

6533U

FLORIDA BIBLE SCHOOL - 1993

THE GARDEN OF GOD

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Study 2: Eastward in Eden After the Fall

Reading: Genesis 2:23 to 3:23

Good morning brethren and sisters. Good morning!

As is our custom, we'll have our revision or summary of what we did yesterday. I have an overhead transparency for you; these are the points that we made yesterday. A well kept garden was usually a place of great beauty and tranquillity, a place where man and God worked together, and the point that we made was that we plant, and we sow but it is God that gives the increase. A garden is also a place where God and man can commune together, because we often find that man is closest to God in a garden, and we will find this indeed, in the life of the Lord Jesus Christ. There is perhaps a reason why gardens are such an important part in the teachings and the experience of the Lord Jesus Christ (and there are a number of references there for you). In the Genesis record we noticed that man was formed outside the garden and then he was put inside the garden and of course, this is one of the teachings that is developed throughout the New Testament. There was creation and in the creation we found the garden of delight (Eden) and in it to the east, a holy place. That was a very special place, almost like the Holy of holies in the tabernacle. God was the first gardener as it was He who planted; all trees were pleasant to the eyes, some satisfied the flesh, but only one was desired to make one wise. We noticed to that wisdom, understanding is the fruit of righteousness and a healing tongue is the tree of life, and we found those references in Proverbs. One of the studies that I suggested that one could look at, which can be quite profitable, is the study of the 4 heads, the Pison, Gihon, Hiddekel and Euphrates, which could be looked at in comparison to the 4 faces of the cherubim, the 4 gospels, the 4 major prophets and so on through scripture. In all of this beauty, man was lonely; he had friends in the animals and the birds but he had no fellowship with one of his own kind, he had no helpmeet, and so finally God builded a woman from his side to be at his side.

We come then to the record of Genesis, if you can open up at Genesis 2 and we'll continue at verse 23. 'And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Ishshah (woman), for she was taken out of Ish (man)'. So although they were uniquely different, they were also made of the same stuff. The man was created from the adamah (127), from the dust of the adamah (that is the dust of

the ground) and just as a small aside, the Hebrew here is quite interesting because from 'adamah' we get 'adam'(120) which is 'man', and from 'adam'(we get 'dam' (1818) which is 'blood'. So from this little Hebrew word 'adamah' we have this beautiful little lesson of the mortality of man, from the ground comes man and from man comes blood, and it's all just locked away in that little Hebrew word 'adamah'. Of course, the woman was builded from the substance, from the same stuff as the man. They were both bone and they were both flesh, and of course, when seen in a relationship to the ecclesia in the New Testament, as the bride of Christ, she too, was builded from the side of her Husband, when the Lord Jesus Christ fell asleep on the cross. She too, came into being when He was in a deep sleep, and she too, will be brought to the man.

But notice the arguments in reverse, she was flesh therefore He was flesh; He was made in all points like as we are, yet without sin, and more specifically, from Hebrews 2, 'For as much then as the children are partakers of flesh and blood, **He also Himself in like manner**, partook of the same nature' (RV). Now as this was true of Christ and the ecclesia there is just the slightest hint in verse 23 that this will be fulfilled in detail in the state of immortality. Because just notice here that 'flesh and bones' are mentioned here, and you'll remember that when Thomas, doubting Thomas, came to the Lord Jesus, the Lord Jesus was immortal in that state and Jesus said, 'handle Me and see, because the Spirit hath not flesh and bones (same words taken straight out of Genesis) 'flesh and bones as ye see Me have'.

Verse 24, 'Therefore, shall a man leave his father and mother, and shall cleave unto his wife: and they twain shall be one flesh'. Those are not man's words, those are God's words and here we have the simple profound foundations upon which all marriages in the truth are to be built, because they are to be living examples, living parables of the greater marriage between Christ and the ecclesia. Just looking at this in the New Testament, we can draw a couple of very profound lessons, we are told in the New Testament and when the apostle Paul quotes these words in Ephesians 5 and verses 31 and 33, 'For this cause shall a man leave his father and mother and shall cleave unto his wife', they are to be **glued together**, that is the idea of being cleaved, 'and they twain shall be one flesh'. We often like to think of one spirit, but that's not what the scripture says, it says, one flesh. 'This is a great mystery because I'm speaking of Christ and the ecclesia; nevertheless, let everyone of you in particular, so love his wife as himself. Let the wife see that she reverence her husband'. So we see how in marriage we have a new relationship that is to be formed; we see here that a man leaves his father and mother, and of course, this is quite a difficult thing for us to deal with especially of parents when our children leave and form that new relationship. When we do marriage counselling back home with our young people, we have a special section called 'in-laws and outlaws'; and of course, this is a very important section to deal with. How to deal with that new relationship, especially from the parents point of view, because we have that invisible umbilical cord which always exists between the daughter and her mother. Of course, to deal with an invisible umbilical cord is not an easy thing to do! and of course, we need to deal with this, this new relationship, the man leaves his father and mother, and invariably in a natural sense, and one often

