



THE GENESIS ACCOUNT, CHAPTERS 1-3

PART III

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INTRODUCTION

This series started on February 24, 2023, to emphasize the importance of the creation account that is specifically found in Genesis, chapters 1-3. During the first program (February 24, 2023, which can be downloaded by going to *creationtruth.info*, #99), we looked at why Genesis is the cornerstone for the rest of the Bible, some of the conflict against Genesis, and the specifics of the First Day of Creation. During the second program (March 24, 2023, which can be downloaded by going to *creationtruth.info*, #100), we looked at the details of Days 2-7 of the creation account.

However, after the second program, an interesting question was raised regarding both Genesis 10:25 and I Chronicles 1:19 as this is a common topic of discussion concerning the proper meaning/translation of the phrase "*Peleg, for in his days the earth was divided.*" Genesis 10:25 is the first account of the birth of Peleg (meaning division) four generations after Noah and the resultant division of the earth that has led to the two following definitions:¹

- The continents of the earth were divided at this time period. This explanation seems unlikely as this would have produced a geological cataclysm that would have been overwhelmingly catastrophic, like a repeat of the Noahic Flood. Many Christian geologists believe that continental separation (continental drift) occurred during the Noahic Flood
- A division of languages at the Tower of Babel. Today, more than 7,000 languages exist worldwide. While many of these languages were developed over time, they can be traced back to different linguistic roots after the Tower of Babel. The languages that exist today still serve as a dividing point in our worldwide culture. This account is the more reasonable interpretation of *“the earth was divided”*

Now, let's return to our discussion of the creation account as found in the first three chapters of Genesis, and continue with Genesis, chapter 2, verses 4-6.

GENESIS 2:4-6

(4) “This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, (5) before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground; (6) but a mist went up from the earth and watered the whole face of the ground.”

Although the vocabularies in chapters one and two are somewhat different, the second chapter of Genesis does not, in any way, contradict the account in the first chapter as some have alleged. It is also a continuation and complimentary of chapter one and an expansion of Day Six. An interesting question is; *“As the author of Genesis, how did Moses specifically obtain the necessary account as delineated in Genesis 1:1 thru Genesis 2:24 which is contrary to the fictional accounts of the pagans?* The simple answer is none but the Creator Himself could give this account to Moses, and therefore, it is through faith that one understands that the worlds were formed by the Word of God (Hebrews 11:3).²

“This is the history of the heavens and the earth when they were created”

The phrase *“this is the history”* is an important title used throughout the Book of Genesis, and serves as a heading that introduces the subject matter to come which tells of the creation that God made in Six Days. A good paraphrase of this heading would be; *“This is what became of the heavens and the earth,”* for what follows is not another account of creation but a tracing of events from creation through the fall and resultant judgement of man (Genesis 2:4 through 4:26). This also begins with a focus on the environment that God had specifically prepared for all life and mankind in verse 4.³

“in the day that the Lord God made the earth and the heavens”

In this portion of verse 4, the Hebrew word “yom” (day) is used to indicate a period of time as the context of the verse indicates it is not a 24-hour day as used in the chapter one account. This underlines the fact that the meaning of day can be dependent on the context of its usage. As an example, the literal use of day in the first chapter of Genesis is quantified by the use of ordinals (first, second, third, etc.) and followed by evening and morning which limits the length of time to one rotation of the earth.⁴

“before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground”

The term “any plant” refers to the wild uncultivated plants whereas “any herb of the field” refers to cultivated grains and is a way of saying in Hebrew; “back before anything was growing.” There was no uncultivated, general growth because there was no man to cultivate the soil.⁵ Although God had created the land vegetation, certain groups had not yet sprouted at this time and was just before man was created. Interestingly, the Hebrew text indicates that the phrase “and there was no man to till the ground” anticipates the curse and the expulsion from the garden (Genesis 3:23).

The text also indicates that it had not rained at this time but there was a mist from the ground which “was watering the whole face of the ground.” The Hebrew word ‘ed’ seems to indicate subterranean ground-waters and/or subterranean freshwater streams along with evaporation.⁶ In any case, the pre-Flood hydrologic cycle was vastly different from that of the present day as 2 Peter 3:6 indicates that the pre-Flood earth was destroyed by the Global Flood, so what we are familiar with today is vastly different. The issue of no rain until the Global Flood is debatable based on the text that states “God had not caused it to rain on the earth” as this passage is describing the situation before man was created yet is silent on whether there was subsequent rain in the 1656 years before the Flood (Genesis 5). However, remember that it takes rain to make a rainbow (caused by light in water droplets) and a rainbow is not mentioned until introduced by God after the Flood (Genesis 9:13). Therefore, it is likely that there was no rain prior to the Global Flood although this is not a dogmatic statement.

