

GENESIS 3

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Genesis 3:1–24

The Temptation, the Fall and God's Judgement

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Preface: Genesis 3 documents the fall of man.

This should be the most extensive examination of Genesis 3 available, where you will be able to see every word of the original text.

Outline of Chapter 3:

Introduction

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Charts, Graphics and Short Doctrines:

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Introduction	Satan	
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v.	6	Eve and the Apple (a photograph)
v.	6	The Shifting Authority
v.	7	The Doctrine of Human Good
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v.	10	The Doctrine of Truth and Lies
v.	11	What Does the Bible Claim for Itself?
v.	11	The Historicity of Adam, the Woman and the Fall
v.	11	Recap (Genesis 3:1–11)
v.	14	Satan’s Appearance
v.	15	The Seed of the Woman as Found in the Bible
v.	15	Genesis 3:14–15: God’s Judgement of the Serpent
v.	16	Scar Tissue of the Soul
v.	16	Genesis 3:14–16: God’s Judgment of the Serpent and then the Woman
v.	19	Genesis 3:14–19: God’s Judgments of the Serpent, the Woman and the Man
v.	21	The Doctrine of Atonement
v.	22	How We Stand Corrupted and Condemned before God
v.	24	The Cherubim of God

¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

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Summary	An Abbreviated Exegesis of Genesis 3
Addendum	Josephus' History of this Time
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Chapters of the Bible Alluded To			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
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Some of these definitions are taken from

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.realtime.net/~wdoud/topics.html>

<http://www.theopedia.com/>

An Introduction to Genesis 3

Introduction: Genesis 3 is one of the richest doctrinal environs of the entire Bible. If the concept of God, sin, Satan and salvation were concepts which developed naturally over a period of centuries, then we would not expect the third chapter of the Bible to be filled such concepts. Nor do we find anything like this chapter in other religious literature. Any ThD candidate in the country could write his doctoral thesis on this chapter (and I am sure that many have). Furthermore, the concepts found in this chapter are fully formed and theologically deep. If we approach this from human viewpoint, we would expect this to be a *See Jane Run* primer. Instead, this chapter is more like L. S. Chafer's *Systematic Theology*. Like so many chapters of the Bible, this is brief, but it packs a serious theological wallop!

Even when I attempt to write a summary of this chapter, for every verse, I want to write several theologically dense paragraphs to explain all that is happening. There was one time that I began to write a summary, and decided that I just could not do it. I am praying for the ability to be able to write a summary that is 10 or 15 pages long and not 30 or 40 pages long.

Chapter 3 brings the fall of man. As was mentioned in the previous chapter, we do not know how long this state of innocence lasted. It is possible that man's fall occurred within the week. I like to think of it as a long time; a decade or a century, but that is personal romanticism. Because we cannot put a time on the birth of Cain relative to man's total existence, we cannot get a fix on this time period. The best we can do is speculate: Adam is 130 years old when he sired Seth (Genesis 5:5), who is not necessarily his third child and not necessarily even his third male child (although that is most likely). If Adam had sired Cain and Abel and daughters within the previous decade or two and if his age was calculated upon his beginning in the garden, then man may have spent a century in the Garden of Eden in a state of innocence. Adam and the woman had settled down into some sort of a routine and that routine sometimes included time away from each other, even in perfect environment without two old sin natures. They had both been carefully instructed by Jesus Christ in the garden not to eat from the tree of the knowledge of good and evil. Perfect environment for them included being taught knowledge (or, Bible doctrine if you will) by Jesus Christ in the garden, time together and time alone, sex, eating, enjoying the view and no children.

The angels—both fallen and elect—along with Satan had the earth under observation. Satan is intelligent beyond what we can imagine, although he is not omniscient. We can be certain that he carefully planned his attack. We do not know how many other attacks which he made upon the man and the woman. He had one objective, however, and that was to get man and the woman to sin against God. He and his demon troops had all been sentenced to spend eternity in the Lake of Fire and he appealed this decision. He was certainly filled with rage and jealousy against man and this idyllic existence. First of all, the man enjoyed sex with his right woman, something which Satan never had the opportunity to do. Then, although man was weak and stupid by comparison, he enjoyed a life far better than Satan would ever enjoy.

The other day, on one of those nature programs, I observed an angler fish (also called a **frogfish**) who has his own fishing pole with fake bait at the end of it. According to Earth III and the reassuring voice of David Attenborough, this fish will lay in wait for days, blending into the landscape around him, and, when the occasion

arises, he will put out his fishing pole with what appears to be a shrimp (or a worm or a light²) moving about in the ocean waters. After waiting patiently for hours and sometimes days, a fish will come near, attracted by the bait (or by a mating scent which the anglerfish produces), and suddenly, in 1/600th of a second, the curious fish is no more.

This is Satan. Despite having been judged already by God, along with all the other fallen angels, he is given time to both make his appeal and to show that God is not all He proclaims Himself to be. As a serpent, Satan is a part of the scenery, quietly observing, quietly determining how and when to strike.

What is Satan's objective here? Very likely, he wanted to show how unfair God would be to Adam and the woman when they sinned just as God had been so unfair to Satan for his sin. Satan judged God's objectives, motives and decisions based upon his own fallen nature and made false conclusions based upon his false assumptions. At this time, Satan had no idea how long human history would last; how long until he would be cast into the Lake of Fire. Nor did Satan know that God would come to earth as a man and pay for Adam's sin and every subsequent sin of mankind. Satan, in his arrogance, just wanted to stir up trouble and driving a wedge between Adam and God seemed like the best approach. It would seem likely that Satan even sat back and observed for a time being, hoping that Adam would, of his own free will, choose against God and take from the forbidden tree. However, Adam did not. Satan had to give Adam a reason to disobey God.

Satan was on the scene already. We have already studied the **Angelic Conflict** back in Genesis 1 ([HTML](#)) ([PDF](#)).

This chapter of the Bible is about the temptation of Eve and the fall of man. What we find in this chapter is a serpent (snake) which confuses and deceives Eve, deceiving her, thus causing her to eat from the Tree of the Knowledge of Good and Evil. Since Satan is herein introduced, we need to have an idea of who Satan is.

Satan

1. It is important to note that, Satan is a real person. Although he is not human, he has thoughts, personality, and emotion. The Bible always presents Satan as a real entity and never as some sort of impersonal force. Genesis 3:1–15 Matthew 4
 2. Our first introduction to Satan directly is in Genesis 3:1–15, where he will deceive the woman and get her to eat from the Tree of the Knowledge of Good and Evil. Satan was indirectly introduced between Genesis 1:1 and 1:2, where the earth *became empty and a waste-place*. This had to happen in some way, and certainly, Satan and the fallen angels were involved; however, we are not given any details at that point as to what exactly took place. If you allowed some teenagers to party in your house, unsupervised, the way that your house would look the next day is not unlike what Satan and other fallen angels did to the earth.
 3. Satan is called *Lucifer* in Isaiah 14:12, which means *morning star, shining one; light bearer*. Angels are associated with light (they are sometimes called *stars*), and Satan was apparently the grandest angel of them all. *Oh shining star [Lucifer], son of the morning, how you have fallen from the heavens! You, who weakens the nations, you are cut down to the ground. For you have said In your heart, "I will go up to the heavens; I will raise my throne above the stars of God, and I will sit in the mount of meeting, in the sides of the north. I will rise over the heights of the clouds; I will be compared to the Most High." Yet you will go down to Sheol, to the sides of the Pit (Isaiah 14:12–15).* This is Satan's fall, and it is his sin of arrogance which seems to be the reason for his fall.
 - 1) Lucifer is associated with the stars and the heavens, from which he has fallen.
 - 2) Notice how Lucifer is described: *you, who weakens the nations...* Satan is the father of internationalism. It is God Who separates us into nations (we will see this in Genesis 11).
 - 3) Satan exalts himself over all of the other angels (the *stars of God*) and compares himself to God.
 - 4) However, Satan has been judged.
 4. He is called *Satan* in Job 1–2 and elsewhere. *Satan* means *adversary, accuser*; and it is not a far leap
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² Depending upon the kind of anglerfish this is.

Satan

to understand his name to mean *attorney*. His actions in the courtroom of God in that passage reveals the mind of an attorney.

5. Satan's fall is also mentioned in Ezekiel 28:12–19, a passage which begins as a lament for the king of Tyre, but morphs into a lament for Satan: *Son of man, lift up a lament over the king of Tyre, and say to him, So says the Lord Jehovah: You seal the measure, full of wisdom and perfect in beauty. You have been in Eden, the garden of God. Every precious stone was your covering; the ruby, the topaz, and the jasper, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the carbuncle, and gold; the workmanship of your tambourines and of your flutes in you. In the day you were created, they were prepared. You were the anointed cherub that covers, and I had put you in the holy heights of God, where you were. You walked up and down in the midst of the stones of fire. You were perfect in your ways from the day you were created, until iniquity was found in you. By the multitude of your trade, they filled your midst with violence, and you sinned. So I cast you defiled from the height of God, and I destroyed you, O covering cherub, from among the stones of fire. Your heart was lifted up because of your beauty; you corrupted your wisdom because of your splendor. I have cast you to the ground. I will put you before kings, that they may see you. By the host of your iniquities, by the iniquity of your trade, you have defiled your holy places. So I brought a fire from your midst and it shall devour you, and I will give you for ashes on the earth in the sight of all who see you. All who know you among the peoples shall be appalled at you. You shall be terrors, and you will not be forever.*
 - 1) We are told that Satan had been in the Garden of Eden. This is the narrative we are about to study.
 - 2) He was an anointed cherub (another Biblical name for angels; it is probably a certain classification of angels).
 - 3) Satan is a created being.
 - 4) He was created perfect, which perfection was maintained until iniquity was found in him.
 - 5) His sin was arrogance, because of his great beauty; and this arrogance corrupted his great intelligence.
6. The argument might be made, *so what if some people sin; so what if some angels sin; it is a big universe; just give them a place to hang out and sin.* We do not know a lot about Satan's life before he fell and after he fell, apart from these two passages, but it will be clear in Genesis 3 that he is unable to leave well enough alone. Here is Adam and his woman in perfect environment, and Satan's gut-reaction is to become involved and to mess it up.
 - 1) Life is filled with parallel situations. When a person begins using drugs, this is rarely a choice that he makes in a vacuum. Invariably, he has friends or associates who coax him to take drugs. Rarely does he talk to a friend, and his friend tells him, "Look, even though drugs make me feel great, they have screwed up my life royally. I cannot concentrate in school, I cannot hold down a job, I cannot maintain a decent relationship, and I spend much of my life thinking about getting high. All the people I know who use drugs tend to screw up their lives more and more. I strongly recommend that you do not ever even try drugs." Most of the time, their *friend* makes drugs available. Then the person who is hooked goes out and evangelizes others to join him in taking drugs. My point is, Satan was not able to just sin, and then walk away to some corner of the universe and continue sinning to his heart's delight. He had to entice others to his lifestyle and to his way of thinking.
 - 2) Atheists cannot leave well enough alone. They become overly concerned about a manger scene at Christmas time in a capitol building; or they walk into a store, and call management because the employees are all wearing green or red and they tell the customers, "Have a merry Christmas!" The sin nature is powerful, and often, such a one will take time from their busy lives to complain to someone. I've been in Thailand, and I have been in the palaces with the ubiquitous statues of Buddha, and to various shrines with Buddha—many of which are state-sponsored (I assume). It did not make me upset. I did not ponder as to the morality of this nation, which is a poor but developing nation, spending money on Buddha stuff. It never occurred to me to try to locate someone in authority and to lodge my complaint. There are Christian evangelists within Thailand. I doubt that any of them try to convince their converts to remove Buddhism and Buddha statues from Thailand. In fact, I suspect that none of them ever even considered such a thing.

Satan

- 3) Like the atheist, Satan is unable to just let things be.
7. We find out a great deal more about Satan in Job 1–2, a narrative which takes place probably before the time of Abraham and probably after the flood. Satan apparently has access to both the earth and the throne room of God (I would assume with permission, he has this access). Satan has some power over what happens here on earth, according to these first couple chapters of Genesis, as long as God grants him this power. His primary inclination is to destroy the life of Job in any way that he can, in order to prove a point. The suffering which Job endures is simply a bonus to Satan.
 - 1) Let me draw another parallel. Satan is willing to inflict the worst and most painful punishment upon Job—a man who has nothing to do with Satan—in order to make a point. Along these lines, we have the Satanically-inspired radical Islam today, and they will kill innocent people in order to make a religious and/or political point of some sort. In fact, most of the time, these radical Muslims kill more fellow Muslims than anyone else, simply because these Muslims are not radical enough, in their estimation.
 - 2) When I was in Thailand, I recall that an older farmer was captured and beheaded by some Islamic radicals. I suspect that, like most people, this man was just providing for his family. However, somehow, by taking this man hostage and then beheading him, something of value was accomplished in the eyes of the Muslims who did this.
 - 3) This is how Satan thinks and acts; and this is one of the reasons we understand Islam to be of Satan.
8. This is who the serpent is, speaking to Eve in the Garden of Eden. This is how the serpent thinks. Satan has fallen; God has restored the earth, and Satan is going to become involved. Satan cannot leave Adam and the woman alone. Although we all have a sin nature now, Satan is still unable to leave well enough alone. He helped to corrupt this earth, but he cannot just let that be—his involvement in this world continues.
9. Satan is found in Revelation 12:4, in which context he is called the *great dragon*: **His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it.**
 - 1) The dragon's tail which swept down a third of the stars of heaven refers to Satan influencing a third of the angels to sin, and follow him. It is these angels who are cast down to earth.
 - 2) It is Satan who desired to destroy Jesus Christ when He was born of a woman, as an expression of his intense hatred for God.
10. So that there is no confusion, Satan is equated with the devil, with the great dragon and with the serpent of old in Revelation 12:9. This is all the same angelic being.
11. Today, Satan attacks our thinking.
 - 1) This has always been the case. In Genesis 3, with the woman, his attack will be on her thinking, and her actions will follow suit.
 - 2) In John 13:2, we are told: **the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him.** Judas was an unbeliever, and Satan was able to, in some way, influence his thinking. The exact mechanics of this are difficult to elucidate.
12. Satan tempts us to sin. Genesis 3:1–6 Matthew 4:3
13. Satan is the father of religion.
 - 1) When speaking to some Jews in the Temple (which would have been those steeped in Judaism and included scribes and pharisees), Jesus told them, **"You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies."** (John 8:44). Their eventual response was, **they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple** (John 8:59).
 - 2) Sometimes it is obvious that a religion is Satanic, as it is with Islam (a good place to confirm this is www.thereligionofpeace.com); and sometimes, it is not quite as obvious, as with Buddhism and many forms of Catholicism and Pentecostalism.
 - 3) Jesus calls many of the religious men in the Temple sons of the devil, because they did not recognize Who Jesus was. John 8:41–44

Satan

14. Satan is the ruler of this world.
 - 1) Jesus calls him **the ruler of this world** in John 12:31 14:30 16:11.
 - 2) Paul calls Satan **the god of this world** in 2Corinthians 4:4 and **the prince of the power of the air** in Ephesians 2:2.
 - 3) John tells us that **the whole world lies in the power of the evil one** (1John 5:19).
15. The conflict that we are involved with is against Satan in the realm of the Angelic Conflict: **For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places** (Ephesians 6:12). Satan is our adversary (1Peter 5:8).
16. Satan has the power of death (if granted by God). Hebrews 2:14 compared with Job 2:3–6.
17. We are to resist Satan and his thinking. 1Peter 5:8–9 James 4:7
18. The human race is broken down into two categories:
 - 1) The sons of God: **you are all sons of God, through faith (in Christ Jesus)** (Galatians 3:26 compared with 3:22). See also Romans 8:14 Galatians 4:6 1John 3:10.
 - 2) The sons of the devil: Matthew 13:38 John 8:44 1John 3:10.
19. Satan does have the ability to deceive us with false signs and wonders. 2Thessalonians 2:9–10
20. Satan's power is limited. He is not God; he does not have the attributes of God; and God specifically limits his power and actions. Job 1:9-12 2:4-6 Matthew 8:30–32
21. Satan has been judged and he will spend eternity in the Lake of Fire. Matthew 25:41 John 12:31 Revelation 20:10, 14

This is by no means a complete examination of Satan. It is just enough information, so that you realize that, Satan was created by God; Satan fell because of his choice to sin against God; and that this all occurred prior to the restoration of the earth. At this point, we find Satan in the garden, with the intention of causing trouble. It is a large universe; given that Satan can travel instantly between the throne room of God and the earth, this would suggest that he could have located himself to any planet or any place in the universe at this time. He chose to go to the earth, to deal with God's newest creation, a creation which did not sin and was not involved in good and evil.

Although most of this doctrine was original (although based upon my many years at Berachah Church), some came from: <http://www.biblicalproportions.com/modules/wfsection/article.php?articleid=4652&page=0>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let's take a look at Satan's fall as well.

The Fall of Satan

1. Satan's origin Ezek. 28. Chronologically, we first find Satan in the garden of Eden, prior to human history, and he was blameless at that time (Ezekiel 28:13,15) indicating that Satan did live on earth prior to man and that the earth was not originally created for man but for the angelic creation. Satan was a created being (Ezek. 28:13b) and he was created beautiful and wise (Ezekiel 28:12b). Satan's sin, insofar as we can tell, was arrogance (Ezekiel 28:17). Satan, in his fall, took with him one-third of the angels (Isa. 14:12–14 Ezek. 28:15b). For his one sin of arrogance, Satan is destined to be cast into eternal fire (Ezekiel 28:16,18 Matthew 25:41). However, Satan is not there at this time; he is roaming about the earth (Genesis 3:1 Job 1:7 2:2 Matt. 4:1). This indicates that even though Satan has been sentenced to the Lake of Fire, he will not actually be cast into the Lake of Fire until the future (Revelation 20:10).
2. What Satan did is recorded in Isa. 14:13–14. [God is speaking—Isa. 14:4,22] **"But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars [angels] of God, and I will sit on the mount of assembly in the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.'"** We do not know if this was Satan's first sin or a result of his first sin. It is possible that Satan also had placed before him the tree of the knowledge of good and evil and that he ate from

The Fall of Satan

it before man did (man would not have even been on the scene yet). We have already seen in Genesis 1:1–2 and Isaiah 45:18 that the earth was not created a wasteland and a dump but it was crated to be occupied; it became a wasteland and a dump. In any case, Satan became arrogant (either before taking from the tree of the knowledge of good and evil, after taking from that tree, or apart from the tree altogether). All the suffering which we face here on earth is a result of (1) Satan's arrogance and (2) Adam's sin. This does not take us off the hook insofar as our own volition is concerned. By our many poor choices in life, we often make ourselves miserable without the help of Satan or an imperfect environment (Proverbs 22:8 Galatians 6:7).

3. In his fallen state, Satan acts as a prosecuting attorney in the courtroom of God accusing man (Job 1:7 2:2 Zechariah 3:1,2 Revelation 12:10). God has apparently set aside time to hear the petitions of the angels and Satan (Job 1:6) [This indicates, by the way, that God hears petitions from fallen creatures; this also means he probably hears petitions from elect angels. The courtroom here gives the angelic creation the chance to view all of the evidence which exists and to make their own determination concerning the petition brought before God. God has made His perfect determination from eternity past; however, when He passes sentence, those present are allowed to see why it is just.]. Satan has access to the earth and to observe what is occurring on earth (Job 1:7) and he impugns God's character by objecting to the way things are going on earth. This is pictured in the beginning of the book of Job. God points out to Satan (and the other angels, both elect and fallen) his servant Job. Satan objects that Job is faithful only because he knows who provides him with prosperity. Take away this prosperity and Job will curse God and his life (Job 1:8–12). The reason I point this out is to: (1) establish that God does have a courtroom of sorts where He hears the petitions of his creatures. (2) Reveal that Satan has access to this courtroom and to the earth. (3) That Satan will use this opportunity to attack the believers on earth and, incidental to this attack, impugn God's perfect character.
4. Points #1 and 3 set up the following logical deduction: if there is a courtroom of God and if Satan has been sentenced to the Lake of Fire but is not there; and if Satan is instead tempting and accusing man, why is this occurring? Since we are created in the image of God, it is likely that our court system is a shadow of His, albeit imperfect. What has likely happened is that Satan has appealed this sentence on the following grounds:
 - Satan perhaps claimed that he sinned because God designed him to sin. He did not have any choice. This is one of the reasons that man's free will is so important. This objection is dealt with by Paul in Romans 9:20–21.
 - Satan certainly objected to the severity and the eternity of the punishment that he faced. No doubt he insisted that the punishment was too harsh. Certainly, all he did was either eat from a little tree or display a bit of arrogance. All of human history answers this objection. We live in a world of tremendous suffering, pain and tears. Many of the things which seem right and good, that we too often place our trust in, such as human love, results in pain and humiliation.
 - Satan claimed that the only reason a creature followed God and behaved as God wished was for reward from God. Satan leveled this objection against Job and very likely leveled this objection against the elect angels. The life of Job answers this objection.
 - If a created creature does not follow God out of reward, then he obeys God out of pure and simple fear of punishment. Human history and growing up in a family has shown us that there is nothing wrong with discipline or with obedience due to discipline. God sets up standards and consequences out of love. **For whom the Lord loves, he disciplines and he scourges every son whom He receives.** (Hebrews 12:6).
 - How could God really have the attribute of love if He casts some of His creatures into a Lake of Fire? We find our Lord's love expressed in the person of Jesus Christ who came to this earth and walked among us, suffering temptations which we cannot begin to imagine, and then dying on our behalf, enduring an eternity of hells for all of us, that we might be redeemed. This is love beyond human comprehension. We might die for a person that we love, but Jesus Christ died for the unlovely, the arrogant, the vicious, the immoral and the unrighteous. **Yet, in fact Christ, while we were still helpless, at the proper time, died for the ungodly. For one will rarely die for a righteous man; though perhaps for the good man, someone would be brave enough to die. But God**

The Fall of Satan

demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (Romans 5:6–8)

- Is God really righteous to subject His creatures to a Lake of Fire? God's righteousness is demonstrated by the cross. His righteousness is revealed in His Law and in the results of rebellion. God's righteousness is an integral part of His character and essence, wherein **there is no variation or shifting shadow**. (James 1:17). **For in it [the gospel] is the righteousness of God revealed from [salvation] faith to [living] faith-doctrine**. (Romans 1:17a).
- God does not know what it is like to be a creature and subjected to the temptations that creatures face. This objection is answered by the fact that Jesus Christ came to earth and faced the same temptations and the same deprivation that we face and more.

These are educated guesses as to some of Satan's objections. Being a genius, I am certain that he raised many more objections than these. If any of these sound familiar, they ought to. Satan has been raising these objections in men's minds for millenniums to turn man away from God. It would also be important to point out that these are not necessarily heart-felt objections of a sincerely repentant creature; these are rationalizations for improper behavior and ethics; these objections are a way of side-stepping responsibility for one's actions.

5. Satan certainly made appeals on the grounds similar to what we have to day:

- Certainly he promised never to do it again.
- Perhaps he pleased temporary insanity or diminished capacity.
- He may have claimed that he had no idea that the results would be so devastating.
- Perhaps he claimed to never do it again.
- Perhaps he claimed to be rehabilitated.
- It is possible that Satan just asked for a corner of the universe in which to hang so that he and his fallen angel buddies could live there. God has the entire universe; what is a small portion of it to Him?
- Perhaps he claimed that God's laws were too strict and unbending and that they could do fine without these laws.

Whatever appeals that Satan made along these lines, his activity in human history shows us that he cannot be allowed to roam the universe freely. He will cause death, pain and suffering wherever he happens to be. God cannot give Satan a second chance nor would it be right for God to provide Satan with a devil's island, so to speak, within the universe (other than the Lake of Fire). Human history shows us that Satan cannot be trusted and that he cannot be allowed to have any portion of the universe in which to roam. His fallen nature makes him a danger to all creatures in the universe.

6. This view of pre-Adamic history explains:

- Why we are observed by angels.
- Why Satan is sentenced to the Lake of Fire yet is not there now and he still has the freedom to move about between heaven and the earth.
- This explains why good is sometimes evil.
- This explains why Satan would like to restore order and peace on earth. In his arrogance, he wants to show that he can act as God and that his plans are equal to those of God (Isaiah 14:13–14)..
- Why God came to earth as a man.

7. Satan will be allowed to operate on earth under the following environments:

- Man is innocent and environment is perfect.
- Man is fallen and angels may cohabit with females.
- Man is fallen and angels are not allowed to cohabit with females; yet they are allowed to indwell unbelievers.
- Israel as a nation operates in many states, as a client nation to God in many different levels of power, or lack thereof.
- Israel is ruled by the Romans and the Son of God walks on this imperfect, fallen world.
- Satan is given a great deal of freedom during the tribulation to bring about world peace and order.
- Satan is bound while man enjoys perfect environment again (although it is possible that man is not always regenerate and it is possible that some regenerate men still have old sin natures; I am not

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certain about this.

- Satan is allowed to tempt man again during perfect environment and he will lead another revolt against God and against perfect environment.

In all of these environments, Satan will operate and tempt man and not make the earth a better place to live, but will cause continued pain and suffering among humankind. His act of arrogance results in millenniums of suffering for mankind. Again, this does not remove our responsibility for our volition when it is used to sin against God; but his one act of arrogance has plunged our world into sinful darkness and misery. Surely God is righteous to condemn an act which continues to cause so much grief and pain.

8. **Conclusion:** God created angels with free will, creating Satan as perhaps the most beautiful and intelligent creature of all. Satan fell in an act of arrogance and took with him a third of angelic creation. God judged and passed sentence upon Satan, yet Satan is allowed a great deal of freedom of movement. His actions in the court of God imply that he must have objected to God's harsh sentence. God answers this objection before all of angelic creation, both fallen and elect, through the creation of mankind and through human history. This may not always seem fair to us, but God has made provision for our salvation and for our entire lives, at great personal expense. For us, attaining salvation and a wonderful life is a matter of our own free will. Furthermore, at the end of our life, if we have believed in Jesus Christ, God will provide us with comfort and love and rewards beyond our imaginations. **No temptation or testing has overtaken you but such as is common to man; and God is faithful who will not allow you to be tempted or tested beyond what you are able [to bear], but with this temptation also provide the way out that you may be able to endure it.** (I Cor. 10:13). **For we know that God causes all things to work together for good to those who love God, to those who are called according to His pre-determined plan.** (Romans 8:28). **For the Lamb in the center of the throne shall be their shepherd and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes.** (Revelation7:17). **And He shall wipe away every tear from their eyes; and there shall no longer be death; there shall no longer be mourning or crying or pain; the first things have passed away.** (Revelation21:4). **And when He [the Holy Spirit] has arrived, He will convince the world concerning sin, and righteousness and judgement: concerning sin because they do not believe in Me; and concerning righteousness, because I got to the Father and you will no longer see Me; and concerning judgment, because the ruler of this world [Satan] has been judged.** (John 16:8–11)

[Chapter Outline](#)

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Satan enters into the body of the serpent (possibly an extinct animal; more than likely it is a snake since the same word continues to occur in the Old Testament). Or, more likely, Satan takes on the form of a serpent. Possibly God does not allow Satan to manifest himself bodily to the woman at this point because he is a creature of tremendous beauty and he has a marvelous personality and he would have charmed the woman into whatever course of action he chose due to his incredible presence.

There is a possible precedent set here: Satan begins by using demon possession and speaking in tongues. The serpent takes on the characteristics of Satan. Or, the option which I believe is the more likely, Satan takes on another form—he assumes the form of a serpent (in later chapters of the Bible, both the Revealed Member of the Trinity and angels will appear to be men (Genesis 18:1–2 19:1).

A lot of people like to allegorize the first few chapters of Genesis. Genesis 3 is about the serpent coming to the woman, speaking to her, and getting her to eat from the Tree of Knowing Good and Evil. Then she has her husband eat from this tree. However, there is no actual reason why this narrative needs to be allegorical. I am not sure I have heard a plausible parallel narrative that this supposedly represents.

So far, as has already been discussed, if the first few chapters of Genesis were allegorical, then how could the Bible be so right on in its allegories? That is, how could the author know about the big bang theory, about the ice

age, about the atmosphere, about man being made of the same chemicals as the earth, or about cloning. How can a series of allegories be so much in synch with science. Sure, if the universe was a teardrop that fell off the back of a turtle, and it exploded in a sea of tears into whatever, I might want to say, "That's either just made up crap or that is allegorical." However, one thing after another lines up with what we know to be true today.

Let's just recount these things.

Science and Genesis 1–2	
Scripture	Science
<p>In the beginning God created the heavens and the earth (Genesis 1:1; MKJV). Perfect tense suggests an event that occurs all at once or an event that is viewed from its accomplished state.</p>	<p>This is compatible with the Big Bang Theory.</p>
<p>And the earth was without form and empty. And darkness was on the face of the deep. And the Spirit of God moved on the face of the waters (Genesis 1:2; MKJV). The implication is, heat is applied to the surface of the earth and the waters are melted.</p>	<p>This is compatible with a massive ice age.</p>
<p>And God said, Let there be an expanse [or, <i>dome, firmament</i>] in the middle of the waters, and let it divide the waters from the waters. And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. And God called the expanse, Heavens. And the evening and the morning were the second day (Genesis 2:6–8; MKJV).</p>	<p>This is compatible with atmosphere stretched around the earth. Bear in mind that God spent an entire day on this, doing something that no one has even begun to appreciate.</p>
<p>And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Genesis 2:7; MKJV).</p>	<p>Only recently has science discovered that our bodies are made out of the same material as the ground.</p>
<p>And Jehovah God caused a deep sleep to fall on Adam, and he slept. And He took one of his ribs, and closed up the flesh underneath. And Jehovah God made the rib (which He had taken from the man) into a woman. And He brought her to the man. 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 (Genesis 2:21–23; MKJV).</p>	<p>We have both the concept of anesthesia, an operation, and the concept of modified cloning, where an exact replica is not desired. Again, all of these concepts, apart from the last one, have become well-known in just the most recent years.</p>
<p>There are dozens of "creation myths" out there. I challenge you to take the first two chapters of any of them and find the same sort of agreement with science.</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

Chapter Outline

Charts, Graphics and Short Doctrines

The Fall: Satan Deceives the Woman

Slavishly literal:

And the serpent was crafty [and devious] from every animal of the field which had made Y^ehowah Elohim. And so he says unto the woman, “Indeed that has said, Elohim, ‘You [all] will not eat from every tree of the garden’?”

Genesis
3:1

Moderately literal:

Now the serpent was more insightful [and devious] than any animal of the field that Y^ehowah Elohim had made. He said unto the woman, “Indeed [is it really true] that Elohim has said, ‘You [all] will not eat from every tree of the garden’?”

Paraphrase:

Now, the serpent was more devious and insightful than any creature of the field that Jehovah God has made. The serpent said to the woman, “Is it really true that God gave the command, ‘You both cannot eat from every tree in the garden’?”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation³; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Dead Sea Scrolls	<u>[Now the serpent was more]</u> crafty <u>[than any beast of the field which the LORD God has made. And he said to the woman, [“Has God] really [Interrogative particle 4QGen^k. Not in MT SP.] [said, ‘You shall not eat of any tree of] the garden?’”</u> You should note that there are barely a handful of words which are readable in this verse (which is true throughout much of Genesis, where many complete verses cannot be discerned). In this particular verse, the superscript <i>k</i> may be a typo, as a majority of these are <i>a</i> , <i>b</i> and <i>c</i> , which would refer to the first, second or third manuscript (I assume of a particular book) to be taken from cave 4 (in this case). SP stands for the Samaritan Pentateuch.
Targum of Onkelos	<u>And the serpent was wiser unto evil than all the beasts of the field which the Lord God had made. And he said to the woman, Is it truth that the Lord God hath said, You shall not eat of every tree of the garden?</u>
Latin Vulgate	<u>Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?</u>
Masoretic Text (Hebrew)	<u>And the serpent was crafty [and devious] from every animal of the field which had made Y^ehowah Elohim. And so he says unto the woman, “Indeed that has said, Elohim, ‘You [all] will not eat from every tree of the garden?’”</u>
Peshitta (Syriac)	<u>NOW the serpent was more subtle than all the wild beasts that the LORD God had made. And the serpent said to the woman, Truly has God said that you shall not eat of any tree of the garden?</u>
Septuagint (Greek)	<u>Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made. And the serpent said to the woman, Has God truly said, Eat not of every tree of the garden? This is actually Genesis 3:2 in the Greek Bible.</u>

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible **Knowledge, not eternal life**

	The snake was the most intelligent [Heb sounds like naked.] of all the wild animals that the Lord God had made. He said to the woman, "Did God really say that you shouldn't eat from any tree in the garden?"
Contemporary English V.	The snake was sneakier than any of the other wild animals that the LORD God had made. One day it came to the woman and asked, "Did God tell you not to eat fruit from any tree in the garden?"
Easy English	Now the snake was the most clever among all the wild animals that the *Lord God had made. The snake said this to the woman: `Did God say that you can eat the fruit from all the trees in the garden?'
Easy-to-Read Version	The snake was the most clever of all the wild animals that the Lord God had made. {The snake wanted to trick the woman.} The snake spoke to the woman and said, "Woman, did God really tell you that you must not eat from any tree in the garden?"
<i>The Message</i>	The serpent was clever, more clever than any wild animal GOD had made. He spoke to the Woman: "Do I understand that God told you not to eat from any tree in the garden?"
New Berkeley Version	The serpent, wiliest of all the field animals the LORD God has made, said to the woman, "So, God has told you not to eat from any tree in the garden?"
New Century Version	The Beginning of Sin Now the snake was the most clever of all the wild animals the Lord God had made. One day the snake said to the woman, "Did God really say that you must not eat fruit from any tree in the garden?"
New Life Bible	Man Does Not Obey God Now the snake was more able to fool others than any animal of the field which the Lord God had made. He said to the woman, "Did God say that you should not eat from any tree in the garden?"
New Living Translation	The Man and Woman Sin The serpent was the shrewdest of all the wild animals the Lord God had made. One day he asked the woman, "Did God really say you must not eat the fruit from any of the trees in the garden?"

Partially literal and partially paraphrased translations:

American English Bible	Now, both of them (the man and the woman) were naked and unashamed. The snake was the wiliest of the animals that Jehovah had made on the earth. And the snake asked the woman, 'Why did God tell you that you shouldn't eat from all the trees of Paradise?' These are the first two verses in the AEB (and in the Septuagint).
Ancient Roots Translinear	The serpent was the shrewdest of all the life of the field which Yahweh God made. He said to the woman, "Did God even say, 'Never eat of any tree of the garden?'"
Beck's American Translation	Adam and Eve Sin The snake was the smartest of all the wild animals the LORD God had made. He asked the woman, "Did God really say, 'Don't eat from any tree in the garden?'".
<i>God's Word</i> ™	The snake was more clever than all the wild animals the LORD God had made. He asked the woman, "Did God really say, 'You must never eat the fruit of any tree in the garden?'"
New American Bible	<i>Expulsion from Eden.</i> Now the snake was the most cunning [Cunning: there is a play on the words for "naked" (2:25) and "cunning/wise" (Heb. `arum). The couple seek to be "wise" but end up knowing that they are "naked."] of all the wild animals that the LORD God had made. He asked the woman, "Did God really say, `You shall not eat from any of the trees in the garden?'"
Revised English Bible	The serpent, which was the most cunning of all the creatures the LORD God had made, asked the woman, 'Is it true that God has forbidden you to eat from any tree in the garden?'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now the snake was wiser than any beast of the field which the Lord God had made. And he said to the woman, Has God truly said that you may not take of the fruit of any tree in the garden?
complete Jewish Bible	Now the serpent was more crafty than any wild animal which ADONAI, God, had made. He said to the woman, "Did God really say, 'You are not to eat from any tree in the garden?'"
Ferar-Fenton Bible	The Temptation of Eve Now the Serpent was more impudent than any of the wild animals of the field which the EVER-LIVING GOD had made. So, he asked the woman, "Is it true that GOD had said, you may not eat of every tree of the Garden?"
HCSB	Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden?'"
JPS (Tanakh—1985)	The two of them were naked, the man and his wife, yet they felt no shame. Now the serpent was the shrewdest of all the wild beasts that the LORD God had made. He said to the woman, "Did God really say: You shall not eat of any tree of the garden?" The JPS places Genesis 2:25 as the first verse of Genesis 3.
New Advent Bible	Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why has God commanded you, that you should not eat of every tree of paradise?.
NET Bible®	The Temptation and the Fall Now [The chapter begins with a disjunctive clause (conjunction + subject + predicate) that introduces a new character and a new scene in the story.] the serpent [Many theologians identify or associate the serpent with Satan. In this view Satan comes in the disguise of a serpent or speaks through a serpent. This explains the serpent's capacity to speak. While later passages in the Bible may indicate there was a satanic presence behind the serpent (see, for example, Revelation 12:9), the immediate context pictures the serpent as simply one of the animals of the field created by God (see Genesis 3:1; Genesis 3:14). An ancient Jewish interpretation explains the reference to the serpent in a literal manner, attributing the capacity to speak to all the animals in the orchard. This text (Jub. 3:28) states, "On that day [the day the man and woman were expelled from the orchard] the mouth of all the beasts and cattle and birds and whatever walked or moved was stopped from speaking because all of them used to speak to one another with one speech and one language [presumed to be Hebrew, see Genesis 12:26]." Josephus, Ant. 1.1.4 (1.41) attributes the serpent's actions to jealousy. He writes that "the serpent, living in the company of Adam and his wife, grew jealous of the blessings which he supposed were destined for them if they obeyed God's behests, and, believing that disobedience would bring trouble on them, he maliciously persuaded the woman to taste of the tree of wisdom."] was more shrewd [The Hebrew word מֶרְמָע ('arum) basically means "clever." This idea then polarizes into the nuances "cunning" (in a negative sense, see Job. 5:12; Job. 15:5), and "prudent" in a positive sense (Proverbs 12:16; Proverbs 12:23; Proverbs 13:16; Proverbs 14:8; Proverbs 14:15; Proverbs 14:18; Proverbs 22:3; Proverbs 27:12). This same polarization of meaning can be detected in related words derived from the same root (see Exodus 21:14; Joshua 9:4; 1 Samuel 23:22; Job. 5:13; Psalm 83:3). The negative nuance obviously applies in Genesis 3, where the snake attempts to talk the woman into disobeying God by using half-truths and lies.] [There is a wordplay in Hebrew between the words "naked" (עֲרֹמִים, 'arummim) in Genesis 2:25 and "shrewd" (מֶרְמָע, 'arum) in Genesis 3:1. The point seems to be that the integrity of the man and the woman is the focus of the serpent's craftiness.

At the beginning they are naked and he is shrewd; afterward, they will be covered and he will be cursed.] **than any of the wild animals** [Heb "animals of the field."] **that the LORD God had made.** He said to the woman, "Is it really true that [Heb "Indeed that God said." The beginning of the quotation is elliptical and therefore difficult to translate. One must supply a phrase like "is it true": "Indeed, [is it true] that God said."] **God** [God. The serpent does not use the expression "Yahweh God" [LORD God] because there is no covenant relationship involved between God and the serpent. He only speaks of "God." In the process the serpent draws the woman into his manner of speech so that she too only speaks of "God."] **said, 'You must not eat from any tree of the orchard** [Heb "you must not eat from all the tree[s] of the orchard." After the negated prohibitive verb, מִכֹּל (mikkol, "from all") has the meaning "from any." Note the construction in Leviticus 18:26, where the statement "you must not do from all these abominable things" means "you must not do any of these abominable things." See Leviticus 22:25 and Deut. 28:14 as well.]"? When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV – UK

The fall

Now the snake was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, "You must not eat from any tree in the garden"?'

