***Translation***

*20 And the human called the name of his woman “*Hawwah*” (*חוה) *“for she is the mother of all* living*” (*חי).

*21 And God made for human and his wife, garments of skin, and he clothed them.*

These two verses seem randomly placed here, but in fact, they are strategically located in order tocreate a frame around the entire fall narrative of Genesis 3:1-19 by matching and inverting multipleelements in Genesis 2:18-25.

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| ***Genesis 2:18-25***  1. Adam named the woman “*woman*”  2. God provides woman as an *‘ezer* (עזר)  *3.* They are naked and not ashamed  4. Humanity at peace with the animals | ***3:1-19***  The snake,  the woman,  and the man | ***Genesis 3:20-21***  1. Adam names the woman “*Hawwah*”  2. The deception of the *‘ezer* (עזר) creates  the need for “skin” (עור)  3. Human nakedness is covered by God  4. An animal is killed to “clothe” humans |

After the failure of the man and woman, the story concludes with these two short details. The naming

of the woman in 2:23 is now furthered by a dual wordplay.

* She is named “Eve” (Heb. *hawwah* / חוה ) for she is the mother of all “life” (Heb. *hay* / .(חי
* The semitic root *hawwah* also means “snake” in Jewish Aramaic ( חויה ) and Syriac [see

Kohler-Baumgartner, *Hebrew and Aramaic Lexicon of the Old Testament,* p. 296].

In replacement of the leaf garments the humans made to hide their nakedness from each other, God provides “garments of skin ( עור ).” This last word is a wordplay on God’s provision of the woman as a deliverance of help for the man (עזר).

The provision of garments for the humans happens before their expulsion from Eden and is portrayed as an act of divine generosity in the midst of judgment. Now that the humans have made the irreversible decision, God accommodates their non-ideal situation and provides them with a gift. And this “garment” (Heb. *ketonet* / כתנת ) is not just a tunic but a robe (Joseph’s technicolor dream coat is a *ketonet* as well: Gen 37:3).

This scene also plants the seed of a key motif in the book of Genesis: deception and garments. In the Eden story, the snake’s deception of the naked woman results in her need for a garment. In later stories:

* Rebekah and Jacob trick Isaac with deceptive garments and food (Gen 27:15-17).
* Joseph’s brothers deceive Jacob with a bloodied garment (Gen 37:31-33).
* Tamar deceives Judah by “covering” herself with deceptive garments (Gen 38:14).
* Joseph is elevated from prison and gets new garments (Gen 41:42) that disguise him from his

brothers so that he can deceptively get them to tell the truth (Gen 42:8, chs. 43-44).

This provision of garments for the one whom God, exiles from Eden is also reversed in Israel’s priesthood.

They are also assigned “divine garments (*ketonet*)” by God which will cover their nakedness when they work at the altar or enter the Tabernacle (Exod 21:26; 28:39-43).

**Exile from Eden: Genesis 3:22-24**

This concluding unit represents the inversion of the Eden story’s introduction:

* God created the human and placed him in the garden > the human is banished from the garden
* God causes the tree of life and knowing good and bad to grow > humans are cut off from them
* Before the garden, there was no human to work the ground > outside Eden, the human works the ground
* Humanity was made mortal, so that by obeying God, they could remain in the garden and receive the gift of eternal life > now they are cut off and sent into the land of mortality
* Humanity was directed to “guard/keep” the garden > humanity is now guarded/kept from the garden

The story’s final line about the “cherubim” and “flame of the whirling sword” is a condensed hint that sends the reader forward to the design of the tabernacle and temple and into the prophetic visions of the divine throne room.

* Cherubim flank the ark of the covenant on the holy of holies (Exod 25:17-22), and in the temple, the are designed on the walls of the holy place and on the front doors into the temple (1 Kgs 6:29-32).
* The “sword” will appear in the hand of the angel of Yahweh again when David goes to the hilltop in Jerusalem, which at the time was the threshing floor of Ornan (1 Chronicles 21:16).

**Key Takeaways From the Eden Story in Genesis 2:4-3:24**

God’s ideal for creation is that his transcendent and eternal life-giving presence (Heaven) be united with our material creation (Earth) so that it is transformed into eternal life.

Eden is the key biblical image of the place where Heaven and Earth are one. It is both Heaven and Earth simultaneously, so is the tabernacle and the temple in Jerusalem. This is why the imagery of Heaven is pervaded by garden and temple imagery throughout the Bible.

Outside of Eden, the reality of Heaven on Earth is hidden from us most of the time, though we experience its gifts of blessing in every birth of a baby, in every abundant harvest, in every good meal, in every experience of beauty and laughter, in every feeling of intimacy and communion with family and someone we love. These gifts of Eden are small tastes of ultimate goodness that pervade our world and point humanity to their Creator if they have eyes to see.