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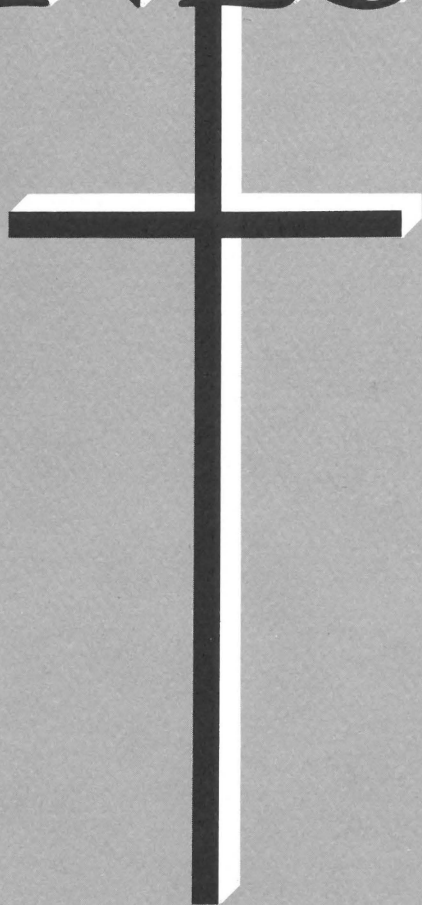
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studies in

GENESIS

Book 3



by Dr. Lehman Strauss

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GENESIS

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CHAPTER THREE

(Continued from Book 2)

"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, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (3:6). The coming together of the streams of *doubt, denial* and *distortion* have their meeting at the point of *disobedience*. Dazzled and deafened by deception, there seems to be no way of turning back. The days of her innocence had come to an end.

Satan's appeal was three-fold: The tree was (1) "*good for food*," (2) "*pleasant to the eyes*," (3) "*to be desired to make one wise*." This first temptation typifies all temptation, summarizing the history of every temptation since the fall of man. The Apostle John expressed it adequately in one verse when he wrote, "For all that is in the world, the lust of the flesh (good for food), and the lust of the eyes (pleasant to the eyes), and the pride of life (to be desired to make one wise). . ." (1 John 2:16). This is Satan's master plan and these are the master principles upon which he operates in seeking the downfall of every man. He used that exact same approach in his assault against the Lord Jesus Christ. "Command these stones be made bread" (good for food . . . the lust of the flesh). "The devil . . . sheweth Him all the kingdoms of the world, and the glory of them" (pleasant to the eyes . . . the lust of the eyes). "Cast thyself down" (the pride of life). See Matthew 4:1-11.

There is a practical lesson here for us all. I do not want to blow out of proportion this application, but I do believe the first of these three appeals is possibly the most significant, namely, "the lust of the eyes." What we take in through eye-gate is potent. The woman "*saw*" something and what she saw was "pleasant to the eyes." The look led to the lust. She saw exactly what Satan wanted her to see. She walked by sight, not by faith. I am sure Job faced the same kind of temptation when he said, "I made a covenant with mine eyes" (Job 31:1). Good vision is a tremendous gift from God, but in the use of our eyes we must beware of those things which, though delightful to the eyes, could be damaging to the soul. The only safe course is to obey implicitly the Word of

God. Some of the choicest of God's children have followed in the steps of the woman; Achan (Joshua 7:16-21), David (2 Samuel 11:1-5).

And now we arrive at the inevitable, the *disaster*. "*She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat*" (3:6). When she took that first bite, there was no turning back. She had been snared by the Devil and was now a sinner. Highly self-satisfied, she waited for a quick change whereby she would become like God, but the change never came. Instead of becoming like God, she sensed a great gap between God and herself. When temptation is not resisted it progresses rapidly to disaster.

