



# BEGINNINGS

## A Study of the Book of Genesis

Sanctuary Bible Studies – Woodbury Lutheran Church

### Session 4, "Trouble in the Garden" (Genesis, Chapter 3)

Genesis 1 gives us a broad, panoramic view of God's creation of the universe. In Chapter 2 Moses' lens zooms in on the crown of God's creation, man and woman. Now in Chapter 3, Moses reveals the source of evil, man's mistake, and gives us a peek of the promise of restoration.

#### 1. The Serpent (3:1)

- God made the serpent to be "more crafty" than any other animal.
  - crafty (arum) = crafty (negative) or prudent (positive) The context tells us that the serpent was trying to deceive so interpreters use crafty. Therefore, God did not create an evil animal, the serpent.
- Was the serpent, Satan? The serpent did not introduce himself.
  - Yes. We let scripture interpret scripture and we see in Rev. 12:9; Romans 16:20; and John 8:44 that Satan used the serpent as his tool. Satan was a "clever imitator not an originator." (2 Cor. 11:14)
- Who is Satan?

#### 2. The Crafty Conversation (3:2-5)

- The serpent's goal was to cause doubt. "Did God *really* say, 'You must not eat from *any* tree in the garden?'"
  - The serpent uses the tree of knowledge to tempt, God used it to test.
- The woman responds. "We may eat from the trees... 'and you must not touch it, or you will die.'" She adds to God's command in 2:17. She fell into the trap of altering (adding to) what God had said. (Deut. 4:2)
- "You will not surely die." **!Wt)muT. tAmß-alf}** Genesis 3:4  
**tWm)T' tAmi** Genesis 2:17
  - "Don't think that death is such an immediate threat."
  - The serpent calls God a liar and then he lies about God's reasoning.

Sin is "trusting ourselves instead of trusting God." Dr. Larry Crabb

#### 3. Skewed Vision (3:6)

- The woman "saw," but did she really see?
  - that fruit was good for food
  - fruit was pleasing to eye – appealed to her aesthetically
  - desirable for gaining wisdom
  - Trusting her own judgment rather than God's provision led to trouble.
- "who was with her" – Therefore, the woman was not the only one at fault. Adam was with her during the entire conversation. All of the pronouns are second person plural (y'all) in 3:2-5.
- Why did the man not speak? There is no answer, but we all must learn from Adam's silence!

#### 4. Shame on Me (3:7-13)

- Then they saw, "both of their eyes were opened."
  - They gained the ability to doubt their worth
  - They gained the ability to see potential faults

- They gained the ability to experience evil
- They learned what shame was like.
- Hide and Seek – “Where are you?” God knew, but he wanted man to be convicted by his answers. That is why God kept asking questions that would lead him to conviction or repentance. God asked Adam an inescapable question. “Who told you that you were naked? Have you eaten from the tree...?”
- Shame on you = blame game

#### 4. Curses/Promise (3:14-19)

- Serpent
  - Crawl on belly; Eat dust all your life – expression of total defeat (Is 65:25; Mic 7:17); Enmity will be between serpent and woman; Enmity will be between your offspring and her offspring
  - Her offspring will crush your head; you will strike/bruise his heel
    - Strike/crush are from the same root (shuv)
- **SEED** – Zera 59 times in Genesis 170 in the rest OT
  - Gen 12:3; Gen 15:6; Gen 17:6; 2 Sam 7:11-15; Gal 3:16
- Woman
  - Greatly increase child pain = both physical and psychological
  - Husband will rule over you; Eve is named by Adam
  - She will die
- Man
  - Ground was cursed
    - To remove God’s blessings, NOT to hex or change is physical character
  - Adam was the first farmer; He has to work for food
  - You will die, return to dust

#### 5. God’s Provision (3:21)

- Made garments of skin to cloth them
- God was preparing them for a more difficult environment

#### 6. Paradise Lost (3:22-24)

- “When the human race, who had been created “like God” sought to “be like God”, they found themselves after the Fall no longer “with God.” Their happiness does not consist of their being “like God” so much as it does being their “with God.” (Barker and Kohlenberger)
- man banished from the garden (the land)
  - An act of mercy by God
- Garden of Eden throughout OT
  - Lord walks in the tabernacle (Lev 26:12; Deut. 23:15; 2 Sam 7:6-7)
  - Eden and later sanctuaries are entered from the east and guarded (Ex. 25:18-22; 26:31; 1 Kgs 6:23-29)
  - Command of man to work land is similar to what was commanded of the Levites in the sanctuary (Num 3:7-8; 8:26)
  - The river flowing from Eden (Ez 47:1-12; Rev 22:1-2)
- Cherubim guarded the entrance
  - Mentioned over ninety times in OT – used to guard something
  - Means by which the death penalty is carried out
- **Land** is huge in the OT
  - Gen 12:1; Gen 15:6; Exodus; Joshua
  - Now – God has given us the inheritance of the land through faith in Christ (Gal 3:13-29; Eph 1:14; Col 1:12; James 2:5; Rev 21:1-7)
  - Jesus will return to restore all creation (Romans 8:18-21; Rev 21)