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Genesis 3

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Genesis 3.

Topics.

- The serpent deceptively tempts Eve.
- The eyes of Adam and Eve were opened, and they knew they were naked.
- Adam blames Eve and Eve blames the serpent.
- God will put enmity between the serpents' seed and the woman's seed.
- The return of Christ the ultimate crushing of the serpents' head.
- Woman's sorrow in childbearing will be greatly multiplied.
- By the sweat of your face you shall eat bread, till you return to the ground.
- The man has become like us to know good and evil.
- Summary, the serpent and the fall of Adam and Eve.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: the focus in chapter two was upon the creation of Adam from the dust of the ground and the creation of Eve from Adams rib and upon the Garden of Eden and the tree of life and the tree of the knowledge of good and evil. The highlight of this chapter is the words, "God will put enmity between the serpents' seed and the woman's seed," (v15) since these words present a prophetic message that takes us to the time of Jesus and the Jewish chief priests, Pharisees and scribes and to the return of Christ in glory. This chapter is divided into the following four sections: -

1. The serpents' temptations of Eve and the fall of Adam (v1-13).
2. God putting enmity between the serpents' seed and the woman's seed (v14-15)
3. Adam and Eve cast out of the Garden of Eden (v24-16).
4. A final summary of the serpent and the fall of Adam and Eve.

SECTION 1

GENESIS 3:1

The Serpent asks Eve a Question.

- **Genesis 3:1:** Now the serpent was more crafty (subtle in KJV) than any other beast (animal) 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'?"

The serpent is here called a "beast of the field" and we know from the previous chapter that God created the beasts of the field on the sixth day the same day as He created Adam.

This verse gives us the following three insights into the serpent:

1. The serpent was a created creature that God made.
2. The serpent was an animal of the field (clearly one of the most beautiful).
3. The serpent was far more-crafty (cunning, devious and deceitful) than any other animal God had created.

We know very little of the animal kingdom prior to the fall of Adam and Eve's, but it is most likely some of the animals if not all were able to communicate with Adam and Eve. Remember God gave a donkey the ability to speak for a moment in time (Num. 22:28-30) (2 Pet. 2:16) so it is very likely God created the more superior and beautiful animals with intelligence and the ability to speak. We know that the animals prior to the fall were harmless and ate the grass and leaves of the trees. Whatever form the animals took on and how they appeared during the age before the fall we will never know until the glorious Kingdom age, when a child will again be able to lie down with a wolf without any fear of harm (Isaiah 11:6) (Isaiah 65:25).

The serpent was subtle: more than every beast of the field." This quality of the serpent was not in itself sinful. This is because the word subtle can be used for good or for evil since it carries the following two meanings.

1. Subtle when used for good refers to a person who is refined restrained intelligent sensitive perceptive and clever.
2. Subtle when used for evil refers to a person who is elusive shrewd sly devious crafty and tricky.

It is certain the serpent was the most glorious of all created animals I am sure if we could view the serpent in his original form today he would be clothed in the most glorious colours and the most magnificent of all creatures that we would be in awe of such a majestic creature. What we see today in nature of the serpent crawling on his belly in the dust of the earth should imprint on our minds the seriousness of denying God and attempting to twist his word to lead others astray.

Some may wonder: "Why did Eve give the serpent any time at all?" This question can be answered in the following way. There is no creature on earth today that would be as glorious as the serpent was prior to the fall, I am almost sure if we could see such a creature today, we would be in awe and wonder. Added to this Adam and Eve unlike us could not look at the world around them and see the destruction, sorrow and ruin sin brings upon the world. But this in no way lessens the seriousness of the act of yielding to the voice of the serpent for one's own advantage and gain to disobey God especially since Adam and Eve had fellowship with God in a manner we cannot comprehend today, but will do when ETERNITY comes in all its majestic and royal fullness and God is ALL in ALL. It is very likely that Eve would have dwelt in Paradise long enough to have learnt something of the habits of the animals around her, and was aware that the serpent was the most glorious of them all and because of this felt a certain amount of awe having such a wise knowledgeable intelligent creature speaking to her. The serpent being the personification and embodiment of pride would have considered himself far superior to Eve and used his wisdom, beauty and subtlety for evil to deceive her. The serpent, the most superior of all animals approaches Eve and very cleverly and subtly plants doubt in her mind by challenging what God had said. The serpent no-doubt is fully conscious of what he is doing and how he will entice to Eve says to her:

- Did God actually say, "You shall not eat of any tree in the garden?"

The serpent with this question is being deliberately deceptive, because the LORD actually said:

- You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat (Gen. 2:15-17).

It is recorded in the Bible that God personally spoke this to Adam, but it is not recorded in any Scripture that God actually spoke to Eve, though it is most likely Eve was with Adam when God spoke it since it was such an important message and both Adam and Eve would have had fellowship with the LORD in the garden. Eve had no doubt about what God had said since she quoted it correctly to the serpent when he challenged her (Gen. 3:2-3) Eves deception was not in not knowing what God had said, but in the serpents lie she could be like God as we will see as we progress, but before the serpent throws out his ultimate temptation he firstly attempts to plant doubt into Eves mind concerning what God had actually said.

