



## Day 9: January 9

Genesis 3 is the foundation for understanding sin and salvation..

The serpent is clearly among the ordinary animals created by God, but it was created more cunning and with the ability to learn to speak. There are many birds that can learn to speak and certain of the larger birds, such as cockatoos, that even learn to express their own simple ideas.

The serpent expresses an idea, “you shall not surely die”, that contradicts Yahweh Elohim's express statement. Many cultures today have this idea. The Bible is consistent in speaking of death being a cessation of all life and thought.

Adam and Eve are given a covering made of animal skin, showing them death is required to cover their sin and allow them to live in the presence of God.

### Genesis 3

(1) Now the serpent<sup>1</sup> was more cunning<sup>2</sup> than any beast of the field which the LORD God had made. And he said unto the woman, Yea, has God<sup>3</sup> said, Ye shall not eat of every tree of the garden?

(2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

(3) But of the fruit of the tree which is in the midst of the garden, Gods has said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

(4) And the serpent said unto the woman, Ye shall not surely die:

(5) For Gods do know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods<sup>4</sup>, knowing good and evil.

(6) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise<sup>5</sup>, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(7) And the eyes of them both were opened, and they knew that they were naked<sup>6</sup>; and they sewed fig leaves together, and made themselves aprons.

(8) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence<sup>7</sup> of the LORD God amongst the trees of the garden.

(9) And the LORD God called unto Adam, and said unto him, Where art thou?

(10) And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

(11) And he said, Who told thee that thou were naked? Have thou eaten of the tree, whereof I commanded thee that thou should not eat?

(12) And the man said, The woman whom thou gave to be with me, she gave me of the tree, and I did eat<sup>8</sup>.

(13) And the LORD God said unto the woman, What is this that thou have done? And the woman said, The serpent beguiled me, and I did eat<sup>9</sup>.

(14) And the LORD God said unto the serpent, Because thou have done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shall thou go, and dust shall thou eat all the days of thy life<sup>10</sup>:

(15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel.

(16) Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire<sup>11</sup> shall be to thy husband, and he shall rule over thee<sup>12</sup>.

(17) And unto Adam he said, Because thou have hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed<sup>13</sup> is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

(18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

(19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return<sup>14</sup>.

(20) And Adam called his wife's name Eve<sup>15</sup>; because she was the mother of all living.

(21) Unto Adam also and to his wife did the LORD God make coverings of skins<sup>16</sup>, and clothed them.

(22) And the LORD God said, Behold, the man is become as one of us, to know good and evil<sup>17</sup>: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever<sup>18</sup>:

(23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from where he was taken.

(24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims<sup>19</sup>, and a flaming sword which turned every way, to keep the way of the tree of life.

(King James Version updated with reference to the Hebrew text)

1 *Nâchâsh* from the sound 'hiss', also from 'whisper'

2 To make 'smooth', crafty, subtil.

3 Hebrew *Elohim* - the word is plural.

4 All references to God in this chapter are Hebrew *Elohim*, Mighty ones, 'Gods'.

5 Hebrew indicates skilful, intelligent, have understanding. Eve desired to be like the *Elohim* Mighty Ones (Gods, see verse 5).

6 Naked comes from the same word as the word 'cunning', meaning smooth. They had not gained skilful wisdom as Eve had desired, but now understood cunning. They then began to cover themselves, which is the meaning of cunning or subtil, which implies something hidden under smoothness.

7 Presence is literally 'from the face', so they hid from the face of *Yahweh Elohim*.

8 Adam passes on responsibility even to *Yahweh Elohim* himself for giving him the woman

9 Eve passes responsibility for her actions to the serpent.

10 The descendants of this animal are possibly still in existence.

11 Desire means stretching out to, longing for, or to run after.

12 Eve had been the leader in the incident. But now she would be made so that she ran after Adam, who was therefore given a leadership role.

13 Anyone who lives an agrarian life labours hard and is at the mercy of weather, weeds and pests.

14 This is a verifiable fact.

15 Hebrew *chavvâh* 'life giver'

16 To make this coat an animal is slain. This is the first death in creation. Adam and Eve can see first hand what it means to die. This is the principle of every sacrifice of the Bible, that a death is required for the covering for sin, to allow humans to stand again without shame before the face of God.

17 The implication of this is that the Creator knows *by experience* both good and evil.

18 There was a tree that could undo the effects of the tree of knowledge.

19 An untranslated Hebrew word, which is later a symbol over the place of the God of Israel's presence in their Tabernacle and Temple. It had 4 wings and 4 faces. Cherub is very similar word to the word Chereb for 'sword'. Charab for destroyer. Cherubim is plural.