

Genesis 1:1-3:24

Creation and Fall

Introduction to Genesis and the Pentateuch

A few important things to **consider** as we get **started** is that **Genesis** is the **foundation** of the **Pentateuch**, that is the **Five Books of Moses**, or the **Hebrew Torah** (meaning Law). Not only that, but it is the foundation of the **whole Bible**, and **sets the stage** for all of **God's self-revelation** in His Word. **Genesis** introduces us to the **grand themes** of the **Bible**, especially setting forth in the form of a story that **God** is the **One** great **Reality** in the world, having made the world **out of nothing**, the **Creator** and **Sustainer** of **all** that is. It sets forth the **nature** and **character** of **God**, and the **place of man** in God's creation. It gives an **analysis** of **sin** and its **consequences** and describes **God's reaction** to it, including both His **fierce wrath** in the **Flood**, and also His **promise** to provide **redemption** and eventually **restore** humanity to **relationship** with Him.

Moses is the **author** of the Pentateuch and he wrote it around 1400 B.C.

ESV Study Bible - Traditionally Genesis, like the rest of the Pentateuch, has been ascribed to Moses. The other books of the Pentateuch relate Moses' life and his role in bringing Israel to the borders of Canaan, and parts of these books are expressly said to have been written by Moses (Num 33:2, Deut 31:24).

Deuteronomy 31:24-27 - 24 And it came about, **when Moses finished writing the words of this law in a book until they were complete**, 25 that Moses commanded the Levites who carried the ark of the covenant of the Lord, saying, 26 "Take this book of the law and place it beside the ark of the covenant of the Lord your God, that it may remain there as a witness against you. NASB

Genesis is clearly an introduction to the books that follow, so it is natural to suppose that if Moses was responsible for their composition, he must also have been the author of Genesis, as Jesus mentioned in John 5:46.

John 5:46-47 - 46 **"For if you believed Moses, you would believe Me; for he wrote of Me.** 47 "But if you do not believe his writings, how will you believe My words?" NASB

Genesis divides into **two major sections**. Chapters **1-11** reveal the **history of creation** from **Adam** to **Abraham**, and chapters **12-50** reveal God's dealing with

His **chosen people** in the **family line** of the Patriarchs, Abraham, Isaac, Jacob, and his 12 sons, who become the **nation of Israel**.

Genesis has a **twofold theme**, that of **beginnings** and **generations**. As a **“beginning” theme**, the English title **“Genesis”** comes from the Greek translation of the Pentateuch and means **“origin,”** a very apt title because Genesis is all about origins—of the **world**, of the **human race**, of sin, and of the **Jewish people**. The Hebrew title is translated **“In the Beginning,”** using the first phrase in the book. Here **God begins** a lot of things. The **beginning** demonstrates **YHWH** is above **all other gods**. This book provides the starting point to:

- The starting point of the entire story: God and WHO HE IS
- The starting point of the world
- The starting point of evil
- The starting point of God's purposes with the world
 - The starting point of nations
 - The starting point of Israel

A **second theme** is that of **“generations.”** It covers **humanity** from its **creation** to the **Flood**, and then to the **dispersing** of the **nations** and **languages** at **Babel**. Nevertheless, the **unifying theme** that runs through the **whole book** is **God** and His **relationship** with the **Patriarchs**. It reveals **His choice** of a **family line** that is traced all the way from **Adam**, down to **Noah** and his son **Shem**, down to Terah and **Abraham**, then Isaac, Jacob and his 12 sons, who become the **nation of Israel**, and finally **settle** not in **Palestine**, but rather in **Egypt**.

Genesis then, sets the stage for the rest of the **Pentateuch**, **Exodus** through **Deuteronomy**. These are structured around the **life of Moses**, from the **Exodus** out of **slavery** in **Egypt**, the giving of the **Law** at **Sinai**, and to the doorway of the **Conquest** in the **Promised Land**. These become the **setting** for the **rest** of the **entire Old and New Testaments**. The **Pentateuch** therefore reveals these **major events** in **history**, and it is indeed a **record** of **history**.