wonders how this works in the spiritual sense, and I'm sure you'll want to discuss this at some point amongst yourselves.

But this word 'cleave' (1692) is the Hebrew word 'dabaq' which literally means 'to be glued together'. The same word in Hebrew is used in Psalm 119 verse 31, 'I have stuck to thy testimonies', so we can see how the Lord Jesus deals with marriage, 'what God has joined together', what God has cleaved together, what God has **glued together**, let not man put asunder'. That is why we have this great principle in scripture, that the Lord **hates putting away**, because it is a negation of our belief in the divine principle of the 'at-one-ment', that they twain become one flesh. We need to understand that here is a mini parable, a small parable of the at-one-ment, to become one flesh. That is what the apostle Paul, I believe, is driving at when he draws that scripture out of Genesis 2. So the emphasis is on **one flesh**, just as that marriage without a physical union, is not a marriage at all. It also rules out any form of promiscuity, because we can only be one flesh with one person.

So returning to Genesis 2 verse 25, we're told here, 'they were both naked, the man and his wife, and they were not ashamed. Now the serpent was more subtle than any of the beasts of the field, which the LORD God had made', and you'll notice that I've read across the chapter break, and I've done that for a reason. The reason why I've read across the chapter break there, is because the word 'naked' in verse 25 and the word 'subtle' in verse 1 of chapter 3, are exactly the same Hebrew word. It is the Hebrew word 'aroum' (6174) and so we have an interesting little problem; I'm going to re-read those verses for you and you'll see that there's a little exhortation that comes out there, or certainly a little bit of bible study.

'They were both naked the man and his wife and they were not ashamed. Now the serpent was more naked than any of the beasts of the field, which the LORD God had made', now how can he be more naked? You're either naked or you're not naked; now if I took a two year old girl and she was naked and I took a 22 year old girl and she was naked, who is more naked? I would say the 22 year old girl is more naked. Now why would she be more naked? well, because of **knowledge**, the knowledge of good and evil, and I'm going to suggest to you then, that it is highly possible that the serpent had taken of the tree of the knowledge of good and evil, which made him more naked. Of course, if the serpent had taken of the tree of the knowledge of good and evil, it would add to the impetuous and the subtlety of the temptation.

We will remember that the serpent was not barred from eating of the tree of the knowledge of good and evil, and it would explain why the serpent could speak, it would also explain why the serpent could reason in such a subtle way, because no other serpent had ever spoken in this cleverness as we find here. It would explain the subtlety of the temptation, 'look at me, I've eaten of the tree of the knowledge of good and evil; I haven't died!' The subtlety goes further, 'look at me, I'm a beast of the field and I'm reasoning like you; you are made in the image of the Elohim, you are going to be like the Elohim'. So we can see how sin works and the subtlety of the suggestion that comes from the serpent.

Returning back to verse 1, we see that the power of the temptation is in the **subtlety**, a flat denial of the Word of God would be no temptation at all! It's the way that sin works, it's subtle, it's suggestive, and that's the way it creeps into our hearts. So continuing with verse 1, 'And he said unto the woman, Yea, hath God said, Ye shall not eat of the trees 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'. It's important to notice, that at this point, the woman was **alone** and her husband was not with her. Of course, there is a great exhortation that we can learn from this! that our sister wives can get into deep trouble if the brethren spend too much time at the office, too much time playing golf (am I hitting the right buttons here?) brother Harry?? I don't work! and of course, sometimes we just give them the credit card and send them down to the shopping centre and think that's going to be fine, until we get the bill! and of course, that doesn't work either. But we'll notice here that the man was away from his wife, and of course, the great lesson is, that we need to spend time close to our wives. Then, of course, there's this other little parallel, Christ is our Bridegroom, He is away; He has left us with instructions, lest we should be tempted and fall foul as did the first woman.