GENESIS 3:2-3

Eve Answers the Serpents Question.

- **Genesis 3:2-3:** And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³but 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.'

Eve correctly answers the serpents' question, "Did God actually say, 'You shall not eat of any tree in the garden?'" (Gen.3:1) by citing the following words to the serpent which is what the LORD actually did say:

- We may freely eat of every tree of the garden, but 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. 2:16-17).

These words are exactly what the LORD did say. It is certain the serpent knew exactly what he was doing when he was challenging Eve, to question what God had said. Here is the beginning of the serpents' subtle deception and the cunning, God did not say, "You will not surely die," as the serpent suggested to Eve, but that they will surely die (Gen. 2:17) (Gen 3:3). The serpent continues with his cunning, subtle deception by saying to Eve, "God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil" (Gen. 3:5). Even though Eve knew what God had said and quoted it correctly to the serpent it is more than likely a certain amount of doubt was beginning to rise, but here is the real deception and temptation that caused Eve to act on the words of the serpent, "You will be like God." This lie of the serpent is a most attractive deception because it appeals to pride, self and ego.'

The Serpent Deceptively Tempts Eve.

- **Genesis 3:4-6:** But the serpent said to the woman, "You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶So 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.

The serpent entices Eve first to doubt, and then to deny. He promises advantage from eating the fruit. His aim of course is twofold.

1. To make Eve feel discontentment with her present state, as if it were not as good as it could be.
2. To tempt her with something much better.

Following maybe one of the reasons why the serpent was able to speak, and what the woman conceived of his speech, and why she was not frightened by the serpent, but continued the conversation with him. It is most likely Eve would have known that there were angels and it is possible that some appeared to her in the Garden of Eden in some visible shape or form. This idea is given credibility since we see that in the following ages angels did appear to certain men of the Bible in the shape of men and not only talked with them, but even ate with them so it is not

unreasonable to think that certain ones might have appeared to Eve at various times and she simply thinks this glorious and beautiful creature appearing as a serpent talking to her now is just another one of these angels. Remember Eve is still innocent of any knowledge of sin and of good and evil, if we were to meet Eve prior to the fall we would probably consider her very naïve. Why would she think that this most glorious wise creature is deliberately plotting hers and her husband's downfall? It is most likely that she thought this to be a good spirit otherwise she would have declined the conversation. This idea could be supported by the following words of Paul:

- For even Satan disguises himself as an angel of light. (2 Cor. 11:14).

Eve is not afraid of the serpent, this is naturally understandable because there was no cause of fear, sin, sorrow, destruction and death since these things had not entered the world, and therefore neither Adam nor Eve had any knowledge of pain, grief and danger.

The cunning of the serpent: by getting Eve to eat of the forbidden fruit he destroyed the fellowship with God of both the woman and the man. The serpent was basically saying, "Why would the sovereign God, who is so bountiful and who has given you so much for you to enjoy forbid you from any form of wisdom and knowledge when it can only enhance your mind and your life surely God would want you to have such a benefit. Can it really be true that God would subject you to such a prohibition? How unworthy and wrong of Him to prevent you from such wonder and wisdom. The serpent tempted Eve with the following three temptations that are common to all mankind of all generations:

1. Food (it no doubt tasted magnificent to the taste buds).
2. Beauty to the eyes (this is not limited to the beauty of the opposite sex, but also embraces all types of material possessions such as properties goods and chattels etc.
3. Wisdom (this of course appeals to pride) obviously wisdom is good in fact there are multitudes of verse that tell us to continually seek after wisdom. Gaining wisdom is not a sin, but it can become a sin when it is sought after simply to make one feel superior to others. Eve's sin was not in desiring wisdom this is a good thing, her sin was gaining it in a manner that was against God's will. We could liken this today to gaining wisdom by cheating on our exam papers. Obviously, Eves and Adams sin was far greater than this since by their disobedience sin (hatred, jealousy, lust, greed, pride, ego, selfishness etc.) became established in their nature and since we are all offspring of Adam and Eve sin is now part of human nature. This means that every child born has within them the seeds of good and bad, the Bible refers to these two natures as the flesh and the Spirit the secular world refers to them as the lower nature and the higher nature.

GENESIS 3:7-8

Adam and Eves Eyes were opened and they were Naked.

- **Genesis 3:7-8:** Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. ⁸And 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.

After Adam and Eve had eaten of the forbidden fruit instead of their eyes being opened to a better life and greater heights of wisdom and knowledge as the serpent had promised their eyes were opened to know embarrassment, shame and fear when coming before the LORD even though they had no knowledge and no experience of these things prior to the fall. They obviously did not feel any of these things prior to their eyes being opened, yet something inside of them knew something was not right

when they stood before the LORD. Maybe this is one of the reasons why mankind feels uneasy when they are being witnessed to, perhaps even though they may not understand it or be consciously aware of it something inside of them feels a certain sense of shame and embarrassment when they are being confronted by the Holy Spirit of God as Adam and Eve did without any covering. If this is so perhaps our witnessing should be focused more on the love and grace of God rather than the judgment and condemnation of God.

