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5. The poetic inclusion is designed to implicitly illustrate how the **serpent** employed treachery targeting the man and woman.
6. That is he found a chink in their armor of innocence to deploy his attack of deceit.
7. As our verses reveal, his primary target is the woman that will have a secondary negative effect on the man in his own decision making.
8. A new player in the lives of Adam and Eve is introduced i.e., **the serpent** (the bait).
9. The “**serpent/nachash**” is one of the animals of the field that Adam obviously named in 2:20.
10. It is the most common word used to describe this reptile in the OT used 41x.
11. It is used 5x in chapter 3 and not used again until Gen.49:17 where it is used metaphorically to describe the deceptive practices of the tribe of Dan.
12. The prophecy of Gen.49:17 may very well be dual to indicate from which tribe the false prophet will arise mentioned in Rev.15:11-17; 16:13; 19:20 and 20:10.
13. The noun is further used to describe Satan in association with and who possesses the Antichrist. Cp.Isa.27:1 cf.Rev.13:2,4
14. A further tie between the **serpent** as Satan with the false prophet and Antichrist may also be alluded to in Isa.14:29 (Present day Philistia is Gaza).
15. Prophetic implications aside, for all intents and purposes it is clear that the **serpent** is used symbolically for Satan underscoring his tactic of deception with respect to men.
16. In addition, he is not above possessing another to facilitate his goal.
17. **The serpent** is here described as “*becoming more crafty than any beast of the field which the Lord God had made*”.
18. The verb translated “**was**” (NAS) is again “*hayah/to become*” indicating a new state of being.
19. The adjective “**more crafty**/-arum” means to be shrewd, prudent or clever.
20. It is a characteristic or trait only ascribed to higher intelligence (man) in its 10 other uses. Cp.Job 5:12; 15:5; Pro.12:16,23; 13:16; 14:8,15,18; 22:3; 27:12
21. The trait may be commendable in contrast to the “fool/foolish/stupid” (Proverbs) or undesirable as in evil deception (Job).
22. That this human trait is attributed to the **serpent** and that the **serpent** is also able to communicate in a human language, one rightly concludes that the snake *became* possessed.
23. The possessor, Satan, is never referred to explicitly, only implicitly in this chapter.
24. He once again is simply assumed as the cause behind the adverse judgments that arise in the Genesis creation account (cp.Gen.1:2).
25. The two assumptions (Gen.1:2; 3:1ff) tie together the issue of the A/C, now as it stands with the introduction of humanity.
26. That is volition and its impact upon God’s creation.
27. That the serpent’s craftiness is grounded in Satan and the poetic contrast is against a venue of innocence (-arom vs. -arum), the trait is notably evil as meaning “guile/deceitful”.
28. There has been controversy regarding this verse among theologians over the centuries as to whether the snake was Satan possessed or simply a name given for Satan.
29. This is easily resolved noting that the original reptilian **serpent** stood upright and only after the fall was it confined to slithering on the ground validating its physical status (cf.3:14).
30. Satan, on the other hand, is viewed as still “walking about” on planet earth after the fact (cp.Job 1:7; 2:2).
31. It is by virtue of possessing the **serpent** that the animal becomes a symbol and name for Satan.

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32. The next striking feature regarding the **serpent** is that he begins to talk **to the woman**.
33. Maybe even more arresting is that Eve responds in discourse seemingly undisturbed that an animal is speaking to her in her own language in vss.2ff.
34. The natural and spontaneous reaction by Eve strongly suggests that the creature was already very familiar to her.
35. It implies it was domesticated and had probably shown higher than usual signs of intelligence beforehand.
36. In addition, it was a creature she was very comfortable with (such as a pet) and obviously had become attracted too.
37. It has been suggested a connection with the bronze **serpent** (nachash nechoshet) made by Moses (Num.21:9), later to be worshipped as Nehushtan (2Kgs.18:4), to idealize the snake's appearance.
38. It infers a shiny and luminous appearance that would have naturally attracted the woman's attention.
39. Satan often appears in familiar guise to seduce the unwary. Cp.2Cor.11:14
40. Yet, apart from implications, the Scripture remains silent as to any previous or special relationship Eve had with this particular **serpent** prior to its possession by the tempter.
41. Satan's strategy of attack, on the other hand, is clearly revealed in the text.
42. The interpretational key contextually exposing his strategy is that the woman was designed to naturally function as a "helper" (2:18b,20b) under the authority of her right man (2:20a,23b).
43. He obviously had observed the man and the **woman** over a period of time to gain insight into their respective personalities and routines.
44. He avoided approaching the designated authority, but saw in the **woman** a natural vulnerability more easily manipulated than that of the male specie.
45. Adam was nowhere to be found at the time and Satan takes advantage of his absence when Eve was in the center of the garden.
46. As a child might follow a puppy, it is not beyond reason that Satan utilized the **serpent** to bring her to the particular location.
47. He obviously saw Eve's affinity for this particular animal at some level and it became the perfect agent to approach her with his sinister design of deceit.
48. Satan then picks his words very carefully to throw Eve off balance, "**Indeed, has God said, 'You all shall not eat from any tree of the garden'?**"
49. The interrogative "**Indeed**" are the combined conjunctions "'aph kiy" in the Hebrew.
50. The emphasis is not so much a question or even derisive, as it is of passive naivety with a sinister design to supplant a new thought.
51. The opening phrase might be understood as "**Have I heard correctly?**" or "**Is this really what God said?**"
52. The conjunction "'aph" is often found in poetry as setting forth a new thought (Theological Wordbook of the Old Testament).
53. Satan then grossly misquotes the admonition actually given by **God** recorded in 2:16-17.
54. The plural form of the negative verb "**you all shall not eat**" does not mean that Adam was present, but is designed to make Eve feel more comfortable.
55. By including Adam in the conversation acknowledges his part in the relationship giving her a sense of not feeling like she was being singled out.

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56. Note to self: This is a good example how deceivers work with the unsuspecting (not to isolate the target putting them on the defensive, but to get them to let their guard down).
57. That Satan references both **God** and Adam hints at his being present when Eve was instructed by Adam of God's command (BD handed down beginning the Family priesthood).
58. This further suggests the snake as a domesticated pet avoiding instant alarm by Eve: How would it know what was said otherwise (unless Eve was talking to herself)?.
59. Satan purposely exaggerates the Divine prohibition to give an appearance of naivety and ignorance on his part while suggesting something erroneous (wrong/sinful) otherwise.
60. This suggestion would be more or less subliminal, but enough to incite contemplation of this new kind of thinking and approach subconsciously.
61. He leaves open for Eve to defend the doctrine allowing any decision on her part to depart from BD or not, while subtly tempting her to consider an alternative to truth.
62. The **serpent** appears naïve; in innocence the **woman** embraces this trait. The **serpent** is wrong; this emotionally stimulates the **woman** to engage as a "helper".
63. Satan utilizes her natural instincts by stirring her emotions to supplant his seed of deception.
64. Following her emotions to help, she then determines to confront this doctrinal challenge on her own, apart from the authority of her RM. Cp.1Cor.14:35a
65. Here is an example of good intentions...wrong application.
66. Unfortunately, because she was led by her emotions, she was ill prepared for spiritual combat. Cp.1Tim.2:14
67. Her approach was tantamount to allowing a form of arrogance to surface blinding her to the simplicity of her subordinate role as a wife and appealing to her proper spiritual authority...Adam. Cf.2Cor.11:2-3
68. It is not uncommon for a "helper" to complicate matters to feel more needed.
69. Eve abandoned the doctrinal defense provided for her in her husband and opted to defend herself.
70. She is representative of all women having an inherent challenge to not lead with emotions, but BD/rational logic.
71. The chink in the armor of Adam and Eve's union as one was Eve's emotions spurring her determination to be an authority to herself.
72. Eve was not sinning by talking to this stranger, but she should have insisted that Adam be present at the first point of doctrinal challenge.
73. It was Adam that was given responsibility as guardian over the garden and his wife.
74. Eve should have tempered her emotions not allowing herself to surge ahead in the situation apart from consulting her right man acclimating to the weaker vessel principle otherwise (cf.1Pet.3:6-7).
75. Her spiritual authority was her weapon of defense and the means to subdue her emotional energy.
76. In Satan's opening attack he also defames the grace of **God** regarding all of the other trees further subliminally suggesting an unfair authority.
77. In this vein, Eve falls for the deception skirting authority and exerting her own.
78. Even by planting the idea of an abusive authority is enough to incite rebellion.
79. There are 2 examples of evil spirits possessing animals in the Bible with the other recorded in Mar.5:13.
80. The only other example of a speaking animal is Balaam's donkey. Num.22:28,30

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EVE'S PATHETIC DEFENSE

EXEGESIS VERSES 2 – 3:

וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרֵי עֵץ־הַגָּן נֹאכְלִים׃^{WTT} Genesis 3:2

^{NAS} Genesis 3:2 **And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;** (וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחָשׁ מִפְּרֵי עֵץ הַגָּן [waw consec. + v/qal/IPF/3fs: amar; "and she said" + d.a. + n/com/f/s/abs: ishah; "the woman" + prep.: el + d.a. + n/com/m/s/abs: nachash; "to the serpent"; + prep: min + n/com/m/s/constr: peri; "from the fruit of" + n/com/m/s/constr: -ets: "the trees of" + d.a. + n/com/b/s/abs: gan; "the garden"+ v/qal/IPF/1/com/pl: 'acal; "we will/may eat"])

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּ׃^{WTT} Genesis 3:3

^{NAS} Genesis 3:3 **but from the fruit of the tree which is in the middle of the garden,** (וּמִפְּרֵי עֵץ הַגָּן [waw conj. + prep: min + n/com/m/s/constr: peri; "but from the fruit of" + d.a. + n/com/m/s/abs: -ets; "the tree" + rel. pro.: 'asher; "which" + prep: bet + n/com/m/s/constr: tawek; "in the middle of" + d.a. + n/com/b/s/abs: gan; "the garden"]) **God has said, 'You shall not eat from it or touch it, lest you die.'** (אָמַר אֱלֹהִים אַל־לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּ [v/qal/PF/3ms: 'amar + n/com/m/pl/abs: elohim; "God said"; + neg: lo' + v/qal/IPF/2mpl: 'acal; "you will not eat" + prep w/3ms suff: min; "from it" + waw conj. + neg: lo' + v/qal/IPF/2mpl: naga-; "or touch" + prep. w/3ms suff.: bet; "on it"; + neg. part.: pen; "lest/so as not to" + v/qal/IPF/2mpl: muth; "you will die"])

ANALYSIS VERSES 2 – 3:

1. Eve now attempts to address the **serpent** with his gross distortion of God's words.
2. As we have noted, her emotions have led her into uncharted waters as she oversteps her pejorative to field this spiritual attack.
3. Her rendition of what God said reveals her emotionally and thus spiritually unstable condition.
4. She first omits all that God commanded in the opening clause, **“From the fruit of the trees of the garden we may eat”**.
5. While her words capture the general intent of His words, she fails to include the emphasis on maximum grace i.e., that they were to **“eat freely”** ¹aco to'cel (*eating you will eat*)”.
6. By dropping the accent on Divine generosity, it reveals the subtle impact that Satan's words immediately have on her thinking.
7. That is accuracy of BD is not that important.

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8. She adopts the approach that as long as one gets “the big picture/general idea” of God’s word, that is all that is necessary.
9. It is typical for emotionalism to disregard anything not relevant to feeding the emotions.
10. While we would not be overcritical of her response at this point, the fact remains that if the emotions are not corralled, they will continue to influence one’s thinking in a negative way.
11. This is further evidenced in vs.3.
12. The opening clause, “**but from the fruit of the tree which is in the middle of the garden**” reflects her continued disorientation.
13. The noun “**middle/tawek**” is used to describe the exact location of the tree of life in 2:9, even though here she means the tree of the knowledge of good and evil.
14. While vs.3 documents what was surmised in 2:9 i.e., both super trees were in close proximity to each other, Eve blurs the distinction of their exact location.
15. The **woman** is not a stickler for detail.
16. She saves her worst for last in vs.3b, “**God has said, ‘You shall not eat from it or touch it, lest you die’**”.
17. She now couples a true statement with an absolutely false statement.
18. By adding “**or touch it**/waw ‘lo’ naga- bo” she lies and is guilty of adding to the words of Elohim.
19. Her words further evidence the impact of the serpent’s subtle attack on her thinking concerning God’s grace that He is harsh and unnecessarily strict.
20. Here is the first example of legalism.
21. Legalism is to advocate works or good deeds that are not divinely sponsored.
22. Eve has already approached the truth of BD first by omission and now by adding to it.
23. This is exactly what **God** has warned against concerning His words. Cp.Deu.12:32
24. While most astute interpreters recognize that her embellishment is legalistic, most commentaries either have no idea or do not attempt to explain why Eve added not to **touch it**.
25. That we have approached the situation recognizing Eve’s natural proclivity towards emotionalism, we might suggest a rational explanation.
26. Eve’s emotions have swung from sympathy/feeling sorry as a “helper” to fear.
27. It is not a stretch to recognize that Eve senses an inherent danger in the situation at hand and a sudden stroke of fear has now surfaced.
28. I would choose this alternative to the “dumb blonde” mentality that no explanation otherwise might suggest.
29. Her legalism exposes her emotional roller coaster ride and now a self-attempt (energy of the flesh) to restrain herself from any personal disobedience.
30. We know that Eve was thoroughly deceived and emotions are the best culprit in explanation. Cf.1Tim.2:14
31. Eve obviously heard the doctrine correctly and to suggest that she is now simply rejecting it or purposely distorting it deflates what it means to “being quite deceived”.
32. Fear’s perception is often exaggerated.
33. Fear easily transforms to legalism in one’s efforts to avoid wrong doing.
34. With fear now prompting her thinking, her eyes are now fixed on the physical situation at hand.
35. This is why the addition of the preposition with the suffix “bo/on it or upon it” is added to her touching the **fruit**.