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible

NOW THE serpent was more subtle and crafty than any living creature of the field which the Lord God had made. And he [Satan] said to the woman, Can it really be that God has said, You shall not eat from every tree of the garden?

Concordant Literal Version

And the serpent comes to be the craftiest of all field life which was made by Yahweh Elohim. And saying is the serpent to the woman, "Indeed! Then the Elohim says, 'Not eat shall you from any tree of the garden'?"

Updated *Emphasized Bible*

Now, the serpent, was more crafty than any living thing of the field which Yahweh God had made, so he said unto the woman, Can it really be that God has said, you will not eat of every tree of the garden?

English Standard Version	Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'"
English Standard V. – UK	The Fall Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You [In Hebrew you is plural in verses 1-5] shall not eat of any tree in the garden?'"
exeGeses companion Bible	Now the serpent being more subtil than any live being of the field Yah Veh Elohim worked, he says to the woman, Has Elohim truly said, Eat not of every tree of the garden?
LTHB	And the serpent was cunning above every animal of the field which Jehovah God had made. And he said to the woman, Is it true that God has said, You shall not eat from any tree of the garden?
Syndein/Thieme	Now the serpent was more 'cunningly evil'/crafty than any lower creatures of the field which Jehovah/God Elohim/Godhead had manufactured {'asah - make something from something}. So, he {Satan through the serpent} said to the woman, "'Have you heard??'/Is it really true??' . . . that Elohiym/Godhead has said, 'You shall not eat of every tree of the garden?' {implying unfairness of God}" {Note: One principal from this verse is 'the greatest terror against bible doctrine is CONVERSATION'. Do not let anyone mislead you! Also note that Satan does not call God 'Jehovah'! He recognizes the Supreme Being, but denies the relationship that comes with recognizing the Savior - Jesus Christ.}
Young's Updated LT	And the serpent has been subtle above every beast of the field which Jehovah God has made, and he says unto the woman, "Is it true that God has said, you do not eat of every tree of the garden?"

The gist of this verse: Satan is the most intelligent and cunning creature to come from the hand of God. He asks the woman if it is true that God has told them that they could not eat from every tree in the garden.

Genesis 3:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâchâsh (נָחָשׁ) [pronounced <i>naw-KHAWSH</i>]	<i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i>	masculine singular noun with the definite article	Strong's #5175 BDB #638
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʿârûwm (עָרוּם) [pronounced <i>gaw-ROOM</i>]	<i>crafty, insidious, devious, shrewd; sensible, prudent, forethoughtful, farsighted, insightful, sagacious, prepared</i>	masculine singular adjective	Strong's #6175 (& #6191) BDB #791

Genesis 3:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular	Strong's #2416 BDB #312
sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: Now the serpent was more insightful [and devious] than any animal of the field...

This is an unusual beginning to a chapter. We have the “[These are the generations of...](#)” approach, as in Genesis 2:4 or 5:1; or the “[And so it comes to pass that...](#)” approach, as in Genesis 6:1. This is far less ceremonial than either of those approaches, and is found here and in Genesis 4:1 (among other places).

This is our first introduction to Satan, who appears in the form of a serpent to the woman. Whereas, most of us get the heebie jeebies around snakes, that was not the case in the garden. They would have seemed as sweet and adorable as any puppy dog that you have ever received in an email with some clever saying below it. There was absolutely nothing threatening to anyone when it came to the serpent.

On several occasions in the Bible (here, Isaiah 14 and Ezekiel 26), Satan is spoken of indirectly. That is, attributes are assigned to someone (something) else, which attributes belong to Satan. It is Satan who is *crafty, insidious, devious, shrewd*; not the serpent.

Throughout the Bible, God has allowed angels to manifest themselves as men, with similar human bodies to ours, bodies capable of having sex (Genesis 6) and capable of eating (Genesis 21). So, it is not necessary that Satan indwelt a serpent, but that he took upon the form of a serpent, which God had allowed him to do. The reason I would say this is, a serpent does not have the apparatus to speak; however, the form of a serpent, which Satan assumes, would have the proper ability to speak.

From this, Genesis 6 and the book of Job (specifically, Job 1–2), God has clearly given Satan a lot of leeway as to what he can do on earth among men. It is clear that God puts Satan on a fairly short leash with respect to that which he does. So, God, for a few centuries, might allow Satan and the fallen angels to take on the bodies of men, as He does in Genesis 6. However, that ability is taken off the table after Genesis 6, and is allowed from time to time to individual elect angels.

Now, you may wonder, *why does God allow this? Why not simply allow the man and the woman to just live peacefully in the garden?* You think this way because you are anthropocentric; you think about how this affects mankind and how it affects you personally. However, there is more to life than mankind.

In fact, this is the key to the book of Job: Job and his three friends, while Job is in great pain and suffering, sit around and discuss theology; and what seems to be their biggest problem in the application of true doctrine to Job's situation is, they have ignored the Angelic Conflict. God created angels first, and then man. We are not created as something completely and totally separate from angelic creation. That is, we were created because a third of the angels fell; we were created because Satan fell, in his great arrogance. Apart from the angels, our lives make little sense.

Let me see if I can draw an analogy here. We've all seen movies, and movies are conceived of, scripted and then shot because the producers hope that there will be an audience for that movie. People do not spend money and time producing a movie that there will never be an audience for.

We are, in a sense, the movie that angels are watching. We are created by God with a purpose that angels will observe. If there was no audience of angels, then God would not have created us; our lives, as they stand now, would be meaningless. Now, to us, sure, our lives have great meaning, and many people can find a great deal in their lives apart from God and apart from the Angelic Conflict. However, we were not created just for ourselves (Romans 4:7); and we were not created simply to fulfill our personal desires (James 4:3). This, to a limited degree, was understood by Cicero, who wrote, *non nobis solum nati sumus ortusque nostri partem patria vindicat, partem amici* ("We are not born, we do not live for ourselves alone; our country, our friends, have a share in us").

You might concede, at least temporarily, *okay, I will give you that; now, so what?* Satan has been judged (John 16:11). Satan will be thrown into the Lake of Fire (Revelation 20:10). Satan is appealing this sentence, quite obviously, because he is not yet in the Lake of Fire. So, what do we understand from this? Satan *cannot* leave well enough alone. He cannot leave the man and the woman alone in the garden, in innocence, without sin. He must jump into the middle of this.

When Jesus came into this world, Satan could not leave that alone. Although it is not plainly stated in Scripture, it is likely that Satan inspired Herod's attempts to destroy the child-Messiah. Satan certainly attempted to tempt Jesus Christ in His humanity, to get Him to go against the plan of God.

Sin—rebellion against God—cannot coexist with innocence or with sinlessness. Sin will always look to corrupt innocence or sinlessness.

Let me give you a simple example: drugs. A person who starts using drugs will eventually have to pull others into this world of drug usage. He may or may not lie to get those he knows to take drugs, but needs to involve others. Those who sell drugs must ruin the lives of thousands of other people, in order for them to make a living selling drugs. A drug dealer cannot live off of 10 addicts.

Let me give you another example: *homosexuality*. In the past 40 years of my life, I have seen homosexual behavior go from being clearly understood to be a sin (say, in the 1950's and 1960's) to being seen as morally neutral, or very nearly morally neutral by a large number of people today. Although, I don't believe that to be at 50%, I believe it is getting closer and closer to 50% in the United States. Given this, homosexuals can have their own bars, they can have their own "singles" websites; and they can hookup all that they want to. Now, one would think that, the ability to commit the sin of homosexual acts with one another would be enough. Furthermore, it is not that there is a lot of social constraint here. Most male homosexuals typically have sex with 500, 1000, 2000 and more partners in their lifetimes. So, even though there are a lot of churches out there, the church does not seem to really restrict adult males from engaging in homosexual acts.

And if two homosexuals want to marry, in almost any town of over 100,000 people, there can be found a church that will hold a marriage ceremony for any two homosexuals. Legally, in pretty much every state, there is a legal status which they can attain; or legal papers they can file, so that their legal rights with their significant other is

similar to that of any normal, married couple. This is not enough. Homosexuals do not like being called sinners. There is a large enough of a minority in the homosexual community which would disallow the teaching of the Bible about homosexuality. There is also a large enough minority within the homosexual community which cannot leave our schools alone. Even before children are ready to think about sexuality, homosexuals want to be there infiltrating the schools. These groups would love to see a full-time paid position at every school of a special LGBT counselor to talk to kids about their thoughts and confusion. And they will want to counsel all kids that they can. Right now, their "in" to the schools is bullying. Most people believe that bullying is bad, so let's have a bullying program; and, oh, by the way, this will include kids who are bullied (or teased) about homosexuality (again, offered at ages before children even know what homosexuality is; let alone sexuality). When it comes to sin, sinners cannot let well-enough alone. They must push their sin; parade their sin. And, in nearly every gay pride parade, there will be people acting out in ways that you would not want your own children to see.

It is impossible for homosexuals (and others who commit addictive sins) to simply leave things as they are. They must be moving *forward*. This means, no one can say negative things about homosexual behavior; no one can teach such things; and that homosexuals will have unfettered access to our public schools. They get there by means of the legalization of homosexual marriage. Now, in case you do not understand this, males are males, whether their sexual desires are toward females, other males or both. For a long period of time in a man's life, they will have sexual lusts which they want to act on. When you put two male souls together, who are both attracted to males, you get typical male functions. Sex, with increasingly less emotional attachment; and a greater desire for more and more partners.

Now, let's apply this to the Angelic Conflict. The obvious conclusion is, God cannot simply give Satan some planet off in another galaxy and let him and the other angels just hang out there. They must infect everyone with their rebellion (which will become clear in Genesis 6). If someone is sinless or in innocence, they must corrupt that person. This is the very nature of rebellion against God. Rebellion cannot be exercised alone.

All animals have some sort of intelligence, but the serpent was crafty because this is a manifestation of Satan (or in the alternative, a serpent indwelt by Satan). There is possibly even a bit of mockery and tongue-in-cheek here. The serpent is even smarter and craftier than the other members of the animal kingdom. This is a status achieved by Satan: craftier than the other animals. The word for *crafty* is 'ârûwm (מֶרְמָעַ) [pronounced *gaw-ROOM*], and it means *subtle, crafty, shrewd, cunning, sly and sensible*. Whether it is used in a good sense or a bad sense is determined by context. It is found in Proverbs in a good sense. Satan's attack was certainly subtle. He attacks the woman. There are no threats, no attempt to cause her fear (which might not have been possible). He just talks to the woman; explores the thoughts of her soul. He wants to know how she *feels*. "This is your garden, honey, and God has not allowed you to eat from every tree? Now, just how do you feel about that?" This recorded passage is not every conversation that the woman had with Satan nor is it the entirety of this particular conversation. Since there is no indication that any animal ever spoke (nor do they have the vocal cords which have the ability to speak as we do), Satan then must have been allowed by God to either alter the vocal cords or to *throw his voice*, as it were. The first thing out of his mouth was certainly not about the tree. He had to talk to the woman so that she would not be frightened or confused because an animal was speaking to her and then he needed to get her confidence. This possibly involved several conversations prior to this time; or this could be midway through his first conversation with her. Satan is exceptionally brilliant and his attack on perfect environment had to be clever. He does not go to the man. He spots a vulnerability in the woman and exploits that vulnerability. He also has noticed that Adam is vulnerable through the woman. However, at this point, Satan may not care about Adam's decision. Whether Adam follows her in sin or whether he remains in a state of perfection; either outcome would very likely fit into Satan's incompletely formed plan. He just wants at least one of these creatures who occupy his one-time realm, to fall and sin against God. Satan speaking is in the Qal imperfect, indicating an ongoing conversation; however, God *said* is in the Qal perfect, implying a finality and a mandate which may not be altogether fair.

Now the serpent was more insightful [and devious] than any animal of the field... Although one might want to interpret this as meaning that the animal, the serpent, was more intelligent than any other creature of the field (which is perhaps true), the true meaning of this is, Satan is more intelligent and devious than any creature, bar none.

Genesis 3:1a reads: [Now the serpent was more insightful \[and devious\] than any animal of the field...](#)

22. This is Satan's first attack against mankind. He will tempt Adam and the woman to sin.

Genesis 3:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...that Y^ehowah Elohim had made.

With the previous phrase, we have [Now the serpent was more insightful \[and devious\] than any animal of the field that Y^ehowah Elohim had made...](#) God has created many creatures, both on earth and angelic. Here, we are told that Satan is the most intelligent creature to come from the hand of God. This also tells us that, Satan was created by God.

Genesis 3:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
ʾāmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʿel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾīshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: He said unto the woman,...

The man and the woman are in innocence. This is difficult for us to relate to, but it is like being both 4 and 40 at the same time. We have the innocence of age 4, when we ask our parents every question in the book until they finally say, “Shut up with all your questions, kid” or “Mommy’s got to concentrate on her driving now” or “Because I said so.” The world to us, at that time, seems to be a magical place. At age 4, if a flying saucer came down in our backyard, we’d very likely run up the plank to see what was going on. It may seem unusual to us, but not that unusual. At that age, it would not occur to us to say, “Holy crap, mom, come look at this! I’ve never seen anything like it!”

So, that the serpent speaks to the woman does not throw her off her game. This does not strike her as unusual. The serpent perhaps never spoke to her before (and perhaps he did), but this was not something that seemed wildly crazy. She did not feel like she had to run to Adam and tell him about this; there was no fear.

We have no idea if this occurs for the first time here, or whether Satan began coming to the woman and engaging her in conversation, scurrying off, saying, “Let’s keep this conversation a secret, just between us, okay?” If there is a past, we don’t know about it.

In any case, the woman is innocent and sinless. She is unable to make a morally wrong decision, apart from eating from the Tree of the Knowledge of Good and Evil. Therefore, whatever led up to her decision to eat from this tree, none of it can be considered sinful.

Now, could she be committing sins, which we not sins to her in innocence? That is, could she be arrogant and make some self-centered arrogant choices? This is a fairly difficult and sophisticated question, and one which may not really lead us anywhere; but my guess is, apart from the tree, she was like Jesus, in that, she was able not to sin and she was not able to sin (in Latin, this is *posse non peccare and non posse peccare*).⁴ So, in my estimation, she did not sin and she was not able to sin. She was unable to do anything that could be interpreted as a sin. Therefore, whatever motivation she has leading up to eating from the fruit of the forbidden tree, none of that could properly be called sinful.

Genesis 3:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’aph (אף) [pronounced ahf]	<i>in fact, furthermore, also, yea, even, indeed</i>	conjunction	Strong’s #637 BDB #64
kîy (כי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong’s #3588 BDB #471
Together, these two conjunctions mean <i>in fact, more than; but also; but even; much more; how much more</i> [when an affirmation precedes]; <i>how much less</i> [when a negation precedes]; <i>is it even so</i> . ⁵ According to BDB, in a question, these mean <i>indeed [is it] that</i> . ⁶ Let me suggest, in a question, that this would mean <i>is it indeed true that, is it really true that, do I understand correctly that</i> .			
’amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong’s #559 BDB #55
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong’s #430 BDB #43

⁴ That is applied to Christ; no idea about the Latin and gender.

⁵ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

⁶ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 65.

Genesis 3:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
According to Gesenius, this should be <i>is it even so that God has said; has God so said.</i> ⁷			
The Amplified Bible: Can it really be that God has said...			
Concordant Literal Version: Then the Elohim says...			
Rotherham: Can it really be that God has saidIndeed!			
ESV: Did God actually say...			
Exegesis Companion Bible: Has Elohim truly said...			
R. B. Thieme, Jr.: 'Have you heard??'/Is it really true??' . . . that Elohiym/Godhead has said...			
Young: Is it true that God has said...			

Translation:...“Indeed [is it really true] that Elohim has said,...

Satan, on the other hand, has fallen, and will use any sort of evil to cause pain and suffering to the human race. All this lame stuff in the garden that Adam and the woman are doing, infuriate him. They are not strong, they are not on his intellect level, they have very limited powers with regards to the physical universe. Watching their lives might be like an in-your-face gay man would react to being forced to watch every episode of Ozzie and Harriet, Donna Reed and Father Knows Best. These two wimpy and stupid creatures infuriated Satan, and what God saw in them was beyond him.

Satan was the most beautiful and intelligent creature to come from the hand of God; so what God sees in these two rubes is beyond his comprehension. But God has allowed Satan to mess with them, and so he will.

You will note the first attack in the garden is upon the Word of God. “Did God really say this?” “Is this what God said?” “Can this really be true that God said this?” He wants to confuse the woman, and distort the words of God. Therefore, Satan will distort, every so slightly, what God said to her (or what God said to the man; we do not know if God told the woman this or if she had knowledge of it apart from the man).

Genesis 3:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb];; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
This is the first time in the Bible that the adverb of negation occurs.			
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
The plural can take in both masculine and feminine things; so this refers both to Adam and the woman.			
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

⁷ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

Genesis 3:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohf</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿêts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
gan (גַּן) [pronounced <i>gahn</i>]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article	Strong's #1588 BDB #171

Translation:...'You [all] will not eat from every tree of the garden?'

Satan's questions are directed to the woman while she is in the garden alone, but these questions are about her and Adam. The serpent is not interested in only the woman; he is interested in the rules as they apply to Adam.

Satan improperly quotes God's Word back to the woman. What God said was this: [And Y^ehowah Elohim commanded the man, saying, "You may freely eat \[lit., *eating, you may eat*\] from every tree of the garden, but you will not eat from the Tree of Knowledge \[of\] good and evil, for in the day that you eat from it, dying, you will die."](#) So, the complete version here is, God told the man that he could eat from every tree of the garden, but there is this one exception.

Satan knew exactly what God had told the man and the woman. One way in which he makes a negative impact on the world is, he distorts God's clear commands. This is often Satan's approach, to distort or to misapply the Word of God. When tempting the humanity of Jesus Christ, Satan improperly applied several verses in order to try to get the Lord to do his bidding.

Satan here, subtly implies that God has somehow shortchanged Adam and the woman. God has not really given them all that he should have given them. I mean, "Really, you cannot eat from EVERY tree in this garden?"

Genesis 3:1 [The snake was more clever than all the wild animals the LORD God had made. He asked the woman, "Did God really say, 'You must never eat the fruit of any tree in the garden?'"](#)

The name of the serpent is quite fascinating: it is *nâchâsh* (נָחָשׁ) [pronounced *naw-KHAWSH*], which means *serpent*. Strong's #5175 BDB #638. You can hear the hissing of the snake when you pronounce this word. This is very closely related to the verb *nâchash* (נָחַשׁ) [pronounced *naw-KHAHSH*], which means *to practice divination, to divine; to communicate with demons; to whisper*. Strong's #5172 BDB #638. I would guess that the noun came first, and the verb was based upon this noun.

The adjective used to describe the serpent here is *ʿârûwm* (עָרוּם) [pronounced *gaw-ROOM*], which means; *sensible, prudent, forethoughtful, farsighted, insightful, sagacious, prepared*. Strong's #6175 (& 6191) BDB #791. The serpent is called more clever than all of the life forms because Satan indwelt this snake. This is why the serpent was more shrewd and devious than the other animals. God did not create snakes with a greater intellectual capacity than other animals; but this snake, under Satan's control, was extremely intelligent.

Satan's question is not just clever, but he already knows the answer he will get, which we will examine next time.

Apparently, Satan, who indwelt the serpent, waited until the woman was alone, and then he spoke to her. As we studied last time, Satan, who was created as the greatest of all angels, had fallen from grace, becoming arrogant because of his own beauty and intelligence.

Genesis 3:1 The snake was more clever [= *crafty, insidious, devious, shrewd*] than all the wild animals the LORD God had made. He asked the woman, "Did God really say, 'You must never eat the fruit of any tree in the garden?'"

None of the animals had ever talked to Adam or the woman before. However, the woman does not appear to be startled or taken aback by this. Now, I don't know if you can recall back to your youth, but there was a time when you were young when almost anything seemed possible. For the first couple years of your life, anything that you wanted was just given to you. You learned how to do that. Your wants were rather limited, but whatever it was, your parents seemed to figure out what it was and took care of you. A few years past this, and life's possibilities seemed infinite. We do not know how long Adam and the woman had lived on this earth; and they certainly did not know what was possible and what was not. So, even though this serpent began to speak to the woman, it did not shock or surprise her. Furthermore, the woman was incapable of fear. There is nothing which would happen which would cause the woman to fear.

We don't know where Adam is at this point in time, but the Garden of Eden was huge, and he was probably several miles away at this time engaged in some project. Adam looked forward to working in this garden each day. Adam and the woman are both quite intelligent, so it is even likely that they even built tools to work with by this time.

Notice how Satan speaks to the woman; he poses a question to which he already knows the answer. "God didn't really tell you that you could not eat from any tree in the garden?" This is what a lawyer does. A lawyer will ask a series of questions leading to a set of answers which he wants to hear. Here, Satan wants to lead the woman and her thinking in a particular direction. This is how all false systems of thinking begin—religions, philosophies, world-views—with a distortion of the Word of God.

When speaking of God, Satan uses the word *Elohim*, but he does not use the personal name *Jehovah* (*Y^ehowah*). Satan no longer has the relationship with God which we as believers have. When we believed in Jesus Christ, we were saved and saved forever. We cannot lose our salvation. We may get out of fellowship from time to time, but we do not lose our personal relationship with Him. Satan has no such personal relationship with God; Satan has been condemned by God. The amount of evil which Satan is willing to do will be laid out throughout all human history.

Islamic terrorists give us a contemporary clue as to how much evil Satan is willing to commit. Since newspapers and television news seem reluctant to bring to you all that radical Muslims are actually doing every single day, let me suggest www.thereligionofpeace.com. The actions of the Nazis in their hatred of the Jews and their desire to destroy the Jews give us an historical perspective as to how far Satan is willing to take things. Their willingness to destroy the lives of millions of Jews as if their lives are meaningless give us an idea of just how far Satan is willing to go when it comes to inflicting pain and misery upon the human race. What we observe here in the garden may seem fairly academic and bloodless, but the end result is going to be a mountain of suffering inflicted upon the human race, which can all be traced back to Satan.

Indeed is the Hebrew word 'aph (אף) [pronounced *ahf*] and it is a conjunction which introduces a new, emphatic thought. It can be translated *also, indeed, really*. Thieme renders this conjunction *is it really true that*. Satan does not even refer to the tree of the knowledge of good and evil. He will allow the woman to bring it up. He is speaking as though he has heard this rumor and he's just curious whether or not it is true.

Genesis 3:1b He asked the woman, "Did God really say, 'You must never eat the fruit of any tree in the garden?'"

In the English, our 2nd person masculine singular pronoun is identical to our 3rd person masculine singular pronoun. Those in the south have sought to correct it with *you'all* and those in the north offer up the weaker *youse guys*, but in literary English there is no difference. The Hebrew differentiates between these. Throughout these first several verses, even though Satan is talking to just the woman, he includes Adam in all that he said. Literally, Satan asked the woman, "Indeed, did God say, 'You [both] will not eat from every tree of the garden?'"

Genesis 3:1 Now the serpent was more insightful [and devious] than any animal of the field that Y^ehowah Elohim had made. He said unto the woman, "Indeed [is it really true] that Elohim has said, 'You [all] will not eat from every tree of the garden'?" (Kukis mostly literal translation)

Genesis 3:1 Now, the serpent was more devious and insightful than any creature of the field that Jehovah God has made. The serpent said to the woman, "Is it really true that God gave the command, 'You both cannot eat from every tree in the garden'?" (Kukis paraphrase)

The woman answers the serpent:

And so says the woman unto the serpent, "From fruit of a tree of the garden, we eat.	Genesis 3:2	The woman then answered the serpent, "We eat from the fruit of the trees [lit., tree] in the garden.
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The woman then answered the serpent, "We may eat from the fruit of the trees in the garden.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat;...
Latin Vulgate	And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat.
Masoretic Text (Hebrew)	And so says the woman unto the serpent, "From fruit of a tree of the garden, we eat.
Peshitta (Syriac)	And the woman said to the serpent, We may eat of the fruit of all the trees of the garden;...
Septuagint (Greek)	And the woman said to the serpent, We may eat of the fruit of the trees of the garden,...

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The woman said to the snake, "We may eat the fruit of the garden's trees...
Contemporary English V.	The woman answered, "God said we could eat fruit from any tree in the garden,...
Easy English	This is how the woman answered the snake. `We can eat the fruit from the trees in the garden.
Easy-to-Read Version	The woman answered the snake, "{No! God did not say that!} We can eat fruit from the trees in the garden.
Good News Bible (TEV)	"We may eat the fruit of any tree in the garden," the woman answered,...
<i>The Message</i>	The Woman said to the serpent, "Not at all. We can eat from the trees in the garden.
New Berkeley Version	The woman answered the serpent, "We may eat the fruit of the garden's trees;...
New Living Translation	"Of course we may eat fruit from the trees in the garden," the woman replied.

Partially literal and partially paraphrased translations:

American English Bible	And the woman replied to the snake, 'We can eat the fruit from the trees of Paradise,... The AEB and the LXX both have this and the completion of this sentence as v. 3.
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Ancient Roots Translinear The woman said to the serpent, "We eat of the fruit trees of the garden,..."
 Beck's American Translation "We may eat of the fruit of the trees in the garden," the woman answered the snake.
 God's Word™ The woman answered the snake, "We're allowed to eat the fruit from any tree in the garden..."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And the woman said, We may take of the fruit of the trees in the garden: ...
 Ferar-Fenton Bible And the woman replied to the serpent, "We may eat of the fruit of the trees of the Garden;..."
 New Advent Bible And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:...

NET Bible® The woman said to the serpent, "We may eat [There is a notable change between what the LORD God had said and what the woman says. God said "you may freely eat" (the imperfect with the infinitive absolute, see Genesis 2:16), but the woman omits the emphatic infinitive, saying simply "we may eat." Her words do not reflect the sense of eating to her heart's content.] of the fruit from the trees of the orchard;..."

NIV – UK The woman said to the snake, "We may eat fruit from the trees in the garden,..."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version And saying is the woman to the serpent, "From the fruit of the trees of the garden we are eating,..."

exeGesés companion Bible And the woman says to the serpent,
 We eat of the fruit of the trees of the garden:..."

LTHB And the woman said to the serpent, We may eat of the fruit of the trees of the garden,..."

Syndein {Woman's Vulnerability in Satan's Distortion - First Woman's Sexual Revolution Begins - Rejecting Authority of God and Her Right Man}
 And the woman replied to the serpent, "From the fruit of the trees of the garden we may eat."

Young's Updated LT And the woman says unto the serpent, "Of the fruit of the trees of the garden we do eat,..."

The gist of this verse: The woman responds to the serpent, telling him that they could eat from the trees of the garden.

Genesis 3:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
nâchâsh (נחש) [pronounced <i>naw-KHAWSH</i>]	<i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i>	masculine singular noun with the definite article	Strong's #5175 BDB #638

Translation: The woman then answered the serpent,...

The serpent speaks with feigned respect to the woman, so the woman speaks with genuine respect back to the serpent, not really knowing who he is.

Genesis 3:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
p ^e rîy (פרי) [pronounced <i>p^eree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular construct	Strong's #6529 BDB #826
'êts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
gan (גן) [pronounced <i>gahn</i>]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article	Strong's #1588 BDB #171
'âkal (אכל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37

Translation:...“We eat from the fruit of the trees [lit., *tree*] in the garden.

The word for *tree* is often used as a collective; therefore, we can translate this word, *trees, forest, forest of trees*. The woman eats the fruit from these trees every day. So she testifies clearly to the serpent that she and the man eat from the trees in the garden.

Genesis 3:2 The woman answered the snake, "We're allowed to eat the fruit from any tree in the garden."

The snake knows this. Ever since God created the man and the woman, Satan has been watching with intent interest. He knows what the prohibition is, and he wants to confuse the woman as to what is true and what is not.

Satan added a very specific question: "Did God really say, 'You must never eat the fruit of any tree in the garden?'" The woman sticks up for God. She tells Satan that she can eat the fruit of any fruit-bearing tree in the garden but one.

Genesis 3:2 The woman then answered the serpent, "We eat from the fruit of the trees [lit., *tree*] in the garden. (Kukis mostly literal translation)

Genesis 3:2 The woman then answered the serpent, "We may eat from the fruit of the trees in the garden. (Kukis paraphrase)

And from fruit of the tree which [is] in a midst of the garden, said Elohim, 'You will not eat from it and you will not touch in it lest you die.' "

Genesis
3:3

But from the fruit of the tree which [is] in the midst of the garden, Elohim has said, 'You [both] will not eat from it nor will you [both] touch it, lest you [both] die.' "

But of the fruit of the tree which is in the middle of the garden, God has said, 'You both may not eat from it nor can you even touch it, or you will both die.' "

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...but of the fruit of the tree which is in the midst of the garden the Lord hath said, You shall not eat of it, nor approach it, lest you die
Latin Vulgate	But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.
Masoretic Text (Hebrew)	And from fruit of the tree which [is] in a midst of the garden, said Elohim, 'You will not eat from it and you will not touch in it lest you die.' "
Peshitta (Syriac)	But of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die.
Septuagint (Greek)	...but of the fruit of the tree which is in the midst of the garden, God said, You shall not eat of it, neither shall you touch it, lest you die.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	...but not the fruit of the tree in the middle of the garden. God said, 'Don't eat from it, and don't touch it, or you will die.'"
Contemporary English V.	...except the one in the middle. He told us not to eat fruit from that tree or even to touch it. If we do, we will die."

Easy English	But God said, "You must not eat the fruit from a certain tree. That tree is in the middle of the garden. Do not even touch it, otherwise you will die." "
Easy-to-Read Version	But there is one tree we must not eat from. God told us, 'You must not eat fruit from the tree that is in the middle of the garden. You must not even touch that tree or you will die.'"
Good News Bible (TEV)	..."except the tree in the middle of it. God told us not to eat the fruit of that tree or even touch it; if we do, we will die."
<i>The Message</i>	It's only about the tree in the middle of the garden that God said, 'Don't eat from it; don't even touch it or you'll die.'"
New Century Version	But God told us, 'You must not eat fruit from the tree that is in the middle of the garden. You must not even touch it, or you will die.' "
New Life Bible	But from the tree which is in the center of the garden, God has said, 'Do not eat from it or touch it, or you will die.' "
New Living Translation	"It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"

Partially literal and partially paraphrased translations:

American English Bible	...but God said that we shouldn't eat the fruit from the tree in the middle of Paradise - that we shouldn't even touch it - or we will die.'
Ancient Roots Translinear	...but God said of the fruit tree in the midst of the garden, 'Never eat it and never touch it--otherwise you will die!'"
Beck's American Translation	"But God did say, 'Don't eat of the fruit of the tree in the middle of the garden, and don't touch it, or you will die.' "
Christian Community Bible	...but of the fruit of the tree that is in the middle of the garden God said: You must not eat, and you must not touch it or you will die."
<i>God's Word</i> TM	...except the tree in the middle of the garden. God said, 'You must never eat it or touch it. If you do, you will die!'"
New American Bible	...it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, or else you will die.'" Gn 2:17; Rom 6:23.
New Jerusalem Bible	But of the fruit of the tree in the middle of the garden God said, "You must not eat it, nor touch it, under pain of death." "
Revised English Bible	...except for the tree in the middle of the garden. God has forbidden us to eat the fruit of that tree or even to touch it; if we do, we shall die.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But of the fruit of the tree in the middle of the garden, God has said, If you take of it or put your hands on it, death will come to you.
Ferar-Fenton Bible	...but of the fruit of the tree which is in the middle of the Garden, GOD has said, 'do not eat of it, and do not even touch it, lest you die.' "
HCSB	But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'"
JPS (Tanakh—1985)	It is only about fruit of the tree in the middle of the garden that God said: 'You shall not eat of it or touch it, lest you die.' "
New Advent Bible	But of the fruit of the tree which is in the midst of paradise, God has commanded us that we should not eat; and that we should not touch it, lest perhaps we die.
NET Bible [®]	...but concerning the fruit of the tree that is in the middle of the orchard God said, 'You must not eat from it, and you must not touch it [And you must not touch it. The woman adds to God's prohibition, making it say more than God expressed. G. von Rad observes that it is as though she wanted to set a law for herself by means of this exaggeration (Genesis [OTL], 86).], or else you will die [The Hebrew construction is אַל (pen) with the imperfect tense, which conveys a negative purpose: "lest you die" = "in order that you not die." By stating the warning in this way, the

woman omits the emphatic infinitive used by God ("you shall surely die," see Gen_2:17).']' "

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...but God did say, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Except the fruit from the tree which is in the middle of the garden. God has said, You shall not eat of it, neither shall you touch it, lest you die.
Concordant Literal Version	...yet from the fruit of the tree which is in the midst of the garden, the Elohim says, 'Not eat of it shall you, and not touch it shall you, lest you be dying.
Context Group Version	...but of the fruit of the tree which is in the midst of the garden, God has said, You { pl } shall not eat of it, neither shall you { pl } touch it, or else you { pl } will die.
English Standard Version	...but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"
Heritage Bible	And <i>concerning</i> the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, and you shall not touch it, lest you die.
Syndein	"But from the fruit of the tree which is in the middle of the garden, Elohiym/Godhead has said {allegedly}, 'You shall not eat from it, neither shall you touch it {mistake!}, lest you die.'" {Note: The woman misquoted God's instructions - God did not say not to 'touch' the fruit . . . only not to eat it. She is not 'sharp' in her soul. Maybe she was negative to the word or lack of concentration on the teaching. The danger was in negative volition in the soul not in contact with the tree. And, under the influence of Satan, now she called 'Jehovah Elohiym' just Elohiym . . . }
Young's Updated LT	And of the fruit of the tree which is in the midst of the garden God has said, you do not eat of it, nor touch it, lest you die."

The gist of this verse:

The woman recounts that God said, "You cannot eat from the tree nor touch it, or you will die." The second restriction was not given by God.

Genesis 3:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isaiah 1:1 2:1 Zechariah 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Genesis 49:25 Job 29:12 Isaiah 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Genesis 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Samuel 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Genesis 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Exodus 21:17 Leviticus 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Genesis 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isaiah 3:14 Ezekiel 18:32 Zechariah 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Genesis 42:34 Job 20:10 Isaiah 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.⁸</p>			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
p ^e rîy (פְּרִי) [pronounced <i>p^eree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular construct	Strong's #6529 BDB #826
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (בְּתוֹךְ) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

⁸ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

Genesis 3:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹכְךָ. With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
gan (גן) [pronounced gahn]	a garden, enclosure, an enclosed garden	masculine singular noun with the definite article; pausal form	Strong's #1588 BDB #171

Translation: But from the fruit of the tree which [is] in the midst of the garden,...

The woman then focuses upon a specific tree, and, apparently, this tree stands out. I have no idea how large this garden was, whether this was a few acres or many square miles, but the woman does not even name this tree. She does not call it the *Tree of Knowing Good and Evil*. It is simply the tree in the middle of the garden. I am not sure how you understand a garden to be, but in any large garden, it is difficult to pick out a tree in the middle of a garden. Furthermore, the words here, *in the midst of*, there is no clearly defined, exact middle. That is, one could not take the woman's description here and find the tree. My point here is, the woman appears to be hesitant to even name the tree; to even specify it.

"There is this tree towards the middle of the garden..." is roughly what she is saying.

Genesis 3:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

This is an odd form of min, where it appears to be doubled with a suffix added to it; however, Gesenius lists this right up front as one of the legitimate spellings of min.

Translation: ...Elohim has said, 'You [both] will not eat from it...

I have inserted the word *both*. *You* is in the masculine plural, and *you all* would correctly translate this; however, *you all* includes only two people, the man and the woman. Therefore, I have rendered the plural suffix *you both*.

God has said is also somewhat vague. First of all, God is spoken of less personally here; His title is used, but not His name. Secondly, the woman does not say, “God said to the man...” or “God said to us...” Therefore, it would not be a stretch to say, “God gave the command...” or “God has commanded...”

Genesis 3:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated <i>nor</i> .			
nâgâ' (עָגַב) [pronounced <i>naw-GAHḶ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	2 nd person masculine plural, Qal imperfect	Strong's #5060 BDB #619
This verb is often followed by a bêyth preposition.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
pen (פַּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	2 nd person masculine plural, Qal imperfect	Strong's #4191 BDB #559

Translation: ...*nor will you touch it, lest you die.*' ”

Then the woman, apparently having a doctrinal breakthrough, says, “Nor will you touch it...” which God did not say.

The woman reveals that either she has not been listening or she has had a doctrinal breakthrough which she has been dying to share with someone. God never said anything about touching the tree. This reminds me of the story Garrison Keilor would tell about the pump handle in back of the grade school in winter. If you put your tongue on it, your spit would freeze and you might have to stay there all winter. Therefore, the younger kids, fully aware of these consequences would not go back there unless they had to, and if they did, they would keep their mouths firmly shut at all times. So the woman thought that she had better not even touch it. The property of death was not inherent in the tree but in her volition with respect to the tree. She does not mention the title of the tree, and she is even a little confused on the doctrine of what will actually happen. She does not say *in dying you will die*, she merely says that you will be *dying*. This is in the imperfect voice, so that incomplete action is implied. Satan knows that he has her now. She has misquoted God's Word. She does not even have the gist of it. This indicates that she is not paying close attention in Bible class. Even Satan will correctly quote God's Word (and then negate it).

Again, God's exact words were: *And Y^ehowah Elohim commanded the man, saying, "You may freely eat [lit., eating, you may eat] from every tree of the garden, but you will not eat from the Tree of Knowledge [of] good and evil, for in the day that you eat from it, dying, you will die."*

So, the woman paraphrased what was said. We do not know if God gave this particular command to the woman; God clearly gave it to the man. Throughout the command, we have 2nd person masculine singular suffixes or verbs. Whether God gave this command to the woman or not, we do not know. However, since the command was given to the man before the woman was made, this command applied to both the man and the woman.

What I would reasonably guess is, this command was clearly given to man. Man, as the authority over the woman, conveyed this command to the woman.

There appears to be a regular time when God spoke to the man, and possibly to the woman. That will be the intimation of Genesis 3:8, when God comes to them in the breeze of the day, suggesting that God did this regularly.

As all of this occurs, always bear in mind that the woman has no sin nature and she is unable to sin. In all of this conversation, despite not recalling the Word of God exactly, she has not sinned. There is only one sin that she can commit, and that is eating from the Tree of Knowing Good and Evil.

Genesis 3:2–3 The woman answered the snake, "We're allowed to eat the fruit from any tree in the garden except the tree in the middle of the garden. God said, 'You must never eat it or touch it. If you do, you will die!'"

This was exactly what Satan was looking for. He needed for the woman to express an incorrect understanding of the Word of God. This would give Satan an opening which he could exploit.

Adam and the woman had been given one prohibition to test their volition. There was the Tree of the Knowledge of Good and Evil in the midst of the garden, and they were told not to eat from it. God told them, "But you must never eat from the tree of the knowledge of good and evil because when you eat from it, in dying, you will die." This means that they would die two deaths--they would die spiritually—they would be separated from God right then and there—and they would also eventually die physically, as a result of their spiritual death. In addition to this, God would no longer allow them near the Tree of Life so that they did not perpetuate their lives separated from God.