There is an awful power in sin. It moves rapidly from one person to another with a strange but strong tendency to reproduce itself. "*She gave also unto her husband with her; and he did eat*" (3:6). The woman knows now that her disobedience resulted in death and she fears dying alone. She dreaded facing her Creator alone. And so man, along with the woman, becomes an active participant in the rebellion against God. Here we see the power of Satan, how he fashioned the woman into a tool to seduce her husband. And when Adam ate the forbidden fruit Satan had achieved his goal. From that day in Eden to our very own, Satan has been peddling his lies about God and sin.

The New Testament makes it clear that Eve and not Adam was deceived (2 Corinthians 11:3; 1 Timothy 2:14). Adam sinned deliberately, breaking God's commandment because he chose to do so. We will never know why Adam was so presumptuous in his decision to sin. Some commentators have suggested that he could not face life without his wife, making his disobedience an act prompted by his deep love for her. On this we should not speculate. He sinned against knowledge and he must pay the penalty. Adam and not Eve is the federal head of the human race. Scroggie said, "The race stood or fell, not in the woman, but in the man." The Apostle Paul wrote, "By man came death . . . for as in Adam all die" (1 Corinthians 15:21, 22).

Following the disaster there is a *discovery*. "*And the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together, and made themselves aprons*" (3:7). The discovery was in three dimensions, self-consciousness, sex-consciousness and sin-consciousness, in that order. At first the Devil seemed to be right when he told Eve her eyes would be opened. Oh, he was correct in that her eyes were opened. She and Adam saw things

they had not seen before, but they were not the things the Devil promised.

What did they actually discover? They discovered the first symptoms of death. God had told them that if they disobeyed they would surely die (2:17). Satan said, "Ye shall not surely die" (3:4). God's word was the truth and Satan's the lie. "Let God be true, but every man a liar" (Romans 3:4).

First, they discovered *self-consciousness*; "*they knew that they were naked*." Their first thoughts were not about God but about themselves. Now they were naked from the beginning. God did not create them with clothes on any more than a baby is born with clothes on today. It is as Job said: "Naked came I out of my mother's womb . . ." (Job 1:21). Adam and Eve came into this world naked, but they were not aware of their nakedness until they sinned. Before the Fall they were God-conscious, not self-conscious. One of the sad climaxes to their sin is the noticeable effect of shame. They now have a knowledge of good and evil but it is from the low level of disobeying God. They are now acquainted with sin experientially with all of its attendant shame.

Second, they discovered *sex-consciousness*. "*They sewed fig leaves together, and made themselves aprons*" (3:7). The place where the brightest happiness was known became the scene of deepest shame. There was no word from God that made them ashamed. Man became the judge of his own fallen state. The moment they sinned, they sought to provide a covering to hide their guilt and shame. But they made the mistake that Adam's posterity has been making ever since, namely, believing that sin can be covered by our own efforts. Man has come to believe that sin is something external, something on the outside of us that we can hide by our own works. In the Scriptures, fig leaves have come to represent the many man-made efforts to save himself. Dressmaking began in the Garden in Eden. Today there are those persons who believe they will be saved for their efforts, their church attendance, their good deeds or through giving their money. All such are just fig leaves. Fig leaves in the Bible represent man's futile effort to save himself. Why didn't they know they were naked before the fall? They were not self-conscious then. Before the fall, they were concerned about caring for God's property, carrying out the duties assigned to them by God. But now they saw themselves and their self-consciousness led to sex-consciousness.

For years we have been told that "clothes make the man," and many continue to believe it. Oh sure, clothing does help to give us

a feeling of adequacy and acceptance, a sense of security. Many men and women get a lift when they wear that new garment. One woman reportedly said, "When I'm feeling blue, I go out and buy a new dress." We all know that clothing has a way of changing our appearance so that we look differently from what we really are. Certain styles have a tendency to hide a bulging waistline, or to make one to appear more full where there is no fullness. Isn't this in reality a mild form of dishonesty? The apron of fig leaves was an attempt to hide the real people.