GENESIS 2:7

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”

This verse tells not of the creation of man as in Genesis 1:27, but of the formation and energizing of his body. The fact that God used the “dust of the ground” to make man’s body indicates that the first man is of the earth (I Corinthians 15:47) and underscores the

principle that man's value is not in the physical components that form his body but in the quality of life which forms his soul (Job 33:4). At this point in the creation account, man's body had been completely formed with all necessary appurtenances, but was totally lifeless. This specific Scripture indicates that God directly *"breathed in the breath of life,"* and man became a living being (or soul). In this verse, there is a strong refutation of evolution as today we know that life only comes from pre-existing life (the Law of Biogenesis) and man received his life directly from God, not from some animal ancestry. As I Corinthians 15:45 indicates that Adam was the first man, there was no *"pre-Adamite man"* as some have advocated.⁷

GENESIS 2:8-9

(8) "The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. (9) And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil."

The Babylonians called the lush green land from which water flowed *"eden."* Today the term *"oasis"* describes such a place. This was a magnificent garden paradise, unlike any the world has seen since, and is where God fellowshiped with those He created in his image. The exact location of Eden is unknown. However, if eastward was used in relationship to where Moses was when he wrote this account, then it could have been in the area of Babylon, the Mesopotamian Valley, although this is speculation. Additionally, there are several noteworthy elements that are lost in the translation to English from the original Hebrew text as follows:^{8,9}

- The name Eden means *"pleasure or delight"* in Hebrew
- The subsequent description of this *"garden"* makes it clear that it is an orchard of fruit trees as the variety was tremendous (Hebrew *'kol ets'*)
- Notice the emphasis on *"every tree was made pleasant to the eye and good for food"*
- The order of Scripture with the narrative sequence in chapter 2 implies the creation of the garden (Genesis 2:8-9) *followed* the creation of the man (Genesis 2:7). Therefore, a bit of speculation suggests that Adam may have observed God creating the garden and then placing him in the garden, further strengthening the bond between Adam and his Creator

"The tree of life was also in the midst of the garden"

A real tree, with special properties to sustain eternal life was placed in the center of the garden, where it must have been observed by Adam (and Eve), and its fruit perhaps eaten by him, thus sustaining his life (Genesis 2:16). Such a tree, symbolic of eternal life, will also be in the new heavens and new earth (Revelation 22:2, 14). Interestingly, the tree of life in the new heavens and new earth will not only supply eternal life but its leaves will

also be for the healing of the nations (Revelation 22:2).¹⁰ As a side note, it appears that the tree of life was so powerful that even a mortal man eating of it would live forever (see Genesis 3:22).

“and the tree of the knowledge of good and evil”

In this account, God gives Adam an enormous amount of freedom to eat of the immense varieties of fruit from the trees in the garden. However, there was one exception; God prohibited the eating of the fruit of the *“tree of the knowledge of good and evil.”* This was the only command that Adam had to obey, yet the future of the human race depended on Adam’s ultimate decision. There was no excuse to violate God’s command as Adam was not only created in the image of God, he was also in a perfect environment. Additionally, the violation of God’s command would be a violation of God’s authority over Adam as it is rather difficult to accidentally eat a fruit.¹¹

GENESIS 2:10-14

(10) “Now a river went out of Eden to water the garden, and from there it parted and became four river heads. (11) The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. (12) And the gold of that land is good. Bdellium and the onyx stone are there. (13) The name of the second river is Gihon; it is the one which goes around the whole land of Cush. (14) The name of the third river is Hiddekel; it is the one which goes towards the east of Assyria. The fourth river is the Euphrates.”

Quite simply, the past and present location of the four stated rivers is uncertain as this portion of Scripture represents pre-Flood geography which was dramatically altered by the Global Flood. Although the modern Euphrates River is the longest and one of the most historic rivers in Western Asia, it may not be the same river mentioned in this portion of Scripture.

GENESIS 2:15-17

(15) “Then the Lord God took the man and put him in the garden of Eden to tend and keep it. (16) And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat; (17) but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

At this point in the narrative, God places man in the garden that He had so bountifully prepared. Notice that even in Adam’s pre-fall state, Adam was not to be idle, but responsible to work the garden. Originally, the *“work”* would have been pleasurable and easy, but Adam was also charged with a primary responsibility of not eating of the fruit of the *“tree of the knowledge of good and evil.”* Although Adam was charged to tend and keep the garden, this command could not be confused with numerous other laws (as an

example, the Mosaic Law had 613 commandments). It was also a very clear command, the breaking of which would be a clear violation of God's authority over Adam because eating a forbidden fruit requires a deliberate act of the will.¹²

“but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die”

