38; Rom 5:12,18,19; 1 Cor. 15:20,22 --- N.T. commentary based on and literal account in Genesis)

VERSE 1

"Serpent" 5175 "nachash" from the Hebrew root "to hiss" hence a snake. This meaning is verified further in Scripture. (cp Num. 21:9; Job 26:13; Psa. 58:4) Significantly, from the same root is derived "nechosheth" and translated brass. This metal figuratively represents the flesh. (cp Judges 16:21; 2 Sam. 3:24; 2 Kings 25:7; 2 Chron. 33:11; 36:6) Davidson's Hebrew Manual gives as the meaning "To acquire knowledge or experience by attentive observation," which is in itself important because many believe the Devil used the serpent to bewile Eve.

וְהַנָּחָשׁ	וְהָיָה	עֵרֹם	מִלְּלֵ	הַיָּרֵךְ
serpent-the And	was	erasty	every-above	of-beast
וַיִּשְׁמְרֵהוּ	אֱלֹהִים	וַיִּהְיֶה	עֵשָׂה	אִשָּׁר
held-the	God	Jehovah	mate	which
וַיִּלְלֵהוּ	אֱלֹהִים	אָמַר	קִרְאָמֹר	אֵל
and-the-and	God	said	surely	Yes
וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה
was	was	was	was	was
וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה
was	was	was	was	was

"Was" "ha-yah" (verb Kal. Pret. sing. 3rd pers. sing. masc.) See Genesis chapter 1:2 where notes one and two apply (had become) showing this was a skill developed by the serpent.

"subtil" 6175 "aruwm" - cunning, clever. The word cunning is preferred to "subtil" because of the implication of evil so often connected in its use. (cp Prov. 1:4; 8:12; 12:23; 14:8 where used in a good sense) Remember that the serpent was part of that creation which God pronounced "very good". (Gen. 1:31) It was probably because of this quality of quickness in preception, that Jesus exhorts his disciples to "be wise as the serpents; and unsophisticated as the dove." No doubt the serpent was an observant spectator of what was transpiring in the garden and so was familiar from what he had heard, that the "Elohim" knew what good and evil were; and that in this, Adam and Eve were not so wise as they.

"beast of the field" Notice that the serpent was no supernatural creature, but a "beast of the field" created by God. (same in the Hebrew as in Gen. 2:19)

VERSE 2

It might seem that Eve here was tempted unfairly since she was at a disadvantage due to the clever nature of the attack and because of her lack of experience with disobedience, she was even more susceptible. But on the other hand, weighing both sides, her advantages would and should have been more than sufficient to amply offset the subtlety of the attack. There was first the empirical knowledge of God's goodness which was everywhere around her, demonstrating His goodness and desire for their welfare. Then there was the very clear command, given by the "Elohim", that in the day thou eat, dying thou shalt die. Last they were allowed to eat everything but one tree --- for them it was poisonous! At this point Eve should have probed further and would have realized the actual truth --- that it is illogical for God to have planted the tree in the first place if it would give man the opportunity to become a god against His will. Unfortunately it's all too easy when we wish something, to end up deceiving ourselves. Here Eve misquotes three times --- first she omits "freely" (Gen. 2:16) --- second she adds "neither shall ye touch it" --- and third she alters a certainty into a contingency, "thou shalt surely" to "lest ye die". Thus she disparaged her privileges, overstated the restrictions, and understated her obligations.

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Here is the beginning of this tragic fall: where Eve's reply should have been an emphatic disavowal of the suspicion created by the subtle reasoning of the serpent. Instead her answer becomes only a delaying tactic allowing her to doubt, and finally conclude, that God did not mean exactly what He said. This type of reasoning, so prevalent today, is extremely dangerous in so many ways. It's the type of reasoning which admits that God has spoken; that He

וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	
of-what-the-in	(is)-which	tree-verb	of-fruit-the-of-And	eat-shall-we	it-of	eat-shall-ye	not	,God	said	garden-verb
וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	וְנֹאכְלֵנוּ	
eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	eat-shall-ye	

CHAP. III. VERSE 1--- v'han-na-khach', subst. masc. (pl. עֲשֵׂהְךָ):

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commanded, that He has said, yet it rationalizes that He is too kind, too loving, too merciful, to act rigidly according to exactly what He has said. Don't ever be misguided with the subtlety of such intellectualizing. Remember the example of Scripture --- when Eve ate, she died; when Uzzah put forth his hand to steady the ark, he died; when Lot's wife looked back, she died. Remember when God commands, He means what He has spoken! The law of God is the only true standard of goodness and peity; and when so-called "good" men twist it to mean not exactly what it says, they in effect make God a liar and are anything but good and pious in His esteem. Certainly God is merciful, but to those that love him and keep His commandments. (cp Ex. 34:6,7; Neh. 9:17; Psa. 103:8)

"Midst" 8432 "tavek" to sever, a bisection. (cp Gen. 1:6;2:9) Evidently both trees were in the midst of the garden.

