

# Genesis – Story of the Heavens and the Earth

- Introduction [2:4]
  - “This is the account of the heavens and the earth when they were created,”
    - The word “account” is תּוֹלְדוֹת (tō-le-dōth) which means “account” or “story of what became of”.
    - As we noted in our introduction to this study, this is a marker in the text that provides a basic outline of the book [Gen 2:4; 5:1; 6:9; 10:1; 11:10; ... ].
    - The word “created” is בָּרָא (ba-ra’) which we saw in our study of chapter one to mean creation out of nothing (ex nihilo).
    - This is a reference to the Gen 1:1 creation event of the earth and the rest of the universe.
  - “in the time period that the LORD God made the earth and the heavens.”
    - The word “day” is יוֹם (yom) which means “day” or “time period”.
    - In chapter one we saw this word used for the 24-hour days (evening and morning) of God’s restoration of the earth.
    - Throughout Scripture when יוֹם (yom) is accompanied by a number it is always a reference to a 24-hour day.
    - When יוֹם (yom) occurs without a number it can refer to either a 24-hour day or a time period.
    - We know that the restoration of the earth took six 24-hour days, so this word is not used here to describe a 24-hour day.
    - This is a reference to the time period which encompasses the entire process of restoration.
    - The word “LORD” is יְהוָה (Yahweh) which is the name of God [Ex 6:3; Ps 68:4; 83:18; Jer 16:21].
    - This is the tetragrammaton YHWH – a sacred word that is never pronounced by those who follow the conservative traditions of Judaism for fear of taking the Lord’s name in vain [Ex 20:7; Lev 24:16].
    - Instead, another word meaning Lord אֲדֹנָי (a-do-nay) is substituted wherever יהוה occurs.
    - The Hebrew language was originally written (and is often still written) with consonants only, the basic Hebrew word being 3 letters.
    - The vowel pointings (נִקּוּד, niq-qud) we see in the Hebrew text were added in the 2<sup>nd</sup> half of the first millennium by the Masoretes who were scribes.
    - In the Masoretic Text, vowel pointings were typically not added to the tetragrammaton.
    - At some point, vowels from אֲדֹנָי (a-do-nay) or אֱלֹהִים (e-lo-hiym) were added to YHWH which resulted in the translation Yahweh.
    - The true pronunciation of the tetragrammaton is not known, even by Hebrew scholars.

- Jehovah is actually a much later (16<sup>th</sup> century) variant which uses vowels from the imperfect tense of the “being” verb in Hebrew (יהִי, ha-yah) and substitutes J for Y and V for W.
- The name Jehovah means “the existing One”.
- The combination found here of יהוה and אֱלֹהִים (e-lo-hiym) is repeated 18 more times in Genesis chapters two and three.
- In the rest of the five books of the Torah, this combination appears only one more time [Ex 9:30].
- Outside of the Torah, this combination appears only twenty more times.
- The importance of this phrase here was to teach Israel that the same God who entered into the covenants with them had created everything.
- The word “made” is עָשָׂה ('a-sah) which we have seen means to form something out of existing materials.
- This tells us that this encompasses the time period of creation and restoration.
- The word “heaven” is שָׁמַיִם (sha-ma-yim) which is a plural meaning “heavens”.
- The definite article “the” is not found at the end of this verse, but “the earth” and “the heavens” mentioned earlier in the verse are in view.
- Notice that this verse said that God “made” the heavens.
- We know that the earth was created [Gen 1:1] and made (the six day restoration), but this verse says that the heavens were also created and made.
- We have seen that the heavens make up the rest of the universe outside of the earth itself.
- The vast majority of the heavens were created in the beginning before the earth was created [Gen 1:1].
- But the six day account teaches us that part of the heavens (the sun and the moon) were “made” by God on day four [Gen 1:16].
- So, the heavens and the earth were both created and made and this verse points us to that time.
- Summary of Genesis 2:4
  - Following the creation event and the day-by-day account of the restoration of the earth, we begin a new section of Genesis that tells the story of what became of the heaven and the earth.
  - This section begins with a verse that points us to the time period when all of Gen 1:1-2:3 take place.
  - This section will tell us many things not recorded in Gen 1:1-2:3.
  - The order of things in this section will not necessarily correspond to the order detailed in Gen 1:1-2:3 because this is a summary of events with additional details.
  - This section takes us through the creation of man (and woman), the fall of man, the Adamic covenant and the first murder.
  - The fall of the angels is not mentioned, but we do meet the fallen angel Satan.

- The Flow of Water Before the Flood [2:5-6]
  - “Now no shrub of the field was yet on the earth, and no herb of the field had yet started growing,”
    - The word “shrub” is שִׁיחַ (siy-ach) which means “bush” or “shrub”.
    - This word is found elsewhere in Scripture [Job 30:4, 7], but was not used in day three of Genesis 1 when plant life was discussed [Gen 1:11-12].
    - The word “in” is the preposition בְּ (bə) which means “in”, “at”, “among”, “on”, etc.
    - Here the translation “on” works the best given the context.
    - The word “plant” is עֵשֶׂב (‘e-sev) which we saw in Gen 1:11-12 to mean “herb” describing plants that provide food for man on the earth.
    - The word “sprouted” is צָמַח (tsa-mach) which means “grow” or “spring up” [Gen 2:9].
  - “for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.”
    - The phrase “sent rain” is a Hiphil of מָטַר (ma-tar) which means “bring rain” or “send rain”.
    - The next occurrence of this word is in regards to the flood event [Gen 7:4].
    - The word “man” is אָדָם (‘a-dam) without the definite article which means “man” or “mankind”.
    - The word אָדָם (‘a-dam) with the definite article is a reference to the first man, Adam [Gen 2:20].
    - The word “cultivate” is עָבַד (‘a-bad) which means “work” or “serve”.
    - As we will see in Gen 2:15, working the ground in the garden will be a work assignment for Adam.
  - “But a flow of water used to rise from the earth and irrigate the whole surface of the ground.”
    - The word “mist” is אָדָם (‘ed) which means “mist”, “vapor” or “flow” [Job 36:27].
    - The LXX translates this with the word πηγῆν (pēgē) which means “spring” or “flow”.
    - The word “rise” is אָלָה (‘a-lah) which means “ascend”, “climb” or “rise”.
    - This means that the flow of water came from below the surface of the earth – i.e. there were springs all over the earth.
    - The word “water” is שָׁקָה (sha-qah) which means “cause to drink water”.
    - The picture here is that of a farmer irrigating his land [Ecc 2:6].
    - The word “whole” is כֹּל (col) which means “the whole” or “all”.
    - This word is used here to emphasize that this was not confined to one locale, but was the manner in which plants received water across the earth.
  - Summary of Genesis 2:5-6
    - On the restored earth prior to the flood event, water flowed from underground springs to irrigate the entire surface of the earth.
    - This was true even before the plant had sprouted out of the ground on day three of the restoration process.
    - This is another example of God preparing the environment for a part of His creation (in this case, plants) before putting it in place.
    - Man would soon be created (day six) and would be instructed to cultivate the ground [Gen 2:15], but God supplied everything the plants needed.
    - The irrigation of the entire surface of the earth without the need for rain helps us to understand how dramatically different the earth was after the flood compared to when Adam was created.
    - The flood event changed the geology of the earth, the makeup of the atmosphere, etc.

○ The Formation of Man [2:7]

- “Then the LORD God formed Adam of dust from the ground, and breathed into his nostrils the breath of lives; and Adam became a living soul.”
  - The word “then” is the conjunction וְ (wə) which means “and”, “now”, “then”, etc.
  - This word indicates a succession of events, but not necessarily one immediately after the other.
  - In this case, we have skipped forward from some time before day three of restoration (day two?) to day six.
  - The word “formed” is יָצַר (ya-tsar) which means “form” or “fashion”.
  - This word is used to describe the same activity as the word עָשָׂה (‘a-sah) in Gen 1:26.
  - In this verse יָצַר (ya-tsar) has a doubling of the letter י (yod) which Jewish Rabbis have speculated to refer to a double forming – man was formed both for this world and for the one to come.
  - The word “dust” is עָפָר (‘a-phar) which means “dry earth”, “dust” or “loose earth”.
  - This word is often used in Scripture to describe humility or worthlessness [Gen 18:27; Job 30:19].
  - The word “ground” is אֲדָמָה (‘a-da-mah) which means “ground” or “land”.
  - This word comes from the same root as אָדָם (‘a-dam) which is the word for mankind.
  - The word “breathed” is נָפַח (na-phach) which means “breathe” or “blow in”.
  - This word is used to describe the same activity as the word בָּרָא (ba-ra’) in Gen 1:27.
  - The word “breath” is נְשָׁמָה (nə-sha-mah) which means “breath” or “spirit”.
  - This word is often used as an equivalent to life itself [Job 27:3; 34:14; Ps 150:6; Isa 42:5; 57:16].
  - The word “life” is חַיִּים (hay-yim) which means “lives”.
  - God formed man’s body from dust, but breathed into him lives – body, soul and spirit.
  - The word “man” here is הָאָדָם (ha’-a-dam) which means “the man” or “Adam”.
  - This is where the view changes from mankind to the person of Adam [1 Cor 15:45].
  - The word “being” is נֶפֶשׁ (neph-esh) which means “inner being” or “soul”.
  - Animals also have a נֶפֶשׁ (neph-esh) [Gen 2:19], but only man is made in the image of God.
- Summary of Genesis 2:7
  - The body of the first man, Adam, was formed from a very humble source – the dust of the earth.
  - That physical body was then made alive as God breathed into Adam body, soul and spirit life.
  - Only God could form such a body and only God could create human life.
  - As we will see in chapter three, the disobedience of Adam leads to the death of his human spirit.
  - Adam retained both body and soul life after he ate from the tree.
  - As with the giving of life, only God can restore the life of the human spirit in man [Eph 2:5; Titus 3:5].