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36. The preposition hints that she is now equating the touching with the immediate ramification of death.
37. The temptation is now clearly setting in as she is now mentally picturing handling the **fruit**, a thought vacant beforehand.
38. That her eyes are on the physical further fits the pattern of her final omission “**lest you die**”.
39. **God** said “dying you will die” indicating both spiritual and physical realities.
40. Eve did not treat the words of Yahweh as if it were a life and death matter in its fullest sense.
41. It becomes fairly obvious that she is only thinking of the physical repercussions associated with it.
42. This provides the ammunition needed for Satan’s opening response in vs.4, “*You surely shall not die*”.
43. Eve omits doctrine, adds to it and then further omits it.
44. This teaches that liberalism and legalism go hand in hand and when practicing one, the other will of necessity find a place for expression.
45. Confusion doctrinally has clearly set in and failure to reorient takes its toll.
46. From feeling sorry to fear propels Eve to distort God’s words from dismissing grace to further distortion of reality leading to legalism and a focus on the physical.
47. Are these not all components of legalism?
48. While these things in and of themselves are not sinful at this point for Eve, they lead to sin.
49. While we might even color her fear as righteous to some degree, it is fear that was spawned from energy of the flesh, not from application of BD.
50. So she treated her idyllic life in **the garden** with extreme carelessness on that fatal day.
51. She let her emotions get the best of her, refused to apply the appropriate doctrine and has essentially become the first human false teacher.
52. All which could have been avoided if she simply had appealed to her proper spiritual authority.
53. She is now set up for the kill in vs.4.

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THE DECEPTIVE LIES AND PROMISE

EXEGESIS VERSES 4 – 5:

וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן: ^{WTT} Genesis 3:4

^{NAS} Genesis 3:4 **And the serpent said to the woman, "You surely shall not die!** (**וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן** [*waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + d.a. + n/com/m/s/abs: nachash; "the serpent"; + prep: 'el + d.a. + n/com/f/s/abs: 'ishah; "to the woman"; + neg. lo' + v/qal/inf/abs: muth + v/qal/IPF/2mpl: muth; "not dying will you all die"]*)

וְנִפְקְחוּ עֵינֵיכֶם וְהִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע: ^{WTT} Genesis 3:5

^{NAS} Genesis 3:5 **"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."** (**וְנִפְקְחוּ עֵינֵיכֶם וְהִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע** [*causative part.: kiy + v/qal/ptc/m/s/abs: yada; "because knowing" + n/com/pl/abs: elohim; + explanatory part.: kiy + prep: bet + n/com/m/s/constr: yom; "that in the day of" + v/qal/inf/constr. w/2mpl suff: 'acal; "you all eating" + prep. w/3ms suff.: min; "from it" + waw consec. + v/Niphal/PF/3/com/pl: paqah; "even being opened" + n/com/both/dual/constr. w/2mpl suff.: -ayin; "your eyes"]*) **and you will be like God, knowing good and evil.** (**וְנִפְקְחוּ עֵינֵיכֶם וְהִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע** [*waw consec. + v/qal/PF/2mpl: hayah; "and you will become" + prep.: ke; "as/like" + n/com/m/pl/abs: elohim; + v/qal/Ptc/m/pl/constr: yada-; "knowing" + n/com/m/s/abs: tob; "good"; + waw conj. + adj/m/s/abs: ra-; "and evil"]*)

ANALYSIS VERSES 4 – 5:

1. With the **serpent** manipulating Eve's emotions, he gets her to reveal two weaknesses producing spiritual disorientation: Self-exaltation (overstepping her pejorative as a helper); overreacting with legalism.
2. **The Serpent** now uses these weaknesses as leverage for his main assault in reverse order.
3. He first appeals to her legalism to discredit the consequences for eating the fruit, "**dying you will not die**".
4. Satan correctly addresses the full ramifications regarding the fruit overturning it by adding the negative.
5. Here we have a frontal assault on God's character (not fair), word (not true) and motivation (not pure) by denying the original threat back in 2:17.
6. In turn, Satan exposes himself as a liar evidencing that he is the originator of all lies. Joh.8:44
7. Further, he sidelines any further attempt for Eve to correct herself concerning the issue of 2 deaths simply allowing her legalism to further guide her thinking.

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8. He knows via her legalism that she is looking to the fruit on a physical plane with the consequence of killing her simply by coming into contact with it.
9. This answers in part how the **serpent** is able to convince Eve that he is not lying.
10. In other words, a normal person would ask, “What proof is there that I won’t die?”
11. Satan’s denial of the truth carries with it a challenge to touch the fruit and she will see he is not lying.
12. This action is assumed when she inspects the tree in vs.6 and sees it was good for food, “*When the woman saw that the tree was good for food...*”
13. How Eve would inspect the tree to see that it was “*good for food*” would be by handling and smelling the fruit that in turn would appeal to her culinary senses.
14. It’s possible that the **serpent** may have imbibed first as further incentive, though the Scriptures remain silent in this regard.
15. However she overcame her fear of touching the fruit, the Achilles heel remains in the fallacy of her legalism.
16. That is that she has elevated the “touching” of it to the same level as “eating” it i.e., her legalism equates to BD in her thinking.
17. This in turn diminished the importance of the actual sin of “eating” the fruit.
18. Her legalism supplanted the true doctrine in importance and if the immediate result of touching brings no death, then the eating is moot in her thinking.
19. A modern example is the legalistic approach to drinking (legalism) equaling getting drunk (sin).
20. For one that adheres to this legalism, if they are drinking they are already sinning and getting drunk is moot.
21. This follows the principle that when one adds to the word of God, they will disregard it in another area(s).
22. Remember, Eve is being deceived, not acting in cognizant/awareness/knowing.
23. Satan then dangles the “carrot” to appeal to her self-exaltation, “**For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil**”.
24. While the serpent’s lie is obvious to the spiritually astute, the approach is far more insidious.
25. The causal phrase “**because God knows**” insinuates that **God** gave the command not to **eat** to purposely withhold information that would be to the man and woman’s advantage.
26. That information would exalt their status to ultimately “**become like God, knowing good and evil**”.
27. The fact is, on the surface, Satan’s words are exactly the same as God’s critique of the man after the fall in vs.22, “*Behold, the man has become (verb “hayah”) like (prep. “ke”) one of Us, knowing good and evil (verb “yada-“ + noun “tob” + adj. “ra-)*”.
28. Satan here quotes God’s words accurately.
29. Satan is adept at quoting Scripture if it serves his purpose. Cp.Mat.4:1-11
30. This implies that Satan knew more doctrine than the **woman**.
31. Without her spiritual authority and defense, she has no recourse to counter the snake.
32. Satan’s quote is sinister as it possesses mal-intent remiss of any further doctrinal support i.e., it is out of context and absent of theological/doctrinal harmony.
33. The promise of being “**like God**” is through an avenue of disobedience to God’s word.

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34. How Adam and Eve will acquire the knowledge of **good and evil** is by being evil themselves becoming the cause of the knowledge they acquire and also its ultimate result.
35. In other words, they are both the cause and effect of the new knowledge they will acquire.
36. This is vastly different from the fact that **God** is aware of **good and evil**.
37. God's knowledge comes via His omniscience/foreknowledge, which is not causative, but anticipatory.
38. Just as we may be aware of certain evils around us without being the cause or participating in the **evil** itself.
39. **God** is not the cause of any **evil**, and is in fact immune to its solicitations and influences.
40. **God** cannot be tempted. Cp.Jam.1:13
41. God's absolute righteousness and immutability are His invincible shields in this respect.
42. The insidious nature of Satan's approach here is that it is cloaked in the truth.
43. Truly the man and **woman** will be **like God knowing good and evil** if they eat of the fruit.
44. But not in the way that it is here being presented (doctrine misapplied).
45. Eve was not completely accurate in her response to the **serpent** and so Satan in turn imitates her fallacy leaving out crucial doctrine here.
46. This points to the importance of being accurate with doctrine insisting on all the doctrine (documentation) for claims of interpretation otherwise.
47. Satan appeals to her inclination to exalt herself with a "half-truth", and in ignorance she falls into the trap.
48. She mirrors the lukewarm types that deal with doctrine superficially and are authorities to themselves.
49. Satan manipulates the muddled thinking of Eve to promote his own agenda.
50. In so doing he places before her the possibility of being more than she is and more than **God** intended her to be.
51. By implementing the serpent's suggestion she will arrive at an intellectual awareness tantamount to becoming **like** a god herself.
52. In the woman's case she would need to shift her commitment from doing God's will to doing her own will.
53. Satan offers Eve an extension of human existence beyond the limitation placed upon her by the Creator.
54. That is in a subordinate role as a "helper".
55. This points to the fact that while the promise feeds the desire for intellectual enrichment, there is again a more subtle and sinister implication.
56. In essence, the snake is offering to help Eve to overcome any feelings of inferiority she may naturally have as the weaker sex.
57. Her attempt to field the snake's advance apart from Adam has betrayed this weakness.
58. While deification is a fantasy of both sexes (**your [pl] eyes will be open**), for the **woman** it would elevate her to a plane equal to her husband.
59. The idea of knowing mysteries that lie beyond the scope of present reality is a temptation hard to reject for one created in a subordinate arena.
60. The temptation at this point for Eve is not superiority, but equality (**like God**).
61. She does not hesitate to also give the fruit to her husband to eat.
62. Any future issues of female superiority will come with the advent of the STA.

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EVE AND ADAM SIN

EXEGESIS VERSE 6:

וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי
תְאוּהָהּ הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִי
וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:

^{NAS} Genesis 3:6 **When the woman saw that the tree was good for food,** (וַתֵּרֶא הָאִשָּׁה לְמֹאכָל לְעֵץ הָטוֹב כִּי אִשָּׁה [waw consec. + v/qal/IPF/3fs: ra'ah; "when she saw"; + d.a. + n/com/f/s/abs: 'ishah; "the woman"; explan.part.: kiy; "that"; + pred. adj/m/s/abs: tob; "it was good"; + d.a. + n/com/m/s/abs: -ets; "the tree"; + prep.: lamed + n/com/m/s/abs: m'acal; "for consumption/for food"]) **and that it was a delight to the eyes,** (וְכִי הוּא תְאוּהָהּ לְעֵינַיִם [waw conj. + explan. part.: kiy + n/com/f/s/abs: ta'awah; "and that a delight/pleasant"; + per.pro./3ms: hu'; "it was"; + prep. lamed + d.a. + n/com/both/dual/abs; "to the eyes"]) **and that the tree was desirable to make one wise,** (וְכִי הָעֵץ נִחְמַד לְשִׁכּוֹל [waw conj. + v/Niphal/ptc/m/s/abs: chamad; "and it was desirable/was covetable"; + d.a. + n/com/m/s/abs: -ets; "the tree"; prep. lamed + v/Hiphil/inf/constr: sakal; "to cause wisdom/understanding/to make one wise"]) **she took from its fruit and ate;** (וַתִּקַּח מִןּוּ פְרִי וַתֹּאכַל [waw consec. + v/qal/IPF/3fs: laqach; "then she took"; prep. min + n/com/m/s/constr. w/3ms suff.: periy; "from its fruit"; + waw consec. + v/qal/IPF/3fs: 'acal; "and she ate"]) **and she gave also to her husband with her, and he ate.** (וְגַם נָתַן וְאִישָׁהּ לְאִישָׁהּ וְהוּא אָכַל [waw consec. + v/qal/IPF/3fs: nathan; "and she gave"; + conj.: gam; "also/alike"; + prep. lamed + n/com/m/s/constr. w/3fs suff.: 'ish; "to her husband"; + prep. w/3fs suff.: -im; "with her"; + waw consec. + v/qal/IPF/3ms; "and he ate"])

ANALYSIS VERSE 6:

- The forbidden **tree** had 3 virtues as perceived by the **woman**:
 - “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”.**
- To fully appreciate this part of the verse it must be understood that it is to be viewed from the woman’s perspective and not just virtues independently.
- Further, while the real issue is the **fruit** of the **tree**, the virtues emphasize the **tree** itself.
- This is to put the reader on the alert that Eve is now only looking to the external/superficial issues at hand, not the real issue of BD and obedience to it (the **fruit**).
- Her perspective is highlighted in the verb **“saw/ra’ah”** regarding the **tree**.
- The verb carries with it a nuance of **“inspecting or scrutinizing”** its properties.

