



Rice Memorial MBC

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## **Knowledge of Good and Evil**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **September 15, 2013**

**Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,  
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas

### **Genesis 3:8-17, 22-23**

**Introduction:** In this chapter an account is given of the **temptation** of our first parents, of the instrument of it, and of their fall into it, and of the effect of it, Gen. 3:1-7 their summons upon it to appear before God, against whom they had sinned, Gen. 3:8-10 their examination by him, and the excuses they made, Gen. 3:11-13 the various sentences passed of the serpent, the woman, and the man, Gen. 3:14-19 some incidental things recorded, expressive of faith and hope in man, and of favour to him, Gen. 3:20, 21 and his expulsion from the garden of Eden, Gen 3:22-24. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

**Genesis 2:15**, And the LORD (Yahweh) God took the man, and put him into the garden of Eden to **DRESS** (adjust; to put in good order) it and to **keep (attend to)** it.

**NOTE:** "The ideal state of sinless man is not one of indolence (habitual idleness; laziness) without responsibility. **Work** and duty belong to the perfect state." (Leupold)  
(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

**Genesis 2:16-17**, And the LORD God **commanded** the **MAN**, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in **the day** that thou **eatest** thereof thou shalt surely **die**.

**NOTE:** Why did God make a tree (**the tree of the knowledge of good and evil**) just to tempt Adam? Why was this tree ever necessary? Because for Adam to be a creature of **free will**, there had to be a *choice*, some opportunity to rebel against God. If there is never a command, never something forbidden, then there can never be choice; and God wants our love and obedience to Him to be the love and obedience of choice.  
(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

**Thought 1.** And then too, the Lord told me in prayer when I asked him about WHY he did this, he said, "Love ALWAYS gives you a choice." Now, let's see how things happened.

**Genesis 3:1**, Now the **serpent** was more **subtil (cunning)** than any beast of the field which the LORD God had made.

**Thought 1.** First, remember the serpent is a "very GOOD" creature per (Gen.1:31). Next, let's be reminded that scripture says he was the most "cunning (clever, shrewd)" creature that God made for planet earth. So, he was not stupid.

**Genesis 3:1-3**, And he said unto the woman, Yea, hath **God said**, Ye shall not eat of every tree

of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye **touch it, lest ye die.**

**Thought 1.** As we know, that's not what God told Adam. And since Adam is very good, he wouldn't have said this to his wife. If he had, that would've been lying. So, obviously, she didn't have a good understanding of what God did command Adam. And without a good understanding of reverence and the command, no one can obey.

**Psalm 111:10,** The **FEAR** (reverence) of the Lord is the beginning of wisdom: a **good** UNDERSTANDING have **ALL** they that **DO** his commandments...

**Genesis 3:4-6,** And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be **as gods, knowing** good and evil. 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.

**Thought 1.** So, as we know, Eve was deceived by the serpent as Satan used him. On the other hand, Adam was not deceived. He was just disobedient to God when his wife gave him the fruit they were not supposed to eat. The question now is WHY did he disobey God? Well, according to Psalm 111:10, he did not have a good understanding of REVERENCE for God. This is the only remaining answer since we know he had a good understanding of WHAT he was commanded to do. Another verse in Proverbs says he "despised" God.

**Proverbs 14:2,** He that walketh in his uprightness FEARETH the Lord: but he that is **perverse (to turn aside)** in his ways **DESPISETH** him.

**Despiseth defined 959, to disesteem** (to slight [to neglect [ignore]: 1. to omit by carelessness or design {a scheme or plan in the mind} 2. to forbear {stop, **PAUSE**, refuse} to treat with attention or respect)).

**Thought 2.** The last question that arises from what happened is "was Adam right beside Eve when the serpent was talking to her?" Well, plain reasoning from the scriptures tell us he was NOT beside her. The first point of proof is the fact the serpent is "clever." It's not "clever" to approach a man's WIFE to deceive her with him standing at her side! As a matter of fact, that's just stupid!