"Touch" 5060 "naga" to touch i.e. to lay the hand on. (for any purpose see Gen. 20:6;Ex. 19:12,13)

VERSE 4

After a careful approach where the serpent aroused doubt of the Almighty in the woman, he now boldly advances to a positive denial of the Word of God, and in so doing "abode not in the truth; because there was no truth in him." When he spoke this lie, he spoke from his own reasoning. He could not comprehend the moral obligation necessitating obedience to the divine law; for there was nothing in him that responded to it. Hence, says Jesus, "there was no truth in him." (cp John 8:44)

Many today believe that the serpent in the garden of Eden was merely an agent which the devil used to lead man from his Maker. This interpretation is certainly without warranty or foundation from the context of Genesis. In fact, it creates many unanswerable questions, such as:

Why doesn't the writer mention the devil if the serpent was only a tool of this agent?

Note Gen. 3:14 --- "thou hast done this," with Paul's commentary that the serpent beguiled Eve. (2 Cor. 11:3)

If the serpent was only a tool in the hands of a supernatural Devil --- why doesn't it blame the devil when Eve blamed it? (verse 13)

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To those who object to a talking serpent, note Num. 22:28. Also consider that throughout Scripture the serpent is used as a symbol of sin (flesh). (cp Matt. 23:33; Psa. 140:3)

"Ye shall not surely die" This lie of the serpent is still with us today in its same subtle form as taught in the doctrine of the immortal soul. "Ye shall not surely die; your soul goes to heaven, purgatory, or hell, claim most popular religions. It attests to its very subtlety that so many today are deceived, especially in light of Eze. 18:4 --- "the soul (nephesh) that sinneth, it shall die, and Psa. 146:4 --- "his breath (ruwach -- spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish."

VERSE 5

וְעֵינֶיךָ	יִפְתָּחוּ	וְאַתָּה	וְעָלְמָא	וְעָלְמָא
he-shall-thu-and	eyes-thou	opened-be-shalt-and	it-of	asking-thou
	וְיָדָעְתָּ	טוֹב	וְרָע	וְעָלְמָא
	evil-and	good	knowing	God-like

"then your eyes shall be opened" Their eyes were opened (verses 7 and 10) in that they observed that they were naked: they had lost their innocence and honour and succumbed to state of shame and fear. Unfortunately throughout history there are numerous parallels to this "part truth appeal." Unfortunately throughout history there are numerous parallels to this "part truth appeal". Today it is the drug scene -- Come on! -- give it a try -- its beautiful man -- it will expand your mind to fantastic colours and sounds -- "your eyes will be opened".

"ye shall be as gods" The appeal to human pride closely parallels Christ's temptation in the wilderness where all kingdoms could be subject to him. (Matt. 4:9) Mark the subtlety of the serpent's approach: (a) arousal of curiosity (vs. 1-3), (b) suspicion of God, His goodness by reason of the restriction (verse 1), (c) of His righteousness, in the assurance that they would not die (verse 4) (d) His holiness (verse 5)

"gods" 430 "Elohim" mighty ones (see notes Gen. 1:1). Because of the context the mighty ones here are the angels which perform the service of the Almighty.

"knowing good and evil" 3045 "yada" Hebrew stem "ya" to experience, to come to know i.e., the verb represents both the process and the result. This was true since they had now experienced evil. However it is of importance to realize that the knowledge obtained by this type of experience is far removed from the true knowledge of God

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which man would have attained by avoiding evil and experiencing only good. This true knowledge of good and evil would have led man into the liberty of a life of fellowship with God, thus avoiding the illusory of a sinner who actually is in bondage to sin, and only escapes when the bondage ends in death.