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7. That she found it to be **good for food** logically assumes she was able to rationally come to that decision.
8. How she was able to do so is not explicitly revealed in the text, only that she did.
9. The most logical conclusion is that she closely inspected the **tree** itself and its **fruit**, handling and prodding it experiencing a sense of culinary safety.
10. This provides an avenue of how she overcame her legalist fear of “touching the **fruit**” by first touching the **tree** and then on to its **fruit**.
11. As earlier suggested, possibly the snake partook of the tree or she **saw** birds or other animals eating from it to give her incentive.
12. In either case, the text makes clear she in some way became comfortable enough to regard it as accessible and safe for consumption.
13. This supports our conclusion that the proof of the serpent’s lie of not dying would be found with Eve overcoming her legalistic fear.
14. Further, it implies that beforehand she looked upon **the tree** itself as poisonous or life threatening.
15. This further conforms to her legalistic fear of not “touching the **fruit**” (vs.3).
16. That the tree “**was a delight (ta’awah) to the eyes**” points to the fact that Eve is now clearly focused only on the physical.
17. This is as a result of the continuing disregard for doctrine prompting an emotional revolt of the soul.
18. All that matters to her at this point is physical stimulation.
19. This supports our previous conclusion that by leading with her emotions, she lost sight of the spiritual realities.
20. The reference to “**the eyes/ha –ayin**” correlates to the “*eyes will be opened*” in Satan’s promise pointing to the reality that the wisdom at hand is earthly, not heavenly in origin. Cp.Jam.3:15
21. That the **tree** was attractive indicates that God did not create it ugly or giving off some foreboding aura.
22. Though the first two virtues are true, the 3rd is a ruse.
23. This follows Satan’s pattern of deception by mixing truth with error.
24. While the text does not inform us as to how it made “**one wise/sakal**”, it again is to be understood from Eve’s perspective.
25. The perceived wisdom is because she has aligned herself to the false doctrine of Satan.
26. The Niphal participle “**desirable/chamad**” looks to the outside agent of Satan’s deception as the instrument of desire.
27. The continuous action of the participle itself indicates that Eve is now completely consumed with the idea.
28. The verb points to the first example of covetousness on the part of a human.
29. That the perception of the wisdom omits the phrase “*you will be like God*” (vs.5) further supports our contention that Eve has developed a competitive spirit towards her husband.
30. She is totally focused on intellectual equality as the means to throw off any otherwise misconceived idea of inferiority.
31. Satan’s deception found its sinister impetus by stirring the woman’s emotions that have led her to forsaking the truth of doctrine, getting her **eyes** on the physical and desiring to remove the yoke of doctrinal constraint.

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32. Eve was deceived into thinking that she was incomplete and needed something other than doctrine to be happy.
33. We then have the first recorded sin in the Bible, “**she took from its fruit and ate, and she gave also to her husband with her, and he ate**”.
34. While our parsing dissects the Hebrew into its individual parts, the sin is limited to only 8 words in the text: wattiqqach mippireyo watto’kal wattitten gam-le’iyshahh –immahh wayyo’acal.
35. There is a sonant structure in this verse.
36. The first four words of which three are waw-consecutive imperfects, contain six double consonants: “**and she took/wattiqqach**”, “**from its fruit/mippireyo**”, “**and she ate/watto’kal**”, “**and she gave/wattitten**”.
37. All together there are 10 double consonants in the final half of vs.6.
38. As noted by other exegetes, the extremely difficult pronunciation forces a merciless concentration on each word.
39. The phonetic stammers portray the idea of spiritual impairment and stumbling.
40. The **woman** does not have to tempt the man as he comes to his own conclusion as to what the stakes are.
41. Adam neither approves nor rebukes.
42. He acquiesces.
43. He does not want to lose the **woman**, so he puts her over God.
44. This implies fear on his part and its emotional result.
45. How often has man failed the plan of God because of emotionalism and family/relationships?
46. Jesus taught something starkly different than these priorities. Cf.Mat.10:34-38
47. If you want to be like God, try obedience to BD. Cf.Eph.5:1
48. The NT records that Eve was thoroughly deceived and the man **ate** knowing full well that this was wrong. 1Tim.2:14
49. Beware of those that offer knowledge of a transforming sort not revealed through BD.
50. Eve had in her Divine teacher all the information she needed for happiness and prosperity until she allowed herself to be duped by the master deceiver.
51. Be on your guard and stand your ground when one of Satan’s agents tries to woo you away from the truth or tries to drive a wedge between you and your right teacher.
52. *Review the Doctrine of Legalism.*

GENESIS

THE ACTUAL EFFECT: ENTER HUMAN GOOD/SELF RIGHTEOUSNESS

EXEGESIS VERSE 7:

וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵרְוָם הֵם ^{WTT} Genesis 3:7
וַיִּתְּפוּ עָלֶיהָ תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגוֹרֹת:

^{NAS} Genesis 3:7 **Then the eyes of both of them were opened, and they knew that they were naked;** (וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵרְוָם הֵם [waw consec. + v/Niphal/IPF/3fpl: pachah; "then they were opened": note the feminine declension; + n/com/both/dual/constr: -ayin; "the eyes of" + card. adj./m/dual/constr. w/3mpl suff: shenayim; "the two of them"; + waw consec. + v/qal/IPF/3mpl: yada-; "and they knew": + explan. conj.: kiy; "that"; + adj./m/s/abs: -arom; "naked"; + pro./3mp; "themselves"]) **and they sewed fig leaves together and made themselves loin coverings.** (וַיִּתְּפוּ עָלֶיהָ תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגוֹרֹת [waw consec. + v/qal/IPF/3mpl: taphar; "and they sewed together", used 4x; + n/com/m/s/constr: -aleh; "leaf of"; + n/com/f/s/abs: te'edah; "a fig tree"; + waw consec. + v/qal/IPF/3mpl: -asah; "and made"; + prep. + 3mpl suff: lamed; "for themselves"; + n/com/f/pl/abs: chagorah; "girdles/belts/loin coverings", used 5x])

ANALYSIS VERSE 7:

1. The 3 virtues of the tree of the knowledge of good and evil as perceived by the woman in vs.6 ushers in the climax of the narrative.
2. With brevity the fatal step is taken seeing that the tree was “good for food” and the woman took, ate and gave to the man who also ate.
3. That they both “ate” is the key verb of this story.
4. On either side of eating, we have the woman’s hopes as a “delight to the eyes” and “desirable to make wise” now offset by its effects of “eyes opened” and “they knew they were naked”.
5. These contrasts are deliberately drawn to highlight Eve’s inflated expectations of vs.6.
6. The actual consequences result in an earthly wisdom void of exaltation “like God” (vs.5).
7. This as a result of a new rulership in life, the sin nature.
8. The result of eating the fruit mentioned in such a stark manner is almost comic if not for the seriousness of the subject.
9. The result is a complete reversal of what was expected.
10. We note the inversions of roles that characterize this narrative in particular how the man listens to his wife instead of God and the woman to the creature instead of her husband.
11. Now a life of blissful innocence is turned upside down due to rebelling against God’s established authority(s).
12. As an immediate consequence of eating from the tree the two are rudely introduced to life now being led by the genetically engineered sin nature.
13. The serpent’s prediction “You surely shall not die” seems for the moment to be true, but the vision of specialized insight turns out to be a big letdown.
14. “Eyes...opened” refers to a new perspective, a perspective that involves sin and guilt.

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15. Usually **eyes opened** is a good thing, but not in this instance.
16. The very first thing that hit them was a new awareness of their nudity.
17. Before the Fall they thought nothing of it (2:25), as it was as natural as anything in their surroundings.
18. Now they suddenly feel guilt and the newly acquired sin nature causes disruption in what was previously a guilt-free relationship.
19. They are like a person that is suddenly separated from their clothing and feeling shame frantically searching for a suitable covering.
20. The previous serenity of a perfect life is suddenly shattered.
21. What was once known as a healthy relationship is now unpleasant and awkward.
22. In their fallen state they did not rise above what the STA (programmed with respect to good and evil) was telling them, and so rest in the fact that God had placed them on the earth **naked** and so it must not be an occasion for shame.
23. The doctrine they had in this respect is now being overruled with human viewpoint hostile to the doctrine. Cf.Rom.8:7
24. We have no direct evidence that the serpent chided them for being **naked**, though possible.
25. However, with the newly acquired STA that is not necessary for them to now suspect the POG.
26. It appears that the possessed snake retreated from the immediate vicinity of the crime once achieving his objective.
27. It is quite amazing how quickly their genetics kicked in after the simple act of eating.
28. By all appearance, whatever properties this super-fruit possessed transformed their DNA once it entered the blood stream.
29. Now **both** Adam and Eve are filled with shame over something that was natural and healthy.
30. The irony is that they are now filled with ignorance as they no longer look upon nudity as being the will of God.
31. They traded spiritual sight for blindness.
32. The feminine declension of the verb “**they were opened/pachah**” is a grammatical reference to the “*neshemah/breath*” (fem. Noun) of life indicating soul life in 2:7 (it’s also interesting to note that “*bones/etsem*” is also feminine fitting its metaphorical use for “soul” in 2:23).
33. What was **opened** was the **eyes** of their souls.
34. The passive (Niphal) stem of the verb points to the STA as the outside agent causing this new perspective to life.
35. The acquisition of the STA affects in a negative fashion the relationship of Adam and Eve as husband and wife.
36. They next engage in the first act of human good/works by sewing together **fig leaves** as **coverings** for their private parts.
37. **Fig leaves** are broad and long and functioned as ad hoc **coverings**.
38. The noun “**loin coverings/chagorah**” is used elsewhere of a belt. Cp.1Kgs.2:5; Isa.3:24
39. The term emphasizes the skimpiness of their clothing.
40. Though largely ineffective, their actions suggest urgency and desperation.
41. Rather than waiting on God for answers, they engage in a self-atoning, self-protecting activity sewing together makeshift aprons.
42. A characteristic of the natural man is to set up his own system of morality, often including human good activity.

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43. What we see here and in the narrative to follow is man operating under spiritual death.
44. In this state we see maladjustment to one another symbolized by the **fig** leaf aprons.
45. They abandoned the high ground of the operational and viewpoint will of God for this new knowledge of good and evil that turned out to be worthless.
46. Their success in hiding their nakedness from one another did not free them from the guilt of their sin.
47. The new conscience is corrupted and regards the natural and pure as evil.
48. Their answer to their alienation from one another is human good.
49. It is an attempt at self-righteousness relative to overturning the guilt they now perceive.
50. Human good characterizes the fruit of good and evil that places it in a category less than righteous based on human viewpoint.
51. They have gone from absolute righteousness to a new self-righteousness in the sphere of trying to conquer the effects of the STA.
52. This scene in principle has been played out over and over throughout history in man's religious attempts to conquer the evil within.