GENESIS 3:9-13

Adam Blames Eve and Eve Blames the Serpent.

- **Genesis 3:9-13:** But the LORD God called to the man and said to him, "Where are you?"¹⁰And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

Eve blames the serpent and Adam blames Eve this is very childish behavior, but also very understandable considering Adam and Eve were innocent, naive and knew nothing of sin (i.e., lying, cheating and deceiving etc.), but acting in such a childish manner will never solve the problem and the separation between man and God. The only way to bridge the gulf sin has created between us and God today is to honestly come before God and confess (acknowledge) our sins and ask forgiveness and accept His plan of salvation.

SECTION 2

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GENESIS 3:14-15

God will put Enmity between the Serpents and the Woman's Seed.

- **Genesis 3:14-15:** 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: ¹⁵And 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.

This single verse of Genesis is for me one of the greatest prophecies in the entire Bible since it is spoken at the beginning of time and its glorious eternal prophetic message travels through the entire Old Testament and continues through the New Testament and through the book of Revelation and takes us to the breathtaking moment and world changing event when the Lord Jesus Christ returns in glory. I have no doubt that whoever reads this section will be awed and inspired as I was with the wonder and majestic glory of this prophecy. In these verses the LORD is saying that He will put enmity between the serpent and the woman and between the serpent seed and the woman's seed and that the woman's seed will bruise the serpent's head and that the serpent will bruise the heel of the woman's seed.

The seed of the woman is the Lord Jesus Christ: the words:

- The serpent will bruise his heel.

Applies to Jesus being crucified, it is called bruised on the heel because Jesus wound (death) was only temporary, a bruise on the heel does not kill a person, it only delays what they are doing until it is healed, Jesus bruise was healed when God resurrected him to His right hand side in glory. The words:

- Jesus Christ will bruise the head of the serpent's head (many translations have will crush the head of the serpent).

Applies firstly to Jesus destroying the powerful, prideful, hypocritical religious leaders of his generation (the chief priests, the Pharisees and the scribes) and secondly to Christ's return as King of kings and Lord of lords to destroy everything that is against God and against his will and establish God Kingdom of righteousness, justice, joy and peace on earth.

After Jesus had washed the disciples' feet he said to the disciples:

- I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me (John 13:18).

The he in this verse refers to Judas who betrayed Jesus. Judas Iscariot is the one who has lifted his heel against the seed of the woman. The following verses shine a spotlight on the truth that both John the Baptist and Jesus considered the religious leaders (the Pharisees and the Sadducees) of their era to be serpents.

- When he (John the Baptist) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers (Matt. 3:7).
- Jesus speaking to the Pharisees said, O generation of vipers, how can ye, being evil, speak good things? (Matt. 12:24, 34).
- Jesus speaking to the Pharisees said, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23:29, 33).
- Then said he (John the Baptist) to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? (Luke 3:7).

Viper: comes from the Greek word (echidna) and means an adder or some other poisonous snake (literal or figurative).

The serpent's seed: Judas and the Pharisees (the religious rulers of the entire Jewish nation) and by extension anyone who is opposed to God's will, is the serpent's seed. Jesus and his mother Mary came through the bloodline of Israel. The woman of (Genesis 3:15) refers to Mary the woman who gave birth to Jesus and figuratively to the nation of Israel (in the sense that he came from their bloodline) while the seed of the serpent refers to the religious leaders of Jesus' generation. The Pharisees and the Scribes together were a body of religious Jews who ruled spiritually over the nation of Israel. They not only believed they were more righteous than the rest, but also formalised the religion of the Jewish faith by adding to the laws of Moses and explaining them so precisely to bring the people into a similar conformity that they turned the Jewish faith into a religion of legalism.

God said that He will put enmity (hostility) between the serpent seed and the woman's seed (descendants) meaning God will put strife between all those who oppose His will. The serpent's seed in Jesus' day were the Pharisees and Levites while those that belong to Christ are the woman's seed. Those who belong to Christ will ultimately destroy the serpent's seed (crush his head), but before that happens the serpent's seed will temporally kill Christ (bruise his heel) and cause those that follow the Lord (the woman's seed) considerable pain. The seed of the serpent prophesied in (Genesis 3:15) to bruise the heel of the woman's seed (Jesus Christ) was Judas Iscariot and the Pharisees who enticed the Gentiles of Rome to carry out their evil plan to have Jesus murdered. After Jesus had washed the disciple's feet and told them that one of them who had eaten bread with them has lifted his heel against him he said: -

- I am telling you this now, before it takes place, that when it does take place you may believe that I am he (John 13:19).

Clearly this refers to Judas' betrayal of Jesus, but it can also be seen as a fulfilment of the prophecy in (Genesis 3:15).

The apostles and the Jews would have been fully aware of this prophecy since it was the promised seed of the woman spoken of in this prophecy that all the faithful of the Old Testament by faith looked for the appearing of. This promise flows through the entire Old Testament; the seed of the woman is also:

- The prophet and deliverer Moses said was to come like him.
- The seed of Abraham and the seed of David.
- The one all the Old Testament Scriptures speak of.
- The Messiah the Christ and Saviour of the world.