- The Garden of Eden [2:8-9]
  - “The LORD God planted an enclosed toward the east, in Eden; and there He set Adam whom He had formed in his place.”
    - The word “planted” is נָטַע (na-ta’) which means “plant” or “establish”.
    - This word emphasizes that this garden was established by God separately from the rest of the vegetation on the earth.
    - The word “garden” is גַּן (gan) which means “garden” or “enclosure”.
    - The picture here is that this was an enclosed garden of some kind.
    - The phrase “toward the east” means that the garden was to the east of where man was formed.
    - The word “Eden” is עֵדֵן (‘e-den) which means “pleasure” or “delight”.
    - The word “placed” is שָׂם (siym) which means “put”, “place” or “set”.
    - The meaning here is that God set Adam in his place which was the garden He had planted.
    - The phrase “the man” is הָאָדָם (ha-’a-dam) which is a reference to the first man, Adam.
    - The phrase “whom He had formed” is a reference back to the formation of Adam in Gen 2:7.
  - “Out of the ground of the garden the LORD God caused to grow every tree that is pleasing to the sight and good for food;”
    - The phrase “Out of the ground” refers to the ground within the garden.
    - The phrase “caused to grow” is the Hiphil of צָמַח (tsa-mah) describing God’s sovereign rule over creation.
    - The phrase “every tree that is pleasing to the sight and good for food” tells us that God filled the garden with beautiful fruit trees.
    - The amount of time it took for these fruit trees to grow is not specified.
  - “the tree of life also in the middle of the garden, and the tree of the knowledge of good and evil.”
    - The phrase “tree of life” refers to a special fruit tree that sustains life.
    - As we shall see in Gen 3:22-24, this tree was intended for man before the fall.
    - The word “midst” is תְּוֹכָם (ta-wek) which means “midst” or “middle”.
    - In this context, the location of these two trees is being specified, so “middle” would be the better translation.
    - The word “good” is טוֹב (tov) which means “good”, “pleasant” or “agreeable”.
    - This is the word God used to describe His work during the six days of restoration, but it can also mean what man deems to be good [Ecc 2:1].
    - The word “evil” is רָע (ra’) which means “evil”, “bad” or “wickedness”.
    - This is word used to describe the degenerate state of mankind which brought about the need for God to flood the earth [Gen 6:5].

- Summary of Genesis 2:8-9
  - God planted a beautiful, enclosed garden on the earth – the perfect environment for man.
  - After forming Adam from the dust of the earth, God took him and placed him in this garden.
  - This garden was filled with beautiful fruit trees from which Adam could eat.
  - God had caused two very special fruit trees to grow in the middle of this garden.
    - One tree was for sustaining human life.
    - The other tree was for testing [Gen 2:16-17].
  - These trees would give Adam the opportunity to exercise his God-given volition.
  - Because Adam was created in the image of God and would enjoy daily fellowship with God, he knew about God's goodness (righteousness).
  - The tree of the knowledge of good and evil would reveal two negative things to Adam – human good and evil.
  - Human good is that which man attempts to produce through human effort.
  - Divine good is that which God produces.
  - Human good is a counterfeit of divine good.
  - This concept began with Satan's rebellion and his attempts to achieve righteousness apart from God.

- The River of the Garden [2:10-14]
  - “Now a stream of water flowed out of Eden to irrigate the garden; and from there it split and became four headstreams.”
    - The word “river” is נַהַר (na-har) which means “stream” or “river”.
    - This is a reference to a stream of water flowing out of the ground as we saw in Gen 2:6.
    - The word “flowed” is יָצָא (ya-tsa’) which means “go” or “come out”.
    - This describes the water rising out of the ground as we saw in Gen 2:6.
    - The verb “to water” is שָׁקַח (sha-qah) in an infinitive construct describing a purpose.
    - We saw this word in Gen 2:6 describing the irrigation of the land.
    - The word “divided” is פָּרַד (pa-rad) which means “separate” or “divide”.
    - This is not the word we saw in ch. 1 (בָּדַל, ba-dal) which can mean “set apart” or “distinguish”.
    - The word “rivers” is the plural of ראש (ro’sh) which means “head”.
    - These are the headstreams which formed out of the splitting up of the stream coming out of Eden.
  - “The name of the first river is Pishon; it flows around the whole land of Havilah, where there is gold.”
    - The names of the four rivers that formed out of the river of Eden are now given.
    - The word “river” is not found here, but it is implied because the word “first” is followed by “second”, “third” and “fourth” with the word “river”.
    - The name of the first river is Pishon which is a river that is not now known.
    - We know this river flows in Havilah, a land in central Arabia east of Egypt [Gen 25:18].
    - According to rabbinic tradition the river Pishon is the Nile river, but we cannot be certain about that.
    - The phrase “where there is gold” tells us that Havilah was a blessed region with abundant water and precious metals.
  - “The gold of that land is pure; the bdellium and the onyx stone are there.”
    - The word “good” here is טוֹב (tov) which we have seen in chapters one and two.
    - Here this word refers to the purity of the gold which was found in the land of Havilah.
    - In addition to gold, the land of Havilah had precious stones.
    - Two specific precious stones – bdellium and onyx – are mentioned here, but it is unclear if there is any significance to these particular stones.
  - “The name of the second river is Gihon; it flows around the whole land of Cush.”
    - The name of the second river is Gihon which is another river that is not now known.
    - This river flows in Cush, a region most likely in the mountains east of Mesopotamia.
  - “The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.”
    - The third river is the Tigris – חִדְדֵּקֶל (chid-deq-el) in the Hebrew.
    - This river is well known and flows east of Assyria, but it is unlikely that the river flowing at the time of Eden was the same as the river in Moses’ time.
    - The fourth river is the Euphrates – פְּרָת (pə-rath) in the Hebrew.

- This river is also well known, but again it is unlikely that the river flowing at the time of Eden was the same as the river in Moses' time.
- That the final two rivers have names of well known rivers is simply an indication that their location was in the same region as the rivers in Moses' time.
- It is a mistake to assume that the precise location of Eden can be determined from this.
- Summary of Genesis 2:10-14
  - As with the rest of the earth, water flowed out of the ground in the garden of Eden to provide irrigation for the vegetation of the land.
  - This water formed a stream which flowed out of the garden and split into four headstreams which became four rivers.
  - These rivers created a fertile, rich environment on the Edenic earth.
  - The land influenced by the river of Eden had abundant water, precious stones and gold.
  - This is very similar to the new earth of the eternal state [Rev 21:10-11, 21; 22:1-2].
  - The picture here in Gen 2:10-14 is that the perfect environment of the garden of Eden was so abundant that it overflowed into the areas around it and was a blessing to these areas.
  - This principle applies to us today – if we walk in the Light we will be a blessing to those around us.
  - This is often referred to as blessing by association.
  - While this is a valid biblical principle, we should not forego diligence in our own spiritual walk and attempt to derive blessing by surrounding ourselves with maturing believers.

- The Edenic Covenant [2:15-17]
  - “Then the LORD God took Adam and settled him in the garden of Eden to cultivate it and watch over it.”
    - This verse starts out with a restatement of Gen 2:8 stating that God placed Adam in the garden.
    - The word “put” is נָחַח (nu-ach) which means “rest” or “settle down”.
    - The word “cultivate” is עָבַד (‘a-bad) which we saw in Gen 2:5 to mean “work” or “serve”.
    - The word “keep” is שָׁמַר (sha-mar) which means “guard”, “preserve” or “watch over”.
  - “The LORD God gave orders to Adam, saying, ‘From any tree of the garden you may eat as you wish;’”
    - The word “commanded” is צִוָּה (tsa-wah) which means “command” or “give orders to”.
    - God had given Adam commands to “be fruitful and multiply... subdue... and rule over...” in Gen 1:28, but this is the first time it is called a command.
    - The first part of the orders given to Adam echoed Gen 1:29 regarding the fruit of the trees.
    - The phrase “you may eat freely” is an imperfect form of אָכַל (‘a-cal) which means Adam was not ordered to eat from all the trees, but he could choose to eat from any of the fruit trees.
  - “but from the tree of the knowledge of good and evil you shall not eat, for as soon as you eat from it you will most certainly die.””
    - The phrase “you shall not eat” is an imperfect form of אָכַל (‘a-cal) plus the negation לֹא (lo) forming a strict prohibition.
    - This is the first prohibition given to Adam.
    - The phrase “in the day” is a Hebrew idiom which means “when” or “as soon as”.
    - This rules out an interpretation that cites physical death as the consequence of disobedience.
    - The phrase “you will surely die” is a Hebrew construct with מוֹת (muth = die) which is literally “dying you shall die”.
    - This construct emphasizes the surety of death.
    - Some have tried to say that this phrase indicates two aspects of death (spiritual and physical), but the Hebrew does not support that.

- Summary of Genesis 2:15-17
  - The fullness of the Edenic Covenant includes some provisions already spelled out in chapter one...
    - Be fruitful and reproduce and fill the earth [1:28].
    - Subdue the earth [1:28].
    - Rule over ... every living thing [1:28].
    - Every plant ... and every tree ... shall be food for you [1:29].
  - Three additional provisions of the Edenic Covenant are given here in chapter two...
    - Cultivate and watch over the garden [2:15].
    - Freedom to choose food from any tree except the tree of the knowledge of good and evil [2:16-17].
    - The consequence of eating from the tree of the knowledge of good and evil is death [2:17].
  - For the first time God gave Adam a prohibition.
  - The reason for this prohibition was to test Adam's submission to the will of God.
  - God had granted Adam authority over the earth and authority to choose what food to eat, but that did not mean that he was independent of God.
  - Satan had failed a very similar test and rejected God's sovereignty over him [Isa 14:12-14].
  - Following that, one third of the angels rebelled against God and chose to follow Satan [Rev 12:4].
  - After this angelic fall, the holy angels were confirmed in their righteousness and the fallen angels were confirmed in their unrighteousness.
  - Like the angels, Adam had the ability to make a choice contrary to his righteous nature.
  - The consequence of making a contrary choice was spelled out clearly to Adam.
  - If Adam partook of the tree of the knowledge of good and evil he would most certainly die.
  - This most certain death would occur the moment that Adam disobeyed God's command.
  - Adam lived on physically for many years (he lived 930 years in total) after eating of the fruit.
  - Therefore, the consequence of disobedience was not physical death, but rather spiritual death.
  - That they suffered spiritual death (which involves being separated from God) is obvious from the way Adam and Eve reacted after they ate of the fruit [3:6-8].
  - This spiritual death would affect the entire human race [Psalm 51:5; Rom 5:14-18; 1 Cor 15:22].