GENESIS

THE ATTEMPT TO HIDE FROM GOD

EXEGESIS VERSE 8:

וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגֵּן
לְרִיחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
בְּתוֹךְ עֵץ הַגֵּן:

^{NAS} Genesis 3:8 **And they heard the sound of the LORD God walking in the garden in the cool of the day,** (וַיִּשְׁמְעוּ אֶת קוֹל יְהוָה אֱלֹהִים יְהוָה שָׁמַע ו) [*waw consec. + v/qal/IPF/3mpl: shamah; "and they heard"; + sign of d.o. + n/com/m/s/constr.: qol; "voice of/sound/noise"; + proper n. + n/com/m/pl/abs: Yahweh elohim"; v/ptc./Hithpael/m/s/abs: halak; "Himself walking", reflexive; + prep. bet + d.a. + n/com/both/s/abs: gan; "in the garden"; + prep. lamed + n/com/b/s/constr: ruach; "in/at the breeze/wind/cool of"; + d.a. + n/com/m/s/abs: yom; "the day"]) **and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.** (וַיִּתְחַבֵּא אָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן [waw consec. + v/Hithpael/IPF/3ms: chaba'; "and himself hid"; + d.a. + n/com/m/s/abs: 'adam; "the man"; + waw conj. + n/com/f/s/constr. w/3ms suff.: 'ishah; "and his wife"; + prep. min + n/com/b/pl/constr: paneh; "from the presence offaces of"; + proper n. + n/com/m/pl/abs: Yahweh elohim; + prep. bet + n/com/m/s/constr: tawek; "among the midst of/middle of"; + n/com/m/s/constr: -ets; "tree of"; + d.a. + n/com/b/s/abs: gan; "the garden"])*

ANALYSIS VERSE 8:

1. Soon after “operation fig leaf”, their STA has another opportunity to express itself in a way contrary to their pre-fall condition.
2. This when the couple “**heard/shamah**” the “**voice/qol**” of Yahweh Elohim while He was “**walking in the garden in the cool (breeze) of the day**”.
3. This would be around sunset when **God** made His **presence heard**.
4. The reflexive participle (hithpael) of the verb “**walking/halak**” indicates a routine occurrence initiated by **God** Himself.
5. It was at this time **of the day** when a slight **breeze** kicked up that Yahweh came to them for fellowship and instruction i.e., Bible class.
6. After all, it was the original design of the Creator that **man** should be in His likeness (1:26) that would demand Bible class for their spiritual growth.
7. Adam and Eve were from their creation spiritual babies and so they were to make the maturity adjustment. Cf.2Pet.3:18
8. Bible class for them was to receive incrementally BD just as Christians are supposed to do.
9. That it was implemented on a routine basis illustrates the principle of MPR (most pressing responsibility). Cf.Heb.10:25

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10. If Adam and Eve were in the state of innocence for any length of time in years, they would have had sufficient information to ward off satanic attack.
11. This is suggested in the fact that Adam did not fall for the deception in his sin of disobedience. Cf. 1Tim.2:14
12. The language of vs.8 suggests that Adam and Eve had anticipated this moment in which they must face Yahweh for face-to-face teaching.
13. **God** obviously appeared in Theophany/Christophany to facilitate a “**presence/paneh**” before them.
14. The verb “**walking**” is also used of God’s **presence** in the Tabernacle (Lev.26:12; Deu.23:14; cf.2Sam.7:6-7) that links the **Garden** and the Tent constructed in the time of Moses.
15. This supports the premise of parallel between the **Garden** of Eden and temple whereas the **Garden** corresponds to the Most Holy Place, Eden to the Holy Place and Pangea the Outer Court.
16. While **God walking in the garden** was the norm, it is the reaction of **the man and his wife** that betrays a new abnormality present in God’s creation.
17. That is the new sin nature now governing the thinking of Adam and Eve.
18. The same phrase “**the man and his wife**/ha’adam wew’ishetto” was used in 2:25 to provide the contrast of their previous innocence to their present state.
19. A more complete transformation could not be imagined.
20. The trust of innocence is now replaced by fear, guilt and avoiding Bible class/**God**.
21. An environment designed by **God** to be enjoyed for culinary and visual delight now becomes a hiding place to try and prevent **God** from seeing them.
22. The 3rd masculine singular reflexive of the verb “**hid/chaba**” indicates that Adam took the initiative with Eve now following his lead.
23. Finally, Adam retakes charge in the relationship, but his decisions are now perpetually bad.
24. Vs.10 makes clear that fear remains as a motivating factor now being controlled by human viewpoint in the decision making.
25. Now more than ever they need the guidance of **God** and His instruction as to their plight.
26. Their avoidance of Bible class highlights the negative volition they have now opted for and coupled with the STA do not want to face the consequences of the truth. Cf. Joh.3:20
27. Further, vs.8 now uses the full designation “**Lord God**” whereas vss.1-5 only Elohim was used in dialogue between the serpent and Eve
28. This suggests God’s **presence** to help them even now.
29. Yahweh is a covenant name indicating that **God** is still interested in them for their good, even though they of their own volition placed themselves in a state of alienation.
30. **Man** in his STA driven ignorance imagines that he can hide himself from **God**.
31. This alludes to the spiritual death (spiritual separation) as immediate consequence for eating of the forbidden fruit in the phrase “dying you will die” (2:17).
32. Their attempt of separating themselves from **God** mirrors their spiritual separation.
33. Two deaths were to be the result of the original sin.
34. The first is spiritual death that is the absence of the human spirit rendering them dichotomous. Cp.1Cor.2:14
35. The natural **man** is absent the human spirit. Cf. Jud.1:19 – no d.a. with “*spirit*”
36. **Man** at birth is judged with spiritual death placing the individual under condemnation.

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37. Death is simply “a separation” no longer existing as previously.
38. The second part of the warning “you will die” refers to physical death that came some 930 years later for Adam (Gen.5:5).
39. Loss of physical immortality was the result of acquiring the aging or death gene.
40. Spiritual death perpetuated past physical death results in eternal death or separation from **God** in all eternity.
41. The only way spiritual death and its consequences can be overturned is for a person to believe in Christ.
42. Adam in his sinful condition of flesh can produce nothing better than himself.
43. So all his posterity are born physically alive having been given the living soul minus a human spirit.
44. Adam’s original sin is charged to the newborn as the newborn is a carrier of the ISTA.
45. God judges that sinful condition by imputing AOS to its target/home i.e., the ISTA.
Cf.Rom.5:12
46. Adam’s sin resulted in what Paul calls the “reign of death” in Rom.5:14.
47. For salvation from this death see Joh.3:14-18,36; Eph.2:1-9.
48. Simple faith in Christ cancels spiritual death forever. Rom.8:1; Rev.2:11

GENESIS

THE DIVINE INQUIRY

EXEGESIS VERSES 9 – 11:

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ
אֵיפֹה: ^{WTT} Genesis 3:9

^{NAS} Genesis 3:9 Then the LORD God called to the man, and said to him, "Where are you?" (וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ [waw consec. + v/qal/IPF/3ms: qarah'; "Then He called"; + proper n. + n/com/m/pl/abs: Yahweh elohim; + prep.: 'el; "unto/beside", indicates motion toward someone/something; + d.a. + n/com/m/s/abs: 'adam; "to the man"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + prep. w/3ms suff.: lamed; "to him"; + interr. pro. w/2ms suff.: 'ey; "where are you?"])

וַיֹּאמֶר אֶת-קוֹלִי שָׁמַעְתִּי בְּגַן וַאֲרָא כִּי-עֵרֹם
אָנֹכִי וַאֲחַבֵּא: ^{WTT} Genesis 3:10

^{NAS} Genesis 3:10 And he said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself." (וַיֹּאמֶר אֶת-קוֹלִי שָׁמַעְתִּי בְּגַן וַאֲרָא כִּי-עֵרֹם אָנֹכִי וַאֲחַבֵּא [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + sign of d.o. + n/com/m/s/constr. w/2ms suffix: qol; "your voice"; + v/qal/PF/1/com/s: shama-; "I heard"; + prep: bet + d.a. + n/com/both/s/abs: gan; "in the garden"; + waw consec. + v/qal/IPF/1/com/s: yare'; "and I was afraid"; + causal conj: kiy; "because of"; + pred. adj/m/s/abs: -erom; "being naked"; + indepen. pro/1/com/s: 'anokiy; "I"; + waw consec. + v/Niphal/IPF/1/com/s: chabah: "so I hid"])

וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עֵרֹם אַתָּה הַמֶּן-הָעֵץ
אֲשֶׁר צִוִּיתִיךָ לֵבַלְתִּי אֲכַל-מִמֶּנּוּ אֲכַלְתָּ: ^{WTT} Genesis 3:11

^{NAS} Genesis 3:11 And He said, "Who told you that you were naked? (וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עֵרֹם אַתָּה הַמֶּן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבַלְתִּי אֲכַל-מִמֶּנּוּ אֲכַלְתָּ [waw consec. + v/qal/IPF/3ms: 'amar; "and He said"; + interr. pro.: miy; "who?"; + v/Hiphil/PF/3ms: nagad; "told/made known"; + prep. w/2ms suff.: lamed; "to you"; conj.: kiy; "that"; + adj./m/s/abs: -erom; "were naked"]) **Have you eaten from the tree of which I commanded you not to eat?** (אֲכַלְתָּ מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבַלְתִּי אֲכַל-מִמֶּנּוּ אֲכַלְתָּ [pro./2ms: 'atah + interr. part.: ha; "have you?" + prep.: min + d.a. + n/com/m/s/abs: -ets: "from the tree"; + rel. pro.: 'asher: "which"; + v/Piel/PF/1/com/s. w/2ms suff; "you were commanded"; + prep.: lamed + prep.: bileytiy; "to not"; + v/qal/inf/constr: 'acal + prep. w/3ms suff: min + v/qal/PF/2ms: 'acal; "eating from it you ate?"])

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ANALYSIS VERSES 9 – 11:

1. The attempt to hide from **God** (vs.8) is useless.
2. The phrase “**Then the Lord God called to the man**” indicates Yahweh Elohim knows exactly where the **man** and woman have tried to hide themselves.
3. The preposition “**to/’el**” expresses primarily motion toward someone or thing picturing God’s voice hitting its target.
4. This compared to the 2nd preposition “**to/lamed**” in the phrase “**and said to him**” that indicates **God** addressing Adam with inquiry.
5. The brusque “**Where are you?**” recognizes that the couple were not where they usually were this time of day.
6. In spite of their absence, the Judge of the universe is calling them to accountability for their actions of the day.
7. This teaches that avoidance of BD does not release one from spiritual liability.
8. Yahweh directs his query to the human authority, Adam.
9. Even though Eve initiated the disobedience, Adam is first held responsible for his own actions.
10. This teaches the higher obligation before **God** as an authority and individual culpability.
11. Adam’s instant response of vs.10 further shows that the **Lord** knew where he was bypassing the direct question recognizing it rhetorical in nature.
12. The rhetorical language is like that of a parent that knows where the child is hiding and what the child has done.
13. Adam’s response suggests that he read the true intention of God’s question as an invitation to come out and explain his behavior.
14. The couple appears from the trees obviously shamefaced dressed in their ridiculous attire.
15. Adam’s response does not answer the “**where**” of God’s question but the “**why?**”
16. To be driven into hiding is abnormal and calls for an explanation.
17. While Adam blames his actions on his nakedness as a result of fear, his excuse rings shallow.
18. It was not because of being **naked** and his assumption that such a state was somehow inappropriate that made **the man** hide.
19. After all, he has taken fig leaves and made an apron to cover himself.
20. Adam’s flimsy excuse pictures a guilty party that knew better and is only seeking to avoid the consequences.
21. The fear that initially drove the **man** and woman to disobedience (implied) now manifests itself as sinful in nature.
22. This is the real fear that **God** will address.
23. Nothing is hidden from Divine scrutiny. Jer.16:17; Psa.38:9; 69:5; Ecc.12:14; Jon.1:3,4; Mat.10:26
24. Only idiots think their actions are hidden from **God**. Psa.10:4,11
25. It is impossible to be somewhere **God** is not. Psa.139:7-12
26. Adam’s response is followed by two further questions by **God**.
27. The first, “**Who told you that you were naked?**” seems at first strange to the reader’s ear.
28. Nakedness is not a condition of which one would be oblivious!
29. The question is to cause Adam to fully consider the implication of his response.
30. This is brought out with the causative Hiphil verb “**told/informed/nagad**”.

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31. “Was it the serpent **who told you?**” “Was it the woman **who told you?**” “Was it your own eyes that **told you?**”
32. In other words Adam, what is the real source of your guilt and shame i.e., fear?
33. Obviously the honest response would be that his “eyes were opened” due to eating the fruit.
34. The question is not designed to solicit information; rather to produce a confession of guilt.
35. Rather than pause for an answer, **God** immediately follows up with a second question, “**Have you eaten from the tree of which I commanded you not to eat?**”
36. **God** shifts from the peripheral distraction of discussion to that of prosecutor.
37. The question is to put Adam on notice that **God** is above mind games that men like to play in their excuses for disobedience to BD.
38. You can’t fool **God**!!
39. While the question reveals God’s omniscience in the matter, it comes short to charging Adam with transgression.
40. The **Lord** allows both **the man** and the woman to acknowledge their sin.
41. This illustrates the process of God’s judgment.
42. **God** is not some fascist dictator that foregoes a fair trial before prosecution.
43. **God** here stands as the accuser and allows the accused to defend him/herself face-to-face.
44. There should be no anonymity in the prosecution of judicial proceedings.