Third, they discovered *sin-consciousness*. "*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 of the LORD God among the trees of the garden. And the LORD God called unto Adam, and said unto him, 'Where art thou?' And he said, 'I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself' "*" (3:8-10). Whenever we commit sin, there is that instinctive tendency to hide the sin. Sin-consciousness gives to us an urge to cover up, to hide our wrong-doing. "*Adam and his wife hid themselves from the presence of the LORD God.*" Their sense of sin did not draw them to God but rather drove them from God. This is the first indication of the function of human conscience. Now they know, even as God knows, that they have sinned. And their sin had separated them from God. Sin always separates. The Prophet Isaiah said, "Your iniquities have separated between you and your God" (Isaiah 59:2). "And be sure your sin will find you out" (Numbers 32:23). A consciousness of sin is followed by a sense of guilt. Psychologists and psychiatrists labor hard at trying to rid emotionally disturbed persons of their "guilt complex," but that is one thing they cannot accomplish. A sense of sin is accompanied by a sense of guilt and any attempt to hide the sin leads to frustration and fear.

"*I was afraid . . . and I hid myself,*" was Adam's first statement. This is the first mention of fear in the Bible. It was Adam's consciousness of his sin that terrified him. He was fearful because he stood guilty and condemned before the holy God who created him. This first word spoken by fallen man is quite revealing. Fear always grows out of sin. What a wreck sin makes of us all! In all of Adam's words I see no admission of guilt, no confession of sin. I believe Job saw this when he said, "If I covered my transgressions as Adam, by hiding mine iniquity in my bosom" (Job 31:33). The way Adam dealt with his sin is typical of us all and it is definitely the wrong way.

Now God takes over. Man had his day and blew it. At this point in the narrative the Lord appears with a series of questions: "*Where art thou?*" (3:9). "*Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*" (3:11). The interrogations were not for the purpose of gathering information. The omniscient God knows all. They were to show man that he was now a lost sinner and in need of the Divine Saviour. If Adam could see himself lost in sin, he would have taken the first step toward salvation. It has never been easy to get men to see that they are lost, under Divine condemnation, and desperately in need of salvation. Each question was designed to lead Adam to confess his sin and guilt. God came to sinful man, not to reject him but to redeem him. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). This has been God's approach to the sinner since the fall of Adam and it is the same today. Even now Christ says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). God in grace continues seeking sinners.

In the interchange of conversation, Adam's reply contains no *confession*, only a mild *concession*. He is not being frank and honest with God. When God asked Adam how he knew he was naked, He merely wanted him to confess his sin. In a half-hearted admission (not a confession), Adam said, "*The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat*" (3:12). Did you ever pause to ask yourself why you have the tendency to hide your wrongdoings? We all have this instinctive reaction when we sin. It is a reaction to guilt. And then when we are faced with our sin and guilt, our shame and embarrassment lead us to evade our part in the wrong. We blame it on circumstances or environment or the people with whom we are associated. By passing the buck and pointing the finger in another direction, we hope to cover up our sin. When Adam sought to place the blame on his wife, he was in reality blaming God when he said, "*The woman whom Thou gavest me . . .*" Adam did not deny his sin; neither did he confess it. Watch him struggle to shake himself free from all blame. Observe the satanic artfulness of attempting to draw attention away from himself to another. It is a cunning and cowardly thing to do. And we all do it.

Rarely do we find honest, unreserved confession of sin. David overcame the Adamic syndrome when he said, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will

confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin. Selah" (Psalm 32:5). We too can overcome the Adamic syndrome as did David. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). Adam sought to justify himself; David sought to justify God when he prayed, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest; (Psalm 51:4). All hope for the sinner begins with the confession of his sin and the willingness to forsake the sin.