Notice going back to verse 9 of chapter 2, you'll notice that the tree of life, in verse 9, was **in the midst of the garden**, and we drew a couple conclusions from that yesterday, of which they could eat, they had access to it if they wanted to; but here in chapter 3 verse 1, we've got the tree of the knowledge of good and evil, which is in **the midst** of the garden. Now we can look at this in two ways either there were two trees in close proximity, both in the midst of the garden which is highly probable, but there is another interesting way of looking at this and that is, there could have been one tree, with two propensities. Now you might find that a bit of a shocking kind of an idea, but if you look at different concepts in scripture, we see that **water**, just water, was used to save Noah, but the same **water** was used to destroy those that didn't believe. **Fire** can be used to guide, but fire can be used to destroy as in the case of Ahab, Ahab's 50 men that came up to find Elijah. So we see that all these little things in scripture like the eagle, we find it can be negative or positive. We find the eagle, 'I will bring a nation against them as swift as the eagle flies' (that's negative) but of course, we find that the eagle can be positive, 'I will bear them up on eagle's wings'. So quite often we find that symbols in scripture can be used two ways. But I'll just put that to you for consideration, I'm sure we can have a lot of discussion about that!.

Another point to consider here is that it has often been said that the woman was adding to the Word of God by saying at the end of verse 3 there, 'neither shalt you touch it lest you die'. Now that might be true from one point of view, but it also needs to be stressed that she was being extra pre-cautious here; the whole of scripture exhorts us to stay as far away from sin as possible; don't meddle with it; 'Can a man take fire into his bosom and his clothes not be burned? No, he cannot! if David couldn't do it (and he was a man after God's own heart) neither can I, neither can you, we are not better than they! **We cannot meddle with sin!** we cannot play with sin, and I'm sure that's the

emphasis here; 'neither shall ye **touch** it, lest ye die'. She was being very pre-cautious in this particular case, I believe. But notice closely the plural pronoun which expresses the unity with her husband. In the middle of verse 2, '**we** may eat of the fruit of the garden', it seems to suggest here, that she was at one with her husband and she was using the plural pronoun there and she was including her husband in her answer.

Verse 4, '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'. So we see that the serpent's lie lays in the foundations of that great false notion, that **ye shall not surely die**'. You're going to be like God, you're going to be immortal and for brethren and sisters that attend lectures, one of the greatest things that divides us from nearly every other religion, on the face of this planet, are two doctrines; and those two doctrines are the mortality of man and the doctrine of the Atonement. Both of which are dealt with clearly in Genesis. 'Ye shall not surely die', look at the Egyptian book of the dead, they believed that when they died, they believed that they were going on to, well, wherever; you know, they prepare themselves and take this and this, and servants; and in America the Indians go to their happy hunting ground, I believe, and a lot of Christian people that follow the bible they believe that when they die, they're going to go to heaven. Of course, that's not taught in the Book, not taught at all! and here it is absolutely clear that this is the voice of the serpent, 'ye shall not surely die'.

But notice too, that the serpent's lie made **God the deceiver!** That's the subtlety again, just as the lies that the Pharisees told made Jesus, Beelzebub; just as the lies that they told about Jeremiah made Jeremiah the false prophet. But lies are dual killers, they kill the person that is being lied about (we need to be very careful how we speak about our brethren and sisters in the meeting because we can kill them), but they also kill the person telling the lie! Verse 5 again, and we read there in the middle, 'then your eyes shall be opened', what a paradox, they were going to be opened okay, they were going to be opened to sin, but they were going to be blinded to righteousness. Notice also the subtlety of the temptation here! the angels, the elohim, had eaten of the fruit of the tree! You are made in the image after their likeness; they know that when you have taken of the tree, you'll be their equal! They don't want you to be their equal and that is why God has forbidden you to eat of the tree. Can't you see that you're blind and your eyes will be open and you'll be just like the elohim?