- The Creation of Woman [2:18-25]
  - “Then the LORD God said, ‘It is not good for Adam to be alone; I will make him a helper suitable for him.’”
    - The phrase “not good” is לֹא (lo) plus טוֹב (tov) which is the word for “good” we have seen already.
    - This is the first time God says that something is not good [Gen 1:4, 10, 12, 18, 21, 25].
    - The heavens without the earth would have been incomplete, the sky without the birds would have been incomplete, the sea without the fish...
    - In a similar way, man without woman was incomplete.
    - Once again the phrase “the man” is הָאָדָם (ha-’a-dam) which is a reference to the first man, Adam.
    - What God declared was not good was for Adam to be by himself (alone).
    - Adam was surrounded by animals, fish, birds, etc., but was by himself as the only human.
    - The word “made” is עָשָׂה (’a-sah) which we have seen means to form something out of existing materials.
    - The word “helper” is עֵזֶר (’e-zer) which means “help” or, as here, “help mate”.
    - This is not a demeaning term as God is often referred to as our help [Ex 18:4; Deut 33:7, 26, 29; 1 Sam 7:12; Ps 20:2, 33:20, 46:1, 70:5, 115:9].
  - “Out of the ground the LORD God formed every beast of the field and every bird of the sky,”
    - The beginning of verse 19 reiterates the account of the formation of the animals in chapter one [Gen 1:24].
    - This verse confirms that the animals were formed from the earth and includes the birds.
  - “and brought them to Adam to observe what he would name them; and whatever Adam named a living creature, that was its name.”
    - Once again the phrase “the man” is הָאָדָם (ha-’a-dam) which is a reference to the first man, Adam.
    - The word “see” is רָאָה (ra-’ah) which means “see” or “observe”.
    - This is the word used in the chapter one statements, “and God saw that it was good.”
    - The word “call” is קָרָא (qa-ra’) which means “call”, “cry”, or “proclaim”.
    - In chapter one God does the naming [Gen 1:5, 8, 10], but here Adam is given that authority.
    - The phrase “living creature” is the same expression used in chapter one [Gen 1:20-21, 24].
    - This means that Adam was given authority to name all living creatures (land, sea, air).
    - The phrase “that was its name” tells us that God fully accepted the names that Adam gave to the animals.

- “Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field,”
  - Once again the phrase “the man” is אָדָם (ha-’a-dam) which is a reference to the first man, Adam.
  - The first part of verse 20 indicates that Adam exercised the authority that God had granted him.
  - The fish of the sea are not mentioned here because they were not brought to Adam, but it is implied that they were named as well.
- “but for Adam there was not found a helper suitable for him.”
  - As God brought all of the animals to Adam for him to name it became obvious (to Adam) that there were male and female animals.
  - However, none of the animals were worthy to be the helper suitable for Adam.
- “So the LORD God caused a deep sleep to fall upon Adam, and he slept;”
  - The phrase “a deep sleep” is תַּרְדֵּמָה (tar-de-mah) which means “deep sleep” or “sound sleep”.
  - This type of sleep is often connected with the word נָפַל (na-phal) which means “fall” or “lie” [Gen 15:12; 1 Sam 26:12; Job 4:13; 33:15; Prov 19:15].
  - Once again the phrase “the man” is אָדָם (ha-’a-dam) which is a reference to the first man, Adam.
  - The phrase “and he slept” tells us that Adam immediately went to sleep as God had administered the perfect divine anesthesia.
- “then He took one of his ribs and closed up the flesh at that place.”
  - The word “ribs” is צִלְעַ (tse-la’) which means “side” or “rib”.
  - Some say that this word should be translated “side” here instead of “ribs”.
  - The problem with that is that the word in this verse is plural, so it would need to be “sides”.
  - That would mean that this verse is saying that God took one of Adam’s sides which does not make a lot of sense.
  - We know from verse 23 that God took flesh and bone, so this verse must be saying that God took one of Adam’s ribs along with some flesh around the rib bone.
  - The phrase “closed up” is סָגַר (sa-gar) which means “close” or “shut”.
  - Though not stated explicitly, it is implied that God must have opened up the flesh before He performed the “surgery” to remove Adam’s rib.
- “The LORD God constructed a woman from the rib which He had taken from Adam, and brought her to Adam.”
  - The word “fashioned” is בָּנָה (ba-nah) which means “build” or “construct”.
  - God constructed an entirely new person from one small part of Adam’s body.
  - The word “into” is the preposition לְ (le) which can mean “for”, “into”, “from”, etc. based on context.
  - The Hebrew in this verse is awkward when translated word-for-word into English.
  - The word “woman” is אִשָּׁה (ish-shah) which means “woman”, “wife” or “female”.
  - The significance of this word will become more apparent in verse 23.

- Once again the phrase “the man” is **הָאָדָם** (ha-'a-dam) which is a reference to the first man, Adam.
- God brought the woman to Adam just as He had brought the animals to him.
- “Adam said, ‘At last, this one is bone of my bones, and flesh of my flesh; this one shall be named Woman, because this one was taken out of Man.’”
  - Once again the phrase “the man” is **הָאָדָם** (ha-'a-dam) which is a reference to the first man, Adam.
  - The words “This” and “she” are **זֹאת** (zo'th) which means “such a one” or “this one”.
  - The word “now” is **פַּעַם** (pa'-am) which means “now” or “finally”.
  - This captures Adam’s recognition that God had brought to him the one that corresponds to him.
  - The phrases “bone of my bones” and “flesh of my flesh” tell us that Adam recognized that the woman was constructed from part of his own body.
  - The word “call” is **קָרָא** (qa-ra') which we have seen means “call”, “cry”, or “proclaim”.
  - Just as Adam had named the animals, he now names the one God had made from him.
  - As we saw in verse 22 the word “woman” is **אִשָּׁה** (ish-shah).
  - The word “man” here is **אִישׁ** (iysh) which means “man”, “male” or “husband”.
  - These two Hebrew words sound very similar, but are actually not from the same root word.
  - Some rabbis say that this word play shows that the original language must have been Hebrew.
- “This is why a man shall separate from his father and his mother, and be united with his wife; and they shall become one flesh.”
  - The phrase “For this reason” is **עַל-כֵּן** ('al ken) which means “Therefore” or “This is why”.
  - This expression points back to the previous verse and introduces a conclusion to be drawn.
  - The word “man” is once again **אִישׁ** (iysh).
  - The word “wife” is **אִשָּׁה** (ish-shah).
  - The word “leave” is **עָזַב** ('a-zav) which means “leave” or “leave behind”.
  - This word does not require physical distance, but separation from an authority structure.
  - The phrase “be joined to” is **דָּבַק** (da-vaq) which means “cling to” or “join to”.
  - This is describing the union between a man and his wife.
  - The phrase “become one flesh” describes the coming together of two people into one body which corresponds to one body becoming two when God constructed the woman from Adam.
- “And Adam and his wife were both naked and were not ashamed.”
  - After several references of the masculine **אִישׁ** (iysh) we return to **הָאָדָם** (ha-'a-dam) which is a reference to the first man, Adam.

- The word “wife” is again אִשָּׁה (ish-shah).
- The word “naked” is עָרֹם (‘a-rom) which means “naked” or “bare”.
- Here this is describing physical nakedness, but more importantly the complete exposure of their souls and spirits before God.
- The word “ashamed” is בּוֹשׁ (bosh) which means “put to shame” or “be ashamed”.
- The lack of any shame describes the innocence of Adam and his wife as they had been created in righteousness and had nothing to hide from God.
- Summary of Genesis 2:18-25
  - All of God’s creation was good, but Adam being alone was not good...
    - The heavens without the sun, moon and the birds would be incomplete.
    - The sea without fish would be incomplete.
    - The land without animals would be incomplete.
    - Adam without a helpmate was incomplete.
  - God would not leave Adam incomplete – He determined to make a perfect helpmate for him.
  - Before proceeding with this, God gave Adam a work assignment – naming all the animals.
  - The ability to name the animals was an opportunity for Adam to exercise authority delegated by God.
  - God brought the animals to Adam and he named them – the first example of Adam exercising his God-given dominion over the animals [Gen 1:26].
  - God honored the naming authority He had granted to Adam as He accepted every single name Adam came up with.
  - This entire exercise made Adam recognize that he needed a helpmate...
    - Adam was able to observe that animals came in pairs – male and female.
    - Animal after animal was brought to Adam, but he knew that none of them were suitable for him.
  - Once Adam recognized his need, God fashioned a woman for Adam...
    - God first put Adam into a deep sleep.
    - God then performed the first surgery, removing a rib and some flesh from Adam’s side.
    - When Adam woke up from this surgery, Adam most likely had no pain [Rev 21:4].
    - God fashioned the woman, his perfect helpmate, from Adam’s flesh and bone [1 Ti 2:13; 1 Co 11:8].
    - As He had done with all of the animals, God brought the woman to Adam.
    - Adam immediately knew she was his perfect mate.
  - According to Arnold Fruchtenbaum, the rabbis say God made the woman from Adam’s side because...
    - If He had used his head, she would be proud.
    - If He had used his eye, she would have a roving eye.
    - If He had used his ear, she would want to hear everything.
    - If He used his mouth, she would talk too much.

- If He had used his heart, she would be envious.
  - If He had used his hand, she would want to grasp everything.
  - If He had used his foot, she would have been footloose.
- Adam immediately responded to seeing the woman by stating that he knew she had come from his own flesh and bone.
  - This was the language of a covenant [2 Sam 5:1].
  - As God formed the woman the one had become two, but in marriage the two become one.
  - In marriage the man separates from subjection to his parents and unites with his wife in a relationship that should honor his parents.
  - The man ought to hold fast to his wife as he does to the Lord [Deut 10:20; 11:22; 13:4; 30:20].
  - Adam and his wife were naked before God and before each other.
  - They had no shame because they were created in innocence and had nothing to hide [Heb 4:13].
  - After the fall, nakedness will be associated with shame [Gen 3:7; Amos 2:16; Micah 1:8].
  - Observation: In the sexual union of marriage the two become one flesh [Matt 19:4-6], but this is also true of so-called “casual sex” [1 Cor 6:16].
  - Observation: Even though the two become one in marriage, the wife ought to be subject to her husband even as the Church is subject to Christ [Eph 5:31-33].
  - Observation: Even before the fall, Adam was the head of the woman...
    - The woman was formed from Adam.
    - The woman was formed for Adam [1 Cor 11:9].
    - Adam “named” her by giving her the title Woman.