GENESIS

OPERATION PATSY

EXEGESIS VERSES 12 – 13:

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נִתְּנָה־לִּי מִן־הָעֵץ וָאֲכַל׃^{WTT} Genesis 3:1

^{NAS} Genesis 3:12 And the man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate." (וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נִתְּנָה־לִּי מִן־הָעֵץ וָאֲכַל [waw consec. + v/qal/IPF/3ms: 'amar + d.a. + n/com/m/s/abs: 'adam; "and he said, the man"; + d.a. + n/com/f/s/abs: 'ishah; "the woman"; + rel. pro. 'asher + v/qal/PF/2ms; nathan; "whom you gave"; + prep. w/1/com/s suff.: -im; "with me"; + per. pro./3fs: hiy; "she herself", emphatic; + v/qal/PF/3fs: nathan; "gave"; + prep. w/1/com/s/ suff.: lamed; "to me"; + prep. min + d.a. + n/com/m/s/abs: -ets; "from the tree"; + waw consec. + v/qal/IPF/1/com/s: 'acal; "and I ate"])

וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־זֹּאת עָשִׂיתְּ וַתֹּאמֶר הָאִשָּׁה הִנְחִישׁ הַשֵּׁיִאֲנִי וָאֲכַל׃^{WTT} Genesis 3:13

^{NAS} Genesis 3:13 Then the LORD God said to the woman, "What is this you have done?" (וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־זֹּאת עָשִׂיתְּ [waw consec. + v/qal/IPF/3ms: 'amar + proper n.: Yahweh + n.com/m/pl/abs: 'elohim; "and He said, the Lord God"; + prep.: lamed + d.a. + n/com/f/s/abs: 'ishah; "to the woman"; + interr. pro.: mah + adj/f/s/: zo't + v/qal/Pf/2fs: -asah; "what is this you have done?"]) And the woman said, "The serpent deceived me, and I ate." (וַיֹּאמֶר הָאִשָּׁה הִנְחִישׁ הַשֵּׁיִאֲנִי וָאֲכַל [waw consec. + v/qal/IPF/3fs: 'amar + d.a. + n/com/f/s/abs: 'ishah; "and she said, the woman"; + d.a. + n/com/m/s/abs: nachash; "the serpent"; + v/Hiphil/PF/3ms w/1/com/s suff: nasha; "he caused to deceive me"; + waw consec. + v/qal/IPF/1/com/s: 'acal; "and I ate"])

ANALYSIS VERSES 12 – 13:

1. Admission of guilt does not come easy for **the man and woman**.
2. A simple yes from Adam would have at least reflected open honesty on his part.
3. Rather, he becomes defensive and devious.
4. His wordy approach reflects stubbornness, pride and sinister nature associated with the ISTA.
5. It reflects the kind of admission of guilt because he got caught with his “hand in the cookie jar”, not with honest candor (absent compunction).
6. He first points the finger of blame at **the woman** – “she ...gave me”, and then at **God** – “whom you gave to be with me”.

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7. The personal pronoun before the verb “**she gave**” (hiy’: **she herself**) is emphatic pointing to Eve as the primary target of blame.
8. Through rationalization the criminal becomes the victim and it is **the woman** and **God** that emerge as the real culprits.
9. How quickly the STA abandons the gratitude of God’s previous grace in provision of his help mate now opting for hostility to the grace provider.
10. Adam attempts to minimize his part in this sin and only until the last word “**and I ate/wa’ocel**” does he acknowledge his part.
11. The pathetic nature of the STA is revealed as Adam sets himself against his dearest companion and against his Creator.
12. His action is characteristic of human behavior: People are inclined to justify their conduct by pointing to the circumstances and fate that **God** has allotted them in life.
13. Yahweh does not engage in any verbal banter with Adam’s accusations of blame.
14. His silence implies that Adam’s argument is moot and teaches that personal culpability is the real issue.
15. Instead, **God** addresses **the woman**, “**What is this you have done?**”
16. Her defense: “**The serpent deceived me, and I ate**”.
17. While she may have hoped that **God** might have cut her some slack if she sinned as a result of being tricked, her response reveals deeper implications.
18. To begin, she at least had more reason than her husband to try and explain her sin away.
19. First, **God** asked **what?**; second, Adam just tried to “throw her under the bus”.
20. We can at least understand the pressure of being put on the spot to take the full brunt of guilt for both herself and her husband.
21. Adam has wimped out and Eve now feels the pressure of being isolated in the matter.
22. Wrong as Adam is, the pressure is deserving for **the woman** who wanted to venture on her own authority apart from Adam.
23. Now she can experience the pressure of what it means to carry the weight of responsibility.
24. As it is, the wily **serpent** is her excuse.
25. Admitting that she was “**deceived/nasha**” exposes a realization of the fallacy of her actions.
26. It is evidence that both Adam and Eve knew their guilt and any excuse otherwise is superfluous.
27. Her excuse unwittingly betrays an awareness of wrong doing that lead to her deception.
28. That is, she allowed a situation she should have avoided, albeit only cognizant after the fact.
29. Eve’s admission of guilt “**and I ate**” at least has an air of remorse.
30. Yet, even though she was tricked in contrast to Adam that sinned knowing full well his action was a sin, still placed her in violation and subject to punishment. Cf.1Tim.2:14
31. Remorse or not, all feelings aside, both are equally guilty and now must face the consequences.
32. **God** promised judgment and that promise is and will be fulfilled.
33. The original sin of Adam and Eve was nothing more or nothing less than eating the forbidden fruit.
34. All other theories as to what transpired in the Garden, the kind of fruit, etc., are bogus and not supported by the narrative or balance of Scripture otherwise (ex. Eve has sex with the snake producing Cain!).

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head, (לִּשְׁרֹף אֶת־רֹאשׁוֹ [pro/3ms: hu'; emphatic; "He Himself"; + v/qal/IPF/3ms w/2ms suff: shuph; "will bruise your/will crush your"; + n/com/m/s/abs: ro'sh; "head"]) **And you shall bruise him on the heel.** (וְעָקַבְתָּ אֶת־אֲחִיזָהּ [waw conj. + pro.2ms: 'atah + v/qal/IPF/2ms w/3ms suff.: shuph; "and you yourself will bruise his"; + n/com/m/s/abs: -aqeb; "heel"; end of para. marker])

ANALYSIS VERSES 14 – 15:

1. The two deaths of judgment (*dying you will die*, Gen.2:17) are assumed.
2. Evidence of spiritual death is understood prompting the actions of alienation from **God** by the man and **woman** in vss.8-13.
3. That death now has power over creation is seen in the consequences of physical death for Adam recorded in Gen.5:5.
4. A superficial glance of this passage easily misses the importance this new reality has contextually.
5. Understanding the consequences of death is germane to the judgments that now follow. Cf.Deu.30:19
6. Death is the result of sin/evil (Rom.5:12) and has now assumed a presence of dominance over mankind. Cf.Rom.5:12
7. This in turn has negative consequences for the creation itself placed under man's authority (cf.Gen.1:28 cp.Rom.8:20-22).
8. This looks to the principle of cursing by association that is a common occurrence in the economy of **God**.
9. Under this principle that which comes into contact with or in association with that which is unholy, evil or negative, itself becomes contaminated and targeted for judgment.
10. This principle underwrites the doctrine of Separation recognizing the need to stay aloof from negative STA types or face opposition by **God**. Cf.Jam.4:4
11. The negative world at large is destined for judgment (cp.Joh.12:31) and it is the adjusted believer's responsibility to avoid their destructive path (cp.1Cor.15:33).
12. It is cursing by association that now becomes reality for all the parties directly involved in the world's first sin.
13. Satan, the instigator of all this, is not questioned or given opportunity to explain.
14. His eternal doom from his fall has already been determined. Mat.25:41
15. What remains to be resolved at this point in time in history is judgment upon those affected by his evil and a provisional plan to overturn its consequences (designed in eternity past).
16. The judgment of those affected begins with **the serpent** that is presented in two distinct verses.
17. Judgment upon the actual animal is the subject of vs.14 followed with a prophecy of judgment concerning Satan himself in vs.15.
18. This in essence will set the parameters for judgment and introduce the provisional remedy.
19. The judgment = cursing by association; the remedy = One that will be victorious over Satan providing an alternative to the curse.
20. The cursing by association sets the stage of division/separation for all of mankind in the A/C.

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21. That is, one will fall under God's curse or will be blessed by association via faith in Christ. Cp.Rom.6:23; 8:2
22. The passive nature of the literal snake looks to the plight of all humanity being automatically cursed via genetic association with Adam and possessing a sin nature. Cf.Rom.5:12
23. That the animal, and not Satan, is in view in vs.14 is seen in the reference to his comparison to domestic (**all cattle**) and wild animals (**every beast of the field**) as well as the fate of having to move about on the "**belly/gachon**" and "**eat dust all the days of your life**".
24. The creature hijacked by Satan was a reptile (snake) that had made the Garden its home.
25. At that time, it was a reptile that moved about on legs.
26. **God** curses the creature in the form of both literal and symbolic significance.
27. The literal is an overhaul of a particular species of reptile that previously walked on legs throughout the animal kingdom of snakes.
28. The symbolic is realized in eating **dust**, since snakes do not literally have a diet of dust.
29. The subtlety/tact of the reptile used as the instrument of Satan was transferred to snakes via divine design (wisdom) and power.
30. A good example of subtlety in a snake is seen in the cobra. Ecc.10:8
31. The cursing of the snake is a literal reminder of the deceptive practices of Satan's world.
32. BD is designed to protect us from his deceit. Cp.Jam.4:7
33. The snake assumes the infamous distinction of symbolically representing Satan. Cf.Job 26:13; Isa.27:1; 2Cor.11:3; Rev.12:9,14,15; 20:2
34. All over earth, the literal transformation of snakes took place.
35. The characteristic behavior of snakes, such as crawling along "eating **dust**" is fulfilled in every species of this land animal.
36. The "curse/'arar" itself is to invoke judgment upon someone or something.
37. That judgment takes the literal form of redesigning the creature's ability to "**walk/go/halak**".
38. "Walking" is used metaphorically to indicate ones spiritual path in life. Cp.Gen.17:1; Deu.5:33; 8:6; 10:12; etc.
39. The snake's revised means of mobility pictures a new path in life now available in conflict with the POG made possible via the ISTA operating in harmony with Satan.
40. In reality, the snake, like all creatures, does what it was designed to do.
41. God's curse upon it has no detrimental impact otherwise.
42. Really, only Satan, the woman and the man are inconvenienced by the curses handed down by **God**.
43. The "**dust shall you eat**/-aphar 'acal" is figurative for humiliation and subjugation.
44. The one that bid the woman to **eat**, eats **dust**, metaphorically speaking.
45. The snake's mode of locomotion thus further conveys abasement. Cp.Psa.72:9; Isa.49:23; Mic.7:17
46. The instrument of the evil one receives the lesser judgment.
47. The greatest judgment is reserved for the one possessing the **serpent** in vs.15.
48. Before Yahweh were 4 entities and not just 3: The reptile, Satan (unseen), the **woman** and the man.
49. The unseen entity is the one that enabled the reptile to do the impossible i.e., to speak.
50. This is why Satan is referred to under the designation "*the serpent of old*" in Rev.12:9.
51. Satan was not allowed to dispossess the reptile until Yahweh had finished administering judgment.

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52. Vs.15 is a prophesy concerning the future history of **the woman**, Satan and the Messiah.
53. It is laid out in motif to image interaction with snakes by humans as the setting.
54. Women typically do not like snakes even to the point of being irrational.
55. Thus, the motif of **enmity**/hostility in vs.15 a and b.
56. Snakes, due to their cunning and low profile, can surprise a would-be passerby and strike a person's **heel** (vs.15d).
57. A man could under the right circumstances turn and crush the serpent's **head** killing it as noted in vs.15c.
58. Further, one must identify the 7 particulars of the prophesy: "**You**", "**the woman**", "**your seed**", "**her seed**", "**He [who] shall bruise**", "**your head**" and "**his heel**".
59. Again, the actual snake was simply a cover for the malignant spirit, Satan.
60. "**You**" is "Satan" contextually indicating that Satan was forced to remain captive of the snake until the inquest with its respective punishments was finished.
61. Yahweh's address further indicates nearness or presence.
62. "**The woman**/'ishah" is a collective singular to be taken generically (includes Eve but not limited to her).
63. The reason for this is that it became obvious that "one" **woman** out of all the human race would be enabled to produce "**seed**" apart from the usual male contribution.
64. Normally we think in terms of the **seed** of the man i.e., his **seed** is implanted in a **woman** and an offspring results.
65. It became known from this prophecy forward that one particular **woman** would generate a male child that would deal a fatal blow to the **serpent** Satan. Cf.Dan.11:37 "*the desire of women*" is further cryptic in reference to Messiah in contrast to Antichrist.
66. Only holy women of old held this particular "desire".
67. Satan manipulated the first **woman** and so in the course of time a **woman** would arise on the scene that would produce an individual (**seed**) that would be the serpent's undoing.
68. That the male is excluded as to producing the "**seed**" implies a supernatural/virgin birth.
69. Isaiah prophesied of the actual **woman** in Isa.7:14.
70. Mic.5:2 prophesied the very birth place of this "**seed**".
71. The term "**seed**/zera-" when used with reference to humans refers to offspring.
72. It is used collectively (the "**seed** of Abraham"; Gen.22:17; Psa.105:6) and singular (of Christ; Act.3:25 quoting Gen.12:3; cf.Gal.3:16-19).
73. Satan from this prophecy forward would have a special reason to hate women beyond his general antipathy to all things divine.
74. The hostility or "**enmity**/'eybah" factor from Satan's side is much increased.
75. This hatred is mutual.
76. What it is that **God** "places/**put**/shiyth" between the two parties is this very prophecy!
77. It is literally BD that causes the discord.
78. It is the informed and righteous women that especially understand this **enmity**.
79. "**Your seed**" does not refer to angelic offspring as angels that are all male gender cannot reproduce their race. Cf.Mat.22:30
80. It refers to Satan's spiritual progeny i.e., those born into his kingdom.
81. These are those that are spiritually dead. Cf.Eph.2:1-3
82. Jesus characterized the unbelieving Jews as being "*of your father the devil*" in Joh.8:44 (cf.vss.30-59).

