



## The Book of Genesis

### Lesson Number 7



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

**TRANSLATION LEGEND:** ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003), ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

#### ----- GREEK LEXICON LEGEND -----

**LEXICON LEGEND:** FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself

# THE FALL OF MAN

“ <sup>3:1</sup> Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? <sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup> But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. <sup>4</sup> And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. <sup>6</sup> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. <sup>7</sup> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. <sup>8</sup> And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. <sup>9</sup> And the LORD God called unto Adam, and said unto him, Where art thou? <sup>10</sup> And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. <sup>11</sup> And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? <sup>12</sup> And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. <sup>13</sup> And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. <sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: <sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel. <sup>16</sup> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. <sup>17</sup> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; <sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; <sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. <sup>20</sup> And Adam called his wife's name Eve; because she was the mother of all living. <sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. <sup>22</sup> And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: <sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. <sup>24</sup> So He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

(Genesis 3:1-24)

## INTRODUCTION

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### AN EXPLANATION

It may appear as though I have selected too much text for this lesson – especially since this is a significant passage. I have not done this without cause. I am persuaded that this is a passage that carries the greatest impact when it is seen as a whole. It will, in my judgment, be easier to see the inter-relationships of the text if we present the whole of it at one time. Many of the implications of this text will be unfolded

in the remainder of the book of Genesis. Admittedly, this makes the task of exposition more difficult. However, the profitability of the approach will appear evident as we proceed.

### A BRIEF SUMMARY OF THE TEXT

This is one of the most tragic chapters in the Bible, yet, so far as mankind is concerned, it is one of the most defining ones as well. The realities to which we are exposed are staggering in number, and weighty in consideration. Here are some of them.

- There is no place of safety outside of the Lord Himself.
- Satan can enter places that have been made for men.
- Satan's craftiness is great enough to overturn the innocent, to say nothing of the guilty.
- Humanity is vulnerable, even though it may at some point be innocent.
- The Divine nature is absolutely intolerant of transgression. If it appears that this is not true, it is only because He is also longsuffering.
- When great advantages are given to men, punishment for transgression is more quickly executed.
- There is a penalty for disobedience.
- Sin has rippling effects.
- There is a need for the devil to be once and for all defeated and cast into oblivion.
- Regeneration is a necessity.
- The assigned responsibilities of lofty heavenly personalities is seen in the charge given the Cherubim.
- There is an adverse impact that results from knowledge that does

not come from God.

- Men can lose what God has given them.
- Although man was once the head over creation, the creation is now represented as refusing to yield to him.
- We are also introduced to making excuses before the Living God.
- The inadequacy of the works of man is seen.
- In a grand display of the grace and mercy of God, we see how God makes provision for sinners.
- Good and evil are often side by side.
- There is some ground that cannot be regained.
- There is such a thing as being afraid of God.
- There are things that cause shame.
- There are conscientious works that God will not receive.
- Some clothing has to be replaced with other clothing that is acceptable to God.
- Sin can stop you from being able to fulfill what God first required of you.
- God announces what He is going to do in the future.
- Satan can tempt you with what is before you.
- Satan does not look like you might expect.
- Sin offers an imagined advantage to those who are tempted.

**Thus we see that in this chapter God continues to shape the way that we think.** There are key matters that must be brought into the thought

processes. These include the following.

- ➔ God's Sovereignty and power.
- ➔ Divine requirements, and revealed penalties for failing to do what God says.
- ➔ The subtlety of the devil.
- ➔ The evils of self-centeredness.
- ➔ What can be taken freely.

➔ What is prohibited.

➔ How Satan approaches people.

➔ The jeopardy that attends being turned aside from what God intends for you.

**Some people simply spend too long thinking about the wrong things.** At the very beginning of temptation, when they ought to have gone to the throne of grace to obtain mercy and find grace to help in the time of need, they

grappled with unlawful thoughts on their own. They were too naive about the power of suggestion, and being drawn into the consideration of seeming advantages outside of the will of God.

For those who have ears to hear, all of these matters are resident in the text before us. **They are all translated into life for us, and recounted in very real historical events.** However, no person will profit from the knowledge of them who does not pay attention to them.

## AN INTRODUCTION TO THE SERPENT

<sup>3:1a</sup> **Now the serpent was more subtle than any beast of the field which the LORD God had made. . .** Other verses read, "more cunning," <sup>NKJV</sup> "more crafty," <sup>NASB</sup> "wiser," <sup>BBE</sup> "more clever," <sup>GWN</sup> "most crafty," <sup>SEPTUAGINT</sup> "more shrewd," <sup>NET</sup> "the craftiest of all," <sup>LIVING</sup> "most skilled," <sup>ABP</sup> "sneakier," <sup>CEV</sup> and "more subtle and crafty." <sup>AMPLIFIED</sup>

As used here, the word "subtle" is in a bad sense and means, "CUNNING, CRAFTY, PRUDENT, SUBTLE, SHREWD, SENSIBLE." STRONG'S-WTM MORPHOLOGY

**The first test that will be faced by mankind will be an intelligent one – not an emotional one.** It will be one where one thought is weighed against another. It is one that will require a decision to be made that is based upon assessments.

which would have disguised the fact that it was a foe.

### WAS THIS SATAN?

Unlearned men have haggled about whether or not this was Satan. That determination certainly cannot be made from the text itself.

### Satan

The word "*Satan*" does not occur in the Scriptures until First Chronicles 21:1. It is used fourteen times in the book of Job (Job 1:6,7,8,9,12; 2:1,2,3,4,6,7), once in the book of Psalms (Psa 109:6), and twice in Zechariah (Zech 3:1,2). By way of contrast, it is used thirty-six times from Matthew thru the Revelation (Matt 4:10;12:26; 16:23; Mk 1:13; 3:23,26; 4:15; 8:33; Lk 4:8; 10:18; 11:18; 13:16; 22:3,31; John 13:27; Acts 5:3;

first used in the record of Jesus' temptation in Matthew 4:1.

### "The Devil"

The expression "*the devil*" does not appear a single time from Genesis through Malachi. **That, however, by no means indicates he was not active during that time.** This expression occurs thirty-three times from Matthew thru Revelation (Matt 4:1,5,8,11; 13:39; 25:41; Lk 4:2,3,5,6,13; 8:12; John 8:44; 13:2; Acts 13:10; Eph 4:27; 6:11; 1 Tim 3:6,7; 1 Tim 2:26; Heb 2:14; James 4:7; 1 Pet 5:8; 1 John 3:8,10; Jude 1:9; Rev 2:10; 12:9,12; 20:2,10).

### "The Wicked One"

As it is applied Satan, the expression "*the wicked one*" does not appear from Genesis through Malachi. It appears four times from Matthew through Revelation (Matt 13:19; 13:38; 1 John 2:13,14).

### "Belial"

As it applies to Satan, "*Belial*" occurs a single time from Genesis through Malachi (2 Sam 23:6). It occurs once from Matthew through Revelation, where he is compared with Jesus (2 Cor 6:15).

### Indirect References

There are two major indirect references to Satan in the prophets. They speak of Satan's origin and fall. It is only through the eyes of the apostles' doctrine that we can have some understanding of their meaning. **As in our text, Satan is not addressed**

**The first test that will be faced by mankind will be an intelligent one – not an emotional one. It will be one where one thought is weighed against another. It is one that will require a decision to be made that is based upon assessments.**

The text suggests that this may have taken place close to the time Adam named the animals. If it did, then this foe came with the living creature,

26:18; Rom 16:20; 1 Cor 5:5; 7:5; 2 Cor 2:11; 11:14; 12:7; 1 Thess 2:18; 2 Thess 2:9; 1 Tim 1:20; 5:15; Rev 2:9). The expression "THE devil," is

directly, but the ones in whom he was working. Isaiah refers to him as “Lucifer” in a proverb taken up against the king of Babylon (Isa 14:17). Ezekiel also speak of Satan indirectly when he is speaking against the king of Tyrus (Ezek 28:12-19). Again, the prophet speaks to the one through whom Satan is working – just as Moses recorded in our text.

#### Apostolic Illumination

Our text is unquestionably relating an event that involved Satan speaking to Eve. Paul refers to this temptation in Second Corinthians 11:3: “But I fear, lest by any means, as **the serpent**

*beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ*” 2 Cor 11:3). Later John defines “the serpent” as the one who sought to destroy Jesus (Rev 12:14). Previous that same foe was described as a “dragon” (Rev 12:3,4,7,9,13,16,16,17; 13:2,4,11; 16:13). Both the “serpent” and the “dragon” are later said to be “the Devil and Satan” – “And he laid hold on the dragon, that old serpent, **which is the Devil, and Satan**, and bound him a thousand years”(Rev 20:2).

There are details about this event that are not provided in the text.

However, we know from apostolic doctrine that Satan is the one who tempted and deceived Eve. We also know that he takes various forms in his work. He can even transform himself into an “angel of light” (2 Cor 11:14). Once he spoke to Jesus through the mouth of Peter (Matt 16:21-23). **We should have no difficulty understanding that this was the devil in a form.** Satan is elsewhere described as “the spirit that now worketh in the children of disobedience” (Eph 2:2). In His post-resurrection appearance to His disciples, Jesus reminded them, “a spirit hath not flesh and bones” (Lk 24:39).

## HATH GOD SAID?

“<sup>1b</sup> . . . And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” Other versions read, “Has God indeed said, ‘You shall not eat of every tree of the garden?’” <sup>NKJV</sup> “Did God really say, ‘You must not eat from any tree in the garden?’” <sup>NIV</sup> “Has God truly said that you may not take of the fruit of any tree in the garden?” <sup>BBE</sup> and “Can it really be that God has said, You shall not eat from every tree of the garden?” <sup>AMPLIFIED</sup>

#### THE CRAFTINESS OF SATAN

At once we see the craftiness of Satan. His question is phrased in a manner designed to open the door of temptation. What God had actually said is, yea, even “commanded,” was “of every tree of the garden thou mayest freely eat” (Gen 2:16). Satan, however, added one word, creating an entirely different perspective: “Ye shall NOT eat of every tree of the garden.” Here the accent is placed on prohibition rather than abundant partakement. He will move Eve to look at what God said as primarily restrictive rather than accenting the abundant provision given to them.

#### The Application

Satan still works in this manner, tempting people to view salvation as a set of rules accenting what we cannot do. Legion is the name of those who do not want to be Jesus’ disciples because of the things they will no longer be able

to do. This is not a valid view of salvation, even though there certainly are things that are not to be done.

The accent is rather placed on what we have received, and what we can do, now that we are in Christ.

- ➡ There are “all spiritual blessings” to be had (Eph 1:3).
- ➡ We have been given “all things pertaining to life and godliness” (2 Pet 1:3).

not into a restrictive system (Gal 5:1-2).

- ➡ The fruit that is produced in those who are in Christ Jesus is described in these words: “against such, there is no law” (Gal 5:23).
- ➡ The Lord is described as “freely giving us all things” (Rom 8:32).
- ➡ The Spirit enables us to know “the things that are freely given to us” (1 Cor 2:12).

**The secret that is hidden from those who have a propensity to Law is that we have been given a “new heart” and “a new spirit” that thorough enjoys and is satisfied by the abundance of things realized in Christ Jesus**

- ➡ Jesus has come that we might HAVE life, and “have it more abundantly” (John 10:10).
- ➡ We have been set in a domain where “all things are lawful” (1 Cor 6:12; 10:23).
- ➡ We have been called into liberty,

The secret that is hidden from those who have a propensity to Law is that we have been given a “new heart” and “a new spirit” that thorough enjoys and is satisfied by the abundance of things realized in Christ Jesus. The things that are forbidden are loathsome to those who are walking in the Spirit. They grate against the soul of the one

who is living by faith. **They are not viewed as prohibitions that hinder, but as traps and snares that rob the soul.**

People cannot grow up into Christ in all things (Eph 4:15) simply by identifying what is not lawful. **While such warnings are essential, the means of the growth in which we partake of the Divine nature are the promises of God – what we have been given freely for enjoyment and edification** (2 Pet

1:4). Avoiding the wrong is not the appointed means of growth. Rather, it is something that assists in positioning you to experience advancement in Christ Jesus. **Inappropriate conduct tends to close the spiritual eyes, harden the heart, and cloud the mind.** It must also be remembered that aberrant conduct disqualifies one from the inheritance (1 Cor 6:9; Gal 5:21). Having said that, in the Divine economy the means through which we are

conformed to the image of God's Son are not merely avoiding transgression. Rather, it is in participating in the Divine nature and being changed *"from glory to glory, even as by the Spirit of the Lord"* (2 Cor 3:18).

It is imperative that the children of God acquire this understanding, else they will be snared by legalism and foiled by temptation.

## THE RESPONSE OF EVE

*"<sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup> But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."*

Evidently Eve did not know of the cunning craftiness of the serpent. Else she would not have held a dialog with him. **Satan's snare involves luring people to a place where they will respond to him by thinking and speaking of things from his perspective.**

### WE MAY EAT OF THE TREES

*"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden . . ."* Other versions read, *"We may eat from the trees of the garden,"* <sup>NIV</sup> *"Of the fruit of the trees that are in paradise we do eat,"* <sup>DOUAY</sup> *"We're allowed to eat the fruit from any tree in the garden,"* <sup>GWN</sup> *"We may eat of the fruit of the other trees of the garden,"* <sup>TNK</sup> *"Of course we may eat it,"* <sup>LIVING</sup> *"God said we could eat fruit from any tree in the garden,"* <sup>CEV</sup> and *"No, we can eat fruit from the trees in the garden."* <sup>ERV</sup>

Once again, I draw your attention to the variety of readings in the various versions of Scripture.