Here is the wonder, the beauty and the glory of the Bible: evidence of Jesus Christ goes right back to the beginning of time to this promise of God contained in one verse. It then majestically flows through the prophets, the Old Testament Scriptures and prophecy and is partially fulfilled when Mary gave birth to the promised seed the Lord Jesus Christ and his death and resurrection and will be ultimately fulfilled when he returns in glory and crushes the head of the seed of the serpent (i.e., everything that is offensive to God and against his will).

This is absolutely fantastic: Jesus tells the apostles that he is the seed of the woman promised in (Genesis 3:15) fully aware that they will not understand what he is talking about until after the crucifixion. The crucifixion was the seed of the serpent bruising the heel of the seed of the woman (Jesus Christ) while the resurrection was the beginning of the seed of the woman crushing of the seed of the serpent's head.

The seed of the serpent: was Judas Iscariot, the Pharisees, scribes and chief priests. Judas Iscariot killed himself and the resurrection of Jesus Christ totally destroyed the need for the Pharisees, scribes and chief priests and abolished all their legalistic laws and their entire ceremonial religious system. Added to this they lost all the power and religious control they had held over the people for so long, because Jews and Gentiles did not need their religious services or the temple to find God all they needed now was faith in Christ. The death and resurrection of Jesus crushed of the head of the serpent's seed, but the ultimate fulfilment of (Genesis 3:15) and the final crushing of the serpent's seed will be when the Lord Jesus Christ returns as King of kings and Lord of lords and crushes all who are opposed to God and His will.

The woman embraces:

- The nation of Israel (because it is through their seed line that Christ came).
- Mary (because she gave birth to Jesus).

The woman's seed primarily refers to Jesus Christ, but by extension embraces all the faithful who belong to him.

The serpent's seed embraces:

- Judas.
- The Pharisees, chief priests and scribes of Jesus day
- Everyone that opposes God, His will and the Lord Jesus Christ.

The return of Christ and the ultimate crushing of the serpents' head: following, is a brief scenario of the glorious return of the Lord Jesus Christ, the beginning of ETERNITY and of God the Father the immortal, invisible eternal God being ALL in ALL. The Lord will return in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy city Jerusalem (on Mount Zion God's Holy Mountain) to

establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ and the faithful, who are alive, will be gathered together to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy city of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth, or use lies and deception to enlarge their own wealth and power.

The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the lake of fire a symbol of eternal destruction (i.e., total extinction) (also called the, second death) (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

SECTION 3

GENESIS 3:16

Woman's Sorrow in Childbearing will be Greatly Multiplied.

- **Genesis 3:16:** 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 your husband, and he shall rule over you."

In pain you shall bring forth children refers to the following two things:

1. The woman will have pain during birth, especially since death and all that it brings is now entered the world. Not only does a woman have pain at birth, but for many there is great sorrow over the new born being born with abnormalities or even being born dead.
2. The pain can also embrace a mother's anxieties and worries in raising her children since they are now to be raised in a world that denies God, His will and His ways. Added to this human nature is now tainted with self, ego, pride, greed, lust jealousy, anger and such like things causing many children to turn from their parents faith or be enticed into wrongdoing that brings bitterness of spirit to the heart of the mother as the fruits of disobedience rise up in her offspring. The beginning of this sorrow was of course Cain murdering Able

Your desire shall be for your husband: (v16) desire in this verse comes from the Hebrew word (t^eshuwqah) in the original sense it means stretching out after and longing after (i.e., desiring). Some understand this to be referring to the woman's sexual desire and to the use of the marriage bed, but desire does not refer to sexual desire in particular, but rather to a longing after. It carries the idea that the woman is not fully happy because her nature is tempered by a natural longing for the married state and by finding a husband that loves her and that she can love. Consider for a moment the following words of Jesus:

- In the resurrection they neither marry nor are given in marriage, but are like angels in heaven. (Matt. 22:30).
- When they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.
- Jesus said to them, "The sons of this age marry and are given in marriage, ³⁵but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage,

It is most likely that prior to the fall neither Adam or Eve had the desire or need to feel loved by each other as we do today, but were like the angel's independent individuals complete in themselves with God's love. It is enormously difficult for us to comprehend such completeness since the desire within us to find a life partner does not feel foreign but natural, yet in the resurrection it will not be so.

He shall rule over you: (v16) whereas Eve was made her husband's equal, now she shall be his inferior and he will rule over her. If man had not sinned, he would always have ruled with wisdom and love, but now in the fallen state the woman is subject to the will and determination of her husband. Whatever she desires is controlled by his determination and his will whether she should have it or not. Since she is physically the weaker sex her desire is solely dependent upon the mercy and will of her husband. This was certainly true among the past societies who considered the woman to be inferior to the man. Many women were purchased others were liable to divorce at the husband's will, and most were treated as inferior to their husbands.