God's initial command was *“of every tree of the garden you may freely eat,”* but the command also contained the exception of not to eat of the tree of the knowledge of good and evil as this portion of the overall command had a penalty of death. In this portion of Scripture, the Hebrew uses an interesting verb combination of *‘mot tamut’* which literally means *“dying you shall die,”* but the sense is on the certainty of death rather than its precise timing or chronology.¹³ Of note, God's warning really meant *for when you eat of it you will surely begin to die* as Adam lived for 930 hundred years (Genesis 5:5). Therefore, the translation is *you shall surely die*. So, Adam, about to name many living things could surely understand death meaning deprived of life.¹⁴

GENESIS 2:18-20

(18) “And the Lord said, It is not good that man should be alone; I will make him a helper comparable to him. (19) Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. (20) So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him”

“It is not good”

For the first time in the creation account, this is the first mention of something that is *“not good.”* However, this statement is not evil but is simply incompleteness and sets the stage for God completing His creation of the first human couple by creating the ideal partner for the man; the woman.

“I will make a helper comparable for him”

The words of this account emphasize man's need for a companion, a helper, and an equal. Adam was incomplete without someone to compliment him in fulfilling the task of taking dominion over the earth. This points to Adam's inadequacy, not to Eve's insufficiency (I Corinthians 11:9). Woman was created by God to meet man's deficiency.¹⁵

“And whatever Adam called each living creature, that was its name”

Initially, notice that God did not parade all of the creatures before Adam. God only brought the livestock (*‘behemah’*), the birds of the air (*‘oph hashamayim’*), and all the beasts of the field (*‘chayyat hassdeh’*). Scripture does not indicate that Adam named any marine

organisms, insects or arachnids, and creeping things. Because there were significantly less *kinds* as compared to modern times, it is assumed that there were only a few thousand animals involved at most. As an example, the Federation Cynologique Internationale (FCI) currently recognizes 339 breeds of dogs, all part of the *Canis lupus familiaris* species, which are considered domesticated descendants of wolves. The January 2002 issue of National Geographic magazine featured a cover article – Wolf to Woof – stating all dogs are originally from a pair of wolves. So, even if we assume that Adam had to name as many as 2,500 kinds of animals, if he took five seconds per kind, and took a five-minute break every hour, he could have completed the task in well under four hours.¹⁶

“But for Adam there was not found a helper comparable to him.”

Although naming is an act of discerning something about a creature so as to appropriately identify it, and is also an act of leadership or authority over that which was named (Genesis 1:28), Adam realized that there was no kinship with any animal since none was a fitting companion for him. This was the primary reason in parading the animals before Adam as the only possible suitable helper for Adam was someone else made in God’s image and likeness.

GENESIS 2:21-23

(21) “And the Lord caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. (22) Then the rib which the Lord God had taken from the man He made into a woman, and He brought her to the man. (23) And Adam said: This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.”

Since none of the animals were created in God’s image, God now begins to make a suitable helper for Adam, also made in the image of God. Although Adam had been created from the dust of the ground, this new companion would have an intimate connection with Adam, and in reality, would be a physical descendant.

“And the Lord caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place”

This account indicates that God put Adam under a “*deep sleep*” to perform the world’s first surgery under the care of the Great Physician. Here, the Hebrew text is ‘*tsela*’ which is translated as side or rib. According to the Biblical Commentary on the Old Testament,¹⁷ “‘*tsela*,’ means the side, and, as a portion of the human body, the rib. The correctness of this meaning, which is given by all the ancient versions, is evident from the words “God took one of his ‘*tsel ot*,’ (plural) which show that the man had several of them, and “closed up the flesh thereof,” i.e., closed the gap which had been made, with flesh which He put in the place of the rib.” From this rib, God then makes woman. The uniqueness of her creation is reflected in the

different Hebrew verb used *'banah.'* This means to build, construct, and even fashion, as befitting God's last creative act of Creation Week.¹⁸ This method of creating the woman reinforces the brief mention in Genesis 1:27 that both man and woman were created in God's image.

"And Adam said: This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man"

Adam's rhyme of *"bone of my bones"* focuses on naming the delight of his heart in his newly found companion. Adam names her *"woman"* because she had her source in him as she truly was made of bone from his bones and flesh from his flesh (I Corinthians 11:8). The Hebrew word *'happa am'* means *"this time; this place,"* or *"now; finally at last."* The expression conveys the futility of the man while naming the animals and finding no one who corresponded to him.¹⁹ The Hebrew text is very precise, stating; *"of this one it will be said, 'woman.'"*²⁰ At this point, Adam is not necessarily naming his new wife (that comes after the fall in Genesis 3:20) as he is discerning her close relationship to him and referring to her accordingly. Adam's acceptance of his new partner and his delight in her are conveyed in three ways:

- Adam's reaction when he meets woman is presented as a poetic couplet, the first formal poetry in Genesis
- The words he speaks convey his relief that finally his ideal partner has been produced
- Adam declares that his partner shall be known as *"Woman."* This initial name acknowledges that she is part of himself and they need each other to be complete²¹

GENESIS 2:23-24

(23) "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. (24) And they were both naked, the man and his wife, and were not ashamed."

