

The Book of Beginnings – Studies in Genesis

LESSON XXII : GENESIS 3:22-24 – SEVENTH PARAGRAPH: THE EXPULSION FROM THE GARDEN OF EDEN

“Initially the trees of life and knowledge were presented together (2:9); in this final scene of the garden account they are focal again. The tree of knowledge represented the command of the Lord to be obeyed; and if the human couple chose to comply, the tree of life would have been theirs to enjoy. But now that possibility is rescinded. Disobedience has doomed them to mortality. To carry out the just deserts of their transgression (2:17; 3:19), the man and woman are denied access to the tree of life. The prediction of the serpent had in its twisted way come to pass after all. The couple shared in the divine privilege of knowledge, but the result was not divine stature but rather the opposite – human death. For the second time we overhear an intradivine conversation; it first was heard in the creation of man, ‘Let us make man in our image’ (1:26). Now the conversation deliberates upon the cutting off of that creation from the source of rejuvenating life (v. 22). In this latter case the mood of the divine contemplation (cp. 11:6) is not one of fear of usurpation but rather of sympathy for the misery of the first couple must endure and an assurance that their pitiful state is not consigned for eternity.” [Mathews, 1:255f]

“All the relationships that humanity had before the Fall are now twisted and broken. Mankind is now alienated from creation, from one another, from themselves, from eternal life and, most disheartening of all, from the Creator. Sin has had a holistic effect on all creation. And, indeed, it has affected all parts of mankind. All aspects of people’s characters have been infected by sin: the physical body, the emotions, the mind, the heart and the will. This understanding of sin properly explains the present condition of the earth and humanity’s situation on it. There is simply cosmic and ubiquitous brokenness.” [Currid, 1:142]

“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.” ’ (Rev 2:7, NKJV)

‘Those who have ears, let them hear what the Spirit is saying to the Messianic communities. To him winning the victory I will give the right to eat from the Tree of Life which is in God’s Gan-“Eden.” ’ (Rev 2:7, Complete Jewish Bible; ‘Gan-Eden’ is the Hebrew word for ‘Garden of Eden’)

‘Whoever has ears ought to hear what the Spirit says to the churches. To the victor I will give the right to eat from the tree of life that is in the garden of God.’ (Rev 2:7, New American Bible – Revised Edition)

The Expulsion from the Garden of Eden:

‘²² Then the Lord God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever” — ²³ therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. ²⁴ So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.’ (Gen 3:22-24 NKJV)

Rabbi Cassuto's translation:

v. 22 – Then the Lord God said,

‘Behold, the man

has become like one of us, / knowing good and evil;

and now, lest he put forth his hand / and take also of the tree of life,

and eat, / and live for ever’ —

v. 23 – therefore the Lord God sent him forth / from the garden of Eden,

to till the ground / from which he was taken.

v. 24 – He drove out the man; / and at the east of the garden of Eden He placed

the cherubim, / and the sword-flame which turned every way,

to guard / the way to the tree of life.

v. 22 – Then the Lord God said, ‘Behold, — “The participle *hēn* , commonly rendered ‘behold’ (AV, NASB) or ‘see’ (NRSV, NAB), is best understood as introducing the logical ground for the expulsion, ‘*Since the man*’ or ‘*Now that the man*’ (NJB, NJPS). ***Hence the reason for the penalty takes first place in the verse; God does not act ruthlessly and arbitrarily toward his creatures. Transcendent moral imperatives are the basis for his chosen action toward the world.***” [Mathews, 1:256]

***the man* —** While ‘*the man*’ with the definite article can be taken in its generic sense (‘*human beings*,’ Good News Bible), the Lord’s action in this decree is focused upon the ‘*man*’ and not the woman; note the use of the singular pronouns throughout these verses (‘*he ... him*’). Possibly because Adam first received the prohibition and is the responsible party, possibly because Adam was the representative of mankind in the garden (Rom 5:12-19)? Possibly as a collective whole?