○ The Temptation [3:1-5]

- “Now the serpent was more crafty than any beast of the field which the LORD God had made.”
  - The word “serpent” is נָחָשׁ (na-chash) which means “serpent” or “snake”.
  - This word could be used to describe one of the “creeping things that creeps on the earth” that God had made on day six [Gen 1:24-26].
  - The word “crafty” is עָרֵם (‘a-rum) which means “clever”, “crafty”, “shrewd” or “cunning”.
  - This word is used here to describe someone smart, but devious and deceitful [Job 5:12; 15:5].
  - Interestingly, in Proverbs this same word is used in a positive way [Pr 12:16, 23; 13:16; 14:8, 15, 18].
  - The phrase “more crafty than any beast of the field which the LORD God had made” tells us that this serpent was not one of the animals that God populated the earth with during the six days of restoration [Gen 1:24-25; 2:19].
  - This “serpent” is the devil (Satan) [Rev 12:9; 20:2].
- “And he said to the woman, ‘Did God really say, ‘You shall not eat from any tree of the garden?’”
  - The phrase “he said to the woman” tells us that Satan, in his crafty way, circumvented the headship of Adam by approaching the woman directly.
  - Adam should have stepped in and addressed Satan directly in order to thwart Satan’s tactics.
  - The word “Indeed” is אֵף (‘aph) which means “also”, “even”, “indeed” or “furthermore”.
  - This word adds emphasis here which can be translated “in reality” or “is it really true”.
  - The word “any” is כֹּל (col) which means “all” or “every”.
  - When this word is part of a prohibition, the best way to convey the meaning in English is to use the word “any” [Lev 18:26; Deut 28:14].
  - The phrase “You shall not eat from any tree of the garden” is Satan’s distortion of God’s command to Adam in Gen 2:16.
  - Notice that Satan uses hyperbole here in an attempt to confuse the woman’s thinking.
  - Adam should have pointed out Satan’s error and reminded the woman about what God had actually said in order to thwart Satan’s tactics.
- “The woman said to the serpent, ‘From the fruit of the trees of the garden we may eat;’”
  - Instead of ignoring the serpent’s question, the woman engages him in conversation.
  - We do not know why a talking serpent did not seem strange to the woman, but an ancient Jewish pseudepigraph claims that Adam and Eve talked with the animals all the time prior to this event.
  - The woman starts off her reply to the serpent by restating that they could eat fruit from the trees in the garden.
  - However, she neglected to clearly state the liberty God had given them in this area [Gen 2:16].
- “but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”
  - The woman continues her reply by restating the prohibition that God had given them.

- However, she neglected to clearly state the surety of the consequence of disobedience [Gen 2:17].
- She also added, “or touch it”, so she did not have a clear understanding of what God had said.
- God’s instruction to Adam did not say anything about not being permitted to touch the tree.
- Adam should have stepped in and cleared up her confusion by accurately stating exactly what God had commanded him.
- “The serpent said to the woman, ‘You surely will not die!’”
  - The conversation between the serpent and the woman continues as the serpent responds to her explanation of God’s command.
  - Adam should have stepped in and interrupted the conversation in order to thwart Satan’s tactics.
  - The serpent directly contradicts God’s warning about the consequence of disobedience.
  - The serpent even uses the same Hebrew construct which God had used emphasizing the surety of death [Gen 2:17], but adds the word “not”.
  - This indicates that Satan was very aware of God’s command to Adam and understood it more clearly than the woman.
  - Adam should have done a better job explaining God’s command to the woman.
  - Satan does one of his favorite things here by telling a half-truth in his lie.
  - Adam and Eve were not going to die *physically* when they ate of the fruit of the tree, but they were absolutely going to die spiritually.
- “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.””
  - The serpent continues his response to the woman by stating what he thinks God knows.
  - Adam should have pointed out to Eve that the serpent had no right to speak on behalf of God.
  - The serpent touts a very real result of eating the fruit [Gen 3:7], but sells it like it is something good.
  - The ploy here was to make the woman feel like she was missing out on something.
  - The serpent shows his fallen character when he paraphrases his fifth “I will” [Isa 14:12-14].
  - He believed that his desire to be like God was good and that the woman would want the same thing.
  - The serpent finishes his temptation by appealing to the woman’s desire for knowledge.
  - Adam should have pointed out to Eve that if this knowledge was spiritually profitable, God would have freely shared it with them.
  - So, after blatantly denying God’s word about the negative consequences of disobedience, Satan becomes the very first “spin doctor” by trying to make something bad seem like something good.

- Summary of Genesis 3:1-5
  - After an unknown period of time, the woman encountered a serpent in the Garden of Eden.
    - During this unknown period of time Adam and his wife interacted with God in perfect fellowship and with His creation including all of the animals.
    - This period of time was long enough for Adam to teach his wife about God's prohibition.
    - The serpent that appears in the Garden was not one of the animals created by God on day six.
    - This was Satan disguising himself as a serpent.
    - Satan intentionally bypassed Adam and interacted with his wife instead.
  - The very first thing out of the serpent's mouth was a challenge regarding what God had said.
    - Satan was aware of what God had told Adam.
    - Satan purposefully twisted what God had said to evoke a response from the woman.
    - Satan has been twisting God's word ever since.
  - The woman responded to the serpent's question by attempting to explain what God actually said.
    - In responding, the woman fell for Satan's ploy.
    - Her response was mostly correct, but she added to what God said [Deut 4:2; Prov 30:6; Rev 22:18].
    - Once the woman misquoted God's word, Satan knew he had a chance to trip her up.
  - The serpent began his response to the woman's statement by denying the consequence of disobeying God's prohibition.
    - Satan told a half-truth here because he knew that physical death was not the consequence.
    - Satan has been telling half-truths and distorting God's word ever since [Luke 4:9-11].
  - The serpent continued his response by stating a consequence of disobedience (knowledge of good and evil) as though it would be a good thing.
    - Satan tempted the woman by making her feel like she was missing out on something.
    - God had imparted His wisdom to Adam and his wife and she should have been satisfied with that.
    - Satan is the author of counterfeit good and evil and he wanted the woman to be like him, not like God.
    - He has been trying to make people feel like they are missing out on something ever since [Luke 4:5-7].
  - Throughout this entire ordeal, Adam was present [Gen 3:6] and did nothing to stop the serpent from deceiving his wife.

- The Fall [3:6-8]
  - “When the woman surmised that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise,”
    - The word “saw” is רָאָה (ra-’ah) which means “see” or “understand”.
    - The woman had seen the Tree of the Knowledge of Good and Evil many times, these are conclusions she came to based upon the serpent’s deception.
    - The woman came to three conclusions in accordance with 1 John 2:16...
      - The lust of her flesh was evident in her conclusion that the tree was good for food.
      - God created it to be good for food [Gen 2:9].
      - The lust of her eyes was evident in her conclusion that the tree was a delight to the eyes.
      - God created it to be pleasing to the sight [Gen 2:9].
      - Her pride was evident in her conclusion that the tree was desirable to make her wise.
      - This conclusion was based on Satan’s lies [Gen 3:5].
    - The verb “make wise” is שָׂאֵל (sa-cal) which means “understand” or “make wise”.
    - The serpent had mentioned her eyes being opened and knowing good and evil [Gen 3:5], but nothing about wisdom or becoming wise.
    - In fact, this is the first time any word for wisdom is used in Genesis, so the woman must have learned about wisdom from God Himself.
    - She drew this conclusion because the serpent said she would be like God whom she knew was wise.
    - The word “desirable” is חָמַד (cha-med) which is the word for covet in the 10 commandments [Ex 20:17].
    - The temptation had succeeded because the woman was focused on the tree and was now coveting something she perceived God withheld from her.
  - “she took from its fruit and ate; and she gave also to her husband with her, and he ate.”
    - After drawing her conclusions, the woman acted...
      - she took fruit from the tree.
      - she ate the fruit.
      - she gave fruit to Adam.
    - Adam was with her the whole time and could have stopped any or all of these actions.
    - Instead of leading his wife, Adam followed the lead of the woman and ate of the fruit of the tree.
    - This was the last of many ways Adam had fallen short in his proper role of shepherding his wife.
  - “Then the eyes of both of them were opened, and they knew that they were naked;”
    - The eyes of both Adam and the woman were opened after Adam ate the fruit.
    - The language of “opening eyes” simply means that the two of them now had a new understanding of certain things that they did not have previously.

- Note that the consequence of disobedience did not occur when the woman ate the fruit – the offense that resulted in the fall was Adam eating the fruit [Rom 5:12-19; 1 Cor 15:21-22; see also Hosea 6:7].
- Adam and the woman had been naked all along [Gen 2:25], but now they became self-conscious.
- This is the first indication that they had suffered spiritual death because their nakedness had suddenly become a source of shame.
- The word for “naked” here is עֵירֹם (‘ey-rom).
- In Gen 2:25, the word for “naked” is עָרוֹם (‘a-rom).
- These words mean essentially the same thing, but the fact that they are different words is another indication that things were now different.
- “and they stitched fig leaves together and made themselves loin coverings.”
  - The verb “sewed ... together” is תָּפַר (ta-phar) which means “sew” or “stitch together”.
  - This indicates that God was teaching Adam and the woman more than just spiritual things in the garden.
  - Fig trees have fairly large leaves, so they would provide a good amount of covering when stitched together into a garment.
  - Some rabbis have concluded from this that the forbidden tree was a fig tree.
  - The phrase “made themselves” describes their fleshly effort to manufacture righteousness (their knowledge of human good already in action).
  - The loin coverings they made were similar to girdles and were designed to cover their private parts.
- “They heard the voice of the LORD God coming in the garden in the cool of the day,”
  - The word “sound” is קוֹל (qol) which can mean “sound” or “voice”.
  - This word, along with “walking”, assumes that a theophany occurred in the garden.
  - A better translation would be “voice” because we know God spoke with them.
  - The word “walking” is הִלַּךְ (ha-lak) which means “go”, “come” or “walk”.
  - As with קוֹל (qol), it is better not to assume a theophany and translate this “coming”.
  - The word “cool” is רוּחַ (ru-ach) which means “breath”, “wind” or “spirit”.
  - However this word is translated, what this describes is the coming of God (who is spirit – John 4:24) in the garden during the daytime.
- “and Adam and his wife withdrew from the presence of the LORD God into the middle of the trees of the garden.”
  - The phrase “the man” is הָאָדָם (ha’-a-dam) which means “the man” or “Adam”.
  - The focus is on the person of Adam here, so we will translate it accordingly.
  - The verb “hid themselves” is חָבְאוּ (cha-ba’) which means “hide” or “withdraw”.
  - The context here of hearing the voice of the Lord indicates that they withdrew from God.
  - The word “presence” is פְּנֵיהֶם (pa-neh) which means “face” or “front”.
  - The translation “presence” is good here because the face of God is synonymous with His presence.
  - The word “among” is the preposition בֵּין (bein) plus the noun תְּוֹכָם (ta-wek) which together mean “into the middle”.
  - They withdrew as far into the trees as they could.