In Eve we see the same spirit of self-justification and the condemnation of others. "*And the LORD God said unto the woman, 'What is this that thou hast done?' And the woman said, 'The serpent beguiled me, and I did eat' "*" (3:13). In substance God said to Eve, "Is it true that you have done what your husband accused you of?" Two things are in her favor; she did not deny that she sinned, nor did she attempt to retaliate against Adam. However, like her husband, she did not come forth with a direct and frank confession of her sin and she refused to take the blame. She blamed her bad behavior on Satan. She did not deny her wrong, but she refused to accept the guilt. So we have with us today the Eve Syndrome, *the devil made me do it*. She will not admit that she is responsible for her sin. The Eve Syndrome has pervaded the whole of history and it prevails in our modern society. Adam and Eve pointed the finger of blame away from themselves and all of their posterity has been doing the same. We, like them, forget that God has full knowledge of our sins, and if only we will confess them to Him, He stands ready and willing to cleanse and forgive (I John 1:9). But human nature is the same the world over; it never changes. We continue to look for ways of escaping from guilt and of justifying ourselves. (Read our Lord's parable in Luke 18:9-14.) The behavior of Adam and Eve after they had sinned gives indubitable proof of the depravity into which the human race fell as a result of their sin.

God now addresses the serpent: "*And 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' "*" (3:14). The anathema God pronounces on the serpent is a judgment more severe than any He ever pronounced upon others in the animal kingdom. It seems that the serpent might have been one of the walking

animals in its original state, for now he must crawl on his belly. Today the serpent is one of the most feared and despised members in the animal kingdom. Some oriental religions worship the dragon as a god to be feared. There is neither grace nor mercy shown to the serpent as was ministered by God to Adam and Eve. This marks a clear contrast between the animals and man. The serpent's punishment was on account of Satan's sin, not man's. Though the serpent was but an instrument in Satan's power, yet he is cursed with a baneful abasement. This permanent curse upon the serpent stands to our day as a graphic warning of the effects of Satan's power and of sin. I call this a *permanent* curse because dust shall be the serpent's meat even in the millennial kingdom. The Prophet Isaiah wrote of the restored kingdom, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat" (Isaiah 65:25). The serpent remains a badge of degradation. The Israelites were forbidden to eat anything that crawled upon the belly (Leviticus 11:42).

We have arrived in our study at the most remarkable verse in Genesis and possibly one of the most remarkable in all the Bible. The early Church Fathers called this verse the *protevangelium*, a Latin term meaning *original evangel* or *first gospel*. It contains the first clear prophecy in the Bible of the coming of a redeemer. Let us acquaint ourselves with what the verse says and then examine some of its unusual features. Keep in mind the fact that God is speaking to the Devil.

"*And 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*" (3:15).

It is here in verse 15 where the lamp of prophecy is lit for the first time. It is a prophecy of conflict and conquest, a germinal prophecy containing in embryo God's plan for the redemption of fallen man. Here we are introduced to the battle of the seeds. The word "seed," appearing more than one hundred times in the Old Testament, means the seed of posterity, the descendants of a particular person. Satan would produce his seed and the woman her's.

It is God Himself who is speaking and His words are the reflections of His grace, mercy and love. It is not the voice of anger, hatred and vindictiveness, but of concern and compassion. He might have destroyed all three who heard Him speak, the man, the woman and Satan. All three had offended Him, and yet the

words He spoke contained good news, the message of deliverance and redemption. They had not confessed their sins, nor repented, nor humbled themselves, nor did they seek forgiveness or mercy. Man had done nothing to merit salvation. God did all. "Salvation is of the LORD" (Jonah 2:9).

God's first pronouncement is that He would put an "enmity" between Satan and the woman. It is God Himself who stirs up this enmity. Because Satan beguiled the woman, not the man, it is she who would detest the enemy because he betrayed her. Then too, Satan would hate her because she was now to become the instrument in God's hands through whom Satan's Conqueror would come. Here we have the beginning of two groups in the human family, two divisions of humanity. They are the woman's seed and the Devil's seed. This division is obvious throughout all of Holy Scripture. The seed of one versus the seed of the other is a long continuing struggle. Wounds would be received on both sides, but in the end right would triumph over wrong.

Let us examine the two seeds. *First*, there is Satan's seed, his posterity. Who are they? The Lord Jesus told us in terms that are unmistakably clear when He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). The Apostle John added a further statement in which he makes the distinction between the two seeds: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10). I believe our Lord alluded to Genesis 3 when He said to the Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33). Yes, Satan has his seed, his children who are his willing servants. They are those men and women who are at *enmity* against God (Romans 8:7, James 4:4).