- ➡ They could eat from the fruit of the trees.
- ➡ From the trees they were eating.
- ➡ They were allowed to eat the fruit from any tree of the garden.



- ➡ Of course we can eat it!
- ➡ "No!" – i.e. God did NOT say they could not eat of every tree of the garden.

First, here is what the record states was said by God. *"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat"* (Gen 2:16).

Eve's answer omitted the words *"every"* and *"freely."* She also failed to state that God had commanded them to eat of all of the trees. Later she associated God only with the prohibition.

**Already the devil has infected her mind. She was not thinking as precisely as she ought.** This was not owing to any inherent ignorance on the matter.

She merely stated the case with a few modifiers. However, her thinking was already pointing in the wrong direction. Unfittingly, she was placing the stress on the prohibition instead of on end abundant provision given to them.

### Something to Be Learned

When temptation comes, we must immediately resort to *"the throne of grace to obtain mercy and find grace to help in the time of need"* (Heb 4:16). If we reason upon the temptation, we are actually entering into dialog with the Tempter, and will be surely caught in his snare.

### BUT OF THE FRUIT OF THE TREE

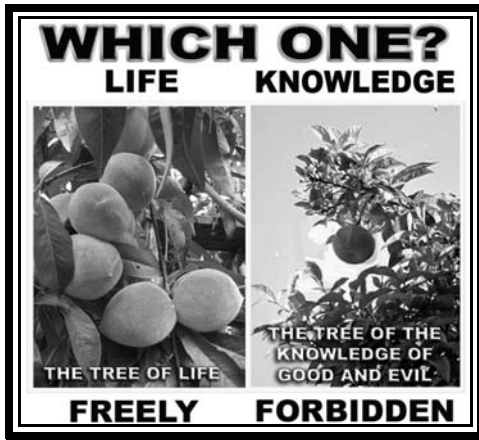
*" . . . But of the fruit of the tree which is in the midst of the garden. . ."*

### GOD HATH SAID

*" . . . God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."* Other versions read, *"the tree in the middle of the garden,"* <sup>NIV</sup> *"at the center of the garden,"* <sup>LIVING</sup> *"in the midst of paradise,"* <sup>DOUAY</sup> and *"the tree in the middle of it."* <sup>GNB</sup>

Let me again draw your attention to the Divine prohibition: *"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"* (Gen 2:17). God did **not** say, *"which is in the midst of the garden."*

Actually, there were two trees *"in the midst of the garden."* Genesis 2:9 reads, *"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life ALSO in the midst*



of the garden, and the tree of knowledge of good and evil" (Gen 2:9). Other versions read, "In the middle of the garden were the tree of life and the tree of the knowledge of good and evil," <sup>NIV</sup> "The tree of life and the tree of the knowledge of good and evil grew in the middle of the garden." <sup>GWN</sup>

The subtlety of Satan's approach moved Eve to focus on the forbidden tree rather than the tree of life, from which her and Adam could freely eat. In a single sentence God had referred to what the innocent pair could and could not eat. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen 2:16-17). Yet, with the cunning phrasing of a single question, Eve's thoughts were served toward what was forbidden rather than what was freely given.

Technically, Eve knows the answer to the question, and would surely have passed any human test that asked it. However, this was not really a mere question, but a door that would lead to

the expression of delusion. Satan's question was not designed to garner some information. It was rather to prepare the way for delusion.

If it is true that both of these trees were in the middle of the Garden – and the text suggests this is true – then even at the heart of things there is a call for a decision. To put it another way, even when a person is innocent in a given area, he will be faced with a decision. In the last analysis, innocence will not protect the individual.

Now we will see what the Tempter will do with this answer, for he always works with human answers, striving to use them as a means to spew a flood of delusion upon the people. This is what happens when one holds dialog, or chooses to reason with Satan. That is when he craftiness is made known.

## YE SHALL NOT SURELY DIE

"<sup>4</sup> And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen 2:16-17)

"We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen 3:2-3)

GOD

EVE

SATAN: "Ye shall NOT surely die."

The very first thing we will learn about the Tempter is that he places a priority on moving men to distrust the Word of the Lord. He may take different approaches, but it always comes down to the conclusion that what God said is not true. He may use contextual arguments. He may appeal to the original language. He may even represent the Scripture as the result of

human bungling – but it all concludes with questioning the integrity of the Word of God. He may move men to vaunt their meager scholarship by adding the words in a Scriptural footnote: "not found in the earliest and best manuscripts." Although such men claim these comments are an aid to the reader, they actually awaken doubt in those who read them. Some, taking upon themselves prerogatives that God has not given to men, may omit certain texts from their Bible. I understand there are scholastic arguments presented to justify these changes and omissions. But when all is said and done, men are tempted to question the integrity of the Scriptures. That does not sound like something God would move men to do. It does, however bear a suspicious resemblance to the ways of the wicked one.

### THE DISTORTION OF SCRIPTURE

The saints of God should be suspicious of any effort to put a question mark on Scripture – any Scripture. To do such things casts a reflection upon the power and concern of God. Such efforts represent God as unable to maintain the integrity of His

written work – or perhaps, having no interest in doing so, content to leave the means of acquainting men with God in the hands of men, to do whatever they please. Such thoughts are unbecoming of anyone who claims identity with God. This is particularly true in light of the following facts.

- ➡ God has magnified His Word above all His name (Psa 138:2).
- ➡ He has also revealed that His Word is life-giving and powerful, searching out the thoughts and intents of the heart (Heb 4:12).
- ➡ Scriptures are the appointed means through which "the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim 3:16).
- ➡ Both Moses and Jesus affirmed that man lives "by every word of God" (Deut 8:3; Lk 4:4).
- ➡ Patience and comfort, necessary requisites to hope, are directly related to Scripture (Rom 15:4).

➔ The revelation of the mystery hidden *"since the world began"* is said to be manifested, or made known, *"by the Scriptures"* (Rom 16:25-26).

Can such things really be said of a questionable text? **You may be sure that God Himself, the Lord Jesus Christ, and the Holy Spirit will never utter a Word that will move a person to have the slightest doubt concerning the absolute integrity of Scripture.** God further declares that a curse is upon anyone who dares to add to His Word or take from it (Deut 4:2; 12:32; Rev 22:18-19).

### When Human Tradition Is Mingled with Scripture

When Jesus walked among the Jews, the traditions of men had been equated with Scripture. These traditions were bound upon men, and they were judged by them. Jesus, however, did not sanction these attempts. He revealed that when human tradition or opinion is mingled with Scripture it voids the power of the word of God.

➔ *"But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"* (Matt 15:3).

➔ *"... Thus have ye made the commandment of God of none effect by your tradition"* (Matt 15:6).

➔ *"Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do"* (Mark 7:7-8).

Men may say that their intent is to clear up the Word of God, not to change it. However, what they have done is make it more difficult to believe. **They have assigned a lesser value to the Scriptures themselves, and the greater value to man's view of them. That reflects the spirit of Satan, not the Spirit of God!**

### YE SHALL NOT SURELY DIE

*"And the serpent said unto the woman, Ye shall not surely die . . ."* Other versions read, *"You surely shall not die,"* <sup>NASB</sup> *"You will not die,"* <sup>NRSV</sup>

*"Death will not certainly come to you,"* <sup>BBE</sup> *"No, you shall not die the death,"* <sup>DOUAY</sup> *"Ye shall not die at all,"* <sup>GENEVA</sup> *"You are not going to die,"* <sup>TNK</sup> *"Dying, ye do not die,"* <sup>YLT</sup> *"That's a lie!"* <sup>LIVING</sup> the serpent hissed. *"You'll not die!"* <sup>CEV</sup> and *"No, you won't!"* <sup>CEV</sup> the snake replied.

Here is a direct contradiction of what God said. Satan did not begin with this statement, but paved the way for his declaration by a weakening question. That is his manner. God said, *"thou shalt surely die"* (Gen 2:17). Satan said, *"Ye shall NOT surely die"* (Gen 3:4).

### GOD DOTH KNOW

*"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."*

### God Doth Know

Other versions read, *"God sees,"* <sup>BBE</sup> *"God knows well,"* <sup>NAB</sup> *"God knows in fact,"* <sup>NJB</sup> *"God knows very well,"* <sup>LIVING</sup> and *"God understands what will happen."* <sup>CEV</sup>

On the one hand, the devil contradicts what God has said, while, on the other hand, he boasts of understanding what God knows. **In other words, he had represented God as speaking in contradiction of what He knows.**

The opening of the eyes, particularly as it regards eating the fruit of the tree of the knowledge of good and evil, was not a good thing. There is an understanding that is not profitable.

Ordinarily, the opening of the eyes has to do with a transition to a better and more profitable understanding. However, through his subtlety suggests that Eve will be improved if she eats of the fruit of the forbidden tree – that she will be bettered by disobeying God.

**All temptation follows this thread of wicked reasoning.** Think of it as experiencing something you have never experienced before, and being the better for it. Satan tells Eve that God knew this was the case, and therefore commanded mankind not to eat of the fruit of this tree, suggesting that God did not want them to have certain sure advantages.

### You Will Be As Gods

Other versions read, *"you will be like God, knowing good and evil,"* <sup>NKJV</sup> *"you will be as gods, having knowledge of good and evil,"* <sup>BBE</sup> *"you will be like gods who know what is good and what is bad,"* <sup>NAB</sup> *"you will be like divine beings who know good and evil,"* <sup>NET</sup> *"you will be able to distinguish good from evil,"* <sup>LIVING</sup> *"you will know the difference between right and wrong, just as God does,"* <sup>CEV</sup> *you will learn*

**First, the ultimate knowledge is not being able to differentiate between good and evil. The ability to overcome evil is not found in knowing its definition. Solomon was given knowledge that was replete with acquiring such distinctions.**

### Your Eyes Will Be Opened

Other versions read, *"will be opened wide your eyes,"* <sup>ABP</sup> *"You will see what you have done,"* <sup>CEV</sup> *"you will learn about good and evil,"* <sup>ERV</sup> and *"you'll see what's really going on."* <sup>MESSAGE</sup>

*about good and evil, and then you will be like God!* <sup>ERV</sup> and *"You'll be just like God, knowing everything, ranging all the way from good to evil."* <sup>MESSAGE</sup>

Now God is represented as being somewhat jealous of the possibility of men being like Him. **Remember, Satan is deceiving the woman** – lying to her, for he is *"a liar, and the father of it"*

(John 8:44).

He represents ultimate knowledge as being able to distinguish between good and evil, and that possessing such knowledge puts person on par with God Himself.

**First, the ultimate knowledge is not being able to differentiate between good and evil.** The ability to overcome evil is not found in knowing its definition. Solomon was given knowledge that was replete with acquiring such distinctions. That wisdom, however, did not keep Solomon from idolatry, and indulging in

sinful lusts. He himself said, *“And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit”* (Eccl 1:17). Again he said, *“I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life”* (Eccl 2:3). He did not say that his quest for such knowledge made him as god, but that it was vain, and a vexation to his spirit (Eccl 1:14). He finally came to the point that, with all such wisdom, he *“hated life”* (Eccl 2:17).

**There are some things it is best NOT to know by experience, for they leave a wake of sorrow and disadvantage to the soul.** They are fools who say, “I want to find out for myself!”

We should not miss the fact that this is the very kind of reasoning that caused Satan to be cast out of heaven. He reasoned, *“I will ascend above the heights of the clouds; I will be like the most High”* (Isa 14:14). **This kind of ambitions will incur God’s indignation.** God will not tolerate competitors, but will finally cast them down.

## WHAT EVE SAW

*“<sup>6a</sup> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. . .”*

serpent, she again looked at the same tree, now seeing it with Satan’s assessment in mind. It does not look like it did before, even though there had been no change in its outward

**Satan does not require a lengthy dialog to get men to think improperly – to consider God wrongly, and view what God has forbidden as desirable.** For men, bringing someone to such erroneous conclusions would require a rather lengthy dialog. But this is not the case with Satan’s temptations. This text will show us this is the truth!

Now Eve looks at the same tree that started the rather brief discussion with the devil. This time, she views it in a completely different way.

➡ *“The tree was good for food.”* This directly contracted what the Creator had said: *“thou shalt not eat of it”* (Gen 2:17).

➡ The tree was *“pleasant to the eye.”* Although the appearance of the tree had not changed, now Eve saw it as a rather pleasing sight. Before, it was not a pleasing sight because it was associated with Divine prohibition. When what is fundamentally wrong is viewed as pleasant to the look upon, Satan has made inroads into the thinking of the individual. **Our thoughts are to be molded by what God says, not what the devil suggests!** This is why Job said, *“I made a covenant with mine eyes; why then should I think upon a maid?”* (Job 31:1). Asaph spoke of a different view he came to embrace after he had gone into *“the*

**Before the Adversary had spoken to Eve, she saw the tree as something God forbade. After her dialog with the serpent, she again looked at the same tree, now seeing it with Satan’s assessment in mind. It does not look like it did before, even though there had been no change in its outward appearance.**

We will not see that Satan’s approach to Eve was successful. He had penetrated her thinking processes and it will cause her to view the tree differently.

