

# The LORD God Made Garments of Skin for Adam and His Wife

## 3: 20-24

**DIG:** What was the significance of Adam naming his wife Eve? What did the garments of skin point to? Why did God drive Adam and Eve out of the garden of Eden? How did He provide a way back?

**REFLECT:** Are you wearing self-made fig leaves, or garments of skin from God in a certain area of your life? If so, why are you afraid to give that area of your life over to the LORD? When was the last time Elohim drove you out for your own protection?

Adam's faith and God's provision are seen in these verses. Elohim would save both him and his wife and ensure that they would not live forever in this state.<sup>73</sup> It would be easy to see Adam's fall as a bitterly disappointing ending to the creation story. The perfection of God's glorious creation is destroyed. Humanity, created in His image, is fallen. Death and decay now infect all of life. In these verses, Adam and Eve are driven out of paradise and sent into a hostile, sin-cursed world. But this isn't merely the sad ending to the creation story; it is also the glorious beginning of the redemptive story. Genesis 3 contains the first promise of a Deliverer, and the remainder of the Bible is devoted to telling the old, old story of how God, by that Deliverer, ultimately redeems fallen humanity and the rest of creation from the cursed state into which Adam's sin had plunged the world and everyone in it.<sup>74</sup>

**First, God provided the means to sustain physical life (3:20).** Adam's faith is seen in naming his wife Eve (verse 20a). Before the Fall, she was merely called woman (2:23), but now she is to be called *chavah*, which means *life*. The fact that Adam calls her *life* shows his faith in the promised Seed in 3:15.

**She would become the mother of all the living (verse 20b).** Here again we have a play on words between her Hebrew name, *chavah*, and **the mother of all the living**. This shows that Hebrew was the original language. *Chavah* comes from the Hebrew root word *chayah*, which means *to live*. And the Hebrew word for **living** here is *chai*, again from the same root word *chavah*, *to live*. Although physical death was the consequence for Adam violating his covenant with God, the woman would sustain life through her childbearing. So Eve, *chavah*, would produce **the living**, *chai*. Today, there is a group of molecular biologists that support the concept of what is called "mitochondrial Eve." This is the belief that all modern humans are descended from one woman. It is interesting that we all inherit our usual complement of

DNA (nuclear DNA) from both our mothers and fathers, but we only inherit mitochondrial DNA (mtDNA) from our mothers. The Bible is not a science book per se, but when approached with an open mind, it does confirm many of the facts supported by unbiased scientific research. That should not be a big surprise because **God is the Author** of both Scripture and the universe.

**Second, God provided grace in the context of judgment (3:21).** God rejected their fig leaves (3:7) and sacrificed an animal to provide **garments of skin**. The same word is used in 27:16 for **goatskins**. For the first time, **Adam and Eve** saw what physical death meant. When **they** witnessed the death of the animal, **they** realized the same thing would eventually happen to **them**. This is the beginning of the sacrificial system in **Leviticus**. Later, animal sacrifices would be essential to **God's** provision for a temporary antidote to the curse - one life paid for another life. **Ezekiel** said that **the soul who sins is the one who will die (Ezekiel 18:20; Romans 6:23)**. However, **the one** who places their faith in **Elohim** will live, because **He** has provided a **Substitute (22:1-19)**. **The rabbis have a legend about the garments of skin. They teach that Adam gave them to Cain. And when Cain was killed, they became the property of Nimrod. Esau took them from Nimrod and Jacob eventually wore them at the time of Isaac's blessing (27:1-40).**

**And God clothed them.** Physically, **He** clothed their nakedness, and spiritually **He** covered **their** sin. **Elohim Himself** would provide a covering by the shedding of innocent **blood**. This is the start of progressive revelation. It points to the fact that atonement needed to be made. **Blood** needed to be shed to forgive **their** sin. More light is shed on this in the Renewed Covenant, where we learn that **without the shedding of blood there is no forgiveness of sin (Hebrews 9:22b)**. There are four great lessons here. First, **mankind** must have adequate covering to approach **Elohim**. You cannot come to **Him** on the basis of your good works. You must come just as you are - a sinner. Second, fig leaves are unacceptable. **God** does not take a **man-made garment**. Third, **God Himself** must provide the covering. Fourth, an acceptable covering can only be obtained through the death of **the Lord Jesus Christ**.<sup>75</sup> The **garments of skin** that **God** provided them with would continually remind them of **His** provision. In the same way, **God the Father** would one day accept the sacrifice of **Christ**, and on that basis, **God the Father** would graciously **clothe** those who believe in the righteousness of **His Son (Romans 3:21-26)**.