Second, there is the woman's seed. This concept of the seed of the woman is most remarkable because it is unique. I have never seen this expression elsewhere in the Bible. Posterity is always linked with the male line and so all genealogical records are traced back to the father. There are not less than thirteen references to "the *seed* of Abraham," but none to the seed of Sarah. It is always the man who is associated with *seed*, so we have the seed of Isaac, of Jacob, of Aaron, of Israel, of David, etc. In our present society it is the man's name the family goes by. I have no doubt that here in

Genesis 3:15 we have the first mention of the virgin-born, incarnate Son of God. Leupold is emphatic in his denial of this. He wrote, "To take the word 'seed of the woman' at this point at once in the sense of an individual and so as a definite and exclusive reference to Christ the Savior is wrong and grammatically impossible." However, conservative scholarship, for the most part, does not agree with Leupold. The Seed of the woman in Genesis 3:15 is a singular person who will ultimately defeat Satan. The Prophet Jeremiah wrote, "For the LORD hath created a new thing in the earth. A woman shall compass a man" (Jeremiah 31:22). A normal and natural conception would not be a *new* thing. From a merely human viewpoint, a pregnancy without the male sperm is a biological impossibility. When the angel Gabriel appeared to the virgin Mary to inform her that she was to become a mother, she responded immediately with the question, "'How shall this be, seeing I know not a man?' And the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God'" (Luke 1:34,35). The miraculous conception of our Lord Jesus Christ was a partial fulfillment of that first Messianic prophecy in Genesis 3:15, so that the coming Redeemer could not partake of Adam's sin nature.

The conflict between good and evil centers in Christ and Satan. No fallen sinful son of Adam is a match for the Devil. The "seed of the woman" focuses on an individual, not a group, and that man is the Lord Jesus Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And thy Seed which is Christ" (Galatians 3:16). Sin had to be put away and Satan defeated. Could any man accomplish that? Definitely not! Not any man, but one man, the Son of Man, the Lord Jesus Christ, the Seed of the woman. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). The road to Calvary begins at Genesis 3:15. God became a man to put an end to sin and Satan. "But when the fulness of the time was come, God sent forth His Son, *made of a woman* (not of a man), made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4,5).

Unger gives to us a helpful word on this verse in which he ex-

plains the word "it" - *"It shall bruise thy head."* He says, "The intense conflict between good and evil and light and darkness centers in Him and Satan. "He" (Heb., *his*, he, himself) is a personal pronoun, masculine gender (not "it") and stands in emphatic contrast to "those," referring to Satan. So verse 15 should read, "He shall bruise thy head." The imagery reflects the snake's insidious habit of biting its victim in the heel or somewhere else behind it and the victim's retaliation of striking at a serpent's head with a club to crush it. Possibly the Apostle Paul was reflecting on Genesis 3:15 when the Holy Spirit directed him to write, "And the God of peace shall bruise Satan under your feet shortly . . ." (Romans 16:20). Satan's bite on Christ's heel was cured when our Lord arose from death and the grave, but the final crush of Satan's head will spell his doom forever and he will be cast into the lake of fire (Revelation 10:10). Very positively the victory is guaranteed to the seed of the woman and the His seed after Him.

Within a broader sense of the term, Christ's own are His seed just as the Devil's children are his seed. The seed is not Jesus only, but all who are in Christ. The believer's relationship to Christ was no afterthought on God's part, for He "saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:9). Here Paul is saying that, before the beginning of time, ages ago, God purposed to save men. That salvation was to come through an Individual Person, so that we who are in Christ and are saved, are likewise considered to be the seed of the woman.

In verse 16 God revealed to the woman the price she must pay for her sin. This action on God's part is not one of hatred and hostility but the discipline of love. We need to understand this, "For whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth" (Hebrew 12:6). The consequences in the woman's life which followed her sin are two; *sorrow* and *subjection*, sorrow in having children and subjection to her husband.

