

## Genesis 2:4-3:24 – The Garden and the Fall

### Review

Last time, we looked at the six days of God's creative work – beginning on the first day with His creation of light at the beginning of time by His very Word and culminating with His creation of the land animals and mankind on the sixth day. A major principle we emphasized was that God used His Word to empower His creative process, and that Word is none other than Jesus – God the Son. Throughout this passage we saw the Hebrew name אֱלֹהִים 'ēlōhîm repeatedly referring to God. We emphasized that this name is a true plural (multiple – meaning three or more) form of the word. Thus, we discovered that the Bible introduces the doctrine of the Holy Trinity from the very beginning.

Finally, we looked at God's implementation of the principle of the day of rest on the very first sabbath by His own example, although He didn't formalize the sabbath rest as a command for mankind until much later following the Israelites' exodus from their Egyptian captivity.

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### Genesis 2:4-3:24

In the latter half of Genesis 2, God's Word fills in the details of the creation of mankind including the commandment He gave to Adam – forbidding him to eat the fruit of the Tree of the Knowledge of Good and Evil. Then in Genesis 3, we will find that Adam and Eve disobeyed this commandment, bringing the curse of death and evil into the world through their sin. Yet even in the midst of this tragedy, we will find the first promise of the coming מָשִׁיחַ *māšîaḥ*, in the first Gospel message preached by God Himself to the serpent (in the hearing of Adam and Eve).

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### The Creation of Man and Woman

*<sup>4</sup>These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.  
<sup>5</sup>When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God אֱלֹהִים 'ēlōhîm יְהוָה Y'ĥōvâ had not caused it to rain on the land, and there was no man to work the ground,  
<sup>6</sup>and a mist was going up from the land and was watering the whole face of the ground—* Genesis 2:4-6 (ESV)

This passage really belongs with Genesis 1. It's a summary of the six days of creation, right? But wait! Didn't we see in Genesis 1:12 that the Earth had brought forth vegetation on the third day in accordance with God's Word? Furthermore, didn't God create mankind on the sixth day (Genesis 1:26-28)? So why does God say here that plants and man weren't around yet?

This is our first encounter with a characteristic of ancient Hebrew narratives and even with more modern Jewish writings (e.g. Revelation) – often, the stories are not related in strict chronological order. Of course, we find this throughout literature. Fictional writing and poetry often use flashbacks to relate the characters' past motivations for present behaviors. But the modern western mind finds it quite disturbing when we encounter flashbacks in non-fictional reporting. Genesis is after all primarily a history book – the story of the beginnings of the Israelite nation and God's choosing them

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as His people through whom He brought forth Jesus – the Hebrew מָשִׁיחַ *māšîaḥ* to rescue all mankind out of death in our sins.

Hebrew reporting is much more focused on relating the general principles and overall lessons they teach than on adhering to a narrative timeline. We simply need to be aware of this and be on the lookout for instances where the story appears disjointed – as here in this passage.

In Genesis 2:4 we find the first use of the Hebrew name of God – יהוה *Y'hōvâ*. This name was considered in Hebrew culture too holy to be uttered aloud. Whenever Hebrew scribes encounter this name in a text they are transcribing, they must first go to the מִקְוֵה *mikveh* and ritually cleanse their bodies before writing the Name. Unfortunately, since vowel sounds were not encoded in ancient Hebrew manuscripts until the early Middle Ages around 500-1000 AD and since the Name wasn't uttered aloud, memory of its true pronunciation has been lost.

In English language printed Bibles, the Name is most often rendered as LORD either in all uppercase or in a SMALLCAPS font. Here in Genesis 2:4, we find the Name as part of the phrase “LORD God” – אֱלֹהִים *'ēlōhîm* יהוה *Y'hōvâ*.

Before we move on, notice that it had not yet rained on the earth although a mist from the ground was watering the earth for the benefit of the plants when God finally did get around to making them. The first mention of rain in God's Word is found in Genesis 7 in relation to the flood of Noah. However, this doesn't necessarily imply that there was no rain on the Earth until then. God simply doesn't mention it in His Word before the flood.