**Third, God provided a way back to paradise (3:22-24).** Like a loving **Father**, **God** knows what is best for **His** children even in **His** discipline. **He** already had a plan to restore **them** to **paradise (Revelation 2:7)**. Therefore, **Elohim** does not put up a roadblock here, but **He** keeps open the way of life for **Adam and Eve**. But now the way of life is not through the **tree of life**, but through a **Sacrifice**.

Then the **LORD God** said: **The man has now become like one of us, knowing good and evil (verse 22a)**. Notice how **Elohim** holds **Adam** responsible. **Eve** is not even mentioned, yet **the man** is judged. For although **he** knew **good**, **he** was unable to do it, and **he** knew **evil**, but was unable to resist it (**Romans 7:18-19**). Before the Fall, **the man** only knew the goodness of **God**, but now **he** knew the **evil** to be experienced in rejecting **His Word**. So **his** desire to **be like God, knowing good and evil (3:4b)**, left **him** with something far less than **Elohim**. So much for divinity. **He** wanted to **be like God**, and **he** ended up like dust! Isn't that just like the Adversary? Long on promises, short on delivery.

**He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever physically (3:22b)**. Once again, **God** is thinking of **Adam's** long-term benefit. If **he** were able to **eat from the tree of life, Adam would live forever** in an eternal state of sinfulness. **He** would be like a spiritual zombie, continually walking the earth, but never enjoying fellowship with **Elohim**. There would have been no chance of redemption. Only **God's** salvation in **Christ** would allow **him** access to the **tree of life again**. **Jesus** said: **To the one who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God (Revelation 2:7, 22:2 and 14)**. Therefore, it was for **his** own good that **Adam** be driven out of the **Garden**.

So the **LORD God** banished him from the garden of Eden to work the ground from which he had been taken. So **Adam** began his painful toil because **he** was held personally responsible: **the man has now become like one of us, knowing good and evil; he must not be allowed to reach out his hand and also take from the tree of life, and live forever; so Elohim banished him (3:23)**. No mention of **Eve** at all, yet **they** were **both** equally guilty of sin (see **Bf - Your Desire Will Be For Your Husband, and He Will Rule Over You**).

And after **He** drove the man out **He** placed on the east side of the garden of Eden two **cherubim (3:24a)**. There are *at least* two **cherubim** here because the word is plural. There were also two **cherubim** over the **mercy seat** in the Tabernacle in the desert (see my commentary on **Exodus Fs - The Mercy Seat in the Most Holy Place: Christ at the Throne of Grace**), and later the Temple in Yerushalayim. The purpose of **cherubs** over the **mercy seat** was to symbolize the throne of **God**. They protected and guarded the way into **His** presence.

And a flaming sword flashing back and forth, the Shechinah glory, or the visible presence of **God Himself**, was placed there to guard the way to the tree of life (3:24b). **Man** had sinned and the **LORD**, in **His** judgment, had to drive **the man** and **the woman** out of the **Garden**. But it was **mercy** as well as judgment that drove **them** away . . . let us not forget that! To make it back under the right conditions, an innocent sacrifice, a **blood** substitute, would be needed.

Therefore, after the Fall (3:6), **Adam** and **Eve** soon had a sense of *guilt* (3:8). Then followed a sense of *condemnation* (3:17). Last of all came the reality of *separation* (3:24). It was impossible for them to remain in **the Garden**, and in a state of fellowship with **God**. Sin and paradise do not mix. So **God drove the man and the woman out**. *Separation from Elohim* is always the result of sin. The prophet **Isaiah** would say: **Your sins have separated you from your God (Isaiah 59:2)**. Thus, the threefold punishment of *guilt, condemnation and separation* piled up on **the man** because of **his sin**. Is there any hope?

Looking to the B'rit Chadashah, Rabbi Sha'ul answers the threefold punishment with three rhetorical questions. To the question: **"Who will bring any charge against those whom God has chosen (Romans 8:33)?"** *the answer is this, there is no guilt!* To the question: **"Who is he that condemns (Romans 8:34)?"** *the answer is this, there is no condemnation!* And to the question: **"Who shall separate us from the love of Messiah (Romans 8:35 CJB)?"** *the answer is, there is no separation!*<sup>76</sup> This is surely Good News for all of those who are **in Christ (Ephesians 1:3-14)**.