"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh"

The marital relationship was established as the first human institution and also represents the inauguration of a new and primary responsibility. *"Joined"* carries the sense of a permanent or unbreakable union so that divorce was not considered. *"One flesh"* speaks of a complete unity of parts making a whole; thus, this marital union was complete and whole with two people. This also implies their sexual completeness. One man and one woman constitute the pair to reproduce. The one flesh is primarily seen in the child born of that union, the one perfect result of the union of two. Permanent commitment to a marriage was and continues to be God's design and law for marriage.²²

“And they were both naked, the man and his wife, and were not ashamed”

With no knowledge of evil before the Fall, even nakedness was shameless and innocent. There was perfect harmony between the man and the woman, between them and their Creator, and between them and the rest of creation. They found their complete gratification in the joy of their one union and their service to God. With no inward principle of evil to work on, the temptation to sin had to come from without, and it did.

GENESIS 2-3

Before we look at the fall of mankind as outlined in Genesis 3, let’s pause for a moment and consider a momentous decisive event that happened between chapters 2 and 3; the fall of Satan. Many commentators regard the account in Ezekiel 28:11-19 as reaching behind to the real supernatural source of wickedness, Satan, and is further explained in Revelation as follows:

“So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to earth, and his angels were cast out with him”

Revelation 12:9

Scripture does not specifically state when the Fall happened, but we can surmise when it happened by closely looking at the order of events in the first three chapters of Genesis:

- First, when God finished his creative work on Day 6, He called everything *“very good.”* So, it can be assumed that neither Satan nor Adam had fallen by then
- Next, as God blessed the 7th Day (Genesis 2:3), there was no hint of any sin or curse on this day. Therefore, the fall must have occurred after Creation Week
- Genesis 3:8 indicates that God had taken regular walks in the garden with Adam and Eve in the cool of the day before the Fall
- The time between the Fall and Creation Week could not have been very long as Adam and Eve were commanded to *“fill the earth”* (Genesis 1:28), and by definition, before the Fall, they must have been obedient as they were created *“very good.”* This suggests that they would have been capable of conceiving in a short period of time, at least within the first menstrual cycle. Yet, the first child they conceived was Cain who was sinful (Genesis 4:1)
- Therefore, the fall of Adam and Eve must have occurred in a short period of time after the end of Creation Week. Additionally, it is reasonable to conclude that Satan, after being cast down to earth, would not have taken very long to tempt Adam and Eve

GENESIS 3:1

“Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, Has God indeed said, You shall not eat of every tree of the garden?”

When God completed His six-day work of creation, everything in the universe, and particularly this world, was *“very good.”* Nothing was out of order, there was no pain, no suffering, no disease, no disharmony, no struggle for existence, and no death. However, the present world has dramatically changed, and not for the better! The only answer to the question of *“Why”* is found here in the third chapter of Genesis. Referring to this dilemma, the apostle Paul stated in Romans 5:12; *“Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all men have sinned,”* and again in Romans 8:20-22; *“For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.”*

Before Adam and Eve could bring sin into this world, they needed to be persuaded and/or convinced to sin by an external temptation to themselves since there was nothing as yet in their own nature to lead them in that direction. Therefore, let’s first consider the nature of the serpent who was the agent of this temptation.

“Now the serpent was more cunning than any beast of the field which the Lord God had made”

According to the Genesis Record by Henry Morris; *“among the beasts of the field that had been examined and named by Adam was one whose coloration was bright and beautiful and whose movements were smooth and graceful, a most attractive animal. Furthermore, this animal, the serpent, was more-clever than any of the other animals. In her innocence, the woman was dazzled and soon led astray by this subtly attractive and deceptive creature.”* It is also important to remember that under some situations, Satan and/or demonic spirits have the ability to indwell or possess either human or animal bodies (i.e., Luke 8:33 and John 13:27). The serpent, a manifestation of Satan, appears for the first time before the fall of man and indwells the serpent. This explains the serpent’s capacity to speak. The phrase *“more cunning”* simply means untrustworthy and deceitful (see Matthew 10:16). Additionally, we know that Satan masquerades as an angel of light (2 Corinthians 11:14), but in this case, Satan came as an earthly creature that was still under the dominion of Adam and Eve. So they had no excuse for trusting the word’s of this creature over God’s Word.

