

Sunday
March 6
2022



life is a garden

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Genesis 1:1-2:3 paints a large-scale picture...

...of God's establishment of cosmic order...

...with His divine images who represent His rule...

...so that the world becomes sacred space
for His presence to dwell.



life is a garden



A	When the woman saw that the tree was good for food,
B	and that it was a delight to the eyes ,
	and that the tree was desirable to make one wise ,
C	she took some of its fruit and ate ;
C'	and she also gave some to her husband with her, and he ate .
B'	Then the eyes of both of them were opened,
	and they knew that they were naked ;
A'	and they sewed leaves of a fig tree together
	and made themselves waist coverings.

2:4-17	Humanity is Created and Placed in the Garden <i>Characters:</i> Yahweh, the human <i>Setting:</i> From outside the garden to inside the garden.		
2:18-25	Man and Woman Created and Unified <i>Characters:</i> Yahweh, the human, animals, woman <i>Setting:</i> Inside the garden		
3:1-5	Dialogue Between the Snake and the Woman <i>Characters:</i> Snake, woman <i>Setting:</i> Inside the garden		
3:6-7	The Woman and Man Eat from the Forbidden Tree <i>Characters:</i> Snake, woman, man <i>Setting:</i> The center of the garden		
3:8-13	Dialogue Between God and the Humans <i>Characters:</i> Yahweh, man, woman <i>Setting:</i> Inside the garden		
3:14-21	Consequences for the Snake, Man and Woman Divided <i>Characters:</i> Yahweh, the man, woman, snake <i>Setting:</i> Inside the garden		
3:22-24	Humanity is Banished from the Garden <i>Characters:</i> Yahweh (active), the human (passive) <i>Setting:</i> Inside the garden, moves to the land outside the garden		

14 Then the LORD God said to the serpent,
“Because you have done this,
Cursed are you more than all the livestock,
And more than any animal of the field;
On your belly you shall go,
And dust you shall eat
All the days of your life;
15 And I will make enemies
Of you and the woman,
And of your **offspring** and her **Descendant**;
He shall bruise you on the head,
And you shall bruise Him on the heel.”



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Genesis 3 *NASB*



“Although it is assumed by all the English translations that עָרוּם(‘arum) has a negative sense (“crafty”) in Genesis 3:1, a closer examination suggests otherwise. The description of the serpent commences with its being “more prudent (‘arum) than all the creatures of the field” (Genesis 3:1), and after having tempted Eve, concludes with its being “more cursed (‘arur) than all the creatures of the field (3:14). The two lines are nearly identical in Hebrew, suggesting an intentional contrast between them: the cursed serpent is a negative contrast to an initially positive shrewd serpent.



Not only does “prudent” make more sense of the narrative flow of events, it also distances God from any responsibility with respect to the origin of evil.

God did not make a ‘crafty’ creature; he made a wise creature. The serpent’s “prudence” may even be a sign of God’s special favor toward the serpent above the other animals. The serpent’s decision to use its prudence for evil intentions, however, resulted in a fall from divine favor to eternal humiliation, and this offers a solution to the age-old question of the serpent’s (and Satan’s) fall.

When did the serpent rebel and fall? It “fell” in Genesis 3. Thus, Genesis 3 depicts the fall of Adam, and Eve, and the serpent.”