VERSE 6

"saw" 7200 "raah" a prim. root; to see, literally or figuratively. (in numerous applications, direct and implied) Note that there is no direct support to the ideas either that Eve "saw" directly (by seeing the serpent eating of the fruit) or indirectly (by comparing it with the other trees of the garden) "that the tree was good for food." (cp "raah" as used in Josh. 7:21; Jud. 16:1)

"the tree ... good for food, pleasant to the eyes, ... desired to make one wise." From these three sources all natural and moral evil spring, exactly as John classifies them: "the desire of the flesh" --- the tree was good for food, "the desire of the eye" --- it was pleasant to the sight, and "the pride of life" --- it was a tree to be desired to make one wise. (cp 1 John 2:16; Josh. 7:20-21; Matt. 4:1-10; James 1:14,15)

"She took of the fruit thereof" She grasped at equality with the Elohim whereas she was "the glory of the man" (1 Cor. 11:7) and designed as his "help meet" that together they might compliment their respective strengths and weaknesses to glory God. How different His "Only Son" was who recognized that equality with God was "not a thing to be grasped at," and so submitted to the Father's will in all things. (Phil. 2:5-10)

VERSE 7

"And the eyes of them both were opened" (see notes v. 5) Almost as scales were dropped from their eyes -- they suddenly were conscious of new sensations, feelings, as if the mind had been expanded under the influence of a powerful drug. They were strange desires -- feelings of shame and fear, both in the presence of God and each other. They wanted to run and hide from reality. What irreversible damage had taken place distorting the intellect, and corrupting

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 6
 saw-And that woman-eye (took)-good

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 7
 saw-And that-and (took)-good desire-2 that-and food-for

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 8
 saw-And that-and (took)-good understand-to-cause-to true-take (took)

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 9
 saw-And that-and (took)-good her-with husband-her-to also gave-2he-and

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 10
 saw-And that-and (took)-good them-of both of-eyes-the opened-were-And

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 11
 saw-And that-and (took)-good of-leaf sowed-they-and they-(were) naked

וַתֵּרֶא וַתֵּיטֵב וַתֵּרְא וַתֵּיטֵב 12
 saw-And that-and (took)-good girdles themselves-for made-they-and

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God's creation. Adam, Eve, their posterity were hooked on sin. In place of love, confidence, faith; human nature craves hate, fear, mistrust.

"And they sewed fig leaves together, and made themselves aprons" It was here that the consciousness of nakedness first suggested the need of a covering. The flesh now had alienated itself from God, and the change was directly manifested by feelings of shame and fear, both in the presence of God and of each other. To hid their sin, they manufactured aprons which from either a practical or spiritual view was a failure. They would learn that "without the shedding of blood, there is no remission of sin." (Heb. 9:22; Matt. 26:28)

VERSE 8

"voice" 6963 "qowl" to call aloud, a voice or sound.
(cp verses 10 and 17)

"LORD God" "Yahweh Elohim" (see notes Gen. 2:4 and Gen. 1:1) Here these two titles of God express the closeness of contact which man is allowed to reach with the only Eternal, Supreme God. This closeness, however, is well defined, for there is a barrier between God and man due to sin. God in His mercy has provided a way for man to overcome this barrier through Christ, and this divine plan is epitomised in the name "Yahweh". Many are lead to the erroneous conclusion that mortal man actually has seen the only invisible Eternal God. This conclusion is false, for many references clearly show that no man hath seen God at any time:

- A. 1 Tim. 6:16 "Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen nor can see...."
- B. 1 Tim. 1:17 "unto the King eternal, immortal, invisible ..." With this, refer to Heb. 11:27
- C. John 1:18 "No man hath seen God at any time"

A close comparison of Exodus 33:11,20 which uses much the same language as that in Genesis 3 with Acts 7 will show that Moses spoke face to face with God's accredited representative, an angel.

- A. Acts 7:30 "there appeared to him ... an Angel ..."
- B. Acts 7:35 "... the angel which appeared to him in the bush."

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- C. Acts 7:38 - "the angel which spake to him in the mount Sina ..."
- D. Acts 7:53 - "who have received the law by the disposition of angels ..."
- E. Gal. 3:19 - "ordained by angels..."