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Under fallen man the woman has been more or less a slave because of the rule of selfishness (i.e., the weaker serves the stronger) and because of this the desire of the woman's will is yielded to her husband will and he rules over her accordingly. Should she have a good and kind husband this dominant and selfish rule will not trouble her since the man will treat her with the respect and tenderness he should, but should the husband be narcissistic (self-absorbed, egotistic) and dominant she is completely at his mercy since he will grant or deny her wishes as he sees fit. Perhaps there are differing views to the ones that I have presented, but for us today the most important thing to base our relationships upon and to know is the following words of Paul:

- There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus (Gal. 3:28)

All (male and female) who belong to the global family of Christ should treat each other as equals and with decency and respect for we are all one in Christ Jesus the Christian woman is no more inferior to the man than is the Gentile to the Jew, or the bondman to the free.

GENESIS 3:17-19

By the Sweat you shall Eat Bread, till you return to the Ground.

- **Genesis 3:17-19:** 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; ¹⁸thorns

and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹By 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."

Prior to the fall Adam made his livelihood with joy ease and pleasure by tilling the ground, because everything he put his hand to produced and brought forth choice trees laden with generous fruit, but after the fall what was once accomplished with ease is now accomplished with sorrow toil, grief and persevering, because the ground is now cursed with all types of weeds (i.e., thorns and thistles). The natural tendency from now on is for the good fruit to degenerate until thorns and thistles cover the ground. Added to this hardship is the fact that not everything man sows in the ground produces as it should and much of it is destroyed before it can be harvested and even worse than all these is the truth that at the end of all man's work and weary struggle is the dreary prospect before him of returning to the ground from where he was taken. Man was created from the earth he has the element of dust in him, and now that his organic frame is apart from the tree of life, he must work out its own decay.

NOTE: the word death does not only refer to the final end of the mortal body of clay it embraces the following eight aspects:

1. The deprivation of the gratifications of which our human nature is capable of experiencing.
2. The deprivation of all the sources of human enjoyment.
3. The craving for the ease of life.
4. All the miseries arising from sin while alive on this earth.
5. The physical and mental decay and the pain and sickness we experience.
6. The separation from God and thereby the loss of spiritual life.
7. The non-existence of life itself
8. Judgment to eternal destruction.

Paul wrote:

- Just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned (Rom. 5:12).

These words of Paul shine a spotlight on the truth that apart from the tree of life no man or woman can escape the pains of death because we are all tainted with sin. For further information concerning "work" see the notes following (Gen. 3:22-24) (below) under the title: "God sent him out from the Garden of Eden to work."

GENESIS 3:20-21

Adam called His Wife Eve.

- **Genesis 3:20-21:** The man called his wife's name Eve, 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.

Eve: the word Eve comes from the Hebrew word (Chavvah) and means life-giver, the first woman. Now here is the stunning wonder of this, "How did Adam know to pick such an appropriate name for the first woman?" When we stand in front of mirror next time to admire the clothes, we wear we have little reason to feel proud since they are a badge of our shame. This is because the original reason mankind had to wear clothes was because of sin and to provide these clothes an innocent animal had to be sacrificed. Though the Scriptures do not say an animal was killed to

provide the skins for Adam and Eves covering or tell us if God by his almighty power made the coats for the man and his wife, or whether it was by the ministry of angels or if God instructed and directed Adam and Eve to kill the animals and make them it is safe to suppose that animals were killed to provide the coverings, especially considering the blood of innocent animals became the ordained covering for the guilt and sin of mankind to act as a type and shadow of the innocent being sacrificed for the guilty until the perfect sacrificial Lamb of God came. The first sacrificial covering that died was an animal to protect man from the heat and cold, and other injuries of the air to which they were now to be exposed and no doubt to remind them of their fall that had made them conscious of their nakedness which prior to the fall was innocent and devoid of sin and shame. Adam and Eve made for themselves aprons of fig-leaves; a covering too narrow to wrap themselves in. Such are all the rags of our own righteousness. But God made them coats of skin, large, strong, and durable and fit for the harsh conditions they have now inherited. Likewise, the righteousness of Christ more than covers the sin (i.e., self, ego, pride, greed, lust, jealousy, anger etc.,) dwelling in the flesh of the faithful. Adam and Eve have become like all other beasts that perish, the skins that covered their nakedness could also be seen as types and shadows of Christ's robe of righteousness, and the garments of his salvation that clothe all who believe the message of the bloodstained cross and trust in the Lord Jesus Christ and God's grace so that they would not be found naked when they stand before Christ in glory. In the first sacrifice was laid the foundation of the whole Mosaical sacrificial dispensation and the sacrifice of Christ whose blood covers our sins. Some may think that Christ blood cleanses only those who are saved after Christ's death and resurrection, but this is not so. The power of Christ's cleansing blood flows back to the foundation of the earth so that the faithful of the Old and New Testament are save by the same Saviour and Redeemer. In the book of Revelation, it is written:

- All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8).

And Peter wrote:

- You were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot foreordained before the foundation of the world and manifest in these last times for you. (1 Peter 1:18-20).

