

Genesis 3:23

Authorized King James Version (KJV)

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Analysis

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was... This chapter narrates humanity's tragic fall from innocence through temptation, sin, and divine judgment. The serpent's subtle questioning of God's word, Eve's addition to and misquotation of God's command, and Adam's passive participation demonstrate the progression from doubt to disobedience to disaster.

The consequences affect every dimension of human existence: spiritual death (separation from God), physical death (mortality), relational dysfunction (shame, blame, conflict), vocational difficulty (cursed ground, painful labor), and cosmic disruption (groaning creation). Yet within the curses, God provides gracious provisions: proto-evangelium promise of redemption, clothing to cover shame, and preservation of life despite deserved death.

Theologically, this chapter establishes the origin and nature of sin, the reality of Satan's activity, the universality of human fallenness, the justice of divine judgment, and the necessity of redemption. Understanding the fall illuminates why the world contains suffering and evil, why humans rebel against God, why salvation requires divine intervention, and how Christ as the second Adam reverses the first Adam's failure (Romans 5:12-21, 1 Corinthians 15:22, 45).

Historical Context

The serpent in Genesis 3 reflects ancient Near Eastern associations between serpents and chaos, evil, or deceptive wisdom. Unlike pagan myths where serpents might be deified, Genesis presents the serpent as a mere creature, though Satan's instrument (Revelation 12:9, 20:2). Ancient curse formulas from various cultures parallel God's pronouncements, but Genesis uniquely embeds redemptive promise within judgment.

The agricultural curses (thorns, sweat, difficult labor) would have resonated deeply with ancient subsistence farmers for whom crop failure meant starvation. The pain in childbearing acknowledges a universal female experience that ancient cultures attributed to various causes, but Genesis traces it to sin's consequences rather than divine cruelty or inherent evil in creation or sexuality.

Archaeological evidence of humanity's ancient struggles with agriculture, disease, death, and violence aligns with Genesis's portrayal of a fallen world. Ancient wisdom literature from Mesopotamia and Egypt grappled with suffering's origins, but Genesis alone provides the theological explanation: human rebellion against God brought cosmic corruption. This account would have answered Israelite questions about why their promised land required hard labor, why they suffered pain and death, and why they needed redemption.

Related Passages

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

וַיִּשְׁלַח הָ	יְהוָה הָ	אֱלֹהִים	מִן	עַל	לְעַבֵּד
sent him forth	Therefore the LORD	God	from the garden	of Eden	to till
H7971	H3068	H430	H1588	H5731	H5647
אַתָּה רָבָּה אָדָם הָ	לְקַרְבָּן	מִשְׁמָן			
the ground	from whence he was taken				
H853	H834	H3947			

Additional Cross-References

Genesis 4:2 (Parallel theme): And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Genesis 3:19 (Parallel theme): 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.

Genesis 4:12 (Parallel theme): When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Genesis 2:5 (References God): And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.