



THE GENESIS ACCOUNT, CHAPTERS 1-3

PART IV

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Perry Atkinson and John Mittendorf

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. In the previous three programs (February 24, 2023, downloaded by going to *creationtruth.info*, #99), (March 24, 2023, downloaded by going to *creationtruth.info*, #100), and (April 21, 2023, downloaded by going to *creationtruth.info*, #101), we looked at Genesis 1, 2, and the first portion of Genesis 3.

However, before we conclude with the third chapter of Genesis 3, let's briefly review the *high points* of our previous Genesis programs and remember three important key biblical principles when reading the Bible:

1. The first concept is the inerrancy of the entire Bible as outlined in 2 Timothy 3:16; "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.*" This verse tells us that **ALL** Scripture is inspired by God and is suitable for instruction and equipping us in our daily lives

2. The second concept is the principle of simplicity and goes like this; *"We ought to take what God says and understand that if God said it, that's probably what He meant, or else He would have said it a different way."* This principle comes from a simplistic perspective that means *"God said it so we can understand it"*
3. The third concept also comes from a simplistic approach but is taken directly from Scripture and is known as the principle of straightforwardness; *"All the utterances of my mouth are in righteousness; there is nothing crooked or perverted in them. They are all straightforward to him who understands, and right to those who find knowledge," Proverbs 8:8-9.* This principle is similar to the previous first and second principles as it focuses on the straightforward truth of Scripture

GENESIS 1:1-8

PART I

LITERAL HISTORY^{1,2}

Jesus and the other Bible authors treated Genesis as a literal history book. They appealed to the events and people as real, not mythical, and sometimes appealed even to the order of events. Genesis presents itself as a book about history; recounting events in the past in a manner clearly meant to convey that they really happened! Unfortunately, Genesis has also become a launching point for opponents that try to undermine the historical inerrancy and biblical authority of the Bible which also undermines the rest of Scripture, particularly sin, judgment, the cross, repentance, redemption, salvation, and eternity with Christ. Not surprisingly, there are those who disagree with the literary style of Genesis, particularly Genesis 1-11 as the stated creation of the universe, earth and mankind along with the related timeframe of six literal days stands in direct contrast with secular science and evolutionary theory with its vast ages of time.

CREATED

The Hebrew word for created is *"bara"* and specifically means to create out of nothing (*ex nihilo*) showing that God created the heavens and earth without any preexisting material (also mentioned in Hebrews 11:3, Romans 4:17, and Psalm 33:6,9). As the Scriptures indicate, God spoke and things *instantly appeared*, including space and time (a medium) for all created things to occupy and in which to function. Mankind cannot *create* in the sense the term is used in Genesis 1:1, but can only fashion or form things out of existing materials. God is separate from his creation meaning that the universe could perish yet God would remain. Additionally, this Hebrew grammar affirms that Genesis is historical narrative and the verb *bara* is just the sort of verb form (*qal perfect*) that begins Hebrew narratives.³

THE WORD "DAY"

One only has to begin with the beginning verses of Genesis to quickly reach one of – if not the most debated word in Scripture – the word *"day"* as found in Genesis 1:5. Not surprisingly, the biblical word *day* in the creation account is in direct contrast with secular

science which hypothesizes that evolution is the substitute for God and that the universe, earth and life originated from nothing over billions and millions of years.⁴ As the Old Testament was written in Hebrew, it would be a logical and good starting point to look at for the definition of *day* in Hebrew in order to derive the correct interpretation of its biblical meaning, regardless of the multiple popular and/or scientific definitions of its supposed meaning. To begin, let's look at the text notes for Genesis 1:2 from the New English Translation Bible (NET Bible)⁵ which is a direct literal translation from Hebrew to English for the Old Testament (and Greek to English for the New Testament):

"The first day. The exegetical evidence suggests the word 'day' in this chapter refers to a literal twenty-four hour day. It is true that the word can refer to a longer period of time (see Isa 61:2, or the idiom in 2:4, 'in the day,' that is, 'when'). But this chapter uses 'day,' 'night,' 'morning,' 'evening,' 'years,' and 'seasons.' Consistency would require sorting out how all these terms could be used to express ages. Also, when the Hebrew word 'yom' is used with a numerical adjective, it refers to a literal day. Furthermore, the commandment to keep the sabbath clearly favors this interpretation. One is to work for six days and then rest on the seventh, just as God did when He worked at creation (Exodus 20:11)."