These verses shine a brilliant spotlight on the truth that Jesus was not only the central focus of God's eternal mind and of His eternal plans and purposes for mankind's salvation and for eternity, but is also the Lamb slain from the foundation of the world. The cleansing power of Jesus blood shed on the cross of Calvary doesn't just cover and cleanse only those who have come to the Lord after his death and resurrection, but flows all the way back to the foundations of the earth to Adam and Eve like a spiritual invisible river cleansing all the faithful of the Old Testament from the fall of Adam onward who by faith looked to the appearing of the promised Messiah the Christ. The faithful of the Old Testament were saved by their faith that the blood of their sin sacrifices (shadows of Christ) covered their sin and by:

- Their faith in the promised seed of the woman spoken of in (Genesis 3:15),
- Their faith in the prophet and deliverer Moses said was to come like him.
- Their faith in God's promise to Abraham that from his seed a deliver would come
- Their faith in the promised seed of David the Messiah and Saviour.

The faithful of the New Testament are saved by their faith in looking back to the bloodstained cross of Calvary and by looking forward to the glorious return of the Lord Jesus Christ. This shines a glorious eternal floodlight on the truth that whether a man or woman is of the Old or New Testament we are all saved by the same cleansing power, the same cleansing blood

and the same deliver and Saviour. This is because God in his eternal mind planned and purposed before time began that His Son the Lord Jesus Christ would be the Saviour of all mankind for all eternity. Truly, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22).

GENESIS 3:22-24

The Man has become like us to Know Good and Evil.

- **Genesis 3:22-24:** Then 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.

It is interesting to notice the serpents' promise that Eve would become like God was true, even God says, "The man has become like one of us in knowing good and evil" (v22). The difference is, God is perfect Holiness and perfect love and perfect Justice He unlike us is not influenced by self, ego, pride and greed etc.

The word 'us' in verse twenty-two embraces the angels of God and wisdom. From the following verses (there are many others) we see that angels are eternal (they cannot die) and that God not only has more than twelve legions of mighty angels in heaven that obey His voice and do what he commands, but also has around His throne angels, numbering myriads of myriads and thousands of thousands and at least four angels who God has given power to control the wind and the sea.

- Bless the LORD, O you his angels, you mighty ones who do his word, obeying the voice of his word! (Psalm 103:20).
- Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? (Matt. 26:53).
- They cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. Luke 20:36).
- I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads, and thousands of thousands. (Revelation 5:11).
- I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. (Rev. 7:1-2).

With these verses in mind is logical and reasonable that the, "let us" in verse twenty-two refers to the angels. Some feel that applying the, "let us" to the angles robs God from the title: the Almighty creator, but this is mistaken thinking and just not so.

Consider for a moment: a world champion heavy weight lifter is not robbed of his title simply because he uses some people to manage his work. It matters not how many people assist the champion he is still the champion. The Scriptures talk of angles guarding the redeemed and protecting them for eternal life, but this does not mean they are Saviours nor does it rob Christ from the title: Saviour. It matters not how many angels might be involved in our salvation they can never be our saviour nor can they ever rob Christ of his title: Saviour. Likewise, it matters not how many angels might have been with God at the creation of our world God remains the one and only Almighty Creator. Our world was created by the eternal power and eternal wisdom of God He is the first cause and the sole author of all life and all things no matter how many angels might have been with Him at this time.

The man has become like one of us: (v22) clearly these words do not refer to God's immortality, power or wisdom, but rather to God's knowledge concerning good and evil. Following are the four most common thoughts concerning the words, "Behold, the man has become like one of us in knowing good and evil (v22-24).

1. Some feel that because Adam and Eve trusted the promise of the serpent who promised them that they would be as gods and they expected to be as gods, God is speaking with sarcasm because now rather than being as gods they are filled with fear, shame and confusion because of their lack of trust in God's word and their disobedience to it. Should this be a right view it must be understood that God would not be speaking with glee or rejoicing over their fall and the misery that is about to come upon them and all their offspring.
2. Others believe that it means Adam and Eve and their offspring will now know and experience misery, grief, sorrow, pain, greed, emotional hurt, sickness, destruction, crime, murder, theft, adultery, war etc., of which they had no knowledge of and had never experienced prior to the fall. God in his eternal wisdom and eternal foreknowledge would have clearly known and understood the destructive damage that comes with all these things whereas Adam and Eve would not have known any of them either by experience or intellectually.
3. Another idea is that the words were spoken in deep compassion and should have been translated, "Behold, what has become (by sin) of the man who was as one of us, formed, at first, in our image to know good and evil, how sad is his condition now.
4. Most believe the knowledge of good and evil Adam and Eve came to know was not just a mental intellectual knowledge, but involved an internal change in Adam and Eve in that they not only came to know good and evil mentally and intellectually but also to experience it internally since they now experienced within themselves fear and guilt and a consciousness of their own condemnation which was something they never knew prior to the fall

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Some may ask so which of these four is the correct answer? Personally, I think the best answer to this question is to embrace them all since they all contain certain truths.

NOTE: Adam and Eve would have already known good, the thing that changed is not the knowledge of good, but the knowledge of evil which they not only had never experienced or seen, but also had no intellectual knowledge of until the fall.

