

# Genesis 3:7

Authorized King James Version (KJV)

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

## Analysis

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**And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves...** 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

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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

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**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?

3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

## Interlinear Text

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וַתִּפָּקַח הָחַהּ	עֵינֵי י	שְׁנֵיהֶם	וַיֵּדַע ו	כִּי	עִירְמָם
were opened	And the eyes	of them both	knew	H3588	that they were naked
H6491	H5869	H8147	H3045		H5903
וְהֵם	וַתְּפָרוּ	תְּאֵנָה	וַעֲשׂוּ	לָהֶם	
and they	and they sewed	leaves	fig	and made themselves	H0
H1992	H8609	H5929	H8384	H6213	
חֲגֹרֹת:					
aprons					
H2290					

## Additional Cross-References

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**Isaiah 59:6** (Parallel theme): Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

**Genesis 2:25** (Parallel theme): And they were both naked, the man and his wife, and were not ashamed.

**Genesis 3:5** (Parallel theme): 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.