### WHEN THE WOMAN SAW

*“And when the woman saw . . .”* Other versions read, *“The woman was convinced,”* <sup>NLT</sup> *“The woman stared at the fruit,”* <sup>CEV</sup> and *“The woman could see that.”* <sup>GNB</sup>

Before the Adversary had spoken to Eve, she saw the tree as something God forbade. **After her dialog with the**

appearance.

### A TOTALLY FALSE VIEW

*“ . . .that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. . .”*

Eve’s assessment of the tree was now 100% wrong – and all because of thirty-two words, craftily spoken by the Deceiver: *“Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”*



*sanctuary of God.*” Before he went in, he looked at the wicked and saw a prospering pleasant people. In fact, he was envious of them. After being in the presence of God, he looked at the same people and perceived that God had set them in “*slippery places,*” and was going to cast “*them down to destruction*” (Psa 73:18).

- ➔ The fruit of the tree was “*desired to make one wise.*” God said the fruit of this tree was NOT to be desired. Satan cunningly led Eve into a pattern of thinking that concluded it was to be desired. He led her to believe there was a valid wisdom that did not come from

God, yet was to be desired.

**Thus we are introduced to the nature of temptation.**

- ➔ First, what God has said on the subject is minimized.
- ➔ Second, what God has said is contradicted, and men are moved to purpose to do what has been forbidden.
- ➔ Third, the forbidden thing, when reasoned upon, becomes comely, and associated with advantage.
- ➔ Fourth, the person is moved to actually engage in something that

God has associated with death and Divine rejection.

- ➔ Fifth, some benefit is associated with the forbidden deed. Perhaps it is knowing something, or enjoying a pleasant experience, or gaining something supposedly meaningful.

**Every person who sins, no matter how minuscule the sin may be, has been subverted, or caused to swerve aside in their thoughts.** Satan did this by suggesting something supposedly beneficial to them, and they acquiesced to what he said. They were deceived, God was demeaned in the process, and they were caught in a snare.

## SHE DID EAT . . . ALSO HER HUSBAND

“<sup>6b.</sup> . . . *she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*”

Now Eve acts upon the deception. The whole matter is lifted out of the realm of thought, and is translated into an outward action. **This takes place because the thought was not overthrown in the mind, which is the battle ground of temptation.** However, Eve did not know this morsel of truth that has been divulged to us (2 Cor 10:3-4). She had not been told to “*resist the devil,*” as we have been admonished to do (James 4:7). As right as it may appear to the carnal mind, God does not intervene and stop the whole affair from taking place – even though many professing Christians expect Him to do so now.

Regarding this tree, the safety of Eve did not depend on her trusting the Lord for immediate guidance. It rather consisted of staying away from what God had forbidden.

Many a poor soul has not yet learned this lesson. They toy with sin as though they were masters over it. They culture inimical influences as though they were harmless, and spend time in spiritually dangerous places, imagining that God has sanctioned such conduct.

### SHE TOOK THE FRUIT AND ATE OF IT

“*. . . she took of the fruit thereof, and did eat . . .*” Other versions read, “*she took of its fruit and ate,*” <sup>NASB</sup> “*she took some of its fruit and ate it,*” <sup>CSB</sup> “*So she ate some of the fruit,*” <sup>LIVING</sup> “*having taken of the fruit of it, she ate.*” <sup>ABP</sup>

She acted upon what she had imagined – all of which was totally wrong.

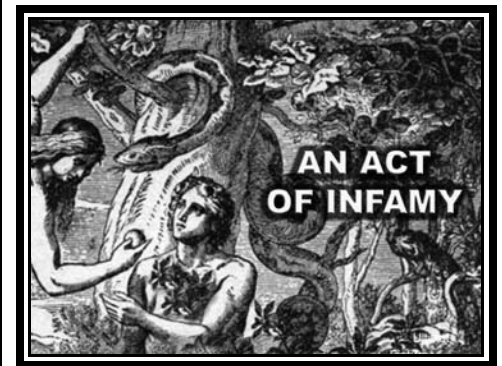
#### It Apparently Did Not Taste Bad

Apparently, the fruit was not bitter or repulsive in taste – which would have attested to the wrongness of eating it. At least that is how the flesh would reason.

**All sin is not unpleasant!** There is pain associated with some sins, along with discomfort, disorientation, and other unpleasantnesses. There are also consequences to some sins that are most difficult to bear: disease, a plaguing conscience, the failing of health, etc. However, there are also pleasures associated with sin, even though they are short-lived. It is said of Moses, “*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*” (Heb

11:24-25). For Moses, the “*pleasures of sin*” included unspeakable opulence, rulership, prestige, lavish housing, the best in worldly education, and probably a host of other things. He made a choice of the better thing, even though its betterness was not apparent to men: “*Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward*” (Heb 11:26).

#### SHE GAVE TO HER HUSBAND, AND HE DID EAT



“*. . . and gave also unto her husband with her; and he did eat.*” Other versions read, “*she took some and ate it. She also gave some to her husband, who was with her, and he ate it.*” <sup>NIV</sup>

Do not miss the words, *“her husband, who was with her.”* Eve was not alone when she was tempted and ate of the fruit. Adam was with her! Having received some insight into this event, Paul informs us that *“Adam was not deceived”* (1 Tim 2:14). If this is a true assessment, then Satan singled out Eve, tempting her while she was with her husband – apparently doing so at a time very close to the day on which they had both been created.

**We learn from this that Satan does not need to get people alone to tempt them – although he often does so.**

Adam did not interfere with the carrying out of this act of disobedience. We do not know the reason for this circumstance. Adam and Eve were both innocent, but they were not all-wise –

especially in the area of good and evil.

**Eve ate the fruit because she succumbed to the devil’s temptation. Adam ate of it because Eve gave it to him.** While his partakement became the cause through which *“many were made sinners,”* and *“judgment came upon all men unto condemnation”* (Rom 5:18-19), **a vivid picture of the coming redemption is also seen in this event.** Jesus tasted death for every man (Heb 2:9). By having the *“iniquity of us all”* laid upon Him (Isa 53:5)), and bearing our sins *“in His body on the tree”* (1 Pet 2:24), there was a sense in which Jesus partook of the forbidden fruit. This was done by imputation, when He was *“made to be sin for us”* (2 Cor 5:21). He was not deceived by Satan, or lured into sin itself. That is where the type breaks down. However, this event

introduces us to some of the involvements of God’s great salvation.

**We also see here a depiction of Christ’s love for the church.** In Adam’s case, the act was one of fundamental *“disobedience”* (Rom 5:19). In the case of Jesus, He *“loved the church and gave Himself for it”* (Eph 5:25).

None of this justifies embracing a palatable or tolerant view of sin, or diminishing in any way its seriousness. This event occasioned the condemnation of the entire human race, and mandated a means of effective salvation that could impact upon whole of the race (Rom 5:15-19). That means involved the cursing of Jesus as Hje was made to be sion for us. This being true, care must be taken not to philosophize about this record.

## THE EYES OF THEM BOTH WERE OPENED

*“<sup>7</sup> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.”*

committed with the word delivered by God Himself. There was nothing about the act that would stir their recollection about the word of the serpent.

### THEIR EYES WERE OPENED

**The point is that they saw what they did not see before.** They did not look the same to each other, and I am sure the tree of the knowledge of good and evil did not look the same.

**There is a sense in which what we know determines what we see.** Those who have a very restricted understanding do not see what the more mature see. They do not see the dangers or advantages that *“the good knowledge of the Lord”* brings (2 Chron 30:22).

**This means that Adam and Eve did not have all knowledge.** For example, they were not knowledgeable of the trickery of the *“serpent.”* Their purity was seen in their innocence, not in their understanding. God does not create a being that is not dependent upon Him and answerable to Him. Whatever may appear to be freedom – such as being able to choose to eat of the forbidden fruit – must be considered with care. **I do not know that the fundamental freedom of natural man can be supported by Scripture.** The concept of freedom of will is really a human conclusion, not a Divine affirmation. I suppose that some may argue that the fact that God allows things, such as those declared in our text, means that

**There is a sense in which what we know determines what we see. Those who have a very restricted understanding do not see what the more mature see. They do not see the dangers or advantages that “the good knowledge of the Lord” brings**

One of the sure proofs of the integrity of God’s pronouncements is the effect that follows ignoring that word. **If God is who He is declared to be, then it is not possible to violate His word with impunity.** In the case of Adam and Eve, some of the effects of disobedience will be known immediately. Here is the first example of the defilement of the conscience. In that defilement, an immediate association is made of the act

*“And the eyes of them both were opened . . .”* Other versions read, *“[w]ere opened the eyes of the two],* ABP *“they saw what they had done,”* CEV *“Then it was as if their eyes opened, and they saw things differently,”* ERV *“they were given understanding,”* GNB *“Immediately the two of them did ‘see what’s really going on.’”* MESSAGE All other versions read the same as the Authorized Version.

men are “free,” and have a “free will.” However, there is no place in Scripture where God addresses the will of man in such a manner. Since man’s fall, the natural human condition is consistently represented as one of bondage, not one of freedom (John 8:34; Rom 6:6,16,17, 20; Gal 4:3,9; Heb 2:15). Further, our natural condition is described as one in which we were **dominated** by death (Eph 2:1,5; Col 2:13), which is the absolute antithesis of freedom. In fact, it is categorically stated that, prior to regeneration, we were “held” captive by the condemning Law: *“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter”* (Rom 7:6).

All of this is the aftermath of the transgression we are now reviewing.

#### THEY KNEW THEY WERE NAKED

“ . . . and they knew that they were naked . . . ” Other versions read, “they realized they were naked,” <sup>NIV</sup> “they were conscious that they had no clothing,” <sup>BEB</sup> “they perceived themselves to be naked,” <sup>DOUAY</sup> “they suddenly felt shame at their nakedness,” <sup>NLT</sup> “suddenly they became aware of their nakedness, and were embarrassed,” <sup>LIVING</sup> “they were given understanding and realized that they were naked,” <sup>GNB</sup> and “saw themselves naked!” <sup>MESSAGE</sup>

This confirms that Adam and Eve were in a state of innocence – much like that of a little child – even though they were apparently endowed with a profound degree of intellectual knowledge. While innocence, which is

not to be sought in the doing of a thing, but in the perceiving of it. Thus we read of spiritual maturity being found in “those who by reason of use have their senses exercised to discern both good and evil” (Heb 5:14). This discernment is accomplished by understanding the will of the Lord, then seeing things through that understanding. The child of God does not need to get drunk to be persuaded of its sinfulness. We do not need to eat the forbidden fruit, as it were, to gain the knowledge of good and evil. **It is exposure to, and the comprehension of, the truth that sanctifies the individual** (John 17:17).

Note that as soon as the eyes of Adam and Eve were opened, they did not conclude that the human body is beautiful, and therefore to be exposed. That is something that men have taught, and some have presented themselves in society as though that was a valid way of thinking.

Keep in mind that only four personalities are involved in this event. Adam, Eve, the serpent, and God Almighty. The sinful pair does not think of Satan, or declare how his words have come to pass. They do not compliment each other. **Their immediate consciousness concerns the presence of God, as they obviously thought upon what He had told them about this tree.**

All human conduct has ultimately to do with God Himself. As it is written, *“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do”* (Heb 4:13). What we know by revelation, Adam and Eve knew by personal

“ . . . and they sewed fig leaves together, and made themselves aprons.” Other versions read, “made themselves coverings,” <sup>NKJV</sup> “loincloths,” <sup>NRSV/CJB/CSB</sup> “coats of leaves stitched together,” <sup>BEB</sup> “breeches,” <sup>GENEVA</sup> “girdles,” <sup>JPS</sup> “loin coverings,” <sup>NAB</sup> “to cover themselves around the hips,” <sup>LIVING</sup> “something to cover themselves,” <sup>CEV</sup> and “makeshift clothes for themselves.” <sup>MESSAGE</sup>

The word from which “aprons” is translated means “GIRDLE, BELT, LOIN COVERING, LOIN CLOTH.” <sup>STRONG’S</sup> The clothing they made for themselves apparently covered the parts of the body that distinguished the male from the female.



The text indicates that Adam and Eve made these “aprons,” or loin cloths, immediately. Their conscience had been stricken by what they saw, and they were able to make an immediate assessment of nakedness. **Following generations would glory “in their shame”** (Phil 3:19), but Adam and Eve did not.

#### The Committing of Sin Impacts Upon Man’s Person More than Men Think

When sin is committed, much more is involved than men are prone to think. There is the matter of guilt, to be sure. This includes a defiled conscience, shame, and a diminishing of the capacity to choose the good. In Adam and Eve it included perceiving their natural condition with a greater understanding than they had before. Yet, this was not a commendable understanding.

**In the economy of redemption, acquaintance with evil is not to be sought in the doing of a thing, but in the perceiving of it.**

the result of being unacquainted with evil, is much to be desired, it is not the kind of state in which God intends for men to remain. **In the economy of redemption, acquaintance with evil is**

acquaintance, even though that acquaintance was probably very brief.

#### THEY MADE THEMSELVES APRONS

It is also true that the more sin is committed, the less it impacts upon the conscience. However, the first time a person is conscious of transgression, it is attended by shame. Nevertheless, sin

has a dulling effect upon those who commit it. Eventually a sinner becomes hard-hearted, or are dominated by a heart of stone (Ezek 11:19; 36:36). As declared by Ezekiel, that can only be

remedied by an act of God – an act that involves regeneration or re-creation. Furthermore, this necessitates a justification from sin that is righteous.