A literal reading of Genesis 1:1 clearly indicates that Day 1 sets the precedent for all of the Creation days which can be summarized as; evening + morning + numeric – and can be literally rendered as *"And there was evening, then morning – day one,"* and so on. So, beginning with the first day and continuing thereafter, the Hebrew construct establishes a cyclical succession of days and nights that consist of periods of light and darkness bordered and/or framed by the words *evening and morning that are based on a rotating spherical earth*. From the perspective of a rotating earth, note that Proverbs 8:27; *"When He prepared the heavens, I was there, when He drew a circle on the face of the deep,* indicates the earth was spherical at the beginning portion of the creation week, and Job 26.7 indicating the earth hung on nothing in space. This cyclical light-dark arrangement plainly shows that the length of such days could only have been a normal solar day. Secular evolutionary science intends to communicate that biblical creation was a process that took billions of years, not just one week to complete. If secular evolutionary science is true, that means all past generations from Moses through the late twentieth century have been clueless as to the true meaning of Genesis.

GENESIS 1:9 – 2:1-3

PART II

BIBLICAL TRUTH

Remember that the laws of nature place no limit on what God can do (Genesis 18:14, Jeremiah 32:27). For that reason, our understanding of science should never govern whether we take God's Word literally or not. Although there have been various views

designed to re-interpret the Genesis account, it is apparent each view is based on an arbitrary method of interpretation and forced contradictions with the biblical text. Such views as Progressive Creation, the Day-Age Theory, Theistic Evolution, the Framework



Figure 1. Interpretative Flexibility

Hypothesis, the Gap Theory (and Genesis 1-3 should be considered as Poetry) are all designed to enhance the principle of “*greater interpretative flexibility*,” designed to allow the dilution of Scriptural integrity (Figure 1).

THEN GOD SAID (1:9)

The opening description on day three begins with the exact same words that begin each creation day narrative; “*Then God said*” (verses 3, 6, 11, 14, 20 and 24). This opening phrase emphasizes the fact that everything came into being from nothing (*ex-nihilo*) and the sovereignty of God is in complete control. God simply spoke it into existence and it instantly happened (*bara*). This fact is repeated in Psalm 33:9; “*He spoke, and it was done; He commanded, and it stood fast.*”

GOD CALLED THE DRY LAND ‘EARTH,’ AND THE WATERS HE CALLED ‘SEAS,’ IT WAS SO (1:9-10)

Notice that Scripture specifically denotes that the dry ground is singular and the seas are plural. The singular use of dry ground indicates that originally there was one continent

that was fractured in the Global Flood to the continental geography we are familiar with today, and is known as continental drift. Additionally, the phrase “*it was so*” indicates God spoke the seas and dry land into existence, and it was instantly so (not thousands of years later).

ACCORDING TO ITS KIND (1:11-12)

The Hebrew word for kind is “*min*” which is generally equivalent to the word *species* that is defined as “*a distinct kind; related animals/plants that breed only among themselves*,”⁶ which is a fundamental rule of modern genetics. DNA ensures that crossbreeding cannot produce new species and is the sole reason that although there are differences within a species (i.e., 73,300 tree species are currently globally recognized), crossbreeding (i.e., elephant with a giraffe) cannot produce a new species. Vegetation and animals reproduce according to their kind and is the foundation of genetics which contradicts the whole basis of Darwinian evolutionary theory. “*According to its kind*” is repeated ten times in Genesis 1, and completely discounts that any living species of any kind evolved from another species. This fact also means that each “*kind*” of vegetation was directly created *ex-nihilo* by God on day three and the boundaries that God placed on “*kinds*” still holds true today.

LET THEM BE FOR LIGHTS IN THE FIRMAMENT OF THE HEAVENS TO GIVE LIGHT ON THE EARTH (1:14-18)

The popular evolutionary theory regarding the time it took for this light to reach earth requires a uniformitarian viewpoint with its slow time frames. However, when God created the “*lights in the firmament*” to give light to the earth and for signs, seasons, day and years, this indicates the light from the appropriate celestial bodies was created in transit from the celestial body to the earth. The purpose of the heavenly bodies was to “*give light to the earth*,” so this is what the light givers did, right from the beginning. If not, then Adam and Eve and their descendants would have waited in the dark until the light finally reached them many years later.

HE MADE THE STARS ALSO (1:16)

To understand the depth and magnitude of this phrase, let’s look at how modern astronomers calculate the number of stars in our universe. As such, one light-year is the equivalent to 6 trillion miles, and our universe is 93 billion light-years in diameter. That’s how big our universe is believed to be, and that’s not even the end of it. The 93 billion years is just the *observable universe*, the universe, which we can currently see. The whole universe might very well be 250 times larger than the observable universe, or at least 7 trillion light-years in diameter. Now, to calculate the number of stars in our universe, scientists start with our galaxy – the Milky Way Galaxy – and currently believe there are about 100 billion stars in our galaxy. It is also believed that there are about 2 trillion galaxies in our universe, so if we multiply 2 trillion galaxies times 100 billion stars, we find there are about 200 six trillion stars in our universe.⁷ Consider Psalm 33:6 and 9; “*By*

the word of the Lord the heavens were made, And all the host of them by the breath of His mouth. For He spoke, and it was done; He commanded, and it stood fast."