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***7then the LORD God formed [יָצַר *yāṣar*] the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. Genesis 2:7 (ESV)***

We now learn the details of how God created man. Here we find yet another Hebrew word for this act of creation. We have already looked at בָּרָא *bārā* which is most often translated into English as “created,” and עָשָׂה *'āśâ* which is translated as “made” or “fabricated.” But God's Word uses יָצַר *yāṣar* to describe God's formation of man from the dust of the earth. Whenever I read this, I am reminded of Psalm 103.

***8The LORD is merciful and gracious,  
slow to anger and abounding in steadfast love.  
9He will not always chide,  
nor will he keep his anger forever.  
10He does not deal with us according to our sins,  
nor repay us according to our iniquities.  
11For as high as the heavens are above the earth,  
so great is his steadfast love toward those who fear him;  
12as far as the east is from the west,  
so far does he remove our transgressions from us.  
13As a father shows compassion to his children,  
so the LORD shows compassion to those who fear him.  
14For he knows our frame;  
he remembers that we are dust. Psalm 103:8-14 (ESV)***

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But look closely. The body of the first man was just a lifeless clump of soil until God breathed into him the breath of life and he became a living creature. Only God can do this. It is God alone who makes the unborn child in its mother's womb into a living creature at the moment of conception. Life is a precious gift of God beyond mankind's ability to bestow.

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***8And the LORD God planted a garden in Eden [עֵדֶן 'ēden], in the east, and there he put the man whom he had formed. 9And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.***

***10A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12And the gold of that land is good; bdellium and onyx stone are there. 13The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.*** Genesis 2:8-14 (ESV)

The name Eden means “pleasure.” We have no way of knowing where Eden was apart from the mention that it was “in the east” – presumably east of Canaan the land of promise. Indeed, two of the rivers mentioned continue to flow today. The Tigris still flows to the east of Assyria (modern Iraq), and together with the Euphrates bounds the so-called “cradle of civilization” – Mesopotamia the land between the rivers. The name פִּישׁוֹן *pîšōn* means “increase.” This river is unknown today, and the location of Havilah is also unknown. The name גִּיחוֹן *gîḥōn* means “bursting forth.” The location of this river too and the land of Cush associated with it is subject to considerable scholarly debate.

Much as we might like to find the garden of Eden, we would likely not find it as we might expect. After all, there has been a global flood since the time of Adam which inundated and destroyed everything. Yet we know that the Tree of Life was either preserved or will be restored.

***7He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’*** Revelation 2:7 (ESV)

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***15The LORD God took the man and put him in the garden of Eden to work it and keep it. 16And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, 17but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”*** Genesis 2:15-17 (ESV)

This is a familiar passage. But if we consider it carefully, it raises some perturbing questions.

1. God says that Adam could eat of any tree except one. Presumably then that included the Tree of Life. Does that mean then that Adam *did* eat of the Tree of Life?
2. God also says that if Adam were to eat of the Tree of the Knowledge of Good and Evil (which we know Adam and Eve eventually did) then he would surely die. Of course, mankind today is

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mortal – doomed to die (at least bodily). Does this mean that prior to the original sin, Adam and Eve were immortal – in both body and soul?

3. We know that when Adam and Eve ate of the Tree of the Knowledge of Good and Evil, they didn't die immediately – they began to age and eventually their bodies died (although Eve's death is not recorded). Furthermore, afterward God evicted them from Eden so that they would not eat of the Tree of Life and thus be doomed to live forever in their sinful fallen state, rendering the then future sacrifice of Jesus on the cross moot. Does this imply that immortality depends on continually eating of the Tree of Life?
4. Are these two trees literal physical trees, or are they symbolic?

But we're getting ahead of ourselves. Let's continue reading the story bearing these questions in mind as we go.

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***18Then the LORD God said, “It is not good that the man should be alone; I will make him a helper [עֵזֶר 'ezer] fit for [נֶגֶד neged - corresponding to] him.” 19Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam [אָדָם 'ādām - man] there was not found a helper fit for him.*** Genesis 2:18-20 (ESV)

First, notice that God's intent in creating woman was for her to be a helper corresponding to man – not an equal, not a superior, not a subservient, but a counterpart. In His institution of marriage, God intended the relationship between husband and wife to be a partnership with each of them bringing strengths and weaknesses mirroring those of their partner.

In Genesis 2:20, we find the first use of Adam's proper name. In Hebrew, the name simply means “man.”