## THEY HEARD THE VOICE OF GOD

***“<sup>8</sup> And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”***

I do not doubt that the circumstance now described occurred immediately after Adam and Eve had eaten the fruit of the tree of the knowledge of good and evil. That would seem to accord with the Divine nature.

### THEY HEARD THE VOICE OF GOD

*“And they heard the voice of the LORD God walking in the garden in the cool of the day . . .”* Other versions read, *“they heard the sound of the Lord God,”* NKJV/NASB/NIV/NRSV *“there came to them the sound of the Lord God walking,”* BBE *“heard the voice of Jehovah Elohim,”* DARBY *“heard the LORD God walking around in the garden,”* GWN *“heard the sound of the LORD God moving about,”* NAB *“hear the sound of Jehovah God walking up and down,”* YLT and *“they heard the sound of GOD strolling in the garden in the evening breeze.”* MESSAGE

The word translated “voice” can also mean “sound” – perhaps of thunder, as in Second Samuel 22:14, or lightning, as in Exodus 20:18. However, even then, the attention is more often drawn toward His voice, as at Sinai.

As to sound being the sound of God’s footsteps, as some allege, I hardly see how God, who is a Spirit,

marches about accompanied with the thunderous sounds of His footsteps. The very thought of footsteps that can be heard come from a bodily form of some sort. This cannot be true of God, who is a Spirit (John 4:24).

The text conveys the thought of God seeking out those whom He created. He was not simply walking about, or engaged in a search for Adam and Eve. **The point is that God wanted them to know He was present in the Garden, and that they were soon going to confront Him.**

### ADAM AND EVE HID THEMSELVES

*“ . . . and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”* Other versions read, *“they hid from the Lord God,”* NIV *“went to a secret place among the trees of the garden, away from the eyes of the Lord God,”* BEB *“hid themselves from the LORD God,”* CSB *“hid themselves from the presence of Jehovah Elohim,”* DARBY *“hid themselves from the face of the Lord God,”* DOUAY *“hid themselves from the face of Jehovah God,”* YLT *“They were frightened and hid behind some trees,”* CEV *“hid themselves from the face of Jehovah God in the middle of the trees of the garden,”* LITV and *“hid in the trees of the garden. hid from GOD,”* MESSAGE

**The committing of sin causes one to be afraid of confronting God.** That is true of all sin, whether it is considered by men to be small or large. This is

particularly true of those who know they are going to confront the God of heaven. It is true that sin also tends to harden the heart and sear the conscience so that there is no thought of God. However, God can make Himself obvious to men, so that they will tremble in fear as Israel did at Mount Sinai. If men become aware of the fact that they have offended God before they die, or before the end of the world, something can be done about the situation. They will be given time to *“call upon the name of the Lord,”* with the promise that such a call will bring about their salvation (Acts 2:21; Rom 10:13). Even when he was in the process of dying, the penitent thief became keenly aware of how his life contradicted the life of the man hanging with Him on Golgotha. Having apparently read the sign over the Savior’s head, He asked Jesus to remember him when He came into His Kingdom. The Lord personally escorting Him into Paradise.

However, it will be a different story as the Son Man prepares to descend from heaven with a shout, raising the dead and judging them one by one. Then all who have been living in sin will do what Adam and Eve did – seek to hide from the face and presence of the Lord. They will say *“to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb”* (Rev 6:16). **We are introduced to this kind of fear at the very threshold of human history.**

## WHERE ART THOU?

***“<sup>9</sup> And the LORD God called unto Adam, and said unto him, Where art thou?”*** Other versions read, *“the voice of the Lord God came to the man,”* BEB

*“Why are you hiding?”* LIVING and *“Jehovah God called unto the man, and said unto him, Where art thou?”* AMPLIFIED

As some have observed, Adam’s absence was a sure sign that something was wrong. If God made man for His own glory (Isa 43:7), and in His own

image (Gen 1:27), then he was originally made for Divine fellowship. **God did not make man to live in isolation from Himself.** Earlier, on the same day, God had brought the animals to Adam, and he was readily available. But now, sin had entered into the picture, putting a very real distance

presence? *If I ascend up into heaven, **Thou art there**: if I make my bed in hell, behold, **Thou art there**. If I take the wings of the morning, and dwell in the uttermost parts of the sea; **even there shall Thy hand find me**, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; **even the night***

**Men who are wandering from God, dabbling in the forbidden, and walking at a distance from the Lord, have good reason to be thankful if they sense the call of the Almighty.**

between mankind and God. **Now, the man and the woman, newly created, no longer were comfortable in the Divine presence.** The thought of confronting God moved them to draw back from Him.

However, not content to allow this circumstance to continue, God calls out to Adam, making the situation all the worse for him. *"Where are you?"* Oh, it is not that God did not know where Adam was. What David confessed centuries later was true that evening in the Garden: *"Whither shall I go from thy spirit? or whither shall I flee from thy*

*shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: **the darkness and the light are both alike to thee**"* (Psa 139:7-12).

**Note that God does not call to Adam and to Eve, but to Adam.** Adam is the one to whom God had spoken of the prohibition against eating of the tree of the knowledge of good and evil (Gen 2:17). If the record is chronological, Eve was created after that revelation (Gen 2:18), and Adam was responsible for passing the word to Eve. This being true, the record confirms that he did do this.

### An Application

When God seeks to apprehend someone, there is no hiding from Him! If it is a zealous Pharisee on a lonely road to Damascus, the Lord will find Him. Further, the finding will be preceded by a goading conscience.

**Men who are wandering from God, dabbling in the forbidden, and walking at a distance from the Lord, have good reason to be thankful if they sense the call of the Almighty.** There have been generations whom God has given over *"to a reprobate mind, to do those things which are not convenient"* (Rom 1:28).

When those who have grown indolent and slothful, not attending to the needs of their soul, sense that they ought to correct their course, it is God calling out to them. O, that they were able to perceive it! The Lord seeks out his lost sheep, as He has said: *"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment"* (Ezek 34:16).

**Our assemblies must be a place where God can call out to His people. They must be a fitting environment.**

## I WAS AFRAID

*"<sup>10</sup> And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."*

### WHEN I HEARD THY VOICE

*"And he said, I heard Thy voice in the garden . . ." Other versions read, "I heard the sound of Thee in the garden,"* <sup>NASB</sup> *"I heard you in the garden,"* <sup>NIV</sup> *"Hearing your voice in the garden,"* <sup>BBE</sup> *"I heard the sound of Thee in the garden,"* <sup>NAB</sup> *"I heard you moving about in the orchard,"* <sup>NET</sup> and *"I heard you coming."* <sup>LIVING</sup>

**When once Adam was aware of the presence of the Lord, his conduct changed.** That remains an inviolable trait of fallen men. It is only when their

hearts grow calloused, and they are unable to sense the presence of the Lord that they maintain their wayward course. If they are a religious people, this will include kicking against the goading prods of the Almighty – fighting off their effect, and seeking to adjust the soul so they are not felt so keenly.

### I WAS AFRAID

*" . . . and I was afraid, because I was naked . . ." Other versions read, "And he said, "I was afraid because I was naked,"* <sup>NASB</sup> *"I was full of fear, because I was without clothing"* <sup>BBE</sup> *"I am afraid, for I am naked."* <sup>YLT</sup>

Does not the record say that Adam

and Eve sewed fig leaves together, and thus *"made aprons,"* or loin cloths, for themselves (Gen 3:7)? **Perhaps that scanty clothing was good enough for Adam and Eve – but Adam seemed to sense it was not good enough for God.** Adam assessed their condition as being naked before God –even though they had made an attempt to cover their nakedness. In the conscious presence of the Almighty Adam knew his works were not sufficient. Furthermore, this was true of the **first** time man sinned, and the **first** time a sinner confronted God. Fear drove the pair to hide from God because they knew they were in an unacceptable state.

### An Application

Today, there is a noticeable lack of the awareness of God. That is why people are blissfully unaware of their sin. One of the purposes of the church is clearly to be *"the pillar and ground of the truth"* (1 Tim 3:15). **This posture will contribute to a greater awareness of God, as He is made known through a purified people whom God has made His "special people, zealous for good works"** (Tit 2:14). These are the people who are *"the light of the world"* (Matt 5:14), contributing to a greater awareness of the Lord by their godly demeanor. However, an unholy and lethargic church has no good influence over those who are dead in trespasses and sins. Such an entity is a distracting complication in the work of the Lord. Further, the situation cannot be resolved by adopting sectarian aphorisms and traditional theological

positions. If professed Christians are not really living by faith and walking in the Spirit, they would do well to close up shop and get off of the religious field. God has not made a place for such spiritual monstrosities, and neither should we!

#### I HID MYSELF

*" . . . and I hid myself."* Other versions read, *"so I hid,"* <sup>NIV</sup> *"I kept myself from your eyes,"* <sup>BBE</sup> and *"hid from you."* <sup>GNB</sup>

Adam speaks for himself, but Eve is included, for they are *"one flesh."* The Divine Presence is like a burst of all-revealing light that discovers the whole of a person. Sin caused Adam to attempt to hide himself from such an exposure. Now that he had sinned, the man was dominated by a fear that

caused him to draw back and make an attempt to hide from God.

Jesus revealed that this would be the circumstance for sinners of all types and classes when the Lord comes again. He saw heaven depart *"as a scroll when it is rolled up."* It was then, at the end, when the heavens and earth are passing away, that *"the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb"* (Rev 6:15-16). **The effort will be as vain for them as it was for Adam! For them, it will be too late to hide, too late to deal with temptation, too late to repent.**

## HAST THOU EATEN OF THE TREE

*"<sup>11</sup> And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"*

God will not let this matter go? The man will have to give an account to Him for his failure to obey the word delivered to him.

#### WHO TOLD THEE?

*'And he said, Who told thee that thou wast naked? . . .'* Other versions read, *"Who gave you the knowledge that you were without clothing?"* <sup>BBE</sup> and *"Who hath declared to thee that thou art naked?"* <sup>YLT</sup>

Actually, no one told the pair they were naked. Their own eyes were opened to see their condition. **They had gained an understanding of their circumstance, but it was gained unlawfully.** Nevertheless, here is an example of someone giving an account to God – something that all men will do (1 Pet 4:5). As it is written, *"So then every one of us shall give account of himself to God"* (Rom 14:12). It will be in detail, and none will be exempt. Jesus said that men would even give an account for *"every idle word"* they speak (Matt 12:36).

#### What About Sins that have been Forgiven?

Some have difficulty when they hear of giving an account for all of their lives. "What about sins that have been forgiven?" they ask. These sins will not be held against us, because they have been *"washed away"* (Acts 22:16). But

#### HAST THOU EATEN OF THE TREE?

*"Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"*

**Adam had been given only one prohibition.** Had he violated that commandment, doing the one thing he

**Adam had been given only one prohibition. Had he violated that commandment, doing the one thing he was expressly told he was not to do? God already knew this was the case, but He demands that it be acknowledged.**

the devil knows about them, and so do the holy angels. **The day of judgment will provide an opportunity to acknowledge that we have abandoned such sins, embracing the Savior, and receiving justification from all things.** In so doing, God will be *"justified in all of His sayings"* as the saints testify to His goodness before an assembled universe (Rom 3:4).

was expressly told he was not to do? **God already knew this was the case, but He demands that it be acknowledged.** In recovering a soul from transgression, even in this day of salvation, it is essential that the transgressor come to the point where he acknowledges the truth of his situation (2 Tim 2:26).

Perhaps there were heavenly personalities looking on who did not have perfect understanding in all of these things. God will solicit the acknowledgment before them so that His judgment will be seen as righteous.

### THE DAY OF JUDGMENT

The fact of the day of judgment has been greatly distorted in our time. Some ignorantly affirm that there really is not a day during which all of the human race will be judged. They affirm that those outside of Christ will be subject to such a time, but not the saints. They will stand before the Lord only to receive rewards, not to be judged. There is not a single clear statement made by Jesus or the Apostles that states such a thing. That teaching reflects the interpretation and conclusion of men.

*that He hath raised him from the dead*" (Acts 17:31). Again, the Scriptures speak of *"the day when God shall judge the secrets of men by Jesus Christ according to my gospel"* (Rom 2:16).

The purpose of the day of judgment is **not** to determine who is saved and who is lost. That is determined prior to the death of a person, or the end of the world – whichever comes first. *"The day of judgment"* is the time when God will be vindicated in all of His sayings. His judgments will be seen to be absolutely righteous, and that beyond all question. Those who sin have challenged the truth of God – yea, God Himself. They have violated His law and their conscience in committing sin, and they will be shown to have been totally wrong in their conclusions.

- ➡ "Have you promoted division among my people when I told you division was a work of the flesh, and admonished you to be of the same mind and judgment?"
- ➡ "Did you ignore my word to 'Go on to perfection?'"
- ➡ "Did you forsake the assembly of the saints, even though I told you not to do so?"
- ➡ "Did you live for yourself, when I told you to live unto My Son?"
- ➡ "Did you fail to set your affection on things above, choosing to major on the things that are in the world?"
- ➡ "Did you culture sinful associations when I told you to be separate from them?"
- ➡ "Did you fail to confess your sins to Me, even though I promised to faithfully and justly forgive you if you did?"

**Every person who has contradicted the Word of God will be exposed, and forced to acknowledge their error.**

Every person who has been faithful will be confessed before the Father, and publically exalted. In the doing of these things the Scripture will be fulfilled: *"yea, let God be true, but every man a liar; as it is written, **That thou mightest be justified in Thy sayings, and mightest overcome when thou art judged**"* (Rom 3:4).