- **Creation** – God made everything out of nothing for His own purpose
- **Fall** – Humanity sinned against God and was expelled from His presence
- **Flood** – God’s judgment and wrath is revealed against human sinfulness
- **Patriarchs/Israel** – God chose a people through whom He will redeem
- **Law** – God’s Covenant with Israel to be His holy nation of Priests
- **Tabernacle** – God’s dwelling among the people for the purpose of worship
- **Wilderness** – Lessons of faith and devotion to God

Today's Text – Genesis 1-3 Outline

- God's creation and ordering of heaven and earth (1:1–2:3)
- Earth's first people (2:4–4:26)
 - The man and woman in the sanctuary of Eden (2:4–25)
 - The couple rebels against God (3:1–24)

1:1-2:3 is a **general account** of **creation** while **2:4-4:26** focuses on the **beginning** of **human history**.

Genesis 1:1-2:3 The Creation of the World

These opening verses of the **Bible** present **God** in His **transcendent majesty**, existing before the beginning, and **creating everything** “ex nihilo,” **out of nothing**. See here God clearly **transcending time, space** and **matter** and with Almighty Power, **speaking** the world into **existence** with confounding **Wisdom** and skill. Structured into **seven sections**, each marked by the use of **set phrases**, here we see how God has **ordered** the **various features** in a specific **pattern**. The emphasis is mainly on **how God orders** or **structures** everything.

Genesis 1:1-5 - **1 In the beginning God** created the heavens and the earth. 2 And the earth was formless and void, and darkness was over the surface of the deep; and the **Spirit of God was moving over the surface of the waters**. 3 Then **God said, "Let there be light"**; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 And God called the light day, and the darkness He called night. And **there was evening and there was morning, one day**.

Here we have the **setting** of the **grand story**. Notice first, **God**. The Bible simply claims that **“He is”** and assumes His **existence**. His existence is a **self-existence**, transcending the **created material world**, but He himself is **not created** but rather **Creator** of everything! But also **He is a speaking God**, He speaks the world into existence. Here he orders the most basic elements of creation and sees that it is **“good.”** Notice the set phrase **“there was evening and there was morning, one day.”**

Genesis 1:6-8 - 6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 8 And God called the expanse heaven. And **there was evening and there was morning, a second day**.

Here on **Day 2** notice the author is now describing the **six workdays** in each of **seven sections**. See God **creating** and **ordering** the world and its **features**, with His own **spoken words**, and giving **names** to these basic elements such as light, darkness, waters, and **“the expanse He called heaven.”**

Genesis 1:9-13 - 9 **Then God said**, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. 10 And God called the dry land earth, and the gathering of the waters He called seas; and **God saw that it was good**. 11 **Then God said**, "Let the earth **sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth**"; and it was so. 12 And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and **God saw that it was good**. 13 And **there was evening and there was morning, a third day**.

Here on **Day 3** more creating and ordering of features and then seeing that it is “good.” All these **God does** with **His own spoken words**.

Genesis 1:14-19 - 14 Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, **and let them be for signs, and for seasons, and for days and years; 15 and let them be for lights in the expanse of the heavens to give light on the earth**" and it was so. 16 And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; **He made the stars also**. 17 And God placed them in the expanse of the heavens to give light on the earth, 18 and **to govern the day and the night, and to separate the light from the darkness**; and God saw that it was good. 19 And **there was evening and there was morning, a fourth day**.

While in **Days 1-3** God sets the **basic order** and location of things, in **Days 4-6** He begins to fill these and place much **more detail** in its features, and gives **purpose statements** for some features.

Genesis 1:20-23 - 20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." 21 And **God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good**. 22 And **God blessed them**, saying, "**Be fruitful and multiply**, and fill the waters in the seas, and let birds multiply on the earth." 23 And **there was evening and there was morning, a fifth day**.

Now on **Day 5** God makes the living creatures and **“God blessed them,... be fruitful and multiply.”** Notice here and therefore **He intends** the living creatures to **procreate**, and **“fill the earth.”** He has therefore **built in self-perpetuation** to the earth and its creatures.