– SETH POSTELL, *ADAM AS ISRAEL*

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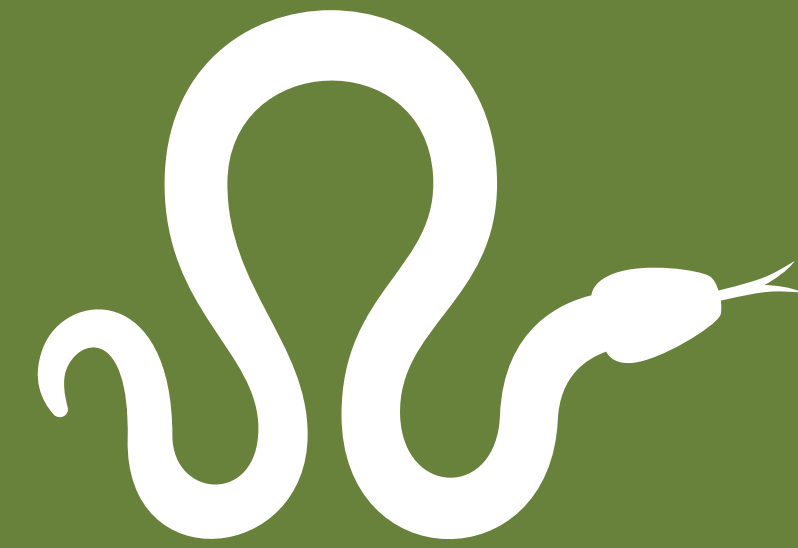
Genesis 3 *NASB*

WOMAN



HOSTILITY

SNAKE



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WOMAN

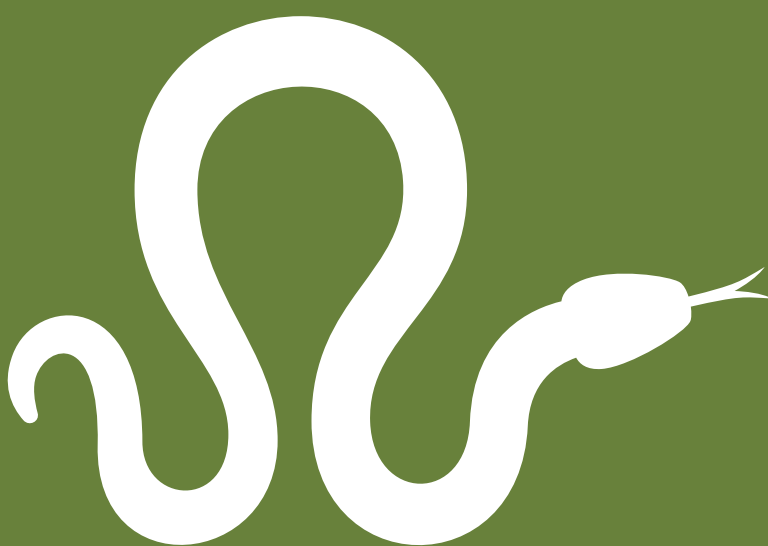


SEED



HOSTILITY

SNAKE



SEED



HOSTILITY



life is a garden

WOMAN



SEED

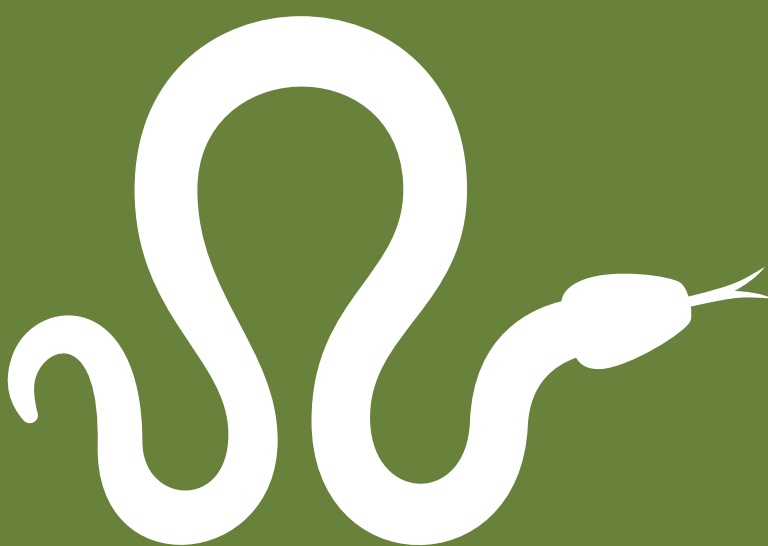


HOSTILITY

HOSTILITY



SNAKE



SEED



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17 Now I urge you, brothers and sisters, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. 18 For such people are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting. 19 For the report of your obedience has reached everyone; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil. 20 The God of peace will soon crush Satan under your feet.