In the matter of child-bearing there would be both a blessing and a burden, the blessing being the privilege of bearing her own children, but the burden in the manner in which she would bear them. God said to her, *"In sorrow thou shalt bring forth children"* (3:16). Inasmuch as the "sorrow" is in consequence of her sin, I must assume that no such discomfort would have appeared if Adam and Eve had had children before the Fall. But now the woman will learn that those pleasures she enjoyed in eating the

forbidden fruit are turned to pain and misery. Every woman knows that she cannot bring a child into the world without labor. This is woman's experience as a result of the Fall. The word "sorrow" is translated by some Hebrew scholars to mean *toil* and *labor*. This is possibly why we speak of the expectant mother going into *labor*.

A further consequence of the Fall in the woman is found in God's words, *"Thy desire shall be to thy husband, and he shall rule over thee"* (3:16). She is to feel the consequence of her sin as a *mother* and as a *wife*. The "desire" here is not to be interpreted as a sexual desire, though that might be included, but a desire for acceptance and approval from her husband. But she is told plainly that she must be in subjection to him. This is a rule that God has ordained and one He never changed nor retracted. No woman can find happiness in marriage if she refuses to follow God's rule. It is the consistent teaching of both Old and New Testaments that the wife be in subjection to her husband (I Corinthians 11:3; Ephesians 5:22, 24, 34; Colossians 3:18; I Peter 3:1). The woman who resists this admonition, or who tries to challenge her husband in this matter, will not find fulfillment and satisfaction in marriage.

"And unto Adam he said, Because thou hast harkened 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 is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (3:17). Adam is charged with guilt and God pronounces a sentence upon him. Take special note of that word "because." Adam failed when he did what his wife suggested he should do. It is on this very act where we see the difference between the Devil and human points of view. Adam attempted to excuse his sin when he said to God, *"The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat"* (3:12). God takes up at that very point and uses Adam's excuse to expose his sin. Adam was the head of his household, and as such he ought to have led her and not be led by her. He neglected his place of leadership and responsibility and in so doing he added to his sin.

"The head of the woman is man" (I Corinthians 11:3), and when there is a breakdown of this divinely instituted headship, serious problems will follow. Now it does not follow that man is free to do as he pleases and that he is always right. He too is under the authority of the Lord Jesus Christ. In the above passage just quoted (I Corinthians 11:3) Paul says, "The head of every man is

Christ." When a man follows Christ and leads his wife and children in the same course, you have a happy family and the blessing of God.

The penalty pronounced upon Adam is *labor* and *death* (3:17-19). Work in itself was not a part of the curse. Work is a blessing. I started to work fifty-seven years ago at the age of fourteen, I continue to work steadily and enjoy it. Work is good for me and it is something that contributes to my total well-being. God worked during the period of creation and He continues to work to the present (John 5:17). The ground was cursed with "thorns and thistles" (3:18), making man's work toilsome, causing him to sweat as he works. Man's life is to be one of toil till he dies and returns to the ground from whence he came, "*for dust thou art, and unto dust shalt thou return*" (3:19).

Adam died spiritually the moment he sinned, becoming "dead in trespasses and sins" (Ephesians 2:1). Spiritually he was separated from God. Moreover, he began to die physically, the inevitable consequence of his sin. Man must die! Sin has brought him to a low and degraded end. Sin and death are inseparably linked together. They are never disassociated. "By one man's offence death reigned" (Romans 5:7), and it continues a ruling monarch to this very hour. When death comes to you and me, there will be no escape from it.

"*And Adam called his wife's name Eve; because she was the mother of all living*" (3:20). Notice how this verse follows immediately after God's pronouncement of death. He had just said to Adam, "*Dust thou art, and unto dust shalt thou return,*" and then the very next words tell us that Adam named his wife "Eve." Eve is the English rendering of a Hebrew word meaning *life*, or *to live*. We are not told why Adam chose the name Eve. Possibly he received the idea from God's promise concerning the seed of the woman. At any rate "life" is the accepted meaning of her name. It shows the direction in which Adam's thoughts were moving. By faith he saw the prospect of life in the face of death.

