

3:1

Now the serpent identified as Satan (Revelation 12:1-3; 12:9; 20:10) and the devil (John 8:44) was ^bmore cunning than any beast of the field and yet, he was in the garden. Whether God stood by as the serpent entered the garden or whether God placed it in the garden, God is responsible for what is about to transpire: the moment of temptation.

which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” This is untrue. God told them in chapter two they could actually eat any tree of the garden but one.

3:2-3

And the woman said to the serpent, “We may eat the ‘fruit of the trees of the garden; She doesn’t seem surprised (any more than Balaam does that he is talking to a donkey, Numbers 22-24). Of course, she corrects the serpent’s error but then adds something, apparently, in the next verse. We may assume that God never forbade their “touching” of it, but that is a minor point. **3 but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you ^dtouch it, lest you die.’**” perhaps she thought it was said this way. She didn’t hear it from God’s mouth, and we are sure that Adam didn’t lie to her (or that would have been “the fall”).

3:4-5

^eThen the serpent said to the woman, “You will not surely die. This dispels the idea that Eve wasn’t sure of God’s words. She knew He promised death (or else Satan’s rebuttal wouldn’t make sense). **5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God,** the same Hebrew word is used in Genesis 1:1 and so the singular is important here (as it was in 1:1). **knowing good and evil.**” This was true. This **God** said so, and is yet an “us” (3:22).

you will be like God just as he desired (Isaiah 14:14). He offers to those in God’s image that which he himself could not obtain.

3:6-7

So when the woman saw that the tree was good for food, God said it wasn’t good for food. that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. It seems as though the three types of sins listed in 1 John 2:16 are here in this verse: “lust of the flesh” led Eve to think she needed it; “lust of the eyes” led Eve to see it as attractive; “pride of life” led Eve to think she knew better than God.

7 Then the eyes of both of them were opened, just as the serpent promised. **and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.** Exodus 34:29 talks about a time when Moses couldn’t be seen with the eyes of those around him

^b2 Cor. 11:3

^cGen. 2:16, 17

^dEx. 19:12, 13; Rev. 22:14

^e2 Cor. 11:3; 1 Tim. 2:14; 1 John 3:8.

because God's glory radiated from Moses' skin (Paul also mentions this in 2 Corinthians 3:13). One might wonder if this would have an greater impact if Moses was not clothed (as was the case up until now with Adam and Eve). If so, they were, in fact, clothed...in a sense (just not as we are and not as they were beginning here) with their regular communication with God (as implied in the next verse). So, it seems beginning here the glory of God did not radiate from their skin as God had not been with them while they were involved with the serpent and they "sinned it away" (for lack of a better term) finding themselves **naked**. I will readily say that I don't remember where I read this, but I believe it was John Calvin who said that our clothes today are our fanciest reminders of the fall; or, they are an expensive and lavish display of our failure to obey.

3:8

And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife ^Jhid themselves when people are guilty and don't wish to be confronted, they hide. **from the presence of the LORD God among the trees of the garden.**

3:9

Then the LORD God called to Adam and said to him, "Where *are* you?" I speak about this in my commentary on Matthew (chapters 22 and 26). God is not seeking information; he is seeking their honesty. This is seen time and time again in the life of Christ, but this happens beforehand in other places like Genesis 4 and 1 Kings 19 and Jonah 4. Even the apostles followed suit in Acts 5.

3:10

So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

3:11-14

And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?" Man will one day see this great privilege restored (see my commentary on Revelation and see the table of comparison between Genesis and Revelation). **12 Then the man said, "The woman whom You gave *to be* with me, she gave me of the tree, and I ate."** Adam admits he was not tricked (as Eve does in verse 13). This was a measured choice. It seems as though Adam chose to partake of sin so that he could remain with Eve. This is a sort of picture of Jesus who was counted as a partaker of the sin of His bride so they could stay together forever. Romans 8:4 and Philippians 2:6-8 are phenomenal commentaries on this.

13 And the LORD God said to the woman, "What *is* this you have done?" The woman said, ^m"The serpent deceived me, and I ate." 14 So the LORD God said to the serpent: "Because you have done this, You *are* cursed more than all cattle, And more than every beast of the field; On your belly you shall go, Maybe the serpent had legs at this point. And you shall eat dust All the days of your life.

^JJer. 23:24

^m2 Cor. 11:3; 1 Tim. 2:14

3:15-17

And I will put enmity Between you and the woman, And between ^oyour seed and ^pher Seed; Again, Revelation comes into view when you see the “dragon” (Satan, 12:9) persecutes the woman (12:13).

This is also the only time you find the **seed** of the **woman** in the Bible, quite the hint towards the virgin birth.

It also seems that the serpent’s seed is as literal as the woman to keep a parallel interpretation. John 17 says that Satan has a son and it is Judas. 1 Timothy 3:16 speaks of Jesus as the mystery of godliness (God manifested in the flesh; He has a son) while 2 Thessalonians 2 speaks of both the “son of perdition” (as John 17) and “the mystery of iniquity” (Satan in the flesh; he has a son?).

He shall bruise your head, And you shall bruise His heel.” 16 To the woman He said: “I will greatly multiply your sorrow and your conception; we see no record that they actually had children before this so it must be that they fell/sinned within close proximity of the 6th day, or else we should assume they simply did not obey 1:26-27 for decades potentially. **In pain you shall bring forth children; Your desire shall be for your husband,** in the next chapter we find this same phraseology (4:7) and it has the idea of sin “seeking domination” over Cain. This with the next phrase **And he shall ^trule over you”** shows us that Eve will engage in a power struggle with her husband [and pass this contentious spirit to all women after her as the “mother of all living” (3:20)].

Rule is not the same word exercised in 1:28. This is not a domination thing; it is a much calmer idea.

17 Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree ^vof which I commanded you, saying, ‘You shall not eat of it’: ^w“Cursed is the ground for your sake; just as increased pain in labor is the scar for a woman, inefficient work will be the scar for the man. He will work as hard as before and bring forth minimal fruit. Well, it will be something to have efficiency back in the new kingdom.

In toil you shall eat of it All the days of your life.

3:18

Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

3:19

^zIn the sweat of your face you shall eat bread Till you return to the ground, For out of it

^oJohn 8:44; 1 John 3:8

^pIs. 7:14; Luke 1:31-35; Gal. 4:4

^t1 Cor. 11:3; Eph. 5:22; 1 Tim. 2:12, 15

^u1 Sam. 15:23

^vGen. 2:17

^wRom. 8:20–22; Heb. 6:8

^z2 Thess. 3:10

you were taken; ^aFor dust you *are*, And to dust you shall return.” Every time he worked, he was reminded that he was going to die because he sinned. No wonder we needed hope!

3:20

And Adam called his wife’s name Eve,⁷ because she was the mother of all living.

3:21

Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

3:22

Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”—²³ therefore the LORD God sent him out of the garden of Eden ^dto till the ground from which he was taken. ²⁴ So ^eHe drove out the man; and He placed ^fcherubim ^gat the east of the garden of Eden, Imagine the painful reminders—assuming that they may have checked the door to see if they could approach the tree of life. **and a flaming sword which turned every way, to guard the way to the tree of ^hlife.**

^aGen. 2:7

⁷ Lit. *Life* or *Living*

^d Gen. 4:2; 9:20

^e Ezek. 31:3, 11

^f Ex. 25:18–22; Ps. 104:4; Ezek. 10:1–20; Heb. 1:7

^g Gen. 2:8

^h Gen. 2:9; [Rev. 22:2]