


GENESIS									
	Creation	Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph
	CHAPTERS 1-2	CHAPTERS 3-5	CHAPTERS 6-9	CHAPTERS 10-11		CHAPTERS 12-25	CHAPTERS 26-27	CHAPTERS 28-36	CHAPTERS 37-50
Beginnings	Beginning of the human race					Beginning of the chosen race			
Result	Confusion and scattering					Bondage in Egypt			
History	Primeval history					Patriarchal history			
Chronology	Over 2,000 years					Approximately 300 years			
Emphasis	Four major events					Four important people			
Key Words and Phrases	"In the beginning" (1:1) "Generations" (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)								
Theme	God promises to redeem and bless His people.								
Key Verses	3:15; 12:3								
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37-50)								

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Chapter 3

Verse 13- *Then the Lord God said to the woman, "What is this that you have done?" And the woman said, "The serpent deceived me, and I ate."*

"What is this that you have done?"- God knew that Eve was tempted and fell and asked her about it.

serpent deceived me- Although she tells the truth, Eve continues the "blame game" Adam started in the previous verse. Did she immediately learn to blame and deflect from Adam, or would she have done it naturally?

Eve was originally "built" by God to be a blessing, but now she is a partner in crime (Matthews).

Chapter 3

Verse 14- *Then the Lord God said to the serpent, "Because you have done this, Cursed are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And dust you shall eat All the days of your life;*

to the serpent- God doesn't ask the snake (the devil) what he did because, unlike Adam and Eve, he is a liar. Both the devil and the animal he used are recipients of the curse ('*arar*'). The serpent (snake) was created by God on the sixth day and deemed "good." Because it was used by the devil, it would be a constant reminder to man of Satan's ultimate defeat. Later, man would look up at God's promise of the rainbow and look down at the promise of Satan's ultimate defeat.

more than all the livestock- In distinction to all other animals, the snake would be cursed to serve as a reminder to man of Satan's ultimate defeat.

On your belly you shall go- Possibly, the serpent walked on legs before this curse (e.g., komodo dragon?)

Chapter 3

Verse 14- *Then the Lord God said to the serpent, "Because you have done this, Cursed are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And dust you shall eat All the days of your life;*

And dust you shall eat All the days of your life;- There are three parts to God's curse on the snake:

- Crawling on its belly (v. 14)
- Eating of dust "all the days of your life" (v. 14)
- Destruction by the wounded "seed" of the woman (v. 15)
- All three of the parts to this curse add to the humiliation of the serpent. It is to remind man that Satan will not ultimately win in his rebellion against God.

And dust you shall eat All the days of your life- This reminds us of Micah 7:17: "*They will lick up dust like a snake, Like reptiles of the earth.*" Jacobson's organ in the snake's mouth helps it smell by tasting particles of dirt (britannica.com)

Chapter 3

Verse 15- *And I will make enemies Of you and the woman, And of your offspring and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel."*

And I will make enemies Of you and the woman- The serpent lied to and tricked the woman, but her offspring would be his ultimate undoing. The singular personal pronoun is used to emphasize the personal aspect of the conflict. Of interest is the word "your offspring" or "your seed," which is also singular. There will be one of Eve's offspring that will cause Satan to lose ultimately.

He shall bruise you on the head, And you shall bruise Him on the heel."- This is the protoevangelium ("first gospel")- the first evangelistic verse in Scripture. The head of the serpent was "bruised" (*shuph*) fatally and the heel of Eve's offspring will be "bruised" temporarily. Crucified but resurrected.

Chapter 3

The Forgotten Last Verse of "Hark! The Herald Angels Sing"

Come, Desire of nations, come,
 Fix in us Thy humble home;
 Rise, the woman's conqu'ring Seed,
 Bruise in us the serpent's head
 Adam's likeness, now efface,
 Stamp Thine image in its place:
 Second Adam from above,
 Reinstate us in Thy love.

Charles Wesley, 1739

Chapter 3

Verse 16- *To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall deliver children; Yet your desire will be for your husband, And he shall rule over you."*

I will greatly multiply Your pain in childbirth- (KJV- *"thy sorrow and thy conception")* It is a blessing and a curse. Giving birth will be more painful, but ultimately it will result in the birth of the Savior. The pain women suffer will be in family relationships- her children and husband.

Yet your desire will be for your husband, And he shall rule over you."- Adam's role as the leader of the home is not part of the curse. This was God's plan before the fall. This involved conflict over marriage roles. Adam and Eve both failed to uphold God's intended pattern of spiritual leadership and for living up to God's plan for selfless love and respect between husbands and wives. Women have struggled over the centuries with pain in childbirth and in relationships. First (1840-1920) and second (the 1960s-70s) wave feminism are a result. What about a third wave?

Chapter 3

Verse 17- *Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life.*

"Because you have listened to the voice of your wife- Adam should have taken a stand and driven the serpent away from the Garden. Instead, he took a passive role in the Fall and listened to his wife instead of God.

Cursed is the ground because of you- Of the three curses (Satan, Eve, Adam), Adam's is the longest and most complex. God cursed the ground, but man bore the consequences. Eve's curse involved pain and struggle in childbirth and in family relationships, while Adam's involved pain and toil in work. Her curse involved the home; his curse involved the world.

Chapter 3

Verse 18- *Both thorns and thistles it shall grow for you; Yet you shall eat the plants of the field;*

Instead of partnering with the earth, man must now fight it to produce food. Crop yields have increased dramatically over the centuries. During the Roman period and Middle Ages, they could expect 7 to 15 bushels per acre, compared to 60 today (jstor.com)

Adam, soon to be expelled from the Garden, would have to work hard just to eat, something he had not known before.

thorns and thistles- These will grow without any help from Adam.

plants of the field;- This is in contrast to the Garden. There will be weeds out in the open fields of the earth that will cause problems for crop production.