"*Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them*" (3:21). This is the second garment prepared for and worn by the first people on earth. Adam and Eve made fig leaf aprons but these were inadequate covering. Not until God entered the scene did man have an adequate covering for his nakedness. This garment of God's provision taught man some useful lessons, not the least of them being the object lesson which shows how God provides a covering for man's sin. There in

Eden blood was shed for the first time, for the garments of skin could not be provided without the slaying of a beast. It was a vivid illustration of how God would clothe sinners with an effectual covering by means of the sacrifice of His own Son. Man's covering of fig leaves was the product of his own works, the effort of his own hands. God's garment was the sacrifice of another, a substitute, but it was something that God Himself provided. God directed the killing of the animals, the preparation of the skins and He clothes them.

I have no problem with applying this incident to the death of our Lord Jesus Christ that we might be clothed with His righteousness. It was in Eden where God instituted the sacrificial system for sin. We know that in Eden man learned that "it is the blood that maketh atonement for the soul" (Leviticus 17:11), and that "without shedding of blood is no remission" (Hebrews 9:22). As Adam and Eve looked upon the blood, they knew that they needed a substitute to reconcile them to God. Those who see in these garments nothing more than warmth for the body have missed the larger and spiritual lesson. Those animals died according to the will of God, not to feed man and keep his body warm, but to provide an offering for sin. Here we have a prophetic picture of Calvary where God offered the supreme Sacrifice for the sins of all mankind, the sacrifice of His Son, our Lord Jesus Christ. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21). "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Romans 3:22). I am satisfied that Genesis 3:21 should be at all times God's introduction to His great plan of salvation. If I were to continue to write on and on, page after page, I could not exhaust this vast subject.

Now every man and woman must do as Adam and Eve did. We must begin by taking off our "fig leaves" and our "filthy rags" (Isaiah 64:6) and be clothed with the fine linen of Christ's righteousness (Revelation 19:8). It is a garment from heaven, not a thing of this earth. God Himself must provide it. This holy transaction which makes us sinners fit for God's presence is tied inseparably to the shedding of Christ's blood.

Read carefully the closing verses of chapter three; "*And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; Therefore the LORD God sent him forth*

from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:22-24). Now what are your first thoughts? What is your first reaction? If your mind responded as did mine when I first read these verses, you might wonder if God suddenly changed his attitude toward Adam and Eve. He had just clothed them with the garment which He Himself had provided, therefore they had to be acceptable to Him. Why this sudden action to banish them from the garden, to guard against their return and prevent them from coming to the tree of life?

The tree of life bore a fruit with a strange power to preserve physical life. I take this view from the plain statement that had one eaten, he would "live forever." Physical immortality in Adam's sinful state would have been a curse and not a blessing. Not to be able to die would have been well-nigh intolerable. "They would have become like the fallen angels, incapable of death and forever locked into the guilt and penalty of their sin." By driving out the pair they were turned to that sacrifice which God had provided for their sin, a constant reminder of the promised Seed. And every blood sacrifice in the Old Testament pointed to Christ, the Lamb of God, who would die for the sins of the whole world.

When God barred man from the tree of life, it was for his own good. The flaming sword was to keep man from "the way of the tree of life" because God had just provided a better way, "a new and living way" (Hebrews 10:20). That way would be fully and finally displayed when the woman's seed would come. And when He did come He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). Our Lord Jesus Christ is "the way into the holiest" (Hebrews 9:8). The act of God in expelling man from the garden was an act of mercy. The perfect environment of Eden could not change man. He needs a Redeemer. If the sinner is to find his way back to God, the Lord Himself would have to provide that way.

If there is sadness over the glory that was lost through the Fall, let us rejoice that God has provided much more through the death and resurrection of our Lord Jesus Christ. If this chapter in the Bible reveals earth's greatest tragedy, it closes in its promise of a mighty triumph. And that promise was fulfilled in God's own Son. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God

abideth on him" (John 3:36).

To Be Continued