God gave the man and the woman free will, so there must be some choice offered to them to test their free will with respect to God. They have to have some way to choose against God from a state of perfection, or, otherwise, they do not have true free will.

Now, you will note that the woman did not listen very carefully to Jesus (the Revealed Member of the Trinity) teaching them in the garden. To be fair, it may have been Adam who taught this to the woman, as he was her authority. They were only prohibited from eating the fruit of that tree; God never said anything about touching it. She made that up on her own (or, perhaps, Adam added, "It is better that you do not even touch that tree or its fruit"). In any case, someone had added to the Word of God.

The last words she says are interesting as well: "You [plural] will die." She is only quoting a portion of what was told to her. She was told, "Dying, you [plural] will die." In this way, she was taking away from the Word of God.

Genesis 3:3 But from the fruit of the tree which [is] in the midst of the garden, Elohim has said, 'You [both] will not eat from it nor will you [both] touch it, lest you [both] die.' " (Kukis mostly literal translation)

Genesis 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, 'You both may not eat from it nor can you even touch it, or you will both die.' " (Kukis paraphrase)

And so says the serpent unto the woman, “Not dying, you will [not] die;...” Genesis 3:4 **The serpent then said to the woman, “[In] dying, you will not die;...”**

The serpent then answered the woman, “In dying, you will not die;...”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	In that hour the serpent spoke accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hates the son of his art:...
Latin Vulgate	And the serpent said to the woman: No, you shall not die the death.
Masoretic Text (Hebrew)	And so says the serpent unto the woman, “Not dying, you will [not] die;...”
Peshitta (Syriac)	And the serpent said to the woman, You shall not surely die;...
Septuagint (Greek)	And the serpent said to the woman, You shall not surely die!

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	"No, you won't!" the snake replied.
Good News Bible (TEV)	But the snake said to the woman, "You will not die.
<i>The Message</i>	The snake replied, "That's not true; you will not die.
New Life Bible	The serpent told the Woman, "You won't die.
New Living Translation	The snake said to the woman, "No, you for sure will not die!
	"You won't die!" the serpent replied to the woman.

Partially literal and partially paraphrased translations:

American English Bible	Then the snake told the woman, 'You won't stop living and die,...
Ancient Roots Translinear	The serpent said into the woman, "You <i>will</i> not die !
Beck's American Translation	"You're not going to die," the snake told the woman.
<i>God's Word</i> TM	"You certainly won't die!" the snake told the woman.
NIRV	"You can be sure that you won't die," the serpent said to the woman.
Revised English Bible	'Of course you will not die,' said the serpent.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the snake said, Death will not certainly come to you:...
Ferar-Fenton Bible	But the serpent answered the woman: "You will not die;..."
HCSB	"No! You will not die," the serpent said to the woman.
New Advent Bible	And the serpent said to the woman: No, you shall not die the death.
NET Bible®	The serpent said to the woman, "Surely you will not die [The response of the serpent includes the infinitive absolute with a blatant negation equal to saying: "Not - you will surely die" (lo' mot t̄ymutun). The construction makes this emphatic because normally the negative particle precedes the finite verb. The serpent is a liar, denying that there is a penalty for sin (see John 8:44).] [Surely you will not die. Here the serpent is more aware of what the Lord God said than the woman was; he simply adds a blatant negation to what God said. In the account of Jesus' temptation Jesus is victorious because he knows the scripture better than Satan (Matt 4:1-11).],... The full NET Bible translation, without footnotes, is: The serpent said to the woman, "Surely you will not die,..."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is the serpent to the woman, "Not to die shall you be dying,...
Context Group Version	And the serpent said to the woman, You { pl } shall not surely die:...
English Standard Version	But the serpent said to the woman, "You will not surely die.
Heritage Bible	And the snake said to the woman, Dying, you shall not die,...
Syndein	And the serpent {while possessed by Satan} said unto the woman, "Emphatically! You will NOT die." {Note: Satan through the instrumentality of the possessed serpent, is denying a relationship between sin and 'dying'.. The woman is thinking physical death (which she only knows from doctrine taught to her), but the true meaning of spiritual death is too close for Satan so he lies to her here! In Rev 12:9, Satan is called 'the serpent'.}
A Voice in the Wilderness	And the serpent said to the woman, You shall not die the death.
Young's Updated LT	And the serpent says unto the woman, "Dying, you will not die,...

The gist of this verse: Satan tells the woman that she will not die.

Genesis 3:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
nâchâsh (נחש) [pronounced <i>naw-KHAWSH</i>]	<i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i>	masculine singular noun with the definite article	Strong's #5175 BDB #638

Genesis 3:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾīshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: [The serpent then said to the woman,...](#)

Satan's attack upon the man and the woman goes first to the woman, as second in command. Satan needs for her to rebel; for her to take a principled stand in favor of eating the fruit from all the trees.

Genesis 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	2 nd person masculine plural, Qal imperfect	Strong's #4191 BDB #559

Translation:...[\[In\] dying, you will not die;...](#)

Satan begins with a negative, which is not unusual, and then repeats what God had said to the man, except with the 2nd person masculine plural verb. He is, more or less saying, "No..." or "Not true..." following by *dying, you will [both] die*.

Dying is used twice in this verse. It is used in exactly the way Yahweh Elohim used the verb in Genesis 2:17. It is first found in the Qal infinitive absolute along with a negative, and then in the Qal imperfect second masculine plural. An infinitive absolute acts as a verbal noun and it can be used to intensify a meaning or to complement a meaning. We have come to a full understanding of spiritual and temporal death, and therefore translate these two words *in a state of death, you will begin to die*. Satan adds a negative to the Qal infinitive absolute, and could be clumsily translated, *It is not true that in a state of death you will die*. This could be shortened to *in dying, you will not die*. Note also that when God spoke these words originally to Adam, the suffix was the second masculine singular; however, when Satan speaks to the woman, he uses the second masculine plural, telling her that neither she nor Adam would die. Thieme, at one time, gave the rather free translation, *"the wages of sin isn't death, honey; eat"*.

[Genesis 3:4 "You certainly won't die!" the snake told the woman.](#)

Satan lies to the woman. Literally what he says is, "Not dying, you will die." The negative may be reasonably applied to the repetition of this verb: "Not dying, you will [not] die." The serpent actually corrects her at this point.

He gives her a direct quote (but with the negative), which I am sure she recognizes. When she hears the doubling of the verb, as God spoke originally, she recognized that this Serpent was quite clever and must know what he is talking about.

Have you ever known someone who could speak with authority and he sounded extremely intelligent and charming, and you simply wanted to believe whatever he told you? Some people just have that natural charisma. Satan is the most beautiful creature in the universe (although the woman cannot see that) and he is the most intelligent creature in the universe. He is charismatic and interesting to talk to.

We do not completely know the thinking of Satan. Does he fully realize that pain and anguish that this will cause? Does he think in his own soul this is the best thing to do? I gave the example before, when one child offers his best friend drugs, he is not thinking, "I really want for you to screw up your life." That is where this can lead, but that is not necessarily the intention of the friend. How far forward is Satan able to look? This man and woman are a brand new thing on this earth. As a chess player, how many moves in advance is Satan able to see? In any case, Satan does this for his own self-interest. He may justify that he is doing this for the other angels that fell, but Satan caused them to fall through his charm, beauty and intelligence, and specifically for his own ends, to make a point.

What is that point? "God, You design corruptible creatures; therefore, You ought to allow us all to live." Satan is under judgment, which we have discussed earlier. He and the fallen angels have already been condemned to the Lake of Fire, where they will burn forever. Since that sentence has not been carried out, Satan has obviously appealed this verdict.

The idea that Satan appeals his sentence to God is based upon the fact that Satan has already been judged, but God has not yet carried out the sentence against him. Furthermore, given the almost courtroom-type atmosphere found in Job 1:6–12 2:1–6, and Satan's ability to object to God's testimony, it is not a great leap to suggest that Satan objected to his sentence, appealed to God, and God granted him his appeal, which appeal is played out in human history.

Although we have covered these before, I have listed below some of Satan's appeals (there were probably many specific appeals as well, as well as a much longer list than I have been able to come up with).

The Basis of Satan's Appeals

1. How can a loving God cast any of His creatures into a Lake of Fire?
2. Satan to God: "God, You made me this way. I am not responsible for Your creation." God is at fault for not making a perfect creation. If Satan is imperfect, then it must mean that God is imperfect.
3. "The creatures You have designed, God, are all prone to sin. This indicates a faulty design. Since You, God, made all creatures this way, You ought to allow them free expression and You ought to allow all Your creatures to live."
4. Satan's sin is originally one of pride, which was discovered by God; how can a hidden sin like this deserve eternal death? How is this just?
5. Can't a God of love forgive His creatures?
6. Let's accept the premise that Satan and the fallen angels have sinned. Why not just give Satan some little space in the universe and let him and the other fallen angels hang out there?
7. Elect angels have chosen this path simply because God rewards them for their choice.
8. Essentially, Satan's objections call into question God's actions in comparison to His character and essence. God has to be consistent, as He is immutable. God is righteous and just, so His judgment has to be righteous and just. God is love, so His actions should reflect His love.
9. There are inherent contradictions in God's character (creating beings which will suffer forever in the Lake of Fire does not demonstrate love or righteousness). Therefore, the inherent defects in Satan's character cannot be judged by Someone with inherent defects. In other words, if Satan is imperfect, then God is imperfect. God is unable to demonstrate perfect character in all respects at all times (that is the argument of Satan).

The Basis of Satan's Appeals

10. Right and wrong are relative concepts; there really is no such thing as absolute standards of right and wrong. The acts of Satan and those angels who fell are not inherently wrong, because there is no such thing as inherent wrong.
11. Right and wrong, good and bad, are simply arbitrary standards, set up by God.
12. God is incapable of creating creatures with free will who will not, at some point in time, disobey Him.
13. When Adam and Eve fell, there was a change in the environment; Satan may have alleged that the problem is with the environment as much as it is with anything else.
14. Finally, Satan, in a sense, alleges, "I could do a better job than God with this earth and with His creatures." He said, "I will be like the Most High." (Isaiah 14:14b).

In this chapter, Satan will show that His creatures all sin, indicating that he, Satan, ought to be running things. Bear in mind that Satan has never created any living creature before, he has never had authority over these new creatures, and yet he proposes that he is able to be equal to God.

Chapter Outline

Charts, Graphics and Short Doctrines

Let me make an application here: maybe you have been drawn to a person because they were charming, attractive and intelligent? Maybe you wanted to date someone like that. Maybe you have observed people like that and you wanted to be their friend. Maybe you have voted for a person with those qualities. Maybe you have followed a religious leader with these qualities. These are qualities which Satan possesses. These qualities alone will not make someone a good friend, a good husband (or wife), or even a good president. What is lacking? Character. Personal integrity. Quite obviously, in this world of sin, no person is perfect. However, if you are able to recognize true personal integrity in another person, this is far more important than charm, attractiveness and intelligence.

As has been pointed out, Satan is extremely intelligent, and, like an excellent chess player, he might be able to look forward to many possible permutations of moves. However, his foresight is limited. God, on the other hand, knows the end from the beginning (Isaiah 46:10). He knows the result of every free will choice that every single person and creature will make. And God has perfect integrity. His character is made up of truth, love, justice and righteousness.

The most intelligent, charming, and personable creature in the universe (apart from God) will now lie to the woman.

[Genesis 3:4 "You certainly won't die!" the snake told the woman.](#)

Satan also includes Adam in this statement. The word *you* comes from the 2nd person masculine plural, Qal imperfect of the verb *to die*. Literally, what Satan says is, "Not dying, you [both you and Adam] will [not] die." His every word is carefully crafted. He needs for the woman to think in terms of herself and Adam. He wants Adam to make a clear, unadulterated, free will choice against God. Satan is intentionally deceiving the woman; but he needs for Adam to choose against God without being deceived.

Here, Satan denies that there is a relationship between sin—disobeying God—and dying. This carries over today, but in a slightly different form. We are all fallen creatures now. We are born with a sin nature. It is a part of our genetic code. We will all die physically. Today, Satan does not want us to pay attention or to think about the results of sin. "If you are good you go to heaven and if you are bad you go to hell," is a lie from Satan. When we sin, there are always negative results, but going to hell is not one of them. Faith in Christ eliminates hell (the Lake of Fire) from your future; no believer will be under eternal judgment. However, every believer or unbeliever who sins will have a negative affect upon himself and upon those around him.

Satan is charming; he is incredibly intelligent; and he is the most beautiful creature in the universe. However, as fallen, Satan lacks integrity. He cannot leave Adam and the woman alone; he attacks the woman, the weaker

vessel; and he lies to her. If you can think of a person who is extremely intelligent, very attractive and extraordinarily charming—and if this person has lied right to your face—he has looked you straight in the eye, and with great sincerity and charm, has flat out lied to you—told you things which he knew were flat out false—then you have an idea of what Satan is like. You may still like that person. You may be enamored of that person. But without integrity, that person ought not to be your friend, your spouse, your pastor or your political representative at any level. He or she will just use you to get whatever it is that they want.

Let's recap the first 4 verses:

Genesis 3:1 The snake was more clever [= *crafty, insidious, devious, shrewd*] than all the wild animals the LORD God had made. He asked the woman, "Did God really say, 'You [and Adam] must never eat the fruit of any tree in the garden'?"

Although Satan begins by speaking to the woman, he intends for Adam to make a free will choice against God, without being deceived.

Genesis 3:2–3 The woman answered the snake, "We're allowed to eat the fruit from any tree in the garden except the tree in the middle of the garden. God said, 'You must never eat it or touch it. If you do, you will die!'"

For whatever reason, the woman has two problems in her understanding here: God never said anything about touching the tree, and God warned her, "Dying, you will die." She both adds to the Word of God and she takes from the Word of God. Here is where Satan sees his opening. He says:

Genesis 3:4 "Not dying, you [and Adam] will not die!" the snake told the woman.

The woman recognizes this phrase, except Satan adds the negative. It sounds as if Satan knows what he is talking about, as he uses the verb twice, just as God and Adam had.

Genesis 3:4 The serpent then said to the woman, "[In] dying, you will not die;... (Kukis mostly literal translation)

Genesis 3:4 The serpent then answered the woman, "In dying, you will not die;... (Kukis paraphrase)

Satan continues lying to the woman:

...for knowing Elohim that in a day of your eating from him and opened your [two] eyes and you [both] are like Elohim, knowers of good and evil."

Genesis
3:5

...for Elohim knows that in the day of your eating from the tree [lit., *from it*], that your eyes will be opened and you are [then] like Elohim, knowing good and evil."

...for God knows that in that day that you eat from the tree that your eyes will be opened and you will then be like God, knowing both good and evil."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

...for it is manifest before the Lord, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil.

Latin Vulgate

For God does know that in what day soever you will eat thereof, your eyes will be opened: and you will be as Gods, knowing good and evil.

Masoretic Text (Hebrew)

...for knowing Elohim that in a day of your eating from him and opened your [two] eyes and you [both] are like Elohim, knowers of good and evil."

Peshitta (Syriac)	For God knows that in the day you eat of it, your eyes shall be opened, and you shall be like gods, knowing good and evil.
Septuagint (Greek)	For God knew that in whatever day you should eat of it, your eyes would be opened, and you would be as gods, knowing good and evil.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God knows that on the day you eat from it, you will see clearly and you will be like God, knowing good and evil."
Contemporary English V.	"God understands what will happen on the day you eat fruit from that tree. You will see what you have done, and you will know the difference between right and wrong, just as God does."
Easy English	God knows that if you eat the fruit from that tree you will learn about good and evil. And then you will be the same as God!"
Easy-to-Read Version	But when you eat the fruit, your eyes will open. God knows that. You will be like God and you will know right things and wrong things.'
Good News Bible (TEV)	God said that because he knows that when you eat it, you will be like God and know what is good and what is bad."
<i>The Message</i>	God knows that the moment you eat from that tree, you'll see what's really going on. You'll be just like God, knowing everything, ranging all the way from good to evil."
New Century Version	God knows that if you eat the fruit from that tree, you will learn about good and evil and you will be like God!"
New Life Bible	For God knows that when you eat from it, your eyes will be opened and you will be like God, knowing good and bad."
New Living Translation	"God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

Partially literal and partially paraphrased translations:

American English Bible	...for God knows that on whatever day you eat from it your eyes will be opened wide and you will be like gods knowing good and evil.'
Ancient Roots Translinear	For God knows the day you eat from it, your eyes will unseal, and you will be as God, knowing good and evil."
<i>God's Word</i> TM	"God knows that when you eat it your eyes will be opened. You'll be like God, knowing good and evil."
New American Bible	God knows well that when you eat of it your eyes will be opened and you will be like gods, who know [Like gods, who know: or "like God who knows."] good and evil." Wis 2:24; Sir 25:14; Is 14:14; Jn 8:44; 2 Cor 11:3.
NIRV	"God knows that when you eat the fruit of that tree, you will know things you have never known before. You will be able to tell the difference between good and evil. You will be like God."
Revised English Bible	'...for God knows that, as soon as you eat it, your eyes will be opened and you will be like God himself, knowing both good and evil.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For God sees that on the day when you take of its fruit, your eyes will be open, and you will be as gods, having knowledge of good and evil.
Ferar-Fenton Bible	...but God knows at the time you eat of it, your eyes will then be opened, and you will be like God, acquainted with both good and evil."
HCSB	"In fact, God knows that when you eat it your eyes will be opened and you will be like God, knowing good and evil."

JPS (Tanakh—1985)	...but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know [Others "God, who knows."] good and bad."
Judaica Press Complete T.	For God knows that on the day that you eat thereof, your eyes will be opened, and you will be like angels, knowing good and evil."
New Advent Bible	For God knows that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.
NET Bible®	...for God knows that when you eat from it your eyes will open [Or "you will have understanding." This obviously refers to the acquisition of the "knowledge of good and evil," as the next statement makes clear] and you will be like divine beings who know [Or perhaps "like God, knowing." It is unclear how the plural participle translated "knowing" is functioning. On the one hand, ???????? (yod'y'e) could be taken as a substantival participle functioning as a predicative adjective in the sentence. In this case one might translate: "You will be, like God himself, knowers of good and evil." On the other hand, it could be taken as an attributive adjective modifying ???????? ('elohim). In this case ???????? has to be taken as a numerical plural referring to "gods," "divine beings," for if the one true God were the intended referent, a singular form of the participle would almost certainly appear as a modifier. Following this line of interpretation, one could translate, "You will be like divine beings who know good and evil." The following context may favor this translation, for in 3:22 God says to an unidentified group, "Look, the man has become like one of us, knowing good and evil." It is probable that God is addressing his heavenly court (see the note on the word "make" in 1:26), the members of which can be called "gods" or "divine beings" from the ancient Israelite perspective. (We know some of these beings as messengers or "angels.") An examination of parallel constructions shows that a predicative understanding ("you will be, like God himself, knowers of good and evil," cf. NIV, NRSV) is possible, but rare (see Gen 27:23, where "hairy" is predicative, complementing the verb "to be"). The statistical evidence strongly suggests that the participle is attributive, modifying "divine beings" (see Ps 31:12; Isa 1:30; 13:14; 16:2; 29:5; 58:11; Jer 14:9; 20:9; 23:9; 31:12; 48:41; 49:22; Hos 7:11; Amos 4:11). In all of these texts, where a comparative clause and accompanying adjective/participle follow a copulative ("to be") verb, the adjective/participle is attributive after the noun in the comparative clause.] good and evil [You will be like divine beings who know good and evil. The serpent raises doubts about the integrity of God. He implies that the only reason for the prohibition was that God was protecting the divine domain. If the man and woman were to eat, they would enter into that domain. The temptation is to overstep divinely established boundaries. (See D. E. Gowan, When Man Becomes God [PTMS], 25.)."]

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

American KJV	For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil..
<i>The Amplified Bible</i>	For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing the difference between good and evil and blessing and calamity.
Concordant Literal Version	...for the Elohim knows that, in the day you eat of it, unclosed shall be your eyes, and you become as the Elohim, knowing good and evil
Context Group Version	...for God knows that in the day you { pl } eat, then your { pl } eyes shall be opened, and you { pl } shall be as God, knowing good and evil.
exeGesés companion Bible	...for Elohim knows that in the day you eat thereof, then your eyes open and you, being as Elohim, know good and evil.
Green's Literal Translation	...for God knows that in the day you eat of it, even your eyes shall be opened, and you shall be as God, knowing good and evil.
Heritage Bible	Because God knows by seeing that in the day you eat from it, then your eyes shall be opened, and you shall be as God, knowing by seeing good and evil.
New RSV	...for God knows that when you eat of it your eyes will be opened, and you will be like God [Or gods], knowing good and evil.'
Syndein	{Satan Appealing to the Woman's Pride - Desire to be 'God-like'} "For Elohiym/God keeps on knowing that in the day you eat from it, THEN {the moment God supposedly fears!} your eyes shall be opened, and you shall become like the Elohiym/Godhead . . . knowing good and evil." {Note: Satan tells her God is trembling in heaven for fear that she might become as smart as He is. What a lie that one is! And, desire for 'Equality' is Satan's own lie. No two men are exactly 'equal'. The closest we come is at each person's point of salvation. At that one point, we have equal opportunity to take in the Word and GROW spiritually. But, then again based on your level of positive volition, we will become unequal again.}.
World English Bible	...for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil."
Young's Updated LT	...for God does know that in the day of your eating of it—your eyes have been opened, and you have been as God, knowing good and evil."

The gist of this verse: Satan tells the woman that God realizes that, when she eats of the forbidden fruit, she will be like God, knowing both good and evil.

Genesis 3:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
yâda' (יָדָעַ) [pronounced <i>yaw-DAHṢ</i>]	<i>knowing, knowing by experience [or practice]; skilled; seeing; recognizing, admitting, acknowledging</i>	Qal active participle	Strong's #3045 BDB #393

Genesis 3:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
When followed by an infinitive, this can be rendered <i>in the day in which, in the day when, in the day that; when</i> .			
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct with the 2 nd person masculine plural suffix	Strong's #398 BDB #37
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

This is an odd form of min, where it appears to be doubled with a suffix added to it; however, Gesenius lists this right up front as one of the legitimate spellings of min.

Translation: ...for Elohim knows that in the day of your eating from the tree [lit., *from it*],...

The serpent (Satan) continues speaking to the woman. The woman knows the name of that tree, and Satan tells her what will happen when she eats from the tree. It is certainly legitimate to render this, ...for God knows that in the day that you eat from it,...

Genesis 3:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
pâqach (פָּקַח) [pronounced <i>paw-KAHKH</i>]	<i>to be opened; receiving opening</i>	3 rd person plural, Niphal perfect	Strong's #6491 BDB #824
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...that your eyes will be opened...

In the world of the man and the woman, there was no good or evil. They did not have a sin nature, and, as long as they did not eat from the Tree of Knowing Good and Evil, their lives would be good; or, should I say, enjoyable.

One of the things that many parents try to keep their children from is the evil that is in the world. They attempt to preserve their innocence, which is something which is getting more and more difficult to do. We want them to play and learn, and we want to keep them from the many things that are out there that could corrupt them (drugs, crime, alcohol, sex).

This is God's attitude toward the man and the woman. There was only one way they could become corrupted, and that was to do the one thing God told them not to do.

Genesis 3:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal perfect	Strong's #1961 BDB #224
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
yâdaʿ (יָדָעַ) [pronounced <i>yaw-DAHḠ</i>]	<i>knowing, knowing by experience [or practice]; skilled; seeing; recognizing, admitting, acknowledging</i>	masculine plural construct, Qal active participle	Strong's #3045 BDB #393
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful].</i>			
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râʿ (רָעַ) [pronounced <i>rahḡ</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948

Translation: ...and you are [then] like Elohim, knowing good and evil.”

What Satan is saying here is, essentially, true; that Adam and the woman would see things in a whole different light if they ate from the forbidden tree.

This is the beginning of false religion. God has a clearly revealed will here. There is no mistaking what He has told Adam and the woman. Just as there is no mistaking what we are told over and over again in the New Testament: *believe on the Lord Jesus Christ and you will be saved*. I have put together roughly 4–5 pages of verses which say basically that. That is probably the most basic mandate of the Bible yet cults and religion deny it; they deny the Lord who bought them, and substitute in a set of works. Adam and the woman had one negative mandate to test their volition, and it was to not eat from the tree of the knowledge of good and evil. Satan, as the father of religion, ignores or distorts God's revealed truth and offers in replacement his own works or theology. He has told the woman that she will come to be as smart as God. He does not deny that the tree will provide the knowledge of good and evil; but that the result of knowing good and evil will be different than that which God outlined.

Let me offer an analogy: parents will protect their children as long as they can from the way that the world is. There is no need to expose them to obscene language or to profanity; no need for them to be confused by excessive violence or by the misuse of sex; no need for them to be faced with drugs. Parents will try to keep these things from their children as long as possible, even though these things are found out there in the real world. It is impossible to keep a child from these things for their entire life because we do live in the devil's world and we are faced with his distortions of God's provisions daily; however, most parents, if they could protect their children from association with any of these things up until the child is 14 or 18 or even 21, they would. There is no need for our children to be faced at a young age, in innocence, as it were, to inappropriate language, violence, sex and drugs. We certainly, as the time comes, give outlines of mandates concerning these things. This is analogous to Yahweh God in the garden with Adam and the woman. They had no need to be faced with Satan's fall or Satan's system or Satan's religions. God had provided them a perfect, idyllic existence in the Garden of Eden. They had everything they needed and what Satan did or thought was not an issue to them; just as the immorality or viciousness of humankind is not an issue to a four-year-old child..

Although speaking just to the woman, Satan includes the man in on these conversations. All of the second person references and suffixes are in the plural. He said, "You [plural] will be like God [plural]; knowers of good and evil." As Thieme has said many times; the woman did not become as smart as God; she instead found out how smart God was. So the woman goes up and inspects the tree carefully. In one verse we find a change in life as has never been seen since in human history. In the space of a few minutes, the bodies of Adam and the woman will change, the world will change, and corruption, degeneration and decay will become a part of life.

There is an implication here, and this is a misperception of many people: that there is something out there which confines God (beyond the confines of His Own perfect character). Some think—whether they express this or not—that there are things in this universe which are older, more powerful and/or exist outside of God's plan or sovereignty. Take this tree, for instance. Satan is implying that, this tree provides more than God is willing to give to the woman. God should have given the woman the ability to know good and evil, but He short-changed her here. But, there is this tree here, and that tree will give her what she needs and desires. It is as if this tree here exists completely apart from God, something that He has no control over. She has the opportunity to take from it, before Adam returns, and to find out for herself. It is as if she can step outside of God's control and enter into a place that God does not have any control over.

Satan's promise that this tree will give these things to the woman implies that God has chosen to withhold these things from the woman, but luckily, there is this tree here to give the woman the chance to have these things. It is as if God is unable to remove this tree; it is as if this tree is more powerful than God. It is as if this tree goes beyond God.

Here is the first lesson of evil: Satan cannot just let this go. He cannot meander off to some other side of the universe and hang out with his buddies, the other fallen angels. Satan sees as his mission to corrupt the man and the woman. This will be focus of his mission. Evil looks to corrupt others.

A person who takes drugs, for instance, cannot simply take drugs. At some point, he will become more involved. He will become evangelistic about drug use, and corrupt friends; or he may deal drugs, which means, in order for him to make a good living, he must corrupt hundreds and even thousands of others.

Genesis 3:5 "God knows that when you eat it your eyes will be opened. You will be like God, knowing good and evil."

Your Bible may read, "You will be like the gods." The word here is ʾĒlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*], which means *God; gods, foreign gods, god; rulers, judges; superhuman ones, angels*; and it is often transliterated *Elohim*. Strong's #430 BDB #43. This is the exact same word as we found in Genesis 3:1 as well as at the beginning of this verse. At no time in the Bible previous to this is *Elohim* used to mean *gods*. Therefore, we are reasonably speaking about *God* and not about angels or heathen gods. In fact, there is no indication that Adam and Eve know anything about angelic creation.

Even Satan appears to Eve as a lowly snake, not in all of his own beauty. She has no clue as to how beautiful Satan is; nor does she have any clue as to how vicious and evil Satan is. As a serpent, he appears quite harmless to her. After all, she has dominion over the animals.

Lies are far more effective when the truth is mixed in. You cannot tell a story where everything is a lie. You slip in a little truth here and there—particularly truth which the hearer knows about—and interweave that with lies. This tree is called the Tree of the Knowledge of Good and Evil. So, whatever good and evil are, this tree is related to that. So, what Satan says here is accurate; when the man and the woman eat of this tree, their eyes will be opened; they will go from innocence to knowing good and evil, as God does. Satan mixes in a little truth with the lies.

One of the things hidden in the Hebrew is, the 2nd person suffixes here are all plural. So that we understand this in the English, we might better understand Satan to say:

Genesis 3:5 "God knows that when you [both] eat it your eyes [the eyes of Adam and Eve] will be opened. You will [both] be like God, knowing good and evil."

Satan implants into this woman's brain that she will eat from this tree and then Adam will eat from this tree. This is a psychological ploy to get the woman to think beyond just herself eating from the tree. The entire human race will be affected here. We will all be able to distinguish good and evil. What Satan is saying here is truthful.

Sin is insidious. It takes a little truth and mixes in some lies, and presents it to us. Sin is persistent. Satan has access to a universe so huge that our minds are unable to comprehend its size, yet Satan focuses his energies right here in this garden on earth with the woman who is innocent. Evil cannot just let innocence be.

One of the reasons that child molestation is viewed with such contempt—even by criminals—is, the attack is made against a child who is innocent. It is an affront to our sensibilities. Most everyone can relate back to that time of innocence as a child, and it is particularly heinous to take that away from a child. This is exactly what Satan did to the woman. She was perfectly innocent; he was corrupt; and he corrupted her innocence. If you need to understand how evil this is, think of this as the rape of an innocent child. In essence, that is what Satan is doing. He is going to take away the innocence of this woman.

Genesis 3:5 "God knows that when you [both] eat it your eyes [the eyes of Adam and Eve] will be opened. You will [both] be like God, knowing good and evil."

Satan refers to both Adam and the woman, as this will be a choice that they will both make. He is not so much trying to get the woman to offer the fruit to Adam after she eats from the tree (as she will do), but for her to see this as something which she and Adam do as a couple. Satan knows that once the woman eats, Adam will have to eat. His emotions will overwhelm him. He loves this woman more than anything else in the world, and he is

not willing to let her go. Adam knows that there is no one else in the world meant for him. He will be willing to join her in disobeying God.

We also have the phrase here, “Your eyes will be opened.” The idea is, the woman would have the knowledge that God has. She is not blind, but she is deficient in her knowledge—or so Satan tells her. Eating from the fruit of this tree will give her a greater understanding than she now has; she will be like God, and she and Adam *will be discerners of good and evil* (this is literally what Satan said), *just like God*. This is appealing and it sounds greatly empowering.

Genesis 3:5 ...for Elohim knows that in the day of your eating from the tree [lit., *from it*], that your eyes will be opened and you are [then] like Elohim, knowing good and evil.” (Kukis mostly literal translation)

Genesis 3:5 ...for God knows that in that day that you eat from the tree that your eyes will be opened and you will then be like God, knowing both good and evil.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Fall: the Man and the Woman Succumb

At this point, the serpent steps back; he lets the woman carefully examine the tree and draw some conclusions for herself.

And so sees the woman that good the tree for food and that a delight this to the eyes and desirous the tree to look at. And so she takes from his fruit and so she eats and so she gives also to her man with her and so he eats.

Genesis
3:6

The woman observed that the tree was good for food and that this [tree] was a delight to the eyes and the tree was desirable to look at [possibly, *desirable to instruct*]. Therefore, she took from its fruit and she ate [it]; then she also [or, *she indeed*] gave [some] to her husband with [possibly, *near, by, against, beside*] her and he also ate [it].

The woman observe that the tree was good for food, that this tree was a delight to the eyes, and that the tree was desirable to look at. Therefore, she took some of its fruit and she ate it. Then she also gave some fruit to her husband beside her and he also ate it.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat.

Latin Vulgate

And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

Masoretic Text (Hebrew)

And so sees the woman that good the tree for food and that a delight this to the eyes and desirous the tree to look at. And so she takes from his fruit and so she eats and so she gives also to her man with her and so he eats.

Peshitta (Syriac)	So when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and that the tree was delightful to look at, she took of the fruit thereof, and did eat, and she also gave to her husband with her; and he did eat.
Septuagint (Greek)	And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate, and having taken of its fruit she ate, and she gave to her husband also with her, and they ate.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The woman saw that the tree was beautiful with delicious food and that the tree would provide wisdom, so she took some of its fruit and ate it, and also gave some to her husband, who was with her, and he ate it.
Contemporary English V.	The woman stared at the fruit. It looked beautiful and tasty. She wanted the wisdom that it would give her, and she ate some of the fruit. Her husband was there with her, so she gave some to him, and he ate it too.
Easy-to-Read Version	The woman saw the tree was beautiful. She saw the fruit was good to eat. And it was exciting that the tree would make her wise. So the woman took fruit from the tree and ate it. Her husband was there with her, so she gave some of the fruit to him and he ate it.
Good News Bible (TEV)	The woman saw how beautiful the tree was and how good its fruit would be to eat, and she thought how wonderful it would be to become wise. So she took some of the fruit and ate it. Then she gave some to her husband, and he also ate it.
<i>The Message</i>	When the Woman saw that the tree looked like good eating and realized what she would get out of it--she'd know everything!--she took and ate the fruit and then gave some to her husband, and he ate.
New Berkeley Version	The woman saw the tree as being good for food, delightful to the eye and a tree desirable to render one wise, so she took of its fruit and ate; she also gave to her husband, who ate with her.
New Living Translation	The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her husband, who was with her, and he ate it, too.

Partially literal and partially paraphrased translations:

American English Bible	Well, the woman saw that the tree was good for food, it was a pleasant sight to her eyes, and it was a beautiful thing to think about. So, after picking its fruit, she ate it. Then she gave some to her husband (who was with her), and they ate it [together].
Ancient Roots Translinear	The woman saw the good meat of the tree, and her eyes desired it and craved for comprehension from the tree. She took and ate the fruit, and also gave to her man with her. He ate, and...
Beck's American Translation	When the woman saw that the fruit of the tree was good to eat, a dlight to look at, and what anyone would want in order to get wise, she took some of its fruit and ate it. Then she also gave some to her husband, who was with her, and he ate it.
<i>God's Word</i> TM	The woman saw that the tree had fruit that was good to eat, nice to look at, and desirable for making someone wise. So she took some of the fruit and ate it. She also gave some to her husband, who was with her, and he ate it.
New Jerusalem Bible	The woman saw that the tree was good to eat and pleasing to the eye, and that it was enticing for the wisdom that it could give. So she took some of its fruit and ate it. She also gave some to her husband who was with her, and he ate it.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when the woman saw that the tree was good for food, and a delight to the eyes, and to be desired to make one wise, she took of its fruit, and gave it to her husband.
Ferar-Fenton Bible	So the woman perceiving that the tree was good for food, and beautiful to the eyes, and a tree stimulating to the intellect, she took some of its fruit and ate it, and gave some to her husband with her; and he also ate it.
HCSB	Then the woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took <i>some</i> of its fruit and ate <i>it</i> ; she also gave some to her husband, <i>who was with her</i> , and he ate <i>it</i> .
NET Bible®	<p>When [Heb "And the woman saw." The clause can be rendered as a temporal clause subordinate to the following verb in the sequence.] the woman saw that the tree produced fruit that was good for food [Heb "that the tree was good for food." The words "produced fruit that was" are not in the Hebrew text, but are implied.], was attractive [The Hebrew word ????????? (ta'avah, translated "attractive" here) actually means "desirable." This term and the later term ????????? (nekhmad, "desirable") are synonyms.] [Attractive (Heb "desirable").desirable. These are different words in Hebrew. The verbal roots for both of these forms appear in Deut 5:21 in the prohibition against coveting. Strong desires usually lead to taking.] to the eye, and was desirable for making one wise [Heb "that good was the tree for food, and that desirable it was to the eyes, and desirable was the tree to make one wise." On the connection between moral wisdom and the "knowledge of good and evil," see the note on the word "evil" in 2:9.] [Desirable for making one wise. The quest for wisdom can follow the wrong course, as indeed it does here. No one can become like God by disobeying God. It is that simple. The Book of Proverbs stresses that obtaining wisdom begins with the fear of God that is evidenced through obedience to his word. Here, in seeking wisdom, Eve disobeys God and ends up afraid of God.], she took some of its fruit and ate it [The pronoun "it" is not in the Hebrew text, but is supplied (here and also after "ate" at the end of this verse) for stylistic reasons.] [She took.and ate it. The critical word now discloses the disobedience: "[she] ate." Since the Lord God had said, "You shall not eat," the main point of the divine inquisition will be, "Did you eat," meaning, "did you disobey the command?" The woman ate, being deceived by the serpent (1 Tim 2:14), but then the man ate, apparently willingly when the woman gave him the fruit (see Rom 5:12, 17-19).]. She also gave some of it to her husband who was with her, and he ate it [This pericope (3:1-7) is a fine example of Hebrew narrative structure. After an introductory disjunctive clause that introduces a new character and sets the stage (3:1), the narrative tension develops through dialogue, culminating in the action of the story. Once the dialogue is over, the action is told in a rapid sequence of verbs - she took, she ate, she gave, and he ate.].</p>

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And when the woman saw that the tree was good (suitable, pleasant) for food and that it was delightful to look at, and a tree to be desired in order to make one wise, she took of its fruit and ate; and she gave some also to her husband, and he ate.
Concordant Literal Version	And seeing is the woman that the tree is good for food, and that it brings a yearning to the eyes, and is to be coveted as the tree to make one intelligent. And taking is she of its fruit and is eating, and she is giving, moreover, to her husband with her, and they are eating.
Darby Translation	And the woman saw that the tree was good for food, and that it was a pleasure for the eyes, and the tree was to be desired to give intelligence; and she took of its fruit, and ate, and gave also to her husband with her, and he ate.
English Standard Version	So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.
English Standard V. – UK	So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise [Or to give insight], she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.
exeGesés companion Bible	And the woman sees the tree is good for food and desirable to the eyes and a tree to desire to comprehend; and she takes of the fruit thereof and eats; and also gives to her man with her; and he eats.
Heritage Bible	And because the woman saw [saw, good, etc.; towb, is the same word that is used throughout the Bible for the goodness of God, and what is good in His eyes. The fruit of the tree of the knowledge of good and evil was not good for food, but she saw it, ra'ah, as good for food. She ate it, and gave also to her husband with her, and he ate, because that is the way she saw it. The fruit was not desirable, chamad, delightful, precious. She only saw it to be delightful because she had received the words of Satan, and those were the only words her soul was using, in spite of the fact that God gave her His words. It was not a tree to crave to make one intelligently successful, ta'avah sakal, but she saw it as a tree to crave to make her intelligently successful, again because the words her soul was using were the words Satan gave her, and she completely ignored the words God gave her through her husband. If she had used God's words through her husband, she would have seen none of these things this way. If she had used God's words as the words she manipulated for her logic, she would have seen it as poison, undesirable, and repulsive and destructive because it gave knowledge that destroyed the human by a prolonged death, both temporal and eternal. What Eve yielded to was the lust of the flesh, the lust of the eyes, and the pride of life, 1 John 2:16. This is how all sin enters the heart. Every man is dragged away by his own passion, and entrapped, which produces sin in his soul, by words from Satan and humans, and is deceived. Jas 1:14-15. See Note Lev 17:11.] the tree good for food, and because she saw it as a delight to the eyes, and a tree craved to make one intelligently successful, she

took from its fruit, and ate, and gave also to her mortal man [mortal man, enosh, a mortal, to be frail, weak, subject to death.] with her; and he ate.
 {The Fall of the Woman and then the Fall of the Man}
 And when the woman {Ishah} saw that the tree was good for food, and that it was object of desire to the eyes . . . and the tree being desirable - that caused one to be knowing - she took {an act of volition} of the fruit thereof, and kept on eating {sin of ignorance, but guilty anyway}. Then she gave also to her man with her . . . and he kept eating also {Adam's sin of cognizance}. {Note: In order to sin, the woman turned her back on a perfect deal. Best of soul rapport, physical stimulation, foods, only pleasure, and spiritual teaching directly from Jesus Christ. Yet now she rejects all - wanting to be as smart as God. So, her sin was a sin because it was an act of her volition . . . but it was an 'unknown sin' coming from Satan's deception (see I Timothy 2:14). No excuse. But ignorance is NO EXCUSE, it was still a sin.}. {Note: Secondly, Adam KNEW it was a sin to eat of the fruit and that Ishah had sinned. He knew, Ishah was going to have to leave the garden and Adam chose being with His right woman over being with His right God - Jesus Christ. Adam's sin was a sin of cognizance and became the 'sin of the father' that is still today passed from the father to the child in child birth. Therefore every child is born spiritual dead and condemned - except for Jesus Christ because of the virgin birth - also explaining the need for the virgin birth!}
 And the woman sees that the tree is good for food, and that it is pleasant to the eyes, and the tree is desirable to make one wise, and she takes of its fruit and eats, and gives also to her husband with her, and he does eat.