Verse 6, 'And when the woman saw that the tree was good for food (that's the lust of the flesh) and that it was pleasant to the eye (that's the lust of the eye), and that it was a tree desired to make one wise (that's the pride of life), she took of the fruit thereof, and did eat, and gave it to her husband with her; and he did eat'. Notice these words carefully, underline these words, **she saw, she took, she ate**. When the woman saw that the tree was good for food, she took the fruit and she ate; three little verbs, ever so simple yet ever so profound in their end. If you look long enough, and just try that beautiful dress in St. Armands' Circle, and it's ever so beautiful, and you know that it's just right for you, but you don't have any money in the bank; if you look long enough,

before you know it, you're in the shop and you're trying it on, and the saleslady is telling you how wonderful you look, and before you know it, she is calling your husband and he's getting really excited because he doesn't have any money to pay for it! Alright? So when the Jews came into the Land of Israel and they took Jericho, and you'll remember that the spoil was to be the LORD'S, and you'll remember Achan's sin in Joshua 7 verse 21, the same little words. This is Achan when he's confessing his sin of taking of the spoil, he said, 'when I **saw** amongst the goodly spoil, then I **coveted** them, and I **took** them'. It's the same process, and we are no different! and how often we find that our powers of self discipline are destroyed by the sheer excitement of **seeing!** But thankfully, the converse is also true when we have seen the simplicity that is in Christ Jesus, the simplicity, we see, and we take and we eat. Of course, that's what we did on the first day of the new week, and God willing, we will do it again!

Verse 7, 'The eyes of them were both opened, and they knew that they were naked, and they sewed fig leaves together, and made for themselves aprons' (2290). If you look at the margin there in the RV it gives it as **girdles**, things to be girt about; so instead of their eyes being opened to the wonders of God's glory, their eyes were open. The serpent didn't lie, not in that he didn't, they were opened, but they were open to the shattering knowledge of their own nakedness and their own wretchedness and they were ashamed. So the serpent didn't lie but their eyes weren't open in the ways that they were expected them to be opened. Again, the contrast needs to be seen when in the presence of the risen Son of God, another man and his wife, had their eyes opened. Can you remember who they were? that was after the Lord Jesus Christ was raised from the dead, another man and another wife had their eyes opened and they were on their way to Emmaeus and I'll just give you the reference, it's Luke 24 verse 30, they had their eyes opened. It says there, 'it came to pass that as Jesus sat at meat with them, He took bread and blessed it and brake and gave it unto them and their eyes were opened and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened fo us the scriptures?' So we always find what we find here in Genesis, you can always find the counterpart in the Lord Jesus Christ. We have inherited Adamic eyes, blind to righteousness, open to sins, but in Christ that process is reversed, we can have new eyes! we can have know new eyes through the scriptures of truth, closed to sin and open to righteousness.

Now fig leaves! They made these aprons of fig leaves; there's a very fitting symbol for natural Israel under the Law, who always pushed the principle of **justification by the work of the Law**. And of course, this could never be! We can never be justified by the works of the Law, only by the work of faith; the just shall live by faith, is the way the apostle Paul opens up that great teaching in the book of Romans. Now it's an interesting little study is the study of fig trees, all trees in scripture (we discussed that yesterday, trees teach us about people, trees teach us about nations. The palm tree stands for righteousness (she is more righteous than I) Tamar, Tamar means a 'palm tree' (8559) and signs are always throughout scripture and here we see this little symbol of the fig tree. Notice how even the Lord Jesus said, 'Learn now the parable of the fig

tree', it's the only parable that He ever asks us to learn! no other parable; they're all worth learning obviously, but that's the one He commands us to learn; 'now learn the parable of the fig tree, when its branch is yet tender and brings forth leaves', and of course, we know how and what that means! it refers to Israel under the Law, it refers to Israel going back under the Law; soul justification by the Law, that's the way they think! and of course, in Jeremiah 24 we've got the parable of the **good and naughty figs** or the good and bad figs, those Israelites that would be obedient and go to Babylon and those that would rebel and try and go down to Egypt. Then, of course, we've got that other parable of the fruitless fig tree in Luke 13, that Jesus talks about, the fig tree that didn't bring forth any fruit. Time and time again, the lesson of the fig tree comes up.

But again in verse 7 notice that 'they made for them **girdles** (2290), this is the RV margin, and that takes us to the Levi priests, why did the Levi priests wear girdles? Well, I believe, if it's in connection with what we find here in Genesis, that it was a permanent acknowledgement of their fallen condition under Christ we are commanded to have our loins girt around, girdled about with truth! and what is the truth? The truth is that **we are dying creatures**, that we are made of the dust, that we are returning to the dust and unless we put on Christ we will have no hope, no chance at all.