- Summary of Genesis 3:6-8
  - The temptation which Satan had presented to the woman took hold in her thinking.
    - She took her eyes off of God and began to focus on the tree and what it had to offer her.
    - Satan, the tempter [1 Thess 3:5] and father of lies [John 8:44], had deceived the woman and she believed him [Gen 3:13; 2 Cor 11:3; 1 Tim 2:14].
  - Suddenly, attributes of the tree which had always been present became intriguing to her.
    - She noticed that the fruit of the tree was good for food and the tree was a delight to the eyes.
    - This was true of all of the trees in the garden, but this tree was the object of God's prohibition so these attributes seemed more interesting.
  - She also drew her own conclusion from what Satan had said making the tree even more fascinating.
    - The woman, who had been in the presence of the God of all true wisdom [Jas 3:17], assumed that knowledge gained from eating the forbidden fruit of the tree would give her wisdom.
    - This was, in fact, Satan's counterfeit "wisdom" [Jas 3:15; 1 Cor 1:20; 3:19].
  - After she was carried away and enticed by her own lust [Jas 1:13-15], the woman ate the fruit.
    - She wasn't satisfied with knowing that God was giving her everything she needed [2 Pet 1:3] and she lusted after something she wanted.
    - Adam didn't know what she was thinking, but he could have stopped her from eating the fruit.
  - After she ate the fruit, she gave some to Adam and he ate also.
    - For all of his failings throughout this temptation, this was Adam's biggest blunder.
    - Once Adam ate of the fruit, the Edenic Covenant was broken and their eyes were opened to the knowledge of human good and evil.
    - At that very moment, they died spiritually and they became ashamed before God.
    - They immediately initiated "operation fig leaf" and attempted to restore their standing before God through a human good effort.
  - Their spiritual death became obvious when they feared the presence of God.
    - They had previously enjoyed perfect fellowship with God in the garden.
    - Now the very sound of His voice sent them running deep into the woods of the garden in a vain attempt to hide from God [Psalm 139:1-12; Heb 4:13].

○ The Divine Confrontation [3:9-13]

- “Then the LORD God cried out to the man, and said to him, ‘Where are you?’”
  - The word “called” is קָרָא (qa-ra’) which means “call”, “proclaim” or “cry out”.
  - Given the situation with Adam and the woman withdrawing deep into the forest of the garden, the translation “cried out” seems to fit best.
  - The phrase “to the man” tells us that God was addressing Adam directly as the head of his family.
  - Notice the difference between how God interacted with the married couple as opposed to what Satan had done in going directly to the woman.
  - God asked Adam the question “Where are you?”
  - God knew exactly where Adam was, but with this question He prompted Adam to explain why he had withdrawn into the forest to hide, so the essence of this question is, “Why are you hiding?”
- “He said, ‘I heard Your voice in the garden, and I was afraid because I was naked; so I hid myself.’”
  - As in Gen 3:8, the word “sound” is קוֹל (qol) which can mean “sound” or “voice”.
  - A better translation would be “voice” because we know God spoke with them.
  - The word “afraid” is יָרָא (ya-re’) which can mean “fear”, “awe” or “reverence”.
  - The context makes it obvious that Adam was experiencing a fear of God for the first time in his life.
  - The phrase “because I was naked” was Adam’s justification for his fear.
  - Adam had always been naked prior to the fall and was not naked when he hid (fig leaf loin covering), so this was all about Adam’s shame for his sin.
  - Notice that Adam’s answer did not say where he was, but answered the essence of God’s question which was, “Why are you hiding?”
  - Also notice that Adam did not implicate Eve with his answer – he spoke only of himself.
- “And He said, ‘Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?’”
  - God responded with a rhetorical question, “Who told you that you were naked?”
  - God knew who was involved, so He was really asking Adam, “What is the source of your shame about being naked?”
  - God then asked another question, but He expected this one to be answered.
  - God knew that Adam had eaten from the tree, but He was giving Adam a chance to confess his sin.
- “The man said, ‘The woman whom You gave to be with me, she gave me from the tree, and I ate.’”
  - Instead of taking responsibility for his sin and offering a confession, Adam began his response to God by trying to draw attention to the woman.
  - This tactic of trying to deflect blame shows how quickly sin had corrupted Adam’s nature.
  - With the statement “whom You gave to be with me” Adam was indirectly blaming God for his sin.
  - The implication is that God had made a mistake because the woman was “defective”.
  - Adam was now using Satan’s modus operandi by using a true statement under a false pretense.

- With the statement “she gave me from the tree” Adam was directly blaming Eve for his sin.
- Adam was rationalizing that he was the victim in all of this, but we saw that he had failed over and over and over again throughout this episode.
- After all of his posturing, Adam finally acknowledged that he had eaten from the tree.
- True confession involves total honesty before God regarding our sins, so this was not a legitimate confession of sin by Adam.
- “Then the LORD God said to the woman, ‘What is this you have done?’ And the woman said, ‘The serpent deceived me, and I ate.’”
  - Only after first speaking with the head of the household did God directly address his wife.
  - If Adam had responded with a true confession, God would not have needed to speak with his wife.
  - God’s question to the woman is very direct.
  - God knew what she had done, but by asking this question He was giving her a chance to come clean.
  - Just as Adam had done, the woman started by trying to deflect the blame onto the serpent.
  - However, she did not blame God or Adam.
  - She indeed was deceived [2 Cor 11:3], but she made the choice to eat of the tree.
  - After making her excuse, Eve acknowledged that she had eaten from the tree.
  - As with Adam, this was not a legitimate confession because it lacked honesty before God.

- Summary of Genesis 3:9-13
  - After the fall, Adam and Eve were afraid of God and withdrew from His presence into the middle of the trees in the garden.
  - God was well aware of their disobedience, but cried out to Adam and graciously gave him the opportunity to admit what he had done.
  - The responsibility for the fall rested squarely upon Adam's shoulders, so God addressed him directly.
  - Adam's initial response was honest and he did not try to place any of the blame on Eve.
  - After Adam admitted his shame, God asked Adam more specific questions about his actions.
  - In doing so, God was trying to guide Adam to give a confession for his sin.
  - Instead, Adam avoided acknowledging his failure by going into blame-game mode.
  - It was bad enough that Adam tried to blame Eve, but he even had the gall to indirectly blame God.
  - By the time Adam finally got around to admitting that he had eaten from the tree, he had already made it clear that he did not take any responsibility for his actions.
  - Because Adam had brought Eve into the conversation, God addressed her directly.
  - As with Adam, God asked Eve a question giving her the opportunity to admit what she had done.
  - Her response was not as blatantly deflective as Adam's had been, but she also started her answer by drawing attention to the serpent.
  - Her eventual admission that she had eaten from the tree was not a true confession either.
  - Up until the fall, Adam and Eve had enjoyed perfect fellowship with God.
    - They were in the presence of God daily and had never feared Him.
    - They knew God and His attributes, so they were well aware that it made no sense to try to hide anything from God.
  - The consequences of Adam's disobedience were immediate.
    - They now feared God so much that simply hearing His voice scared them.
    - Whereas they had previously known that trying to hide from God was senseless, their shame now caused them to withdraw from God.
    - When God confronted Adam, he allowed his shame to take control and he was unwilling to be honest with God.
    - Instead, Adam began weaving a story to try to avoid taking responsibility.
    - God had created Adam with a righteous nature, but Adam's disobedience had corrupted that nature.
    - This corrupted nature (the old sin nature) has been passed down, generation-by-generation, to all of mankind.

- The Adamic Covenant [3:14-19]
  - “The LORD God said to the serpent, ‘Because you have done this, cursed are you more than all cattle, and more than every beast of the field;”
    - God began handing out His judgment regarding the fall of Adam by addressing the serpent (Satan).
    - God may have permitted Satan to be in the garden, but Satan was nonetheless held accountable for his actions.
    - The phrase “Because you have done this” makes it clear that Satan had done something wrong.
    - Satan was not guilty of eating fruit from the tree, but he was guilty of deceiving the woman.
    - God began by pronouncing cursing upon Satan for deceiving the woman.
    - Satan had appeared as a serpent to Adam and Eve, but he would be cursed more than any animal ever would be.
  - “On your belly you will go, and dust you will eat all the days of your life;”
    - The phrase “On your belly you will go” tells us that the serpent had previously been walking on legs.
    - God was now cutting the legs out from under the serpent and forcing him to crawl on his belly which was pure humiliation for Satan.
    - God continued by telling the serpent that he would eat dirt for the rest of his life.
    - Satan had previously been punished for his own rebellion, but God was now stripping him of any remaining semblance of pride [Mic 7:17; Isa 49:23].
  - “And I will put enmity between you and the woman, and between your seed and her seed;”
    - The word “enmity” is אֵיבָהּ (‘ey-bah) which means “enmity” or “hatred”.
    - God then told Satan that He would cause enmity to exist between him and the woman which tells us that no such enmity had arisen even after the fall.
    - The reason the woman is the focus of this enmity is because the serpent had chosen to interact with the woman and not Adam.
    - Some rabbis speculate that Satan was attracted to the woman and being at enmity with her was the opposite of what he had hoped for.
    - There would also be enmity between Satan’s seed and the woman’s seed.
    - In general terms, Satan’s seed consists of the fallen angels and demons while the woman’s seed consists of all of mankind.
    - In specific terms, Satan’s seed is the Antichrist while the woman’s seed is Jesus Christ Himself.
    - The woman’s role in the birth of the Savior is another reason for the enmity between Satan and the woman.
    - This prophecy regarding the Seed of the Woman is remarkable.
    - Jewish lineage is always given through the male line, so this language suggested a supernatural conception long before Isa 7:14 was ever written.
  - “He shall bruise you on the head, and you shall bruise him on the heel.”
    - The word “bruise” is שִׁוּף (shuph) which means “bruise” or “crush”.

- The Seed of the Woman was prophesied to crush the serpent's head which began at the Cross [Heb 2:14-15] and will end when Satan is thrown into the Lake of Fire [Rev 20:10].
- Satan would, however, bruise the heel of the Seed of the Woman.
- The imagery here is that, as the foot of Christ is coming down to crush the serpent's head, he strikes and bites Christ's heel, causing pain.
- This is a prophecy regarding the pain that Jesus experienced on the Cross which came about as a result of our sins being laid upon Him – sins which resulted from the fall of man that followed Satan's deception.
- “To the woman He said, ‘I will intensify the toil of pregnancy, in pain you will bring forth children;’”
  - God continued by addressing the woman.
  - God will have a lot to say to Adam regarding his culpability in all of this, but He first dealt with the two who got this whole mess started.
  - The phrase “greatly multiply” is an infinitive absolute of רָבָהּ (ra-bah) which means “many” or “much”.
  - This could be translated either “greatly increase” or “intensify”.
  - The first word for “pain” in this verse is עֲצִיבוֹן (‘its-tsa-bon) which means “toil”, “hardship” or “labor”.
  - This is the word translated “toil” in Gen 3:17.
  - The word “childbirth” is הֵרָיוֹן (he-ra-yon) which means “conception” or “pregnancy”.
  - This entire phrase tells us that pregnancy would have been hard work even before the fall, but now it would become even more difficult.
  - The second word for “pain” in this verse is אֲנָחָה (‘e-tsev) which means “pain”, “hurt” or “sorrow”.
  - The pregnancy itself had become more difficult, but the actual birth of the child was now going to be a painful process.
- “And you will desire to control your husband, yet he will be in charge over you.”
  - The word “desire” is תְּשׁוּקָה (tə-shu-qah) which means “desire” or “longing”.
  - The word “rule” is מִשָּׁל (ma-shal) which means “rule” or “exercise dominion”.
  - These same two words appear in Gen 4:7.
  - Gen 4:7 gives us the sense of the word desire here meaning a desire to rule over or gain control of.
  - The words “yet” and “and” are both the same conjunction וְ (wə) which means “and”, “but”, “yet”, “so”, “then”, etc.
- “Then to Adam He said, ‘Because you have listened to the voice of your wife,’”
  - After dealing with the serpent and the woman, God addressed Adam.
  - The woman had made mistakes, but it was Adam who was responsible for the fall of man.
  - God knew the reason for Adam's failure and it was due to the fact that he had not exercised his role of headship in his marriage.
  - Husbands should listen to what their wives have to say, but Adam had submitted to Eve in the garden.
- “and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it;’”
  - The word “you” here is singular in both cases.