“And he said to the woman, Has God indeed said, You shall not eat of every tree of the garden?”

Although this verse only has twenty words, it has generated numerous questions, debate and plain old speculation – and rightfully so – as it is the beginning of the downfall of mankind, sin, and a curse on God’s creation. Let’s consider some key issues, and in specific circumstances, see what the Hebrew account has to say.

- Satan's first attack on Eve was creating doubt in God's words. The Hebrew is even more emphatic than the English translation as follows:

"('aph ki') is an interrogative expressing surprise, Is it really the fact that God has prohibited you from eating of all the trees of the garden?"²³

Notice that Satan also distorted the command God originally gave to Adam, as if Adam had been prohibited from eating from *any* tree in the garden, whereas there was only a single tree; the tree of the knowledge of good and evil

- Although many skeptics disregard the account of a *"talking snake,"* the New Testament treats this account as real history (John 8:44, Romans 5:12, 16:20, I Corinthians 15:21, 2 Corinthians 11:3-4, I Timothy 2:14). However, as we discussed in the last section, the fact that Satan indwelt the serpent explains the serpent's capacity to speak. An interesting side issue is that a *"talking serpent"* seemed to be nonconfrontational to Eve and maybe even natural as they were both involved in what appeared to be an acceptable conversation
- Although Scripture is not clear on this point, it seems reasonable that originally the *"snake"* was capable of other physical motions other than just restricted to crawling on the ground. This is underscored by God cursing the snake in Genesis 3:14; *"on your belly you shall go"*
- Some commentators believe that initially Adam was not around when Eve was tempted but arrived at the beginning of Eve's moral collapse which would fit with Satan's strategy as God gave the initial command to not eat of the tree of knowledge of good and evil to Adam (Genesis 2:16) with Adam later giving his version of this command to Eve. This perception is supported as follows:

"The fact, however, that the prepositional phrase 'with her' ('Immah'), which we rendered as a clause, is first found at this point, strongly suggests that at the outset, when the temptation began, Adam was not with Eve but had only joined her at this time. Here, too, Satanic ingenuity displays itself; to approach both while they were together would have found them in a position where they would mutually have supported one another."²⁴

However, some commentators disagree and believe that Adam was there the whole time as follows:

"The husband appears to have been a full participant in the act. The extreme brevity of the concluding phrase indicates a swiftness of action, as if she immediately turned to her husband and he ate the fruit. Indeed, the noun is qualified by 'with her;' in other words, he was standing next to her but not intervening in the situation. Further support for the husband's presence is found in the fact that, when speaking to the woman, the serpent repeatedly uses the plural as if he is addressing them both"²⁵

Both of the aforementioned commentaries have valid points, but Scripture is not clear on the exact location and/or timing of Adam during the temptation of Eve by Satan. With speculation aside, we do know that Adam was present when Eve took of the fruit, ate, and then gave some to Adam

- Notice that Satan begins the temptation with the phrase *“Has God indeed said.”* Not surprisingly, Satan never uses the expression of Yahweh (Lord God) because there is no covenant relationship involved between God and the serpent. He only speaks of “God” and in the process, the serpent draws Eve into his manner of speech so that she too only speaks of “God”²⁶

GENESIS 3:2-3

- (1) “And the woman said to the serpent, We may eat of the trees of the garden; (3) but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.”*

Although the woman affirmed that God had allowed them to eat of all but one of the trees, she also clearly understood the penalty of death that God had appointed for their disobedience. However, the woman also added the extra probation of *“nor shall you touch it”* which may indicate that she was not clear on the original directive by God to Adam as Scripture is silent on what Adam told Eve.

GENESIS 3:4-5

- (4) “Then the serpent said to the woman, You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil. (5) For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”*

Because Eve successfully deflected Satan’s initial attempt in verses 2-3 to bring about doubt into God’s command, Satan now moves from a misleading question to outright lying along with an attack on the character of God. It is interesting that at this point that Satan knows God’s Word, and he knows it better than Eve.²⁷ Then Satan defames God’s character with *“For God knows that when you eat of it, your eyes will be opened, and you will be like God, knowing good and evil.”* Satan’s methodology was threefold: First, he raised doubts as to the wisdom, justice, and love of God; second, he made a direct contradiction of the Word of God; and third, he claimed that disobedience to God will result in the highest good.²⁸

GENESIS 3:6-7

- (6) “So when the woman saw that the tree was good for food, and it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. (7) Then the eyes of both of them were opened, and they*

knew that they were naked; and they sewed fig leaves together and made themselves coverings."