Genesis 1:24-31 - 24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. 25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. **26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."** 27 And God created man in His own image, in the image of God He created him; male and female He created them. **28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."** 29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food ";and it was so. 31 And God saw all that He had made, and behold, it was very good. And **there was evening and there was morning, the sixth day.**

Here on **Day 6** God creates **man** and **woman**. Several things to note here;

V-26 – “Let Us make man in Our image” – Here God speaks to Himself as **“Us”** and **“Our.”** The **word** used for **God** in the entire chapter is ***elohiym***, a formal name for God but also of the plural word ***gods***. Fascinating here in the first chapter of **Genesis** is an appearance of the Triune Godhead or **Trinity**. The terms make **no rational sense** unless one understands the Trinity, since there is only **One God** (Deut 6:4), but He exists in 3 persons Father, Son and Holy Spirit.

V-26 – “let them rule over ...and all the earth” – The **creation mandate** for humanity to rule over the earth and subdue it. See here one important fact that **sets humans apart** from all the **other living creatures**.

V-27 – “And God created man in His own image, in the image of God He created him; male and female He created them” – Here man and woman

are **both made in the image of God**, the only creatures of which this is said, and therefore both **equal in essence**, but **complementary in role**, as we shall see in chapter 2.

V-28 – “God blessed them be fruitful and multiply, and fill the earth and subdue it... and rule over” – A good note from the *ESV Study Bible* - *As God had blessed the sea and sky creatures (v. 22), so too he blesses humanity. Be fruitful and multiply. This motif recurs throughout Genesis in association with divine blessing (see 9:1, 7; 17:20; 28:3; 35:11; 48:4) and serves as the basis of the biblical view that raising faithful children is a part of God’s creation plan for mankind. God’s creation plan is that the whole earth should be populated by those who know him and who serve wisely as his vice-regents or representatives. subdue it, and have dominion. The term “subdue” (Hb. kabash) elsewhere means to bring a people or a land into subjection so that it will yield service to the one subduing it (Num. 32:22, 29). Here the idea is that the man and woman are to make the earth’s resources beneficial for themselves, which implies that they would investigate and develop the earth’s resources to make them useful for human beings generally. This command provides a foundation for wise scientific and technological development; the evil uses to which people have put their dominion come as a result of Genesis 3. Over every living thing. As God’s representatives, human beings are to rule over every living thing on the earth. These commands are not, however, a mandate to exploit the earth and its creatures to satisfy human greed, for the fact that Adam and Eve were “in the image of God” (1:27) implies God’s expectation that human beings will use the earth wisely and govern it with the same sense of responsibility and care that God has toward the whole of his creation.*

V-31 – “behold, it was very good” – Here the Spirit adds **“behold,”** and it was **“very” good**. The emphasis here is when **“God saw,”** from **His point of view**, what He made in the **Garden of Eden** (Pre-fall) was very good. He was pleased and His assessment of it was approbation. This emphasizes the **great tragedy** of the **Fall** in **Genesis 3**, and it helps us understand that in our original form, the **world** and **humanity** were **“very good.”** This gives us hope that **God’s Redeemer** and His **Plan of Redemption** will bring the world into an **Edenic state** (or better) once again, as we are promised in the **New Creation**.

2:1-3 - The Seventh Day God Rests

The beginning of **chapter 2** highlights **Day 7** and the **Sabbath rest** that God took after Creation.

Genesis 2:1-3 - 1 Thus the heavens and the earth were completed, and all their hosts. 2 And **by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work** which He

had done. 3 Then **God blessed the seventh day and sanctified it**, because in it He rested from all His work which God had created and made. NASB The emphasis here is that God completed **structuring** and **ordering** the Creation. He saw that it was **“very good, blessed it and sanctified it,”** and then He **rested**. Not that God needs rest, for **He never grows tired or weary** (Isa 40:28) being Omnipotent, but rather that **He paused to take it in and enjoy the results** of His **creative** work. This **Sabbath rest** is a **theme** taken up in many places in the Bible, but in the New Testament **fulfilled in Christ**. The **type** or **shadow** points to the **substance** of entering into the rest of **“not working”** for **salvation**, but ceasing that **self-righteous** activity to **enjoy the rest God has provided** through Christ’s **Work** (Hebrews 4:1-11).