Syndein

Young's Updated LT

The gist of this verse:

The woman looks over the tree and decides that it does look good and that it is desirable such that, it would make her wise. So she eats from the tree and then hands some to Adam, and he eats the fruit as well.

Genesis 3:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person feminine singular, Qal imperfect	Strong's #7200 BDB #906
ishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun with the definite article	Strong's #802 BDB #61
kîy (כִּי) [pronounced kee]	when, that, for, because	explanatory conjunction; preposition	Strong's #3588 BDB #471
tôwb (טוֹב) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better; approved	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Genesis 3:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘êts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma'ākâl (מאכל) [pronounced <i>mah-uh-KAWL</i>]	<i>food; corn; corn meal</i>	masculine singular noun	Strong's #3978 BDB #38

Translation: The woman observed that the tree was good for food...

The woman begins to carefully examine this tree in the light of all that the serpent said to her. She looks at the fruit, smells it, observes its coloration, and it is obvious that the fruit would taste good. My guess is, this fruit is distinctive and could not be confused with any of the fruit in the garden.

The word for *good* is the same one as is found in Genesis 1:10,12, 18. In fact, so is the word for *saw* or *observed*, which is found in the Qal imperfect in all three verses. What is different is that God observed that it *was* (Qal perfect tense) and there is no corresponding verb in v. 6. The perfect tense is a completed action and what He created was completely and totally good. The woman does not use this verb. She examines the tree and notes to herself, *good for food*. The word translated *a delight* or *pleasant* to the eyes is ta'āvâh (תאוּוָה) [pronounced *tah-uh-VAW*] and it means more than just *pleasant*. It means *desirable* or *something which causes lust or longing for*. Strong's #8378 BDB #16. There is a similar (in meaning) verb found in the Niphal (passive voice) of châmad (חָמַד) [pronounced *khaw-MAHD*]. It means *to be desired*. Strong's #2530 BDB #326. Both words can be used in a good and a bad sense.

The woman begins to carefully consider this tree and its fruit, something that she had not really done before. Bear in mind, there might be 10,000 trees in the garden with desirable fruit on them, but now she is focused on this one tree and upon its fruit (which is not an apple, by the way).

Now the woman carefully examines the tree. I get the impression that she had never done this before. She has never moved in close to the tree before. The tree was off-limits, whether God told her this or Adam, as her immediate superior. She added to what was told her (or Adam added to what was told him). “Don't eat of the tree—don't even touch the tree—or you will die.” It is possible that she and Adam avoided this tree altogether; that they did not go near to it, they did not look at it, and, most of the time, they did not think about it. Now the woman looks at the tree carefully, up close, and she thinks about it. She looks at the fruit of the tree, and it looks good to her. It is clear from looking at it that this fruit would be *good for food* (the exact wording of the Hebrew).

What we find here is actually called a *metonym*. It is one word which stands in for another word. She observes that *the tree [is] good for food*. Now, she is not thinking about taking off a branch and chewing on that branch, she is thinking of the fruit of the tree. *Tree* here is a metonym for the *fruit of the tree*. We find this in literature and common speech all of the time. I mention this because the Bible is filled with figures of speech.

Let me give you some examples of a metonym: when your wife is in a bad mood and you think poetically, you might say, “A pall of gloom was cast over the house.” However, the difficulties have nothing to do with your house, it has to do with the mood of your wife. When a nearby area was about to be annexed and the people did not want to be, a newspaper headline might say, *The City is Up in Arms*. However, the city itself cannot do anything which is organic or thoughtful; it is the *citizens of the city* who are up in arms (another figure of speech). The Bible is filled with common figures of speech, and they are quite easy to recognize. Most people when reading this

passage would have in their minds the *fruit of the tree being good for food*, even though the word *fruit* is not found in this verse.

When we read and study the Bible, we get the gist of what is being said by reading it as any other sort of literature. We first interpret a passage, for the most part, according to the common understanding of reading the same thing in some other literary work. We read a common figure of speech as we would in any other form of literature. The Bible was written by men who use figures of speech, and they are found in their writings.

This does not mean that we take a non-literal interpretation of the Bible. We take the Bible and circumstances and words literally, unless there is a reason not to. When the Bible tells us that the woman sees that the *tree is good for food*, without thinking, we understand that she is looking at the *fruit* of the tree and thinking that the *fruit* of the tree is good for food.

Along the same lines, when we study the words of Jesus, there are some things which are clearly parables (in many translations, they might begin with the words *a certain man...*). But, likewise, there are stories which Jesus tells, and some people are given names (e.g., Lazarus in the story of Lazarus and the rich man—in Luke 16:19–31); which story is a recounting of a true experience.

When it comes to interpreting the Bible—even though I believe in a literal interpretation—the way language is normally employed, with figures of speech, must be taken into account. As a matter of fact, there is a 1000 page book by Bullinger which examines all of the figures of speech found in the Bible (and still misses many of them). The table of contents alone is 25 pages (which lists all the types of figures of speech found in the Bible).

Genesis 3:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
ta'āvâh (תַּאֲוָה) [pronounced <i>tah-uh-VAW</i>]	<i>desire, wish, longing, lust; the thing desired, the object of lust; delight; delicate; honor; ornament</i>	feminine singular noun	Strong's #8378 BDB #16
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used.			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the definite article	Strong's #5869 (and #5871) BDB #744

Translation: ...and that this [tree] was a delight to the eyes...

Then she perhaps steps back and looks at the tree, and it is delightful to look at. The noun here can mean a *delight* but also *an object of desire*. It is not clear whether it is the fruit that is an object of her desire, or the tree that she finds delightful. In any case, she is deciding that she definitely wants this fruit. And the tree itself appeals to her. It just looks really good. The tree seemed to beckon her.

The woman examines the tree and decides that this fruit is something which is *desirable to the eyes*. Although we would expect an adjective here or the participle of a verb, we get a noun instead, which means *desire, wish, longings of one's heart; lust, appetite, covetousness (bad sense); thing desired, object of desire*. The tree does not just look pleasant; the woman desires this tree. Again, we are not really speaking of the *tree*, but the *fruit of the tree* as well as that which eating the fruit purports to give her.

Genesis 3:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>desired, desirous; coveted; pleasant, agreeable; precious</i>	Niphal participle	Strong's #2530 BDB #326
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sâkal (שָׂכַל) [pronounced <i>saw-KAHL</i>]	<i>to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent</i>	Hiphil infinitive construct	Strong's #7919 BDB #968

All of the Hiphil meanings, according to BDB, are: *to look at or upon, have insight; to give attention to, consider, ponder, be prudent; to have insight, have comprehension; insight, comprehension (substantive); to cause to consider, give insight, teach; the teachers, the wise; to act circumspectly, act prudently, act wisely; to prosper, have success; to cause to prosper*. Gesenius has: *to look at; to attend to, to turn the mind to; to be [become] understanding or prudent; to be successful; to act prosperously; to make prudent, to teach; to give success*. As a substantive: *intelligence, prudence*.

Translation: ...and the tree was desirable to look at [possibly, desirable to instruct].

She had possibly not noticed this before, but she was mesmerized by this tree. She enjoyed looking at it. It was pleasant to her; she, in fact, desired to look at it.

You see, before, she knew that she could not eat of the fruit of the tree; and she even knew not to touch it; so she probably just avoided this tree altogether. She knew where it was and there was a lot to enjoy in the Garden of Eden, so she probably just kept from even being around this tree. She probably never gave it a good looking over before. Whereas, before, she probably did not go near this tree; she probably did not consider it; and now she is enjoying just looking at the tree.

It is like many sins—they look good to us. We like looking them over and being seduced by them.

The verb here is *sâkal* (שָׁקַל) [pronounced *saw-KAHL*], which means, *to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent*. Strong's #7919 BDB #968. So, this could be translated: *The woman observed that the tree was good for food and that this [tree] was a delight to the eyes and the tree was desirable to instruct*. Many have translated this, *desirable to make one wise*.

Genesis 3:6a *The woman saw that the tree [had fruit that] was good to eat, pleasant to look at, and desirable for making someone wise.*

The third thing which the woman observes is, *the tree was desirable to make one wise*. Literally, it reads: *...and desirable the tree to be wise [insightful, prudent]*. It is not the *tree* which is *desirable to make one wise*, but the act of eating the *fruit of the tree* which is *desirable to make one wise*; again, a metonym.

Let me reveal a secret here: do you know what sorts of people are gullible? Honest people. An honest person means what they say and they tell you is what they believe to be true; and, for this reason, they tend to believe what you say as well. Unless there is good reason not to, an honest person will believe most of what you tell them, until they find it not to be true (or they understand that you have a faulty character). The woman is now thinking about eating from this tree; she has been told that she will not die and that she will be given great insights into life if she eats from the tree. She is believing Satan at this point.

There is a simple pecking order in this world, and God always sets up authorities. The Second Person of the Trinity is the ultimate authority over those on earth. Below Him is Adam. Below Adam is the woman. Below the woman are the animals and all that is on the earth. The serpent, who should be under the woman's authority, tells her that she ought to eat from the fruit of this tree because this would make her as wise as God, which would change up the pecking order. If she is wise as God, she is then in authority over Adam. However, she is considering advice from someone under her who is telling her to do something that her authorities (God and Adam) have told her not to do. There is only one prohibition which the woman has heard, and that has to do with eating from the fruit of the Tree of Knowledge of Good and Evil. And now her mind is racing, thinking about actually doing this, not considering the prohibitions of the authorities over her, but considering the words of this serpent, who is under her authority.

As a general rule of thumb, if someone under your authority suggests that you disobey someone in authority over you, it is probably a bad idea.

So this is where we will leave the woman, having just had a conversation with Satan, and contemplating eating from the tree of the knowledge of good and evil.

Genesis 3:6 *The woman observed that the tree was good for food and that this [tree] was a delight to the eyes and the tree was desirable to look at [possibly, desirable to instruct]. Therefore, she took from its fruit and she ate [it]; then she also [or, she indeed] gave [some] to her husband with [possibly, near, by, against, beside] her and he also ate [it].*

The woman, after careful study of the tree and the fruit, takes the fruit⁹ and eats. She suddenly realizes that she has done something wrong. She suddenly has a conscience and recognizes that there is good and evil in this world. This acted upon her as sin acts upon us. Our fellowship with God is immediately broken when we sin. Her fellowship with God was broken immediately at the eating of this fruit. She has several options before her, but her option of choice is to find the man and put him into the same boat as she is. She has been deceived, although God made it clear as to what was acceptable and what was not. She broke the only negative commandment of God and is in a state of confusion.

⁹ Zodhiates mentions that the Latin word for *apple* is *malam* and the Latin word for *evil* is *malum*, their similarity possibly accounting for the thought that this was an apple.

Satan, upon seeing man in the Garden of Eden, with the woman, in perfect environment and in a state of bliss, chose to do whatever he could to cause man to fall; to be in the same position that he is in. The woman will react to her own fall the same way. Rather than go to Adam and discuss this, she brings the fruit to him. This may have been the first ultimatum given by a woman to a man and it may have been an unspoken ultimatum. God does not reveal this to us. However, there is no confusion with Adam. He has not been deceived. He knows exactly what the issue is. Any man who has ever been head over heels in love understands what Adam does in this verse. There is a clear-cut choice for him. He has seen animal after animal when he named them and recognized that there was no one in the animal kingdom for him. It was when God brought the woman to him that he realized and recognized his lifetime counterpart. There are no singles bars; there are no other options that he is aware of; there is one woman for Adam; woman that he is in love with and desires beyond anything else in the world, and she stands before him holding the fruit that Yahweh God has specifically told him not to eat. He knows that the woman has partaken of the fruit. Even if the woman did not say a thing to Adam, the very fact of her holding the fruit before him has told him that she has eaten from the tree. Now he has to decide between his creator and what God created for him. He has to decide between the love of his life and Jesus Christ in the garden. He does not fully understand the outcome of what he is about to do, but he does recognize that he has a choice that is clear-cut: Jesus Christ or the woman. Adam chose; as federal head of the human race, he chose for all of us at that time. Just as when a president declares war on a country and congress approves, we are at war with that country because they act as our federal heads. Adam was so much in love with the woman and was so worried that he might lose her, that he chose her above everything else.

We all have free will and we all make choices; some which have devastating effect on our lives for decades. Those who at a young age became involved with drugs or illicit sex have caused themselves problems with far-reaching results. With drugs, there are portions of our brains which might not ever function up to par ever again. With pre-marital sex, we might lose out on the right person designed by God for us. We might be out fornicating with some inconsequential person while our right person persistently is knocking on our door. After awhile, that person gives up and we are left with emptiness and swinging at the wind. Adam had no concept as to the long-term effect of his sin. He did know his Creator, however, and God told Adam emphatically not to eat of the tree. There are certain mistakes that we make with our lives; even fundamental mistakes that we make after salvation; after our teen years. There have been wonderful marriages and families destroyed by adultery. One of the purposes of filling our souls with doctrine is that not only do we know what the prohibitions are but we know why and the rationale behind these prohibitions. We have a better grasp on the longevity of our mistakes and might choose for once not to make stupid mistakes because we have a well-rounded view of what the sin is and the results of that sin. Certainly, the more we know about God's Word, the more prohibitions that we learn; but we also learn why these are prohibitions. It is much easier to listen when someone tells you that something is hot and that you will burn yourself than it is to find that out first-hand.

With a human conscience and being out of fellowship with God, Adam and the woman begin acting in accordance with their new found conscience. I hate to make this analogy because it is not an exact analogy, but dogs do not realize that they are naked and this never bothers them whether they are in a crowd or alone. Adam and the woman were naked and it did not bother them to be that way before the animal kingdom, before Jesus Christ, before each other; and, if they were aware of the angelic kingdom, before the angels. Clothes were not an issue to them. This is not an argument for nudism. That is not the point. Nudists recognize that they are naked. Even a nudist would be embarrassed to be au natural in certain places and under certain circumstances. However, this had never been an issue to Adam and the woman until now.

Recapping this chapter:

Genesis 3:1 The snake was more devious and subtle than all the animals of the field the LORD God had made. He asked the woman, "Did God really say, 'You must never eat the fruit of any tree in the garden?'"

Satan begins his attack on the Word of God by asking a simple question: "You both cannot eat fruit from every tree in the garden?" The implication is, God is being unfair; here are all of these trees right in front of them, and God prohibits them from eating fruit from every tree. *What is God hiding? What is God keeping from you?*

Genesis 3:2–3 The woman answered the snake, "We're allowed to eat the fruit from any tree in the garden except the tree in the middle of the garden. God said, 'You must never eat it or touch it. If you do, you will die!'"

In the woman's answer, she both adds to the Word of God and she takes from the Word of God. God did not prohibit her from touching this tree (she added to the Word of God); and God warned the woman that "in dying, you will die" (she took from the Word of God).

Genesis 3:4–5: "Emphatically, you will not die!" the snake told the woman. God knows that when you [both] eat it your eyes [the eyes of Adam and Eve] will be opened. You will [both] be like God, knowing good and evil."

Satan not only implants the idea of the woman eating from this tree, but the idea that Adam will eat from the tree as well. Even though he is talking to the woman alone, the serpent makes it clear that eating from this tree will be done by both Adam and the woman.

Now the woman does something which she had not done up until this time—she carefully examines the Tree of the Knowledge of Good and Evil. She examines it carefully and she thinks about it.

Genesis 3:6a The woman saw that the tree had fruit that was good to eat, pleasant to look at, and desirable for making someone wise. So she took some of the fruit and ate it.

Satan deceived the woman. He convinced her that she would not die and he references the name of the tree, saying that she would be just like God, knowing good and evil. The woman believes that she will achieve some sort of equality with God, knowing good and evil as He does. Therefore, the woman, being deceived, eats the fruit.

Genesis 3:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
p ^e rîy (פְּרִי) [pronounced p ^e ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6529 BDB #826

Translation: Therefore, she took from its fruit...

Then we have a series of actions, all of which are a result of the volition of the woman (and then the man). The wâw consecutives followed by imperfect verbs indicate that these things happen in this particular order. The first thing that she does is she takes a piece of fruit into her hands and plucks it from the tree.

Genesis 3:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37

Translation: ...and she ate [it];...

She then eats the fruit; and there is nothing said about its texture or flavor. Nothing is said about how much she ate. Did she eat an entire piece of fruit or a portion? We have no idea.

The woman is now a sinner; she has sinned; she has acted against the mandate of God. So, she acquires a sin nature, which will affect her next act.

As I have said on many occasions, a person does not sin alone; they do not just sin, keep it to themselves, and it has no other affect on their lives. Often, when a person sins, they want to share this. This may not even be devious. It may be, "I really liked doing this; do you want to try?"

However, in this case, we can be reasonably certain that the woman wants to put the man in the same boat. She knows that she has sinned; she knows that she has done wrong. Whatever the result is, she wants the man to be with her, even if it means his destruction as well.

Genesis 3:6a–e The woman saw that the tree had fruit that was good to eat, pleasant to look at, and desirable for making someone wise. So she took some of the fruit and ate it.

Satan deceived the woman. He convinced her that she would not die and he references the name of the tree, saying that she would be just like God, knowing good and evil. The woman believes that she will achieve some sort of equality with God, knowing good and evil as He does. Therefore, the woman, being deceived, eats the fruit.

Genesis 3:6f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person feminine singular, Qal imperfect	Strong's #5414 BDB #678
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Genesis 3:6f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gam has five primary usages. ❶ It is used to denote <i>in addition to</i> or a continuation of or an adding to a previous thought or point. It is often rendered <i>also</i> . ❷ Gam can be used as an intensifier (<i>even</i>) and is sometimes used this way with a negative. ❸ Gam can be used to make a sentence emphatic (<i>yea, indeed, truly</i>) or it can simply be used to give considerable emphasis to the next word. ❹ It can be rendered <i>even if</i> when followed by an imperfect verb. ❺ Finally, it can be rendered as an adverb— <i>however, but</i> —but usually followed by a negative particle.			
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 3 rd person feminine singular suffix	Strong's #376 BDB #35
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767

Translation: ...then she also [or, she indeed] gave [some] to her husband with [possibly, near, by, against, beside] her...

The adverb *gam* here indicates that the woman must get the husband involved.

Then we have an interesting preposition ʿîm (עִם) [pronounced ġeem]. This is not an unusual adverb, but why is it here? Obviously, if she gives this fruit to her husband, he must be *with* her. This preposition can also mean *against, beside*. It is possible that more occurred here than, Adam came home from work and the woman then handed him the fruit.

Women are often very good at manipulation, and some have us men figured out. So, to get what they want, they sometimes know how to get us to provide it for them. We do not really know all that happened here, how quickly this occurred; but, I would not be shocked if there was some womanly manipulation involved.

Did she have this fruit in the bushes behind her, and she takes this fruit and takes a bite of it and then hands it to the man? Again, this is all speculation, but this woman, who is a genius, has a sin nature; and she wants her man to be with her in this situation of sinning against Y^ehowah God.

Genesis 3:6g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: ...and he ate [it].

The man is also a genius. He probably understands the situation almost entirely. He looks at the woman, the fruit—he is certain that she ate from the fruit—there is no question about this. At this point, the man has to choose between the woman and God, and he chooses—the woman. He eats the fruit, knowing that he is disobeying God's one command.

From the NET Bible: This pericope (3:1-7) is a fine example of Hebrew narrative structure. After an introductory disjunctive clause that introduces a new character and sets the stage (3:1), the narrative tension develops through dialogue, culminating in the action of the story. Once the dialogue is over, the action is told in a rapid sequence of verbs - she took, she ate, she gave, and he ate.

Genesis 3:6b She also gave some [of the fruit] to her husband, who was with her, and he ate it.

Eve and the Apple (a photograph); from **Restoring Israel**; accessed October 18, 2015.

When the woman gives some of the fruit to her husband, Adam sins knowingly. He understood that he was making a choice between Jesus in the garden (the revealed member of the Trinity) or the woman whom he loved. He chose the woman over God. This was not a matter of being deceived; this was a matter of Adam making a clear choice: he chose what God had given him over God. He was choosing to disobey God. Paul wrote, **Adam was not deceived. It was the woman who was deceived and sinned** (1Tim. 2:14).



With this act, man essentially hands rulership of the world over to Satan. The woman thought that this would affect her standing in the world, making her equal with God (and therefore being above Adam, at least for a short time). Authority did change, but not in the way she expected it to.

The Shifting Authority

1. God originally gave man authority over the earth and the animals of the earth. Genesis 1:28: **And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."** Man was to subdue the earth (do whatever he chose to make the earth to his liking); and man had authority over all that was on the earth.
2. When the woman was made, she was second in command to Adam. She was made as a helper to Adam.
3. This gives us a simple hierarchy: God|man|woman|the animals and the earth.
4. However, as we have already studied, the woman submitted to the authority of a creature (the serpent) and then the man submitted to the authority of the woman, both of them disobeying God, Who is their authority (Genesis 3:1–6). The woman submitted to the authority of the serpent, disobeying God; and the man then submitted to the authority of the woman, disobeying God.
5. The end result is, Satan rules over this earth.
 - 1) Jesus says, in John 12:31: **Now is the judgment of this world; now will the ruler of this world be cast out [or, driven out, sent away].**
 - 2) In John 16:8–11, Jesus speaks of sending the Holy Spirit to us: **And when He [God the Holy Spirit] comes, He will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in Me; concerning righteousness, because I go to the Father, and you will see Me no longer; concerning judgment, because the ruler of this world has been judged**

The Shifting Authority

- [in the past with results which continue into the future].
- 3) Paul writes the Corinthians, saying: **And even if our gospel is veiled, it is veiled only to those who are perishing. In their case, the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, Who is the image of God** (2Corinthians 4:3–4).
 6. This is the reason that we are told on several occasions that we *are in the world, but not of the world* (John 15:19 16:33 17:11–16 1John 2:16 4:4). We as believers are not to submit ourselves to the thinking (and therefore authority) of Satan, who rules over this world.
 7. This will change. After the Tribulation, Satan will be put into chains for most of the Millennium. This will be a period of perfect environment during which weapons will be beaten into plowshares because there will be no more war; and the lion will lie down with the lamb (Isaiah 2:3–4 11:6–16 65:25 Micah 4:1–7). During this time period, Jesus Christ will reign over the earth from Jerusalem.
 8. Satan will be allowed access to the earth once more at the end of the Millennium, at which time he will actually turn the minds and hearts of some against God, even after they have lived in perfect environment under a perfect ruler. Satan will lead a rebellion against Jesus Christ after 1000 years of perfect environment. In the end, Satan and his angels will be thrown into the lake of fire. Revelation 20:1–3, 7–10. This will end Satan’s hold over the earth and over man. This should give you an idea as to just how smart Satan is. He will be able to organize a revolution against God with people who are living in perfect environment.

The theological consistency of the Bible is a marvel to behold. How a book on such controversial topics as sin, salvation, God and the Messiah to come could hold together so well, despite the fact that the Bible was written over a period of at least 2000 years by about 40 different authors is an amazing thing to behold.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 3:6 The woman saw that the tree [had fruit that] was good to eat, pleasant to look at, and desirable for making someone wise. So she took some of the fruit and ate it. She also gave some to her husband, who was with her, and he ate it.

There is a difference between the sins of Adam and the woman, as 1Timothy 2:14 points out (**Adam was not deceived, but the woman being deceived was in the transgression**). This difference results in a divergence of the roles of man and woman in human history. The woman sinned because she disobeyed God; however, she was deceived. The man sinned knowingly—he was not deceived or confused. There was no question in his mind about what he was doing. Although their sins were different, the man and the woman were both completely and totally culpable. The difference of their sins will result in a difference of judgment and penalty; however, both the man and the woman sinned, and as God promised both of them, **in dying, they will die**.

One of the chief differences which we will study is, the sin nature will be genetically passed down by the male and not by the female. Affixed to this sin nature is Adam’s original sin (we are on the hook, as human beings, as sons of Adam for his sin—that is another topic, but, it is actually a good thing that we all have Adam’s original sin imputed to us at birth). The reason for the virgin birth of Jesus Christ is more than simply being a sign (Isaiah 7:14); the virgin birth of Jesus Christ is important because, our Lord cannot be born with a sin nature. He cannot be born with Adam’s original sin imputed to Him. The only way for anyone to be born without a sin nature is to be born apart from the contribution of the man. The virgin birth bypasses the contribution from the male. Again, it is the sin nature and Adam’s original sin which are passed down through the male because Adam sinned intentionally and knowingly. Jesus Christ must be born of a woman (Galatians 4:4), bypassing Adam altogether, in order to be free of these two things.

Much of human history is wrapped up in Revelation 12:4: **And the tail of the dragon [Satan] drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to**

delivered, for to devour her child as soon as it was born. Satan brought down a 3rd of the angels with him when he sinned, and then he determined to destroy the Child born of a woman the moment He was born.

Arthur Pink: *The state of the natural man is far worse than he imagines. It is not only that man is a sinner, a sinner both by nature and by practice, but that he is "alienated from the life of God" (Ephesians 4:18). In a word the sinner is dead- dead in trespasses and sins. As the father said of the prodigal, "This my son was dead, and is alive again; he was lost, and is found" (Luke 15:24). That the natural man is dead in trespasses and sins is no mere figure of speech; it is a solemn reality, an awful fact. It is ignorance and the denial of this fact which lies at the root of so much of the false teaching of our day. What the natural man needs first and foremost is not education or reformation, but life. It is because the sinner is dead that he needs to be born again. But how little this is pressed today! The unspeakably dreadful state of the natural man is glossed over where it is not directly repudiated. For the most part our preachers seem afraid to insist upon the utter ruin and total depravity of human nature. This is a fatal defect in any preaching: sinners will never be brought to see their need of a Savior until they realize their lost condition, and they will never discover their lost condition until they learn that they are dead in sin.*¹⁰

Genesis 3:6 The woman observed that the tree was good for food and that this [tree] was a delight to the eyes and the tree was desirable to look at [possibly, *desirable to instruct*]. Therefore, she took from its fruit and she ate [it]; then she also [or, *she indeed*] gave [some] to her husband with [possibly, *near, by, against, beside*] her and he also ate [it]. (Kukis mostly literal translation)

Genesis 3:6 The woman observe that the tree was good for food, that this tree was a delight to the eyes, and that the tree was desirable to look at. Therefore, she took some of its fruit and she ate it. Then she also gave some fruit to her husband beside her and he also ate it. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Fall: Initial Results of the Man and Woman's Sin

And so open [two] eyes of two of them and so they know that naked they [are] and so they sew together leaf of a fig [tree] and so they make for themselves loin-coverings.

Genesis
3:7

Consequently, the eyes of them both were opened and they knew that they [were] naked. Therefore, they stitched together the leaves of a fig tree and made loin-coverings for themselves.

Consequently, the eyes of them both were opened and they knew that they were naked. Therefore, they stitched together fig leaves and made loin-covers for themselves.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures. [JERUSALEM. And they made to them vestments.]

Latin Vulgate

And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

¹⁰ From http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_25.htm accessed September 7, 2014 (updated).

Masoretic Text (Hebrew)	And so open [two] eyes of two of them and so they know that naked they [are] and so they sew together leaf of a fig [tree] and so they make for themselves loin-coverings.
Peshitta (Syriac)	Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
Septuagint (Greek)	And the eyes of both of them were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves coverings to go around them.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Then they both saw clearly and knew that they were naked. So they sewed fig leaves together and made garments for themselves.
Contemporary English V.	Right away they saw what they had done, and they realized they were naked. Then they sewed fig leaves together to make something to cover themselves.
Easy English	Then their eyes opened. They realised that they were naked. They sewed together leaves from a fig tree to cover themselves. (Figs are sweet fruit with many seeds.)
Easy-to-Read Version	Then {both the man and the woman changed. It was like} their eyes opened, {and they saw things differently}. They saw that they had no clothes on—they were naked. So they got some fig leaves and sewed them together and wore the fig leaves for clothes.
Good News Bible (TEV)	As soon as they had eaten it, they were given understanding and realized that they were naked; so they sewed fig leaves together and covered themselves.
<i>The Message</i>	Immediately the two of them did "see what's really going on"--saw themselves naked! They sewed fig leaves together as makeshift clothes for themselves.
New Century Version	Then, it was as if their eyes were opened. They realized they were naked, so they sewed fig leaves together and made something to cover themselves.
New Life Bible	Then the eyes of both of them were opened, and they knew they were without clothes. So they sewed fig leaves together and made them-selves clothing.
New Living Translation	At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, the eyes of both of them were opened wide and they realized that they were naked. So they sewed fig leaves together and made skirts to go around themselves.
Ancient Roots Translinear	...the eyes of the two unsealed, and they knew their bareness. They sewed fig foliage and made belts for themselves.
Christian Community Bible	Then their eyes were opened and both of them knew they were naked. So they sewed leaves of a fig tree together and made themselves loincloths.
Today's NIV	Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And their eyes were open and they were conscious that they had no clothing and they made themselves coats of leaves stitched together.
Ferar-Fenton Bible	Then the eyes of both of them were opened, and they became aware that they were naked. They accordingly joined fig leaves together, and made aprons for themselves.

New Advent Bible And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible Then the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves apronlike girdles.

Concordant Literal Version And unclosing are their eyes, they two, and knowing are they that they are naked. And sewing are they fig leaves and making for themselves girdle skirts.

Emphasized Bible Then were opened the eyes of them both, and they knew that, naked, they were,—so they tacked together fig-leaves, and made for themselves girdles,...

English Standard Version Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

Heritage Bible And the eyes of them both were opened, and they knew by seeing [they knew by seeing that they were naked. Yada, to know by seeing. The Heritage Bible translates yada as know by seeing, except where know is used of a man to know a woman and conceive seed. In most instances it is identical to our use of the word see to mean that we understand something because we now have experienced it. It emphasizes the fact that we see with our spiritual and soulful eyes, with the eyes of our understanding, after experiencing it. When you see with your soul without Holy Spirit given revelation knowledge, your seeing is incorrect. Your soulful seeing has used words of men instead of words of God. When you properly use words of God, then your soulful eyes receive revelation knowledge from the Holy Spirit through your spirit, and you see correctly. When Adam and Eve saw that they were naked, it was a revelation knowledge seeing. After they saw they were naked, they could easily see their need for God's clothing.] **that they were naked; and they sewed fig leaves together, and made themselves girdles** [they sewed fig leaves together, and made themselves girdles. Adam and Eve tried to cover their sin with their own works. This shows where all man made religions originate. They are man's attempt to cover his sins and guilty conscience by his own works, instead of coming to God through Jesus, the only covering for sin. Also, I never cease to be amazed at the accuracy of the Word of God. All these years we have followed the King James rendering of chagowr as apron. The meaning of the word is not apron, which would only cover the front and not the rear. The word is girdle that wraps

around the entire loins, and the word was later used as the girdle in which to carry weapons of war, 1 Sam 18:4; 2 Sam 20:8; 1 Kng 2:5; 2 Kng 3:21 as well as decorative dress and bracing of the loins, 2 Sam 18:11; Isa 3:24. So Adam and Eve made a girdle out of fig leaves. God immediately replaced it with the skin of a sacrificed animal.]. From this experience of Adam and Eve forward, every human conscience has been goaded by guilt and fear.

- LTHB And the eyes of both of them were opened, and they knew that they were naked. And they sewed leaves of the fig tree, and made girdles for themselves.
- NASB 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 loin coverings [Or girdles].
- Syndein {Spiritual Death and First Human Case of Evil/Legalism}
And the 'eyes' of them both were opened {eyes of the soul}, and they knew that they were naked {plural - both knew both were naked} and they sewed fig leaves together, and manufactured {'asah} for themselves 'loin coverings'/aprons. {Note: They are now aware of the knowledge of good and evil. Cognizance of sin distorted them into going into legalism. The first act of legalism was to try and get right again WITH EACH OTHER - forget GOD! Today this translates into 'forget God, love each other, and all will be right in the world' and that is just another of Satan's deceptions. God must always come FIRST!}.
- Third Millennium Bible And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves things to gird about.
- Young's Updated LT And the eyes of them both are opened, and they know that they are naked, and they sew fig-leaves, and make to themselves girdles.

The gist of this verse: The man and the woman realize that they are naked, so that they make themselves a covering for their sexual organs from the leaves of a tree (here, it says fig tree).

As is often found in the Hebrew, a series of actions are tied together chronologically (or logically) with imperfect verbs and wâw consecutives. However, since that would seem monotonous in the English, we change things up a bit with changing up the conjunctions. It is the same conjunction in the Hebrew throughout, but this is not how we do things in the English.

Genesis 3:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâqach (פָּקַח) [pronounced <i>paw-KAHKH</i>]	<i>to be opened; receiving opening</i>	3 rd person feminine plural, Niphal imperfect	Strong's #6491 BDB #824
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of</i>	dual numeral noun with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: Consequently, the eyes of them both were opened...

This is a common phrase, often found in the New Testament when an unbeliever is given the gospel, and they suddenly understand who Jesus Christ is and what He has done. This is understood to be very literal, when Saul was temporarily blinded in Acts 9:18a **And instantly scales as it were fell from his eyes, and he instantly saw again.** Jesus, explaining why He used parables, and how the eyes of many Jews could no longer see the truth, said: **“For the heart of this people has become dull; they are hard of hearing, and they have shut their eyes, so that they would not see with their eyes and hear with their ears and understand with their hearts and turn, and I would heal them.”** (Matthew 13:15, quoting Isaiah 6:10).

What is happening here is quite the opposite. Adam and the woman were not physically blind up until this point, quite obviously, because the woman looked at the tree and came to some conclusions based upon the way that it looked. Therefore, this is figurative language, indicating that they now see the world in a whole new way. They may have thoughts and feelings that they did not have before; they may view those thoughts and feelings in a different way.

Neither the man nor the woman give any thought to God.

Genesis 3:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâda ^c (עָדָה) [pronounced <i>yaw-DAHḤ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine plural, Qal imperfect	Strong's #3045 BDB #393
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
‘êrôm (עָרֹם) [pronounced <i>gay-ROAM</i>]	<i>naked; exposed</i>	masculine plural adjective	Strong's #5903 BDB #735
This is also spelled with a yodh: ‘êyrôm (עָרִיעַ) [pronounced <i>gay-ROAM</i>] (the yodh is found here).			
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
As with many pronouns, the verb <i>to be</i> is often implied.			

Translation: ...and they knew that they [were] naked.

The man and the woman had always been naked and they had always seen this. Being naked was their natural state; but, suddenly, they view their nakedness in a different light. Most of us have had the dream of being naked in a classroom (so I have been told); and being suddenly embarrassed about that turn of events. Some of us have committed acts before others that bring us great shame and embarrassment. The man and the woman now view their state of nakedness as a problem; a problem which they must solve.

This is how man thinks apart from divine revelation; man thinks that if he can solve his problems with his fellow man that everything will be alright as a result. What Adam and the woman do will not solve their problem, which

is, they have sinned against God, their human spirit is now shut down (man relates to God via the human spirit); and they both have a sin nature at this point.

In Genesis 3:7, we come to the immediate affects of sin on the man and the woman:

Genesis 3:7a Then their eyes were opened, and they both kept on knowing that they were naked.

Even though I take the Bible literally, there are times when we understand that we should not take the Bible literally, such as with the first part of v. 7. Adam and the woman were not blind, and we know this because concerning the fruit of the Tree of the Knowledge of Good and Evil, we just read: **the woman observed that it was a delight to the eyes** [or, *it was pleasant to look at*]. (Genesis 3:6). So, obviously, the woman could see. She was not blind. However, the eyes of her soul were opened, and she saw things differently now. She had knowledge of good and evil.

Parents, with every child, enjoy a time of innocence with their child. There is a time period, sometimes for many years, where the parent can shield his or her child from the gross evil of the world. The child knows the love of his parents, of playing, of imagination, of the excitement of each new day. We enjoy the innocence of the child, and, in many ways, share this innocence with the child.

In sin, our eyes are closed in a different way. For many years, we do not understand the gospel of Jesus Christ (no one is born a Christian). Many in Israel, when Jesus came to them, did not know He was the Messiah. Jesus once explained of the Jews who rejected Him, **“Because of this, I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And the prophecy of Isaiah is fulfilled on them, which says, In hearing you will hear and in no way understand, and seeing you will see yet in no way perceive. For the heart of this people has grown fat [lazy], and they heard heavily with the ears, and they have closed their eyes, that they not see with the eyes, or hear with the ears, and understand with the heart, and be converted, and I heal them.”** (Matthew 13:13 Isaiah 6:9–10).

In any case, my original point is, eating from this fruit did not change Adam and the woman from being blind to being able to see; they now were able to perceive the gross evil in the world, which was outside of their perception before. In fact, they were able to perceive good and evil from this point on.

Genesis 3:7a Then their eyes were opened, and they both kept on knowing that they were naked.

Under the original perfect environment, the man and the woman were both naked and comfortable with that. Being naked when one lacks a sin nature is not an issue. They are now making judgments about what is proper and what is not; about what is moral and what is not. Now that they had some understanding of evil and human good, they realize that they are naked, and this concerns them both.

Again, let’s go back to the illustration of the parent and the child. During bathing and potty training, nakedness is not an issue between a child and the parent. However, gradually, a child is trained to be covered at all times and that it is normal for his parents to be covered. For Adam and the woman, this is sudden, and it concerns them both immediately. Their solution will be the first act of human good in man’s history.