has become like one of us, — This is a serious admission that man has snatched a divine prerogative not meant for him. “In one sense, but in only one sense, what the serpent said was true. Man has become like God. But one suspects that these words in the serpent’s mouth convey one thing and the same words in God’s mouth say another. The serpent held out to the couple the prospect that being like God would bring with it unlimited privileges, unheard-of acquisitions and gifts. Alas, rather than experiencing bliss, they encounter misery. Rather than sitting on a throne, they are expelled from the garden. Rather than new prerogatives, they experience only a reversal. The couple not only fail to gain something they do not presently have; the irony is that they lose what they currently possess: unsullied fellowship with God. They found nothing and lost everything.” [Hamilton, 1:208] For more detail as to what this entails, see lesson 20, ‘*Did the Serpent Lie?*’

LIKE ONE OF ‘US’ — This again could be a reference to the tri-personal Godhead or to divine beings in general (i.e., the angelic realm); see lesson 20, ‘*and you will be like ’Elôhîm [God or Divine Beings]*’. Those I am studying divide on this point; Rabbi Cassuto, Wenham, Hamilton and Waltke understand this to be heavenly beings including God and the angels; other such as Morris and Gill understands this to refer to the trinity.

knowing good and evil; — “This serves to qualify and define the preceding comparison, ‘*like one of us*,’ The man has become like one of us in the sense that he also knows good and evil.” [Cassuto, 1:172] “Man had once known only the goodness of God; but now he had come to know experimentally the evil inherent in rejecting God’s Word, as well as the necessary spiritual and physical suffering resulting from such action, so that he did, indeed, ‘*know good and evil.*’” [Morris, 131]

and now, lest he put forth his hand — “The word ‘and now’ is usually, as here, the correlative of ‘behold,’ which heads the previous clause. The clause beginning with ‘behold’ sets out the premise, whilst the clause commencing with ‘and now’ conveys the inference to be drawn from it. *The man had been given permission to eat of the tree of life on condition ... that he would eschew the fruit of the tree of knowledge; since this condition had not been fulfilled, it was necessary to take heed lest he eat also of the tree of life.*” [Cassuto, 1:172f]

and take also of the tree of life, and eat, and live for ever’ – AN UNFINISHED, BROKEN SENTENCE — The sentence does not run on as a continuous whole. Many translations show this correctly as an unfinished sentence, punctuating the end of the sentence with a final dash or an ellipsis (three dots); e.g., ‘Now, lest he reach out his hand and take also of the tree of life and eat, and live forever — ’ (ESV, NKJV, NASB, RSV, et. al.). A few however rewrite the sentence, thus hiding the broken of the original; e.g. ‘he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever.’ (NET); ‘Now, what if he also reaches out his hand to take fruit from the tree of life, and eats of it and lives forever?’ (New American Bible Rev Ed [NABRE]; Lexham English Bible; see also The Living Bible). *It is better to see the verse as an instance of anacoluthon. In effect, then, the sentence becomes not a statement as such but rather a divine deliberation, a kind of internal dialogue, of which there are several in Gen. 3-11 (e.g., here, 6:3, 7; 8:21-22; 11:6-7). “The sentence ends in mid-air, leaving the listener to supply the rest of God’s thoughts, e.g., ‘Let me expel him from the garden.’ This device of aposiopesis is very unusual in reporting divine speech in Hebrew. Usually the narrators like to report the exact and complete fulfillment of God’s words. Here the omission of the conclusion conveys the speed of God’s action. He had hardly finished speaking before they were sent out of the garden.”* [Wenham, 85]

IMMORTALITY IN SIN WOULD HAVE BEEN ENDLESS MISERY — Since this starts with ‘take also...’ it implies the man and woman had not yet eaten from the tree of life. To prevent this from happening, the Lord expels them from the garden. *“Had he continued in fellowship with God by obedience to the command of God, he might have eaten of it, for he was created for eternal life. But after he had fallen through sin into the power of death, the fruit which produced immortality could only do him harm. For immortality in a state of sin is not the [eternal life] which God designed for man, but endless misery, which the Scriptures call ‘the second death.’ The expulsion from paradise, therefore, was a punishment inflicted for man’s good.”* [Keil, 1:107] *Physical death for we as sinners is both a judgment and a release.*