Verse 8, 'They heard the voice of the LORD God walking in the garden in the cool of the day. Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. That little word 'cool of the day', it's the same word in Hebrew for 'spirit', it's the word 'ruwah' (7306) wind or spirit), so we have this idea of God manifesting Himself in wind, which is common in the rest of scripture. You'll remember that the Spirit of God, moved on the face of the waters, it's still the same word again. When we go up into creation and we sit under the trees, when we sit (apparently we're going to have a picnic one of these afternoons) we're going to sit down by the river under the trees, and if the wind, if the ruwah blows through the trees, let us be reminded of the LORD God walking in the cool of the day, that God is always present, always present, never far away. All we have to do, is be sensitive to these little words and these little lessons that come out of Genesis. As we hear the wind going through the trees, let us be reminded that God is present, He is with us, that He walks through the cool of the day! You'll remember too, that the LORD answered Job out of a whirlwind, time and time again, this concept of God and wind are associated. But here the Hebrew implies 'a gentle cool breeze in the garden', portraying the LORD God walking gently, not walking roughly but walking gently. Later on in the record, we are told that the LORD God would walk in the midst of the camp, this is in Deuteronomy 23 and verse 14, 'Therefore thy camp shall be holy that ye see no unclean thing in thee, and turn away from thee', and it's the same concept even in the wilderness wanderings. So also in the garden of God, there is nothing that is covered that shall not be revealed, nor hid that shall not be made known'.

But how different the first Adam from the second? Here we find the first Adam knowing that he was now found out, he tries to cover his nakedness with fig leaves and he then

tries to hide behind the leaves afterwards, he tries to hide in the garden. Of course, the contrast needs to be seen in the second Adam; when also in a garden when they said, 'where are you?' He didn't need to be asked at all, in fact, He came out and said, 'whom seek ye? and this is in Gethsemane and His accusers fell to the ground. Of course, when His accusers fell to the ground, we find here a reversal of the fall of the first Adam, and here we find Jesus restoring the paradise, which was then lost.

Verse 9, 'The LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, I was afraid because I was naked and I hid myself'. Do you think God knew where he was? Of course, God knew where he was, then the question obviously arises then, 'why did God bother to ask? Well, there are two lessons, if we don't ask we don't get answers, do we? If you don't ask you don't get answers, if you don't knock the door's not opened; if we don't seek we don't find. So that's the converse, but God asked because, I believe, it was for Adam's sake; not for God's sake, but for Adam's sake. He was providing a way back, like a father pitieth his children; He knew that Adam, this beautiful child which He had, had sinned; this prime creation whom He loved dearly, had gone astray and He was giving the child a way back. Like the prodigal son, you remember? that the father was out there every day waiting for the son to return. You'll remember that the son had said, 'I have sinned against thee and against heaven, and I am no longer worthy to be called thy son', and the father didn't even let him complete what he was about to say, but took him back. God was providing a way back for Adam to make an honest and open confession of sin, so that the way of forgiveness might be opened. Because, unless we confess, unless we say we're sorry, unless we repent obviously there is no forgiveness. That is as true for us today, of course, as it was for Adam; unless a man can be honest about himself, forgiveness is clearly an impossibility!

Notice in verse 10, in this seen bit of creation, the origin of fear! 'I was afraid', but thanks be to Christ there is no fear, because perfect love casts out all fear'. That's the love that we are exhorted to have, that perfect love! Did you notice that the first opportunity to repent was not grasped by Adam? notice that God gives him a second chance, not only a second chance but a third chance! Verse 11, And God said, Who told you that you were naked? Notice again, that God knew but He's giving him another chance, another chance to come home, another chance for him to say I'm sorry, I've made an absolute mess of it, please forgive me. And just in case he didn't get it the second time, there's another chance! 'Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' Three times this merciful God whom we worship and adore, gave Adam the opportunity to return and to repent and to say 'sorry' and to admit that he was a failure! But no! that adamic nature was too strong, and he didn't have the courage or the will to face the truth about himself.

So he blames God for the catastrophe! are we like that? when things don't go smoothly and we don't get our way, do we blame God? It's His fault, or it's her fault, 'it's the woman whom Thou gavest me!' I want to choke on those words, 'the woman which Thou gavest me!' 'He that findeth a wife findeth a good thing', I mean the woman was