Genesis 3:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

Genesis 3:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâphar (תָּפַר) [pronounced <i>taw-FAHR</i>]	<i>to sew [together]</i>	3 rd person masculine singular, Qal imperfect	Strong's #8609 BDB #1074
‘âleh (עָלֶה) [pronounced <i>ġaw-LEH</i>]	<i>leaf, leafage</i>	masculine singular construct	Strong's #5929 BDB #750
As is often found in the Hebrew, often a singular noun can be used for the plural. So this may refer to several leaves.			
t ^o ênâh (תְּנַחַךְ) [pronounced <i>t^oh-ay-NAW</i>]	<i>fig, fig tree</i>	feminine singular noun	Strong's #8384 BDB #1061

Translation: [Therefore, they stitched together the leaves of a fig tree...](#)

We have no idea as to what sorts of tools Adam and the woman developed; nor do we have any idea what sorts of tools God simply gave them. Did they see any need to make any sort of housing for themselves? The first tool that we are aware of is the sacrificial knife which they used to kill animal sacrifices with (and the existence of this knife is revealed in the New Testament).

So, we do not know exactly how this was accomplished.

Genesis 3:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
chăġôwrâh (חֲגוֹרָה) [pronounced <i>khuh-goh-RAW</i>]	<i>a binding; girdle, belt; loin covering, loin cloth; armor</i>	feminine plural noun	Strong's #2290 BDB #292

It is not clear from Gesenius or BDB how the masculine and feminine nouns differ in meaning.

Translation: [...and made loin-coverings for themselves.](#)

The first problem, as the man and the woman understood things to be, was that they were naked, and that was no longer acceptable. They had a natural sense of shame here, which had not been taught to them (insofar as we know). There seems to be a timeline here that might have been fairly tight. Satan tempts the woman, and the

woman considers the fruit of the Tree of Knowing Good and Evil. At some point, she eats of this tree, whether that very same day, or later, as a result of thinking a great deal about the tree. However, at that point, things seem to have time limitations. The woman is probably not going to wait for weeks or months to tempt Adam. She might develop a way to entice him with the fruit, but this temptation would be the very same day that she ate the fruit herself.

Then, with their eyes being opened, the man and the woman would have put together loin coverings that very day; probably right after realizing that they were naked and suddenly having this sense of shame.

We find here the first act of human good. Whether they covered themselves up or continued to go without clothes; that is a non-issue. The issue here was that they ate of the fruit from the tree of the knowledge of good and evil. They do not think about Jesus Christ; they have forgotten about Him almost entirely. Their fellowship with God is broken and it will require God to restore this fellowship. God will have to seek them out. God will have to clothe them. He will need to cover their naked sinfulness. However, their sinfulness cannot be covered with a loin cloth made out of any material other than animal skins; and the animal must be an animal without spot and without blemish, an animal guilty of no wrongdoing; an animal which speaks of Jesus Christ who would go to the cross and die on behalf of this sin.

Genesis 3:7 **Consequently, the eyes of them both were opened and they knew that they [were] naked. Therefore, they stitched together the leaves of a fig tree and made loin-coverings for themselves.**

It appears that God will come to them that very same day.

Now let's pull a lot of this together:

The woman in the garden was approached by the snake, a creature under her authority, and the snake initiated a conversation with her (the snake having been indwelt by Satan). He deceived the woman and made her think that she could instantly increase her knowledge by eating the fruit of the tree which God had forbidden her to eat. She says why she cannot eat from the tree or even touch it (**you will die**), and the snake tells her:

Genesis 3:4–5: "Emphatically, you will not die!" the snake told the woman. God knows that when you [both] eat it your eyes [the eyes of Adam and Eve] will be opened. You will [both] be like God, knowing good and evil."

Satan wants the woman to eat from the Tree of the Knowledge of Good and Evil; but, more importantly, he wants her to offer this fruit to Adam.

There are two underlying aspects to Genesis, both of which are in play here. Genesis is a very subtle book. It does not beat you over the head with this or that truth. Secondly, the seeds of every doctrine of the Bible, pretty much, are found in Genesis.

Here, we have the seeds of several doctrines: the abominable sins of Satan, the character of Satan and the truth of God.

In Proverbs 6:16–19, God lists the most abominable sins: **There are six things that the LORD hates, even seven that are disgusting to him: (1) arrogance, (2) a lying tongue, (3) hands that shed innocent blood, (4) a mind that devising wicked plans, (5) feet that are eager to run to evil, (6) a lying witness who gives false testimony, and (7) a person who spreads conflict among friends [literally, brothers].** Remember Satan's first sin? **Arrogance.** "I will be like the Most High." **A lying tongue; giving false testimony:** Satan tells the woman "Emphatically, you will not die!" **Feet that are eager to run to evil:** Satan could not leave well enough alone. The universe is larger than we can imagine; the extent of the universe is beyond man's ability to understand. Yet, in this tiny corner of the universe, Adam and the woman are enjoying the garden, and Satan **quickly runs here to do evil.** He cannot let them alone. **A mind that devises wicked plans:** Satan has determined that He will impugn the character of God, and He begins by engineering the fall of Adam and the woman.

Secondly, we see the character of Satan in this passage. Notice one of Satan's sins: he distorts the truth. As Jesus said, "You [referring to the religious types of His era] are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies." (John 8:44).

The character of God is brought out in this. Jehovah is twice called the God of truth in Isaiah 65:16. Jesus, speaking to God the Father in prayer, said, "Your Word is truth." (John 17:17b). And Jesus said, "I am the way, the truth and the life; no one comes to the Father but through Me."

Are you beginning to see just how much is packed into this book of Genesis (we are only in chapter 3)? Do you see how subtle it is? Furthermore, do you recognize how important the Bible is now? "Your Word is truth." We have that one source of truth here on earth: the Bible. This is why the Bible far outsells any other book, month after month, year after year. This is why the Bible is attacked and ridiculed as no other book. This is why many nations go so far as to ban the Bible. This is why men fight to remove the Bible from the classroom and to remove any reference to it from the public square. It is God's truth.

Back to our narrative.

Genesis 3:6 The woman saw that the tree had fruit that was good to eat, pleasant to look at, and desirable for making someone wise. So she took some of the fruit and ate it. She also gave some [of the fruit] to her husband, who was with her, and he ate it.

This is what Satan wanted. He never spoke to the man. He never deceived the man. When Adam arrived on the scene, he probably did not even notice the snake, who apparently fell silent when Adam returned to the woman. The man simply looked at the woman, whom he loved, with the forbidden fruit in her hand, and he made a decision wherein he intentionally disobeyed God. The man was not confused or deceived; the choice to him was clear: either the woman whom he loved with all of his heart outside of the garden or Jesus Christ in the garden. Adam made his choice.

Adam took the fruit from the woman's hand and ate from it.

Genesis 3:7 Then their eyes were opened, and they both kept on knowing that they were naked. Therefore, they sewed fig leaves together and made a covering [or, belt, loin-cloth, kilt] for themselves.

As discussed last time, the man and the woman were not blind; they were simply unaware of good and evil. For the first time, they can see good and evil in the world around them.

Adam and the woman have a solution: they cover themselves with fig leaves. This is the first act of human good. This is not an act of sinfulness; it is an act of good; but it is meaningless insofar as the plan of God is concerned (which is why it is called human good). All acts of good which are outside of the plan of God are designated as human good. All acts of good outside of the plan of God, although they impact human history, have no permanence in the plan of God.

A lot of believers really have no idea what human good is or what it is all about.

The Doctrine of Human Good

1. Human good is the good that unbelievers do and the good that believers do when not filled with the Holy Spirit.
 - 1) This can include some of the great works of philanthropy. In some cases, the glorification of man is obvious. *60 Minutes* often does segments on rich people who give their money away to various philanthropic causes. One such segment had one of these men putting his name to various buildings to immortalize his own philanthropy.¹

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- 2) Believers do the same thing. Believers who are not filled with the Spirit or do not know how to be filled with the Spirit often do good things, like giving to the church, working in a soup kitchen, seeing a touching cause on television and sending in money. These are all good things, but not eternal in the plan of God. 1Corinthians 3:10–15
2. Because human good is dead within the plan of God; it is called dead works in Hebrews 6:1.
3. All human good is repulsive to God. God does not appreciate, accept, encourage or condone human good. Isaiah 64:6 (**All of our righteousness acts are as filthy rags in His sight**) Genesis 4:4
4. Human good has no value in the plan of God. 2Timothy 1:9: **Our Lord saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began.**
5. Human good is not the same as legitimate morality under the Laws of Divine Establishment. Romans 13:1–7
 - 1) A society must be moral in order to survive.
 - 2) A society which is immoral but filled with human good could easily self-destruct. This describes a significant portion of the culture of the United States today.
6. No amount of good works (human good) will save man. Titus 3:5 Ephesians 2:8–9
7. at the Judgment Seat of Christ, the human good of believer will be both revealed and destroyed. 1Cor.3:10–16
8. In the final judgement of Revelation20:12–15 (which is not the same as the Judgment Seat of Christ), the basis of the indictment against unbelievers will be human good. Sin has been paid for on the cross, which means that God does not punish the unbeliever for his sins. Just as it would violate God's justice to ignore sin, it would also violate His justice to judge sin twice. The only sin in play, is the sin of rejecting Jesus Christ as Savior. John 3:36 Romans 2:6–8
9. The production of human good will not save man. Ephesians 2:8–9 Titus 3:5
10. Human good often results in human glorification. Romans 4:2 Ephesians 2:9
11. Human good is the good the believer produces when he is not filled with the Spirit. This can include things that believers associate with divine good, e.g., giving money to a church, visiting the sick, missionary activity, etc. If you are not filled with the Holy Spirit, then whatever you do will not have eternal impact, but it will be burned at the Judgment Seat of Christ. 1Corinthians 3:11–16
12. Human good is also the good which unbelievers produce. This may include any of the activities listed above (unbelievers do go to church) or things like, picking up a piece of trash, buying compact fluorescent bulbs for your house to save the environment, being nice to someone they do not like, etc.
13. We believers remain on this earth, after salvation, to produce divine good, which glorifies God and is represented by *gold, silver and precious stones* in 1Corinthians 3:12. Ephesians 2:10

¹ <http://www.cbsnews.com/video/watch/?id=7363716n>

See also <http://www.versebyverse.org/doctrine/humangood.html> which doctrine was originally taught by R. B. Thieme Jr.

<http://www.gracedoctrine.org/word/Doctrines/humangood.htm>

http://www.gbible.org/_files/pdf/022700.pdf

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You will notice the focus of this act of human good in Genesis 3:7: the man and the woman are trying to resolve the differences between themselves, but without a thought to God. There are many atheists who think in exactly this way. One argument which I have heard on several occasions from different atheists is, *if my acts of morality are no different from the moral acts of a Christian, then why do I need a Bible or a God to tell me what to do?* This argument works in their minds because they think like Adam and the woman after they sinned: “We are naked; we can look at each other and tell that; therefore, we need to solve the immorality of this nakedness problem and things will be okay.” This is how the natural man thinks—resolve human conflict, resolve human problems, fix the interaction between people, and that will solve everything. However, the true conflict and the real problem is the lack of peace between man and God; not between man and man. In a world of sin, we will never fully resolve conflicts between men. We are at enmity with God. We will never achieve complete morality between people.

This is one of the reasons that we have so many human solutions out there: preserve the environment, at all costs; or restore the environment to what we believe it should be. When man's inequity seems to be too great, take from those with too much and give to those with too little. It is impossible for society to function without government guiding and controlling its direction; we need an overall body to control and manage the affairs of man and business. It is fair to make certain that every man receives the same as his brother. Private property is wrong. Private property is good. Large corporations are, by their very nature, evil. Large corporations are the key to a nation's success. The only sure way to peace is for all countries to disarm, and for the United States to lead the way. The only sure way to peace is to be armed to the teeth. Surely you have heard of many of these ideas and solutions, and none of them truly involve God. Now, some may make reference to God. There are churches which tout economic and social justice, for instance, and teach that Jesus did the same thing (He did not). There are environmentalists who say, "God gave us this planet, and it is our responsibility to keep it as pristine as possible." God did originally put the earth under man's authority, and man passed this authority over to Satan. In any case, the ideas herein described are systems of human good. There is nothing wrong about having clean air to breathe or clean water to swim or fish in. This does not mean that it is wrong for a person with money to give to those who are in need. However, these things are not to be our focus. These different ideas—some good, some bad, some taken to an extreme—are the modern-day equivalent of sewing fig leaves together to cover ourselves. They are man trying to solve man's problems with man's solutions.

I have mentioned both morality and human good. These concepts are not the same. Therefore, before we go any further, let's look at the concept of human morality.

The Doctrine of Morality

1. One of the areas of confusion for believers is the concept of morality. Many believers and unbelievers think that morality is the spiritual life. You first get saved and then you start acting moral. However, the Christian way of life is growing **in grace and the knowledge of Jesus Christ** (2Peter 3:18). As a new believer, you must first learn how to get back into fellowship (after you sin, you name that sin to God; or, after you commit a variety of sins, you name them to God—1John 1:9). At the point of salvation, we are given the grace assets by which we may grow spiritually (a human spirit, the filling of the Holy Spirit, and the ability to understand, categorize and store doctrine). As we begin to grow spiritually, we will begin producing divine good, which is not the same as human good and is not the same as human morality.
2. God designed morality for the human race as morality protects and perpetuates the human race.
3. God has ordained 5 divine institutions: the individual person (or soul), employment, marriage, family and nation. There is a moral code for each of these divine institutions. These are institutions which will continually be under satanic attack.
4. Take marriage, for instance: infidelity, spousal abuse, lack of commitment are acts or attitudes which destroy a marriage, and, in turn, impact a family (if there are children involved; and divorce within a family often affect the siblings of those who divorced¹). The result could be the dissolution of the marriage, and children raised by a single parent are much more likely to be involved in drugs, underage drinking, teen pregnancy and crime, all of which negatively impact the nation. This is applicable to believer and unbeliever alike. The family is the key to the stability of a national entity; destroy the family and it will destroy the nation from within.
5. Commandments 4–10 of the Ten Commandments (found in Exodus 20) are an example of a basic moral code, which can be applied to believers and unbelievers alike in any nation. This is why it is appropriate to have the Ten Commandments displayed in any courtroom and classroom.
 - 1) Commandment 4: **Remember the Sabbath day, to keep it holy. Six days you will labor, and do all your work; but the seventh day is a Sabbath to Yahweh your God: you will not do any work.** Although the Sabbath was given to the Jews of Israel specifically, there are aspects of it which are important to all men. Man needs a day off; he needs to recharge his batteries. Ideally speaking, man ought to turn toward God as well on a regular basis. Because creation is fundamental to all mankind, the 7-day work week is a part of almost every culture. Interestingly enough, providing more and more time off does not make a people any happier (as has been shown in Europe).
 - 2) Commandment 5: **Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you.** Again, even though this was specifically given to the Jews of Israel

The Doctrine of Morality

(this prepared them for establishing the nation Israel), this commandment is fundamental to all societies. A child may have some pretty lousy parents, but even lousy parents tend to have more wisdom than their own children. A child who listens to and obeys his parents is going to be a happier, more well-adjusted child, and society will benefit from this. Furthermore, in most cases a normal parent wants to raise his own children well.

- (1) This concept is constantly under satanic attack. Some examples are:
 - (2) The anti-capitalism, pro-socialism indoctrination which has found its way into our public school system.
 - (3) Politicians, political activists, and propagandists often appeal to children, suggesting that they are wiser than their parents and know things which their parents do not.²
 - (4) Schools are continually introducing materials into the youngest grades possible which are contrary to the concept of family.³
- 3) Commandment 6: **You will not murder.** The Bible is very clear on the sin of murder; this is not the same as executing a criminal nor is this the same as killing in war (also covered in the book of Exodus). This is intentional murder of another person, whether done during a crime or to eliminate this person from your life. You remove this person from this life when you murder them, which is the first divine institution. A society cannot be run by vigilantes or by criminal organizations. When using the oft-quoted phrase **An eye for an eye, a tooth for a tooth**, the Bible is referencing a system of organized justice, and not justifying vigilantism.
 - 4) Commandment 7: **You will not commit adultery.** The 2nd divine institution, marriage, must be protected. It does not matter that a male's normal inclination is *to wander*; there are boundaries to the institution of marriage, and sexual fidelity is a fundamental boundary.
 - 5) Commandment 8: **You will not steal.** Men (and women) are allowed to accumulate wealth, possessions and land. This commandment protects property rights. Individuals should not steal from others nor should the government steal from its citizens.
 - 6) Commandment 9: **You will not bear false witness against your fellow man.** You do not lie about someone else. Lying, as we have seen, is what led man to sin.
 - 7) Commandment 10: **Never desire to take your neighbor's household away from him. Never desire to take your neighbor's wife, his male or female slave, his ox, his donkey, or anything else that belongs to him.** Having an intense desire for the things which belong to your neighbor is a sin which plagues mankind, and today, in the United States, this is rampant. Some people actually believe that they have the right to determine how much income is too much and how this income ought to be used. At this point in time (2009), it is this very sin which threatens to undo the economy of the United States. Rather than being satisfied with what he has, Charlie Brown thinks that it is the government's job to take a large chunk of hedge-fund trader Lucy's wealth and to properly distribute it to those who deserve it (this is called *redistribution of wealth, spreading the wealth around, or economic justice*). What is most disconcerting is, there are actually churches which teach this.
6. A nation depends upon its citizenry as a whole to exhibit some reasonable amount of morality. If murder, stealing, and lying are rampant, that nation will destroy itself from within. A nation cannot simply survive based upon Christians alone exhibiting morality (however, mature believers in a nation will positively impact that nation).
 7. The unbeliever who goes from immorality to morality will have a better life, and sometimes people are confused by this. Let me explain: a person may become a Jehovah Witness, a scientologist or a Buddhist, and their lives may improve, and their family and friends must grudgingly admit their lives have improved. It is not because these organizations are good organizations; it is because the person involved is now engaging in moral behavior rather than immoral behavior.
 8. In the end, morality will make for better volitional choices, a better family life, and a more stable nation, but morality will not save. No one is moral enough to be saved. Luke 18:18–23 Titus 3:5 Ephesians 2:8–9

The Bible also speaks to the care and provision of the *helpless* and the Bible speaks of legitimate taxation in both the Old and New Testaments. All of this must be taken in balance.

¹ Statistically, there is a greater chance for a couple to divorce if one of their siblings has also divorced.

² Two examples of many: http://www.youtube.com/watch?v=XhCobR5QI_k
<http://www.youtube.com/watch?v=RbXxFUjDMiE>

³ <http://takeyourkidsoutofpublicschool.com/2009/06/and-tango-makes-three-%E2%80%93-a-long-way-from-dick-and-jane/>

Chapter Outline

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Therefore, a nation ought to be moral and a nation must establish law within its borders, as the human race is preserved (and even protected from itself) by laws and morality. However, the ultimate conflict, since the fall of man, is between man and God. Nothing is quite right until this conflict is resolved. The key is first to resolve man's sinfulness before God.

Let me give you an example of how human good is used to attack morality, to better help you distinguish between the two. Communism is a form of human good. It strives to guide and direct an economy and its own population so that there is economic justice (this is a term developed by liberation theology, designed to distort the Bible and to promote socialism). Communism strives to reduce the inequities between men. Communism attacks and destroys human volition. Those who are not on board with a nation embracing communism are sent to reeducation camps or put in places where it is difficult to live. Often, intellectuals, recalcitrants and religious types are killed, jailed, isolated and/or reeducated. Communism is responsible for the deaths of more people than any other system in mankind's history—and these are the deaths of their own citizens. Communism will persecute and imprison those who evangelize, as that is illegal in most communist countries. The Bible is not freely distributed in communist countries, it has to be smuggled in. A person standing on a street corner handing out free Bibles would be arrested in a communist country.¹¹ Communism, a form of human good, attacks volition, which morality seeks to preserve.

Usually, the attacks of human good are far more subtle. For instance, sex education belongs within the family unit. Even though explaining the bird and the bees to one's own child could potentially be the most embarrassing thing a parent can do with their own child, it is also potentially a rewarding experience, for both the parent and the child. The child learns about sex in the context of his own family, as related to his own person (as the child is a result of the sexual union—an act of love—between his two parents). When parents abdicate this responsibility to the school system, they remove sex from morality and from its familial context. In the end, the human good solution of sex education in our schools attacks both marriage and the family unit.

Let me give you another example of human good in the United States. We are mandated, in the United States, by the year 2014, to use compact fluorescent bulbs within our homes (I believe that incandescent bulbs will be no longer sold). These bulbs each contain 5 mg of mercury, enough to contaminate 6000 gallons of water. Those in Congress who favored this, believe that they are doing good. This is human good. In their minds, they are saving the environment. That is debatable. However, what they are introducing into millions of homes will be a toxin which can attack the brain, lungs and kidneys of those in the house exposed to mercury (if the bulb is broken at any time). Children and pregnant women are particularly susceptible to mercury poisoning. Again, this act of human good, where there was no malice intended, could result in harming a person's volition (if that person dies or suffers physical debilitation) or that person's family. Again, another example of where human good attacks what morality is intended to preserve. In a parallel universe, the exact same Congress would have voted to outright ban compact fluorescent bulbs, due to their toxicity.

Last time, we examined the doctrines of human good and morality, and how this is related a national entity. Morality preserves a nation; human good does not. We got into this topic because the first act of Adam and the woman was an act of human good and morality both.

Genesis 3:6–7 The woman saw that the tree had fruit that was good to eat, pleasant to look at, and desirable for making someone wise. So she took some of the fruit and ate it. She also gave some [of the fruit] to her husband,

¹¹ Even in the United States, a person can be arrested for reading the Bible out loud to people waiting in line for the DMV: <http://www.theblaze.com/stories/man-arrested-outside-calif-dmv-for-reading-his-bible-out-loud/>

who was with her, and he ate it. Then their eyes were opened, and they both kept on knowing that they were naked. Therefore, they sewed fig leaves together and made a covering [or, *belt, loin-cloth, kilt*] for themselves.

There is no thought of God. The man and the woman have both just disobeyed God, and now they are standing there, looking at one another, and it simultaneously occurs to them that they are naked. They decide to solve this problem by covering themselves up. They are not concerned about what God thinks, or what God might do. Their thinking is strictly about solving the problems between one another, which is one form of human good.

Last time, we distinguished between human good and morality. Morality is essential for the preservation of a nation. The laws of a nation encapsulate the morality of the nation, and these laws enforce morality. A nation where morality is not enforced becomes degenerate and a nation where a false morality is imposed becomes oppressive.

What is most important to a nation is the number of believers in that nation and their spiritual growth. We find historical proof of this all around us. What is the greatest nation in the world and where in the world is the best place to live? The United States. This is because there are more believers per capita in the United States than anywhere else in the world. There is more Bible teaching in the United States than anywhere else. There are more missionaries which go out of the United States than anywhere else. Now, where would be the worse place in the world to live? In Arab nations where Christianity is illegal; or in Communist nations where Christianity is illegal or strictly controlled (where proselytizing is illegal). We have thousands of people who will hop on anything which floats and risk their lives to go from what could potentially be an island paradise in Cuba and float to the United States. We do not have any reverse traffic. Even though Michael Moore did a film touting the medical system in Cuba, he did not renounce his American citizenship and move to Cuba. We had a handful of Congressmen go to Cuba this past year (2009) and praise Fidel Castro, whom they met personally; yet not one of them looked into the possibility of moving to Cuba permanently.

Now, you may have formed a counter-argument in your mind, and you are thinking, *what about Mexico? Mexicans flock to America in droves, yet isn't Mexico as Christian as the United States?* It is not. In this Bible study, I have avoided the discussion of various branches of *Christianity*, and for the most part, I will continue to do so. However, Satan can disguise himself as an angel of light and there are those who present themselves as apostles of Christ, yet are not. 2Corinthians 11:13–15 speaks of false teachers in the church: **For such ones are false apostles, deceitful workers transforming themselves into apostles of Christ. And did not Satan marvelously transform himself into an angel of light? It is not a dramatic thing, then, if also his ministers transform themselves into ministers of righteousness, whose end will be according to their works.**

There are two places at which Satan attempts to attack mankind: he first wants to blind us to the gospel and he secondly wants to destroy the spiritual life of—and therefore the spiritual impact of—the believer in time (2Corinthians 4:4 11:13–15 1John 1:8–10). Catholicism contributes to both of these attacks.

If you ask the average Catholic how to be saved, he or she is going to give you a lengthy list of things which must be done (believing in Christ, being baptized, joining the Catholic church, partaking in Communion). There are a few Catholics who are more or less squared away in this area, and they will tell you that all you need to do is to believe in Jesus Christ. A Catholic who believes that they are saved by faith alone in Christ alone is saved; but not all Catholics believe this (to be fair, neither do some Protestant groups, who disparagingly call this *easy-believism*). Our salvation is based upon Christ's work on the cross, not upon our own works. Faith is a non-meritorious system of perception. Everyone has faith. Everyone has a set of things in which they believe. In fact, it is estimated that 70–95% of everything we know is based upon faith. The other two systems of perception—empiricism and rationalism—require experiences and thinking, and are therefore, meritorious systems of perception. We simply choose to believe in this or to not believe in that. So, our contribution toward our own salvation is nothing, as faith requires absolutely no effort on our part and no inherent good can be attributed to us because we have faith. So, when we believe that Jesus died for our sins, our Lord has done 100% of the work and we are depending 100% upon His work.

No matter what a person has done, no matter how they were brought up, no matter what church they go to or do not go to, if they exercise faith alone in Christ alone, they are saved. Therefore, there are saved Catholics, and there are some Catholic churches which (presumably) teach the gospel moderately well. However, many Catholic churches throw in all of the sacraments and tie this to salvation, and *that* is Satanic. A priest or bishop who teaches that salvation requires anything more than faith alone in Christ alone is an apostle of Satan and an apostle of deceit, who presents himself as an apostle of light (regardless of the denomination).

The Catholic also believes in what is called *infused grace* rather than *imputed grace* (although most Catholics and Protestants are unaware of these terms, even though these terms are fundamental in defining the difference between these two groups). To the Catholic, a person who has truly believed in Jesus Christ will join the Catholic Church; they will go to Mass and to Confession; they will be baptized. Faith in Christ, according to many Catholics, will result in an *infusion* of the Christ-nature. In other words, the true Christian will exhibit Christian behavior (some Protestants believe this as well). If you suggest that someone can believe in Christ and then go out and murder and commit adultery, bestiality or any other sexual sin you can imagine; and cheat and lie in business, this will not compute in the mind of the Catholic. They cannot separate Christian faith from the actions of the believer, even if they themselves are guilty of these sins. As a result, people can be raised in the Catholic Church from age 0 up and yet never exercise faith alone in Christ alone for their salvation. They learn to be moral but they never exercise faith alone in Christ alone. They have built their house upon sand, and it will not endure. Even if a person is a devout Catholic all of their lives, but never exercises faith alone in Christ alone, they are not saved and they will spend eternity in the Lake of Fire. Jesus will say, **"I never knew you."**

To put it in a different way, you can be raised from birth to be a Catholic, a Muslim, a Buddhist or a Jew; but you cannot be raised from birth as a Christian. Every person must make for themselves a decision to believe in Christ, and this decision can occur at the earliest sometimes between ages 4 and 6; and as late as on one's deathbed—but no one is saved unless they exercise faith alone in Christ alone.

And so that there is no misunderstanding, anyone can believe in Jesus Christ. They can be Catholic, Muslim, Buddhist or of the Jewish faith—if they, at any point in their lives, exercise faith alone in Christ alone, they are eternally saved at that point, no matter what. They might even return to their false religion, but they are still saved. **If we [believers in Jesus Christ; Paul was a believer writing to Timothy, who was a believer] are faithless, He remains faithful, for He cannot deny Himself** (2Timothy 2:13). Our salvation rests upon what Christ did, not upon anything which we do. Once we have been saved, God cannot go back and change His mind about us, because **He cannot deny Himself**.

The second problem with the Catholic Church lines up with Satan's attack on believers: the Catholic Church (and many other churches, for that matter) neutralize the believer's impact in this life; it neutralizes the Christian's daily walk, which is what Satan wants. If Satan cannot blind a person to the gospel, then he desires that the individual believer has absolutely no spiritual impact. Some people do attend Catholic churches all of their lives and yet they still believe in Jesus Christ, and the faith they exercise is conscious and directed toward only Christ. However, the Catholic Church then attacks their Christian life. The end result—and again, let me emphasize this applies to many *Protestant Christian* churches as well, not just to Catholic churches—is we have believers who are stunted in spiritual growth and in spiritual production. Believers become moral and they learn to hide the parts of their personality which those in the church would not like, but they do not grow spiritually and they do not produce divine good.

There are two things a believer needs to learn after salvation: (1) when we get out of fellowship by sinning, we can only get back into fellowship by naming our sins to God (silently and apart from the church or clergy or anything else). **If we acknowledge our sins [to God], He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (1John 1:9). This takes us from being out of fellowship to being in fellowship; from quenching or grieving the Spirit to being filled with the Spirit. No man is able to forgive sins, so we do not go to a priest now and again to ask for forgiveness of sins (or for a list of things we must do or feel in order to be forgiven of our sins). A believer who is out of fellowship for all of his life has absolutely no contribution to the plan of God. If you think that your sins are forgiven by going to a priest, and then by doing a series of acts of contrition afterwards, then you are never back in fellowship, which means you have no spiritual impact whatsoever (which is Satan's

goal). (2) Secondly, we grow in grace and knowledge of the Word of God (2Peter 3:18). If the Bible is taught incorrectly (or not taught at all) and if believers think that they must confess their sins to a priest in order to be forgiven, then the function of the growth of believers in the church is short-circuited because no one is in fellowship or learning the Word of God (you cannot learn the Word of God if you are not in fellowship). This is every bit as evil as taking a child at age 3 and locking him in a closet until age 10. He will emerge permanently undeveloped with limited mental facilities (these are called wild children). Doing such a thing to a child is the epitome of evil. The Catholic church does this to those who believe in Jesus. It stunts their spiritual growth, substituting for it, morality and rituals. Again, to be fair, many Protestant churches today, do exactly the same thing. The end result is, a congregation of people who are generally moral (which is a good thing to the nation), but who have absolutely no spiritual impact (which is bad for a nation).

How is this bad? In one generation—overnight, insofar as a nation is concerned—you can raise up a generation of children who do not believe in Jesus Christ. You can have on your hands one complete generation of those who have not placed their trust in Christ, and this dramatically changes the character of a nation, virtually overnight.

The key to a nation's prosperity is: (1) people are evangelized accurately and without legal restrictions, and that many of them respond to this evangelization. (2) Churches accurately teach the Word of God and teach it often (daily is best way for doctrine to be learned; no one can learn the Christian life by going to church once a week). (3) A nation sends out missionaries who accurately teach the gospel. (4) Also, a nation's relationship to the Jews in its own land and to Jews elsewhere (including the nation Israel) is a factor. Even though many Jews are unbelievers, they are still God's people and God will use them in the end times. No nation should promote anti-Semitism in any form (e.g., teach that there are great world-wide conspiracies controlled by Jews; or that there is some sort of moral equivalency between the nation Israel and the Palestinians). The more closely a nation follows these 4 principles, the greater God will bless that nation. In the United States, there are tens of thousands of churches which correctly present the gospel of Jesus Christ. There are thousands of missionaries sent out which properly teach the gospel of Jesus Christ. There are many churches which teach the spiritual life in the United States. We also have, in general, a good attitude toward the Jews and toward the nation Israel. It is this relationship between man and God which is the key to the great success of the United States. The more people who see their relationship with God as being the most important aspect of their lives, the better off a nation is. People who look first to solving the fundamental problem between man and God; rather than making vain attempts to solve problems between men, preserve a nation. Adam and the woman looked to solve problems between one another. God was not in their thinking.

What about a Muslim nation where their relationship with God is foremost? The problem here is, they have developed a relationship with Satan, and not with God. Jesus Christ said, **"I am the way, the truth and the life; no man comes to the Father but through Me."** (John 14:6). Being a religious nation is not the same as being a nation where many or most of the people believe in Jesus Christ. Again, there are problems with any nation where its focus is on anything rather than Jesus Christ. A nation which places its hope in a man (Buddha, Mohammed, its president or prime minister) or in some system of government (socialism or communism), that nation will never be great and prosperous. In Europe, the governments tax a great deal, but they provide quite a safety net for their people, in terms of medical benefits, unemployment and sustenance. However, the happiness rate of these people, determined simply by asking them if they are happy or satisfied with their lives, is much lower than it is in, say, the United States. Their problem is, they are focused on solving problems which exist between men, just as Adam and the woman focused on solving the problems between one another. This approach solves nothing.

I realize that I have gone far afield here, but let me remind you of where we started and how we got here: the key to human interaction is not solving moral problems between people but breaking down the wall of enmity between man and God. To illustrate the importance of man first dealing with his relationship to God, I used the United States. We live in the greatest nation at any period of time because we were founded as a nation based upon man's relationship to God; and the United States continues to be a great nation because many people in the United States see their relationship to God as being their most fundamental relationship. For this reason, God has greatly blessed the United States.

Adam and the woman looked at each other and decided that, in order to solve their problems, they needed to adjust to one another, which they did by wearing fig leaves. However, the key to our problems and solving them is our relationship with God, not with each other. Putting on fig leaves, an act of human good, did not improve anything between Adam and the woman.

Then, because it is a related topic, we needed to examine morality. Adam and the woman were fixing a moral problem with an act of human good and morality (human good and morality can overlap and they can be in opposition to one another). Therefore, we examined human good and then we examined morality, which are different things. Also, related to this was, morality is important to preserve the divine institutions. Human good can be quite problematic, but morality is important to a nation; yet morality is not the Christian way of life.

Then we took this one step further, and looked at nations. The people of a nation can be first concerned with their relationship to God or they can be concerned primarily with the relationship between one another. We can see the end results of this focus by observing nations where evangelism and Christian growth are an inherent part of that nation; and then comparing them to nations where Christianity is outlawed or carefully moderated or strictly controlled by the government.

Because we went down this road, I had to differentiate between *Christian* religions, some of which distort the gospel and distort the spiritual life and some of which do not. This explains why, for instance, life is so good in the United States and yet so bleak in Mexico (as an example). It should be even more obvious when we compare the United States to Communist or socialist nations, which are at enmity with the Word of God (to various degrees) and to Muslim nations, where Satan is worshiped.

Adam and the woman's problem was not that they were both naked; their problem was, that they had disobeyed the Word of God. Their problem was not with each other, but with God. The solution to their problem was not putting on fig leaves to cover themselves, but they would have to look to God to solve this problem.

At this point, Adam and the woman are spiritually dead. Arthur Pink: *But what does Scripture mean when it says the sinner is "dead"? This is something which seems absurd to the natural man. And to him it is absurd. "The natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). To the natural man it seems that he is very much alive. Yes, and Scripture itself speaks of one that lives in pleasure as being "dead while she lives" (1 Tim. 5:6). Herein lies the key to the meaning of that expression employed by our Lord in His teaching upon the Good Samaritan. Describing the condition of the natural man under the figure of one who had fallen among thieves, who had stripped him of his raiment and left him wounded by the wayside, the Savior termed him "half dead" (Luke 10:30). Mark then the absolute accuracy of Christ's words. The sinner is "half dead": he is alive manward, worldward, sinward, but he is dead Godward! The sinner is alive naturally- physically, mentally, morally- but he is dead spiritually. That is why the new birth is termed a "passing from death unto life" (John 5:24). And just as the deadness of Abraham and Sarah- in their case natural deadness, for they but foreshadowed spiritual truths had to be quickened by God before Isaac could be born, so has the sinner to be quickened by God into newness of life before he can become a son of God.¹²*

Genesis 3:7 Consequently, the eyes of them both were opened and they knew that they [were] naked. Therefore, they stitched together the leaves of a fig tree and made loin-coverings for themselves. (Kukis mostly literal translation)

Genesis 3:7 Consequently, the eyes of them both were opened and they knew that they were naked. Therefore, they stitched together fig leaves and made loin-covers for themselves. (Kukis paraphrase)

¹²From http://www.biblebelievers.com/Pink/Gleanings_Genesis/genesis_25.htm accessed September 7, 2014 (updated).

And so they hear a sound of Y^ehowah Elohim walking in the garden for a spirit of the day. And so hides himself, the man and his woman from faces of Y^ehowah Elohim in midst of a tree of the garden.

Genesis
3:8

When they heard the sound [or, voice] of Y^ehowah Elohim walking in the garden with regards to the spirit of the day, the man hides himself and his woman, from the presence of Y^ehowah Elohim among the trees of the garden.

When they heard the sound of the Lord God walking in the garden in the spiritual part of the day, the man and the woman hid themselves from the presence of the Lord God among the trees of the garden.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And they heard the voice of the word of the Lord God walking in the garden in the repose of the day; and Adam and his wife hid themselves from before the Lord God among the trees of the garden.
Latin Vulgate	And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.
Masoretic Text (Hebrew)	And so they hear a sound of Y ^e howah Elohim in the garden for a spirit of the day. And so hides himself, the man and his woman from faces of Y ^e howah Elohim in midst of a tree of the garden.
Peshitta (Syriac)	And they heard the voice 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.
Septuagint (Greek)	And they heard the voice of the Lord God walking in the garden in the cool of the day; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	During that day's cool evening breeze, they heard the sound of the LORD God walking in the garden; and the man and his wife hid themselves from the LORD God in the middle of the garden's trees.
Contemporary English V.	Late in the afternoon a breeze began to blow, and the man and woman heard the LORD God walking in the garden. They were frightened and hid behind some trees.
Easy English	The man and woman heard God walk in the garden in the cool evening. They hid away from God. They hid among the trees in the garden.
Easy-to-Read Version	During the cool part of the day, the Lord God was walking in the garden. The man and the woman heard him, and they hid among the trees in the garden.
Good News Bible (TEV)	That evening they heard the LORD God walking in the garden, and they hid from him among the trees.
<i>The Message</i>	When they heard the sound of GOD strolling in the garden in the evening breeze, the Man and his Wife hid in the trees of the garden, hid from GOD.
New Berkeley Version	In the cool of the day [The hour of twilight remains a choice season for spiritual recreation—quiet communion] they heard the sound of the LORD God taking a walk in the garden and the man and his wife hid themselves among the trees of the garden from the presence of the LORD God.
New Living Translation	When the cool evening breezes were blowing, the man [Or Adam, and so throughout the chapter.] and his wife heard the Lord God walking about in the garden. So they hid from the Lord God among the trees.