LIFE IS A DIVINE GIFT, STIPULATED ON OBEDIENCE — “‘Take’ and ‘eat’ repeats the language of rebellion when the woman ‘took’ and they ‘ate’ from the tree of knowledge (3:6). Though Eve is ‘the mother of all living,’ they lost their opportunity to possess divinity’s ‘eternal life.’ *Life is a divine gift, but it is tied to the stipulation of obedience.* Moses offered the same choice of life or death, obedience or disobedience, to Israel on the shores of Moab (Deut 30:11-20). Obedience meant life and prosperity in Canaan, but defiance guaranteed expulsion. Israel’s parents chose banishment, and Israel itself chose exile.” [Mathews, 1:256f]

THE TREE OF LIFE — “As already discussed, we have no idea what this fruit was, or by what marvelous medicinal reactions it was able to inhibit cellular decay and enable its user to continue indefinitely in perfect health; but God could certainly have endowed it with such capacity and His own testimony is that He did so. It will once again be planted along the Edenic river in the coming age when the earth is made new again (Rev 2:7; 21:1, 5; 22:1, 2).” [Morris, 130f] “God did not withdraw from the tree of life its supernatural power, nor did He destroy the garden before their

eyes, but simply prevented their return, to show that it should be preserved until the time of the end, when sin should be rooted out by the judgment, and death abolished by the Conqueror of the serpent (1 Cor 15:26), and when upon the new earth the tree of life should flourish again in the heavenly Jerusalem, and bear fruit for the redeemed (Rev 20, 21).” [Keil, 1:108]

v. 23 – therefore the Lord God sent him forth from the garden of Eden, — “‘Sent him forth’ (way^cshall^cchēhû – from the Hebrew root shālach). There is a play here on the word yish^clach (also from the Hebrew root shālach), ‘he put forth,’ in v. 22. *So that he should not ‘put forth’ his hand, ‘I shall send him forth.’*” [Cassuto, 1:173] **“Adam and Eve’s exile is decisive and definitive. ‘Banished’ (shālach) is the same language used of Abraham’s action that ‘sends away’ Ishmael and other possible rivals to Isaac (21:14; 25:6). It is descriptive of the scapegoat that is expelled from the camp of Israel (Lev 16:10).”** [Mathews, 1:257]

to till the ground — Eviction for the man also meant he must work the ‘ground’ in order to sustain life. *Whereas before he was the cultivator of a specially prepared habitat, now he must develop his own garden by working the ground, which is under divine curse (v. 17).* “The Bible repeats here the expression used in the first paragraph (2:5): ‘and there was no man TO TILL THE GROUND.’ Formerly, there was no man to till the ground; now there is a man to do this.” [Cassuto, 1:173]

from which he was taken. — “This recalls what was stated in v. 19: ‘for out of it YOU WERE TAKEN,’ and also in the first paragraph (2:7): ‘Then the Lord God formed man of dust FROM THE GROUND.’” [Cassuto, 1:173] **A reminder of man’s mortality.**

v. 24 – He drove out the man; — The previous verse stated the Lord would ‘send him forth’ (from the Hebrew root shālach) from the garden; here a much stronger term is used: the Lord ‘drove out’ (from the Hebrew root gārash) the man. *It literally means ‘to drive out, to cast out, to expel, to eject by force.’ It is the word used to describe God’s exile of Cain (4:14) and Sarah’s charge to Abraham to ‘get rid’ of the slave girl Hagar with her son (21:10). John Gill says it is the word used when a man puts away his wife in divorce or a prince banishes a rebellious subject.* [Gill, 1:30] **“The juxtaposition of these two verbs [‘send him forth ... drove them out’] reinforces the idea that man does not leave the garden of his own will. Nor is he gently escorted to the garden’s edge. In fact, he is thrown out! Sin separates from God. Intimacy with God is replaced with alienation from God.”** [Hamilton, 1:210]