The tree of good and evil: with the above in mind we are now prepared to look at the nature of the tree of good and evil which was in the Garden of Eden. It is unlikely that there were poisonous and malignant seeds of death in the tree itself or in the actual fruit it produced or that the tree and the fruit had power to give the knowledge of good and evil upon eating the fruit. It is more likely that this knowledge of good and evil came because of the blatant disobedience to God and in this spiritual act of disobedience innocence was lost and replaced by fear and guilt and every other evil that comes with trusting in the voice of the serpent rather than trusting in the voice of God. This idea is supported by the fact that the natural effect of food is on the body and not on intellectual understanding or the emotions or such things as feelings of guilt, shame and fear. These things are not a result of food, but a result of doing something that is prohibited.

Lest the man eats of the tree of life and lives forever: (v22) these words shine a brilliant spotlight on the reality that the fruit of this tree was able to sustain perpetual life. Adam and Eve were created mortal creatures not eternal, but had they been able to eat the fruit of the tree of life forever they would have lived forever. This is why God had to send them out of the Garden of Eden and put a cherubim with a flaming sword

to prevent them getting to the tree of life because sin entered the world and it is very doubtful if our corrupt war torn world would even exist today if there was no end to human life. Adam had exercised his self-will in disobedience and spoiled God's work, and now should man live a never-ending life while in revolt against God the condition of mankind would become most miserable. For anyone who thinks this is not true just consider the condition of the world today and mankind only lives a handful of years.

The way to the tree of life is shut: meaning it cannot be accessed by human effort apart from the tree of life Adam and Eve were destined for death their self-made fig leaves were not enough to cover their nakedness before God. This means that it is vain for man to expect righteousness that leads to eternal life by their own self-effort and works or by strictly adhering to ceremonial rites, holy days and keeping religious customs and traditions we must all accept God's path to salvation through faith in the Lord Jesus Christ and God's grace.

God sent him out from the Garden of Eden to work: (v23) no one is put on this earth to be idle or lazy from the very beginning the universal law, "If anyone is not willing to work, let him not eat." (2 Thess. 3:10) was established. Paul thousands of years later in the New Testament not only tells us, "To stay away from any brother who is lazy (2 Thess. 3:6) he actually commands us to stay away. Added to this he gives us another command to not even to give them food (2 Thess. 3:10). God does not expect brothers and sisters in Christ to burden themselves by giving financial aid or food to a brother or sister who is lazy and unwilling to work for the following three reasons:

1. The surplus monies of the financial budget of most churches is very limited and because of this what is available should go to those deserving of it and not to those who chose to be lazy and idle for no good reason.
2. The money the church does have is given by faithful brothers and sisters from empathy and compassion to help the poor. They are sacrificing finances that could help their own families so their money should go toward those in honest need.
3. Those who chose to be idle and lazy will never be able to give back to the church whereas those who for whatever reason are unable to work or are suffering a crisis, but are willing to work, will when the circumstance is healed return the charity and in this manner the good work of kindness and charity is always being passed on to others.

NOTE: this command does not apply to a person who is out of work, but is willing to work, laziness is about attitude and choosing not to work for no-good reason. I wonder how much charity (in the secular world and the church) though well intentioned has been given that might have been better spent elsewhere. For further information concerning work see the notes following (Gen. 3:17-19) (above) under the title: "By the Sweat of your Face you shall Eat Bread, till you return to the Ground,

The Cherubim: though cherubim are used in various verses of the Bible as symbols and of men with great power and influence over nations they are also real creatures as we see them pictured here in this scene of guarding the tree of life. The representation of a cherub in a vision, as part of a symbolic figure, implies a corresponding reality this is because a symbol itself points to a reality. The words "God place the cherubim at the east of the garden of Eden," supposes that their existence is known to the reader. Had Adam continued in fellowship with God by obedience to the command of God, he could have continued to eat of the tree of life because he was created for eternal life. But after he had fallen through sin into the power of death and all the sorrow, grief decay and destruction that come with sin to continually eat of the fruit which produced immortality would only bring greater sorrow and grief upon the face of the earth.

The Cherubim and the flaming sword: represent the devouring fire of divine judgment. With the expulsion of man from the Garden of Eden, paradise itself vanished from the earth. God did not withdraw from the tree of life its supernatural power, nor did He destroy the garden before their eyes, but simply prevented their return to it to show that it should be preserved until the time of the end, when sin should be rooted out by the judgment, and death abolished by the Conqueror of the serpent.

NOTE: Adam and Eve are God's children by creation and since they are the earthy parents all mankind everyone born of a woman can be referred to as an earthly child of God because they are offspring of Adam and Eve, but though we can be counted as God's children by our earthly parents this does not mean that we will automatically inherit eternal life. This is because we are all separated from God by sin (self, pride, ego, jealousy, lust, anger, greed and such like things) and by the Cherubim standing before the gateway to eternal life. Nevertheless, all God's earthly children can still attain to immortality, but it must now be through struggle, sorrow, repentance, faith, and death until Christ returns and the last enemy to be destroyed is death. (1 Cor. 15:26).

