

The Cover Up

Genesis 3:7-13

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I. Cover and Hide vs.7-8

- a. Eyes of Both Open
 - i. Knew they Were Naked
 - 1. Certainly their behavior before meeting God shows that they had a sense of guilt before he addressed them
- b. Made Coverings
 - i. Fig Leaves
 - 1. Their efforts to hide their shame are as puny as their efforts to hide from God since their man-made coverings are ineffective (v. 21).
 - ii. Loins
 - 1. Before human disobedience there was no shame (2:25), but with sin the man's self-consciousness had changed. His sense of humiliation impacts his covering up before the woman as well as before God. By this Adam admits his sense of shame, which has been motivated by his guilt
- c. Presence of the Lord
 - i. Hid Themselves
 - 1. Heard
 - 2. God Walking
 - a. The anthropomorphic description of God "walking" (*mithallēk*) in the garden suggests the enjoyment of fellowship between him and our first parents.
 - b. Maybe a daily chat between the Almighty and his creatures was customary.
 - c. It is not God's walking in the garden that was unusual, but the reaction of man and his wife. They "hid ... among the trees of the garden." The same phrase, "man and his wife," last occurred in 2:25: "The two of them, man and his wife, were nude, but they were not ashamed." A more complete transformation could not be imagined. The trust of innocence is replaced by the fear of guilt. The trees that God created for man to look at (2:9) are now his hiding place to prevent God seeing him.

- d. Yahwe's daily practice; and the man and woman had been wont to meet Him with the glad confidence of innocence. But on this occasion they *hid themselves*
- e. The term "walking" (hithpael participle of הלך) is subsequently used of God's presence in the Israelite tent sanctuary (Lev 26:12; Deut 23:15 [14]; 2 Sam 7:6–7) again emphasizing the relationship between the garden and the later shrines.
 - i. Walked with God" is a favorite expression in Genesis, depicting the righteous conduct of Israel's heroes, including Enoch, Noah, and Abraham. God's presence is also noted by his "walking" in the camp and sanctuary of Israel. Later Israel recognized that God demanded holiness and obedience if he were to continue to "walk" among his people. It was part of the sad deception that the man and woman who wanted so much to be "like God," rather than obtaining the stature of deity, are afraid even to commune with him.
 - ii. Presence of the Lord
 - 1. Among the Trees

II. Seek and Question vs. 9-11

- a. Where are You?
 - i. The Lord God - It was God their creator, who now as God the redeemer was seeking the lost."
 - ii. By reverting to the term "the LORD God" from v 8 (cf. "God" in vv 1b–5), the narrator hints that God can still be man's covenant partner as well as his creator and judge.
 - 1. Where - close parallel is found in Gen 4:9, where "Where is Abel your brother?" is followed by "Listen, your brother's blood is crying to me from the land," showing that God knows perfectly well what has happened to Abel. This interpretation of the verse as merely rhetorical is already presupposed
 - 2. God is depicted as a gentle father seeking out his own. The means of uncovering their deed. The effect is pedagogical and permits the guilty to witness against themselves by their own admissions.
- b. Naked and Afraid - Excuses and Half Truths
 - i. We are Afraid
 - ii. Because we are Naked – Half Truth or Excuses
 - 1. He does not dare lie before his Creator, but he is not yet willing to avow his sin; hence he strives to turn the conversation to another

subject, the last thing that happened *after* his transgression.” He then offers an excuse for hiding himself—“because I was naked” (cf. v 7)—“without perceiving that his very excuse provides evidence of his misdeed

2. cunning of a bad conscience, the man hopes to escape complete exposure by acknowledging part of the truth; he alleges nakedness as the ground of his fear,
 3. unwittingly he has disclosed his guilty secret: he has shown himself possessed of a knowledge which could only have been acquired in one way.
- iii. Hid - Certainly he portrays Adam and Eve as somewhat naive and childish in their game of hide and seek.
- c. Who Told You
 - d. Have You Eaten from the Tree?
 - i. Commanded You not to
 - ii. You knew what not to do

III. Blame and Deflect vs. 12-13 James 1:13 (Each man’s sin)

- a. The Woman
 - i. The apostle James said that each person is responsible for his own sin (1:13). Sin was the deliberate choice of the man. By shifting the blame, the man hoped to evade accountability for his autonomous actions.
 - ii. The man tries to excuse himself by blaming the woman and implying that it was really God’s fault for giving him this woman. Here the divisive effects of sin, setting man against his dearest companion (cf. 2:23) and alienating him from his all-caring creator, are splendidly portrayed. “This too is characteristically human: people are inclined to justify their conduct by pointing to the circumstances and fate that God has allotted them in life” (Cassuto, 1:157). God’s silence indicates his rejection of this plea.
 - iii. Adam’s contention is given force by the emphasis on “she,” yielding the sense, “I only took what *she* gave me
- b. You Gave Me
 - i. Blame God’s Design
 1. The man cannot even yet bring himself to make a clean breast of it; but with a quaint mixture of cowardice and effrontery he throws the blame directly on the woman, and indirectly on God who gave her to him
 2. By this Adam charges that the Lord “gave” the woman to him and in turn she “gave” him the fruit. The implication is inescapable
 3. The woman is depicted as God’s gift in 2:22, where Adam initially responds with enthusiastic glee.

c. Serpent Deceived Me

i. Satan Made Me Do it

1. Once again the guilty party attempts to shift the blame onto someone else, this time the serpent: Already the peace that characterized man's original relationship with the animals is shattered. Sin has put alienation between God and man, between men and women, and between animals and men. Yet the goal of universal peace is not forgotten (cf. Isa 11:6–9).
2. The woman in like manner exculpates herself by pleading (truly enough) that she had been deceived by the serpent.—The whole situation is now laid bare, and nothing remains but to pronounce the sentences. No question is put to the serpent, because his evil motive is understood: he has acted just as might have been expected of him
3. Like the man, she shifts the blame to another party—the serpent. But unlike the man she can rightly claim to be the “victim” of deception