More proof is when she answered incorrectly, Adam didn't correct her, since he did have a good understanding of the command given. And being highly intelligent, if he had been there, he would have corrected what was said by, **BOTH** her and the serpent.

And last of all, somebody says, "If Adam was not there by her side, WITH her, then where was he? Good question! Simply put, Adam was at **WORK** in the garden, and out of earshot of the conversation taking place! That's how "clever" men still approach other men's wives. They wait until the husband goes to work, then they come by the house!

But then, somebody says the bible says, she, "gave also unto her husband **WITH** her." Well, let's define "with" to see what it means.

**With defined 5973, accompanying** (attending [taking care of]), **beside.**

With, 1. to denote a connection of friendship, support, alliance, assistance, countenance [aid; favor in promoting and maintaining a person], etc.; hence, on the side of. 2. to denote association in respect of environment (1913 Web. Dict.)

**Thought 3.** As you can see, "with" means other things in addition to "beside." So, reason says, she ate, then went to him, and he ate. He gave in and disobeyed God.

**Genesis 3:7-8,** And the **eyes** of them both were **opened**, and they **knew** that they were naked; and they sewed fig leaves together, and made themselves aprons. 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 amongst the trees (tree) of the garden.

**NOTE:** The leaves of the fig tree were pitched upon because of the largeness of them; the leaves of the common fig tree are very large, as everyone knows; and perhaps those in the eastern countries, and especially in paradise, were much larger than ours. Pliny says of the fig tree, that its leaf is the largest, and the most shady. Some think the Indian fig tree is meant; so John Temporarius, as Drusius relates; and so our Milton; and according to Pliny, the breadth of the leaves of this tree has the shape of an Amazonian shield. And when they are said to sew these together, it is not to be supposed that they sewed them as tailors sew their garments together, since they cannot be thought to be furnished with proper instruments, or that they tacked them together with some sort of thorns, or made use of them instead of needles; but they took the tender branches of the fig tree with leaves on them, as the word signifies, see ( Nehemiah 8:15 ) and twisted them round their waists; which served for "girdles", as some render the word, and the broad leaves hanging down served for aprons; but these, whatever covering they may be thought to have been to their bodies, which yet seem to be but a slender one, they could be none to their souls, or be of any service to hide their sin and shame from the all seeing eye of God...  
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

**NOTE:** The divine Being appeared in the same manner as formerly-- uttering the well-known tones of kindness, walking in some visible form (not running hastily, as one impelled by the influence of angry feelings). How beautifully expressive are these words of the familiar and condescending manner in which He had hitherto held intercourse with the first pair. **in the cool of the day**--literally, "the breeze of the day," the evening. **hid themselves amongst the trees of the garden**- -Shame, remorse, fear- -a sense of GUILT--feelings to which they had hitherto been strangers disordered their minds and led them to shun Him whose approach they used to welcome.  
(Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

**Psalm 139:7-10**, Whither shall I go from thy spirit? or whither shall I flee from thy PRESENCE? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.

**Thought 1.** Today, by faith in Jesus, God lives inside of us.

**1 Corinthians 6:19**, What? know ye not that your body is the TEMPLE of the Holy Ghost which is in you, which ye have of (from) God, and ye are not your own?

**Ephesians 2:22**, In whom ye also are builded together for an habitation of God through the Spirit.

**NOTE:** ...and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden; conscious of their guilt, and vainly imagining they could flee from his presence, which is everywhere, and hide themselves from his sight, before whom every creature is manifest, be it where it will; and very foolishly fancying, that the thick trees and bushes in the garden would be a screen and shelter for them: and sad shifts do wretched mortals make to secure themselves from the wrath of God, who are ignorant of the justifying righteousness and atoning sacrifice of the Son of God: it is in the singular number in the original text, "in the midst of the tree of the garden"... and particularly of the Indian fig tree, which is so large, that it is said that fifty horsemen may shade themselves at noon day under it; nay, some say four hundred; but tree may be put for trees, the singular for the plural.  
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

**Genesis 3:9-11**, 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. And he said, Who told thee that thou wast naked?  
Hast thou eaten of the tree, whereof **I commanded thee** that thou shouldest not eat?

