



Genesis 3:22-24 – Sin & Grace Part 4

Observe:

Counsel in the Trinity (vs. 22)

- 1) God declared that the first couple had received what was promised by the serpent – **knowledge**. (Gen. 3:5)
- 2) God's decision was an act of **grace**.
- 3) Eternal life in a state of sin would have been another **hell**.

Adam and Eve Driven from the Garden (vs. 23-24a)

- 1) Their "death" now included **physical** separation from God.
- 2) They were **commanded** then **forced** from the garden.

God Establishes a Mercy Seat (vs. 24)

- 1) To the Jewish audience, Moses' description here would have had meaning to them from their **worship** practices.
- 2) The east gate of the garden would have been a first **"temple"** to our first parents.
- 3) Gen. 4 has references to taking sacrifices to a place and of Cain leaving the presence of God when he moved further east. (Gen. 4:3, 16)
- 4) Our first parents had just received the promise of the Messiah and now they were given a visual representation of the path that the Messiah must make in order to open the way again to the tree of life and communion with God.

(Hebrews 9:11-12, Revelation 21:2-3, 22-22, 22:1-5)

Exposition of Genesis
Hilltown Baptist Church
Early Church Sunday School Class
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Word Study from Verse 24

- 1) "east" – the east is significant in tabernacle and priestly language of the OT.
 - a. Both entrances to the tabernacle and later the temple were from the east.
 - b. On the Day of Atonement, the high priest would scatter blood on the east side of the mercy seat and before it. (Leviticus 16:14)
 - c. Moses, Aaron, and the priests were to live on the east side of the tabernacle to "guard" (same word as used for the cherubim here in Genesis) the way. (Numbers 3:38)
- 2) "placed" –means to place, to reside, to dwell, to tabernacle permanently, to inhabit, or abide.
 - a. Of the 129 OT uses of the verb, God is the subject 43 times. It is also used of a people dwelling, pitching their tents, resting. (Exodus 24:6, Numbers 5:3)
- 3) "cherubim" – "a winged celestial being whose primary function seems to have been to guard and protect, oftentimes signifying the inapproachability of God, which was removed by Christ on the cross, as signified by the ripping of the veil" (Zhodiates)
 - a. cherubim were woven into the fabric of the temple and the veil. (Ex. 26:1, 31)
 - b. Two cherubs made of gold were placed on the mercy seat of the ark facing each other with wings extended. It is here where God is said to dwell. (Ex. 25:18-22, Num. 7:89, I Samuel 4:4, Psalm 80:1, 99:1, II Kings 19:15)
 - c. God is pictured as having a cherub as a chariot in His wrath. (II Sam. 22:11)
- 4) The sword of the Lord is often times a symbol of God's judgment. (Ezekiel 21)
- 5) "guard" or "keep" (KJV) – to protect, to keep safe, to preserve, guard, watch over.
 - a. Used in Gen. 2:15 for Adam's job in the garden, to keep it.
 - b. It was the priest's job in Num. 3:38 to guard or keep the way of the tabernacle for Israel so that no one would enter without the proper sacrifice and face death. This also kept "open" the way for the people because the priests were the mediators between God and man until Jesus Christ would come. The ESV translates it with this sense in mind. NAS, NIV, and KJV translate it with the sense of this group keep the obligations associated with the sanctuary on behalf of the people of Israel – in a mediatorial role.

37 Q What benefits do believers receive from Christ at the resurrection?

A At the resurrection, believers being raised up in glory (1Co 15:43), shall be openly acknowledged and acquitted in the day of judgment (Mt 10:32), and made perfectly blessed both in soul and body in the full enjoying of God (1Jo 3:2) to all eternity (1Th 4:17).