It is also important to notice the interchangeable shift from "an angel" (vs. 30) to "the voice of the Lord" (vs. 31) and "then said the Lord to him" (vs. 33). It is evident that the angel acted for God, and when Moses spoke with the angel, it was indeed equivalent to speaking to God. The key than to this difficulty is the principle of God manifestation, in which the Deity in special circumstances will act directly through an angel which bears his name. This is clearly expressed in Ex. 23:20,21 --- "Behold, I send an angel before thee ... my name is in him..." (for further study, see Gen. 18:1; 26:2, 24).

"walking in the garden" An understanding of the principle of God manifestation, (see page 29 notes) where the Deity in special circumstances will act directly through an angel which bears His name, takes care of any problems with the "Yahweh Elohim" walking in the garden. The almost casual way it is mentioned indicates that this did not occur for the first time just then. The assumption that God's direct representatives had repeatedly done this is quite feasible.

"in the cool of the day" 7307 "ruwach" - wind; by resemblance breath. Note the various ways "ruwach" is used. (Gen. 1:2; 6:3; 41:8,38; 45:27 = "spirit"; Gen. 6:17; 7:15 = "breath") In the context of Gen. 3:8 it literally refers to wind --- i.e. towards the evening when a cooling wind generally blows.

"And Adam and Eve hid themselves" Note the drama which has unfolded --- panic, fear, and mistrust have so taken hold that the intellect has been completely distorted causing man to try and hide from a omniscient and omnipresent God. What irreversible damage and destruction sin worked from the very moment of its appearance --- resulting in a complete break-down of free communication and trust. (see Jer. 23:24; Heb. 4:13; Amos 9:2,3)

VERSE 9

"And Yahweh Elohim called the man and said unto him: Where art thou? Not that the direct agent of God was ignorant of

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man's hiding-place, but to bring him to an open and frank confession of his sin. Man must be made to realize the full damage of the sin committed as well as the need of a complete confession. (cp. Psa. 32:3-5)

VERSE 10

"I was afraid, because I was naked" This admission is but a half-truth by which man tries in vain to hide the sin behind its consequences -- his disobedience behind the feeling of shame. The damage wrought by sin is almost incomprehensibly great, affecting man both emotionally and intellectually, and resulting in the complete alienation of man from God. One cannot but marvel at how quickly man proceeds to fall deeper and deeper under the influence of sin.

VERSES 11 & 12

"Who told thee that thou wast naked?" Here God's cross-examination steadily continues in order to arouse a confession of guilt, ending with the very direct question, "Hast thou eaten of the tree of which I commanded thee not to eat?" The inquest has been brief, convicting the sinner and leaving no defense.

"gavest" 5414 "to give" used with great latitude of application: add, apply, appoint, ascribe, assign. Now in regard to the words of Paul in 1 Tim. 2:14, "Adam was not deceived, but the woman being deceived, was in the transgression:" quite a different mode of interpretation is required to understand Adam's answer. In effect what Adam said was, "Did you not appoint that we should be one? (Gen 2:24) Then, since she is involved in this transgression, must I not join her in it?" (cp. 1 Tim. 2:14) Adam therefore sinned with his eyes wide open, choosing to be one with his wife rather than his Maker. Adam here tries to shift some part of the blame onto both Eve and God. How different the second Adam who willingly took on Himself the failings of his bride. (Matt. 8:7, Psa. 69:5, Eph. 5:26,27) Bearing "her sins" in his own body, he was able to overcome sin in his life and destroy it in his death, and thereby ensured salvation for himself and opened the way for his bride. (1 Pet 2:24, Gal. 3:13, Isa. 53)

VERSE 13

"beguiled" 5377 "nasha" to lead astray, (mentally) to delude, or (morally) to seduce. In the reply of the woman, there is both evasion as well as incrimination, for by laying the blame upon the serpent, Eve indirectly charged the Creator for allowing the serpent to come into contact with her. This excuse God does not honour as worthy of refutation.

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"What is this that thou hast done?" An alternative translation with some merit is: "How could you ...?" (cp. Gen. 12:18)

Verse 14

"Because thou hast done this," There can be no question as to who "thou" refers to and who receives punishment for its action. There is no hint whatever of a supernatural spirit working in the serpent, any more than there is when an ox gores a man to death. (cp Ex. 21:28,32) Both are required to bear the punishment for their actions, which really would be most unjust if the work of a supernatural spirit.