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***21So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22And the rib that the LORD God had taken from the man he made [בָּנָא bānâ] into a woman and brought her to the man.***

***23Then the man said,***

***“This at last is bone of my bones  
and flesh of my flesh;***

***she shall be called Woman [אִשָּׁה 'iššâ - woman],  
because she was taken out of Man [אָדָם 'is - man].”*** Genesis 2:21-23 (ESV)

A great deal has been written about this detail of God's formation of woman from out of man's body. For example, the question arises whether Adam lived the remainder of his life without one of his ribs, or whether that rib was regenerated. We won't delve into this, but simply take God at His Word.

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Here in Genesis 2:22 we find yet another Hebrew word – בָּנָה *bānâ* translated into English as “made.” Most English translations render this verb as “made,” but some render it “fashioned.” It is most properly translated as “built” or “rebuilt,” but that rendering seems perhaps a bit flippant.

Notice in verse 23 the similarity (and the slight difference) between the two Hebrew words for man and woman. This verse does not use the word אָדָם *'ādām* for man as we saw previously. What we see here is a little play on words to emphasize the fact that God formed the woman as a suitable counterpart for the man.

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***24Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.*** Genesis 2:24 (ESV)

Recall from our previous lesson that Jesus quoted (actually, paraphrased) Genesis 1:27 in His dispute with the Pharisees on the topic of marriage and divorce in Matthew 19. On that occasion, Jesus also quoted Genesis 2:24 directly. Jesus’ full answer to the Pharisees’ first testing question about divorce is worthy of a brief side-trip.

***3And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” 4He answered, “Have you not read that he who created them from the beginning made them male and female, 5and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? 6So they are no longer two but one flesh. What therefore God has joined together, let not man separate.”*** Matthew 19:3-6 (ESV)

We won’t delve any further into the subject of divorce. It is a topic of considerable debate within the church, although it has become somewhat passe in secular society. Suffice it to say that the subject is important, it is not cut and dried, and divorce should never be taken lightly because of this teaching of Jesus.

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***25And the man and his wife were both naked and were not ashamed.*** Genesis 2:25 (ESV)

And why not? Prior to the original sin, Adam and Eve had no reason to be ashamed. Among the myriad other consequences of sin’s curse, shame is one.

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## The Fall, the Curse, and the Promise

***3:1Now the serpent was more crafty than any other beast of the field that the LORD God had made.***

***He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”*** Genesis 3:1 (ESV)

We see here that Lucifer – depicted here as a serpent was already present with mankind in the Garden even prior to the advent of evil in the world brought about by mankind’s sin. This was necessary. If we



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accept that God created mankind to love, obey, worship, and have fellowship with Him, then the implication is that God had to allow us to choose to love and obey Him (from which worship and fellowship with Him naturally flow) or not. Furthermore, if God were to allow us this free will, there needed to be some alternative. Otherwise, the gift of choice granted to mankind would have been meaningless like the old Soviet elections (and many around the world today) in which there is only one candidate with no practical options, rendering the election a pointless sham. Therefore, we find Satan (the serpent) present in the Garden with Adam and Eve.

Satan's tactic in tempting us to sin hasn't changed since then. He always begins by questioning the Word of God as he does here in Genesis 3:1

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***<sup>2</sup>And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, <sup>3</sup>but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”*** Genesis

3:2-3 (ESV)

Here we find the first instance of a failure of discipleship. Recall that Eve was not yet present when God gave Adam the command not to eat of the Tree of the Knowledge of Good and Evil. Adam must have taught her about it. God never said that Adam couldn't touch the tree – only that he could not eat of it. Perhaps Adam *did* communicate this command correctly to Eve, but either she didn't fully comprehend it, or she just made up this additional requirement not to touch the tree on her own – thus establishing the time-honored human tradition of placing additional encumbrances onto the Word of God!

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***<sup>4</sup>But the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”*** Genesis 3:4-5 (ESV)

The next step in Satan's agenda after questioning God's Word is to deny it as we see here. Finally, having questioned and then denied God's Word, Satan pounces on the unsuspecting with the introduction of his own lie.

One of Satan's most effective tools is appealing to human pride. He knows about the power and danger of pride first-hand.