- God is emphasizing that Adam had violated the command which God had given directly to him, so he is entirely responsible for his disobedience.
- “Cursed is the ground because of you; in toil you will eat of it all the days of your life.”
  - The first part of God’s judgment upon Adam was the cursing of the earth itself.
  - Adam had been given dominion over the earth [Gen 1:28] and now the earth would be cursed because of Adam’s sin.
  - The result of the curse is that now Adam would have to toil over the land to get food from it.
  - Tending to the garden had always been work even before the fall, but now getting crops from the ground would become much more difficult.
- “Both thorns and thistles it shall grow for you; and you will eat the plants of the field;”
  - Before the fall the earth had easily produced food for Adam and the woman.
  - After the fall the earth would easily produce thorns, thistles and weeds, but food-bearing crops would require intense labor.
  - Adam and Eve had a vegetarian diet from the beginning [Gen 1:29].
  - But now, instead of eating of the abundant food within the garden, Adam would have to eat from the plants of the field (pasture) outside the garden.
- “By the sweat of your face you will eat bread, till you return to the ground,”
  - The toil aspect of obtaining food from the earth is once again emphasized here.
  - What was supposed to be a joyful work experience had now become hard labor.
  - This hard labor for Adam would continue for the rest of his physical life.
  - This is the first time God mentions physical death as an eventual consequence of the fall of man.
- “Because from it you were taken; for you are dust, and to dust you shall return.”
  - God then explained to Adam what “return to the ground” meant.
  - Adam had been created from the dust of the earth [Gen 2:7] and, upon his physical death, Adam’s body would return back to the dust.
  - The phrase “and to dust you will return” also points to the practice of burying the body in the ground.

- Summary of Genesis 3:14-19
  - After God confronted Adam and his wife in an attempt to get them to admit what they had done, He spelled out the details of the consequences of the fall of man.
  - God first addressed the consequences for Satan, then for the woman, and finally for Adam.
  - Consequences for Satan
    - Satan, when he was created by God, was a perfectly beautiful creature [Ezek 28:12-13].
    - That beauty and splendor was the source of the pride which led to the fall of Satan [Ezek 28:17].
    - After his fall, Satan's beauty was significantly diminished [Isa 14:11].
    - Although diminished, Satan still had the ability to appear as a serpent in the garden [Gen 3:1].
    - Because of his role in deceiving the woman, Satan is humiliated by having his appearance even further diminished [Gen 3:14].
    - God would also put enmity between Satan and the woman (all of womankind) because of her role in the redemption of mankind [Matt 1:23-25].
    - This animosity would persist between Satan's seed and the woman's seed.
    - This animosity is evident in our ongoing battle with the spiritual forces of wickedness [Eph 6:12].
    - The Seed of the Woman (the Lord Jesus Christ) would crush the head of Satan (Satan attempted to thwart this prophecy [Gen 3:1-4]).
  - Consequences for the woman
    - Pregnancy would become more difficult.
    - Childbirth would become painful [John 16:21].
    - Though the husband would maintain headship over his wife after the fall, she would rebel against that design and desire to control her husband.
  - Consequences for the man
    - The earth itself would be cursed [Rom 8:20-22].
    - Work would become more difficult [Ecc 2:23].
    - Acquiring food would become more difficult.
    - Access to the Tree of Life would be taken away [Gen 3:22-24] and physical death would result.

- Additional Effects of the Fall [3:20-24]
  - “Now Adam named his wife Eve, because she was the mother of all the living.”
    - As we can see, Adam immediately demonstrated the fact that he was in charge over the woman by naming her.
    - He had been the head of the family before the fall, but this act shows that Adam understood God’s message in the Adamic covenant.
    - The name Adam chose for the woman was חַוְּוָה (chaw-wah or chav-vah) which means “life” or “living”.
    - This same Hebrew word is used later in the O.T. to mean “village” because the basic idea conveyed is “home of the living”.
    - The explanation for the name is that she was the mother of all the חַיִּי (chay) which means “alive” or “living”.
    - Eve is clearly not the mother of every living thing, but she is the mother of the Adamic race.
    - The word “was” in this phrase is the Qal perfect of חַיָּה (ha-yah) which is a prophetic past tense.
    - Eve had not given birth to a single child yet, so this shows that Adam believed the “Seed of the Woman” promise which God had given.
  - “The LORD God made robes of animal skin for Adam and his wife, and covered them.”
    - The word “garments” is כְּתוֹנֹת (kuth-tho-neth) which means “tunic”.
    - This word is not the same as the loin coverings we saw in Gen 3:7, but instead refers to a long shirt-like garment such as a robe.
    - The word “skin” is עוֹר (‘or) which means “skin”, “hide” or “leather”.
    - The key here is that this is animal skin, which means that an animal (or animals) had to die in order to make these robes.
    - The word “clothed” is לָבַשׁ (la-besh) which means “put on clothes” or “wear”.
    - Physically, this means that these robes replaced the loin coverings they had made of fig leaves.
    - Spiritually, this means that God covered their sins.
  - “Then the LORD God said, ‘Behold, Adam has become like one of Us, knowing good and evil;”
    - The word “Behold” is הִנֵּן (hen) which is an interjection meaning “lo!” or “behold”.
    - This word is typically used to call attention to some fact upon which action is to be taken.
    - The phrase “one of Us” once again emphasizes the Trinity as we saw in Gen 1:26.
    - In the Hebrew, the oneness of God’s nature and the plurality of the persons of the Trinity are both evident.
    - The phrase “the man has become like one of Us” is explained by “knowing good and evil”.
    - Adam had not become God, but he was like God in the sense that he now knew about human good and evil because he had eaten of the tree.

- “and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever’—”
  - The verb “stretch out” is שָׁלַח (sha-lach) which means “send”, “send away” or “stretch out”.
  - There is a word play here in the Hebrew – this is the same word used in Gen 3:23 when God sends Adam (and Eve) out from the garden.
  - The phrase “and take also from the tree of life, and eat” is a reminder/rebuke of what Adam had done.
  - The phrase “live forever” refers to Adam and Eve living forever in their now fallen bodies.
  - Their souls (and spirits) will live forever, but God did not want them to dwell in sinful flesh forever.
- “therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.”
  - Here again the verb שָׁלַח (sha-lach) is used which means to “send away” or “send out”.
  - God sent Adam out from the garden so Adam could not send out his hand and eat of the Tree of Life.
  - The word “cultivate” is עָבַד (‘a-bad) which means “work” or “serve”.
  - This is the same word we saw in Gen 2:15 when Adam was given his original work assignments.
  - Adam’s cultivation work assignment had changed as a result of the fall.
  - Instead of cultivating the garden, Adam would work the soil from which he had been formed.
- “So He expelled Adam; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.”
  - Here the verb “drove out” is גָּרַשׁ (ga-rash) which means to “drive out” or “cast out”.
  - This is much stronger language of expulsion.
  - The remainder of this verse explains how God stationed angels (cherubim) at the entrance to the garden to guard it with a flaming sword so Adam (and Eve) could not get to the Tree of Life.
  - Adam’s guarding work assignment had changed as a result of the fall.
  - Instead of guarding the garden to keep others out, angels now guarded it to keep him out.

- Summary of Genesis 3:20-24
  - Instead of reacting negatively to God's judgment of the fall, Adam responded positively by naming his wife according to God's promise of the Seed of the Woman.
  - In doing so, Adam exercised his headship over his wife.
  - God then made an animal skin covering for Adam and Eve.
  - This taught them about sacrifice for sin [Heb 9:22].
  - No animal sacrifice is efficacious – it is merely a type of the once for all sacrificial death of Jesus Christ on the cross [Heb 7:27].
  - The coverings God made for Adam and Eve covered their whole body, not just the loins.
  - This illustrates how God forgives all of our sins, not just the ones that cause us to be ashamed.
  - Then God expelled Adam and Eve from the garden to prevent them from eating of the Tree of Life.
  - If they had access to the fruit of the Tree of Life, they could have lived forever in their sinful bodies.
  - Living forever in the presence of sin is not what God had planned for Adam and Eve.
  - Physical death was a consequence of the fall, but it was not punishment – it is a grace gift from God.
  - Adam and Eve were both expelled from the garden, but God addressed Adam directly.
  - As a result of the fall, Adam's two main work assignments (cultivate/guard) were changed.
  - We can also experience temporal changes in our work assignments due to sin [1 Cor 9:27].
  - Most likely, Adam and Eve were already saved at this point.
  - There is no Bible verse that says they were saved, but Adam naming Eve is evidence that he believed the Seed of the Woman promise and it is likely that Eve believed as well.
  - Salvation for Adam and Eve was the same as it is for us today – by grace through faith [Eph 2:8-9].
  - The only information they had about the Savior is that He would be the Seed of the Woman, but that is all they needed to believe in at that time in order to receive eternal life.
  - Progressive O.T. information about the Savior...
    - Seed of the Woman [Gen 3:15]
    - Descendant of Shem [Gen 9:26]
    - Descendant of Abraham, Isaac and Jacob [Gen 12:3; 21:12; 35:10-12]
    - From the tribe of Judah [Gen 49:10]
    - Descendant of David [2 Sam 7:12-13, 16]
    - Born of a virgin [Isa 7:14]
    - From Bethlehem, Ephrathah [Mic 5:2]