Some scholars consider Genesis 3:6 the most tragic verse in the entire Bible as the wickedness of Eve's disobedience forever changed the course of human history by not rebuking Satan as a liar for questioning God's word. Eve accepted Satan's claim that God was a liar and could also become just like God knowing good and evil. Yet, the New Testament clearly differentiates between the sin of Eve and Adam as Eve was deceived and Adam committed an open act of rebellion. First, let's look at the Scriptural account of Eve's sin and then the sin of Adam:

"But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ"
2 Corinthians 11:3

"For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor"
I Timothy 2:13-14

In both of the previous verses, Paul affirms that Eve was deceived, but I Timothy also affirms that Adam was not deceived. However, through an act of rebellion against his maker,²⁹ the New Testament clearly places the responsibility for human death (Romans 5:12-21 and I Corinthians 15:20-23) on Adam.

The consequence of this sin not only opened the eyes of Adam and Eve (as Satan promised), but also the realization they were naked which was not a part of the pre-Fall state of Genesis 2:25. Among the Hebrews, nakedness was shameful as it was often associated with guilt as follows:

"Nakedness is related to shame, particularly public ridicule. It often occurs as a metaphor for judgement of sin"³⁰

As the disobedient sin of Adam and Eve had immediate and lasting effects, they now knew sin in a personal and lasting way. In a hurried attempt to cover their nakedness, they sewed fig leaves together as fig leaves can be large and up to a foot in width.

GENESIS 3:8

(8) "And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden."

This portion of Scripture sadly details the first act of separation between Adam, Eve and the Lord God as a result of their disobedient acts in the garden. Up until this time, Adam and Eve had enjoyed a sinless and perfect fellowship with their Creator. Now, that bond

was broken and they were hiding in their sin and shame as “they heard the sound of the Lord God walking in the cool of the day.” The “cool of the day” was likely mid-afternoon or early evening and the Hebrew narrative indicates that this was a daily practice for the Lord God:

“Toward sundown the man and woman heard Yahweh walking in the garden. The verb used here to describe the divine movement (‘mithallek’) is a type of Hithpael (to walk about for oneself) that suggests iterative and habitual aspects. Such walks would take place in the early evening (the cooler time of day) rather than in the heat of the day.”³¹

However, due to the broken relationship with their Creator from the sin of transgression (Eve) and rebellion (Adam), they hid themselves from the presence of the Lord God among the trees of the garden. Yet, the Lord God appeared, as before, in goodness and kindness while walking in some visible form.

GENESIS 3:9-11

(9) “Then the Lord God called to Adam and said to him, where are you? (10) So he said, I heard your voice in the garden, and I was afraid because I was naked; and I hid myself. (11) And He said, Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”

“Where are you” was God’s way of bringing Adam to explain why he was hiding, rather than expressing ignorance about Adam’s location (which the Lord God was well aware of). Not surprisingly, Adam’s response of “I heard your voice in the garden, and I was afraid because I was naked; and I hid myself” was based on Adam’s false perception that he was naked. Adam’s statement was not truthful because (1) Adam had been naked before the Fall and had no fear of meeting with the Lord God, and (2) Adam had already made himself coverings from fig leaves. As highlighted in the New International Commentary on The Old Testament:

“So the fear was based on the knowledge of nakedness in that Adam knew that he was in sin. His guilt had been uncovered, and they stood in naked shame before God”³²

Adam’s sin was evidenced by his new knowledge of his nakedness, but God still waited for Adam to confess to what God knew they had done. The basic reluctance of sinful people to admit their iniquity here is established. Repentance is still the issue. When sinners refuse to repent, they suffer judgment; when they do repent, they receive forgiveness.³³

GENESIS 3:12-13

(12) “Then the man said, the woman whom You gave to be with me, she gave me of the tree, and I ate. (13) And the Lord God said to the woman, What is this you have done? The woman said, the serpent deceived me, and I ate.”

This portion of Scripture begins the first recording of the renowned and worldwide “blame game” as Adam first tries to unsuccessfully shift the responsibility to the Lord God for giving him Eve and then blames Eve for giving him the forbidden fruit which he then ate of his own will. This “double negative” only magnified the tragedy in that Adam had knowingly transgressed God’s prohibition, but still would not be open to confess his sin and take full responsibility for his action, all of which were not made under deception. What a contrast from Adam’s excitement and gratitude when God first brought Eve to him (Genesis 2:23). After Adam tries to deflect the blame to God and Eve, God then questions Eve directly by asking her “*what is this you have done?*” Once again, Eve shifts the blame to the serpent, which was partially true (I Timothy 2:14). Nevertheless, this did not excuse her of the responsibility for her distrust and disobedience toward God. This is a clear example of first blaming someone else before a genuine confession. At this point, God had established Adam and Eve’s guilt and there was no need to question the serpent as Satan is beyond redemption.