We have in our text an introduction to the day of judgment – specifically to the fact of human accountability to God. There is no way to escape thos. Let us see how Adam reacts.

When it comes to the final judgment, it is always mentioned in the singular – never in the plural (Matt 10:16; 11:22,24,26; Mk 6:11; 2 Pet 2:9; 3:7; 1 John 4:17). It is clearly affirmed that God *"hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in*

There is a sense in which God will interrogate men like He did Adam. Imagine Him saying:

- ➡ "Have you committed fornication when I commanded you not to do so?"
- ➡ "Did you fail to run the race with patience, even though I clearly told you to do so?"

**Every person who has contradicted the Word of God will be exposed, and forced to acknowledge their error. Every person who has been faithful will be confessed before the Father, and publically exalted.**

## THE WOMAN WHICH THOU GAVEST ME

*"<sup>12</sup> And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."*

THE WOMAN WHO THOU GAVEST ME

Other versions read, *"the woman You put here with me,"* <sup>NIV</sup> *"The woman, whom Thou gavest me to be my companion,"* <sup>DOUAY</sup> *"The woman who You gave me,"* <sup>NET</sup> *"The woman You put at my side,"* <sup>TNK</sup> *"The woman whom*

*Thou didst place with me,"* <sup>YLT</sup> and *"Adam admitted, 'but it was the woman You gave me.'"* <sup>LIVING</sup>

Rather than simply confessing what he had done, Adam presented an

excuse – **the first one in Scripture** – for what he did. Whether he intended to do so or not, he actually put the blame back on God Himself. It is as though he had said, “If it had not been for the

etc. But such feeble attempts to explain the situation are just as inexcusable as Adam’s answer. **Before anything can be done about man’s sin, it must be acknowledged.** In this day of salvation

given to him had really given him of the fruit of the tree, and he had eaten it. **However, when that is presented as an excuse, attempting to minimize the seriousness of disobedience, such an answer is altogether unacceptable.**

**There really is no valid excuse for sin – none at all. Some may reason, “The devil made me do it.” Others may lay the blame on Adam, who caused sin to enter into the world, putting a curse upon all humanity. After all, there is nothing man can do about that circumstance.**

woman You gave to me, I never would have eaten of the fruit.” Thus the Divine assessment was called into question: *“It is not good for man to be alone”* (Gen 2:18).

Men may choose to speculate on this matter, thinking that perhaps it is true that Adam never would have eaten the fruit if it was not for the presence of Eve. After all, Paul makes clear that *“Adam was not deceived”* (1 Tim 2:14).

**There really is no valid excuse for sin – none at all.** Some may reason, “The devil made me do it.” Others may lay the blame on Adam, who caused sin to enter into the world, putting a curse upon all humanity. After all, there is nothing man can do about that circumstance. Some professing Christians declare, “We all sin,” “We have to sin,” etc. Others trace sin to genetic deficiencies, hereditary handicaps, the way one was raised,

God has given the advantage to sinners, sending forth His Holy Spirit to *“convict the world of sin”* <sup>NKJV</sup> (John 16:8).

Let no person attempt to explain their transgression by pointing the finger of accusation at God Almighty–i.e, *“Why hast Thou made me thus?”* (Rom 9:20)!

### **SHE GAVE ME OF THE TREE, AND I DID EAT**

Other versions read, *“she gave me some fruit from the tree, and I ate it,”* <sup>NIV</sup> *“she gave me the fruit of the tree and I took it,”* <sup>BBE</sup> *“she hath given to me of the tree -- and I do eat,”* <sup>YLT</sup> *“who brought me some, and I ate it,”* <sup>LIVING</sup> *“gave me fruit from that tree. So I ate it,”* <sup>ERV</sup> *“she has given to me of the tree, and I ate,”* <sup>LITV</sup> and *“she gave me fruit from the tree, and, yes, I ate it.”* <sup>MESSAGE</sup>

According to the flesh, what Adam said was true. The woman God had

Does any person imagine that it would have been acceptable for Pharaoh to explain his hard-heartedness by saying, “God raised me up to do what I am doing!” (Ex 9:16; Rom 9:17)? Would it have been right for Sihon, king of Heshbon to account for his reaction to Israel by saying, “God made me obstinate!”? (Deut 2:30). Would it have been right for Samson to argue that it was right to take a wife from the Gentiles “because God is seeking an occasion against the Philistines”? (Judges 14:4)? When David numbered Israel, would it have been appropriate for him to say, “Satan provoked me to do this” (1 Chron 21:1), or “God moved me to do this because God was angry with Israel” (2 Sam 24:1)? Can a person who is taken in by delusion excuse the matter by saying, “God sent me strong delusion” (2 Thess 2:11)? The answer to these questions ought to be obvious. This is why Paul reasoned, *“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”* (Rom 9:20). Let us not be simple about such matters! **God really does not intend for men to attempt to explain why they have sinned.**

**One of the things that comes along with all sin is the propensity to excuse it, as though a reason could be presented to God that will neutralize the gravity of the situation.** Sin is committed in the midst of delusion.

## **THE SERPENT BEGUILED ME**

***“<sup>13</sup> And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.”***

God does not respond to Adam’s excuse. That very reaction must have been most unsettling to Adam. God did not hold out the hand of mercy. He did not say He understood the difficulty

with which Adam must have wrestled. In no way does he dignify what Adam had said. Rather, now He turns His attention to the woman.

### **WHAT HAST THOU DONE?**

*“And the LORD God said unto the woman, What is this that thou hast done?”* Other versions read, *“What have you done?”* <sup>BBE</sup> *“Why hast thou*

*done this?”* <sup>DOUAY</sup> *“Why did you do such a thing?”* <sup>NAB</sup> *“Why did you do that?”* <sup>NJB</sup> and *“How could you do such a thing?”* <sup>LIVING</sup>

It is certainly not that God was unaware of what Eve had done. **However, it is God’s manner to demand the confession of sin.** If it is not done in this world, it will be done before an



assembled universe. Both Adam and Eve attempted to hide from God, clearly attempting to evade confronting Him. But **God will allow the transgressor to go unchallenged.** Remember, both Adam and Eve are standing before the Lord. It will also be confirmed that the serpent was there as well. If other personalities, like holy angels, were also present, we do not know. However, it would not surprise me if a host of them were present, witnessing the work of Satan and the response of sinners.

Note the question put to Eve: *"What is this that you have done?"* <sup>NKJV</sup> God had created them, placed them in a beautiful Garden, given them dominion over nature, and access to the multitude of trees that bore fruit that was *"good for food."* Now, within that context, what had Eve done? Given such remarkable advantages, what did she do?

#### Something to Learn

*"If any man sin,"* John writes, *"we have an Advocate with the Father, Jesus Christ the Righteous [One]"* (1 John 2:1). The advocacy of Jesus Christ *"the Righteous One"* does not preclude, or obviate the fact that we have sinned. It is rather the appointed means of recovering from it. **Involved in this recovery is considering what we have done if we have sinned – especially in light of the provisions of God's great salvation.**

- ➔ Such have forgotten the admonition, *"Sin not"* (1 Cor 15:34).
- ➔ They have not resisted the devil (James 4:7).
- ➔ They have quenched and grieved the Spirit (Eph 4:30; 1 Thess

5:19).

- ➔ They have failed to put on the whole armor of God and hoist the shield of faith (Eph 6:10-18).
- ➔ They have not availed themselves of the escape that comes with every temptation (1 Cor 10:13).
- ➔ They have not walked in the Spirit (Gal 5:16).
- ➔ They have not maintained the mind of Christ (Phil 2:5).
- ➔ They have not fought the good fight of faith (1 Tim 6:12).
- ➔ They have not set their affection on things above (Col 3:1-2).

- ➔ They have not been steadfast and unmoveable (1 Cor 15:58).
- ➔ They have not come to the throne of grace to obtain mercy, and find grace to help in the time of need (Heb 4:15-16).

O, how those in Christ need to consider what they have done when if have sinned!

#### THE SERPENT BEGUILLED ME

*"And the woman said, The serpent beguiled me, and I did eat."* Other versions read, *"The serpent deceived me,"* <sup>NKJV</sup> *"The serpent tricked me,"* <sup>NRSV</sup> *"I was tricked by the deceit of the snake,"* <sup>BBE</sup> *"The serpent tricked me into it,"* <sup>NAB</sup> *"the snake tempted me,"* <sup>NJB</sup> *"the serpent duped me,"* <sup>TNK</sup> and *"The*

**Like Adam, Eve has a ready excuse for her conduct. She admits that she ate the fruit, just like Adam did. However, she placed her confession in dark setting of an excuse.**

- ➔ They have not abstained from fleshly lusts that war against the soul (1 Pet 2:11).
- ➔ In their faith, they have not added virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (2 Pet 1:5-10).
- ➔ They have not maintained their fellowship with Christ, into which God called them (1 Cor 1:9).

*serpent hath caused me to forget."* <sup>YLT</sup>

Like Adam, Eve has a ready excuse for her conduct. She admits that she ate the fruit, just like Adam did. **However, she placed her confession in dark setting of an excuse.** She, like Adam, did say the truth – at least from the lower perspective. Satan had deceived her, and she did eat – just like she said. Nevertheless, that did not constitute a confession. Her answer was really an excuse, not a confession.

## THE LORD SAID UNTO THE SERPENT

*"<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: <sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and*

*her seed; It shall bruise thy head, and thou shalt bruise His heel."*

God does not interrogate the serpent as He did Adam and Eve. To Adam He said, *"Who told you that you were naked? Have you eaten from the tree of which I commanded you that*

*you should not eat?"* <sup>NKJV</sup> (Gen 3:11). To Eve He said, *"What have you done?"* (Gen 3:13). **However, no question is asked the serpent.** In the first place, Satan is a *"liar"* by nature, and *"there is no truth in him"* (John 8:44). Therefore, God proceeds with a word of judgment against the serpent.

## BECAUSE THOU HAST DONE THIS

*“And the LORD God said unto the serpent, Because thou hast done this...”*

This is the preliminary judgment of the adversary, not the final one. It is pronounced against *the serpent*, for that is the vehicle Satan used to deceive Eve, and thus induce Adam himself to transgress the commandment of the Lord. It is not that Satan himself is a snake – he is a fallen angel who was originally *“the anointed cherub”* (Ezek 28:14), and is now *“the angel of the bottomless pit”* (Rev 9:11).

➔ Isaiah reports a word God spoke against *“the king of Babylon,”* yet it was a word delivered primarily to Satan, who was using that king (Isa 14:4-18). In the prophesy, the Lord uses terminology that applied specifically the devil: *“Thou art fallen from heaven, O Lucifer . . . thou hast said in thine heart, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High”* (Isa 14:13-14).

➔ In a word to be delivered to *“the*

Jesus addressed Satan, appearing as though He was speaking to a man. Once, when Peter had rebuked Jesus for saying He was going to die, the Lord said to him, *“But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men”* (Matt 16:23). Again, when confronting demon possessed people, Jesus often spoke to them, yet was really speaking to the demons within him: *“And Jesus rebuked him, saying, Hold thy peace, and come out of him”* (Mark 1:25); *“And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many”* (Mark 5:9); *“And Jesus rebuked him, saying, Hold thy peace, and come out of him”* (Luke 4:35).

So it is in this text. Jesus speaks to the serpent, who had been used by the wicked one. **However, it is more than evident from what He says, that the one being addressed is more specifically the devil himself.** God did not promise that the head of a natural serpent would be bruised.

8:20-22)! Let men have done with foolish speculations concerning texts like this. It is uncomely for a person professing faith to be reduced to a state of consternation over statements such as the one we are reviewing.

Some may ask if the serpent once stood erect, having legs. Luther felt that this was the case. Josephus felt the serpent was originally “possessed of bone,” having a rigid spinal column like a man, or some of the beasts of the earth. Some feel that the serpent was a flying creature at the first. The conjectural analyses of the text are almost endless, and are unprofitable as well.

It is clearly evident from the text that some kind of change took place in the structure and manner of the serpent. **It had played a role in the subversion of humanity, and for that it was judged.**

This should not surprise us, for it is perfectly accords with the remainder of revelation. Prior to the Law, and after the flood, God pronounced a curse every beast that took the life of a man: *“And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man”* (Gen 9:5). Further, under the Law there were also commandments regarding this matter. *“If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit [unpunished <sup>NASB</sup>]. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death . . . If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned”* (Ex 21:28-29,32).

## THE INTRODUCTION OF ENMITY

*“And I will put enmity between thee and the woman . . .”* Other versions read, *“there will be war between you and the woman,”* <sup>BBE</sup> *“I will make you and the woman hostile toward each other,”* <sup>GWN</sup> *“I will put hostility between you and the woman,”* <sup>NET</sup> *“I will cause hostility between you*

**Never again would Satan be able to use a natural serpent to beguile humanity! As for the attitude of the woman and the serpent toward each other, there would be enmity, hostility, hatred, and antagonism.**

*prince of Tyus,”* God speaks again st Satan himself (Ezek 28:2-5). In this word, God also describes traits that uniquely belong to the devil. *“Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee”* (Ezek 28:14-15).