SOMETIMES THINGS HAPPEN THAT CANNOT BE UNDONE — Note that although there is forgiveness, sometimes with sin something happens that cannot be repaired. Regardless of any repentance on man’s part or forgiveness on the Lord’s part, man was still driven out and Paradise was lost. Some things cannot be recovered simply by asking forgiveness. **“A two-fold expression is used here, as there, with the identical aim of achieving a climax: God did not just ‘send him forth,’ an act that would not have precluded all possibility of him returning, but ‘He drove them out’ – completely.”** [Cassuto, 1:173] **“[God] drove him from his presence and communion with him, from his house and habitation, from his seat of pleasure, and garden of delight, and from all the comfortable enjoyments of life; an emblem of that separation and distance which sin makes between God and his creature, and of that loss which is sustained thereby.”** [Gill, 1:31] **“The expulsion of man from the garden is not an ad hoc arrangement. Something is done which cannot be undone, at least not immediately.** God stations ‘the cherubim and the fiery whirling sword’ east of the garden of Eden to prevent reentry to the garden, as if reentry into the garden is only through an opening on its east side, much as the entrance into the tabernacle / temple complex was by a gate on the eastern side. **In such a capacity the cherubim**

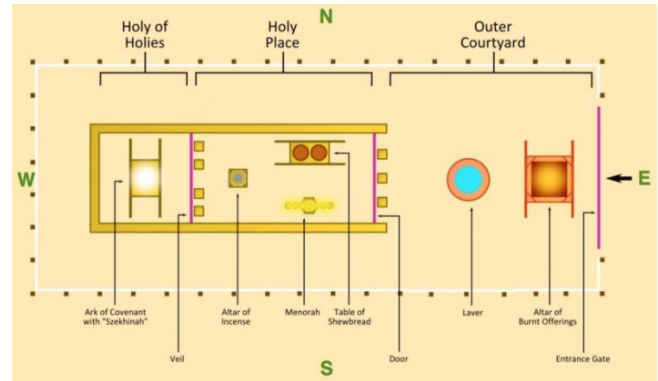
function much like the later Levites who are posted as guards around the tabernacle, and who are to strike down any person who encroaches upon the forbidden sancta (Num 1:51, 53)."

[Hamilton, 1:210]

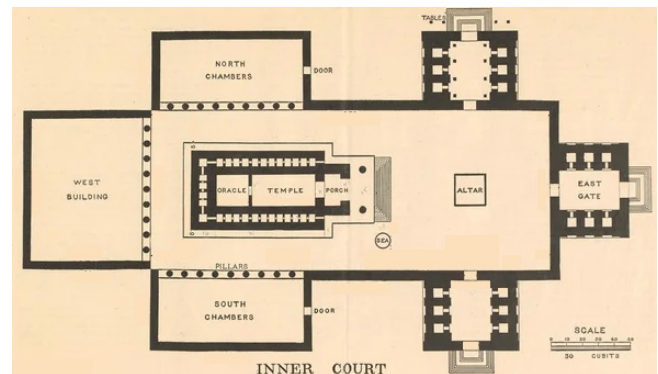
and at the east of the garden of Eden — “Literally, ‘from front (east) to garden of Eden’ – This agrees with what is stated further on (4:16): ‘and dwelt in the land of Nod, EAST OF EDEN.’ **From the latter verse it is evident that the man was banished towards the east, and hence it was precisely on the east side of the garden that the guards who were to prevent him from returning to the garden had to be stationed. There, apparently, was the entrance and the exit.**” [Cassuto, 1:174]

THE GARDEN AND THE TABERNACLE —

“Our passage continues to share the imagery of Moses’ tabernacle by allusion to the ‘cherubim’ at the ‘east side’ of the garden. The ‘east side’ of the garden parallels the easterly direction the tabernacle and temple faced, situated west of the altar. This east-west dichotomy indicates that the garden was located to the west of their first habitat outside Eden, and we are told that Cain went eastward ‘from the Lord’s presence’ (4:16). This directional motif ‘east’ occurs often in Genesis: the expulsion of Cain (4:14), the locale of the Tower of Babel (11:2), and the dismissal of Keturah’s sons by Abraham (25:6). Another allusion to the ‘east’ signifying withdrawal from God is Lot’s departure from Abraham in 13:8-13; where he chose to settle the rich plain of Jordan, which was like the ‘garden of the Lord’ (13:10), and traveled ‘east’ (13:11).” [Mathews, 1:257]