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83. Satan's **seed** are all that are in an unsaved state.
84. Adam and Eve were briefly Satan's **seed**.
85. They made the SAJG sometime during the events that culminate this chapter.
86. When a person believes in Christ that individual is transferred into God's kingdom. Col.1:13
87. "**Her seed**" refers to the coming Messiah.
88. There is great **enmity** between Christ and Satan.
89. The clause "**He shall bruise you on the head**" refers to Christ's victory over Satan's usurped dominion over mankind evidenced in time in his incarceration in hell during the Millennium as a precursor to the Lake of Fire for all eternity. Rev.20:2,10
90. "**Head/ro'sh**" emphasizes authority and that Jesus "crushes it" looks to the effects of the cross overcoming Satan's absolute authority in that vein. Cf.Joh.16:11
91. The pronoun "**He/hu**" " is emphatic referring to someone remote from the scene.
92. The final clause "**And you shall bruise him on the heel**" is fulfilled in the suffering of Christ in connection with His crucifixion.
93. The crucifixion was not the actual cause of Jesus' physical death. Cp.Joh.10:17-18 cf.Luk.23:46
94. The battering He took from the time of His arrest and His death on the cross at the hands of men fulfills the "bruising of the **heel**" reference.
95. His persecutors were Satan's **seed** doing their best to eliminate Him from the scene.
96. While the "**heel/-aqeb**" motif images the physical wounding of our Savior, it did nothing to deter His spiritual conquest over Satan.
97. Christ overcame suffering and dying when He took up His life again in fulfillment of Joh.10:17.
98. This prophecy served as a gospel presentation to the man and **woman** as they were both spiritually dead.
99. Satan quickly realized that there was to be a line of male descendants between Adam and Christ and over the course of time he made various attempts to wipe out the line of Christ.
100. **God** obviously exercised His overruling will prohibiting killing of individuals and so he had to rely on moments and certain individuals to attempt to do his dirty work.
101. All attempts to neutralize the line of Christ were frustrated.
102. The last of these was Herod's murder of the infants of Bethlehem, but an angel told the holy family to retire to Egypt. Mat.2:13
103. Probably the strangest and most bizarre attempt to neutralize the line of Christ will be seen in Gen.6.
104. So the **woman** is not any single **woman**, but all women especially those married to males in the line of Christ culminating with Mary and the virgin birth.
105. **God** uses the very target of Satan in the form of the female sex to be his very undoing.

GENESIS

THE WOMAN'S JUDGMENT

EXEGESIS VERSE 16:

אל־הָאִשָּׁה אָמַר הַרְבָּה אֲרַבָּה עֲצָבוֹנְךָ וְהִרְבֵּן
בְּעֵצָב תֵּלְדֵי בָנִים וְאֶל־אִישׁךָ תִּשְׁוָקֶתְךָ וְהוּא יִמְשָׁל־בְּךָ: ם

^{NAS} Genesis 3:16 **To the woman He said, "I will greatly multiply Your pain in childbirth,** (אֶל הָאִשָּׁה הִיא אָמַר אֲמַר רַבָּה רַבָּה וְ עֲצָבוֹן רַבָּה רַבָּה [prep: 'el + d.a. + n/com/f/s/abs: 'ishah + v/qal/PF/3ms: 'amar; "to the woman He said"; + v/Hiphil/inf/abs: rabah; "increasing/multiplying"; + v/Hiphil/IPF/1/com/s: rabah; "I will increase"; + n/com/m/s/constr. w/2fs suff.: -itsabon; "your labor of/contractions"; + waw conj. + n/com/m/s/constr. w/2fs suff: hara; "even of your giving birth/bearing child"; i.e. "your pain in childbirth"]) **In pain you shall bring forth children;** (בֵּן יֶלֶד עֲצָב בֵּן [prep. bet + n/com/m/s/abs: -etseb; "in labor/pain"; + v/qal/IPF/2fs: yalad; "you will bear/give birth/travail/struggle"; + n/com/m/pl/abs: ben; "children"]) **Yet your desire shall be for your husband,** (וְ אִישׁ אֶלְךָ תִּשְׁוָקֶתְךָ [waw conj. + prep.: 'el + n/com/m/s/constr. w/2fs suff.: 'ish; "yet for your husband" + n/com/f/s/constr. w/2fs suff.: teshuqah; "your desire/longing"]) **And he shall rule over you."** (וְ הוּא יִמְשָׁל בְּךָ [waw conj. + pro./3ms: hu': "and he"; emphatic; + v/qal/IPF/3ms: mashal; "will rule/reign"; + prep. w/2fs suff: bet; "over you"; + end para. marker])

ANALYSIS VERSE 16:

1. Vs.16 is a single paragraph in the Hebrew text inserted between the curse on the serpent with the prophetic judgment of Satan and the man's judgment following in vss.17-19.
2. This is textually highlight the role of the **woman** in two parts:
 - A. Providing the seed that will defeat Satan and his new hold over mankind.
 - B. Her relationship with man in her role as his wife.
3. Both of these roles now come under judgment by God for her part in the fall.
4. The judgments upon the **woman** and man are the experiential fallout from the Satanic curse.
5. The sentences passed against the two take the form of disruption of the pre-fall roles.
6. We observe that neither the man or **woman** are explicitly said to be cursed; only the snake (vs.14) and the soil (vs.17).
7. The man and woman's direct curse is in the form of death (Gen.2:17).
8. Any "curse" otherwise is again cursing by association as temporal judgment for their sin.
9. For the **woman** this relates to her child bearing and subjugation by the male specie.
 - A. Her association with producing the Savior God/man child means increased suffering in giving birth.
 - B. Her association with a husband now both possessing the ISTA means a relationship less than perfect harmony.

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10. Eve bore no children prior to the Fall, so she did not have a frame of reference for labor in **childbirth** prior to that event.
11. She became pregnant for the first time after her expulsion from the Garden.
12. The words, “**I will greatly multiply your pain in childbirth**” refer to a significant increase in the misery associated with giving birth that would have previously not been the case.
13. This is not to say that there would have been no pain in the state of innocence.
14. The natural body minus the STA and death gene still could experience **pain** as it possessed nerves that would be sensitive to heat and cold, etc.
15. The noun “**pain**/-itsabon” is unique in describing labor pains in child bearing.
16. It is used 2 other times to describe “hard work/toil” in 3:17 and 5:29.
17. It indicates that giving birth will mean hard work and a struggle for the mom.
18. The next Hebrew word for “**pain**/-etseb” in the phrase “**In pain you shall bring forth children**” is also unique to child bearing.
19. It has the nuance of hard labor to the point of exhaustion and physical hurt (Psa.127:2).
20. Both words appear to be a pun on “*tree*/-ets” as if to say the *tree* brought trauma.
21. The normal words for “**pain**” in **childbirth** are חֵיִל /chil (Psa.48:6; Jer.6:24; 22:23; 50:43; Mic.4:9,10) and חֶבֶל /chebel (Jer.13:21; 49:24; Hos.13:13).
22. The **woman** is not judged with infertility, only that her maternity will be accompanied by increased suffering.
23. Childbearing is a blessing, and a sign of Divine approbation. Cp.Psa.113:9; 127:3-5; 128:1-4
24. Nevertheless, the **pain** associated with **childbirth**, unrelieved by modern medicine, was the bitterest known then. Cf.Mic.4:9-10; Isa.13:8; 21:3
25. The travail of giving birth is a hint and reminder to the **woman** of the immense **pain** and suffering their Savior will experience for their spiritual deliverance.
26. The second judgment is not a repeat of the role of the wife to husband as his helper and authority over her (cf.2:18,23).
27. She is twice named by the man that further illustrates her subordinate role (2:23; 3:20).
28. Rather, it is to be understood within the post-fall setting.
29. The words “**And he shall rule over you**” refers to a much more harsh exploitative **rule** that so often characterizes women’s lot in all sorts of societies.
30. Now the authority over the **woman** has a sin nature, one of the results of eating the forbidden fruit.
31. The phrase “**Yet your desire shall be for your husband**” is to also be understood in view of the **woman** now having a sin nature.
32. The word “**desire**/teshuqah” is used only here and in Gen.4:7 and SOS 7:10.
33. The SOS verse has a decidedly romantic and positive nuance describing a mutual attraction of two lovers, “*I am my beloved’s, And his desire is for me*”.
34. Gen.4:7 it is in the context of the STA’s “**desire**” for Cain.
35. In our verse the **desire** of the **woman** is akin to Cain’s sin nature that lies poised ready to leap at Cain.
36. Her “**desire**” expresses not fact, but endeavor.
37. The same is true of the husband’s “**rule over**” the wife.
38. He will attempt to **rule over** her.
39. The **woman** will now resist her husband’s authority.

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40. He in turn will generally over or under react.
41. God originally created the **husband** and wife to function as one with harmonious teamwork to reign as co-equals over the rest of God's creation.
42. The **husband** calling the shots and the **woman** assisting in the endeavors.
43. Now the two will vie for dominance and control.
44. The two that once ruled as one attempt to **rule** each other.
45. This less than perfect harmony as one is a reminder of the woman's folly of overstepping her authority in the garden.
46. A **husband** and wife that are in tune with 1Pet.3:1-7 can achieve much of what was lost at the Fall.

GENESIS

THE MAN'S JUDGMENT

EXEGESIS VERSES 17 – 19:

וְלָאָדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתָאֲכַל
 מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אַרְוֶרָה
 הָאָדָמָה בְּעֵבוֹרְךָ בְּעֵצְבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ:

^{NAS} Genesis 3:17 **Then to Adam He said, "Because you have listened to the voice of your wife, (וְ לָאָדָם לְ אִמְרָא פִי שָׁמַע לְ קוֹל אִשְׁתְּךָ [waw conj. + prep: lamed + n/proper: 'adam + v/qal/PF/3ms; 'amar; "Then to Adam He said"; + conj. kiy + v/qal/PF/2ms: shama-; "because you listened/obeyed"; + prep: lamed + n/com/m/s/constr: qol; "to the voice of"; + n/com/f/s/constr. w/2ms suff: 'ishah; "your wife"]) and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; (וְ מִן אֲכַל לְ צוּה אֲשֶׁר עֵץ הָ הָ מִן אֲכַל לְ [waw consec. + v/qal/IPF/2ms: 'acal; "and you ate"; + prep. min + d.a. + n/com/m/s/abs: -ets; "from the tree"; = rel. pro.: 'asher + v/Piel/PF/1/com/s w/2ms suff.: tsarah; "which I commanded you/thoroughly charged you"; + prep: lamed + v/qal/inf: 'amar; "saying"; + neg. part: lo' + v/qal/IPF/2ms: 'acal + prep. w/3ms suff: min; "you will not eat from it"]) Cursed is the ground because of you; (אָרַרְתָּ הָ אֲדָמָה הָ [v/qal/pass./ptc/f/s/abs; 'arar; "cursed"; + d.a. + n/com/f/s/abs: 'adamah; "is the ground"; + prep: bet + prep. w/2ms suff: -abur; "because or on account you]) In toil you shall eat of it All the days of your life. (בְּ עֵצְבוֹן כָּל אֲכַל יוֹם חַיֶּיךָ [prep: bet + n/com/m/s/abs: -itsabon; "in toil/labor"; + v/qal/IPF/2ms w/3fs suff: 'acal; "you will eat of it"; + n/com/m/s/const: kol + n/com/m/pl/const: yom + n/com/m/pl/constr. w/2ms suff: chayyim; "all the days of your life"])**

וְקוֹץ וְדַרְדַּר תִּצְמַיִחַ לְךָ וְאָכַלְתָּ אֹתָם־עֵשֶׂב
 הַשָּׂדֶה:

^{NAS} Genesis 3:18 **"Both thorns and thistles it shall grow for you; (וְ קוֹץ וְ דַרְדַּר וְ צִמַח דַּרְדַּר וְ קוֹץ לְ [waw conj. + n/com/m/s/abs: qots; "both thorns/briars", used 18x; + waw conj. + n/com/m/s/abs: dareddar; "thistles", used 2x - Hos.10:8; + v/Hiphil/IPF/3fs: tsamah; "it will cause to sprout/grow"; + prep. w/2fs suff: lamed; "for you", note fem. suff.]) And you shall eat the plants of the field; (וְ אִתְּ אֲכַלְתָּ הָ עֵשֶׂב אֶת־הַשָּׂדֶה [waw consec. + v/qal/PF/2ms: 'acal; "and you will eat"; + sign of d.o. + n/com/m/s/constr: -etseb; "plants of"; + d.a. + n/com/m/s/abs: sadeh; "the field"])**