"Thou art cursed above all cattle ..." 779 "arax" to execrate and implies that the cattle were cursed also with the serpent cursed more. This point becomes of greater importance because of Romans 8:20,21, where Paul mentions that as a consequence of the judgment laid on man, "all creation (including both soil and animals) became subject to vanity and the bondage of corruption. (cp Isa. 65:25)

"Upon thy belly shalt thou go, and dust shalt thou eat" Going upon the belly ("gachone" -- creeping, Lev. 11:42) is a mark of the deepest degradation as is also the eating of dust. This is not to be understood as meaning that dust was to be its food, but that in a literal as well as figurative sense it was to be humbled, to "lick the dust". (see Mic. 7:17; Isa. 49:23; Psa. 72:9; Rom. 16:18; Phil. 3:19)

Verse 15

"And I will put enmity" 342 "eyd" hostility, hatred. This same word is used in connection with both "head" and "heel" to show that on both sides the intention is to destroy the opponent. Note that God put enmity between these two forces, showing that instead of condoning evil, he rather opposes evil with the seed of the woman.

"between thee and the woman" That is, between the serpent and Eve. The enmity between serpent and woman is stressed to the exclusion of man because the woman was beguiled, and not the man, and therefore through the woman came definite retribution for the serpent.

"between thy seed and her seed" Here the promise expands. This enmity is to be one of broader scope; it is to involve coming generations. There would be something supremely trivial about this divine utterance if it did no more than apply to generations of serpents as yet unhatched. (see 1 John 3:12; Psa. 58:4; 140:3; Rom. 8:5-9; Phi. 2:5; John 8:44)

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"It shall bruise thy head" "hu" -- pronoun, singular = "he or it" referring back to the "seed" of the woman. Here is the first promise of a Redeemer -- the seed of the woman which eventually would deal the death blow (crush the head) to the serpent. Because of Scripture this "seed of the woman" is easily identified with Christ (Gen. 22:18; 2 Sam. 7:12; Gal. 3:16) who was to overcome the power of sin which when personified equals the devil. Christ overcame the influence of our nature which we inherit from Adam in his life and was able to destroy its hold of eternal death both for himself and his brethren. (see Heb. 2:14-17) Atonement is accomplished through Christ acting as our representative and enabling forgiveness of sin for all of Abraham's seed (Gal. 3:26-29; I Tim. 2:5) and at the end of the millenium the effect of the serpent's lie will be completely obliterated. (cp 1 Cor. 15:54-57 with vs 26-28)

"Thou shalt bruise his heel" No one would be simple enough to suppose that the literal Serpent was to do this personally, especially as one becomes familiar with the language of Scripture. The Serpent became a manifestation of sin because it was through his untruthful reasoning that a mode of thinking styled by Paul the "thinking of the flesh" was generated in the heart of Eve and her husband. Hence the carnal mind, or thinking of the flesh was personified by the serpent, and for this reason Jesus styled his enemies "serpents and a generation of vipers". The seed sown by the serpent was corruptible seed -- which was to come through Cain. (see 1 John 3:12) In this text it says, "Cain was of that Wicked One, and slew his brother." Observe what is borne out by the precision of the language -- "Cain was of the Wicked one" -- that is, he was a son of sin and the direct result of the original transgression. This conclusion finds support in Gen. 3:6,7 where according to Dr. Thomas the text is interrupted at the end of verse 6, leaving only verse 7 to hint that the conception of Cain chronologically took place in between. If this be so, then chronologically the text would read: "And Eve gave unto her husband, and he did eat with her. (Gen. 3:6) And Adam knew his wife, and she conceived, (Gen. 4:1) and they knew they were naked." (Gen. 3:7) At this point -- what support is there to suddenly interject verse 1 of chapter 4 between verses 6 and 7? The answer here certainly cannot be one of absolute proof, but rather support focuses on what is hinted in Gen. 3:7 -- "that they knew they were naked" and that in 1 John 3:12 where sin is personified as the "wicked one". That is, Cain was the direct result of the serpent's lie, and though procreated by Adam, he nevertheless was the first born of the serpent's seed, the wicked one.

This seed of the serpent has manifested itself on all levels continuing to the present. Of course all flesh is born under

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the same curse inheriting the impulses of the flesh, and those who obey become part of his seed. (i.e. Psa. 51:5; John 8:39,44) Similar language is used to describe empires as well as the individuals which make them up. The Pagan Roman Empire was styled "the Old Serpent" not only because it was given over to the impulses of the flesh, but because on another level it represented the serpent in the confrontation between the two seeds, for the Roman Empire was also directly responsible for the killing of Christ.