SECTION 4

Summary of the serpent and the fall of Adam and Eve

It should be kept in mind when reading this story that at the time of the temptation Adam and Eve were innocent beings, they did not yet know good from evil since they had not yet eaten of this tree. The story presupposes that the first man and woman were in a state of ignorant innocence and not a state of intellectual or moral perfection. It is a story that tells how that ignorant innocence was lost to the awareness and conscious of sin. Some make curious speculations concerning the detail of the story, but the lessons the story is intended to teach us is very clear, "temptation came from without." This is a universal law common to us all every temptation comes from something that is outside of us, but appeals to our eyes or our pride, ego and greed or to our taste and love for pleasure. We are clearly told that the serpent was an animal of the field (Gen. 3:1) (howbeit a most glorious one) and because of his cunning and deception the serpent has become a symbol of every form of enticement, seduction, deception, dishonesty, trickery and con that cheats a person by charm, beauty and charisma from what is rightfully theirs. The title serpent can apply to any man or woman, any organisation or institution (religious or secular) and to any government or nation that uses lies and deception clothed in skilful oratory and charming speeches that appeal to the people and promises them blessings, but have an evil hidden agenda behind them. The law, "you shalt not" to which Adam and Eve were to be obedient brings a prohibition to something desired. Following are four stages of the transition from innocence to sin.

1. Casting a doubt on the reality of the prohibition. "Has God said?" The fascination of what is forbidden is filtered into the mind and we are tempted and snared should we succumb to it.
2. Denying that there is a destructive consequence of the prohibition (i.e., you shall not surely die).
3. The hint that the prohibition is not a restriction that brings ruin, but a barrier to keep you from rising to something better (your eyes shall be opened, and you shall be as gods).
4. Yielding to the temptation.

The fascination of the forbidden thing is not felt when there is no doubt concerning the restriction of it and the person is fully aware that the destructive results of yielding to the temptation are certain. But as soon as the temptation is seen as something better the heart and mind becomes like a city without walls, into which any enemy can march

unhindered since the promise of better things and the removal of any sense of punishment weakens the awe-inspiring sense of God's command and the danger of the ruin the temptation brings. This is the power of the serpents two lies, "It will do you no harm," and "You are cheating yourselves out of something better by not doing it."

The difference between temptation and sin: being tempted is not sin, but the results of the sin are closely bound to the temptation. Temptation is always attractive and always promises something that appeal to the one being tempted otherwise it would never be a temptation. The serpents' promise of knowing good and evil not only appealed to Eve, but it was kept, but instead of it making the sinners like gods, it brought to them the first sense of fear and shame. To know evil was, no doubt, a forward step intellectually; but to know it by experience, and as part of themselves, changed their ignorant innocence into bitter knowledge, and conscience awoke to rebuke them. Before this transgression Adam and Eve walked in innocent unconsciousness like infants; now they had knowledge of good and evil, because their sin had made evil a part of themselves, and rather than the knowledge making them like gods it brought shame and bitterness. The consequence of the fall is the interrupted relation with God. Sin broke man's happy communion with God and turned Him into a God of fear and dread, and sent the guilty pair into hiding. The impulse of sin is to hide from God, or to get rid of thoughts of Him and when He is felt to be near, it is not as one who loves us, but as a questioner, bringing sin to the mind. Maybe this is one of the reasons why mankind does not want to come close or even to talk about the God of the Bible today. Something inside of them knows that they fall short of His Holy standard and glory, and they consciously or unconsciously do not want to face the shame or fear of standing naked before God. If this is so perhaps our witnessing should be focused on the grace and love of God rather than the judgment and condemnation of God. Today the serpent (now mostly a symbol of seduction and enticement to wrong doing) is still proclaiming the same subtle, attractive and enticing message to all of mankind proclaiming it through global media, Hollywood, fashion, TV, the Internet, magazines and books etc., that every human has the potential to become be a better person, to become rich and powerful, famous and important or reach godhood within themselves. Now there is nothing wrong with some of these, but if the way of attaining them is against the law or against the will of God then they are all tainted with wrong-doing. The guilt, the depravity and the penalty of the fall belong to the entire human race. This is a great mystery. But the results of the fall are clearly seen throughout mankind worldwide (wars, murders, theft, oppression, rape, lying and cheating etc.,) which evidences the truth of both the fall and the doctrines of the Bible. When we come to view the sin of our first parents in this light, it is seen to involve tremendous consequences to every individual of the human race. The single transgression has involved the guilt, the depravity, and the death, not only of Adam, but of the whole human race which was in him, and consequently has changed the whole character and condition of mankind throughout all time. Some today may blame Adam and Eve for their sin in the same way Eve blamed the serpent and Adam blamed Eve, but this is foolishness since it is most likely if you or I had been the first Adam and Eve we would have succumb to the same temptation as our earthly parents did. To use Adam and Eve as an excuse for our sin is childish and even worse playing the blame game will never unite us with God or free our mind from the guilt. The only way to free our conscience of guilt and to be once again united to the love of God as Adam and Eve were is to forget making excuses and own our own choices and honestly confess our sin before God and accept His eternal plan of Salvation manifested to us on the bloodstained cross of Calvary.

For further information see the titles:

- Serpent.
 - In, Satan and his Family (ON WEBSITE MENU).
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As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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