Hebrews 4:9-11 - 9 There **remains therefore a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His.** 11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. NASB

John 6:28-29 - 28 They said therefore to Him, **“What shall we do, that we may work the works of God?”** 29 Jesus answered and said to them, **“This is the work of God, that you believe in Him whom He has sent.”** NASB

From the HCF Statement of Faith

The Creation - The creation (all material things, all mankind, and all angels), exist for the purpose of manifesting the glory of God. He created the physical universe (including mankind), **in six literal days**. God rules over the entire creation, being the rightful owner and proprietor thereof, bringing all things into conformity with the purpose of His will. (**Genesis 1:1-2:3; Exodus 20:11; 1 Chronicles 29:11-13; Psalm 148; Proverbs 16:4; Isaiah 42:8-12; 1 Corinthians 8:6; Ephesians 1:9-11; Revelation 4:11**)

The **elders of Heritage Christian Fellowship** are unanimously young earth creationists and using the literal, historical, grammatical hermeneutic, we arrive at a **plain reading** of the text. After **careful** examination of the **text of Genesis 1**, it is abundantly clear that the 6 days of Creation are **6 literal 24 hour days**. Much could be said in this debate, but our line of reasoning would follow the arguments made by young earth creationists, generally speaking.

2:4-24 the Creation of Man and Woman

See here, **1:1-2:3** is a **general account** of **creation** while **2:4-4:26** focuses on the **beginning of human history**. Here in **2:4-25**, God will give **further revelations**

about **how, where, what, and why** He made **man and woman**. Although the style and content are different from **1:1-2:3**, there are **no contradictions**. Rather, it is **further detail** given concerning what He did in **Genesis 1:27**. Moreover, the narrative here begins to describe the **earth's first people** and give a brief account of their **history** with important **details**. The text of Genesis will go onto to follow the **family line of Adam**, and run through the **entire course** of the **Book of Genesis** and **beyond**. Note the phrase in **2:4**, "**These are the generations of**" best seen in the ESV ("this is the account of" NASB) (2:4; 5:1 with slight variant; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2). Note how these **headings** are **repeated** with emphasis on the **family line**. God's Word will follow this **family line** all the way through the **Bible** until **Genesis 3:15** is fulfilled, and the **Seed** of the **woman**, arrives in the **Person of Jesus Christ**, to **crush the serpents head**. The **Gospel of Matthew** thus **begins** the **New Testament** with a **genealogy** of **Christ** traced all the way back to **Abraham**, and Luke's Gospel traces His lineage all the way back to Adam, Luke 23:23-38.

- Gen 5:1 - 1 This is the book of the **generations** of **Adam**. ESV
- Gen 6:9 - 9 These are the **generations** of **Noah** ESV
- Gen 10:1 - 10 These are the **generations** of the sons of **Noah, Shem, Ham, and Japheth**. ESV
- Gen 11:10 - 10 These are the **generations** of **Shem**. ESV
- Gen 11:27 - 27 Now these are the **generations** of **Terah**. ESV
- Gen 25:12 - 12 These are the **generations** of **Ishmael**, Abraham's son ESV
- Gen 25:19 - 19 These are the **generations** of **Isaac**, Abraham's son: ESV
- Gen 36:1 - 1 These are the **generations** of **Esau** ESV
- Gen 37:2 - 2 These are the **generations** of **Jacob** ESV

Take note then how important this matter of following the **promise** of a **Redeemer** and the **family line** is when reading the **Old Testament**.

Now in **Genesis 2:4-25**, what is here in this **beautiful narrative** is **man and woman, innocent and dwelling** in the **presence of God** in the **sanctuary of Eden**. Here the **story focuses** on **God** and His **relationship** with **Adam and Eve**, revealing Him as both an **immanent and personal God**, who fellowships with **His people** in His **magnificently beautiful** Garden. In **5-14** The **Garden of Eden** is filled with all of its **lush beauty**, and the **gracious God** places the **man** in His Garden. Here in **2:7-9**, we are told that "**7 the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the Lord God planted a garden in Eden, in the east, and there he**

put the man whom he had formed. **9 And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.** Here we are given just a **few important details** of the creation of man, and the Garden, and the **tree of life** and the **tree of the knowledge of good and evil**. These of course are **very important** to the **storyline**. And we are given in **2:10-14**, some **geographical information** which seems to locate the original place in the **area of modern Palestine**. And here in 2:15-17, see both the mandate to **“work and keep the Garden,”** and also the one **important prohibition** that God gives the man, **“17 of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”**