***<sup>12</sup>“How you are fallen from heaven,  
O Lucifer [הֵלֵל *hêlêl* – light bearer, shining one, morning star], son of the morning!  
How you are cut down to the ground,  
You who weakened the nations!  
<sup>13</sup>For you have said in your heart:  
‘I will ascend into heaven,  
I will exalt my throne above the stars of God;  
I will also sit on the mount of the congregation  
On the farthest sides of the north;  
<sup>14</sup>I will ascend above the heights of the clouds,  
I will be like the Most High.’*** Isaiah 14:12-14 (NKJV)

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**NOTE** - The KJV and NKJV translate the Hebrew name הֵלֵל *hêlêl* as Lucifer. It means light-bearer, shining one, or morning star. Other translations render הֵלֵל *hêlêl* using one of its meanings. For example, the ESV translates as Day Star, son of Dawn.

In her innocence, Eve didn't recognize the danger pride brings with it. Satan did – at least partially, but as we know, misery loves company.

***<sup>18</sup>Pride goes before destruction,  
and a haughty spirit before a fall.  
<sup>19</sup>It is better to be of a lowly spirit with the poor  
than to divide the spoil with the proud.*** Proverbs 16:18-19 (ESV)

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***<sup>6</sup>So when the woman saw that the tree was good for food, and that it was a  
delight to the eyes, and that the tree was to be desired to make one wise,  
she took of its fruit and ate, and she also gave some to her husband who  
was with her, and he ate. <sup>7</sup>Then the eyes of both were opened, and they  
knew that they were naked. And they sewed fig leaves together and made  
themselves loincloths.*** Genesis 3:6-7 (ESV)

Why did Eve succumb? We see that the forbidden fruit was nourishing, that it was beautiful, and the idea it could make her wise tickled Eve's pride. In short, it appealed to her flesh. Initially, sin appears attractive – promising to fulfill our desires. Only later does sin bare its teeth when we suffer its consequences. Eve gets a bad rap as the one through whom sin with all its associated suffering and evils entered the previously perfect Creation. We see Eve as the one who passed down to us the sinful nature which all humankind has inherited.

But make no mistake. In her place, every single one of us would have fallen into the trap the serpent laid for her. Furthermore, although God's Word doesn't explicitly say so, Adam must have been present or very near at hand while the serpent was spewing forth his lies. We can infer this from verse 6 where God says Eve gave some of the fruit to her husband. Why didn't Adam "man up" to protect his partner? Why didn't he shun the forbidden fruit Eve offered him? Adam too was deceived by the serpent's lies and was tempted to disobey God's command just as Eve was. Every one of us would have done the same in their place.

The first consequence of Adam and Eve's sin was the loss of their innocence. They both knew immediately that they had disobeyed God's command to them. Consequently, they felt shame, guilt, and regret for the very first time. This "knowledge of good and evil" had cost them their blissful, ignorant innocence. I'm reminded of the words of that great sage Bob Seger – "Wish I didn't know now what I didn't know then." We also see that when their shame became manifest, they made the feeble attempt to cover it over in desperate hope of returning things to the way they had previously been. How tragic!

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***<sup>8</sup>And they heard the sound of the LORD God walking in the garden in the  
cool of the day, and the man and his wife hid themselves from the presence  
of the LORD God among the trees of the garden. <sup>9</sup>But the LORD God called  
to the man and said to him, "Where are you?" <sup>10</sup>And he said, "I heard the***

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*sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”<sup>11</sup>He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”* Genesis 3:8-11 (ESV)

God’s manner in coming to grips with mankind’s rebellion is both humbling and awesome. Of course, God already knew what had happened. In fact, God knew it would happen even before He said “**Let there be light.**” Here in this passage, we see God leading His two children gently and lovingly into their own clear realization of what they had done and preparing them for the judgement He was about to pronounce on their sin.

At this point, we might well ask why God didn’t simply give Adam and Eve (and us) a “pass” with the stern admonition – “Don’t let it happen again.” Firstly, God already knew what we scarcely admit to ourselves – that it most certainly **would** eventually happen again. But more importantly, we see here a glimpse of an amazing aspect of God’s very nature.

God is both righteous and just. The two go hand-in-hand. Paul wrote about this in his letter to the church in Rome.

*<sup>21</sup>But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup>for all have sinned and fall short of the glory of God, <sup>24</sup>and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup>whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup>It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.* Romans 3:21-26 (ESV)

Recall that God created mankind in His own image. Consequently, our sense of justice derives directly from our nature as God’s image bearers. We are revolted at the thought of any judge who would allow the perpetrator of some heinous crime to go free simply on their confession of regret for the crime and the promise never to do it again. No. True justice requires punishment for crime. We know this deep in the depths of our very souls because we have inherited our sense of justice from our Creator.