- Cain and Abel [4:1-15]
  - “Now Adam had relations with his wife Eve, and she became pregnant and gave birth to Cain,”
    - The phrase “had relations with” is יָדַע (ya-da’) which means “know”.
    - This word is often used for physical intimacy between husband and wife [Gen 4:17; 25; 1 Sam 1:19].
    - The word “conceived” is הָרָה (ha-rah) which means “conceive” or “become pregnant”.
    - The name “Cain” is קַיִן (qa-yin) which is from the root word קָיַן (qiyn) meaning “fashion”, “form” or “fabricate”.
  - “and she said, “I have gotten a man: the LORD.”
    - The verb “have gotten” is קָנָה (qa-nah) which means “get” or “acquire”.
    - The form of this word in the text (קָנִיתִי, qa-niy-tiy) sounds like Cain’s name in Hebrew (קַיִן, qa-yin) and the word play in the Hebrew is obvious.
    - The word “manchild” is אִישׁ (‘iysh) which simply means “man”.
    - The phrase “with the help of the Lord is אֶת־יְהוָה (et-Yahweh) which simply means “the Lord”.
    - The best explanation is that Eve wrongly thought that Cain was the Seed of the Woman.
  - “In addition, she gave birth to his twin: Abel.”
    - The word “Again” is יָסַף (ya-saph) which means “add” or “increase”.
    - The meaning here is that Eve gave birth to an additional son Abel.
    - This, plus no mention of relations or conception, indicates that Cain and Abel are twins.
  - “And Abel was a keeper of flocks, but Cain was a tiller of the ground.”
    - The name “Abel” is הֶבֶל (he-vel) which means “breath”, “vapor” or “vanity”.
    - This shows that Adam and Eve recognized the reality of physical death as a consequence of the fall [Job 7:16; Ps 144:4].
    - Note the two different work assignments given to Cain and Abel by their parents.
    - The flocks (sheep and goats) tended by Abel would not be eaten as food, but they would be used for milk (goat’s milk), clothing and sacrifices.
    - Cain followed in his father’s footsteps in becoming a farmer producing food.
    - Their respective work assignments had nothing to do with the proper sacrifice which God had taught through the animal skins (versus fig leaves).
  - “So it came about at the appointed time that Cain brought an offering to the LORD of the produce of the ground.”
    - The phrase “in the course of time” is literally “at the end of days”.
    - This means that there was an appointed time for them to bring offerings to the Lord.
    - The word “offering” is מִנְחָה (min-chah) which means “gift”, “offering” or “sacrifice”.
    - The word “fruit” is פְּרִי (pə-riy) which is the same word used of the fruit of the trees, but here is talking about produce.
  - “In a similar way, Abel brought an offering of the firstborn of his flock and of their fat portions.”
    - The phrase “Abel, on his part also brought” is an awkward construction in the Hebrew.
    - This construction emphasizes that Abel was doing something very similar to what Cain had done.

- The word “firstlings” is בְּכוֹר (bə-coor) which means “eldest child” or “firstborn”.
- The mention of “their fat portions” indicates that this was a blood sacrifice as the animal had to be killed in order to do this [Lev 3:12-16].
- “And the LORD approved of Abel and his offering; but He did not approve of Cain and his offering.”
  - The word “regard” is שָׁעָה (sha-’ah) which means “regard with favor” in the sense of approval.
  - Cain could have offered a sacrifice that met with the Lord’s approval, but instead he brought an offering of his own choosing.
- “So Cain burned with a lot of anger and he looked discouraged.”
  - The word “very” is מְאֹד (mə-’od) which means “to a great degree” or “exceedingly”.
  - The word “angry” is חָרָה (cha-rah) which means “burn with anger”.
  - The word “countenance” is פָּנֶה (pa-neh) which means “face”.
  - The Hebrew idiom “face fell” means to look discouraged.
- “Then the LORD said to Cain, ‘Why do you burn with anger? And why do you look discouraged?’”
  - The Lord knows why Cain is angry and discouraged, but by asking him “why” He is giving Cain the opportunity to confess.
  - We see the same Hebrew idiom here meaning to look discouraged.
- “If you do well, will you not be encouraged?”
  - The phrase “will not your countenance be lifted up?” is one word – שִׂאת (sə-’eth) which means “raise up” or “lift up”.
  - The idea is that Cain will be happy and encouraged if he does God’s will.
- “And if you do not do well, sin is ready to pounce; and its desire is to control you, but you must get control of it.”
  - The word “sin” is חַטָּאת (cha-ta-’th) which means “sin” or “condition of sin”.
  - This is the first use of the word sin in the Bible and is a reference to the inclination to sin.
  - The word “crouching” is רָבַץ (ra-bats) which means “lie stretched out”.
  - The phrase “crouching at the door” is a Hebrew idiom based on animal behavior meaning “ready to pounce”.
  - The word “desire” is תְּשׁוּקָה (tə-shu-qah) and the word “master” is מְשָׁל (ma-shal) which are the same two words we saw in Gen 3:16.
  - This desire is a desire to rule over or gain control of something or someone.
- “Cain told Abel his brother.”
  - Cain went and talked to Abel about what God had said to him.
  - Most likely, this was Cain trying to draw Abel into a quarrel to lure him out into the field (per the remainder of this verse) where no one would see what he was about to do.
- “And it came about once they were in the field, that Cain rose up against Abel his brother and killed him.”
  - The word “when” is the preposition בְּ (bə) which means “when” or “once”.
  - The verb “rose up” is קָוַם (qom) which means “arise” or “rise up” – Cain could have been lifted up by God but chose to raise himself up against Abel.

- The first eight verses of Genesis chapter four form a Hebrew chiasm as follows...
  - Cain's birth – Abel's birth
  - Cain's occupation – Abel's occupation
  - Cain's offering – Abel's offering
  - Abel's acceptance – Cain's rejection
  - Cain's reaction – Abel's death
- “Then the LORD said to Cain, ‘Where is Abel your brother?’”
  - When God asked Cain for Abel's whereabouts, He knew exactly where Abel was and what happened to him.
  - Once again, God in His matchless grace was trying to give Cain an opportunity to confess – this time about what he had done to his brother Abel.
- “And he said, ‘I do not know. Am I my brother's protector?’”
  - Instead of admitting that he murdered his brother, Cain decided to lie to God.
  - This shows how the sin nature has taken hold – after Cain killed Abel – the first murder – he compounded that sin by telling the first human lie.
  - Cain then completed the sin trifecta by asking the first human question recorded in the Bible in a way that made God's question seem inappropriate.
  - The word “keeper” is שָׁמַר (sha-mar) which means “guard”, “preserve” or “protect”.
- “He said, ‘What have you done? The voice of your brother's blood is crying to Me from the ground.’”
  - God asks, “What have you done?”, but is actually saying, “Why didn't you admit what you did?”
  - This time, God did not wait for Cain to respond, but immediately made it clear to Cain that He knew exactly what he had done.
  - God mentioned Abel's blood – the first reference to blood in the Bible.
  - Abel's blood, which Cain had spilled on the ground, was undeniable evidence convicting Cain of the murder of his brother Abel.
- “Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.”
  - God then pronounced the cursing that would come upon Cain.
  - The ground, which Cain had relied upon for his occupation and had received Abel's blood, would be the source of Cain's cursing.
- “When you cultivate the ground, it will no longer yield its strength to you; you will be an unsettled wanderer on the earth.”
  - God told Cain that the ground would no longer yield its power to grow crops for him.
  - As a result, Cain would wander around the earth.
  - The word “vagrant” is נוֹאָה (nu-a') which means “quiver”, “waver” or “totter”.
- “Cain said to the LORD, ‘The punishment for my iniquity is too great to bear!’”
  - The word “punishment” is עֹוֹן ('a-won) which means “iniquity” or “punishment for iniquity”.
  - Cain recognized that he had sinned, but instead of repenting regarding killing Abel, Cain complained that the punishment was too harsh.

- “Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden,”
  - The word “driven” is גָּרַשׁ (ga-rash) which is the same word used of Adam being cast out of the garden of Eden [Gen 3:24].
  - Being driven from the face of the ground is an idiom meaning that Cain can no longer be a farmer.
  - The phrase “from Your face I will be hidden” means that Cain knew he would be separated from God.
  - This is either the loss of fellowship for a believer or the full separation experienced by an unbeliever.
  - In 1 John 3:12 Cain is said to be “of the evil one” (and his deeds are said to be evil).
  - When that is compared with Matt 13:36-39 it seems pretty clear that Cain was an unbeliever.
- “and I will be an unsettled wanderer on the earth, and whoever finds me will kill me.”
  - Cain recognized that God’s punishment upon him was going to come true.
  - The phrase “a vagrant and a wanderer on the earth” is exactly the same as in verse 12, so we will translate it “an unsettled wanderer” here as well.
  - The statement in Gen 5:4 about Adam having other sons and daughters is already taking place.
  - Cain added that he was fearful that his brothers would be out for vengeance for Abel’s murder.
  - Ironic, given that Cain was the first killer.
- “and So the LORD said to him, ‘Therefore whoever kills Cain, vengeance will be taken on him sevenfold.’”
  - God told Cain that He would protect him from those who might think about taking vengeance upon him by promising vengeance upon them [Deut 32:35].
  - The term sevenfold describes a perfect measure [Psalm 79:12; Prov 6:31].
- “And the LORD placed a sign on Cain, so that no one finding him would slay him.”
  - The word “appointed” is שָׁם (sum) which means “put”, “place” or “set”.
  - In this context it refers to God placing a particular sign on Cain so that he would be easily recognized.
  - We do not know what this sign was.
  - The purpose of the sign was to let anyone who came upon Cain know that they should not kill him.
  - Cain’s brothers (and sisters) did not need a sign to recognize him, but this would protect Cain as the family grew over the generations.

- Summary of Genesis 4:1-15
  - After failing to fulfill God's command to "be fruitful and multiply" before the fall, Adam and Eve began growing the human race with the birth of Cain.
    - Eve thought that Cain was the fulfillment of the Seed of the Woman promise.
    - She was wrong about the specifics, but this shows that Eve believed God's promise.
  - Eve then gave birth to Cain's twin brother Abel.
    - The naming of this child as Abel (vapor, breath) shows that Adam and Eve believed God's promise that physical death was a consequence of the fall.
    - Abel and Cain were given chores to do: Abel was put in charge of the flocks while Cain was to take care of the growing of crops for food.
  - God had established times for the bringing of offerings which Cain and Abel understood.
    - God could have given this instruction directly to Cain and Abel, but most likely Adam and Eve had taught them about this.
    - In either case, both Cain and Abel would have understood how to bring a proper offering.
  - Cain and Abel both brought offerings to the Lord at the appointed time.
    - In faith, Abel brought a proper animal sacrifice offering [Heb 11:4] symbolizing that shedding of blood was necessary for forgiveness [Heb 9:22].
    - Cain could have done likewise, but decided to make an offering of his own choosing.
    - Cain had ignored the fact that God gets to establish the rules by which we must approach Him.
    - In the Law God would stipulate that grain offerings were appropriate in certain instances, but at this time the proper offering was an animal sacrifice.
    - Because his offering was given out of human effort rather than by faith, God did not accept Cain's offering of produce from the ground.
  - Instead of humbling himself and recognizing that he had brought an improper offering, Cain compounded his sin by becoming angry at God.
    - Cain was displaying more and more of the effects of the fallen nature of man [Jude 11].
    - God responded to Cain's anger by teaching him about sin and giving him a chance to confess.
  - Instead of responding to God's grace, Cain became jealous of Abel and then his burning anger and jealousy resulted in an overt sin: murder.
    - God tried to help Cain stop the chain of sin while it remained in the realm of mental attitude sins.
    - Even after he had murdered Abel, God gave Cain another opportunity to confess his sins.