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בִּזְעַת אִפְיֶיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶיךָ ^{WTT} Genesis 3:19
 אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עֵפֶר אֶתָּה וְאֶל־עֵפֶר תָּשׁוּב:

^{NAS} Genesis 3:19 **By the sweat of your face You shall eat bread, Till you return to the ground,** (בִּזְעַת אִפְיֶיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶיךָ אֶל־הָאֲדָמָה הִיא [prep: bet + n/com/f/s/constr: ze-ah; "sweat of/perspiration"; + n/com/m/dual/constr. w/2ms/ suff: 'aph; "your face"; + v/qal/IPF/2ms; "you will eat"; + n/com/m/s/abs; lechem; "bread/food"; prep: -ad; "until"; + v/qal/inf/constr. w/2ms suff: shub; "the return of you"; + prep: 'el +d.a. + n/com/f/s/abs: 'adamah; "to the ground"]) **Because from it you were taken;** (לָקַחְתָּ מִן כִּי) [conj: kiy + prep. w/3ms suff: min; "because from it"; + v/qal/pass/PF/2ms; "you were taken"]) **For you are dust, And to dust you shall return."** (שׁוֹב עֵפֶר אֶל ו אֶתָּה עֵפֶר כִּי) [conj: kiy + n/com/m/s/abs: -aphar; "for dust", same as 2:7; + pro./2ms: 'attah; "are you"; + waw conj. + prep: 'el + n/com/m/s/abs: -aphar + v/qal/IPF/2ms: shub; "and to dust you will return"])

ANALYSIS VERSES 17 – 19:

1. The judgment on the man is the longest as he bore the greater responsibility.
2. He followed his wife's beck and call instead of steadfastly adhering to the Divine instructions given to him personally.
3. Only two times (of 6 uses) in chapter 3 is the Hebrew noun "adam" used without the definite article (vss.17,21) and is to be understood as to His personal name "**Adam**".
4. God's address to him is to be taken on a very personal level though the repercussions affect all of mankind.
5. The judgment introduces two causal clauses before the main clause of judgment emphasizing the importance of the former.
6. That is listening **to the voice of his wife** and disobeying God's command (BD).
7. Obeying his **wife** rather than God was man's fundamental mistake.
8. "**Listened to the voice of your wife**" is an idiom meaning "obey". Cf.Gen.16:2; Exo.18:24; 2Kgs.10:6
9. 5x in these 3 verses eating is mentioned.
10. Man's offense consisted in eating the forbidden fruit; he is punished in what he eats.
11. There was no excuse for Adam's failure in the fact that God made it extremely clear in "**command/tsarah**".
12. The piel form of the verb is intensive indicating that no doubt was left as to the instruction and its consequences.
13. The special "**toil**"/-itsabon" that lies behind the eating of every meal is a reminder of the Fall.
14. For **Adam**, it is made the more painful by the memory of the ready supply of food in the garden (cf.Gen.2:9).
15. The "**ground**"/'adamah" supports the life of the **tree** and so God curses the **ground** man has to work to produce food.
16. The cursing by association is apropos as the man was made from the **ground**.

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17. That he has defiled his flesh (via ISTA), so the land is adversely affected. Cf. Rom. 8:20-21
18. The 2nd item explicitly said to be “**cursed**/'arar” is the soil, the 1st being the serpent more than all other creatures (vs. 14).
19. The parallel between the serpent’s curse of being confined to crawling on the **ground** and the curse now **because of Adam** is not to be missed.
20. The tie between the serpent and the spiritually dead is the ultimate cause for all cursing.
21. The earth has to now be worked (cleared, tilled, cultivated and watered).
22. **Adam** the gardener must now take up the occupation of farmer.
23. He has no choice if he wants to support himself and his family.
24. From now on this means arduous labor, not the kind of fun stuff associated with keeping the Garden.
25. “**Toil**” is the same noun used with childbearing in vs. 16.
26. While arguably the woman may take issue with any implications of parallel pains between giving birth and manual labor, the difference is that man must **toil all the days of his life**.
27. **Adam** went out from the Garden and had to learn new skills by trial and error.
28. The production of food for survival consumed much of his time and energy.
29. Man’s life is devoted to providing sustenance for himself and family.
30. Obviously, the curse of the **ground** automatically extends to humanity.
31. Some soils are unsuitable or marginal; then there is the issue of moisture.
32. As breadwinner and family provider the man faces many difficult challenges.
33. All this **because** he sinned disobeying God in favor of his **wife** eating of the forbidden fruit.
34. Agricultural hardship is ironic.
35. The curse of the soil is then compounded with new vegetation, “**thorns and thistles**/qots waw dareddar”.
36. The preposition with the 2nd feminine suffix “**for you**” is poetic and looks to his soul (the real you) as being “pricked” with the inner suffering his new lifestyle will bring.
37. A curse falls on the plant kingdom and the “**plants of the field**/-etseb ha sadeh”.
38. These new briar **plants** become indigenous to their geography and must be rooted up from farmlands on a regular basis adding to man’s **toil**.
39. Another tweaking of the genetics of a subspecies is seen here producing all manner of obnoxious **plants** (like the snake in the reptile family).
40. Only after proper cultivation can the man produce enough food for a stable living.
41. Farming is difficult, challenging and time consuming work that does not always produce results.
42. Farming is the most basic and necessary occupation if man is to survive on this earth.
43. Every subsequent occupation depends on the farming success.
44. For those farmers, “**the sweat of your face**” is a reality readily understood.
45. Man’s physiology is such that he is designed to “**sweat**/ze-ah”.
46. Perspiring is a physical thermostat to help maintain the core temperature of the body.
47. Obviously **Adam** perspired gardening, but it was not a life or death situation.
48. After all, he could get food simply by picking fruit from the trees.
49. His sweating in the garden was like enjoying a hobby and now it will come with a much more difficult occupation trying to survive.
50. He will need to endure until rest finally comes when he dies and his body returns to the “**dust**/-aphar” from which it was formed (2:7).

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51. God makes clear to **Adam** that the consequences of death in its physical form, awaits him.
52. Death of the body based on the aging gene came into the world through original sin.
53. The fruit of the Tree of the Knowledge of Good and Evil contained that which produced a gene producing aging and eventual death.
54. Physical death came many years later for **Adam** while spiritual death was instant.
55. “Dying you will die” is explained theologically as spiritual death leading to physical death of the organism.
56. Spiritual death is defined as alienation from the life of God leading to the eternal perdition of the soul if not arrested by regeneration.
57. Physical death takes its toll on believer and unbeliever alike because all are born into the world spiritually dead.
58. In light of Adam’s physiological origins and his subsequent sin, vs.19 is highly ironic.
59. Man is to work the **ground** to keep from starving until the day he returns to the **ground**.
60. The human body is **dust** that needs to be nourished by the things the **ground** produces.
61. But in the end the biochemical part of man returns to **dust** via decay.
62. All this because one man disobeyed God, obeyed his **wife**, and partook of a piece of fruit!
63. All subsequent humanity is cursed by association.
64. From birth we as humans are “in **Adam**” (1Cor.15:22) that means AOS is imputed to its home, the ISTA (flesh/sin nature gene’s location) resulting in spiritual death.
65. The death gene is passed down through the male in procreation along with the STA/OSN.
66. Jesus humanity did not possess a sin nature because May’s ovum did not contain the gene (true for all women).
67. The virgin birth was necessary so that Jesus would not be born “in **Adam**”.
68. He is referred to as the second “**Adam**” indicating His state of righteous innocence just as the first **Adam** was originally created minus the STA. Cp.1Cor.15:45
69. The soul is delivered from the curse of spiritual death and its counterpart the 2nd death when a person is saved.
70. The body is delivered from death and decay in the resurrection of the death when soul and body are reunited.
71. The forbidden fruit produced a new dynamic within man’s genetics resulting in an aging gene and a sin nature gene.
72. The death gene’s effects are featured here in vs.19.
73. The STA’s effects are demonstrated in the behavior of the man and the woman in shame, fear, hiding and rationalization of their role in the event.
74. **Adam** can produce nothing better than himself so he passes this on to his progeny.
75. Again, the direct Divine punishment upon the two was to render them spiritually dead by withdrawing the human spirit changing them from trichotomous to dichotomous.
76. The long term punishment upon their bodies is illustrated in vss.16-19.
77. Grace intervened to reverse these negatives.
78. *Review the Doctrine of the OSN/STA.*

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8. Further, he would remember the Divine injunction upon them “*to multiply and fill the earth*” on the day of their creation (1:28).
9. Though **Eve** remained childless in the Garden, this was something that would be continually in their thoughts and conversations.
10. His last notable act toward her for their banishment from the Garden was to **name** her **Eve/Chaway**.
11. The text says that this **name** was given her “**because she was the mother of all living**”.
12. Yet, she has not given birth to the second generation (cf.4:1).
13. What is especially arresting in the rationale for so naming her is that we have a perfect tense (past tense) of the verb “**was/became/hayah**”.
14. The only sound conclusion is to interpret the verb as a prophetic perfect that reinforces the certainty of a distant fact.
15. This ties back to the prophecy of Satan and the woman in vs.15.
16. Adam’s faith is assumed here that indicates that he (and the woman) had come to saving faith based on the promise of “*the seed of the woman*” that would defeat the serpent through conflict and ordeal.
17. The phrase “**all living/kol chay**” refers to every human being, including the Messiah, that would appear on the earth to the end of the millennial age (7th day) and forward (innocence revisited on the new earth).
18. Her new Hebrew **name** “Chaway/חַוָּיָה” “ reflects a primitive form of the verb “to live/חַיָּה” “ with a medial “w – waw” instead of “y – yod”.
19. Vs.20 connects **Eve** with the “**living**”.
20. It appears that the name is a play on words meaning “life-giver”.
21. Correlating with **Adam** renaming his spouse so **God** re-clothes the couple.
22. Both actions speak of a future for the individual(s) beyond the miserable moment.
23. Vs.21 serves as a contrast with vs.7 in operation “fig leaf cover-up” with a new covering in tunics of animal skins.
24. The first was a make-shift attempt to cover themselves; the second is accepting a covering from another.
25. The first was a work of man and the second a work of **God**.
26. **Adam and Eve** are in need of a covering that comes from without.
27. **God** provides what they are unable to do for themselves (before this skill was developed).
28. The clothing precedes the expulsion from the Garden.
29. This teaches God’s act of grace preceding His act of judgment.
30. The couple are not expelled from the Garden nude and totally vulnerable.
31. It is not reading too much into this verse to see in the “**garments of skin/kuttonet –or**” a portent to the use of animals and blood in the sacrificial system of the OT.
32. God’s act of providing the coverings is validation of their faith in the promised Savior.
33. The noun “**garments/tunics**” is one used to describe the garment Jacob gave Joseph in Gen.37:3.
34. The noun “**skin/hide**” is indeed animal hide used elsewhere in the OT for coverings. Cp.Exo.26:14; 36:19
35. In Gen.27:16 Rebekah “**clothed/put/labesh**” on Jacob “*the skins of young goats*” so that he would feel and smell like Esau to Isaac.
36. However, *kuttonet* is more than simply a covering.

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37. It is an actual robe like garment worn next to one's skin.
38. Both men (2Sam.15:32) and women (2Sam.13:18,19; SOS 5:3) could wear it.
39. It was one of the **garments** worn by priests made from linen. Exo.28:39; 39:27
40. The new clothing for **Adam and Eve** "fashioned/**made**/-asah" by **God** required the death of an animal(s).
41. The symbolism points to the sacrificial death of Messiah.
42. This implies that they also believed that the Promised One would die on their behalf as part of the gospel message.
43. The clothing, unlike the impractical and pathetic aprons of fig leaves, would serve them well in their new hostile environs.
44. It teaches that the SAJG is how one is to clothe themselves in Satan's world in order to overcome God's judgment under the new law of death.
45. In the Garden the **man** and woman came to saving faith as they believed the report/prophecy of the seed of the woman in 3:15.
46. That verse (3:15) is the very first hint at what we call the gospel.
47. For **Adam and Eve** (and all OT saints) they had to look forward to the future for their Deliverer.