➔ There are other incidents where

## THOU ART CURSED

*“ . . . thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life . . .”*

This curse was leveled at the serpent for being used by the devil. Does it seem unjust for the serpent to be cursed because of what the devil did? **It makes just as much sense as the earth and the entire universe being cursed because of what man did** (Rom

and the woman," <sup>NLT</sup> "From now on you and the woman will be enemies," <sup>LIVING</sup> "hatred I will put between you and the woman," <sup>ABP</sup> "You and this woman will hate each other," <sup>CEV</sup> and "I will make you and the woman hate each other." <sup>GNB</sup>

Never again would Satan be able to use a natural serpent to beguile humanity! As for the attitude of the woman and the serpent toward each other, there would be enmity, hostility, hatred, and antagonism. God would cause that condition to exist – He would make it happen. However it may impact the favored theologies of men, here is an example of God making a human being hate. In this way, no woman would ever again be tempted by a serpent, to put it another way, Satan would never be able to use a serpent to tempt anyone.

#### THE SEED OF THE WOMAN

"... and between thy seed and her seed..." Other versions read, "between your offspring and hers," <sup>NIV</sup> "between your descendant and her descendant," <sup>CJB</sup> "Your children and her children will be enemies." <sup>ERV</sup>

"The seed" is reckoned through the woman only in this instance. All other references to "seed" are associated with the man. In all of the Scriptures, there are two references to "HER seed." One of them refers to the Messiah, Jesus Christ. The other speaks of those who are in Christ – "the remnant of her Seed," or those who have been joined to Christ (Gal 3:29).

➡ IN REFERENCE TO CHRIST. "And I will put enmity between thee and the woman, and between thy seed and HER SEED; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15).

➡ IN REFERENCE TO THOSE WHO ARE IN CHRIST. "And the dragon was wroth with the woman, and went to make war with the remnant of HER SEED, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17).

All other Scriptures references to "seed" are associated with the man. Forty times we read of "HIS seed." This views the man as begetting the

offspring. Two hundred and twenty-three times we read of a man begetting. With the single exception of Jesus Christ, all of the genealogies are traced through men (ex: Matt 1:1-17; Luke 3:23-38).

Jesus, however, was not begotten by a man. He was the "only Begotten of the Father" (John 1:14), and God's "only Begotten Son" (John 1:18; 3:16,18; 1 John 4:9). He was "conceived" in Mary by the Holy Spirit

your head, and you will strike His heel," <sup>NIV</sup> "He will strike your head, and you will strike His heel," <sup>NRSV</sup> "by him will your head be crushed and by you his foot will be wounded," <sup>BBE</sup> "He shall crush thy head, and thou shalt crush His heel," <sup>DARBY</sup> "she shall crush thy head, and thou shalt lie in wait for her heel" <sup>DOUAY</sup> [NOTE: THE DOUAY-RHEIMS VERSION IS A ROMAN CATHOLIC BIBLE. NOTICE HOW THE BRUISING HERE IS CREDITED TO THE WOMAN INSTEAD OF TO HER SEED], "they shall bruise thy head, and thou shalt bruise their heel,"

**Enmity with the devil ONLY occurs in Christ Jesus – in His Person specifically, and those joined to Him secondarily.**

(Matt 1:20).

This word of God, therefore, applies to the Lord Jesus Christ, and all who have been made "one spirit" with Him (1 Cor 6:17). There would be enmity, or hostility, between the coming Savior and the devil, and, as well, between those in Him and the devil. Jesus was in no way at peace with the devil, nor are those who are really in Him! This word does not apply to the entire human race, as some falsely allege. **Enmity with the devil ONLY occurs in Christ Jesus – in His Person specifically, and those joined to Him secondarily.**

A person who is not at war with the devil is not in Christ, and ought not to be called a Christian. Where this promised enmity does not exist, whether in a person or a group, there has been no putting of the people into Christ (1 Cor 1:30). It also ought to be observed that a person who is living in sin is actually a vassal of the devil, and is certainly not at enmity with him.

#### A PROMISED CONQUEROR

"... her Seed. It shall bruise thy head, and thou shalt bruise His heel." Other versions read, "He shall bruise you on the head, And you shall bruise Him on the heel," <sup>NASB</sup> "He will crush

JPS [NOTE: THE JPS IS PUBLISHED BY THE JEWISH SOCIETY, NOTE THAT THE BRUISING IS SAID TO BE ACCOMPLISHED BY AND TO THE PEOPLE: "THEY SHALL BRUISE... THEIR HEEL." WHILE THIS COULD HAVE REFERENCE TO SATAN BEING BRUISED UNDER THE HEEL OF THE PEOPLE OF GOD (ROM 16:20), THAT IS NOT LIKELY TO BE THE MEANING HERE. THE LETHAL BLOW WAS DELIVERED BY JESUS HIMSELF OF, NOT THOSE JOINED TO HIM.], "He will strike at your head, while you strike at his heel," <sup>NAB</sup> "her offspring will attack your head, and you will attack her offspring's heel," <sup>NET</sup> "He doth bruise thee -- the head, and thou dost bruise Him -- the heel," <sup>YLT</sup> and "You will strike his heel, but He will crush your head" <sup>LIVING</sup>

Although this is a pivotal prophecy in Scripture, the various versions by no means present a consistent expression of it.

- ➡ The Seed would crush the serpent on his head, and he would bruise the Seed on his heel." <sup>NASB</sup>
- ➡ The Seed would crush the serpents head, and the serpent would crush His heel. <sup>DARBY</sup>
- ➡ The Seed would crush the serpent's head, and he would wound the Seed's heel." <sup>BBE</sup>
- ➡ The woman would crush the serpent's head, and the serpent

would lie in wait to for her heel.  
DOUAY

- ➔ The Seed would strike at the serpent's head, and the serpent would strike at his heel. <sup>NAB</sup>
- ➔ The woman's Offspring would attack the serpent's head, and the serpent would attack His heel. <sup>NET</sup>
- ➔ The serpent would strike the heel of the seed [first], but the Seed would crush his head. <sup>LIVING</sup>

Above are seven different expressions of the same text. In the Hebrew text, the same word is

translated "*bruise*" in regards to what the Seed would do to the serpent, and what the serpent would do to the Seed. That word means, "**BRUISE, CRUSH... OVERWHELM, BREAK**" <sup>STRONG'S</sup>

The revealed fulfillment of that promise is affirmed in Hebrews 2:14: "*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that **through death He might destroy him that had the power of death, that is, the devil.***" The crushing of Satan's head was administered in the death of Christ, which death was depicted as the bruising of the Seed's "*heel*." The "head" was the chief and foremost part

of the serpent, while the "*heel*" was the least part of the "Seed" – His body. In which He died. His resurrection body had no vulnerable part, though it bore the marks of the bruise of the wicked one (Lk 24:39; Rev 5:6) – a vivid reminder of the cost of redemption.

The bruise Jesus inflicted upon the devil is a mortal one that will bring him down in infamy and shame. It is the means through which Satan will finally go down in infamy and shame, being cast to the sides of the pit. The bruise Satan inflicted on Jesus' heel was temporarily debilitating. Jesus, however, fully recovered from it.

## UNTO THE WOMAN HE SAID

*"<sup>16</sup> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."*

There are temporal judgments

*"Unto the woman he said, I will greatly multiply thy sorrow and thy conception . . ." Other versions read, "To the woman He said, "I will greatly multiply your pain in childbirth," <sup>NASB</sup> "I will greatly increase your pains in childbearing," <sup>NIV</sup> "Great will be your*

discomfort that attend the time when the child is being formed are here intended. From a human point of view, this judgment would be difficult enough to bear if only one child was conceived. **However, when you consider how many children Eve probably conceived, this is a large judgment, indeed.** There is no way to estimate how many offspring are involved in the statement, "and he begat sons and daughters" (Gen 5:4). That was over a period of nine hundred and thirty years (Gen 5:5). We do not know how long Eve lived, as there is no record of her death.

These sorrows were no doubt intended to accentuate the effect man's sin had upon God Himself.

### IN SORROW SHALT THOU BRING FORTH CHILDREN

*" . . . in sorrow thou shalt bring forth children . . ." Other versions read, "In pain you shall bring forth children," <sup>NASB</sup> "you will bear children in anguish," <sup>CSB</sup> "You shall bear children in intense pain and suffering," <sup>LIVING</sup> "You will suffer terribly when you give birth," <sup>CEV</sup> "you'll give birth to your babies in pain," <sup>MESSAGE</sup> and "and the pangs of childbearing; with spasms of distress you will bring forth children." <sup>AMPLIFIED</sup>*

As grievous as this experience was, Paul adds a comforting word on the subject: "**Notwithstanding *she shall be saved in childbearing*, if they**

**From a human point of view, this judgment would be difficult enough to bear if only one child was conceived. However, when you consider how many children Eve probably conceived, this is a large judgment, indeed.**

associated with sin – things that are difficult to bear. They are stern reminders of the seriousness of sin, and of the unchanging nature of God as well. God does not smile when men sin. Neither is He indifferent concerning the matter of transgression, as though He were capable of overlooking it. The sooner men learn this, the better off they will be.

### I WILL GREATLY MULTIPLY THY SORROW

*pain in childbirth," <sup>BBE</sup> "I will intensify your labor pains," <sup>CSB</sup> "I will greatly increase thy travail and thy pregnancy," <sup>DARBY</sup> "In multiplying I will multiply your distresses, and your moanings," <sup>ABP</sup> "I will increase your trouble in pregnancy," <sup>GNB</sup> and "I will greatly multiply your grief and your suffering in pregnancy." <sup>AMPLIFIED</sup>*

These are sorrows relating prior to the birth of the child as well as during the birth itself. The sickness and

*continue in faith and charity and holiness with sobriety*" (1 Tim 2:15).

I gather from this that there is a grace dispensed at the time of childbirth that can only be known by godly mothers who are living unto the Lord.

### An Application

There is a principle to be seen here that is worth knowing. **Any genuine good that is done by believers is attended by a form of pain or discomfort.** Paul said it this way, *"When I would do good, evil is present with me"* (Rom 7:21). There is also the matter of suffering persecution, which is experienced by all who will to live godly (2 Tim 3:12).

### THY DESIRE SHALL BE TO THINE HUSBAND

*" . . . and thy desire shall be to thy husband . . ."* Other versions read, *"Your desire shall be for your husband,"* NKJV *"Yet, your desire shall be for your husband,"* NASB *"Your desire will be toward your husband,"* CJB *"thy husband shall be thy desire,"* DARBY *"thou shalt be under thy husband's power,"* DOUAY *"thy desire shall be subject to thine husband,"* GENEVA *"Yet, you will long for your husband,"* GWN *"and thy submission shall be to thy husband,"* SEPTUAGINT *"Yet your urge shall be for your husband,"* NAB *"You will want to control your husband,"* NET *"Your yearning will be for your husband,"* NJB *"you will desire to control your husband,"* NLT *"Yet your urge shall be for your husband,"* TNK *"yet even so, you shall welcome your husband's affections,"* LIVING *"and to your husband your submission,"* ABP *"But you will still desire your husband,"* CEV *"In spite of this, you will still have desire for your husband,"* GNB and *"You'll want to please your husband."* YLT

If there is any doubt in your mind concerning the liability of many different translations, here is another example of the diversity that is found in them. Some translators clearly projected men's views into the text, else where could not be such a variation in them. Here are the views that are set before us in these various versions.

➔ That the woman will be attracted to her husband. KJV/CJB

➔ That even though there will be pain associated with childbirth, yet the woman will still desire her husband. GWN/NAB

➔ The woman's desire would be subject to her husband. GENEVA

➔ The woman will be under the power of her husband. DOUAY

➔ The woman's submission will be to her husband. ABP

➔ The woman will long for her husband. GWN

➔ The woman's urge, or passion, will be toward her husband. NAB

➔ The woman will want to control her husband. NET/NLT

➔ The woman would welcome her husband's affections. LIVING

➔ The woman will want to please her husband. YLT

There you have ten possible views of the text – views that project the ideas of the men handling the text, and not the text itself.

### What Is the Text Saying?

First, let us define the key word in the text – *"desire."* What does it mean? Lexically, the word means *"STRETCHING OUT AFTER; A LONGING . . . URGE, IMPULSE."* STRONG'S/WTM MORPHOLOGY

While some are of the opinion that this is speaking of desires for intimacy,

Because the woman had taken the lead in this sin, succumbing to deception, she would now have a natural preference for the will of her husband over her own. Admittedly, this has been greatly complicated by the growing dominance of sin. Nevertheless, this judgment is to be honored.

The apostles taught, *"Wives, submit yourselves unto your own husbands, as unto the Lord . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing . . . Wives, submit yourselves unto your own husbands, as it is fit in the Lord . . . Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives"* (Eph 5:22,24; Col 3:18; 1 Pet 3:1).

This should not be thought to be an impossible task, particularly since it mirrors the higher relationship of the church to Jesus Christ (Eph 5:22-33). What member of Christ's body would balk at being subject to Christ, or think it to be a great disadvantage? Further, subjection is not confined to the woman. The man has Jesus Christ as his Head, and God is the Head of Christ (1 Cor 11:3).

### What About Abusive Husbands?

The judgment of the woman was not consignment to the abuse of a man. She was to be subject to his will, not his abuse. An abusive husband does not fit into the picture of Christ and His

**Let us have done with the notion that this justified ruthless and inconsiderate treatment. I know of no specific text or suggestion by any Scriptural statement that represents God as condoning domination that is hurtful.**

I do not believe that falls under the heading of cursing or judgment. This is rather speaking of a kind of submission that did not exist before the fall. This is confirmed by the next phrase.

church. Nor, indeed, can a husband impose his will upon the wife in matters pertaining to life and godliness. Citizens are not to obey rulers that requires them to violate the laws of God. Wives are not to be subject to husbands who require them to be transgressors.