Partially literal and partially paraphrased translations:

American English Bible	Then they heard the voice of Jehovah God as He walked around in Paradise at dusk; so Adam and his woman hid from the face of Jehovah God, among the trees of Paradise.
Ancient Roots Translinear	They heard the voice of Yahweh God going in the garden with the Spirit-wind in the day. Adam and his woman concealed in the midst the trees of the garden from the face of Yahweh God.
Beck's American Translation	At the time of the day when there was a breeze, they heard the LORD God walking in the garden, and the man and his wife hid from the LORD God among the trees in the garden.
Christian Community Bible	They heard the voice of Yahweh God walking in the garden, in the cool of the day, and they, the man and his wife, hid from Yahweh God among the trees of the garden.
New American Bible	When they heard the sound of the LORD God walking about in the garden at the breezy time of the day [The breezy time of the day: lit., "the wind of the day." Probably shortly before sunset.], the man and his wife hid themselves from the LORD God among the trees of the garden. Jer 23:24.
NIRV	Then the man and his wife heard the Lord God walking in the garden. It was the coolest time of the day. They hid from the Lord God among the trees of the garden.
New Simplified Bible	The man and his wife heard the sound (voice) of Jehovah God as he was walking in the garden in the cool of the day. They hid from Jehovah, among the trees of the garden.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And there came to them the sound of the Lord God walking in the garden in the evening wind: and the man and his wife went to a secret place among the trees of the garden, away from the eyes of the Lord God.
Complete Jewish Bible	They heard the voice of ADONAI, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of ADONAI, God, among the trees in the garden.
Ferar-Fenton Bible	They then heard the sound of the EVER-LIVING GOD moving in the Garden in the breeze of the day; and the man and the woman hid themselves from the presence of the LORD GOD among the trees of the Garden.
HCSB	Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid themselves from the LORD God among the trees of the garden.
PS (Tanakh—1985)	They heard the sound of the LORD God moving about in the garden at the breezy time of the day; and the man and his wife hid from the LORD God among the trees of the garden.
New Advent Bible	And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.
NET Bible®	<i>The Judgment Oracles of God at the Fall</i> Then the man and his wife heard the sound of the LORD God moving about [The Hitpaël participle of ?????? (halakh, "to walk, to go") here has an iterative sense, "moving" or "going about." While a translation of "walking about" is possible, it assumes a theophany, the presence of the Lord God in a human form. This is more than the text asserts.] in the orchard at the breezy time [The expression is traditionally rendered "cool of the day," because the Hebrew word ????? (ruakh) can mean "wind." U. Cassuto (Genesis: From Adam to Noah, 152-54) concludes after lengthy discussion that the expression refers to afternoon when it became hot

and the sun was beginning to decline. J. J. Niehaus (God at Sinai [SOTBT], 155-57) offers a different interpretation of the phrase, relating יוֹם (yom, usually understood as "day") to an Akkadian cognate umu ("storm") and translates the phrase "in the wind of the storm." If Niehaus is correct, then God is not pictured as taking an afternoon stroll through the orchard, but as coming in a powerful windstorm to confront the man and woman with their rebellion. In this case יוֹם יְהוָה (qol yĕhvah, "sound of the Lord") may refer to God's thunderous roar, which typically accompanies his appearance in the storm to do battle or render judgment (e.g., see Ps 29).] **of the day, and they hid** [The verb used here is the Hitpa'el, giving the reflexive idea ("they hid themselves"). In v. 10, when Adam answers the Lord, the Niphal form is used with the same sense: "I hid."] **from the LORD God among the trees of the orchard.**

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version **And hearing are they the sound of Yahweh Elohim walking in the garden in the windy part of the day. And hiding themselves are the human and his wife from the face of Yahweh Elohim, in the midst of a tree of the garden.**

Context Group Version **And they heard the voice of YHWH God walking in the garden in the Spirit { or wind; same word as 1: 2 } of the day: and the man and his woman { or wife } hid themselves from the presence of YHWH God among the trees of the garden.**

Emphasized Bible **Then heard they the sound of Yahweh God, walking to and fro in the garden at the breeze of the day,—so he hid himself—the man with his wife, from the face of Yahweh God, amid the trees of the garden.**

exeGesés companion Bible **And they hear the voice of Yah Veh Elohim walking in the garden in the wind of the day: and Adam and his woman hide themselves from the face of Yah Veh Elohim among the trees of the garden.**

Green's Literal Translation **And they heard the voice of The LORD God walking in the garden in the cool of the day: and Adam hid himself and his wife *did so too*, among the trees of the garden from the presence of The LORD God.**

Heritage Bible **And they attentively heard the voice of Jehovah God walking in the garden in the Spirit of the day, and Adam and his wife hid themselves from the face of Jehovah**

God among the trees of the garden. in the Spirit of the day; the phrase is very clearly in the Spirit, ruwach, the word regularly translated Spirit. KJV has the cool of the day which is an interpretation of ruwach not justified by the Hebrew usage, and gives no clear sense in this verse. God always walks in the Spirit of the day, because His Spirit is always of the day, that is, light, not darkness. God came to Adam and Eve in the light of revelation of the Holy Spirit to reveal to them what they had done and reveal to them salvation from their sin. It was the daylight of God's revelation knowledge that caused them to hide themselves in their own darkness from the light in which God came to them. He had to call them out from the darkness of their hiding into the light of His salvation. See Rom 13:13; 1 The 5:4-8. {Evidence of Spiritual Death}

Syndein

And it came to their ears the voice of the Jehovah/God Elohim/Godhead walking around in the garden {looking for them} in the spiritual time of the day {the time for doctrinal teaching}. Consequently the man {adam} and the woman {Ishah} hid themselves from the presence of the Jehovah/God Elohim/Godhead in the middle of one tree of the garden. {Note: This verse demonstrates the inadequacy of human 'works'. They hid from God even though 'operation fig leaf' was a success!}. They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

World English Bible

Young's Literal Translation

And they hear the sound of Jehovah God walking up and down in the garden at the breeze of the day, and the man and his wife hide themselves from the face of Jehovah God in the midst of the trees of the garden.

The gist of this verse:

The man and the woman hear Y^ehowah God walking through the garden in the spiritual part of the day, and they hide themselves in the midst of the trees in the garden.

Genesis 3:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (לוֹא) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
This is the first time in the Bible we have the very common words <i>to hear</i> and <i>voice, sound</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Genesis 3:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</p>	<p>masculine plural noun</p>	<p>Strong's #430 BDB #43</p>

Translation: When they heard the sound [or, voice] of Y^ehowah Elohim...

The word found here can refer to the *sound* or *voice* of Jehovah Elohim. It appears to be *sound*, based upon what follows.

From the New Advent Bible website: (*paradeisos, Paradises*). The name popularly given in Christian tradition to the scriptural Garden of Eden, the home of our first parents (Genesis 2). The word *paradise* is probably of Persian origin and signified originally a royal park or pleasure ground. The term does not occur in the Latin of the Classic period nor in the Greek writers prior to the time of Xenophon. In the Old Testament it is found only in the later Hebrew writings in the form (*Pardês*), having been borrowed doubtless from the Persian. An instructive illustration of the origin and primary meaning of the term appears in II Esdras (ii, 8) where "Asaph the keeper of the king's forest" (*happerdês*) is the custodian of the royal park of the Persian ruler. The association of the term with the abode of our first parents does not occur in the Old-Testament Hebrew. It originated in the fact that the word *paradeisos* was adopted, though not exclusively, by the translators of the Septuagint to render the Hebrew for the Garden of Eden described in the second chapter of Genesis. It is likewise used in diverse other passages of the Septuagint where the Hebrew generally has "garden", especially if the idea of wondrous beauty is to be conveyed. Thus in Genesis 13:10, the "country about the Jordan" is described as a "paradise of the Lord" (rendering followed by the Vulgate). Cf. Numbers 24:6 (Greek) where the reference is to the beautiful array of the tents of Israel, also Isaiah 1:30; Ezekiel 31:8-9 etc. Those interested in speculation as to the probable location of the Scriptural Garden of Eden, the primeval home of mankind, are referred to the scholarly work of Friedrich Delitsch, "Wo lag das Paradies?" (Berlin, 1881). In the New Testament period the word *paradise* appears with a new and more exalted meaning. In the development of Jewish eschatology which marks the post-Exilic epoch the word *paradise* or "Garden of God", hitherto mainly associated with the original dwelling-place of our first parents, was transferred to signify the future abode of rest and enjoyment which was to be the reward of the righteous after death. The term occurs only three times in the New Testament, though the idea which it represents is frequently expressed in other terms, v.g. "Abraham's bosom" (Luke 16:22). The signification of the word in these remarkably few passages can be determined only from the context and by reference to the eschatological notions current among the Jews of that period. These views are gathered chiefly from the Rabbinical literature, the works of Josephus, and from the apocryphal writings, notably the Book of Enoch, the Book of Jubilees, the Apocalypse of Baruch, etc. An inspection of these sources reveals a great confusion of ideas and many contradictions regarding the future *paradise* as also concerning the original Garden of Eden and the condition of our first parents. The scanty references to Sheol which embody the vague eschatological beliefs of the Hebrews as expressed in the earlier Old Testament writings give place in these later treatises to elaborate theories worked out with detailed descriptions and speculations often of a most fanciful character. As a sample of these may be noted the one found in the Talmudic tract "Jalkut Schim., Bereschith, 20". According to this description the entrance to *paradise* is made through two gates of rubies beside which stand sixty myriads of holy angels with countenances radiant with heavenly splendor. When a righteous man enters, the vestures of death are removed from him; he is clad in eight robes of the clouds of glory; two crowns are placed upon his head, one of pearls and precious stones, the other of gold; eight myrtles are placed in his hands and he is welcomed with great applause, etc. Some of the Rabbinical authorities appear to identify the *paradise* of the future with the

primeval Garden of Eden which is supposed to be still in existence and located somewhere in the far-distant East. According to some it was an earthly abode, sometimes said to have been created before the rest of the world (IV Esdras iii, 7, cf. viii, 52); others make it an adjunct of the subterranean Sheol, while still others place it in or near heaven. It was believed that there are in paradise different degrees of blessedness. Seven ranks or orders of the righteous were said to exist within it, and definitions were given both of those to whom these different positions belong and of the glories pertaining to each ("Baba bathra", 75 a, quoted by Salmond, Hastings, "Dict. of the Bible", s.v. "Paradise"). The uncertainty and confusion of the current Jewish ideas concerning paradise may explain the paucity of reference to it in the New Testament. The first mention of the word occurs in Luke 23:43, where Jesus on the cross says to the penitent thief: "Amen I say to thee, this day thou shalt be with me in paradise". According to the prevailing interpretation of Catholic theologians and commentators, paradise in this instance is used as a synonym for the heaven of the blessed to which the thief would accompany the Saviour, together with the souls of the righteous of the Old Law who were awaiting the coming of the Redeemer. In II Corinthians (xii, 4) St. Paul describing one of his ecstasies tells his readers that he was "caught up into paradise". Here the term seems to indicate plainly the heavenly state or abode of the blessed implying possibly a glimpse of the beatific vision. The reference cannot be to any form of terrestrial paradise, especially when we consider the parallel expression in verse 2, where relating a similar experience he says he was "caught up to the third heaven". The third and last mention of paradise in the New Testament occurs in the Apocalypse (2:7), where St. John, receiving in vision a Divine message for the "angel of the church of Ephesus", hears these words: "To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God." In this passage the word is plainly used to designate the heavenly kingdom, though the imagery is borrowed from the description of the primeval Garden of Eden in the Book of Genesis. According to Catholic theology based on the Biblical account, the original condition of our first parents was one of perfect innocence and integrity. By the latter is meant that they were endowed with many prerogatives which, while pertaining to the natural order, were not due to human nature as such--hence they are sometimes termed preternatural. Principal among these were a high degree of infused knowledge, bodily immortality and freedom from pain, and immunity from evil impulses or inclinations. In other words, the lower or animal nature in man was perfectly subjected to the control of reason and the will. Besides this, our first parents were also endowed with sanctifying grace by which they were elevated to the supernatural order. But all these gratuitous endowments were forfeited through the disobedience of Adam "in whom all have sinned", and who was "a figure of Him who was to come" (Romans 5) and restore fallen man, not to an earthly, but to a heavenly paradise.¹³

Genesis 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow	Hithpael participle	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
gan (גַּן) [pronounced gahn]	a garden, enclosure, an enclosed garden	masculine singular noun with the definite article	Strong's #1588 BDB #171

¹³ From <http://www.1000.newadvent.org/cathen/14519a.htm> which is the Catholic Encyclopedia accessed April 28, 2012.

Genesis 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Genesis 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Genesis 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today</i> (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...walking in the garden with regards to the spirit of the day,...

What Adam and the woman apparently hear is the sound of God walking in the garden.

Now, nearly every translation has something like *in the cool [breeze] of the day*; but the first problem with this is the preposition *in*. It is not found here. The lâmed preposition means *to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*. This suggests that there was a time during the day when the Lord came to speak with Adam and the woman. When they heard Him coming, they hid.

The woman had been deceived by Satan (the serpent), and she took of the fruit of the Tree of Knowledge of Good and Evil and ate that fruit. Her sin was real and permanent, but her sin was a result of her being deceived. However, Adam, when he returned from work to the woman, was not deceived. The woman simply handed him the fruit and he ate the fruit which God had forbidden him to eat. His sin was one of cognizance. He clearly understood that he was disobeying God in order to stay with the woman, whom he loved. Adam could reasonably say, "There is no one else for me on this entire earth."

Genesis 3:6 The woman saw that the tree had fruit that was good to eat, pleasant to look at, and desirable for making one wise. So she took some of the fruit and ate it. She also gave some to her husband, who was with her, and he ate it.

The first act of the man and woman was an act of human good because of a perceived moral problem, as they now how a knowledge of good and evil. So, they covered up their nakedness with fig leaves.

Genesis 3:7 Then their eyes were opened, and they both kept on knowing that they were naked. Therefore, they sewed fig leaves together and made a covering [or, *belt, loin-cloth, kilt*] for themselves.

The response of the man and the woman to this situation was to try to improve things between one another. They gave no thought to God. Neither one said, "We have disobeyed Jehovah Elohim; what shall we do?" Their first thought was to each other and their nakedness, and how that problem ought to be resolved.

Interestingly enough, the man and the woman had the wherewithal to sew together fig leaves. I have suggested previously that not only were these two geniuses, but that they probably had developed tools to work with. In a very short amount of time, they figured out a way to attach the leaves together and to attach these leaves to their own bodies.

Adam and the woman had souls, but they did not have human spirits anymore. They had been warned, "In dying, you will die." The death which they experienced immediately was spiritual death. What separates man from animals is the soul. It is the soul which allows for us think and to relate to one another. Man's soul is made up of his mentality, memory, vocabulary, emotion, conscience (norms and standards), volition and self-consciousness. The study of wild children reveals to us that soul development can be permanently arrested by limiting the stimulation of the soul throughout the developing years.

The human spirit is that immaterial part of man which allows man to interact with God. Adam and the woman had their human spirits shut down when they ate the fruit. Therefore, they gave no thought to God.

Genesis 3:8 In the cool [literally, *in the spirit*] of the evening, the man and his woman heard the LORD God [Y^ehowah Elohim] walking around in the garden. So they hid from the LORD God among the trees in the garden.

Tree is in the singular, but then it is in the singular back in Genesis 1:11. It behaves like our word *forest*—it can in the singular refer to trees in the collective sense. *Walking* and *hid* are both in the Hithpael stem, which is reflexive. The time of day in the NASB is translated as *the cool of the day* (or, *the wind breeze of the day*). The New Revised Standard Version calls this *at the time of the evening breeze*. Even the *Emphasized Bible* gives several similar renderings. *The Amplified Bible* doesn't amplify anything here. It is just *cool of the day*. I mention this to show how having several translations does not always give you a better idea of what is being presented. Certainly, you're thinking, *big deal, it's moderately chilly, there's a breeze in the air and maybe it's daytime or early evening; I've got the gist of it*. There are two nouns here, the second one being the common noun for *day* and found in Genesis 1:5,8,14,19, etc. The first word found here is *rûwach* (רוּחַ) [pronounced *ROO-ahkh*]. *Rûwach* has several meanings and this word has already occurred in Genesis 1:2 and it can be translated *wind, breath or breeze*, but it is usually translated *spirit*. This is the spiritual part of the day; this is when God came to talk with Adam and the woman in the garden; to have fellowship with them and to teach them.

God's Word, good food, right man/right woman and sex were all a part of perfect environment. What is indicated by this phrase is that there was a particular portion of the day devoted to fellowship with God. You cannot grow spiritually on Sunday worship service; nor can you grow spiritually by attending Sunday worship, Sunday school and Sunday evenings. We are continually inundated with human viewpoint; every person that we talk to, everything that we read and everything that we see on television is filled with human viewpoint. We are constantly bathed in the devil's world with human viewpoint. We are brainwashed and socially conditioned to think in certain ways; to believe certain things. Take any page of the newspaper, any ten minutes on television, any five-minute conversation with another person. You are receiving a way of thinking, a standard that you are to adhere to in the devil's world and it is wrong. Often there is just enough truth mixed in there to make it palatable. We only have one line of defense and that is God's Word. There is only one way to live in this devil's world and it begins with our thinking. If Adam and the woman required fellowship with God and spiritual truth on a daily basis to where there was a specific time period set aside for this; then how much more do we as Christians need this fellowship and feeding on the Word?

The man and the woman have been receiving Bible teaching from Jesus Christ in the garden for perhaps a century and they do not remember that God is omnipresent. They do not flee the garden because that is their home. This is not unlike hiding in a closet or the attic of one's home. They do not call out to God; they do not present themselves to God. They are in a fallen state. They do not know how to have fellowship with God nor do they

desire fellowship with God. God will have to make all of the first moves in order restore fellowship in this new world. Therefore, God will call to them.

Genesis 3:8 In the cool [literally, *in the spirit*] of the evening, the man and his woman heard the LORD God [Y^ehowah Elohim] walking around in the garden. So they hid from the LORD God among the trees in the garden.

We need to look at the Trinity again. There is God the Father, Who planned everything. He designed us, and these blueprints of His design are our genetic code (just as you may have blueprints to your house in the attic, we carry around the blueprints for us in most of the cells of our body). God the Father is a Spirit and He must be worshiped by means of the filling of the Spirit and in the truth of the Word of God (John 4:24). We are unable to see God the Father (John 1:18 6:46). The 3rd member of the Trinity is God the Holy Spirit, Who provides the power, the energy, the life for all things. The Holy Spirit does not speak from Himself but according to the plan of God (John 16:13). The second member of the Trinity is God the Son, the *revealed* member of the Trinity. Throughout the Old Testament, God will appear to various people in a variety of ways. These are called *theophanies*. It is He Who will be born of the woman. So, the LORD God here (Y^ehowah Elohim) is the 2nd person of the Trinity. **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son, whom He [God the Father, the Planner] appointed the Heir of all things, through [= by means of] Whom also He created the world. He [Jesus Christ] is the radiance of the glory of God [i.e., the essence and character of God] and the exact imprint of His nature [Jesus Christ is God], and He upholds the universe by the word of His power. After making purification for sins, He sat down at the right hand of the Majesty on high** (Hebrews 1:1–3).

Most often when we find the name *Y^ehowah Elohim* in the Old Testament, we are referring to the revealed member of the Trinity. Whatever form God chooses to take—whether a burning bush, a cloud, or a form similar to ours—this form is called a *theophany*. In the New Testament, there will be no more theophanies, because He reveals Himself as Jesus Christ. This is a true metamorphism. God the Son will undergo an actual change in becoming the God-man. At this point in human history, God the Son does not simply take the form of a man—as a temporary manifestation—but He actually becomes man, born of a woman, the Seed of the woman, Who will crush the head of Satan (Genesis 3:15). **In the fullness of time, God sent forth His Son, having come into being out from a woman** (Galatians 4:4a).

Properly, in the Old Testament, when God makes Himself known to this or that person, this is *Jehovah Elohim*, the 2nd person of the Trinity. *How* He reveals Himself is a temporary physical manifestation. However, when Jesus is born of a woman, this will reflect a real and eternal change. This is God the Son's eternal form from this point in history on. There is no need to sing the song, **What if God was one of us**; He is one of us. God the Son entered into human history—He entered into time—and was eternally changed by becoming man.

Genesis 3:8a In the cool [literally, *spiritual*] of the day, the man and his woman heard the LORD God walking around in the garden.

Now Jesus Christ (Jehovah Elohim) came to Adam and the woman every day in the *cool* of the day, to teach them Bible doctrine. The word that most Bibles translate as *cool* is *rûwach* (רוּחַ) [pronounced *ROO-ahkh*], which means *wind, breath, spirit, apparition*. Strong's #7307 BDB #924. We have found this word once already in the book of Genesis, back in Genesis 1:2: **The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.**

Adam and the woman did not think about God or talk about God after they sinned. They sinned and the first thing they did was cover themselves with fig leaves, an act of human good and human morality. They do not say to one another, "What will we say when Y^ehowah comes into the garden? How will we explain this to Him?" God had warned them, **In dying, you will die.** When they ate of the forbidden fruit, they immediately died spiritually. They looked at one another and tried to solve that problem of nakedness, but they did not think about God. They each had a human soul, so that they could relate to one another, but their human spirits had been shut down.

Y^ehowah coming to them during the *spirit of the day* was, apparently, a daily occurrence. We learn two things by this. There is a time daily in which we ought to commune with God. That is, there is time which ought to be devoted in each day to the study of God's Word. I studied the Bible an hour a day for about 25 years and I have studied the Bible for 2–4 hours a day for the past 5 years, and have come to realize that there is so much more for me to learn. The Bible is not a book which can be mastered after 10 years of intense study.

The second thing that we learn from this verse is, we have time off as well. It is important for us to know what God has for us to learn; but God also gives us free time; He lets us have recess. There is a balance in our lives. In fact, we have far more time off than we have time where we are to have fellowship with God through His Word. I mentioned that I study the Bible from 2–4 hours daily. That is not normal and that is not expected of every believer in Jesus Christ. Certain believers with specific gifts might spend that time or even longer studying the Word (R. B. Thieme Jr. used to claim to study 10–12 hours a day and the quality of his teaching reflected this).

Notice how the time in their day was spent: Adam was off working in the garden and the woman was in the garden (on this day, being deceived by the serpent). Adam returns—there is no indication that the woman went to find him—and the woman hands him the fruit. Adam understands that eating this fruit is disobedience to God, and he eats the fruit, and they both enter into a fallen state. Then Y^ehowah comes walking in the garden. Much of this narrative suggests that there was an order in which things were done each day: Adam worked, the woman hung out with the animals, and then Adam returned from work; and then Jehovah came to them during the *spirit of the day*, which would be when He would teach them the Word of God. Obviously, whatever the 2nd member of the Trinity said to them during the spiritual part of the day would be truth, which is equivalent to Bible teaching today. We do not know what was taught, although we can surmise that God taught Adam and the woman at least 3 sets of doctrines: (1) how the world was created and restored; (2) how man and the woman were created; and (3) the one prohibition.

God has allowed us, through numerous analogous situations, to understand Him. Much of our lives are parables from which we can learn. What does a parent teach his child? He teaches his child about the world, he often will tell the child about the day he or she was born, and he will lay out a set of prohibitions. Do we as parents do this once? Of course not! We repeat and repeat. We as parents are like God to our children. Our training and teaching a child sticks with that child often for his entire life. As a teacher, I had dealings with thousands of students, and now and again, I would think to myself, "What is wrong with you, kid?" Then, in a parent-teacher conference, I would meet the parents, and often this would answer this question for me.

In any case, for days and possibly years, Jesus Christ came into the garden and spoke to Adam and the woman, and taught them. However, when they sinned, Adam and the woman gave no thought to God. They only thought about one another and about their nakedness. However, as soon as they heard God's voice, they responded—they hid from Him in a forested part of the garden.

Genesis 3:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châbâ' (חָבֵא) [pronounced <i>khaw^b-VAW</i>]	<i>to withdraw, to hide; to hide oneself</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2244 BDB #285
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

Genesis 3:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (בְּתוֹךְ) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled בְּתוֹךְ. With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . with the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʿêts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
gan (גַּן) [pronounced <i>gahn</i>]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article; pausal form	Strong's #1588 BDB #171

Translation: ...the man hides himself and his woman, from the presence of Y^ehowah Elohim among the trees of the garden.

Most of the sentences have involved plural nouns and plural verbs. *They both heard Jehovah Elohim in the garden walking*; but here, the man hides himself. Now, although this is not an unusual thing to find, it can mean possible that the man thought about himself first, and maybe he dragged the woman along with him, but this was an act that the man took for himself.

Although we do not really know what the garden was like, I have been in places in the wetlands where, in some places, you can stand 10 yards from someone else and not see them because of the thickness or the trees and brush. So the man and the woman found a place to hide probably among a thicket of trees and bushes.

Genesis 3:8 In the spirit [or, *spiritual part*] of the day, the man and his wife heard the Y^ehowah Elohim [the LORD God] walking around in the garden. So they hid from Y^ehowah Elohim among the trees in the garden.

The man and the woman have spent some time in the garden after they sinned working on their aprons. Then they heard Jesus Christ, the 2nd person of the Trinity, walking in the garden. Now, they think of God and what they have done. The automatic response of someone who is spiritually dead is, they hide from God. The revealed member of the Trinity comes to talk with them during the spiritual part of the day, and their first thought is to hide.

Adam and the woman had both sinned. Before God, they were fallen creatures. They understood their predicament. They were filthy before a holy God.

Genesis 3:8 When they heard the sound [or, *voice*] of Y^ehowah Elohim walking in the garden with regards to the spirit of the day, the man hides himself and his woman, from the presence of Y^ehowah Elohim among the trees of the garden. (Kukis mostly literal translation)

Genesis 3:8 When they heard the sound of the Lord God walking in the garden in the spiritual part of the day, the man and the woman hid themselves from the presence of the Lord God among the trees of the garden. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Fall: God Gathers the Facts

And so calls, Y^ehowah Elohim, unto the man and he says to him, “Where [are] you?” Genesis 3:9 **Y^ehowah Elohim then called unto the man, saying to him, “Where [are] you?”**

Jehovah God then called out to the man, saying, “Where are you?”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? and how have you thought in your heare to hide from before Me? The place where you are concealed, do I not see? Where are the commandments that I commanded you? [JERUSALEM. Walking in the garden in the strength of the day.....And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment which I taught thee?]

Latin Vulgate

And the Lord God called Adam, and said to him: Where are you?

Masoretic Text (Hebrew)

And so calls, Y^ehowah Elohim, unto the man and he says to him, “Where [are] you?”

Peshitta (Syriac)

And the LORD God called to Adam, and said to him, Where are you, Adam?

Septuagint (Greek) And the Lord God called Adam and said to him, Adam, where are you?

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD called out to the man and asked, "Where are you?"
Easy English	But the *Lord God called aloud to the man. God said, 'Where are you?'
Good News Bible (TEV)	But the LORD God called out to the man, "Where are you?"
<i>The Message</i>	GOD called to the Man: "Where are you?"
New Berkeley Version	Then the LORD God called out to the man [This, too, is an eternal principle: God wants His children back.]; He said to him: Where are you?
New Life Bible	But the Lord God called to the man. He said to him, "Where are you?"

Partially literal and partially paraphrased translations:

American English Bible	And Jehovah God called to Adam, saying, 'Where are you Adam?'
<i>God's Word</i> ™	The LORD God called to the man and asked him, "Where are you?"

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the voice of the Lord God came to the man, saying, Where are you?
NET Bible®	But the LORD God called to [The Hebrew verb ?????? (qara', "to call") followed by the preposition ????? or ?? ('el- or lÿ, "to, unto") often carries the connotation of "summon."] the man and said to him, "Where are you?" Where are you? The question is probably rhetorical (a figure of speech called erotesis) rather than literal, because it was spoken to the man, who answers it with an explanation of why he was hiding rather than a location. The question has more the force of "Why are you hiding?"

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And calling is Yahweh Elohim to the human, and He is saying to him, "Adam! Where are you?"
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English Standard Version
English Standard V. – UK

But the LORD God called to the man and said to him, "Where are you?"
But the LORD God called to the man and said to him, "Where are you [In Hebrew you is singular in verses 9 and 11]?"

Syndein

And the Jehovah/God Elohim/Godhead kept on calling to the man {adam}, and said unto him, "Why are you . . . where you are?"

World English Bible
Young's Updated LT

Yahweh God called to the man, and said to him, "Where are you?"
And Jehovah God calls unto the man, and says to him, "Where are you?"

The gist of this verse: God calls out to the man asking where he is.

Genesis 3:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
’el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
’âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9

Translation: Y^ehowah Elohim then called unto the man,...

There are several clues which suggest that we are not getting the entirety of the interchange between Y^ehowah and Adam. Probably, at this point, Jesus Christ is calling out, "Adam, Adam."

Genesis 3:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 3:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êy (אֵי) [pronounced ây]	<i>where</i>	adverb; with a suffix, the verb <i>to be</i> may be implied; with the 2 nd person masculine singular suffix	Strong's #335 BDB #32

Translation: ...saying to him, "Where [are] you?" God speaks directly to Adam, as we have the 2nd person masculine singular suffix for this adverb. Adam is in charge, so God calls out to speak to the one in charge.

Several translators rendered this, "Adam, where are you?" This is legitimate, as God probably did call out Adam's name to begin with.

Genesis 3:9 The LORD God called to the man and asked him, "Where [are] you?"

Jesus Christ is omniscient and He knew exactly where Adam and the woman were. It is important to note that God always makes the first move in our relationship with Him (again, setting a precedent—we do not go looking for God; He comes looking for us). Adam and the woman did not have to go looking for God; God came to them. In the Hebrew, Jehovah Elohim utters one word, the adverb *where*, affixed to which is the 2nd person masculine singular suffix.

Interestingly enough, God calls out to Adam, and not to Adam and the woman. In the Hebrew, God calls to *unto the Adam*. The 2nd person masculine singular suffix can refer only to the man. There is a strict order of authority. God is the authority over the man and the man is the authority over the woman. Since Adam is in charge, and since it is obvious that Adam and the woman are hiding, God calls out to Adam, the one in authority.

God must speak first and He calls to the man, as the federal head of the earth. God is omniscient and He knows where they both are, but He must open the lines of communication. God must always reach out to us to provide us a grace means or a non-meritorious way to have fellowship or to restore fellowship with Him. God's question is a simple interrogative adverb with a second person, masculine singular suffix.

Let me remind you that when Satan spoke to the woman, he continually said, "You all." It was not that Satan is a southerner, but when speaking to only the woman, he included Adam in everything that he said. Here, God calls out to Adam and Adam only.

The fact that God called out to Adam does not mean that God had no idea where he was. God knew in eternity past that Adam and the woman would sin and then hide in the forest of the garden. However, this sets up a precedent. Adam and the woman have sinned. They are now under eternal condemnation from God, even though this may seem like a trivial sin to you and me. However, when they hear the voice of God, they both know Who it is and they both believe in Him (if they did not believe in Him, then it would make no sense to hide from Him). What we find here is the gospel being laid out, even though it is not specifically stated. The book of Genesis is very subtle. The seed of every major doctrine is found in the pages of Genesis, but often, it is just a seed (however, about a third of the way through Genesis, it will be clear that we are saved by faith in Jehovah Elohim in Genesis 15:6).

The Spirit is involved and God speaks to man; man does not go looking for God. Adam hears Jehovah Elohim and the woman hears Jehovah Elohim, and they do respond, believing that He is there. They know Who He is, and they believe in Him. This does not mean that, when we are called, we hear an audible voice—in fact, that would be highly unlikely if not psychotic.

Genesis 3:9 Y^ehowah Elohim then called unto the man, saying to him, “Where [are] you?” (Kukis mostly literal translation)

Genesis 3:9 Jehovah God then called out to the man, saying, “Where are you?” (Kukis paraphrase)

Adam answers God.

And so he says, “Your sound I heard in the garden and so I am afraid for naked I [was]; and so I hide myself.

Genesis
3:10

And Adam [lit., *he*] replied [lit., *said*], “I heard Your sound [or, *voice*] in the garden, and I was afraid because I [was] naked; therefore, I hid myself.”

And Adam replied, “I heard You in the garden and I was afraid because of being naked; therefore, I hid myself.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame.
Latin Vulgate	And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.
Masoretic Text (Hebrew)	And so he says, “Your sound I heard in the garden and so I am afraid for naked I [was]; and so I hide myself.
Peshitta (Syriac)	And he said, I heard thy voice in the garden, and when I saw that I was naked, I hid myself.
Septuagint (Greek)	And he said to Him, I heard Your voice as You walked in the garden, and I feared because I was naked and I hid myself.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	The man answered, "I was naked, and when I heard you walking through the garden, I was frightened and hid!"
Easy-to-Read Version	The man said, "I heard you walking in the garden, and I was afraid. I was naked, so I hid."

Partially literal and partially paraphrased translations:

American English Bible	And [Adam] replied to God: 'I heard Your voice as You were walking through Paradise, but I was afraid because of my nakedness, so I hid myself.'
Ancient Roots Translinear	He said, "I heard your voice in the garden, and I feared, for I am bare! I concealed myself."

God's Word™	He answered, "I heard you in the garden. I was afraid because I was naked, so I hid."
NIRV	"I heard you in the garden," the man answered. "I was afraid. I was naked, so I hid."
New Jerusalem Bible	'I heard the sound of you in the garden,' he replied. 'I was afraid because I was naked, so I hid.'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he said, Hearing your voice in the garden I was full of fear, because I was without clothing: and I kept myself from your eyes.
Ferar-Fenton Bible	And he replied, "I heard Your sound in the Garden, and perceiving that I was naked, I hid myself."
NET Bible®	The man replied [Heb "and he said."], "I heard you moving about [Heb "your sound." If one sees a storm theophany here (see the note on the word "time" in v. 8), then one could translate, "your powerful voice."] in the orchard, and I was afraid because I was naked, so I hid."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He said, I heard the sound of You [walking] in the garden, and I was afraid because I was naked; and I hid myself.
Updated Brenton	And he said to him, I heard your voice as you walked in the garden, and I feared because I was naked and I hid myself.
Concordant Literal Version	And saying is he to Him, "The sound of You walking hear I in the garden, and fearful am I, for naked am I, and I am hiding.
Darby Translation	And he said, I heard thy voice in the garden, and I feared, because I am naked; and I hid myself.
exeGesés companion Bible	And he says, I hear your voice in the garden; and I awe because I am naked; and I hide myself.
Heritage Bible	And he said, I attentively heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.

Syndein	{Preliminary Hearing} And he {Adam} said, "I heard your voice in the garden {calling him to bible class}, and I kept on being afraid {spiritually dead so no desire for doctrine}; because I was naked {`eyrom} . . . and I hid myself." {Note: In Hebrew only one dot in syntax is the difference between 'crafty'(' aruwm) of the serpent and naked (`eyrom) here. The words are syntactically related.}
World English Bible	The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself."
Young's Updated LT	And he says, "Your sound I have heard in the garden, and I am afraid, for I am naked, and I hide myself."

The gist of this verse: The man, now covered by fig leaves, replies to God, "I heard you in the garden, but I was afraid. Because I am naked, I hid myself."

Genesis 3:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קול) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6963 BDB #876
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gan (גן) [pronounced <i>gahn</i>]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular noun with the definite article; pausal form	Strong's #1588 BDB #171

Translation: And Adam [lit., *he*] replied [lit., *said*], "I heard Your sound [or, *voice*] in the garden,...

God called out to Adam and asked where he was. Here, Adam explains *why* he was hiding, which is not what God asked him. However, probably what is missing from this conversation is, "I am here." "Why are you hiding from Me?"

Adam tries to explain away why he was hiding from God; and he is probably still speaking from behind a tree. First, he heard God in the garden. Whether it is God's voice or sound, the text is not clear.

What is deep in Adam's mind is the sound of God walking through the garden, a sound he had heard many times before and always welcomed. However, this time, Adam was afraid. He places *Your sound* at the beginning of this sentence, because that is what struck him as the most remarkable aspect of what was happening.

Genesis 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârê' (אָרַי) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	1 st person singular, Qal imperfect	Strong's #3372 BDB #431

This is the first occurrence of this very common verb.

Translation: ...and I was afraid...

Now, this is interesting, that Adam knows the word for *afraid*. God may have been teaching him all of this time, and this word came up in a lesson. Adam may have first heard this word in connection to reverence, rather than to fear; and this word came to mean both, as Adam is certainly afraid.

Note what occurs; Adam is fearful, an emotion that he has never had before; and he immediately justifies himself (which he will continue to do throughout this chapter). He possessed no shame or regret prior to his fall. Being naked before God and before his right woman was not an issue. He has always been naked and at this point in time, he is covered with a loin cloth, so he is not even naked now. And note, more importantly, he does not tell God that he is hiding because he ate of the fruit. God knows all of what has happened. His speaking to the man is to restore fellowship and to pass judgement on the man and the woman. However, the facts must be clearly stated for the man, and the woman and for all angelic creation. This is the purpose of the subsequent interrogation.

Genesis 3:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
'êrôm (עָרַם) [pronounced <i>gay-ROAM</i>]	<i>naked; exposed</i>	masculine singular adjective	Strong's #5903 BDB #735

This is also spelled with a yodh: 'êyrôm (עָרַיִע) [pronounced *gay-ROAM*] (the yodh is found here).

'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
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As with all pronouns, sometimes the verb *to be* is implied.

Translation: ...because I [was] naked;...

Have you ever seen your child lie to you for the first time, and they do a lousy job? This is Adam's problem here. He had never lied before; he did not even give lying any thought. However, he is quickly trying to explain to God *why* he is hiding. So he offers up what he seems to be a reasonable excuse, "I am hiding because I am naked." However, remember, he is no longer naked. He is wearing fig leaves.

Genesis 3:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châbâ' (חָבֵא) [pronounced <i>khaw^b-VAW</i>]	<i>to hide oneself; to lie hiding; [fleeing away] secretly</i>	1 st person singular, Niphal imperfect	Strong's #2244 BDB #285

Translation: ...therefore, I hid myself."

And here is the complete explanation for why Adam hid himself; he was afraid. The other stuff is just what Adam said.

Genesis 3:10 He answered, "I heard You in the garden. I was afraid because I was naked, so I hid."

Adam now has the knowledge of evil and human good. Furthermore, he has developed a superficial code of human morality. Now note, Adam does not reveal the true reason why he is hiding. He doesn't say, "I have sinned and ate from the fruit of the tree." He says he is hiding because he is naked. Adam is no longer naked; he is wearing fig leaves. So the idea that he is concerned that God will see him naked is ridiculous. However, this is Adam's first attempt at lying, so he is not very good at it. He recognizes that this act of morality did not fix the problem between himself and God. The real problem is, Adam ate from the Tree of the Knowledge of Good and Evil, disobeying God. So, his automatic response, without thinking, is to lie, albeit, a poorly conceived lie. "I was afraid because I was naked, so I hid." He isn't naked. He is wearing an apron of fig leaves. He is obviously flustered, however.

Recap: Adam and the woman have sinned. God told them not to eat from the Tree of the Knowledge of Good and Evil, and yet they did. Satan first deceived the woman, and she ate; but when she handed the fruit to Adam, he ate with full cognizance, understanding that he was disobeying God's explicit command. He was not confused or deceived; he knew that he was making a choice between the fallen woman and Jehovah Elohim. Although it is difficult to determine a person's motivation when it is not explicitly stated, the woman stood before Adam with the forbidden fruit in her hand. No conversation between Adam and the woman is recorded. No other motivation seems reasonable, other than Adam knew that he was choosing the fallen woman over Jehovah Elohim.

After they sinned, Jehovah Elohim came to speak to them in what appears to be a daily session of teaching.

Genesis 3:8 In the spirit [or, *spiritual part*] of the day, the man and his wife heard the Y^ehowah Elohim [the LORD God] walking around in the garden. So they hid from Y^ehowah Elohim among the trees in the garden.

In order for the man and the woman to hide from Jehovah Elohim, they had to first believe that He is.

Genesis 3:9 The LORD God called to the man and asked him, "Where [are] you?"

Is it possible that God came into the Garden of Eden and taught Adam only? As we have studied, God calls out to Adam alone, calling out with just one word: "Where [you]?"

Genesis 3:10 He answered, "I heard You in the garden. I was afraid because I was naked, so I hid."

As we have already studied, Adam's first communication with God was his first attempt at a lie, and Adam was not very good at it. He explains that he is hiding because he is naked; but he is not naked—he is wearing a fig-leaf apron. Adam now clearly has a sin nature because he lies to God. Lying is his first and automatic response to God.