The Tabernacle east-west direction



The Temple east-west direction

He placed — ‘Placed’ (shākhan), or ‘made to dwell, settled, stationed, caused to camp.’ **As in Ps 78:55, ‘made to dwell, settled’ occurs after ‘and he drove out’ to tell us who was introduced in the place of those expelled: ‘HE DROVE OUT nations before them ... AND SETTLED the tribes of Israel in their tents.’ So here, the Lord ‘drove out’ the man and woman and ‘placed, stationed’ the cherubim in their place.** “The cherubim are ‘placed’ (shākhan) at the east entrance to the garden to ‘guard / care for’ (shāmar) it against intruders. What pitiful irony that Adam, who was once put there to ‘care’ (shāmar; 2:15) for it, now is ‘guarded’ from it! ‘Placed’ (shākhan), from which ‘tabernacle’ (mishkān) is derived, frequently depicts the ‘tabernacling’ of God among his people and is used of the erection of the tabernacle in the camp.” [Mathews, 1:258]

the cherubim, — Cassuto argues the form of Hebrew grammar surrounding ‘the cherubim’ proves the cherubim were not new to the Israelites. We looked at these beings in lesson 19 (‘Excursus – Angels: Elect and Evil’):

CHERUBIM – from the Hebrew word kērûv, typically ‘cherub,’ ‘cherubim’ being the plural form. **These representations of high angelic beings varies from place to place but they are regularly near the throne of God engaged in worship and service.** The word occurs 91x in 66 verses in the OT (e.g., Gen 3:24, **guarding the path to the tree of life**; Ex. 25:20, **as winged figures of pure gold facing each other and overshadowing the mercy**

seat; Ex 26:1, 31, *they were prominent figures in the decorations of the tabernacle curtain*; Ex 25:22; Num 7:89, *says that God will speak with men from above the mercy seat between the cherubim*. See also 2 Sam 6:2; 2 Kings 19:15; 1 Chron 13:6; Ps 80:1; 99:1; Isa 37:16. *They were widely used for decoration in Solomon's temple* (1 Kings 6:29, 32; 7:29). *They are used for decoration in Ezekiel's millennial temple* (Ezek 41:18-20, 25). These cherubim had two faces, one of a man and one of a lion. See also Ezek 1; 9:3; 10; 11:22 where Ezekiel describes them as having four faces: man, lion, ox, eagle. These cherubim are illustrated as bearing the throne of God and is possibly the reason the temple cherubim are called a chariot in one verse (1 Chron 28:18). It is possible Rev 4:6-8 has references to both Isaiah's and Ezekiel's descriptions.

“[The cherubim] are heavenly, angelic creatures of God's retinue that often reflect the immediate presence of God. For example, *likenesses of cherubim were embroidered on the inner curtain of the tabernacle, and later of the temple, indicating the presence of God behind the veil in the Holy of Holies (Exod 36:35).*” [Currid, 1:141] “The ‘cherubim,’ God's multiform and awesome throne bearers in Ezekiel's visions (cf. Ezek 1:5 with Ezek 10:15), are seen elsewhere as symbolic guardians of the holy of holies, their forms embroidered on the veil that barred access to it, and modeled above the ark (Exod 36:35; 37:7-9). *At the death of Christ this veil was rent in two (Matt 27:51) and the way to God thrown open (Heb 10:19-22) in fact as well as symbol.*” [Kidner, 72f]

and the sword-flame which turned every way, — Literally, ‘*the flame of the sword turning this way and that.*’ The phrase is without exact parallel in the OT and is thus open to conjecture as to what it is. Others translate it as ‘*the flame of a revolving sword*’ [Wenham], ‘*a flaming sword flashing back and forth*’ [Mathews], ‘*a flaming sword that is continually turning*’ [Currid], ‘*a revolving sword-like flame flashing around them like lightning bolts*’ [Morris], ‘*the fiery whirling sword*’ [Hamilton].