**NOTE:** There was no way for Adam to hide his sinful condition from God. The mention of his nakedness and his hiding laid bare his ugly secret. It should never be supposed that Adam's actions were in any manner a surprise to God. Even before **the foundation** of the **world**, and long before Adam and Eve had been created and placed in Eden, God had anticipated their sin and had formulated the remedy for their transgression (1 Cor. 2:8).  
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**1 Peter 1:18-21**, Forasmuch as ye **know** that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was **foreordained before the foundation** of the **world**, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

**Genesis 3:12**, And the **man** said, The **woman** whom thou gavest to be **with** me, she gave me of the tree, and I did eat.

**NOTE:** By saying **the woman whom You gave to be with me**, Adam is essentially blaming God for the sin saying, "You gave me the woman, and she is the problem." Adam wasn't content to blame Eve; he had to blame God also.  
(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

**Genesis 3:13**, And the **LORD** God said unto the woman, What is this that thou hast done? And the woman said, The serpent **beguiled (deceive)** me, and I did eat.

**NOTE:** ...that is, a spirit in the serpent, which she took for a good one, but proved a bad one, with lying words and deceitful language imposed upon her, told her that the fruit forbidden was very good food, and very useful to improve knowledge; even to such a degree as to make men **like God**; and this God knew, and therefore out of envy and ill will to them forbid the eating of it; nor need they fear his menaces, for they might depend upon it they should never die; and thus he caused her to err from the truth, and **to believe** a **lie**; and by giving heed to the **seducing spirit** she was prevailed upon to eat of the fruit of the tree, which was forbidden, and which she owns; and it is an ingenuous confession that she makes as to the matter of fact; but yet, like her husband, and as learning it from him, she endeavours to shift off the blame from herself, and lay it on the serpent.  
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

**Genesis 3:14-15**, 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: 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.

**NOTE: Thy seed...** that is, the followers of Satan, and **her seed...** that is the seed of woman. Note the singular here, a ... , that is the seed of woman. Note the singular here, a characteristic continued in the pronoun he: He shall bruise thy head. Now, the only **seed of woman** ever known upon earth was and is **Jesus Christ** our Lord. Paul's statement to the effect that Christ was made to be of a woman (Galatians 4:4) implies not only the virgin birth of Christ but his pre-existence also.  
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**Romans 5:12-14**, Wherefore, as by one man **sin** entered into the world, and **death** by sin; and so **death** passed upon **all men**, **for that ALL have sinned...**  
(for until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless **death** (*spiritual death*) reigned from Adam to Moses, even **over them** that had **not** sinned after the similitude of **Adam's** transgression, who is the figure of him that was to come.

**Thought 1.** This is why God had to be the Father of the child. Everyone born of Adam's seed received death from him because he **died spiritually** when he sinned. Death is **not** passed from the mother of children, which is why God could use Mary.

**Luke 1:26-38,** And in the sixth month the angel **Gabriel** was sent from God unto a city of Galilee, named Nazareth, To a **virgin** espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is WITH thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt **Conceive** in thy womb, and bring forth a SON, and shalt **call his name JESUS**. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, **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 (envelop in a haze of brilliancy)** thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; **be it unto ME according to thy word.** And the angel departed from her.

**Genesis 3:16,** *Unto the woman he said, I will greatly multiply thy **sorrow** and thy **conception (pregnancy)**; in **sorrow** thou shalt bring forth **children**; and thy **desire** shall be to thy husband, and he shall RULE (govern, be at the head of) over thee.*