Notice in **2:18-23**, the details of the **creation** of the **woman** are given, and the **reason** why God made her. **“18 It is not good for the man to be alone.”** She is a companion to the man and for the man. Although they are both **created** in the **image of God** and **equal in dignity and value**, yet He gives them **distinct roles**. First, to accommodate the man’s **loneliness**, she is a **companion** to the man. Second, the **man** is to **work and keep the Garden**, and the **woman** is **“helper fit”** to the man. Of this woman, the man is obviously well-pleased, **“23 Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman.”** Men would do well to notice that the woman is a **divine gift** from God, to first be a **companion** to be **with him**. She was made **for** the man. Therefore, He ought to **treat her** in a **manner worthy** of the **gift-Giver** and **mindful** of God’s **intention** in giving her.

1 Corinthians 11:8-9 - 8 For man does not originate from woman, but woman from man; 9 for indeed **man was not created for the woman's sake, but woman for the man's sake**. NASB

3:1-24 The Fall

The **tragedy** of the **Fall of Humanity** is one of very **grave consequences**. Indeed, the **suffering** of **sin** and **death** that has followed the **events** of that **day** are not even comprehensible. The **untold adversity** and **misery** that has come upon humanity as a result of their **rebellion** and **disobedience** to **God** that has continued until this day, is beyond **description** and **unspeakable**. God’s ordered creation was thrown into **chaos** by the human couple’s disobedience, and the subsequent **downward spiraling** of **humanity** will soon bring the **world** and its **people** to very **tragic judgment** of **God’s wrath** in the **Flood of Noah’s day**. Even,

after the Flood, the curse of **Original Sin** still plagues humanity, and will until **death** is **finally destroyed** by **Christ** at the Great **White Throne** Judgment of Revelation 20. The narrative of the **Fall** in **Genesis 3** is a continued revelation of the **setting** of the **world** we live in **today**. It plays a **vital role** in **understanding** who we are, **why** there is **death** and **suffering** in the **world**, and what is the cause and effect of **sinful human interaction** with a **Holy God**.

The Temptation and Fall

The unexplained arrival of the **crafty serpent** and his deceitfully **tempting** work brings a **failure** of epic **proportions**. Notice the **speaking serpent** deceives the women by **twisting God's Word** asking, "**3:1 Has God really said?**" Misleading her to question God's Word, he then **lies to her** calling **God's motives** into question.

Genesis 3:4-5 - "4 And the serpent said to the woman, "**You surely shall not die! 5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."** NASB

The **deception** is **complete** when the **woman** is **first enticed** to eat and then also her **husband**, who should have **shut down** the whole **scandal**.

Genesis 3:6-7 - 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, **she took from its fruit and ate; and she gave also to her husband with her, and he ate. 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 loin coverings.** NASB

After eating the fruit, they immediately feel a **sense of shame** they had not **known before**. Their willful choice to disregard God's Word was an **act of rebellion** with terrible **cosmic** proportions, as **God's creation** is thrown into **disorder** and **chaos**. **Death** now enters the **setting** of **creation** and **human existence** as God had said.

Genesis 2:16-17 - 16 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; **17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.**" NASB

Having been plunged into **spiritual death**, their **relationship** with **God** is now one of **alienation**, guilt and shame. They are not **seeking God** or asking **forgiveness**, they are **hiding** from **God**. They immediately begin to **blame shift** and the **tragic effect** of the **Fall** is so clearly seen in their **pride** and **unwillingness** to accept **personal responsibility**.

Genesis 3:11-13 - 11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" 12 And **the man said, "The woman whom Thou gavest to be with me, she gave me from the tree, and I ate."** 13 Then the Lord God said to the woman, "**What is this you have done?"** And **the woman said, "The serpent deceived me, and I ate."**

What ensues therefore is, according to **God's eternal plan**, the **divine justice** of the **Curse**. God gives a **specific consequence** to each one of them, serpent included. Although this be true, here also is the **bright and shining promise** that God will one day bring a **Redeemer** to **reverse** this **deplorable condition** of the **Fall**. Striking enough, the **Gospel** is **first announced** when **God curses the serpent**.