GENESIS

MAN EXPELLED FROM THE GARDEN

EXEGESIS VERSES 22 – 24:

וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָדָם
מִמֶּנּוּ לְדַעַת טוֹב וְרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ
הַחַיִּים וְאָכַל וְחָי לְעֹלָם:

^{NAS} Genesis 3:22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; (וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָדָם לְדַעַת טוֹב וְרָע [waw consec. + v/qal/IPF/3ms: 'amar + proper n.: Yahweh + n/com/pl/abs: 'elohim; "Then He said, the Lord God"; + interject. part.: hen; "Behold!/Look!"; + d.a. + n/com/m/s/abs: 'adam + v/qal/PF/3ms: hayah; "the man has become"; + prep.: ke + adj/m/s/abs: 'echad; "like one"; + prep. w/1/pl/com. suff: min; "of Us"; + prep.: lamed + v/qal/inf/constr: yada-; "knowing"; + n/com/m/s/abs: tob + waw conj. + adj/m/s/abs: ra-; "good and evil"]) and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever "-- (וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָדָם לְדַעַת טוֹב וְרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחָי לְעֹלָם [waw conj. + adv: -attah; "and now"; + part.: pen; "lest/in case/as precaution"; + v/qal/IPF/3ms: shalach; "he will send out/stretch out"; + n/com/f/s/constr. w/3ms suff: yad; "his hand"; + waw consec. + v/qal/PF/3ms; "and will take/seize"; + part.: gam; "also"; + prep.: min + n/com/m/s/constr: -ets + d.a. + n/com/m/pl/abs: chayyim; "from the tree of life"; + waw consec. + v/qal/PF/3ms: -acal; "and will eat"; waw consec. + v/qal/PF/3ms: chayah; "and will live"; + prep.: lamed + n/com/m/s/abs: -olam; "forever"])

וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבֵּד
אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם:

^{NAS} Genesis 3:23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. (וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבֵּד אֶת־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם [waw consec. + v/Piel/IPF/3ms w/3ms suff.: shalach; "therefore He utterly sent him away"; + proper n.: Yahweh + n/com/m/pl/abs: 'elohim; + prep: min + n/com/b/s/constr: gan + proper n: -eden; "out from the garden of Eden"; prep: lamed + v/qal/inf: -abad: "to work/serve/cultivate"; + sign of d.o. + d.a. + n/com/f/s/abs: 'adamah; "the ground"; + rel. pro.: 'asher + v/qal/pass/PF/3ms: laqach; "which he was taken"; + prep: min + adv: sham; "from there"])

וַיִּגְרֶשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן־עֵדֶן

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אֶת־הַכְּרֻבִּים וְאֵת לַהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשָׂמֹר אֶת־דֶּרֶךְ
עֵץ הַחַיִּים: ס

^{NAS} Genesis 3:24 **So He drove the man out;** (וְאֵת גֵּרַשׁ ה' אֶת אָדָם [waw consec. + v/Piel/IPF/3ms: garash; "so He utterly drove out/divorced/expelled"; + sign of d.o. + d.a. + n/com/m/s/abs: 'adam; "the man"]) **and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction,** (לְקֵדָם מִן שְׂכָן וְ) **לְגַן עֵדֶן** [waw consec. + v/Hiphil/IPF/3ms: shakan; "and He caused to dwell/He stationed"; + prep: min + n/com/m/s/abs: qedem; "from the east"; + prep: lamed + n/com/b/s/constr: gan + proper n: -eden; "toward the garden of Eden"; + sign of d.o. + d.a. + n/com/m/pl/abs: kerub; "the cherubim; + waw conj. + sign of d.o. + n/com/m/s/constr: lahath; "a flaming"; + d.a. + n/com/f/s/abs: chereb; "sword"; + d.a. + v/Hithpael/ptc/f/s/abs: hapach; "the one itself turning"]) **to guard the way to the tree of life.** (לְ) **סְחַיִּים ה' עֵץ דֶּרֶךְ אֶת שֹׁמֵר** [prep: lamed + v/qal/inf/constr: shamar; "to guard"; = sign of d.o. + n/com/b/s/constr: derek; "the way of/path/road"; + n/com/m/s/constr: -ets + d.a. + n/com/m/pl/abs: chayyim; "the tree of life"; para. marker; samek])

ANALYSIS VERSES 22 – 24:

1. In spite of vss.20-21 indicating that Adam and Eve have made the salvation adjustment (SAJG), experiential judgment remains.
2. This as it pertains to their geographic residence in the **Garden**.
3. The God-head determines their continued presence is a risk that could potentially upset the POG for man.
4. This as it pertains to eradicating death in judgment (cf.Rev.20:14).
5. God's premise for His decision lies in the fact that man in a sinful condition is not a desirable candidate to generate humanity into an eternal relationship with Him.
6. This is the core essence of vs.22, "**Behold, the man has become like one of Us, knowing good and evil; and lest he stretch out his hand, and take also from the tree of life, and eat, and live forever** –“.
7. Vss.22-24 are examples of God's geographic and overruling wills closing out the age of innocence and the catastrophic consequences of man's disobedience.
8. Because they are now carriers of the ISTA gene they must be isolated from any recourse of escape from the judgment of death associated with the STA apart from Divine design.
9. This demands that they are expelled from the geographical locale that would provide a physical prescription that would cancel out the death gene.
10. This because salvation first and foremost must be provided on a spiritual level. Cf.Joh.16:11
11. This teaches that **God** overrules any and all potential possibilities that would be detrimental to His plan for salvation and mankind.

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12. Without spiritual resolution, there is no eternal resolution for the A/C physically or otherwise.
13. This harks back to the very reason for creative restoration i.e., to resolve once and for all times the A/C.
14. God's statement in one sense acknowledges the serpents promise to the woman (3:5) has been fulfilled.
15. When **man** ate of the forbidden fruit he was introduced to the realm of "**good and evil**/tob waw ra-".
16. This came to him through the changes wrought to his genetic code.
17. Man's second sin (1st under the influence of the STA) was guilt with respect to nakedness.
18. His solution was to engage in human good/works in "operation fig leaf".
19. Possessing the STA, man now has capacity for all manner of evil.
20. Man became a slave to that which the members of the Godhead have recognized since before the foundation of the world.
21. **God** has always been informed about "**good and evil**".
22. However, the difference between **man and God** possessing this information is that it has no adverse effect upon the Godhead.
23. We here have the 2nd explicit reference to the Trinity in the phrase "**one of us**/ke 'echad min" (cf.1:26).
24. **God**, who is absolutely righteous, is immune to the influence of human **good and evil**.
25. In fact, His essence demands that He responds with judgment wherever these ills of satanic vice are present. Cp.Psa.7:11; 9:4,8; 51:4; Ecc.12:14; Joh.5:29; 16:8 cf.Rom.2:2
26. With **man**, his introduction to the realm of **good and evil** was via an act of evil (disobedience).
27. All 3 members of the Godhead face a new situation with the fall of **man** and must now proceed to shut off any access to "**the tree of life**/-ets ha chayyim".
28. Access to the **tree** of the knowledge of **good and evil** resulted in spiritual death, the ISTA and the aging gene ultimately bringing about physical death.
29. If something in the fruit of that **tree** resulted in **man** acquiring a sin nature and death gene, then it is conceivable that there could be an antidote.
30. The antidote for the death gene was to be found in the fruit of **the tree of life**.
31. The antidote for the STA gene was not available in any of the trees of the **garden**.
32. It is interesting to note however that the **tree of life** in the New Jerusalem/eternal state has properties in its leaves that can eradicate the sin nature. Cf.Rev.22:2; *See the Doctrine of the Eternal State*
33. Had anyone eaten of the fruit of the **tree of life** in the **garden** after the fall then that person would have physically reverted to immortality of body such as Adam and Eve possessed in the state of innocence.
34. Had **man** ate of its fruit before the fall there would have been no alteration in their ability to **live on forever** as the genetic code was set from creation to include immortality of body.
35. The human body from the creation of the **man** and woman possessed a kind of immortality.
36. That of course was lost when man sinned.
37. Had Adam and Eve eaten of the **tree of life** immediately after eating of the forbidden fruit then the death gene would have been reset to its pre-fall status quo.
38. But, it would not have healed them of the ISTA.

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39. Immortality of the natural and dependent body is a qualified immortality.
40. Adam and Eve's bodies pre-fall were subject to death by trauma, but not death by aging or terminal health.
41. God's words concerning man's immediate situation were probably uttered just before Adam was expelled and banished from the **garden**.
42. Further, they indicate that for the very short time **man** still had access to the **tree of life** after the fall that he did not **eat** of the super **tree** that was not forbidden to **eat** of pre-fall.
43. We are to keep in mind that the situation at hand relates to the physical condition of the body and not the soul.
44. The living soul that is part of the image of **God** principle cannot be destroyed and so mimics the attribute of eternal life.
45. The concern here is with **man** living perpetually in the flesh with a sin nature.
46. By immediately sending the couple **out from the garden of Eden**. God forestalls man's next step toward self-deification by a preemptive first strike (vs.23a).
47. Adam and Eve are evicted from their home and Adam has to change occupations.
48. Whereas God's geographic will is where He wants us to be to fulfill His plan for our lives, the change for Adam and Eve is a real test.
49. That test now becomes the lot for all of mankind to live in a hostile environment.
50. Further, Adam went from being caretaker of the **garden** to the occupation of farmer (vs.23b).
51. The piel verb "**sent him out/shalach**" is intensive and means that he was permanently expelled.
52. His life on earth now became much more difficult and precarious.
53. But he is godlike "**knowing good and evil**"!!
54. Yet he was barred from being truly godlike via immortality of flesh.
55. The phrase "**to cultivate the ground from which he was taken**" pictures the sentence of hard labor passed down upon him in vss.17-19.
56. The phrase "**from which he was taken**/'asher laqach min sham" is literally "**which he was taken from there**".
57. This strongly suggests that he was placed on the same plot of land from which he was created before being put into the **Garden** (cf.2:8).
58. The actual eviction **from the Garden** is stated in vs.24a, "**So He drove the man out**/waw garish ha 'adam".
59. The piel of the verb "**drove out/garash**" is also intensive and a much stronger verb than "sending **out**" in vs.23.
60. This verb is used to express Divine wrath in respect to the Canaanites, Hivites and Hittites' expulsion from the land (Exo.23:28-31) and later on, Israel's (Hos.9:15).
61. This verb underscores the idea that **man** did not leave the **Garden** of his own free will.
62. Nor is he gently escorted to the Garden's edge.
63. In fact, he is physically **forced** to leave the area by an invisible force.
64. In addition, **God** secures the **Garden** premises from any future intruders at **the east** entrance.
65. This entrance is secured by angelic sentries (in the plural) a.k.a. "**cherubim/kerub**".
66. It was their sole duty to keep humanity after the fall from accessing **the tree of life**.
67. Being the supernatural beings they are, their single post is all that is necessary to "**guard/shamar**" the entire parameter and any attempts to access the **tree**.

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68. The hiphil verb “**stationed/shakan**” literally means “caused to camp/tabernacle” and refers to a permanent post.
69. “**Cherubim**”, a category of elect angel, are next mentioned in the OT in connection with the Ark of the Covenant. Exo.25:18-22
70. Images of **cherubim** were woven into the curtains separating the Holy place from the Most Holy place (Exo.26:31) as well as being part of the temple motif (1Kgs.6:23-35).
71. In our verse they symbolically represent the elect angels commissioned as guardians over the promised seed that will provide eternal life. Cp.Psa.91:11-12 cf.Mat.4:6 (note: Christ is referred to as “first fruits”; 1Cor.15:20,23)
72. In addition to the angels we have “**the flaming sword which turned every direction/lahath ha chereb ha hapach**” or more literally “**the flame of a revolving sword**”.
73. The singular **sword** is seen as separate and in addition to the host of **cherubim**.
74. The image is that of forked lightning, zigzagging this way and that in harmony with the duties of the angels.
75. The prize for any foolhardy enough to try to enter the **Garden** to access the **tree of life** was immortality.
76. The **sword** imagery is highly symbolic.
77. Fire symbolizes judgment. Cf.Isa.66:16; Eze.38:22; Heb.10:27; 2Pet.3:7; Rev.18:8
78. The **sword** is the chosen weapon for battle. Cf.Exo.15:9; 17:13; Lev.26:6-8; etc.
79. The “**revolving**” action symbolizes a universal effectiveness (cp. imagery of clouds, lightning, Job 37:11-12).
80. Together they picture the Word of God (Heb.4:12) in judgment as the ultimate Defender of eternal life made available to man.
81. Jesus Christ, who is the Word incarnate (Joh.1:1,14) that is judged (1Pet.2:24) and Who judges (Joh.5:22), is the only access through Whom one can attain eternal life (Joh.3:36; Act.4:12).
82. Any attempts to do so on one’s own merits meets the wrath of **God** suffering the penalty of eternal death.
83. It was these angels’ duty to ensure no entrance into **the garden of Eden** in the pre-flood era.
84. Yahweh will never allow man to attain biological immortality apart from a relationship with the living **God** in +R. Cf.2Cor.5:21
85. The directional orientation to the “**east**” further suggests similarity to the tabernacle.
86. The tabernacle and temple both were entered from the **east**.
87. This teaches only one way to salvation (in the **Garden** through the **flaming sword**).
88. The **Garden of Eden** was a type of archetypal sanctuary where **God** is uniquely present.
89. Man forfeited this, but paradise regained awaits the new heaven and earth with the New Jerusalem.
90. In that place there will be water, gold, trees, precious stones, light, immortals like Adam and Eve, angelic guards at the 12 gates, etc.
91. *Review the Doctrine of Salvation (SAJG).*