SO THE EVENING AND THE MORNING WERE THE FIFTH DAY (1:20-23)

At the conclusion of Day Four, earth's environment and the heavens were completed and ready for animal life and the focus of God's creation; mankind. Scripture makes a clear distinction between plant life (Day Three) and animal life (Days Five and Six) as trees and plants are never referred to as "*living creatures*" or "*living souls*." Although vegetation was created to reproduce after their own "*kinds*," they do not have conscious life. Therefore, Day Five starts the appearance of the first living creatures on earth as God populates the seas and skies. The last phrase of the Fifth Day of creation continues the measuring of creation days by the formula of evening, morning, and numbered patterns of "*So the evening and the morning were the (fifth) day.*" One more day of creative work by God would remain before the Seventh Day when God would rest. The next day – Day Six – will be the most memorable when God creates His crown jewel of creation; mankind.

LET THE EARTH BRING FORTH THE LIVING CREATURE ACCORDING TO ITS KIND (1:24)

At the beginning of Day Six, God will put the finishing touch on the habitat He has been creating for mankind. The methodology of creation is identical to the previous five days; "*Then God said*" (v24), "*And God made*" (v25). Throughout the creation week, God simply gives the verbal command for things to appear; "*and it was so.*" What God commanded was instantly (*bara*) completed and fully operational which refutes the theory of evolution in addition to the continuance of "*kinds*" applied to the created creatures. Day Six will witness the introduction of all kinds of land-based creatures from the smallest insects to elephants and even the dinosaurs that are now extinct.

LET US MAKE MAN IN OUR IMAGE, ACCORDING TO OUR LIKENESS (1:26)

The phrase "*In Our image according to Our likeness*" is what makes humanity different from every other created living animal and is what defines the human being's unique identity. Man was made in the image of God and this is what sets him apart from every other creature in the universe.⁸ As this is not a reference to the material part of man, it is a reference to man's spiritual attributes, self-consciousness, moral consciousness, and a consciousness of others; especially our consciousness of God Himself.⁹ All of this is what makes humanity distinct from the rest of creation.

IT SHALL BE FOR FOOD (1:29)

These five words make it crystal clear that prior to the curse in Genesis 3:14-19, both mankind, beasts, birds of the air and creeping things, in which there is life were vegetarians. In the original creation, it was intended that neither mankind or the animal kingdom should eat animal food. As far as carnivorous animals are concerned, their desire for meat must also have been a later development, either at the time of the Curse or after the Global Flood in Genesis 9:1-4, when God says to Noah and his family; "*Every moving thing that lives shall be food for you.*"

GENESIS 2:4 – 3:24

PART III

THE LORD GOD HAD NOT CAUSED IT TO RAIN ON THE EARTH (2:5)

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.

AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE (2:7)

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. Additionally, as I Corinthians 15:45 indicates that Adam was the first man, there was no “*pre-Adamite man*” as some have advocated.¹⁰

THE TREE OF LIFE WAS ALSO IN THE MIDST OF THE GARDEN (2:9)

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 both, thus sustaining their 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). 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).

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL (2:9)

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.

FOR ADAM THERE WAS NOT FOUND A HELPER COMPARABLE TO HIM (2:20)

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 would be someone else made in God's image and likeness.

SATAN (Genesis 2-3)

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

- On Day 6, God called everything "*very good*" and God blessed the 7th Day. As there was no hint of any sin or curse on these days, the fall occurred after Creation Week
- As Adam and Eve were created perfect and commanded to "*fill the earth*," this suggests they would have been capable of conceiving in a short period of time. Yet, the first child they conceived was Cain (after expulsion from Eden) who was sinful
- The fall of Adam and Eve must have occurred in a short period of time after the end of Creation Week

THE SERPENT WAS MORE CUNNING THAN ANY BEAST OF THE FIELD (3:1)

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 of this creature over God's Word.

HAS GOD SAID YOU SHALL NOT EAT OF EVERY TREE OF THE GARDEN (3:1)

Satan's first attack on Eve was creating doubt in God's words. 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. 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. 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. However, 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.

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 3, verses 6-7.

GENESIS 3:6-7

PART IV

(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. 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"
1 Timothy 2:13-14

In both of the previous verses, Paul affirms that Eve was deceived, but 1 Timothy also affirms that Adam was not deceived. However, through an act of rebellion against his maker,¹¹ the New Testament clearly places the responsibility for human death (Romans 5:12-21 and 1 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"¹²

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.”¹³

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 now 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”¹⁴

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.¹⁵

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).¹⁶

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 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.¹⁷

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.

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. 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."¹⁸ 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. 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.¹⁹ 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 human sinners.

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, and a mutual concern that *"the man has become like one of us."* 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 from sending out his hand, the Lord God *"sends him out."*²⁰ 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."*

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
- A 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"*²¹

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?

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