Chapter 3

Verse 19- *By the sweat of your face You shall eat bread, Until you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."*

By the sweat of your face- This is God's last word of judgment on Adam. Once again, this is in contrast to his experience in the Garden. Adam would only produce food through hard work. It is no wonder that over 1600 years later, Lamech would name his son Noah- "rest."

You shall eat bread- "Bread" is an idiom for food. Just like Eve, Adam will fulfill God's original command in 1:28- *"Be fruitful and multiply and fill the earth and subdue it."* Both would do it through pain, a constant reminder of sin.

Until you return to the ground- The inevitability of death is now certain, something new. This is in direct contradiction to the serpent's words in 3:4- *"You certainly will not die!"*

And to dust you shall return- Ironically, he ends where he begins- as earth.

Chapter 3

Verse 20- *Now the man named his wife Eve, because she was the mother of all the living.*

Now the man named his wife Eve- Originally, she was called “woman” (ishah), which corresponded to “man” (ish). This is no longer the case. Instead of woman, she is now renamed “Eve” (ḥaw·wāh – Chavvah), which means “Life-giver” or “Living.” In essence, she is the “mother of all living.” “Woman” was her name in terms of companionship, but “Eve” will be her responsibility- the mother of all mankind.

Chapter 3

Verse 21- *And the Lord God made garments of skin for Adam and his wife, and clothed them.*

made garments of skin- These clothes (*kuttoneth*- tunics- long shirts) are to cover their nakedness, again a reminder of their sin. This stands in contrast to the narrative. God finished creating on the sixth day because everything was perfect. He was finished making things. Now, because of Adam and Eve’s disobedience, He is making (working) again. These animals had to die for Adam and Eve to be clothed. This is the first death recorded in Scripture. Later, God would require blood sacrifices from animals to temporarily cover man’s sin. This was the first example of a sin offering by God Himself.

Chapter 3

Verse 22- *Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever"—*

like one of Us- This is most probably a reference to the Trinity. The Father is talking to the Son and Spirit as they did in 1:26. Adam and Eve are no longer innocent.

take fruit also from the tree of life- This would create a permanent separation from them and God. They would be eternally dead in their sin. This would be accomplished by four actions- put forth his hand, take, eat, and live.

The way God speaks, we can almost be assured that they would sin again and eat from the other tree- The Tree of Life.

Chapter 3

Verse 23- *therefore the Lord God sent him out of the Garden of Eden, to cultivate the ground from which he was taken.*

sent him out of the Garden of Eden- This is the devastating consequence of sin- separation from God. There is a horrible irony in the fact that Adam was created from the ground, would be forced to pull his life from the ground through food, and would ultimately return to the ground after death. (Imagine that Adam did this for 930 years, almost a millennium!)

Chapter 3

Verse 24- *So He drove the man out; 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.*

drove the man out- Adam and Eve are “banished” (*ṣālah*) out of God’s mercy. They travel east, which is a direction away from God.

- Adam and Eve are banished eastward from the Garden
- Cain is banished east of Eden in 4:14- “Then Cain left the presence of the Lord, and settled in the land of Nod, *east of Eden*.”
- The location of the Tower of Babel in 11:2- *And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there.*

Chapter 3

Verse 24- *So He drove the man out; 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.*

the cherubim and the flaming sword- A class of heavenly beings associated with the presence of God. They are placed at the eastern entrance of the Garden to protect it. Adam, who used to care for the Garden, is now being prevented by angels from entering it. They are protecting it from him (Matthews).

Chapter 4:6 from Revelation Study

Verse 6- and *before* the throne there was something like a sea of glass, like crystal; and *in the center* and *around* the throne, four living creatures full of eyes in front and behind.

four living creatures- Also mentioned in 5:6–14; 6:1-8; 14:3; 15:7; 19:4., Ezekiel 1. These beings (zoa) were “full of eyes” (Ezekiel 1:18). God’s omniscience (cf. Jesus’ eyes of flame) and unceasing vigilance.

The four living creatures were cherubim (Lucifer was a cherub- Ezekiel 28:14; Isaiah 14:12,13).

Ezekiel 1:4-11, 10:15 (Cherubim)

4 As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire.

5 Within it there were *figures resembling four living beings*. And this was their appearance: they had *human form*.

6 Each of them had four faces and four wings.

7 Their legs were straight, and their feet were like a calf’s hoof, and they gleamed like burnished bronze.

8 Under their wings on their four sides were human hands. As for the faces and wings of the four of them,

9 their wings touched one another; their faces did not turn when they moved, each went straight forward.

10 As for the form of their faces, each had the *face of a man*; *all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle*.

11 Such were their faces. Their wings were spread out above; each had two touching another being, and two covering their bodies.

Comparison Chart of the Cherubim		
Category	Ezekiel's Cherubim (1:4–25; 10:1–20) **	John's Living Beings (Rev 4:6)
Basic description	“four living creatures” (Ezek 1:5)	“four living creatures” (vv. 6, 8)
Wings	four (1:6; 10:21)	six (v. 8)
Faces*	lion ox* man eagle (1:10; 10:14)	lion ox man eagle (v. 7)
Eyes	multiple (1:18; 10:13)	multiple (vv. 6, 8)
Torso	like a man (1:5)	
Feet	like a calf (1:7)	
Hands	like a man (1:8; 10:8, 21)	
Movement	rapid, like a flash of lightning (1:14)	
Sound	like the rushing of many waters (1:24)	
Transportation	wheels within wheels for each (1:15–21; 10:9–13)	