The manner in which the warfare between the seeds of the women and Christ was conducted on both sides may be learned from the Acts of the Apostles. The parties were the Jewish and Roman powers on the one hand, and the apostles and their brethren on the other. The Apocalypse graphically portrays the same contest using again the same symbols, until the "Old Serpent" is cast out of its ruling position in the Roman heaven. (See Rev. 12:1-18; 20:2)

Verse 16

"I will greatly multiply thy sorrow" Divine wisdom dictates punishment in direct proportion to the laws broken, both against God and man. In the fruit: God said, "multiplying I will multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." The searing pain of childbirth is used over and over in Scripture as a way to describe any intense pain. (1Sam. 4:19; Psa. 48:6; Isa. 21:3; 26:17,18; Jer. 4:31; 6:24; 13:21; 22:23; 49:24) Also the woman's conception was multiplied -- she is fertile many times in a year instead of once or twice as most animals are. However, 1Tim. 2:15 shows it would be through childbearing that the woman would be saved, as well as all mankind, in the birth of the redeemer.

"and thy desire shall be to thy husband, and he shall rule over thee" Heb. "t@shuwqah" is better rendered "yearning" and describes the natural attraction that a woman experiences for man which she cannot root from her nature. She who sought to be apart from man and to act independently of him in the temptation finds a continual attraction for him to be her natural lot -- a just penalty. Also, man's position in reference to woman is now fixed: he bears the rule. When all is done in the spirit of Christ (Col. 3:18,19; 1Pe.3:1-7), such rule is not harsh or unkind, but rather gives a harmonious balance to the strengths and weaknesses of both. Yet where sin prevails, subjection may degrade into miserable, unloving domination.

Verse 17

"And unto Adam" Heb. "ha-adam", meaning "man" In Hebrew, a personal name cannot take the definite article "ha", thus it would

be better translated "and unto the man" corresponding to the parallel situation in verse 16 "unto the woman".

"Because thou hast harkened unto the voice of thy wife"

The sentence upon Adam includes a two-fold punishment: first the curse of the ground, and secondly death, which affects the woman as well, on account of their common guilt. (cp. notes v.12 -- the man was not deceived, but rather chose to join his wife rather than his maker; the result -- condemnation, sorrow, sweat and death.)

"cursed is the ground for thy sake:" From henceforth its fertility would be greatly impaired so that man would be forced to strenuous exertion to eke out the necessities of life. Note that this was so for "his sake" and not by accident or because God delights in blasting a "very good" world, but that such a world would best tend to induce man to be ready to accept God's salvation.

"in sorrow shalt thou eat of it all the days of thy life" This statement has an overwhelmingly somber tone in its entirety, describing a bleak future ending in death. No longer would there be a bountiful return in pleasant circumstances for man's labour, but in sorrow man was to cope with the cold and heat, the wet and dry. Dr. Thomas interprets it: "In the day of thy eating all the days of thy life of sorrow, returning thou shalt return unto the dust of the ground whence thou was taken." Thus, "dying" here means to be subject to a sorrowful, painful, and laborious existence, which physically wears a man out, and brings him down to the brink of the grave; and, by "die", is signified the end, or last stage of corporeal existence, which is marked by a ceasing to breathe, and decomposition into dust. Thus, man's life from the womb to the grave is a dying existence.

Verse 19

"Dust thou art, and unto dust shalt thou return." There can be no mistaking the preciseness of this language -- before you were created, you were nothing but inorganic matter, and when you die, you will return to the same. This condition is the direct result of disobedience, and to preach otherwise is to be caught in the serpent's lie, "thou shalt not surely die"! (cp. Gen. 2:7; Psa. 103:14; Ecc. 12:7; 1Cor. 15:47) This end includes: the soul, ("Nephesh" - Eze. 18:4,20; Lev. 21:11) the spirit ("ruwach" Psa. 146:4; Ecc. 12:7) and apart from the resurrection (1Co.15:12,32,51-54), man is like the animals. (Psa. 49:20; Ecc. 3:19,20)

Verse 20

"And Adam called his wife's name Eve" (2332 "Chavvah" = life-giver) The translation here should have followed the Septuagint where the proper representation of the Hebrew text is "And Adam called his wife's name 'LIFE' because she was the mother of all the living" including the future one who was to give life to a world dead in trespasses and sin. (cp. Eph. 2:1) This act of Adam,