GENESIS 3:14-15

(14) “So the Lord God said to the serpent; Because you have done this, You are cursed more than all cattle, and more than every beast of the field; On your belly you shall go, And you shall eat dust all the days of your life. (15) And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise your head, And you shall bruise His heel.”

In these two verses, God pronounces the sentences in the same order of their sin; first the serpent, then Eve, then Adam. Although the serpent was possessed by Satan, God begins with this creature and punishes it *above all other animals* with a curse that will cause utter degradation to cause it to slither on its belly, which later was one mark of an unclean animal (Leviticus 11:42). Note that God asks no questions of the serpent nor does God call for a confession as He did to the man and the woman; there is only the announcement of the curse. It is likely that before the fall, serpents did not use “*slithering*” as their primary mode of travel. However, God changed serpents DNA to require serpents to then slither on their belly and become the loneliest and oddest of the animals. As a result, they are branded with infamy and avoided with fear (Isaiah 65:25, Micah 7:17).

After cursing the serpent, God now turns to the lying seducer, Satan, and curses him by putting “*enmity*” (hate, animosity, hostility, etc.) “*between your seed (offspring) and her Seed (offspring).*” This curse is a prophetic foretaste of the struggle and its outcome between “*seed*” (Satan and unbelievers, who are called the Devils children in John 8:44) and her Seed (Christ, a descendant of Eve, and those in Him), which began in the garden. In the midst of the curse passage, a message of hope was given; the woman’s Seed called “*He*” is Christ, who will one day defeat the Serpent. Satan could only bruise Christ’s heel

(cause him to suffer), while Christ will bruise Satan's head (destroy him with a fatal blow).³⁴

GENESIS 3:16

(16) "To the woman, He said: I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, and he shall rule over you."

The English translation from the Hebrew is more accurately stated as *"I will greatly increase your labor pains; with pain you will give birth to children. You will want to control your husband, but he will dominate over you"* which states the curse on Eve from a more literal perspective. God now turns His attention to Eve and changes the initial blessing of *"be fruitful and multiply; fill the earth"* in Genesis 1:28 to the trembling pain associated with the physical effects of childbirth. The Hebrew abstract noun ('*iss bon'*) that is related to the verb ('*assab'*) includes more than physical pain. It is emotional distress as well as physical pain.³⁵

Again, the more accurate translation from the English; *"Your desire shall be for your husband, and he shall rule over you"* to the Hebrew text is; *"You will want to control your husband, but he will dominate you."* In this verse, the Lord God announces a struggle, a conflict between the man and woman. She will desire to control him, but he will dominate her instead (which will become the norm in human society). Sin produces a conflict or power struggle between the man and the woman, but in Christ, man and woman call a truce and live harmoniously (Ephesians 5:18-32).

So, just as the woman (and her seed) will engage in a war with the serpent (and his seed) as a result of sin and the curse, the man and woman will also face struggles in their own relationship(s). Sin has turned the harmonious system of God-ordained roles into distasteful struggles of self-will. Lifelong companions, husbands and wives, will need God's help in getting along as a result. In summary, the woman's desire will be to lord it over her husband, but the husband will rule by divine design (Ephesians 5:22-25).

GENESIS 3:17-19

(17) "Then to Adam He said, Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you saying, You shall not eat of it: cursed is the ground for your sake; In toil you shall eat of it All the days of your life. (18) Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. (19) In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; For dust you are, And to dust you shall return."

Now God speaks directly to Adam and curses the ground that Adam must now depend on for his food and provision. God cursed the object of man's labor and made it

reluctantly yield his food through hard work. For the ground to be cursed means that it will no longer yield its bounty as the blessing from God had promised. The Hebrew phrase “for your sake” (*‘ba aburek’*) is more literally translated “on your account” or “because of you.” The vernacular “thanks to you” in English tries to capture the point of this expression. The theme of mankind’s mortality (until you return to the ground) is critical here in view of the temptation to be like God. Man will labor painfully to provide food, obviously not enjoying the bounty that creation promised. In place of the abundance of the orchard’s fruit trees, thorns and thistles will grow. Man will have to work the soil so that it will produce the grain to make bread. This will continue until he returns to the soil from which he was taken. In spite of the dreams of immortality and divinity, man is but dust and will return to dust. So much for pride.

By sin, man became mortal and although he did not die when he ate the forbidden fruit (by God’s mercy), he was immediately changed and became liable to the sufferings and miseries of life, and to death some 930 years later (Genesis 5:5). The reason given for the curse on the ground and the eventual death of Adam is that Adam turned his back on the voice of God, abandoned his leadership role and followed the wishes of his wife.

GENESIS 3:20-21

(20) “And Adam called his wife’s name Eve, because she was the mother of all living. (21) Also for Adam and his wife the Lord God made tunics of skin, and clothed them.”