Genesis 3:15 - And I will put enmity Between you and the woman, And between **your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.**" NASB

This is referred to as the "**Proto-Evangel**" or the **first announcement** of the "**Evangel**", or the **Gospel**. Here the woman's "**seed**" is promised to "**bruise the head of the serpent.**" This is actually a very **profound thought** as woman are not said to have "**seed,**" that is a **male function**. Many believe this is none other than a prophecy of the **Virgin Birth of Christ!** In any case here we have the **temptation** and **Fall of Man** being avenged by **Eve's own child**, and this we know for certain is fulfilled by **Jesus Christ** on the **Cross**. Genesis 3:15 points to a very specific "**He,**" who is "**the seed of the woman,**" and this is none other than the **Promised Messiah** who will be the only **hope** for salvation from **sin** and its **deadly consequences**. He will be the **focus** and **subject** of God's **promised** redemption through the **entire Old Testament** corpus. Although Adam and Eve will eventually **physically die**, yet they know their **generations shall continue**, believing **God's promise** that an **offspring will come** to **crush the head** of the **serpent**.

The **Curse** brings **enmity** between the seed of the serpent and the seed of the woman (3:15), **difficulty** in **child-bearing** (3:16a) and **male-female relations** (3:16b), and it brings **toil** and **trouble** with **man's work** and the **land** (3:17-19), which toil ends in **physical death** and they **return** to the **dust** (3:19). These curses are **major themes** in the book of Genesis, and they are answered by God's promise in the **Abrahamic Covenant**. Through **Abraham's offspring**, One shall come who will bring **God's divine blessing** (favor) to the **nations** of the **world**. This is why **Genesis** takes up the important **theme** of following the **family line** of the **Patriarchs**, wherein this **promised blessing** of **salvation** shall eventually come.

Therefore, **Adam** and **Eve** must **look forward in faith** to their succeeding generations to **Christ**, for the terrible effects of the **curse** to be **reversed**. Adam expresses his **faith** that indeed that **offspring will come in naming Eve**, “**the mother of all the living.**” This **faith in God’s promise** is the **substance of true religion**, not only in the **OT era**, but also and certainly in this **present age**.

Genesis 3:20 - 20 Now **the man called his wife's name Eve, because she was the mother of all the living.** NASB

And there is yet even more hope of promise in the text...

Genesis 3:22 21 And **the Lord God made garments of skin for Adam and his wife, and clothed them.** NASB

See here that humanity’s **self-righteous effort** to **cover** the **shame** of their **nakedness** by their own efforts with fig leaves (3:7), is replaced by a **blood sacrifice** and “**garments of skin,**” which God makes to **cover** their **shame** with **divine approval**. This theme of God providing **blood sacrifice** will be taken up again in the **life of Abraham**, and God must provide the **Lamb** for sacrifice (22:8) that meets with His divine **approbation**. The skin with which **God clothed Adam** and **Eve** perpetually **reminded** them of **God's provision** for the **shame** of their **sin**. Similarly in the fullness of time God accepted the **sacrifice of Christ**, and on the basis of that atonement He clothes believers in **righteousness** (Rom 3:21-26), that is **right-standing** with Him.

Sadly, the **whole scene** ends with **banishment** from the **Garden of Eden**.

Genesis 3:22-24 - 22 Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and **now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever**" 23 **therefore the Lord God sent him out from the garden of Eden,** to cultivate the ground from which he was taken. 24 So He drove the man out; and **at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.**

Keil and Delitzsch comment, “*With the expulsion of man from the garden of Eden, paradise itself vanished from the earth. God did not withdraw from the tree of life its supernatural power, nor did He destroy the garden before their eyes, but simply prevented their return, to show that it should be preserved until the time of the end, when sin should be rooted out by the judgment, and death abolished by the Conqueror of the serpent (1 Cor 15:26), and when upon the new earth the tree of life should flourish again in the heavenly Jerusalem, and bear fruit for the redeemed (Rev 20 and 21).*”