



Progressive Revelation: Life and Death Part II

Introduction: Last week’s discussion on the man naming the woman Eve brought to the forefront the woman’s elevated role on the earth as one who brings forth life. Also, the fact that Adam named his wife Eve does point to Adam’s belief in God’s promise to send a deliverer through the seed of the woman. Therefore, Adam rightly named his wife in both a positive response to God and as a blessing upon his wife. However, the bright light of hope and promise begins to fade as the following verses overshadow it by death.

Instructions: Read 3:22-24

Activity: Answer the following questions.

1. When the eyes of the man and woman were opened, consequences occurred with the result of judgment? What does verse 22 say about additional consequences that befell the man in the Garden?

2. With all the damage Adam did to himself and to creation, what more could he still do?

3. Who exactly became like the Lord God “knowing good from evil?”

A closer look:

Verse 22 is loaded with significance. Look at the deception the serpent introduced to the woman and compare that to the words of God. If needed, take notes.

Observations:

Write down some observations in comparing the word of God with the word of the serpent:

The Importance of Words:

- In the original Hebrew language of verse 22, nowhere is the woman (Eve) ever mentioned. Read from verse 22-24 and take notes about the number of times the word “man” (*adam*) is used or the pronoun “he” is used.

- What is the implication of the verse regarding man becoming like God knowing good from evil? Where does the woman fit into this situation?

- Just as the woman was elevated in her role as a result of sin, man was elevated in his role by his new found ability to know good from evil. What responsibilities before God accompany the man or the role of men in the world as a result of their ability to know good from evil? What severity will accompany man in his failure to judge rightly?

Instructions: Read verses 23-24.

Activity: Answer the following questions:

1. Did man’s new found knowledge bring life or death?

2. From where did God originally take the dust through which He formed the man? To where did God drive the man after man sinned?

3. Was the ground outside of the Garden of Eden “common” or “consecrated” ground? What about the Garden of Eden?

4. When God calls or takes out for Himself from among the greater population a man, woman, child, or piece of land, what has He done to the one He has called?

1 Peter 1:15-16 says,

but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”

Food for further thought:

In the Old Testament that which was common (alternatively profane) was contrasted with that which is holy. Thus common bread was contrasted with bread of the Presence (1 Sam 21:4); the common journey was contrasted with the military campaign for which David and his men would need to be consecrated (1 Sam 21:5). The common people (“people of the land”) were contrasted with rulers or people of standing in the community (Lev 4:22, 27) and were buried in the cemeteries from the common people (2 Kings 23:6; Jer 26:23). By New Testament times the concept of “common” also carried with it the connotation of “unclean.” Thus Peter declares that he has never eaten anything “common or unclean.” The response to Peter was: “What God has made clean, you must not call common” (Acts 10:14-15).

(Excerpt taken from the Holman Illustrated Bible Dictionary, pg. 323.)