Indeed, God is both righteous and just, but He is also loving and merciful. In a sense, the sin of mankind puts God into something of a conundrum. How could God manifest both His righteousness and His justice while also showing His infinite love and mercy on sinful mankind? The answer to that profound question brings us to our knees in humble gratitude and awe. God chose to take upon Himself His righteous judgement of death for our sins when Jesus – God the Son – gave His life on the cross in our rightful place.

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*<sup>12</sup>The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” <sup>13</sup>Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”* Genesis 3:12-13 (ESV)



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One immediate consequence of sin was the advent of blame casting. We make fun of Adam and Eve for this, but here again if we truly consider it, we would all do the same. It is painful for us to admit our sin to ourselves, much less confess it before others – especially God – and accept responsibility. To protect our egos, we seek someone else to blame. By projecting the responsibility for our sins onto others, we rationalize our failure to ourselves. Like Flip Wilson's character Geraldine, we easily deceive ourselves by saying "The devil made me do it."

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***14The LORD God said to the serpent,  
"Because you have done this,  
cursed are you above all livestock  
and above all beasts of the field;  
on your belly you shall go,  
and dust you shall eat  
all the days of your life. Genesis 3:14 (ESV)***

It is fascinating to me that God set forth His curse upon sin in the form of a poem – or more accurately in three poems directed to Satan, Eve, and Adam in turn. The first of these directed toward Satan, stands on its own with no need of further commentary. Notice that God didn't gainsay Eve's declaration that the serpent deceived her. He already knew that was true, although it was no excuse for her carrying the deceit into action.

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***15I will put enmity between you and the woman,  
and between your offspring [זרע zera' - seed] and her offspring;  
he shall bruise your head,  
and you shall bruise his heel." Genesis 3:15 (ESV)***

Here in Genesis 3:15 we find the first Messianic prophecy in God's Word. The זרע zera' - **seed** of the woman to whom God refers here is of course Jesus of Nazareth – God the Son come to earth in the flesh of a man to lay down His own life and then take it up again for the redemption of mankind. Notice that here in the garden on the day of mankind's fall, God says that He will put enmity between our enemy and our Redeemer. At the time, that was apparently something yet to be done by Him. This begs an interesting question. We know that Satan (in the form of the serpent) was already present with Adam and Eve in the garden, and we have seen that this was necessary so that mankind could receive the gift of free will from God.

But if the enmity between Jesus and Satan was yet in the future, that implies that the rebellion in heaven spoken of by Isaiah in the passage we looked at earlier and by John in Revelation 12 must also have still been in the future, right?

***7Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, 8but he was defeated, and there was no longer any place for them in heaven. 9And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. Revelation 12:7-9 (ESV)***

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Clearly that rebellion had already taken place by the time Jesus came in the flesh. When the 72 disciples Jesus sent out empowered to cast out demons returned to Him rejoicing that the demons obeyed them,

*<sup>18</sup>Jesus said to them, **I saw Satan fall like lightning from heaven.*** Luke 10:18 (ESV)

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*<sup>16</sup>To the woman he said,  
“I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be for **לָשׁוֹן** **'ēl** your husband,  
and he shall rule over you.”* Genesis 3:16 (ESV)

Clearly as a man I have no conception of the pain of childbirth. Yet at the risk of seeming flippant, I have to ask, since Eve had not yet borne any children, what would her basis for comparison of this multiplied pain in childbirth have been? But I digress...

Note that the NLT and NET render the Hebrew **לָשׁוֹן** **'ēl** as “to control.” All others I could find render it as “for.” Regardless of which is correct, the statement that Adam would rule over Eve is clear and undisputed. Paul reiterated this in his letters to the Colossians and the Ephesians (Ephesians 5:22-24 and Colossians 3:18).

These passages have been used to justify all manner of abuse throughout history. Consequently, their true meaning has been hotly debated – particularly over the last half century or so. Nevertheless, the text of the passages is clear. God has ordained a leadership hierarchy within families that He has made crystal clear in His Word. Sadly, as sinful people, men often either fail to acknowledge and embrace their God-given leadership roles in the family or go entirely the other way using the authority they receive from God to abuse and dominate their wives and children. For their part, fallen womankind also often fails to acknowledge God’s ordinances for family life, and rebels against the authority their husbands receive from God.