Almost everyone has their own idea of the worst sins that they can commit. However, apart from the fall itself, note that Satan lied to the woman and note that Adam is lying to God. By way of contrast, the Word of God is truth (Psalm 119:34 John 17:17 2Timothy 2:15) and God is truth (Psalm 31:5 Isaiah 65:16).

One of the worst sins found in the Bible is that of *lying*. *Lying* is fundamentally opposed to all that God is. It is exactly opposed to His very character in every way.

The Doctrine of Truth and Lies

1. First we need to understand that God is the truth, and because of that, all falsehood is abhorrent to Him. David, in Psalm 31:5, writes, in anticipation of the cross: **Into Your hand I commit my spirit; You have redeemed me, O Jehovah, the God of truth.** See also Exodus 34:6 Isaiah 65:16
2. God never lies. Titus 1:2
3. Furthermore, God's Word is truth; the Bible is truth. Jesus Christ, speaking to God the Father in prayer, said, **"Your Word is truth."** (John 17:17b). See also Psalm 119:34 2Timothy 2:15
4. Truth and lies are mutually exclusive. That is, if the truth is corrupted by falsehood, then it is no longer the truth. **You know that no lie is of the truth** (1John 2:21b).
5. Jesus bore witness to the truth. When Pilate asked Jesus if He is the King of the Jews, Jesus answered him, **"You say that I am a king. To this end I was born, and for this cause I came into the world, that I should bear witness to the truth."** (John 18:37). John 8:45
 - 1) As an aside, one of the most illogical positions a person can take is that, Jesus was a great teacher and a great religious leader, but He was not God. As many have pointed out, there are only 3 logical positions which a man can take with regards to the Person of Jesus Christ: (1) Either He is a liar of the greatest magnitude, leading thousands of people astray in His time, claiming Deity which He did not possess; (2) He was a crazed man, who insanely believe that He was God (and before you take this option, remember all that He said and did—were these the actions and words of a crazy person?); or, (3) Jesus is the Son of God, just as He claimed throughout His ministry. *Not a son of God but the Son of God.*
 - 2) It makes little sense for a man to do and say what Jesus did and said, and for this to be nothing more than a charade.
6. God desires for all to be saved and come to a knowledge of the truth. 1Timothy 2:4
7. Jesus Christ told His disciples, **"I am the way, the truth and the life; no man comes to the Father but by Me."** (John 14:6).
8. We do not know how Satan tempted a third of the angels to rebel against God, but it is reasonable to assume that this was done by lying to some or all of them. Revelation 12:4
9. Satan employed dishonesty when tempting the woman. When Satan, in the form of a serpent, spoke to the woman, he lied to her. **"You certainly will not die!"** And he promised the woman, **"[If you eat from the tree,] you [and Adam] will be like God, knowing good and evil."** Implied here is a better and greater existence, which will come to pass by disobeying God. Genesis 3:1–4
10. Jesus calls Satan the father of lies (He said this when calling the religious men of His day, children of the Devil). John 8:44
11. One of the Ten Commandments is, **You will not speak a false statement against an associate** (Exodus 20:16).
12. There are 7 sins which are abhorrent to the soul of God, and two of these involve lying: *one who has a lying tongue* and *one who is a false witness*. Some teach that these are the worst sins that man can commit. Proverbs 6:17, 19
13. Lying is condemned throughout the New Testament as well. Ephesians 4:25 Colossians 3:9 1Timothy

The Doctrine of Truth and Lies

1:10 Revelation 21:8

14. Men, by their very nature, will attempt to suppress and subvert the truth. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because the thing which may be known of God is clearly revealed within them, for God revealed it to them. For the unseen things of Him from the creation of the world are clearly seen, being realized by the things that are made, even His eternal power and Godhead, for them to be without excuse. Because, knowing God, they did not glorify Him as God, neither were thankful. But they became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like corruptible man, and birds, and four-footed animals, and creeping things. Therefore God also gave them up to uncleanness through the lusts of their hearts, to dishonor their own bodies between themselves. For they changed the truth of God into a lie, and they worshiped and served the created thing more than the Creator, who is blessed forever. Amen (Romans 1:18–25).
15. God's Word and the gospel are continually associated with truth or presented as the truth throughout the New Testament. John 17:17 2Corinthians 4:2 6:7 11:10 Galatians 2:5, 14 4:16 Ephesians 1:13 4:21

A couple lessons ago, I spoke of God blessing certain nations and cursing others. That which is truth, godless men will do everything in their power to suppress. In 1989, thousands of students gathered in Tiananmen Square in China to protest their government. Many were killed. Now, often the first time a Chinese student hears about this event is when he becomes a foreign-exchange student in the United States. This truth is blotted out of their history. As I write this, there are protestors in the streets of Iran, decrying the falsified results of their recent election. The government of Iran has begun to limit the foreign press and may even expel all members of the foreign press, because they do not want the truth to be seen. Just as many Iranians present the holocaust as an event whose historicity ought to be debated, there is a good possibility that, 20 years from now, this near-revolution will be distorted into rabble-rousing by a few. When you observe a politician intentionally misleading you, that should send off distress signals in your own head, regardless of your attitude toward that politician or his party.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Being a contentious sort, I sometimes will visit anti-Bible sites, and one of the first things which immediately strikes me is their intellectual dishonesty. Many of these sites will list *contradictions of the Bible*. There are some passages in the Bible which are difficult to reconcile with other passages; however, there are many apparent contradictions which are not problematic, and, for which, simple and effective explanations have been given. When an anti-Bible site continues to list *contradictions* or problems for which there are reasonable explanations for (e.g., the common question, *from where did Cain get his wife?*), then this site is being intellectually dishonest. They don't care if half or if 80% of their enumerated problems and contradictions have simple explanations; they want to discredit the Bible, and they will do so in any way possible. What is important to them is, can they peel someone away from the faith. If they can do that, then they are happy. The end justifies the means, and creating doubt in the mind of a believer is far more important to them than intellectual honesty. So, their approach is, if they throw enough crap up against the wall, if some of it sticks, then they are happy.

Surprisingly enough, there is at least one exception to the sinfulness of lying. A spy or someone who has joined themselves to a righteous army (as Rahab did when Joshua invaded Jericho) is allowed to lie. When John McCain was asked by his Viet Cong captors the names of his fellow soldiers in his platoon, he gave them the names of football players; this was an honorable act and not a sin.

Adam lies to God, and says that he was hiding from God because he was naked. God ignores Adam's lie and poses two questions to Adam:

Genesis 3:10 **And Adam [lit., *he*] replied [lit., *said*], "I heard Your sound [or, *voice*] in the garden, and I was afraid because I [was] naked; therefore, I hid myself."** (Kukis mostly literal translation)

Genesis 3:10 And Adam replied, "I heard You in the garden and I was afraid because of being naked; therefore, I hid myself." (Kukis paraphrase)

And so he says, "Who made known to you that naked you [were]? From the tree which I commanded you to not eat from him, you ate?"

Genesis
3:11

And God said, "Who made you know that you [were] naked? Did you eat from the tree which I commanded you not to eat from?"

And God said, "Who revealed to you that you were naked? Did you eat from the tree which I commanded you not to eat from?"

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And He said, Who showed you that you are naked? Unless you have eaten of the fruit of the tree of which I commanded that you should not eat.
Latin Vulgate	And he said to him: And who has told you that you were naked, but that you have eaten of the tree whereof I commanded you that you should not eat?
Masoretic Text (Hebrew)	And so he says, "Who made known to you that naked you [were]? From the tree which I commanded you to not eat from him, you ate?"
Peshitta (Syriac)	And the LORD God said to him, Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?
Septuagint (Greek)	And God said to him, Who told you that you were naked, unless you have eaten of the tree of which I commanded you not to eat?

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	"How did you know you were naked?" God asked. "Did you eat any fruit from that tree in the middle of the garden?"
Easy-to-Read Version	The Lord God said to the man, "Who told you that you were naked? {What caused you to be ashamed?} Did you eat fruit from that special tree? I told you not to eat from that tree!"
New Berkeley Version	He asked: Who made you know that you are naked? Have you eaten from the tree of which I forbade you to eat?
New Life Bible	The Lord God said, "Who told you that you were without clothes? Have you eaten from the tree of which I told you not to eat?"

Partially literal and partially paraphrased translations:

American English Bible	Then God asked him: 'If you haven't eaten from the only tree that I commanded you not to eat from, then, who told you that you were naked?'
Ancient Roots Translinear	He said, "Who told you of your bareness? You ate from the tree which I commanded that you not eat!"
Beck's American Translation	"Who told you you are naked?" He asked him. "Did you eat some fruit of the tree I ordered you not to eat?"
New Jerusalem Bible	'Who told you that you were naked?' he asked. 'Have you been eating from the tree I forbade you to eat?'

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And he said, Who gave you the knowledge that you were without clothing? Have you taken of the fruit of the tree which I said you were not to take?
NET Bible®	And the LORD God [Heb "and he said." The referent (the Lord God) has been specified in the translation for clarity.] said, "Who told you that you were naked [Who told you that you were naked? This is another rhetorical question, asking more than what it appears to ask. The second question in the verse reveals the Lord God's real concern.]? Did you eat from the tree that I commanded you not to eat from [The Hebrew word order ("Did you from the tree - which I commanded you not to eat from it - eat?") is arranged to emphasize that the man's and the woman's eating of the fruit was an act of disobedience. The relative clause inserted immediately after the reference to the tree brings out this point very well.]"
NIV, ©2011	And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from? "
The Scriptures 1998	And He said, "Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?"

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is He to him, "Did anyone tell you that you are naked? From the tree of which alone I instruct you to avoid eating, from it did you eat?.
exeGesés companion Bible	And he says, Who told you you are naked? Ate you of the tree whereof I misvahed you to not eat?
Heritage Bible	And he said, Who caused it to stand out boldly to you that you were naked? Have you eaten of the tree, of which I commanded you that you should not eat?
Syndein	And He {Jesus} said, "Who denounced you - that you were naked? {who caused you to think in those terms} From the tree that I commanded that you eat nothing from it, have you eaten?" {Note: The Hebrew text indicates that Satan gets them to sin and then denounces them as BEING naked! Only the syntax brings this out. This points out that now Satan is the new ruler of the Earth. And, the first thing he does is denounce them as naked! Legalism!}.
World English Bible	God said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

Young's Updated LT

And He says, "Who has declared to you that you *are* naked? of the tree of which I have commanded you not to eat, have you eaten?"

The gist of this verse:

God then asks Adam, "Who told you that you are naked?" Then He asks him if he ate from the Tree of Knowing Good and Evil.

Genesis 3:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mîy (מי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
nâgad (נגד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5046 BDB #616
A very common word, occurs in Scripture here for the first time.			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
'êrôm (ערע) [pronounced <i>gay-ROAM</i>]	<i>naked; exposed</i>	masculine singular adjective	Strong's #5903 BDB #735
'attâh (אתה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun; pausal form	Strong's #859 BDB #61

Translation: And God said, "Who made you know that you [were] naked?"

God asks two questions; and, again, we may or may not be getting all of the conversation. Essentially, this is a trial. Now, God knows all that happened, so what is this all about? Why does God need to ask questions that He already knows the answers to? This is for the benefit of the man and the woman and the myriads of angels who are watching. God is omniscient; angels are not. So, now and again, God convenes the angels to one place at one time to observe.

The verb often translated *told* is the Hiphil perfect of the Hebrew word *nâgad* (נגד) [pronounced *naw-GAHD*]; and it means *to be conspicuous*. The Hiphil stem is the causative stem. Adam has been caused to know something, his nakedness *has been made conspicuous* to him or *declared and revealed* to him. As far as Adam is concerned, there is no one to tell him that he is naked other than Jesus Christ in the garden. We have no indication that Adam

spoke to Satan in any form (although that would have been possible). Adam knows that he is naked because he has eaten from the tree and Adam knows that God knows this because he covered himself. God was never confused as to what happened; He knew what would happen in eternity past. He is not interrogating the man for the purpose of information; He is by-passing any lying and as many side-issues as possible. Adam will certainly pass the buck and blame everyone else in his vicinity, but God has at least headed him off at the pass when it comes to lying. *Eaten* and *commanded* are both in the perfect tense, meaning completed action; God left a standing command concerning the tree of the knowledge of good and evil and when Adam ate of the tree, it was a completed action, not to be repeated and with permanent results.

In any case, one commentator suggests that this is a rhetorical question—a question that God is not really looking for an answer to. Perhaps asking Adam to think about what he just told God. How could he know he was naked?

When Adam and the woman ate from the tree, their eyes were opened. Now, we know that they were not blind because the woman visually inspected the tree that she first ate from. So, there is something in the soul that was opened up that had not functioned before. It was a knowledge of good and evil, which, in innocence, the man and the woman lacked before.

Some angels, no doubt, were watching the man and the woman and Satan in the garden both deceiving and tempting the woman. However, most of them probably did not observe that occurring. All of the angels knew about Adam and the woman because they all witnessed God create and make them. However, no doubt that some angels just checked out for awhile, so that, when they return to this scene, they ponder the question that God puts to Adam—who told you that you are naked?

Genesis 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	1 st person singular, Piel imperfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bil'êtîy (יֵתִיב) pronounced <i>bill^e-TEE</i>	<i>not</i>	Adverb/particle of negation	Strong's #1115 BDB #116

Genesis 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal perfect	Strong's #398 BDB #37

Translation: Did you eat from the tree which I commanded you not to eat from?"

The explanation is, Adam had to have eaten from the tree that God commanded him not to eat from. So God puts this question to Adam directly. Now, what is occurring is the first instance of confession of sin (people under R. B. Thieme, Jr.'s ministry know this as *rebound*). God is requiring that Adam admit to what it is that he has done.

For those who have had children, and they have done something wrong, step one is, you find out exactly what it was that they did. You have them admit to all that they did. A good parent will emphasize honesty and its importance and then go from there.

Genesis 3:11 God asked, "Who told you that you were naked? Did you eat fruit from the tree I commanded you not to eat from?"

God knows that the real problem was not that they were naked, but that they disobeyed Him in the only test of their volition. God deals directly with the problem. He ties what Adam said to Adam's sin. "Who told you that you were naked?" This is a very slick question. "You just told Me that you were naked; so who told you that you were naked?" Adam and the woman were created in innocence. They do not know that they are naked any more than a 1 or 2 year old child knows that he is naked. A child in innocence has no concept of nakedness, because he is still in innocence, so to speak, and some parents are forever running after their naked 2 year old with a handful of clothes. But we are eventually civilized, and in public (and mostly in private as well), we wear clothes. We were taught this from an early age by our parents. Adam and the woman knew they were naked, yet an hour ago, as with the 2 year old child, this was a non-issue. So, while Adam and the woman are quickly trying to come up with a person's name who told them they were naked, God goes to the real issue: "Did you eat fruit from the tree I commanded you not to eat from?"

Genesis 3:11 God asked, "Who told you that you were naked? Did you eat fruit from the tree I commanded you not to eat from?"

God asks Adam—who, because he was created in innocence, ought not to have any concept of nakedness—"Who told you that you were naked?" Literally, God says to Adam, "Who revealed to you [2nd masculine singular suffix] that naked you [2nd person masculine singular pronoun] [are]?" Adam is the authority in the garden, and God speaks to Adam and to Adam only. This sentence ends with the pausal form of the 2nd person masculine singular pronoun, so God waits for a moment for Adam to answer. Adam has already lied to God once; now, he searches his mind for the answer to this question. There is only one person who could tell Adam that he is naked, and that is the woman. But, how would she know? While Adam's mind races to explain, God asks (literally), "Did from the tree which I commanded you to not eat from it, [did] you eat?" Again, every *you* is a masculine singular; God speaks to Adam and Adam only.

The Hebrew has no punctuation. There are no commas, no periods, no spaces, no vowels. All divisions are done syntactically. All emphasis is done syntactically. When a word or phrase is to be emphasized, it is placed at the beginning of a sentence. *From the tree* is the focal point of God's second question.

Now, you may have been asking yourself, *what does any of this have to do with me? Why do I need to know any of this?* Your life is more than worrying about the food that you eat or the clothes that you will wear (Matthew 6:25–27), which is what most of us spent our days thinking about. We actually have a purpose on this earth; we are not just a random set of cells which just sort of evolved from nonliving matter (which is a far greater miracle than the idea of Satan indwelling a snake). In order to understand what life is about, what our place in this life is, we need to have some background information. We need to know where we came from. We need to know our origins. Furthermore, there ought to be some normal curiosity as to how all this life came about and what your life actually means.

Again, we see this in a child—this time in a child who is perhaps 4 or 5. All of a sudden, they have questions. They want to know everything. It is a normal phase every normal child goes through and we often combat this desire for knowledge by sending said child off to school. In any case, you ought to have some curiosity as to your origins and your purpose on this earth.

We have been studying the fall of man. We have studied how God created man and the woman, and more recently, how they sinned against God by eating from the Tree of the Knowledge of Good and Evil. You might ask is, *isn't this just allegorical? Aren't these just stories and myths that man devised to explain things?* There are parables and stories found throughout the Bible, and they are used to teach certain principles of doctrine. The man with his little ewe lamb—a story which Nathan tells David—is just a story (2Samuel 12). Much of what Jesus taught were parables, which parables were illustrative of certain doctrines.¹⁴ However, these are always presented clearly as parables. We are generally able to deduce from a simple reading when a story is being told to explain a particular point of doctrine. In fact, often a precursory reading from any reasonable translation is enough to determine if this or that just a story (a parable) or if it is an historical event. There is no indication that this event of Adam and the woman's sin as being just a parable. When these events are referred to later, they are referred to as actual, historical incidents (for example, 1Corinthians 15:45 2Corinthians 11:3 1Timothy 2:13–14). Therefore, unless a narrative is clearly presented as a story or as a parable, we interpret it as being literal. What we find here is a very literal set of circumstances.

Last time, we took a quick look at *truth and lies*. You may have been told by a friend or an evangelist about Who Jesus is; and, for most of you, you know your life before you believed in Jesus Christ and you know your life after you have believed in Christ—and you know something *big* happened. For some of you, Jesus Christ has become the most fundamental aspect of your life; for others, Christ is important, but so are loved ones, food, shelter and clothing. In any case, on whatever scale of values you stand upon, Jesus Christ is high on that list, and for some of us, He is at the top of that list. From where, ultimately, did you hear about Jesus? It is from the Bible. It is from the Word of Truth. Take away the Word of Truth and there is no Jesus.

It may be worthwhile to go off on a tangent here, and examine just what does the Bible say about Itself?

What Does the Bible Claim for Itself?

1. Before there was a completed canon of Scripture, God spoke to men in a variety of ways.
 - 1) God spoke directly to Adam (Genesis 3).
 - 2) God spoke to Moses through the burning bush (as well as a number of other ways). Exodus 3
 - 3) We have the Word of God coming to Nathan at night (1Chronicles 17:3) and to Shemaiah in some undisclosed way.
 - 4) The Word of God came upon John the Baptizer when out in the desert wilderness. Luke 3:2
 - 5) Hebrews 1:1–2a: **In many ways and in various ways of old, God spoke to the fathers in the**

¹⁴ Strictly speaking, all of the parables are stories used to illustrate a point of doctrine; but Jesus spoke of some things which are clearly actual, but incorrectly identified as parables (e.g., the rich man and the beggar in Luke 16:19–31).

What Does the Bible Claim for Itself?

prophets; in these last days He spoke to us in the Son.

2. Every Word of God is tested, refined, and the impurities are removed. Proverbs 30:5 from the Hebrew.
3. Jesus referred to the Old Testament as the Word of God, when He told the Pharisees and scribes that they were hypocrites (actors wearing large masks), who followed their traditions rather than the Word of God. Mark 7:1–13
4. Jesus said the Word of God is as important to us as the very food that we eat (He was quoting Scripture). Luke 4:4 Deut. 8:3
5. The words which Jesus spoke was called the Word of God. Luke 5:1
6. When some woman tried to exalt Mary, Jesus' mother, for bearing Him, Jesus corrected her by saying, "No; rather, blessed are those [who are continually] hearing the Word of God, and guarding [and preserving] it." (Luke 11:28).
7. Jesus affirms that Scripture (referring to the Old Testament), cannot be *annulled, subverted; done away with, deprive of their authority; or declared unlawful*. The Greek of John 10:35
8. When the Apostles taught, they were speaking the Word of God (Acts 4:31 11:1 13:5, 46 18:11) and people came to them to specifically hear the Word of God (Acts 13:7, 44). Later, it is pastor-teachers who teach the Word of God to their congregations Hebrews 13:7).
9. Our faith comes from hearing the Word of God. That is, we must have something real to place our faith in. Romans 10:17
10. We are regenerated by means of the Word of God. 1Peter 2:23
11. The Word of God works within a person who believes it. 1Thessalonians 2:13
12. One of the keys to a healthy spiritual life is to have the Word of God indwell you. 1John 2:14
13. And, as I have heard on a myriad of occasions: **The Word of God is alive and powerful, sharper than any two-edged sword, piercing even so as to divide the soul and the spirit, the joints and the marrow, and is a critic of thoughts and intents of the heart** (Hebrews 4:12).
14. And: **All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness, so that the man of God may be completed, thoroughly furnished for all good works** (2Timothy 3:16–17).
15. What God says is called the Word of Truth. Psalm 119:43 2Corinthians 6:7 Ephesians 1:13 2Timothy 2:15 James 1:18
16. Jesus is called the Word of God. John 1:1–3, 14 Revelation 19:13
17. We are not to add to or to take from the Word of God. Revelation 22:18–19
18. In summation, the Bible which you hold in your hand is the Word of God; and, as we have seen in the previous lesson, God puts a premium on truth. Therefore, we ought to trust the Bible in what it says, both the Old and New Testaments.

What some people do is, they confine their faith to things that they have been indoctrinated with (like evolution or molecular theory; the first being false and the second being true); and then to things which they have seen or experienced. They look at the few years of their own meager existence and say to themselves, *this is the way things have always been and always will be* (Eccles. 1:9 2Peter 3:4). Many times, their faith in science or in their own experiences are the biggest factors in their lives. It is a big (but necessary) step for some to move from faith in Jesus Christ to faith in the Word of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is a logic here, which is undeniable. Let's say that you want to ignore the unusual events of the Old Testament as merely stories made up by some imaginative saints. That leads you to at least two problems: (1) you are saying that God is unable to overrule His Own laws; and (2) Jesus is a liar for taking the Old Testament as authoritative and referring to various portions of the Old Testament as true and valid, though miraculous.

There is also the problem of Jesus Himself. We know of Jesus and His Person only through the Old and New Testaments. We may have been witnessed to and we may have read the Bible for ourselves, but the words are still the same: **Believe in Jesus Christ and you will be saved**. If you doubt the miracles and unusual occurrences

in the Old Testament, what do you do with Jesus, Who not only affirms the Old Testament as accurate and authoritative, but also works far more and far greater miracles than are found in the Old Testament? If what He did, did not really happen; then how can you trust the rest of what Jesus said of Himself?

When studying *truth and lies* in the previous lesson, we found out that God is truth, that Jesus came to us as the truth, that it is impossible for God to lie, and that God's Word is truth. It is in His Word that we know about Jesus. There is historical evidence of a human being, Jesus; but His Words are not recorded in secular history. His words are recorded in the Bible, the Word of God, the Word of Truth, as well as in the writings of the many church fathers throughout human history. If you doubt what is in the Bible, you face somewhat of a personal conundrum: how is it possible that the Word of Truth is filled with all of these made-up stories and yet, it is from the Word of Truth that you know Who Jesus is—the Way, the Truth and the Life? How is it that the gospel of Jesus Christ is found in this 3rd chapter of Genesis (we are not there yet), but, at the same time, you believe that this is some made-up story or some parable of some sort?

One of the famous approaches to the Bible is the de-mythology approach: remove all of the weird stuff from the Bible, and what remains is truth. The idea that Jesus is our salvation, but that, various Bible writers just got carried away, over-enthusiastic, and they filled up much of the Bible with goofy stories about talking snakes and manna from heaven. People have tried to approach the Bible this way, and they have found that, once they demythologize it, only about 5% of the Bible remains. Now, if God is truth and if His Word is truth, and if Jesus is truth, why is His Word filled with so many lies? And, how does any one of us propose to be able to flip through the Word of Truth and pick and choose what is the truth and what is some made-up story?

If you understand the Bible, then you know that Jesus is more than just the central figure; the Bible is the written Word of God (Hebrews 4:12 13:7 Revelation 1:9 6:9) and Jesus is the Living Word of God (John 1:1–3, 14 Revelation 19:13). We understand Who Jesus is only through the Word of God. Since most or all of us have never seen something which we can clearly identify as a miracle, we tend to discount things which appear to be miraculous in the Bible. This is problematic, because much of what Jesus did was miraculous or, at the very least, a sign. There are more miracles and signs per page in the gospels than anywhere else. Even though Paul and the other Apostles pull everything together, showing the correlation between the Old and New Testaments, if you are of a mind to reject what Jesus did (His miracles and great works), then what do you do with Jesus Himself?

To put this into an historical context, the ministry of Jesus was confined to 3 or 4 years, and to a very small geographical area. No other religious figure was ever so limited in his public ministry with respect to time and place. If Jesus is God and if He is our Savior, then how does He prove this with such a short public ministry? He proves this to those who meet Him with His works and with what He says. His works were quite remarkable: turning water into wine, curing people who were blind or lame since birth. And these works were written down in the gospels and distributed, some of which as early as 50 A.D. This history of Who Jesus was and what He did came out while thousands of eyewitnesses were still alive. The gospels came out at a time when the Romans and the Jews were still hostile toward Christianity. These gospels were published at a time when there was a lot of writing which was done; yet, in this time period, *no one* wrote anything which disputed the truth of the gospels—these gospels filled with miracles, these gospels which purported to be the truth, these gospels which revealed as accurately as possible the true history of Jesus (Luke 1:1–4). Typically, for an historical figure to become associated with myths, hundreds of years must pass first. Jesus could not be mythologized during the first century because too many eye witnesses were alive. There were just too many people out there who could have said, “No, it did not happen that way; here is what happened.” But we have nothing written which suggests this. Later Christian writers, from the 2nd and 3rd centuries, disputed false teaching which attempted to tie itself to Christianity (Gnosticism), but they never disputed the historicity of Jesus or His miracles—because there was nothing written which disputed these things.

My point is, if you want to casually reject some of the Old Testament, because there are unusual events in it (the creation of Adam and the woman, or a snake which is indwelt by Satan), then what do you do with the far more unusual events of the New Testament? Again, the written Word of God and the Living Word of God are so intertwined that you cannot have one without the other. Now, when I first believed in Jesus Christ, I did not think about or understand any of this. My memory of that time was, I did read the Word of God and believed in Jesus

Christ based upon what I read in the book of John; but in terms of accepting the Bible as accurate and authoritative (subject to textual criticism), that came later.

There are a lot of things in my life which I cannot adequately explain, but that I believe in. I believe in television. Somehow, all of these signals are sent through the air with hundreds of channels, and they are beamed down to my television. I could not explain it, reproduce it, and I doubt that I could ever fully understand it. But when I turn on my tv on in the evening, I really expect for it to come on, and for me to be able to choose from a number of different stations. I am equally amazed by airplanes, which weigh tons, and are filled with people, and yet, somehow, they manage to fly—5000 feet in the air—and then land again. As the saying goes, sufficiently advanced technology is indistinguishable from magic.

I believe in a person’s soul, even though no one has ever seen a man’s soul. I know that there is an immaterial part to every person that I interact with, something which is far more than chemicals sloshing around in their brains and synapses firing off electrical current. And, even though we are very advanced, technologically speaking, man cannot come anywhere close to duplicating the human brain. Yet, I believe in man’s soul, which is far more amazing than anything that we have ever invented because, all of these inventions came out of our souls.

I believe in atoms and molecules—things which no man has ever seen—and when I find that scientists believe that they are made up of smaller particles which are also made up of even smaller particles, I am amazed, but I believe it.

It might be good for you to see how Adam and the woman are treated in the New Testament:

The Historicity of Adam, the Woman and the Fall

Scripture

Text/Commentary

And the Pharisees came to Jesus, testing Him and saying, “Is it lawful for a man to put away his wife for every cause?”

And He answered and said to them, “Have you not read that He Who made them at the beginning ‘made them male and female,’ and said, ‘For this cause a man shall leave father and mother and shall cling to his wife, and the two of them shall be one flesh.’ Therefore they are no longer two, but one flesh. Therefore what God has joined together, let not man separate.” (Matthew 19:3–6 Genesis 1:27 2:24).

Jesus is explaining to the Pharisees about the importance and sanctity of marriage, and goes back to the very beginning, where God created man—specifically, God created them *male and female* and they were designed to become *one flesh* (one unit or one corporation) forever.

Adam and the woman are treated as real persons created at a specific place and time. Jesus uses their historicity in order to make a point.

The Historicity of Adam, the Woman and the Fall

Scripture	Text/Commentary
<p>[Our body, when placed into the ground at death] is sown a natural body; is raised up a spiritual body. If there is a natural body, there is also a spiritual [body]. So also it is written, <i>The first man Adam became a living soul.</i> The last Adam [became] a life-giving spirit. Nevertheless that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, made of dust; the second man is of heaven. As is the earthly, such are they also who are earthly: and as is the heavenly, such are they also who are heavenly. And as we have borne the image of the earthly, we will also bear the image of the heavenly. Now this I say, brothers, that flesh and blood can't inherit the kingdom of God; neither does corruption inherit incorruption (1Corinthians 15:44–50 Genesis 2:7).</p>	<p>Paul, in 1Corinthians 15, is explaining the resurrection. Adam is spoken of as a literal person, made from the dust of the earth. Paul's point is, our bodies are earthly, made from the dust of the ground, and that, like a seed, our bodies will be planted into the ground and they will spring up (the resurrection) as a spiritual body.</p> <p>Paul references Adam as the first man, made of the earth; and Jesus Christ, Who is spiritual, of the heavenlies. First, the earthly and then the heavenly.</p> <p>Paul could have used Adam alone in this illustration, that Adam was made of the earth first, and then God <i>breathed the breath of lives</i> into Adam. However, since our eternity is completely dependent upon Jesus Christ, He is used to illustrate the spiritual.</p>
<p>And now I am concerned about you. The serpent deceived Eve with his deviousness; what if your minds should be corrupted, and lose that innocence which is yours in Christ? If someone proclaims to you a different Christ, not the one we proclaimed to you; or if he brings you a spirit other than the spirit you had from us, or if he teaches a gospel other than the gospel you received from us; you might quietly endure [this false teaching] (2Corinthians 11:3–4).</p>	<p>Paul was concerned that the Corinthians might be easily led astray by a teacher who teaches them <i>another Jesus, another gospel</i> or brings to them <i>another spirit</i>. He does not want them to have their thinking corrupted by such a one, as Eve was deceived by the serpent. The deception of the woman by the serpent is treated as a real, historical event.</p>
<p>During instruction, a woman should be quiet and respectful. I give no permission for a woman to teach or to have authority over a man. A woman ought to be quiet, because Adam was formed first and Eve afterwards, and it was not Adam who was led astray but the woman who was led astray and fell into sin (1Timothy 2:11–14).</p>	<p>In teaching Bible doctrine, the woman is not to have authority over the man, and Paul goes back to the fall in order to explain why. Again, Adam and the woman are treated as real people.</p>
<p>At no time does the Bible look back at Adam and Eve or to the fall of man and treat it as an allegory or as some sort of a parable.</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

Depending upon where you are in your own spiritual life, it may be more difficult to accept the Bible as the complete, coherent and authoritative Word of God. However, the more that you study it (and this should be by means of a pastor-teacher), the more that it all hangs together. One of the lessons which is coming up is, the gospel of Jesus Christ, as taught in Genesis 3.

Genesis 3:11 *And God said, "Who made you know that you [were] naked? Did you eat from the tree which I commanded you not to eat from?"* (Kukis mostly literal translation)

Genesis 3:11 *And God said, "Who revealed to you that you were naked? Did you eat from the tree which I commanded you not to eat from?"* (Kukis paraphrase)

Recap:

In Genesis 3:1–5, Satan, taking the form of a serpent, deceives the woman, causing her to focus on the Tree of the Knowledge of Good and Evil.

Genesis 3:6–7: So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

The man and he woman disobeyed God and ate from the Tree of the Knowledge of Good and Evil. Their first act as sinners was not another act of sin, but an act of human good, making an attempt to adjust to one another. Most churches ignore this. Some churches may rail against sin (although that number seems to be fewer and fewer nowadays), but very few churches decry human good. In fact, 1000's of churches see their mission in this world as world reform of some sort or another. That is human good. Churches which use the words *economic or social justice* are churches devoted to human good. Churches which want to reform society as a whole in one way or another, believers and unbelievers alike, are involved in human good. Churches which focus upon politics are caught up in human good (politics is good to illustrate Biblical truths, but it is not the ultimate solution to anything). Churches which see their impact upon the environment as an important part of the thrust of their ministry are churches steeped in human good.

As we have studied, God's attitude toward human good is much different than ours. He sees our human good as being filthy (Isaiah 64:6), as dead works which will be burned at the judgment seat of Christ (1Corinthians 3:11–16), and as the basis for the judgment of the unbeliever at the last judgment (Revelation20:12–15).

Adam and the woman say nothing about God and their relationship to God. When God came into the Garden of Eden during the spiritual part of the day (presumably to teach them the Word of God), they hide from Him.

Genesis 3:8–9: And they heard the sound of the LORD God walking in the garden in the spirit of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, "Where are you?"

Adam's answer to God will be a lie, and not a very good one at that:

Genesis 3:10: And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."

God knew what they had done; He knew this in eternity past. He was asking for Adam to admit what he had done. For those of you who have raised children, you understand this process. You child has done something wrong, and, in order to prevent that from happening again, in order to focus in on the problem, and to build upon this experience in a positive way, you first get your child to admit what he has done and to acknowledge that it was wrong.

Genesis 3:11: [God] said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

If you have raised a child, and they have done wrong, logically, you start off with what they have done, and getting them to acknowledge what they have done. It is time for the man and the woman to take responsibility for their actions. It is time for them to be honest with God. However, in acknowledging what he has done, the man will blame the woman and also he will blame God for giving him the woman for what he did; and the woman will blame the serpent.

And so says the man, “The woman whom You gave with me, she [even] she gave to me from the tree and so I eat.”

Genesis
3:12

The man replied [lit., *said*], “The woman, whom You gave [to be] with me, she [even] she gave me [fruit] from the tree and I ate [it].”

The man replied, “The woman whom You gave to be my companion, she gave me fruit from the tree and I ate that.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Adam said, The woman whom You gave to be with me, she gave me of the fruit of the tree, and I did eat.
Latin Vulgate	And Adam said: The woman, whom you gave me to be my companion, gave me of the tree, and I did eat.
Masoretic Text (Hebrew)	And so says the man, “The woman whom You gave with me, she [even] she gave to me from the tree and so I eat.”
Peshitta (Syriac)	And Adam said, The woman whom you gave to be with me, she gave me of the fruit of the tree, and I did eat.
Septuagint (Greek)	And Adam said, The woman whom You gave to be with me — she gave me of the tree, and I ate.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The man said, "The woman you gave me, she gave me some fruit [Heb lacks some fruit.] from the tree, and I ate."
Contemporary English V.	"It was the woman you put here with me," the man said. "She gave me some of the fruit, and I ate it."
Easy English	The man replied, 'You gave the woman to me so that she would be my partner. She gave the fruit to me and I ate.'
New Century Version	The man said, "You gave this woman to me and she gave me fruit from the tree, so I ate it."

Partially literal and partially paraphrased translations:

American English Bible	And Adam replied: 'That woman You gave me as a companion. she gave me some [fruit] from the tree, and I ate it.'
Ancient Roots Translinear	Adam said, "The woman that you gave to be with me--she gave to me from the tree, and I ate."
Beck's American Translation	"The woman You gave me," the man answered, "she gave me some fruit form the tree, and I ate it."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the man said, The woman whom you gave to be with me, she gave me the fruit of the tree and I took it.
HCSB	Then the man replied, "The woman You gave to be with me--she gave me some fruit from the tree, and I ate."

JPS (Tanakh—1985)	The man said, "The woman You put at my side—she gave me of the tree, and I ate."
New Advent Bible	And Adam said: The woman, whom you gave me to be my companion, gave me of the tree, and I ate.
NET Bible®	The man said, "The woman whom you gave me, she gave [The Hebrew construction in this sentence uses an independent nominative absolute (formerly known as a casus pendens). "The woman" is the independent nominative absolute; it is picked up by the formal subject, the pronoun "she" written with the verb ("she gave"). The point of the construction is to throw the emphasis on "the woman." But what makes this so striking is that a relative clause has been inserted to explain what is meant by the reference to the woman: "whom you gave me." Ultimately, the man is blaming God for giving him the woman who (from the man's viewpoint) caused him to sin.] me some fruit [The words "some fruit" here and the pronoun "it" at the end of the sentence are not in the Hebrew text, but are supplied for stylistic reasons.] from the tree and I ate it."
NIV, ©2011	The man said, "The woman you put here with me -she gave me some fruit from the tree, and I ate it."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the man said, The woman whom You gave to be with me--she gave me [fruit] from the tree, and I ate.
Concordant Literal Version	And saying is the human, "The woman whom You gave, withal, she gave to me from the tree and I am eating.
Darby updated Translation	And Man said, The woman, whom You have given [to be] with me, she gave me of the tree, and I ate.
English Standard Version	The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."
Syndein	{Adam as Ruler is Responsible - But Operation Patsy} And the man {adam} said, "The woman {Ishah} whom You gave to be with me {accusing God!}, she has given me of the tree, and I have eaten."
Young's Updated LT	And the man says, "The woman whom You did place with me—she has given to me of the tree—and I do eat."

The gist of this verse: The man manages to blame this on the woman and upon God who gave him the woman.

Genesis 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'âdâm (אדם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'âsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'im (עם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 1 st person singular suffix	Strong's #5973 BDB #767

Translation: The man replied [lit., *said*], "The woman, whom You gave [to be] with me,..."

Ultimately, Adam will blame God for what he has done. We all have lusts and we sometimes give in to these lusts; then some of us blame God for making us this way. Adam did not have the inner desire for that fruit. However, he points to the woman, and, in the Hebrew does this 3 times. Here, she is called *the woman*.

Genesis 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person feminine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Genesis 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿêts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781

Translation: ...she [even] she gave me [fruit] from the tree...

Here, Adam uses the feminine singular pronoun to refer again to the woman, even though he does not have to use that form. The woman is tied to the verb; but the pronoun emphasizes that this is the fault of the woman. "This woman—and may I remind you, God, the woman that you gave me—she, that woman, she gave me from the tree." The man has decided to place all of the blame upon the woman. In fact, nothing is even said about the fruit; the fruit which Adam ate is understood in this verse, but not stated.

Adam has been immediately transformed from being a man to a child with several excuses. He blames the woman because she gave the fruit to him. He is not even going to give the woman's side of the story or cover up what she did; he blames the affair on her, the one he loves, and then blames God because God gave the woman to him. The word for gave is the same word in this verse and both times it is in the Qal perfect to match the two Qal perfects in the previous verse. According to Adam, he just happened to be in the wrong place at the wrong time. He was just standing there, minding his own business when God drops a woman in his lap and then the woman drops the forbidden fruit into his hand. There is no inherent nobility in Adam; he does not immediately take responsibility for his actions.