‘TURNING EVERY WAY’ — ‘*Revolving*’ is the hithpael participle of ‘*to turn,*’ signifying that it is ‘*turning itself*’ every way. Some suggest the image is that of forked lightning, zigzagging to and fro. Since it is not in the hands of the cherubim, it may stand on its own. John Gill however suggests it is not turning every way without a hand to move it, nor is it being held by the cherubim but “as in the hand of the Lord God, that dwelt between the cherubim; for so it may be rendered, ‘*he inhabited the cherubim – and that with a flaming sword;*’ that is, with one in his hand, an emblem of the flaming justice of God, which required satisfaction; and this turning on all sides.” [Gill, 1:31]



WHAT IS THIS SWORD? — Rabbi Cassuto suggests this is **a reference to violent storms and lightning:**

“Apparently, this tradition concerning ‘*the sword-flame which turned every way*’ is reflected also in Psa. 104:4. Immediately after the allusion to the chariot and the cherubs, ... (‘*who makest THE CLOUDS THY CHARIOT, WHO RIDEST ON THE WINGS OF THE WIND, who makest THY MESSENGERS THE WINDS*’), the continuation of the verse reads: ‘*the flaming fire Thy ministers.*’ ‘*Flaming*’ [Ps 104:4] is of the very same root as the word

'flame' in our verse, and likewise occurs in association with the cherubim. If the cherubim are actually the winds blowing in the skies, then the 'flaming fire' and the 'sword-flame' are none other than the lightning flashes, which appear in the clouds like a sharp sword, drawn by the hand of the cherubim, and 'turning,' that is, revolving hither and thither. On the slopes of the mountain, on whose summit is situated the garden of Eden, violent storms constantly burst forth, fierce winds blow there, and fearful lightning-streaks flame round about. It is impossible for man to climb the mountain and reach the top of it."
[Cassuto, 1:176]

Agreeing with him are Allen Ross: *'the flashing sword possibly a reference to lightning'* [Ross, 149] and John Skinner: *"It has usually been assumed that the sword was in the hand of one of the cherubim; but probably it was an independent symbol, and a representation of the lightning."*
[Skinner, 89]

One commentator suggests it is **an unknown spiritual member of the divine host:**

'The 'flame' is an animate divine being, a member of Yahweh's divine host, similar in status to the cherubim; the 'whirling sword' is its appropriate weapon, ever-moving, like the flame itself.' [R. S. Hendel; quoted by Currid, 1:461 footnote]

Most I have read however places **a more literal meaning to the symbolism:**

'At any rate, the idea is clear: a revolving or zigzagging sword, especially one wielded by angels, is one that is sure to hit and bring death' [Wenham, 1:86]

'The second object is a flaming sword that is continually turning' [Currid, 1:141]

'A drawn sword, brandished, and which being very quick in its motion, as it was turned to and fro, glittered and looked like a flame of fire' [Gill, 1:31]

'Hence there appeared by their side the flame of a sword, apparently in constant motion, cutting hither and thither, representing the devouring fire of the divine wrath, and showing the cherubim to be ministers of judgment.' [Keil, 1:108]

'Accompanying the cherubim is a flaming sword flashing back and forth (cf. Ps 104:4), perhaps indicating the judgment of God (e.g., Deut 32:41, 42; Ps 83:14).' [Mathews, 1:258]

to guard the way to the tree of life. – THERE IS NO WAY BACK FOR THE SINNER —

Although there is some mystery surrounding the sword and its movement, all agree the symbolism represents *'the devouring fire of the divine wrath,'* a sword *'drawn in judgment, constantly moving, one that is sure to hit and bring death,'* guarding the way, *'rendering it impossible for man to return to paradise and eat of the tree of life'* **The meaning is clear: man has been forcefully ejected from his former home of paradise and there is no way back for the sinner!** **"Thus, by means of the terrible storms that they stir up, and the lightning-bolts that they wield, the cherubim guard the way to the tree of life, and bar it to the man."** [Cassuto, 1:176] **"Every detail of this verse, with its 'flame' and 'sword' and the turning 'every way,' actively excludes the sinner. His way back is more than hard, it is resisted: he cannot save himself."** [Kidner, 72]