- Instead of coming to his senses, Cain continued his pattern of sin by lying to God and asking a question which showed his heart of arrogance.
  - Cain had completely rejected God's authority and refused to be convicted of his sins.
  - This example teaches us how one sin can easily lead to sin after sin if we do not repent and confess.
- God then told Cain what the consequences of his sins would be.
  - The ground which had received Abel's blood would become a cursing to Cain as it would no longer allow him to grow crops.
  - Cain, whose soul was already unsettled [Jas 1:7-8], would become a wanderer on the earth.
- Instead of realizing that God had been very fair with him (he had taken a life, after all), Cain complained that his punishment was too harsh.
  - Cain knew that he was being punished for his sins, but his complaining makes it clear that he was not taking any responsibility for what he had done.
  - Cain's response reveals a heart of fear.
  - Cain feared being separated from God and His protective hand.
  - Cain also feared that one of his other brothers would avenge Abel's death [Deut 19:1-13].
- In spite of everything that Cain had done via his hardened heart, God showed mercy on Cain by promising to protect him from being murdered.
  - God declared that anyone who killed Cain would see a sevenfold retribution.
  - God placed a mark on Cain to remind everyone he encountered that he was to be left alone.

- The Line of Cain [4:16-24]
  - “Then Cain departed from the presence of the LORD, and dwelt in the land of Nod, east of Eden.”
    - The verb “went out” is יָצָא (ya-tsa’) which means “go”, “come out” or “bring out”.
    - We saw this word in Gen 1:12, 24 describing the earth bringing forth vegetation and creatures.
    - Here it simply means “departed” [Gen 12:4].
    - The word “presence” is פְּנֵיהֶם (pa-neh) which means “face” or “faces”.
    - Here it means “presence” as in being before the face of someone [Gen 11:28; 16:6, 8].
    - Cain was departing from God’s special blessings for the family, not His omnipresence.
    - The word “settled” is יָשָׁב (ya-shav) which means “dwell” or “remain”.
    - Given that Cain was an “unsettled wanderer” as a consequence of his sins, he would not be able to actually settle anywhere.
    - The name “Nod” is נֹדֶד (nod) which means “wander” or “flutter”.
    - It is used as a noun here and could be translated “wandering”.
    - Cain would dwell in a region where he would continuously wander from place to place.
    - The region where Cain would wander about was east of Eden, the same side of the garden where the cherubim had been stationed [Gen 3:24].
    - The Scriptures do not say, but perhaps Cain was thinking of trying to get past the cherubim and into the garden to have access to the Tree of Life.
  - “Cain had relations with his wife and she conceived, and gave birth to Enoch;”
    - Here we learn that Cain had a wife who was necessarily a descendant of Adam (Cain’s sister, niece, grandniece, ...).
    - Cain and his wife had a baby boy: Enoch.
    - This is not the same Enoch who was “taken up by God” [Gen 5:19-24].
  - “and he built a city, and called the name of the city Enoch, after the name of his son.”
    - Cain decided to build a city named the city after his son Enoch.
    - The name “Enoch” is חֵנוֹךְ (cha-nok) which means “dedicated”.
    - The city was built for Enoch and his family because Cain would continue to wander.
  - “and Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.”
    - The line of Enoch is given down to Lamech.
    - Irad, Mehujael and Methushael are mentioned only here in the Bible.
    - The name “Methushael” is מְתוּשָׁאֵל (mə-thu-sha-el) which means “man of God” and probably indicates that there are believers in the line of Cain.
    - The name “Lamech” is לֵמֶךְ (le-mek) which means “strong” or “powerful”.
  - “Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.”
    - Lamech married two women – the first recorded case of polygamy in the Bible.
    - Though not strictly prohibited in Scripture at the time, this did not fit the one-man, one-woman example of marriage in Adam and Eve.
  - “Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock.”
    - Lamech and Adah had a son named Jabal.

- His line was nomadic like Cain and established a lifestyle of moving from place to place while tending to livestock.
- Abel had tended livestock, but he remained in one place while doing so.
- “His brother’s name was Jubal; he was the father of all those who play the lyre and pipe.”
  - Lamech and Adah had another son named Jubal.
  - His line established the playing of musical instruments, both stringed and wind.
  - As with farming and raising livestock, God had imparted the appreciation of music and knowledge about musical instruments to the Adamic race.
- “As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.”
  - Lamech and Zillah had a son named Tubal-cain.
  - His line established metallurgy – the forging of implements made of bronze and iron.
  - Again, God had imparted the knowledge of mining and forging metals into useful tools.
  - Lamech and Zillah had a daughter named Naamah.
  - Normally, sisters are not mentioned in genealogies, so Naamah must have been special.
  - Naamah is mentioned only here in the Bible and no details about her are given.
- “Lamech said to his wives,  
     ‘Adah and Zillah, listen to my voice,  
     You wives of Lamech, give heed to my speech,”
  - Gen 4:23-24 record the song of Lamech.
  - This is the first song/poem in the Bible, but it reveals defiance against God.
  - This song is comprised of three couplets.
  - The first line of the couplet is, “Adah and Zillah, listen to my voice”.
  - The second line of the couplet is, “You wives of Lamech, give heed to my speech”.
  - Hebrew poetry is not based upon rhythm and rhyme, but on parallelism where the second line of each couplet refers back to the first line.
- “For I have killed a man for wounding me;  
     And a boy for striking me;”
  - The first line of this couplet is, “For I have killed a man for wounding me”.
  - The second line of this couplet is, “And a boy for striking me”.
  - This couplet highlights Lamech’s pride regarding killing a younger man who injured him.
  - While self-defense would certainly have been appropriate, killing the young man was not.
  - This was Lamech following the “way of Cain” as he bragged about committing murder.
  - We do not know who this young man was.
- “If Cain is avenged sevenfold,  
     Then Lamech seventy-sevenfold.”
  - The first line of this couplet is, “If Cain is avenged sevenfold”.
  - The second line of this couplet is, “Then Lamech seventy-sevenfold.”
  - This couplet highlights Lamech’s pride regarding his own threat meant to protect him from avengers.
  - Cain was given a promise of protection by God Himself [Gen 4:15].
  - Lamech promised that his family would avenge him in the event of his death.
  - Lamech obviously thought too highly of his own strength (Lamech means strength).

- Summary of Genesis 4:16-24
  - After Cain received his punishment from God for killing Abel, he departed from where his family resided and from the presence of the Lord.
    - Cain went to a region east of Eden where he remained a wanderer as God had promised.
    - Cain was no longer the object of God's blessings for Adam's family, but he was still protected by God.
  - While living in Nod, Cain had a son named Enoch.
    - We do not know who Cain's wife was, but she was definitely a descendant of Adam.
    - Cain built a city in the land of Nod for Enoch and named it after him.
    - Enoch's family continued to grow in the city of Enoch while Cain continued to wander.
  - Enoch's great-great grandson was Lamech.
    - Lamech was the first man to marry two women.
    - He had two children by each of his wives.
    - His son Jabal was a wanderer like Cain, showing that the city lifestyle and the rural, nomadic lifestyle developed contemporaneously.
    - Unlike Cain, Jabal tended livestock.
  - Lamech's other children developed crafts/trades.
    - Jubal established the playing of stringed and wind musical instruments.
    - This implies that he also established the making of these instruments.
    - Tubal-cain established the making of metal tools.
    - This implies that these tools were put into use.
    - All of these developments occurred with God's blessing.
    - This shows that God extended grace even to the descendants of Cain, an unbeliever [Matt 5:45].
  - Lamech tells his wives that he has committed murder.
    - We do not know who Lamech murdered.
    - Lamech proclaimed that he expected a 77-fold response in the event he was killed by an avenger.
    - He told his wives because he wanted his whole family to know about his expected response.
    - Lamech did all of this independently of God, relying instead on his own strength/power.
    - Lamech wanted seventy-seven fold vengeance, but Christ preached seventy times seven forgiveness [Matt 18:21-22].
  - Cain's line is not recorded past the children of Lamech.
    - This line did not need to be recorded because the Messiah did not come through the line of Cain.
    - It may be that this line is recorded this far because Adam lived until this seventh generation.

- The Line of Seth [4:25-26]
  - “Adam had relations with his wife again; and she gave birth to a son, and named him Seth,”
    - Adam and Eve once again had marital relations and conceived a child, a son.
    - As we have seen, Adam and Eve had other children during this time [Gen 5:4], but Seth is specifically mentioned because of his special significance.
    - Just as Eve named Cain, she is also the one who named this son.
    - The name “Seth” is שֵׁת (sheth) which means “appointed one”.
    - This name has a root meaning “foundation”.
  - “for, she said, ‘God has appointed me another offspring in place of Abel, for Cain killed him.’”
    - Eve explained her reason for naming this son Seth.
    - The word “offspring” is זֵרָע (ze-ra’) which means “seed” and is the exact same word used in the Seed of the Woman promise [Gen 3:15].
    - This shows that Eve realized that Cain was not the Seed or His line, but Abel might have been.
    - Eve mentioned that Cain had killed Abel.
    - The passage about Cain and Abel in Gen 4:1-15 talked about God interacting with Cain, but this is the first mention of the fact that Adam and Eve were aware of what Cain had done.
  - “To Seth, to him also a son was born; and he called his name Enosh.”
    - The mention here of Seth having a son is important because Cain killed Abel before he was able to have any children.
    - The name “Enosh” is אֱנוֹשׁ (e-nosh) which means “man” or “humanity”.
  - “Then men began to call upon the name of the LORD.”
    - The phrase “call upon” is קָרָא (qa-ra’) which means “call” or “proclaim”.
    - The phrase “call upon the name of the Lord” is a Hebrew phrase referring to the activity of public worship [Zeph 3:9].
  - Summary of Genesis 4:25-26
    - After Abel was killed by Cain, Adam and Eve had another son named Seth.
      - Seth is the appointed son, the foundation of the line for the Seed of the Woman.
      - This is true of His mother Mary [Luke 3:23-38] and her husband Joseph [1 Chr 1:1-27 cf. Matt 1:1-17].
    - Seth had a son named Enosh.
      - The Seed of the Woman line continued through Enosh.
      - During the lifetime of Enosh, people began the practice of public worship, gathering together to call upon the name of the Lord.
      - This worship of the Lord continued in the generations which followed, but was almost entirely gone by the time of Noah [Gen 6:5-8].