After the fall, Adam names his wife Eve (naming is a practice of authority) who was named before the fall only as to her kind, *woman*. The name Eve in Hebrew (*‘chawwah’*) means she was to be the mother of all the living which is directly opposed to evolution that postulates that ape-like creatures slowly evolved into humans.³⁶ Not surprisingly, in the 1980’s, secular science came to a startling discovery (for evolutionists), as mitochondrial DNA from around the world indicated that all people on earth descended from a single human female. Today, this is known as “Mitochondrial Eve.” Recent evidence shows that mitochondrial DNA mutates far faster than previously thought,³⁷ and when applied to Mitochondrial Eve, indicates that instead of living about 200,000 years ago, she would have lived only 6,000 to 6,500 years ago.³⁸ Although Adam and Eve had already attempted to clothe themselves with fig leaves, God now gives them clothing made from skin which likely involved God killing one or more animals. This was the first physical deaths that should have been the man and his wife, but it was an animal; a shadow of the reality that God would someday kill a substitute to redeem sinners. From this time on, humans in public are to be clothed as a covering.

GENESIS 3:22-24

(22) Then the Lord God said, Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and

live forever. (23) Therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. (24) So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life."

This portion of Scripture underscores the reality of a divine council among the three Persons of the Holy Trinity, a concern that *"the man has become like one of us."* This was spoken out of a compassion for the man and woman, who only in limited ways were like the Trinity; knowing good and evil, not by omniscience, but by personal experience.³⁹ In Genesis 2:9, God told the man that he would surely die if he ate of the forbidden tree. But, in God's mercy, there was also a judgement as well as the original penalty of death, and that was the expulsion from the garden of Eden as man could *"put out his hand and take also of the tree of life, and eat, and live forever"* in his cursed condition.

In the Hebrew, the construction is direct; *"something must be done lest the man stretch forth his hand."* To prevent the man's sending out his hand, the Lord God *"sends him out."*⁴⁰ The Hebrew account chronicles the expulsion from the garden as especially severe, as the Hebrew rendering uses the term 'garash' which means to *"cast out, drive out"* as illuminated by the Exposition of Genesis as follows:

*"This expulsion was something particularly shameful about being driven forth from the garden. Divine goodness aimed to make man feel his altered state very keenly: first blessed fellowship, then harsh expulsion"*⁴¹

Taken in a broader context of Scripture, driving the man and his wife out of the garden was an act of merciful grace to prevent them from being sustained forever by the tree of life, but they did have the promise of a future Savior. To prevent Adam and Eve from returning to the garden of Eden, the Lord God placed two insurmountable obstacles at the east of the garden:

- Cherubim, which in Hebrew ('kkubim') is plural for a high rank of angels. Scripture does not give the number of Cherubim that were used to guard entry to the garden of Eden. Cherubim are explained more fully in Ezekiel 1:4-28 and 10:1-22
- Flaming Sword which was distinct from the hand of the Cherubim(s). The Hebrew literally says *"the flame of the sword, the turning one"* which is again expanded by the Exposition of Genesis as follows:

*"This is best taken as meaning a flame, swordlike appearance and continually rotating or even, perhaps, moving zigzag like flashes of lightning; at any event, a sight effectually deterring man from attempting to enter, so effectually, no doubt, that he did not even venture to approach the garden from any other side"*⁴²

CONCLUSION

This series has summarized the importance of trust and faith when applied to the Bible, and particularly the Genesis account of creation. Unfortunately, many people either reject Genesis or find Genesis hard to believe even though they claim to believe in the authority and inerrancy of the Bible. This dilemma is best explained as outlined in Romans 1:18-23;

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness, because what can be known about God is plain to them, because God has made it plain to them. For since the creation of the world his invisible attributes—his eternal power and divine nature have been clearly seen, because they are understood through what has been made. So, people are without excuse. For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened. Although they claimed to be wise, they became fools.”

However, the real question is; *“What is the best explanation for your purpose in life?”* If creation is true (and the evidence from science and Scripture indicate that it is), then each person should be concerned with their future destiny and specifically, where you will spend eternity. The Bible clearly says; *“All have sinned and come short of the Glory of God,”* Romans 3:23, and those without a personal acceptance of God will spend eternity in a lake of fire (Revelation 20:15). Nevertheless, God has provided an alternate choice, and that choice is a free gift that only needs to be accepted by you; *“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,”* John 3:16, and; *“For whosoever shall call upon the name of the LORD shall be saved,”* Romans 10:13. This is God’s message to you, so have you accepted his free gift of eternal life?

Part III of this series continue on the Dove, April, 21, 2023, from 8-9 am and will begin with Chapter 2, verse 4. See creationtruth.info for details.

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