Children of age are under no obligation obey parents who demand that they be disobedient to the Lord. This is one of the rudimentary principles of life in Christ Jesus (Acts 5:29; Col 3:16; Matt 10:37).

Notwithstanding these exceptions, the general rule is that the husband is *"the head of the wife,"* and that headship is to be duly honored under ordinary circumstances.

#### HE SHALL RULE OVER THEE

*" . . . and he shall rule over thee."*  
Other versions read, *"he shall be your master,"* <sup>BBE</sup> *"he will dominate you,"* <sup>CSB</sup> *"her shall have dominion over thee,"* <sup>DOUAY</sup> *"you will be subject to him,"* <sup>GNB</sup> *"he'll lord it over you."* <sup>MESSAGE</sup>

Let us have done with the notion that this justified ruthless and inconsiderate treatment. I know of no specific text or suggestion by any Scriptural statement that represents God as condoning domination that is hurtful. Even when God judged Israel by

putting them under the ruthless dominion of the Babylonians, He also judged Babylon for going too far in the matter (Jer 50:10-18).

This does not guarantee that all marriages will either be miserable or pleasant. Just as surely as the sin of Adam and Eve bore results in their own marriage, so it does today. Woman ought to take care who they marry, particularly those who are in Christ Jesus. They should do their best not to get into a relationship that is an exception to the rule. I understand this text to be speaking of the rule, not the exception – such as the marriage of Abigail to Nabal (1 Sam 25:3-29).

There is such a thing as a marriage between a believer and an unbeliever. I gather that the situation was not a deliberate one, but that one of the parties was converted after the marriage, while the other was not. In such a case, if an unbelieving man was not content to dwell peaceably with a believing wife, the wife was told, *"But*

*if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace"* (1 Cor 7:15). That is not the kind of circumstance with which the Genesis text is concerned.

#### The Advantage of Life in Christ

I cannot leave this section without commenting on the advantage of life in Christ Jesus. When the husband and wife can be aptly described as *"heirs together of the grace of life,"* that their *"payers be not hindered"* (1 Pet 3:7), it bears directly upon their marriage. The marriage will be so impacted that the husband will be loving and considerate, and the wife will joyfully consent to his leadership. The husband will also trust in the good judgment of his wife, and will not be reluctant to let her manage the house (Prov 31:10-29; 1 Tim 5:14). Let no person seek to distort this text by imposing their own will upon it, or conducting themselves in an inconsiderate manner, using this text to justify their conduct. Godly love is to be woven throughout the marriage.

## UNTO ADAM HE SAID

*" 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou*

There certainly is a penalty for sinning! That is the divine manner. Who among us has not learned this by experience? And, who will dare to fault God for acting in this manner.

#### BECAUSE . . .

*"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou*

not present Eve as speaking to Adam. It merely says, *"she took of the fruit thereof and gave also to her husband with her"* (Gen 3:6). Now we learn that her voice was involved, for Adam, God said, *"hearkened unto"* the *"voice"* of Eve. We do not know what she said, but it must have been in some way convincing. Learn that words play a key role in many temptations.

We learn from Paul that Adam *"was not deceived"* (1 Tim 2:14). He knew what he did, and was not deluded. **I gather that he ate the fruit out of a love for Eve, not wanting her to die alone, as it were.**

#### More Is Involved than Adam and Eve

There is more involved here than Adam and Eve. In this an allegory is seen that must not be overlooked. **There is a sense in which Jesus died for the sake of the church, that it not die in its sins. Thus we read, "Christ also loved the church,. And gave Himself for it, that he might sanctify and cleanse it with the washing of water by the word"**

**There certainly is a penalty for sinning! That is the divine manner. Who among us has not learned this by experience? And, who will dare to fault God for acting in this manner.**

*return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."*

*shalt not eat of it . . . "*

Adam was brought into the transgression by words – Eve's words. The record of the transgression does

(Eph 5:26).

The allegory breaks down, as do all allegories, for Adam was not able to do anything about the condition of Eve, and he apparently knew it. With Jesus, however, it was different. By having the iniquities of is all laid upon Him (Isa 53:6), tasting death for every man (Heb 2:6), **He was able to save and sanctify the church, bringing it to glory without spot, or wrinkle, or any such thing** (Heb 2:10; Eph 5:27).

### CURSED IS THE GROUND

*" . . . cursed is the ground for thy sake. in sorrow shalt thou eat of it all the days of thy life; <sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field . . . "*

#### "For Thy Sake"

Other versions read, *"Cursed is the ground because of you,"* <sup>NASB</sup> and *"the ground is under a curse because of you."* <sup>AMPLIFIED</sup>

We learn from the prophets and the apostles doctrine that *"the ground"* is not all that was cursed. Indeed, the entire universe was forced under *"the bondage of corruption"* (Rom 8:21). In a picturesque fashion the prophets painted world world as tottering on the brink of disaster under the weight of mortality. *"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again"* (Isa 24:20). And again, *"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished"* (Isa 51:6). The Palmist wrote, *"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed"* (Psa 102:25-26).

The Lord Jesus Himself announced, *"Heaven and earth shall pass away, but my words shall not pass away"* (Mat 24:35).

All of that is involved in the words, *"Ye shall surely die."* **Because the earth was made for man, when man was consigned to death, so was the environment in which he was placed.**

Here, *"the ground"* is mentioned as being cursed because that was the place in which the food supply was raised. Now, the ground would not cooperate with man – **it would not be subject to man, but would rebel against the man like the man rebelled against his God.**

#### "In Sorrow Shalt Thou Eat Of It"

Other versions read, *"In toil you shall eat of it All the days of your life,"* <sup>NASB</sup> *"through painful toil you will eat of it all the days of your life,"* <sup>NIV</sup> *"in sorrow and toil shall you eat [of the fruits] of it all the days of your life"*

*shall it sprout for you."* <sup>TNK</sup>

Not only would Adam face hard soil, and competition with the beasts of the earth, but the ground would rebel against him. Instead of cooperating as it did in the Garden, it would produce plants that could not be eaten – plants that would interfere with the growth of the plants yielding food for man..

#### "You Shall East the Herb of the Field"

Other versions read, *"the plants of the field,"* <sup>NASB</sup> *"you will eat wild plants,"* <sup>GWN</sup> *"the grain of the field,"* <sup>NET</sup> *"the produce of the land,"* <sup>NJB</sup> *"the grasses of the field,"* <sup>TNK</sup> *"you will have to eat the plants that grow wild in the fields,"* <sup>ERV</sup> and *"you'll get your food the hard way, Planting and tilling and harvesting."* <sup>MESSAGE</sup>

**Not only would man have to work for his food, dealing with the ground, which insisted on giving forth all manner of inhibitive thorns and thistles, but work would be difficult. In order to eat, man would have to sweat, exerting himself.**

<sup>AMPLIFIED</sup> and *"All your life you will struggle to extract a living from it."* <sup>LIVING</sup>

Even eating would be attended by great sorrow, toil, and hard work. Before the fall, they had a staggering multiplicity of trees whose fruit they could eat at will, and without limitation. That liberty is now withheld from the sinners in Eden. **They will not eat joyfully in a garden beautiful to the eye, but the man will have to face sorrow in producing and gathering food.** All of the sorrow that attended such toil is not listed. However, anyone who raises a crop, be it small or great, is well aware of how much effort is expended in obtaining fruit from the ground.

#### "Thorns Also and Thistles"

Other versions read, *"thorns and thistles shall it grow for you,"* <sup>NASB</sup> *"It will produce thorns and thistles for you,"* <sup>NIV</sup> *"Thorns and waste plants will come up,"* <sup>BBE</sup> *"It will yield you brambles and thistles,"* <sup>NJB</sup> *"Thorns and thistles*

**This is to be compared with the lush Garden of Eden, where God had caused every fruit tree to grow.** The fruit of those trees could be easily reaped, and were within a blessed environment.

Now, however, the open space, with wild plants and roaming beasts was to be the field. There would no doubt be competition with the beasts as the time of toil began, and the time of blessedness ceased for the transgressors.

#### IN THE SWEAT OF YOU FACE YOU WILL EAT BREAD

*" . . . In the sweat of thy face shalt thou eat bread . . . "* Other versions read, *"Other versions read, "With the hard work of your hands you will get your bread,"* <sup>BBE</sup> *"You will eat bread by the sweat of your forehead,"* <sup>CJB</sup> *"All your life you will sweat to master it,"* <sup>LIVING</sup> *"You will have to sweat to earn a living,"* <sup>CEV</sup> *"You will have to work hard and sweat to make the soil produce*

anything," <sup>GNB</sup> and "sweating in the fields from dawn to dusk." <sup>MESSAGE</sup>

Not only would man have to work for his food, dealing with the ground, which insisted on giving forth all manner of inhibitive thorns and thistles, but work would be difficult. **In order to eat, man would have to sweat, exerting himself.** The age of toil, labor, and being heavy laden began, and would not stop as long as the man lived.

#### Even True in the Spiritual Realm

Although it is not attended with a curse, hard labor is even required in the spiritual realm. Solemnly Jesus told His hearers, *"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed"* (John 6:27). This labor is not attended with the same kind of hindrances resident in nature. **Nevertheless, spiritual food cannot be reaped without effort – "labor in the Lord"** (1 Cor 15:58).

Believers also face thorns and thistles, but they are not found in the heavenly places where the needed bread and fruit are found. Rather, they spring out of our earthly nature – *"the flesh."* You can count on evil rising when you intend to do good (Rom 7:21). However, similar, yet superior to nature, there is a certain joy in eating bread from heaven, even if there is a lot of labor associated with obtaining it.

#### ... TILL YOU RETURN TO THE GROUND

*" . . . till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."*

Now the Lord gives a word of hope, in wrath remembering mercy (Hab 3:2). The toil associated with nourishment will only last until the death of the body. We will find in this curse that there is a blessing, for God raises the dead (2 Cor 1:9) – even though it appears that this was not revealed to Adam.

The body would return to the earth. From whence it came in the first place. But even then, the earth also is temporary, having been cursed for man's sake.

Whoever sins must die. However, death is not the end of the matter. **Life is superior to death, and will ultimately triumph –even for the body!**

#### Where There is Death, There Is Resurrection

God has revealed that a time is coming when *"the earth shall cast out the dead"* (Isa 26:19). Then *"death shall be swallowed up in victory"* (1 Cor 15:54), and mortality will *"swallowed up of life"* (2 Cor 5:4).

**Therefore, when we consider death, let us not think of it as the final matter.** For those in Christ Jesus, there

is a blessing, even in the judgment of death. It is like the new wine of which the prophet said, *"Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all"* (Isa 65:8).

I am sure Adam could not rejoice in the prospect of death as believers in Jesus do, for *"life and immortality"* are made known by the Gospel (2 Tim 1:10). However, we learn from Job that somewhere between Adam and Job some information was dispensed from heaven on this subject. Whether it was intuitive or cognitive, we do not know. Job, living several hundred years before the Law was not crystal clear on the subject, but he saw something. He said, *"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep"* (Job 14:12). Again he said, *"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me"* (Job 19:25-27).

At the point of our text, it looked very hopeless. However, at this point God had divulged enough to open the door of hope – even if it was not wide. An avenging Seed would finally appear on the battle field!

## ADAM CALLED HIS WIFE'S NAME "EVE"

<sup>20</sup> **And Adam called his wife's name Eve; because she was the mother of all living.** Other versions read, *"because she would become the mother of all living,"* <sup>NIV</sup> *"because she was the mother of all who have life,"* <sup>BBE</sup> *"mother of every living person,"* <sup>GWN</sup> *"The man named his wife Eve (meaning 'The life-giving one'), for he said, 'She shall become the mother of all mankind.'"* <sup>LIVING</sup>

Some degree of faith is revealed in this statement. God has said, *"ye shall surely die,"* and Adam had done the very thing that mandated the fulfillment of that word. Further, there had been no conceptions and no births until the time of this text. **Yet Adam spoke as though life was going to go on.** In some way he evidently knew the earth was still going to be filled with inhabitants. He further knew that they would all be

traced back to Eve as their mother, and himself as their father. That is most remarkable! **He no doubt had reasoned upon God's promise concerning the seed of the woman.**

We are not sure of the exact meaning of the name "Eve." However, etymologist generally agree that it means *"living"* or *"living one."* <sup>STRONG'S</sup>

## GOD MADE THEM COATS OF SKIN

*The fall of man occurred early in history – which only records man doing one thing prior to the fall – by Given O. Blakely*



**“<sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”** Other versions read, “*tunics of skin*,” <sup>NKJV</sup> “*garments of sin*,” <sup>NASB</sup> “*made clothing out of skins*,” <sup>CSB</sup> “*clothes from animal skins*,” <sup>GWN</sup> and “*made leather garments*.” <sup>NAB</sup>

Note what is said of these garments: **“*clothed them*.”** You may recall that Adam and Eve had sewn fig leaves together and made themselves “*aprons*,” or “*loin cloths*.” **These, however, were not even recognized by God.** They were totally unsatisfactory. Even Adam sensed this as he said, with his hand-made clothes on, **“*I was naked; and I hid myself*”** (Gen 3:10).