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whereby he gives his wife the name of "life" gives evidence of his faith, since salvation was to be provided through the woman's seed. Faith is the key ingredient necessary to "justify" man before God. (Rom. 3:28; Heb. 11:6)

Verse 21

"Adam" - "ha-adam" = man, see notes, v.17. Rotherham -- "And Yahweh God made for the man -- and for his wife -- tunics of skin, and clothed them." The covering that man had made was inadequate in all aspects. Man's inability to provide a suitable cover for himself needs to be remembered, even in the clothing we choose today, for often much more is involved. Hebrews 9:22 says that without the shedding of blood, sin can't be covered. It is significant that God provides the covering, pointing forward to Him providing His only begotten son that our sins might be covered. (Jn. 3:16)

"Coats" 3801 "Kuttoneth" -- to cover, hither shirt, coat, garment, or robe. It would seem that the skins from which the robes were made were taken from animals whose blood was shed as a sin offering to God. It's also reasonable to assume that the principle of covering sin through the shedding of blood was here revealed, thus reinforcing the foundation of death for sin, as well as the future redemption of man to his maker. (See notes, Gen. 3:20, 15 with the established sacrificial system under Cain and Abel.)

Verse 22

"And the LORD God said, Behold, the man is become as one of us," (see Gen. 2:4 notes) Mankind, like the angels, was now aware of "good and evil". The disaster was that the other senses of mankind were not developed as yet, so he did not have the ability to rightly use the newly acquired knowledge. The ultimate result could have been a disaster in proportion to eternal hell on earth for himself and all who would come in contact with him, if he were allowed to live forever in this immature state. To avoid this calamity, immortality was quickly removed from his grasp and he was driven to live a life of hardship and suffering, that he might develop the needed character to properly govern this type of knowledge.

"And live for ever" This phrase clearly shows man doesn't live forever but that he is mortal and when he dies, his spirit goes back to God and like the animals, his thoughts perish. (Psa. 146:4; Ecc. 3:19; 9:5; 12:7) It's an amazing paradox how many preach the same lie as the serpent, "thou shalt not surely die". (Gen. 3:4)

Verse 23

"send" 7971 "shalach" 566X "send", 73X "go" 54X "forth" -- The Berkeley Version - "So the LORD God expelled him from the garden of Eden." Because of verse 24, it would seem likely that Adam and Eve were ordered to leave, and not wanting to comply, they were driven from the garden.

Verse 24

"drove" 1644 "garash" to drive out from possession, to expatriate or divorce: The choice no longer was theirs -- They were expatriated from a sheltered existence to a life of hardship and sorrow.

"east" = the sun's rising, and therefore symbolic of life.

"cherubim" 3742 "k@ruwb" - uncertain derivation, requiring the whole of Scripture to form a proper understanding.

1. Their purpose in Eden was TO KEEP the way of the tree of life.
2. Positioned on the "Mercy Seat" of the ark:
 - (A) "mercy seat" "kaphar" to cover over -- fig. to make atonement through the blood sprinkled there on.
 - (B) Between the cherubim, God's glory was manifested, and where God communed. (Exo.25:17-22; 30:6; Num. 7:89)
 - (C) The wings of the cherub acted to overshadow and protect. (Exo. 25:20) In essence, protected the way of life.
3. The description of the cherubim in Solomon's temple: two wings 7.5 ft each matching the height of 15 ft. 2Ki. 6:25,35
4. The cherubim in the future: In Ezekiel as four living creatures; in Zechariah as four carpenters and four chariots and in the Revelation as four living creatures.
5. In Eze. 28:13,14, Hiram, prince of Tyre is titled the "anointed cherub" at the time of David.

In conclusion, the cherubim are descriptive of a covering force which God uses to protect and perform His will. This force can be mortal, immortal, singular, plural, conscious or non-conscious depending on the context. Their shape, too, can vary, depending on their composition, although here a basic form is portrayed.

"flaming sword" -- literal to Adam and Eve, and spiritual to those who followed. All who come through its fire while holding fast will eat of the tree of life. (cp 1Pe. 1:7; Heb. 4:12)

"keep" - 8104 "shamar" protect - with the idea of caring and preserving the way of life. (cp Gen. 2:15 notes)