

Genesis 2:25 – 3:7

The Voice of God

The Children's Story of Adam and Eve

1. Adam and Eve are “child-like” people innocently living in Eden without wearing clothes.
2. God's rule is don't eat the apple on the tree of the knowledge of good and evil.
3. An evil snake tempts Eve to break the rule by eating the apple.
4. Adam and Eve eat the apple.
5. Adam and Eve get in trouble for breaking the rule.



Theology of the Garden of Eden

1. Creation of Man (Adam and Eve)
2. Temptation by the Serpent (Enemy/Satan/Devil)
3. Original Sin (Disobedience/Rebellion/Evil)
4. Consequence of Sin/Separation from God
5. Punishment for Sin/Death
6. God's Plan of Redemption (Serpent will bruise the heel)
7. God's Victory over the Enemy (Will bruise the serpent's head)

Immediate Background

- God put Adam in the garden to “tend and till” the garden
- Adam may eat the fruit of every tree except for the one tree in the midst of the garden, The Tree of the Knowledge of Good and Evil
- God says Adam should not be alone
- God makes the beasts of the field
- Adam names the beasts of the field
- No beast of the field is a suitable companion for Adam
- God makes a companion from Adam’s rib
- Adam calls the companion “woman”
- Adam and his wife (“woman”) are together

Gen. 2:25 – 3:7

And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, [**“Because God has said, ‘You shall not eat of every tree of the garden’ . . . ”**]. And the woman said to the serpent, “We may eat the fruit of the trees of the garden; 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 touch it, lest you die.’ ”

Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

So when the woman saw that the tree was 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.

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

Gen. 2:25

And they were both naked, the man and his wife, and were not ashamed.

Naked: Heb. “arumim” (ערומים)

ע (“ayin”): eye/sight, insight; spring, fountain, something that bursts out

ר (“resh”): head/leader; repentance, a path that turns; spiritual poverty, moral emptiness; something is missing

ו (“vav”): a letter used as a conjunction (“and,” “or”); connection, unity

מ (“mem”): water/treacherous seas, mysterious, unknown; broken heart, broken vessel; incomplete

“insight into our true selves, connecting us to our hidden incompleteness”

Plural: They saw this about themselves and each other and were still:

- together as man and wife
- not ashamed

Gen. 3:1a

Now the serpent was more cunning than any beast of the field which the LORD God had made.

More cunning: Heb. “arum” (ערום)

ע (“ayin”): eye/sight, insight; spring, fountain, something that bursts out

ר (“resh”): head/leader; repentance, a path that turns; spiritual poverty, moral emptiness

ו (“vav”): a letter used as a conjunction (“and,” “or”); connection, unity

ם (“mem sofit”): water/treacherous seas, mysterious, unknown; brokenness/incompleteness is hidden

“More cunning” and “nakedness” are alike, the same word.

The serpent is “more alike” Adam and Eve than any other beast of the field.

Gen. 3:1b

**And he said to the woman, “Has God indeed said you shall not eat of every tree of the garden?”
[“Because God has said, ‘You shall not eat of every tree of the garden’ . . .”].**

1. “indeed” or “because”?

Heb. “ki” (כִּי)

- Used as a conjunction, occurs more than 4,300 times in the Bible
- Most often translated as “that” or “for”
- Translated as “because” more than 400 times (Gen. 2:23)
- Translated as “indeed” about 60 times

2. This is not a clever question (even though some Bible notes say it is)

- Not a “trick”
- Not leading
- Not loaded

Gen. 3:2-3

And the woman said to the serpent, “We may eat the fruit of the trees of the garden; 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 touch it, lest you die.’ ”

Eve is not “tricked” by anything the serpent has said.

Eve responds correctly.

Gen. 3:4-5

Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

1. “Then”: time has occurred between this and what was last said; this is a separate conversation.
2. This is a clever statement by the serpent (even though the Bible notes do not say so).
 - Focus is not on what God said (God’s authority)
 - Focus is on the effect of eating the fruit: will not be harmful, will be beneficial (it’s not “wrong” to eat the fruit, it’s “good”)

Eve has no response.

Gen. 3:6

So when the woman saw that the tree was 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.

1. “So” works the same way as “then.” Time has taken place; this is a separate event.
2. Adam and Eve determine on their own, based on their own assessment, what the “good” thing to do is.

Gen. 3:7

Then the eyes of both of them were opened, and they knew that they were **naked**; and they sewed fig leaves together and made themselves coverings.

1. “Then:” time has taken place, this is a separate event
 2. Naked Heb. “erumim” (עִרְמִים), not “arumim” (עֲרוּמִים)
 - The vav (“ו”) has been deleted. They are no longer are connected/unified.
 - A yod (“י”) has replaced the vav.
- ע (“ayin”): eye/sight, insight; spring, fountain, something that bursts out
י (“yod”): hand, power/strength; symbol of spiritual realm, look to God for insight
ר (“resh”): head/leader; repentance, a path that turns; spiritual poverty, moral emptiness
מ (“mem”): water/treacherous seas, mysterious, unknown; broken heart, broken vessel

“insight into the spiritual nature of our true selves and each other”

With this spiritual insight:

- they are no longer together
- they now feel shame

Chiasm of Gen. 2:25 – 3:7

A (insight into selves, are together, with no shame): And they were both naked, the man and his wife, and were not ashamed.

B (hear a voice different from God's but remain true to God's voice): Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ["Because God has said, 'You shall not eat of every tree of the garden' . . ."]. And the woman said to the serpent, "We may eat the fruit of the trees of the garden; 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 touch it, lest you die.' "

C (turn focus away from God): Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

B' (hear own voice without remaining true to God's voice): So when the woman saw that the tree was 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.

A' (spiritual insight into selves, are not together, try to cover shame): Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. (vv. 8-13: hide from God, fear God, accuse each other)

Today

1. Do we hear God's voice?
2. Do we hear other voices that challenge God's voice?

The Rest of the Story

1. God shows up.
2. God has no choice but to kill Adam and Eve.
 - Disobeyed God (Rom. 1:32)
 - Rejected generosity of God
3. God does not kill anyone but instead responds with grace and forgiveness.

Poem to the Serpent, Gen. 3:14-15

“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,
And you shall eat dust
All the days of your life.
And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

1. God does not kill the Serpent
2. God changes the nature of the Serpent
3. The Serpent is no longer a likely companion of Adam/Eve, but an enemy

Poem to Eve, Gen. 3:16

“I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

1. God does not change the nature of Eve (still in the “image of God”)
2. God affirms Eve’s calling (“fruitful and multiply”) by saying she will have children
3. God restores Eve’s unity with Adam (her “husband”)
4. Consequence of disobedience: Eve will now experience pain in carrying out her calling

Poem to Adam, Gen. 3:17b-19

“Cursed *is* the ground for your sake;
In toil you shall eat of it
All the days of your life.
Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.
In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you are,
And to dust you shall return.”

1. God does not kill Adam but instead “curses” the ground for Adam’s sake
2. God does not change the nature of Adam (still in the “image of God”)
3. God affirms Adam’s calling (“tend and till”) by saying he will work the ground
4. Consequence of disobedience: Adam will now experience “toil” in carrying out his calling
5. God restores his power/honor over Adam (“you are dust and to dust you shall return”)