**NOTE:** ...or "thy sorrow of thy conception", or rather "of thy **pregnancy**"; since not pain but pleasure is perceived in conception, and besides is a blessing; but this takes in all **griefs** and **sorrows, disorders** and **pains**, from the time of conception or pregnancy, unto the BIRTH; such as a nausea, a loathing of food, dizziness, pains in the head and teeth, faintings and swoonings, danger of miscarriage, and many distresses in such a case; besides the trouble of bearing such a burden, especially when it grows heavy: and when it is said, "I will greatly multiply", or "multiplying I will multiply", it not only denotes the certainty of it, but the many and great sorrows endured, and the frequent repetitions of them, by often conceiving, bearing, and bringing forth: **in sorrow shall thou bring forth children**, sons and daughters, with many severe pangs and sharp pains, which are so very acute, that great tribulations and afflictions are often in Scripture set forth by them: and it is remarked by naturalists, that women bring forth their young with more pain than any other creature: **and thy desire [shall be] to thy husband**, which some understand of her desire to the use of the marriage bed, as Jarchi, and even notwithstanding her sorrows and pains in child bearing; but rather this is to be understood of her being solely at the will and pleasure of her husband; that whatever she desired should be referred to him, whether she should have her desire or not, or the thing she desired; it should be liable to be **controlled** by his will, which must determine it, and to which she must be subject, as follows; **and he shall rule over thee**, with less kindness and gentleness, with more rigour and strictness: it looks as if before the transgression there was a greater **equality** between the man and the woman, or man did not exercise the authority over the woman he afterwards did, or the subjection of her to him was more pleasant and agreeable than now it would be; and this was her chastisement, because she **did not ask**

**advice** of her husband about eating the fruit, but did it of herself, without his will and consent, and tempted him to do the same.

(Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**Genesis 3:17-19**, And unto Adam he said, Because thou hast **hearkened** 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; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the **sweat** of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust** thou art, and unto **dust** shalt thou return.

**NOTE:** ...unto Adam he said--made to gain his livelihood by tilling the ground; but what before his fall he did with ease and pleasure, was not to be accomplished after it without painful and persevering exertion. **till thou return unto the ground**--Man became mortal (subject to death; destined to die); although he did not die the moment he ate the forbidden fruit, **his body** underwent a change, and that would lead to dissolution; the union subsisting between his soul and God having already been dissolved, he had become liable to all the miseries of this life and to the pains of hell for ever. What a mournful chapter this is in the history of man! It gives the only true account of the origin of all the physical and moral **evils** that are in the world; upholds the moral character of God; shows that man, made upright, fell from not being able to resist a slight temptation; and becoming guilty and miserable, plunged all his posterity (descendants; children) into the same abyss (Ro 5:12). How astonishing the grace which at that moment gave promise of a Saviour and conferred on her who had the disgrace of introducing sin the future honor of introducing that Deliverer (1Ti 2:15).

(Source: Jamieson, Fausset, Brown Commentary [classic.studylight.org/com/jfb](http://classic.studylight.org/com/jfb))

**Genesis 3:20-21**, And Adam called his **wife's** name **Eve (life-giving)**; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of **skins**, and clothed them.

**NOTE: God made coats of skins**--taught them to make these for themselves. This implies the institution of animal sacrifice, which was undoubtedly of divine appointment, and instruction in the only acceptable mode of worship for sinful creatures, through faith in a Redeemer. (Source: Jamieson, Fausset, Brown Commentary [classic.studylight.org/com/jfb](http://classic.studylight.org/com/jfb))

**Hebrews 9:22**, And almost all things are by the law purged with **blood**; and without shedding of blood is no **remission (freedom; pardon)**.

**Genesis 3:22-23**, 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 for ever: Therefore the LORD God **sent him forth** from the garden of Eden, to till the ground from whence he was taken.

**NOTE:** It would have been an unqualified disaster if man had eaten of the tree of life and in consequence thereof lived forever in his **shameful** and **humiliating** condition. What man had already done was bad enough, but to prevent an even greater tragedy, God drove him out of the Paradise of Eden, here again, for **"man's sake,"** and not because of any "threat to God's supremacy," as alleged by Simpson and others. **The tree of life...** is nowhere explained in the Bible, but it disappears from the pages of the Bible here and never reappears until the closing chapters of the Book of Revelation, where once more, it is presented as growing on either side of the river of life, yielding its fruit twelve seasons in the year, and the leaves of which are for the healing of the nations.

(Source: Coffman Commentaries on the Old & New Testament [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Genesis 3:24**, 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.