IS GRACE ILLUSTRATED IN THE EXPULSION? — Almost all I am reading teaches the cherubim and flaming sword prevent entrance into the garden, but B. H. Carroll suggests the meaning is not *'to keep the way closed to the tree of life'* but rather *'to keep the way open to the tree of life;'* i.e., *the cherubim represents the same as being above the mercy seat and there was a way back to God in grace through the blood of a sacrifice. "It is true that the object was to bar*

out man except through the intervention of the mercy seat, and it is true that the purpose of the mercy seat was to keep open the way to the tree of life.” [Carroll, 1:111] B. H. Carroll references Robert Jamieson (JFB) – “The passage should be rendered thus: ‘*And he dwelt between the cherubim at the East of the Garden of Eden and a fierce fire, or Shekinah, unfolding itself to preserve the way of the tree of life.*’ This was the mode of worship now established to show God’s anger at sin and teach the mediation of a promised Saviour as the way of life, as well as of access to God. They were the same figures as were afterwards in the tabernacle and temple; and now, as then, God said, ‘*I will commune with thee from above the mercy seat, from between the two cherubims*’ (Ex 25:22).” [Jamieson, Robert, *Jamieson-Fausset-Brown Commentary and Explanatory on the Whole Bible* (Christian Classics Ethereal Library; originally published 1871)]

WHAT HAPPENED TO THE GARDEN OF EDEN? — There is a general agreement that the garden of Eden merely passed away; if it did remain, it obviously would have been destroyed in the Flood. Morris thinks the Lord may have continued to meet with Adam and his descendants who desired to know Him between the cherubim. “The garden of Eden continued to exist for an unknown length of time after the departure of Adam and Eve. The tree of life still grew there, and man was driven from the garden in order to prevent him from eating of its fruit any longer.” [Morris, 130f] *“The bliss that he was privileged to enjoy in the garden of Eden passed away irretrievably, like a vanished dream. From now on, the human race will live only amidst the hardships and afflictions of the world below.”* [Cassuto, 1:177]

CONCLUSION – HINTS OF THE TABERNACLE IN THE GARDEN — “Thus in this last verse of the narrative there is a remarkable concentration of powerful symbols that can be interpreted in the light of later sanctuary design. Other features of this garden – rivers, gold, precious stones – that are similarly evocative were mentioned in the first scene. These features all combine to suggest that the garden of Eden was a type of the archetypal sanctuary, where God was uniquely present in all his life-giving power. It was this that man forfeited when he ate the fruit.... But in the closing verses of the chapter, sanctuary symbolism and language reappear (3:21-24). God clothes the human couple and then expels them through the east-facing entrance to the garden where cherubim are stationed to guard the tree of life. These features anticipate the design of the tabernacle and the regulations associated with it. Like the garden of Eden, the tabernacle was a place where God walked with his people. To be expelled from the camp of Israel or to be rejected by God was to experience a living death; in both situations gestures of mourning were appropriate (Lev 13:45, 46; Num 5:2-4; 1 Sam 15:35). The psalmists, too, held that in the house of God men could ‘*drink from the river of the delights, for with thee is the fountain of life*’ (Ps 36:9, 10 [8, 9]). Only in the presence of God did man enjoy fullness of life. To choose anything else is to choose death (Prov 8:36). The expulsion from the garden of delight where God himself lived would therefore have been regarded by the godly men of ancient Israel as yet more catastrophic than physical death. The latter was the ultimate sign and seal of the spiritual death the human couple experienced on the day they ate from the forbidden tree.” [Wenham, 1:86, 90]