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Romans 16 *NASB*

16 To the woman He said,
“I will greatly multiply
Your pain in childbirth,
In pain you shall deliver children;
Yet your desire will be for your husband,
And he shall rule over you.”



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Genesis 3 *NASB*

17 Then to Adam He said,
“Because you have listened to the voice of your wife,
and have eaten from the tree about which I commanded you, saying,
‘You shall not eat from it’;
Cursed is the ground because of you;
With hard labor you shall eat from it
All the days of your life.

18 Both thorns and thistles it shall grow for you;
Yet you shall eat the plants of the field;

19 By the sweat of your face
You shall eat bread,
Until you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return.”

Genesis 3 *NASB*



“grief, pain, toil” (Heb. ‘itsabon)

“conception” (Heb. herayon)

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“I will greatly multiply
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Genesis 3 *NASB*

Ruth 4:13

So Boaz took Ruth, and she became his wife, and he had relations with her. And the Lord enabled her to **conceive**, and she gave birth to a son.

Hosea 9:11

As for Ephraim, their glory will fly away like a bird—
No birth, no pregnancy, and no **conception**!

Genesis 4:1

*Now the man had relations with his wife Eve, and she **conceived** and gave birth to Cain, and she said,*

“I have obtained a male child with the help of the Lord.”



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16 To the woman He said,
“I will greatly multiply
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In **pain** you shall **deliver** children;
Yet your desire will be for your husband,
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“Sorrow, hardship” (Heb. eh’tseb)

“bear/bring forth children” (Heb. ‘yahlad)



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Genesis 3 *NASB*



“[The word ‘etseb] is used of emotional pain and the pain involved in work. It can also be used of a more generalized kind of pain. It is never used elsewhere in the Old Testament, however, to refer to labor pains, or ‘birthpangs.’ Conversely, there is a well-established vocabulary which is routinely used to labor pain: tsarar (צָרַר), khebel (חָבַל), and khul (חָוַל)... If we take our lead from the meaning of ‘etseb (עָצַב) elsewhere in the Old Testament, Gen 3:16 refers to the agony, hardship, worry, and anxiety of the circumstances in which children are conceived, born and raised, and in which they die... This is the same word’s clear meaning when describing the man’s work in the field in the very next verse (Gen 3:17).”

— IAIN PROVAN, “*PAIN IN CHILDBIRTH?*”

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Genesis 3 *NASB*



“The man’s fate [in Gen 3:17]...matches the woman’s. He will know grievous toil (‘etseb) as she does. Here it certainly refers to challenging economic circumstances, as the man is locked in a struggle with the land, hoping through “painful toil” to grow sufficient green plants in the midst of “thorns and thistles” to survive. The work done in the field corresponds to the work done at home (notice that the woman’s ‘etseb is said to increase, not to begin)... The man is not only in a struggle with the land, but Genesis 3:16 tells us that he’s also locked in a struggle with his spouse... Men and women are created to work and rule in partnership... but now the man relates to the woman as if she were a part of the creation, rather than a co-ruler over creation with the man.



And she, for her part, is not portrayed as blameless in this increased dysfunctionality in male-female relations... Intended for partnership, they will in fact find themselves embroiled in a struggle for dominance... This is why family life will be more “painful” for the woman... dysfunction now marks not only the human relationship with God and with the land, but also with each other. The remainder of the book of Genesis powerfully illustrated this dysfunction and the sorrow that it brings.”

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You shall eat bread,

Until you return to the ground,

Because from it you were taken;

For you are dust,

And to dust you shall return.” **Genesis 3 NASB**



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Humans' stupidity
and rebellion
VERSUS
God's ultimate
desire to bless