created so that Adam could have fellowship, and now he's blaming God! it is the woman that Thou gavest me; do we do that? when we can't pay the account at the end of the month, because she went over her budget? it's the woman which Thou gavest me, do we blame her? The man said, 'the woman which Thou gavest to be with me, she gave me and I did eat'. So we start this great principle, **this slippery slope of passing the buck**; I wish the president of the United States when he had that little saying which said, 'the buck stops here' was true; I don't believe that it is, but I think it's a good principle anyway and the buck should stop there, but it didn't! so we find then that the passing of the buck down the line, from that man to the woman. Of course, when God approaches, 'It's not me, it's not me at all, oh, it's the serpent (so he kicked the dog, you see) because we couldn't handle a particular tension in the house. The smallest little creature! in our marriage counselling, just as a matter of interest, you might not think that this is important but it is!! One of the things we do with our young people is ask, 'what is your relationship with animals? how do you relate to animals? because that's a very important little tell-tale sign, the little creature in the house, the smallest thing, that if things don't go right it gets kicked and booted around.

So God starts pronouncing these curses: first to the serpent, then to the woman, then to the man. Verse 14, to the serpent it is said, 'because thou hast done this, thou art cursed above all cattle and every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life'. Of course, that's exactly what the serpent was going to eat, we and they and them when we return to dust, that's exactly what the serpent feeds on, dust. Then comes the great Messianic promise in verse 15, which is one of those verses that we teach our children off by heart, they can be as frontlets before our eyes, on the doorposts at home, 'I, God, will put enmity between thee and the woman, between thy seed and her seed, it (singular) shall bruise thy head and thou shalt bruise his heel'. The first prophecy of the virgin birth, the woman's seed, the seed of Mary. Notice too, that God is the One that puts the enmity between these two seeds, the seed of the woman and the seed of the serpent. So if there is division in the house because of your faith, and because of what you believe, it is designed by God, 'I come not to bring peace but the sword; the mother against her daughter, the father against his son', those are the words in the New Testament.

Verse 16, 'Unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee'. Whilst before, conception and childbirth were to have been a pleasurable experience (you'll remember in Genesis 1 they were originally told to be fruitful and to multiply and to replenish the earth; now conception and childbirth were to be painful and agonizing). 'Thy desire shall be to thy husband and he shall rule over thee', notice it comes directly after the promise of Messiah in verse 15, and rightly so, because Paul says that wives should submit themselves unto their own husbands, as unto the Lord, for the husband is the head of the wife even as Christ is the Head of the ecclesia'. As the ecclesia is subject unto Christ, so let the wives be unto their own husbands in everything'. The marriage is therefore intended to be a macrocosm of the divine pattern of Christ and the ecclesia. The head of the man is

Christ, the head of the woman is the man, is the way the apostle Paul puts it in the New Testament. For the sisters who would like to debate and discuss head coverings, there we go; 1 Corinthians 11 is a good starting point for your discussion.

So finally we come to verse 17, we come to Adam. 'Unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and has eaten of the tree 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 to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.' So we see that the cycle is complete, he was formed from the dust of the ground, he was brought into the garden eastward in Eden. Now because of his transgression, he was now to be cursed and he would return to the dust from which he was taken. The ground from which he came was now to be cursed with thorns and with thistles and with sweat and with sorrow and ultimately death. But this merciful God that we worship, before He expelled him from the garden, He made coats of skin to cover their nakedness, to cover their transgression. There is an inference here, that Adam repented, that Adam finally knew what he had done, after those curses had been pronounced upon him. So God covered his nakedness.

It's a little bit like David, although God forgave David, he still bore the scars of his transgression; he had to pay 4 times you'll remember; 4 times David paid, as for Adam and his wife they would pay with their lives.

So in verse 23, 'The LORD God sent him forth from the garden of Eden, to till the ground from when he was taken. So He drove out the man, and He placed at the **east of the garden**; here we find God's love manifested again, because the eastward access is the access to God's love, there's no beginning and no end to the actions of God's love. 'I will blot out your transgressions as far as the east is from the west'. If you go east, you just keep on going east, if you go west, you just keep on going west (it's an eternal access). Well, if you go north and south, that's a different access altogether, that's a carnal access, that's a temple exit. If you're going north well, you end up and then you have to go south, and so on and so forth; it has a beginning and it has an end, but this **east-west access** has no beginning and it has no end, it's the access of God's love, that's why the tabernacle had to face eastward. That's why the Prince when He enters into the city will come in from the east, and here, eastward of that garden of delight, cherubim with flaming swords, which turned every way to **keep (8104)**; 'a priest's lips should **keep** knowledge', you'll find that in Malachi, same word 'to keep, to guard, to protect' the way of the tree of life.

He was put into the garden eastward in Eden, and now he was driven out of Eden.