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*<sup>17</sup>And to Adam he said,  
“Because you have listened to the voice of your wife  
and have eaten of the tree  
of which I commanded you,  
‘You shall not eat of it,’  
cursed is the ground because of you;  
in pain you shall eat of it all the days of your life;  
<sup>18</sup>thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.  
<sup>19</sup>By the sweat of your face  
you shall eat bread,  
till you return to the ground,  
for out of it you were taken;  
for you are dust,  
and to dust you shall return.”* Genesis 3:17-19 (ESV)

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First notice that God did not argue with Adam's explanation that he had eaten the fruit because Eve gave it to him. Nor did He chastise Adam for his failure to properly disciple and lead his wife. Instead, God simply declared the resulting curse.

Here in Genesis 3:19 we find the first mention of bodily death resulting from sin. Certainly, the threat of death was explicit in God's command not to eat of the Tree of the Knowledge of Good and Evil. But now this curse of death resulting from sin had come to fruition.

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***20The man called his wife's name Eve [חַוְוָה *ḥavvâ*], because she was the mother of all living. 21And the LORD God made for Adam and for his wife garments of skins and clothed them.*** Genesis 3:20-21 (ESV)

Eve's Hebrew name – חַוְוָה *ḥavvâ* – means “life” or “living.” It is quite ironic since her fall into Satan's temptation to rebel against God's command is what brought *death* into the world.

**NOTE** – Although it is not explicit in the text, here in Genesis 3:21 we find the first slaughter of an animal in which was “the breath of life.”

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***22Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” 23therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. 24He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*** Genesis 3:22-24 (ESV)

At first glance it might appear that God banishing Adam and Eve from the garden was yet another aspect of the curse He had pronounced upon their sin. But if we look carefully, we find quite the opposite. He banished them from the garden and placed angelic sentries around the Tree of Life to prevent mankind from living forever in our fallen state. Far from being a curse, this was a profound blessing. Furthermore, it was the first step along the path to redemption for Adam and Eve and for us – their descendants. As they left Eden under God's curse for their rebellion, Adam and Eve were setting out on the road that would eventually lead to Calvary and to salvation for them and all their descendants through faith in the Gospel of Jesus Christ! Jesus would eventually crush the serpent's head just as God foretold in Genesis 3:15!

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In closing, I'd like to share a beautiful song about temptation, sin, and God's unmerited forgiveness that Bob Dylan recorded on his ***Saved*** album. I am a huge Bob Dylan fan, but admittedly the phrase “beautiful song” and the name Bob Dylan aren't usually associated with each other. His rendition of this song in particular stretches the limits of even my fandom. Since I love you all, I won't subject you to it. I'm not really a fan of Aaron Neville either, but his rendition of the song from the Dylan cover album ***Gotta Serve Somebody*** is less difficult to palate...

## Saving Grace

*Bob Dylan*

If you find it in Your heart, can I be forgiven?  
Guess I owe You some kind of apology  
I've escaped death so many times, I know I'm only living  
By the saving grace that's over me

By this time I'd-a thought I would be sleeping  
In a pine box for all eternity  
My faith keeps me alive, but I still be weeping  
For the saving grace that's over me

Well, the death of life, then come the resurrection  
Wherever I am welcome is where I'll be  
I put all my confidence in Him, my sole protection  
Is the saving grace that's over me

Well, the devil's shining light, it can be most blinding  
But to search for love, that ain't no more than vanity  
As I look around this world all that I'm finding  
Is the saving grace that's over me

The wicked know no peace and you just can't fake it  
There's only one road and it leads to Calvary  
It gets discouraging at times, but I know I'll make it  
By the saving grace that's over me.

<https://youtu.be/oOiA9XIPcrw>

"E:\Music\Gotta Serve Somebody\_ The Gospel Songs Of Bob Dylan\Saving Grace.mp3"

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## Looking Ahead

Next time, we'll look at the famous story of the murder of Adam and Eve's son Abel by his brother Cain. Then we will examine the genealogies from Adam and Eve through Noah and his sons from whom all the people now alive are descended.