The clothing God prepared required bloodshed, for it was made of animal skins. Secondly, the clothes were described as “*coats*,” or “*tunics*.” <sup>NKJV</sup> The meaning of the word “*coats*” is: “**TO COVER, A SHIRT: — COAT, GARMENT, ROBE . . . A LONG SHIRT-LIKE GARMENT.**” <sup>STRONG’S</sup> A “*tunic*” was “**A SHIRT-LIKE GARMENT “THAT REACHED DOWN TO THE KNEES.”**” <sup>McCLINTOK-STRONG’S</sup>

The clear meaning is that God

desired Adam and Eve’s nakedness to be covered.

### A PICTURE OF REDEMPTION

We have in this account a vivid picture of redemption, in which new clothing is given to those who are justified.

- ➡ It answers to Isaiah’s depiction of salvation: **“*I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels*”** (Isa 61:10).
- ➡ Isaiah also spoke of the time of salvation as being adorned with “*beautiful garments*” (Isa 52:1).
- ➡ David wrote, **“*Let thy priests be clothed with righteousness; and let thy saints shout for joy*”** (Psa 132:9,16).
- ➡ Paul spoke of it as “*putting on*

*Christ*” (Rom 13:14).

- ➡ John saw the redeemed “*clothed with white robes*” (Rev 7:9), and “*arrayed with white robes*” (Rev 7:14).

**The works of men – even the very best of them – are nothing more than the fig leaf aprons were to Adam and Eve.** They are totally unacceptable as a covering for the soul. In fact Isaiah says that the very best we can do – “*our righteousnesses*” are as “*filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away*” (Isa 64:4). **This is not a depiction of our UNrighteousness, but of our “righteousnesses.”** That represents our efforts to make ourselves presentable to God.

**The imputation of righteousness is a set of new clothing for the soul that can stand the test of Divine scrutiny.** Without it, there is no hope of Divine acceptance. What covers us must be made and applied by God. Nothing else is acceptable. It is all seen right here **“*in the beginning.*”**

## THE MAN IS BECOME AS ONE OF US

**“<sup>22</sup> And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. . . .”**

Now there is another conversion among the Godhead. The sin of man has brought forth judgment. **Yet, that judgment must not interfere with the fulfillment of God’s eternal purpose.** An action will be taken that will allow for the just judgment of God, as well as the coming of the promised Seed who would bruise the serpent’s head.

### THE MAN IS BECOME AS ONE OF US

**“And the LORD God said, Behold, the man is become as one of us, to know good and evil. . . .”** Other versions read, “*has become like one of us*,” <sup>NKJV</sup> “*Adam is become as one of us*,” <sup>DOUAY</sup>

**“*the man was as one of Us*,”** <sup>YLT</sup> “*man has become as we are*,” <sup>LIVING</sup> “*These people now know the difference between right and wrong, just as we do*,” <sup>CEV</sup> “*the man has become like us-- he knows about good and evil*,” <sup>ERV</sup> “*these human beings have become like one of us and have knowledge of what is good and what is bad*,” <sup>GNB</sup> “*The Man has become like one of us, capable of knowing everything, ranging from good to evil*” <sup>MESSAGE</sup>

Can it be that Satan was right? Is this not what he had said would happen? **“*For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil*”** (Gen 3:5). Indeed, it appears to be the same. There is one bit of knowledge, however, that Satan hid from Eve – and it was most critical. **She would have acquired this knowledge unlawfully.** As

I have brought out earlier, God did not create anything or anyone that was not dependent upon Him. Yet, Satan seduced Eve into believing she could acquire valid knowledge in an unlawful manner. Although it is just conjecture at this point, I am persuaded God would have granted her the knowledge of good and evil at a proper time – without her having to experience doing wrong.

One other things. The word “*as*” is important in the Lord’s assessment of the situation. He did not say that man was now one of Them, but that he was “*as*” one of Them. Eve had conducted herself in precisely the same manner as Satan did when He aspired to be “*like the Most High*” (Isa 14:14; Ezek 28:22).

**God still does not desire that men know what is evil by participation.** Even though it is common for men to think

that is the best way to learn, and that those who fall into Satan's snare are more wise about evil than those who do not, they are wrong. In fact, those who have known *"the depths of Satan"* are more prone to fall into error again, for Satan has something in them.

#### LEST HE PUT FORTH HIS HAND

*" . . . and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. . . "* Other versions read, *"What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!"* <sup>NLT</sup> and *"What if he now should reach out and take fruit from the Tree-of-Life and eat, and live forever? Never--this cannot happen!"* <sup>MESSAGE</sup>

Here is a question that would not occur to most professing Christians of

this age. **They have accepted a concept of God that has Him sustaining those who are living impractical alienation from them.** They think it is His nature to do so, because He loves them so much. But in thinking in such a manner, they only confirm their fundamental ignorance of God, His eternal purpose, and eternal life.

If man, in a sinful state, did eat of the tree of life he would live forever – **in his sin!** God would have then contradicted His nature, and proved Himself to be a liar like the devil who deceived Eve.

#### The Spiritual Application

The same reasoning applies to spiritual life. **What if God sustained those who continued in sin? What if they had access to all of the life**

**sustaining resources provided for believers, yet were living aloof from God?** What sense would the great cost of salvation make if that kind of thing took place? Would not God be obligated to save all men, regardless of their acceptance of the atonement? Has Christ been provided to be a blanket, or to be a King, a Leader, a Mediator, and One who is bringing the sons of God to glory. Are we to remove the *"He who believeth not"* statements from Scripture (Mk 16:16; John 3:18,36;12:44; 1 John 5:10)?

**Are we to believe that vast numbers of Israel were not allowed to enter into Canaan because they did not believe, yet God will permit the unbelieving and disobedient to do to heaven?** The answer is obvious.

## GOD SENT HIM OUT OF THE GARDEN

*"<sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. <sup>24</sup> So He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."*

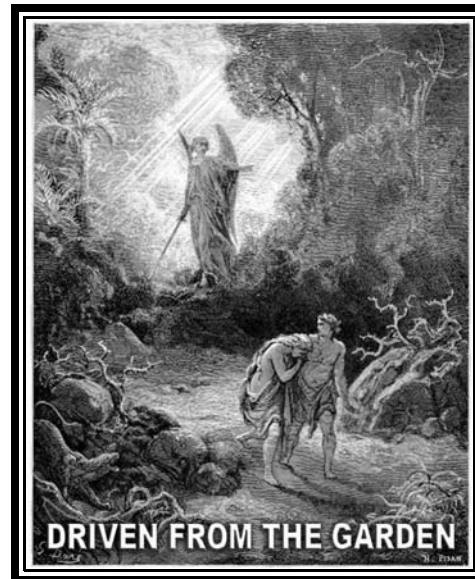
Now the Lord takes decisive action. He will under no condition allow the pair to remain in the garden, living forever in their sin. With God, such a thing is impossible to do. It is phrased in this way that we may better understand the ways of the Lord. This was, as John would say it, a *"sin unto death"* (1 John 5:16). Nothing could avert this judgment. No effective intercession could have been made that would have allowed Adam and Eve to stay in the Garden.

#### THE LORD GOD SENT HIM FORTH

*"Therefore the LORD God sent him forth from the garden of Eden . . ."* Other versions read, *"sent him out of the Garden,"* <sup>NKJV</sup> *"banished him from the Garden,"* <sup>NIV</sup> *"sent him away from the Garden,"* <sup>CSB</sup> *"sent him out of the paradise of pleasure,"* <sup>DOUAY</sup> *"expelled him from the orchard,"* <sup>NET</sup> *"banished him forever from the Garden,"* <sup>LIVING</sup> *"ejected him,"* <sup>ABP</sup> *"forced the man out*

*of the Garden."* <sup>ERV</sup>

*"Therefore"* – in view of the fact



that if they ate of the fruit of the tree of the knowledge of good and evil, they would live forever – in their sin. **The pair was forced to leave. They had no choice in the matter.**

The words *"sent away"* are very

strong, and carry the meaning of *"CAST AWAY . . . PUSH AWAY, PUT AWAY, DISMISS."* <sup>STRONG'S</sup> They could not come back. Their tenure in the Garden was brought to a grinding halt, and neither them nor any of their offspring would every again be permitted to enter the Garden of Eden.

**All of this took place because of one sin, committed one time.** Those who take sin lightly need to consider this record. It has been written for our admonition.

#### TO TILL THEE GROUND

*" . . . to till the ground from whence he was taken . . . "* Other versions read, *"to cultivate the ground,"* <sup>NASB</sup> *"to work the ground,"* <sup>NIV</sup> *"to be a worker, on the earth,"* <sup>BBE</sup> *"to farm the ground,"* <sup>GWN</sup> *"till the soil,"* <sup>NJB</sup> and *"To serve the ground."* <sup>YLT</sup>

On the day he was created, Adam was crowned the king of the universe. By Divine mandate, he was given charge of the earth. Now he is sent out, not to control the earth, but to serve it. He will not take care of it like he was to care for the Garden. Now the earth would rebel against him, yielding crops of thorns and thistles. He would have to eat his bread by the sweat of his brow **Now, in a moment of time, life had**

become tedious and burdensome.

Do men still insist that sin does not have bitter results? Let them ponder the very first sin and what resulted from it.

### SO HE DROVE OUT THE MAN

<sup>24</sup> *So He drove out the man . . .* Other versions read, “*sent the man out*,” <sup>BEB</sup> “*He cast out Adam*,” <sup>DOUAY</sup> “*He expelled the man*,” <sup>NAB</sup> “*banished the man*,” <sup>NJB</sup> and “*casteth out the man*.” <sup>YLT</sup>

Now we read that the man was driven out, whereas the preceding verse said he was sent away. A different Hebrew word is used here that means, “TO DRIVE OUT FROM POSSESSION, TO EXPATRIATE [DEPORT OR EXILE], DIVORCE, DRIVE AWAY, EXPEL, THRUST OUT, TOSSSED.” <sup>STRONG’S/WTM MORPHOLOGY</sup>

**What man wanted was entirely beside the point here.** Just as the Canaanites were driven out of the land, so Adam and Eve were driven out of the Garden. Like the inhabitants of Jerusalem were driven out and forced into captivity to Babylon, so Adam and Eve were thrust from the Garden to enter it no more. As Judas was banished from the apostleship, so Adam was banished from the Garden, forfeiting his God-given dominion.

People need to know that this is a revelation of the nature of God. Those who hang around the forbidden fruit must be made aware of the presence of the devil in such places. **Think of the countless numbers of believers that**

**attend worldly events, some of them imagining that they will witness for Christ there.** They have been duped by the wicked one!

We have a record of Jesus going into the Temple, into synagogues, into private homes where He was invited. We have a record of Him attending Jewish feasts, honoring the Sabbath day in the synagogue – but we have no record of him ever attending a worldly event.

There are churches that actually structure their gatherings for the world, hoping to snare them. They say they have good motives, but I question the honesty of their statements. We have no example of Jesus catering to fleshly desires to attract the people. If He fed them, it was after they had heard Him.

We are living in a depraved religious environment where these things have been hidden from those who mind the flesh.

### CHERUBIMS AND A FLAMING SWORD

*“ . . . and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”*

**God, so to speak, sealed off the Garden of Eden so that no person on earth could ever again enter into it.**

The Cherubim are lofty heavenly

creatures. This is the first mentioning of any of them in Scripture. The next mentioning of them is found in the instructions given for building the Tabernacle, over 2,500 years from the creation of the heavens and the earth and all that is in them. Two figures of them were positioned on the ends of the mercy seat that was placed on the ark of the covenant. They were facing each other, looking down into the ark, with the wings touching each other (Ex 25:18-20). God communed with the representatives of Israel from “*between the cherubims*” (Ex 25:22).

The tabernacle had curtains in the interior of the structure, and cherubims were woven throughout the fabric (ex 26:1). Figures of cherubim were also on the curtain that hung over the entrance to the Tabernacle (Ex 26:31). Larger veils of this sort were also made for the Temple, also having images of Cherubim sewn into them (1 Kgs 6:23-27). Larger cherubim images were also on the larger ark of the covenant within the Temple (1 Kgs 6:24).

Thus the introduction to sin is concluded. However, the impact of that transgression will be extensively reflected throughout the rest of Scripture. **The introduction of sin was a major event in the history of the world, yet it is not recognized by the evolutionists or the practitioners of worldly wisdom.** There is no form of sound and true religion that ignores the account of sin entering into the world. It is a pillar of sound thought.

## CONCLUSION

The rest of the Scripture is written with this event in mind. It is pivotal in the exposition of the eternal purpose of God, and is fundamental in the expounding of Christ Jesus and the salvation that is in Him. It is integral to the delineation and purpose of the Law of God. Words like atonement, reconciliation, justification, sanctification, and

acceptance have no meaning apart from a proper understanding of sin.

If we eliminate or distort the book of Genesis, we shall hide the fact of God, the reality of Jesus, and the glory of redemption. It is not a book to be handled loosely.

**Our next Hungry Saints Meeting will be held on Friday, 4/8/11. We will continue our series of lessons on the book of GENESIS. The Eighth lesson will cover verses 1-14 of chapter Four: “CAIN AND ABEL.” Here we will see the impact of the entrance of sin upon the human race. The very first record of a transgression following that of the first one, is Cain murdering his brother. Although this is a most tragic event, it contains things that are essential for us to know. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.**

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## THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

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COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Galatians: <http://wotruth.com/Genesis.htm>

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