At this point in time, Satan is quite pleased with himself. He did not attack the man directly. Had he deceived the man, the man's responsibility would have been lessened (but not eliminated). Furthermore, since the man was the head of the earth, he could have commanded the woman to eat of the fruit and her volition would not have been involved. The woman is to obey the man and her disobedience to God would have been a non-issue. However, the woman still chose to eat of the tree of her own free will, although she was deceived by Satan (at that point in time, it was unknown that anyone would lie). Adam took of the fruit knowing exactly the responsibility of his action. Satan did to. Satan wanted them to be in as deep a water as he was in. I don't think that he had a clearly-formed plan other than to make certain that the man and the woman fell. Very likely one of his arguments was *So what if I fell; I can fix everything. Just give me a portion of the universe to hang in and I'll be fine.* Perhaps he said, *I'll never do it again.* However, this incident, along with the rest of human history reveals to us that Satan cannot be allowed to roam the universe freely. He will be in chains through the millennium (which is one of the reasons there is perfect environment), but when he is released, he will immediately lead a rebellion against perfect environment. Once a creature has fallen, he is a danger to the entire universe. Satan, in his arrogance and vindictiveness, will not allow any of God's creation to live unspoiled. Apparently, when innocence rebels against God, there is a fundamental change in its nature. This cannot be strictly a natural law, because God sets up the laws of the universe. However, this has to be a logical result which is fully compatible with God's essence. In fact, this fundamental change in a fallen creature's nature and God's judgement and punishment of same has to be. Any other result would be totally incompatible with God's character. The only modification possible to these results would be for a person, undeserving of punishment, to receive our punishment and the judgement for our sins; to endure the hell which we certainly deserve. That is the only basis for our pardon.

Genesis 3:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperfect	Strong's #398 BDB #37

Translation: ...and I ate [it].”

The imperfect tense here simply states the order in which these events occurred; the woman was first given to the man; then she gave the fruit to Adam, and then he ate it. When he admits that he ate from the tree, that is his confession of sin, even though he threw in all of this extra stuff about God giving him the woman. There is no indication that the man is being contrite here—he may be, but it is certainly not revealed by the words used. But he certainly tries to unload most of the blame on the woman, for whom God is ultimately responsible.

Genesis 3:12 Then the man replied, "The woman *You gave to be with me—she gave me fruit from the tree, and I ate.*"

Recall the difference in the sins of Adam and the woman. These are important differences; the woman sinned because she was deceived. Adam sinned because he was in love with the woman, and made the conscious choice to sin against God by eating of the fruit of the Tree of Knowledge of Good and Evil. He chose the woman over God; he chose the woman outside the garden versus fellowship with God inside the garden. He chose one of God's gifts instead of choosing God. He chose death over life, knowing that he wanted to be with this woman, whom he loved.

However, notice how much Adam's attitude has changed since the Fall. He now blames the woman and he blames God. "*You gave me this woman, God; and she gave me the fruit.*" Adam now has an old sin nature. God warned them, *In dying, you will die.* Adam's immediate death was spiritual. His entire soul and body became corrupted with a sin nature. With a sin nature, Adam blames God for this situation and he blames the woman. This is the same woman Adam was willing to die for.

Adam responds by blaming both God and the woman. The woman gave him the fruit and God gave the woman to Adam, so Adam tried to diminish his own culpability by blaming both of them. I hope that you can appreciate the 180° change which has taken place here. God has given Adam everything. We studied 6 days where God redesigned the earth for man, and placed all things under him. Now Adam blames God for the decision which he, Adam, made. Adam is also so much in love with the woman that he chose to eat the forbidden fruit from her hand. On previous romantic nights, when Adam told the woman, "Dear, you are the only one in the world for me," he was stating an undeniable fact. Now Adam blames her and he blames God for giving the woman to him. This would be like you giving your 18-year-old a car to putt around in while in college, and he wrecks the car and then blames you for the accident.

However, in any case, the man eventually admitted to his sin. He finally said, "*...and I ate it.*" Once we admit our sin, then God can work with us.

God now turns to the woman and speaks to her for the first time after the fall, as she is the second-in-command.

Genesis 3:12 The man replied [lit., *said*], "*The woman, whom You gave [to be] with me, she [even] she gave me [fruit] from the tree and I ate [it].*" (Kukis mostly literal translation)

Genesis 3:12 The man replied, "The woman whom You gave to be my companion, she gave me fruit from the tree and I ate that." (Kukis paraphrase)

And so says Y^ehowah Elohim to the woman, "What [is] this you have done?" And so says the woman, "The serpent deceived me and I eat." Genesis 3:13 Then Y^ehowah Elohim said to the woman, "What [is] this [that] you have done?" And the woman answered [lit., *said*], "The serpent misled me and I ate."

Then Jehovah God said to the woman, "What is your part in this?" And the woman answered, saying, "The serpent deceived me so I ate from the tree."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord God said to the woman, What have you done? And the woman said, The serpent beguiled me with his subtlety, and deceived me with his wickedness, and I ate.
Latin Vulgate	And the Lord God said to the woman: Why have you done this? And she answered: The serpent deceived me, and I did eat.
Masoretic Text (Hebrew)	And so says Y ^e howah Elohim to the woman, "What [is] this you have done?" And so says the woman, "The serpent deceived me and I eat."
Peshitta (Syriac)	And the LORD God said to the woman, What is this that you have done? And the woman said, The serpent beguiled me, and I did eat.
Septuagint (Greek)	And the Lord God said to the woman, Why have you done this? And the woman said, The serpent deceived me, and I ate.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord God said to the woman, "What have you done?!" And the woman said, "The snake tricked me, and I ate."
Contemporary English V.	The LORD God then asked the woman, "What have you done?" "The snake tricked me," she answered. "And I ate some of that fruit."
Easy English	Then the *Lord God said to the woman, 'What have you done?' The woman replied, 'The snake tempted me and I ate.'
Good News Bible (TEV)	The LORD God asked the woman, "Why did you do this?" She replied, "The snake tricked me into eating it."
<i>The Message</i>	GOD said to the Woman, "What is this that you've done?" "The serpent seduced me," she said, "and I ate."
New Century Version	Then the Lord God said to the woman, "How could you have done such a thing?" She answered, "The snake tricked me, so I ate the fruit."
New Life Bible	Then the Lord God said to the woman, "What is this you have done?" And the woman said, "The snake fooled me, and I ate."

Partially literal and partially paraphrased translations:

Ancient Roots Translinear	Yahweh God said to the woman, "Why did you do this? The woman said, The serpent defrauded me, and I ate."
Beck's American Translation	Then the LORD God asked the woman, "What did you do?" "The snake tricked me," the woman answered, "and so I ate."

NIRV	Then the Lord God said to the woman, "What have you done?" The woman said, "The serpent tricked me. That's why I ate the fruit."
New Jerusalem Bible	Then Yahweh God said to the woman, 'Why did you do that?' The woman replied, 'The snake tempted me and I ate.'
New Simplified Bible	Then Jehovah God said to the Eve: »What is this you have done?« The woman answered: »The serpent deceived me, and I ate.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord God said to the woman, What have you done? And the woman said, I was tricked by the deceit of the snake and I took it.
JPS (Tanakh—1985)	And the LORD God said to the woman, "What is this you have done!" The woman replied, "The serpent duped me, and I ate."
Judaica Press Complete T.	And the Lord God said to the woman, "What is this that you have done?" And the woman said, "The serpent enticed me, and I ate."
NET Bible®	So the LORD God said to the woman, "What is this [The use of the demonstrative pronoun is enclitic, serving as an undeclined particle for emphasis. It gives the sense of "What in the world have you done?" (see R. J. Williams, Hebrew Syntax, 24, §118).] you have done?" And the woman replied, "The serpent [The Hebrew word order puts the subject ("the serpent") before the verb here, giving prominence to it.] tricked [This verb (the Hiphil of ??????, nasha) is used elsewhere of a king or god misleading his people into false confidence (2 Kgs 18:29 = 2 Chr 32:15 = Isa 36:14; 2 Kgs 19:10 = Isa 37:10), of an ally deceiving a partner (Obad 7), of God deceiving his sinful people as a form of judgment (Jer 4:10), of false prophets instilling their audience with false hope (Jer 29:8), and of pride and false confidence producing self-deception (Jer 37:9; 49:16; Obad 3).] me, and I ate."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord God said to the woman, What is this you have done? And the woman said, The serpent beguiled (cheated, outwitted, and deceived) me, and I ate.
Concordant Literal Version	And saying is Yahweh Elohim to the woman, "What is this you do? "And saying is the woman, "The serpent lured me and I am eating.

A Conservative Version And LORD God said to the woman, What is this thou have done? And the woman said, The serpent beguiled me, and I ate.

exeGeses companion Bible And Yah Veh Elohim says to the woman, What is this you worked? And the woman says, The serpent deceived me and I ate.

LTHB And Jehovah God said to the woman, What *is* this you have done? And the woman said, The serpent deceived me, and I ate.

Syndein {Ishshah's Trial}
Then the Jehovah/God Elohim/Godhead said {interrogated} the woman {Ishshah}, "What is this that you have done/manufactured {'asah}? And the woman said, "The serpent deceived/'mentally seduced' me {blame someone else}, and I have eaten." {Note: 'asah means to manufacture something from something else. Here, from her 'pride', the woman manufactured sin (disobeying God). Pride is a sin that never stands alone. From her pride she manufactured the sin - eating the forbidden fruit. She does her bit and blames someone else. Right or wrong, this is wrong!}.

Young's Updated LT And Jehovah God says to the woman, "What is this you have done?" and the woman says, "The serpent has caused me to forget—and I do eat."

The gist of this verse: God asks the woman for an explanation, and she says that the serpent duped her.

Genesis 3:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: then Y^ehowah Elohim said to the woman,...

Adam has named his sin; God will turn to the woman now and have her name her sin. We have the lâmed preposition rather than the directional preposition of respect here.

Genesis 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
<p>(1) Mâh can also be used as an exclamatory adverb <i>how</i>; as in “How incredible is this place!” (Genesis 28:17b). (2) Mâh can also be used as an interrogatory adverb <i>how</i> to express that which is impossible, as in “How shall we justify ourselves?” (Genesis 44:16b). These two uses are often followed by an adjective or verb. (3) Mâh can also be used as an adverb of interrogation, meaning <i>why, wherefore</i>.</p>			
zô`th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person feminine singular, Qal perfect	Strong's #6213 BDB #793

Translation:...“[What \[is\] this \[that\] you have done?](#)”

Even though Adam tried to pass the blame, the woman is not blameless; so God requires her to speak; to say what she has done. Again, this is a trial, and both Adam and the woman are admitting to what it is that they did.

The very common interrogative particle used here means *what, why, for what purpose*. In the Hebrew, there are only 3 words which God utters: “[What—this—you \[the woman only\] have done?](#)”

Genesis 3:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
‘îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
nâchâsh (נָחָשׁ) [pronounced <i>naw-KHAWSH</i>]	<i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i>	masculine singular noun with the definite article	Strong's #5175 BDB #638
nâshâ’ (נִשְׂחָא) [pronounced <i>naw-SHAW</i>]	<i>to beguile, to deceive, to mislead; to lead into error, to cause to go astray; to seduce, to corrupt</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong's #5377 BDB #674

Translation: *And the woman answered* [lit., *said*], “*The serpent misled me...*”

The woman states that she has sinned, but that there is a mitigating factor—the serpent misled her.

The woman is brilliant and a quick study, follows Adam’s lead here. Adam blamed her, so she blamed the serpent. However, this was semi-legitimate. Satan indwelt the serpent and used the serpent to tempt the woman to eat of the fruit. This does not mean that the woman is off the hook; this simply means that she was deceived. The woman is not less culpable nor is her sin nature better than the sin nature of men (although, many women may persuasively argue this point, giving as their first example the behavior of little boys and little girls).

Jesus Christ continues His inquiry. This is not because He doesn't know what has occurred; God is omniscient and He knows all of the facts. This is for the court record and for the benefit of all angelic and human creation. Some angels were not there; and none of us were there. So, the facts must be stated for the record. The facts will be presented and then God will render His decision. He began with Adam because Adam was the ruler of the earth. God put him in charge (Genesis 1:28). He will allow the buck to be passed and then God will handle to judgement in the reverse order. Even though these creatures will blame someone else and think that they are off the hook; God's judgement will leave no one off the hook.

Genesis 3:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
’âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	1 st person singular, Qal imperfect	Strong's #398 BDB #37

Translation: *...and I ate.*”

And then, bingo, she names her sin to God.

Genesis 3:13 So the LORD God asked the woman, "What [is] this you have done?" And the woman said, "It was the serpent. He deceived me, and I ate."

There are those who want to let the woman off the hook here. The serpent lied to her—that is clear. However, her Maker, Jesus Christ (John 1:1–3, 14 Ephesians 3:9 Colossians 1:16), told her to never eat from that tree. From her own volition, she sinned against God. Not only did she sin against God, but she chose to involve Adam in her sin as well.

Let me deal with one minor detail here: did God ever directly tell the woman not to eat from the Tree of the Knowledge of Good and Evil? This prohibition is clearly given to Adam in Genesis 2:16–17. However, as we have already studied, God is coming to Adam (and the woman) in the spirit of the day. This suggests that God came into the Garden of Eden at a specific time each day, called the *spirit of the day*. Although God calls out to Adam alone when Adam is not out in the open, this does not mean that God spoke to Adam and Adam only at this particular time of the day. It simply means that, Adam and the woman are usually right there, to talk with God; and now they aren't, so God calls out for the one in charge—Adam. Secondly, the woman spoke of the one prohibition as coming directly from God. “*God has said, ‘You [all] will not eat from it or touch it, or you [all] will die.’*” (Genesis 3:3b). Even though the woman gets this partially wrong, her use of the 1st person plural in v. 2 and the 2nd person plural in v. 3 suggests that God made this prohibition know to Adam and the woman together. So, even though we do not have a passage where God speaks to the woman and the man both about the Tree of the Knowledge of Good and Evil, the preponderance of evidence is that He has.

In any case, as we have already studied, the woman is just as culpable for her sin as the man is.

Genesis 3:13 So the LORD God asked the woman, "What [is] this you have done?" And the woman said, "It was the serpent. He deceived me, and I ate."

God first talked to the man and then He spoke to the woman. God did not take the testimony of the serpent. Obviously, God knows all that has occurred, as God is omniscient. However, this is being done as if a courtroom setting, where God allows the man and the woman to make their final statements, before He pronounces judgment. All of angelic creation is likely looking on to this courtroom scene.

This will allow God to pronounce judgment on the man and the woman.

Satan has already been tried and convicted. He is in the midst of his appeal trial. God will stop with the woman and pronounce judgement. God has heard all of Satan's appeals already. Even the serpent will receive a judgment of sorts; which is more symbolic perhaps than a real judgement. Don't misunderstand me; God certainly did judge the serpent and there were real results; however, the purpose of the judgement was more symbolic than judicial.

What is coming up is both the judgment of God as well as the gospel of Jesus Christ.

Genesis 3:13 Then Y^howah Elohim said to the woman, "What [is] this [that] you have done?" And the woman answered [lit., *said*], "The serpent misled me and I ate." (Kukis mostly literal translation)

Genesis 3:13 Then Jehovah God said to the woman, "What is your part in this?" And the woman answered, saying, "The serpent deceived me so I ate from the tree." (Kukis paraphrase)

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God Judges the Serpent

We are about to study one of the most phenomenal passages in the Bible—God's judgment of Adam, the woman and Satan, and the promise of Jesus Christ as our Savior. First, we need to recall what we have already studied:

Satan deceived the woman, and the woman ate from the fruit of the Tree of the Knowledge of Good and Evil. She gave a piece of fruit to Adam, and he ate it, not being deceived, but facing the issue of disobeying God straight on. The man and the woman each died spiritually when eating the fruit, and their first act in their fallen state was one of human good and morality—they covered up their private parts with fig leaves.

Then God came into the garden and called out to them, and, when hearing His voice, they both believed in Him and hid from Him (the first act being implied by the second). When Adam responds to God, it is with a lie. He said, "I hid from you because I was naked." As we have already studied, Adam had already covered himself, so he really wasn't naked. However, since this was his first lie, he was not very good at it yet.

God next speaks to the serpent. God does not go to the serpent and demand to know *what* he did or *why* he did it. That is unnecessary. The man and the woman are redeemable; Satan is not. Satan has been judged eternally—he will be cast into the Lake of Fire for all time, separated from God and from God's creation for all time (Revelation 20:10). God now goes to the serpent and to Satan to pronounce judgment. Satan is under eternal judgement, which has not been carried out yet. During Satan's appeal trial (he is appealing this verdict, as we have already studied), he enjoys some modicum of freedom. God's specific judgment of Satan will be prophetic, and it will become our hope.

God spoke to Adam and the woman in order of their respective authority. When pronouncing judgment, God will go in reverse order of authority, beginning with the serpent, then Satan, then the woman and then Adam. This implies that Satan had power over the serpent, which is logical, as Satan indwelt the serpent. God addresses both this species of animal and Satan, who is indwelling the animal.

Satan sinned first, and then he tempted the woman. The woman then tempted the man. Therefore, God will pronounce judgment on Satan first, then the woman and then the man.

And so says Y^ehowah Elohim unto the serpent, "Because you have done this, cursed are you above all cattle and above all life of the field. Upon your belly you will go and dust you will eat all days of your life.

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Consequently Y^ehowah Elohim said unto the serpent, "Because you have done this, you are cursed above all livestock and above all beasts of the field. You will go on your belly and you will eat dust all the days of your life.

Consequently, Jehovah God said to the serpent, "Because you have done this, you are cursed above all domestic and wild animals. You will move about on your belly and you will eat dust all the days of your life.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life.
Latin Vulgate	And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.
Masoretic Text (Hebrew)	And so says Y ^e howah Elohim unto the serpent, "Because you have done this, cursed are you above all cattle and above all life of the field. Upon your belly you will go and dust you will eat all days of your life.
Peshitta (Syriac)	And the LORD God said to the serpent, Because you have done this thing, cursed are you above all cattle, and above all beasts of the field; on your belly shall you go, and dust shall you eat all the days of your life;...
Septuagint (Greek)	And the Lord God said to the serpent, Because you have done this, you are cursed above all cattle and all the brutes of the earth; on your breast and belly you shall go, and you shall eat dust all the days of your life.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord God said to the snake, "Because you did this, you are the one cursed out of all the farm animals, out of all the wild animals. On your belly you will crawl, and dust you will eat every day of your life.
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Contemporary English V.	So the LORD God said to the snake: "Because of what you have done, you will be the only animal to suffer this curse-- For as long as you live, you will crawl on your stomach and eat dirt.
Easy English	The *Lord God said this to the snake: `Out of all the *cattle and wild animals, you are the animal that I *curse. You shall move on your stomach and you shall eat dust all your life.
Good News Bible (TEV)	Then the LORD God said to the snake, "You will be punished for this; you alone of all the animals must bear this curse: From now on you will crawl on your belly, and you will have to eat dust as long as you live.
<i>The Message</i>	GOD told the serpent: "Because you've done this, you're cursed, cursed beyond all cattle and wild animals, Cursed to slink on your belly and eat dirt all your life.
New Century Version	The Lord God said to the snake, "Because you did this, a curse will be put on you. You will be cursed as no other animal, tame or wild, will ever be. You will crawl on your stomach, and you will eat dust all the days of your life.

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God said to the snake: 'Because you did this, you [alone] are doomed to punishment among all the cattle and wild animals of the earth. You will travel on your chest and belly, and you will eat from the ground all the days of your life.
Ancient Roots Translinear	Yahweh God said to the serpent, "For doing this, you are reprimanded of all the animals and all the life of the field. Over your underside you will go, eating dust all the days of your life!
Beck's American Translation	Then the LORD God said to the snake, "Because you did this, cursed are you among all the animals, tame and wild. You will crawl on your belly and eat dirt all your life.
Christian Community Bible	Yahweh God said to the serpent, "Since you have done that, be cursed among all the cattle and wild beasts! You will crawl on your belly and eat dust all the days of your life. Be cursed... God curses the serpent but not humankind. God's original plan cannot fail: happiness and peace are at the end, but we will only reach this through a history that is disconcerting and often seems a failure (1 Cor 1:21): that will be redemption with Jesus and by Jesus. He will crush your head. The biblical author was thinking of the slow victory of God's people over evil: the woman's descendants always wounded but led by God to new hope. The hope of a definitive victory over evil gives life to all biblical history and it is that which keeps us alert in today's world where all is programmed to drug us until the day death adjusts everything. Micah 7:17
<i>God's Word™</i>	So the LORD God said to the snake, "Because you have done this, You are cursed more than all the wild or domestic animals. You will crawl on your belly. You will be the lowest of animals as long as you live.
New American Bible	Then the LORD God said to the snake: Because you have done this, cursed are you among all the animals, tame or wild; On your belly you shall crawl, and dust you shall eat all the days of your life. Each of the three punishments (the snake, the woman, the man) has a double aspect, one affecting the individual and the other affecting a basic relationship. The snake previously stood upright, enjoyed a reputation for being shrewder than other creatures, and could converse with human beings as in

vv. 1-5. It must now move on its belly, is more cursed than any creature, and inspires revulsion in human beings (v. 15). Is 65:25; Mi 7:17; Rev 12:9.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord God said to the snake, Because you have done this you are cursed more than all cattle and every beast of the field; you will go flat on the earth, and dust will be your food all the days of your life:...
HCSB	Then the LORD God said to the serpent: Because you have done this, you are cursed more than any livestock and more than any wild animal. You will move on your belly and eat dust all the days of your life.
NET Bible®	The LORD God said to the serpent [Note that God asks no question of the serpent, does not call for confession, as he did to the man and the woman; there is only the announcement of the curse. The order in this section is chiasitic: The man is questioned, the woman is questioned, the serpent is cursed, sentence is passed on the woman, sentence is passed on the man.], "Because you have done this, cursed [The Hebrew word translated "cursed," a passive participle from ????? ('arar), either means "punished" or "banished," depending on how one interprets the following preposition. If the preposition is taken as comparative, then the idea is "cursed [i.e., punished] are you above [i.e., more than] all the wild beasts." In this case the comparative preposition reflects the earlier comparison: The serpent was more shrewd than all others, and so more cursed than all others. If the preposition is taken as separative (see the note on the word "ground" in 4:11), then the idea is "cursed and banished from all the wild beasts." In this case the serpent is condemned to isolation from all the other animals.] are you above all the wild beasts and all the living creatures of the field! On your belly you will crawl [Heb "go"; "walk," but in English "crawl" or "slither" better describes a serpent's movement.] and dust you will eat [Dust you will eat. Being restricted to crawling on the ground would necessarily involve "eating dust," although that is not the diet of the serpent. The idea of being brought low, of "eating dust" as it were, is a symbol of humiliation.] all the days of your life.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord God said to the serpent, Because you have done this, you are cursed above all [domestic] animals and above every [wild] living thing of the field; upon your belly you shall go, and you shall eat dust [and what it contains] all the days of your life.
Concordant Literal Version	And saying is Yahweh Elohim to the serpent, "As you do this, most cursed are you of every beast, and of all field life. On your torso shall you go, and soil shall you eat all the days of your lives.
English Standard Version	The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.
exeGesés companion Bible	And Yah Veh Elohim says to the serpent, Because you worked this, you are cursed above all animals and above every live being of the field; on your belly you go and eat dust all the days of your life:...
Heritage Bible	And Jehovah God said to the snake, Because you have done this, you are cursed above all living things, and above all animals of the field; you shall walk on your belly, and you shall eat dust all the days of your life;...
Syndein	{Verses 14-15: Judgment Against Serpent/Satan} And the Jehovah/God Elohim/Godhead said to the serpent, "Because you have done/manufactured {‘asah} this, you are being cursed more than all domestic animals and more than every wild animal of the jungle . . . upon your belly you shall march/move {any hands and legs disappeared}, and dust shall you eat all the days of your life {sign of degradation}. {Note: Before this judgment, RBT says the serpent was a household pet and stood upright - how many legs we do not know. Once the serpent is involved in the sin, herpetology is a new class of animal that crawls on its belly. And, in other lessons, RBT says the serpent may have been a creature of light and was very beautiful.}
Young’s Updated LT	And Jehovah God says unto the serpent, “Because you have done this, cursed are you above all the cattle, and above every beast of the field: on your belly will you go, and dust you will eat, all days of your life.

The gist of this verse: God judges the serpent itself, and says that the serpent will be cursed more than any other animal and that it would crawl on its belly for the rest of its life.

Genesis 3:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217

Genesis 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
nâchâsh (נָחָשׁ) [pronounced <i>naw-KHAWSH</i>]	<i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i>	masculine singular noun with the definite article	Strong's #5175 BDB #638

Translation: Consequently Y^ehowah Elohim said unto the serpent,...

This is interesting; God speaks to Satan with respect. Rather than using the simple lâmed preposition, the Bible has the directional preposition which implies respect or deference. One of the great untold stories of the Bible is the relationship between God and Satan before Satan's fall.

Satan appears here as a serpent. As has been discussed, it seems likely that Satan took on the appearance of a serpent and that he probably did not indwell a serpent.

Satan's Appearance

1. There is no indication in the Bible that man has ever seen Satan.
2. All of our manifestations or representations of Satan are poor caricatures. The fellow in the red suit with the forked tail and pitch fork is not even close. If anything, Dracula is a semi-reasonable concept of Satan, yet still not accurate.
3. Satan's actual appearance is one of incredible beauty and attractiveness (Ezekiel 28:12–13).
4. What we see in human history are the creatures which Satan has occupied. Satan occupies very few creatures because he is not omnipresent; therefore, when he indwells a creature, he is confined to that place, which Satan would find to be very stifling. However, we can reasonably guess that he indwelt this serpent (Revelation 12:9 20:2), Judas (Luke 22:3 John 13:27), and possibly some world leaders such as Hitler or Stalin.
5. Therefore, God judges the serpent, an animal, as a symbolic judgement of Satan; a judgement which we will observe throughout human history.
6. The text implies that the serpent either stood up on hind legs or had legs and feet that he walked upon like a lizard. There was an actual, physiological change in the serpent which has remained with this animal until this day. However, the judgement, although it is a real, physical judgement, its purpose was more of a symbolic judgement of Satan.

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Genesis 3:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
zô`th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation:...“Because you have done this,...

Although God is specifically cursing the serpent here, the serpent is Satan. Therefore, we can expect demonstrable things to be a part of this curse for the serpent which represent the curse upon Satan. Also, there will be curses upon Satan in particular. It is Satan who has done this evil—to deceive the woman and guide her to tempt the man.

Genesis 3:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ârar (רָרַח) [pronounced <i>aw-RAHR</i>]	<i>cursed, being [bitterly] cursed, receiving a curse</i>	masculine plural, Qal passive participle	Strong's #779 BDB #76
‘attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
b ^h hêmâh (בְּהֵמָה) [pronounced <i>b^hhay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: ...you are cursed above all livestock...

The serpent, whose appearance Satan took, would stand cursed forever. It is not that serpents are inherently evil or somehow contributed to this deception of the woman; but the serpent represents Satan. Therefore, the serpent will remain cursed all of its time in human history.

What is reasonable to suppose is that, this is a double cursing. Even though God is literally cursing the snake and the snake would, from that point forward, be changed; there is a parallel curse for Satan. Satan is cursed above all angels, elect and fallen.

Genesis 3:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular construct; can be used in a collective sense	Strong's #2416 BDB #312
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and above all beasts of the field.

When found together, this word and the word that follows seem to combine to reference livestock (domesticated animals) and wild animals.

Just as the serpent is cursed more than domesticated and wild animals, Satan stands cursed forever more than all creatures.

Genesis 3:14e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Genesis 3:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâchôwn (גַּחֹוֹן) [pronounced <i>gaw-KHOHN</i>]	<i>belly of a reptile</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1512 BDB #161
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: *You will go on your belly...*

The implication is, that the serpent once had legs, and God removed the legs forever—genetically, in fact—so that the snake must slither on its belly forever. This is both actual and representative of the serpent being lower than all of the other animals.

This is also representative of Satan being cursed more than any living creature, because it was Satan who first fell. The snake going on its belly indicates limited mobility; and God would give limited mobility to Satan. Let me suggest limited mobility and limited powers. It is possible that, before this, God had not laid upon Satan anything which confined him, beyond his normal abilities that he was created with.

So, let's say a person has normal abilities by which he can move about; but if God breaks that person's leg, then they have reduced mobility. This is what God is doing to Satan. His mobility is being curtailed; and probably his ability to become involved with mankind; completely subject to God's plan.

Genesis 3:14f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâphâr (עָפָר) [pronounced <i>gaw-FAWR</i>]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive	Strong's #6083 BDB #779
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: *...and you will eat dust...*

God continues speaking to the serpent. What is implied here is a lowly existence of frustration—both for the serpent and Satan. God allowed Satan some modicum of freedom, and Satan used his freedom in order to bring cursing upon the world. As Paul warned the Galatians: *You were indeed called to be free, brothers and sisters. Don't turn this freedom into an excuse for your corrupt nature to express itself. Rather, serve each other through love* (Galatians 5:13 God's Word™).

What will be the case, again and again, when fallen demonic creatures are given any modicum of freedom, they use this freedom to try to destroy man.

Genesis 3:14g			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #2416 BDB #311

Translation: ...all the days of your life.

This final phrase applies to the serpent and to Satan all the days of their existence. For the serpent, this is a perpetual curse upon this type of animal, continuing for many multiple generations of snakes; for Satan, this is a perpetual curse upon him.

Genesis 3:14 Then the LORD God said to the serpent: Because you have done this, you are cursed more than any livestock and more than any wild animal. You will move on your belly and eat dust all the days of your life.

The judging of the snake is primarily symbolic. This is a real serpent; it really did have legs; and it was really indwelt by Satan. However, Satan has already been judged. As we have already studied, Satan sinned, God judged and sentenced Satan but Satan is out on appeal. Therefore, God judges the animal itself, and makes the animal legless and genetically changed so that its descendants would be legless as well.

God continues His judgment, but now He speaks to Satan, who is manifested as a serpent or indwelling the serpent:

Genesis 3:14 Consequently Y^ehowah Elohim said unto the serpent, "Because you have done this, you are cursed above all livestock and above all beasts of the field. You will go on your belly and you will eat dust all the days of your life. (Kukis mostly literal translation)

Genesis 3:14 Consequently, Jehovah God said to the serpent, "Because you have done this, you are cursed above all domestic and wild animals. You will move about on your belly and you will eat dust all the days of your life. (Kukis paraphrase)

And enmity I will place between you and between the woman, and between your seed and between her Seed. He will bruise you [on your] head and you will bruise Him [on his] heel."

Genesis 3:15

Furthermore [lit., and], I will place enmity [and antagonism] between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel."

Furthermore, I will place hostility and hatred between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I will put enmity between you and the woman, and between the seed of your son, and the seed of her sons; and it will be when the sons of the woman keep the commandments of the law, they will be prepared to strike you upon your head; but when they forsake the commandments of the law, you will be ready to wound them in their heel. Nevertheless for them there will be a medicine, but for you there will be no medicine; and they will make a remedy for the heel in the days of the King Meshiha. [JERUSALEM. And it will be when the sons of the woman consider the law, and perform (its) instructions, they will be prepared to strike you on your head to kill you; and when the sons of the woman forsake the commandment of the law, and perform not (its) instructions, you will be ready to wound them in their heel, and hurt them. Nevertheless there will be a medicine for the sons of the woman, but for you, serpent, there will be no medicine: but it is to be that for these there will be a remedy for the heel in the days of the king Meshiha.]
Latin Vulgate	I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.
Masoretic Text (Hebrew)	And enmity I will place between you and between the woman, and between your seed and her Seed. He will bruise you [on your] head and you will bruise Him [on his] heel."
Peshitta (Syriac)	And I will put enmity between you and the woman, and between your posterity and her posterity; her posterity shall tread your head under foot, and you shall strike him in his heel.
Septuagint (Greek)	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.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	I will put contempt between you and the woman, between your offspring and hers. They will strike your head, but you will strike at their heels."
Contemporary English V.	You and this woman will hate each other; your descendants and hers will always be enemies. One of hers will strike you on the head, and you will strike him on the heel."
Easy English	I will make you and the woman enemies. Your *descendants and her *descendants will be enemies. The woman's *descendant will badly hurt you, and you will hurt him a little.'
Easy-to-Read Version	I will make you and the woman enemies to each other. Your children and her children will be enemies. You will bite her child's foot, but he will crush your head."
Good News Bible (TEV)	I will make you and the woman hate each other; her offspring and yours will always be enemies. Her offspring will crush your head, and you will bite her offspring's heel."
<i>The Message</i>	I'm declaring war between you and the Woman, between your offspring and hers. He'll wound your head, you'll wound his heel."
New Century Version	I will make you and the woman enemies to each other.

Your descendants and her descendants
will be enemies.

One of her descendants will crush your head,
and you will bite his heel."

New Life Bible

And I will make you and the woman hate each other, and your seed and her seed
will hate each other. He will crush your head, and you will crush his heel.

Partially literal and partially paraphrased translations:

American English Bible

I will create hatred between you and the woman, and between your seed and her
seed. He will watch for your head and you will watch for his heel.'

Ancient Roots Translinear

I establish enmity between you and the woman, and between your seed and her
seed. She will tromp your head and tromp you with her heel."

Beck's American Translation

And I will put enmity between you and the woman and between your descendants
and her Descendant. He will crush your head, and you will bruise His heel."

God's Word™

I will make you and the woman hostile toward each other. I will make your
descendants and her descendant hostile toward each other. He will crush your
head, and you will bruise his heel."

New American Bible

I will put enmity between you and the woman,
and between your offspring and hers;

They will strike at your head,

while you strike at their heel. They will strike at their heel: the antecedent for "they"
and "their" is the collective noun "offspring," i.e., all the descendants of the woman.

Christian tradition has seen in this passage, however, more than unending hostility
between snakes and human beings. The snake was identified with the devil (Wis
2:24; Jn 8:44; Rev 12:9; 20:2), whose eventual defeat seemed implied in the verse.

Because "the Son of God was revealed to destroy the works of the devil" (1 Jn 3:8),
the passage was understood as the first promise of a redeemer for fallen
humankind, the protoevangelium. Irenaeus of Lyons (ca. A.D. 130-200), in his

Against Heresies 5.21.1, followed by several other Fathers of the Church,
interpreted the verse as referring to Christ, and cited Gal 3:19 and 4:4 to support
the reference. Another interpretive translation is ipsa, "she," and is reflected in

Jerome's Vulgate. "She" was thought to refer to Mary, the mother of the messiah.
In Christian art Mary is sometimes depicted with her foot on the head of the serpent.

Rom 16:20; 1 Jn 3:8; Rev 12:17.

NIRV

I will put hatred

between you and the woman.

Your children and her children will be enemies.

Her son will crush your head.

And you will crush his heel."

New Simplified Bible

»And I will put enmity (hostility) (hatred) between you and the woman, and between
your offspring (seed) and hers. He will bruise (overwhelm) (crush) you in the head,
and you will bruise (overwhelm) (crush) him in the heel.« (Romans 16:20)

Revised English Bible

I shall put enmity between you and the woman,
between your brood and hers.

They will strike at your head,

and you will strike at their heel."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

And there will be war between you and the woman and between your seed and her
seed: by him will your head be crushed and by you his foot will be wounded.

Complete Jewish Bible

I will put animosity between you and the woman, and between your descendant and
her descendant; he will bruise your head, and you will bruise his heel."

Ferar-Fenton Bible

I will also cause antagonism between you and the woman, and between your progeny and her progeny. HE shall wound your head, and you shall wound His heel."

NET Bible®

And I will put hostility [The Hebrew word translated "hostility" is derived from the root *ʿev*, "to be hostile, to be an adversary [or enemy]"). The curse announces that there will be continuing hostility between the serpent and the woman. The serpent will now live in a "battle zone," as it were.] **between you and the woman**

and between your offspring and her offspring [The Hebrew word translated "offspring" is a collective singular. The text anticipates the ongoing struggle between human beings (the woman's offspring) and deadly poisonous snakes (the serpent's offspring). An ancient Jewish interpretation of the passage states: "He made the serpent, cause of the deceit, press the earth with belly and flank, having bitterly driven him out. He aroused a dire enmity between them. The one guards his head to save it, the other his heel, for death is at hand in the proximity of men and malignant poisonous snakes." See Sib. Or. 1:59-64. For a similar interpretation see Josephus, Ant. 1.1.4 (1.50-51).];

her offspring will attack [Heb "he will attack [or "bruise"] you [on] the head." The singular pronoun and verb agree grammatically with the collective singular noun "offspring." For other examples of singular verb and pronominal forms being used with the collective singular "offspring," see Gen 16:10; 22:17; 24:60. The word "head" is an adverbial accusative, locating the blow. A crushing blow to the head would be potentially fatal.] **your head,**

and [Or "but you will."; or "as they attack your head, you will attack their heel." The disjunctive clause (conjunction + subject + verb) is understood as contrastive. Both clauses place the subject before the verb, a construction that is sometimes used to indicate synchronic action (see Judg 15:14).] **you** [You will attack her offspring's heel. Though the conflict will actually involve the serpent's offspring (snakes) and the woman's offspring (human beings), v. 15b for rhetorical effect depicts the conflict as being between the serpent and the woman's offspring, as if the serpent will outlive the woman. The statement is personalized for the sake of the addressee (the serpent) and reflects the ancient Semitic concept of corporate solidarity, which emphasizes the close relationship between a progenitor and his offspring. Note Gen 28:14, where the Lord says to Jacob, "Your offspring will be like the dust of the earth, and you [second masculine singular] will spread out in all directions." Jacob will "spread out" in all directions through his offspring, but the text states the matter as if this will happen to him personally.] **will attack her offspring's heel** [Heb "you will attack him [on] the heel." The verb (translated "attack") is repeated here, a fact that is obscured by some translations (e.g., NIV "crush.strike"). The singular pronoun agrees grammatically with the collective singular noun "offspring." For other examples of singular verb and pronominal forms being used with the collective singular "offspring," see Gen 16:10; 22:17; 24:60. The word "heel" is an adverbial accusative, locating the blow. A bite on the heel from a poisonous serpent is potentially fatal.]. The etiological nature of v. 15 is apparent, though its relevance for modern western man is perhaps lost because we rarely come face to face with poisonous snakes. Ancient Israelites, who often encountered snakes in their daily activities (see, for example, Eccl 10:8; Amos 5:19), would find the statement quite meaningful as an explanation for the hostility between snakes and humans. (In the broader ancient Near Eastern context, compare the Mesopotamian serpent omens. See H. W. F. Saggs, *The Greatness That Was Babylon*, 309.) This ongoing struggle, when interpreted in light of v. 15, is a tangible reminder of the conflict introduced into the world by the first humans' rebellion against God. Many Christian theologians (going back to Irenaeus) understand v. 15 as the so-called protevangelium, supposedly prophesying Christ's victory over Satan (see W. Witfall, "Genesis 3:15 - a Protevangelium?" CBQ 36 [1974]: 361-65; and R. A. Martin, "The

Earliest Messianic Interpretation of Genesis 3:15," JBL 84 [1965]: 425-27). In this allegorical approach, the woman's offspring is initially Cain, then the whole human race, and ultimately Jesus Christ, the offspring (Heb "seed") of the woman (see Gal 4:4). The offspring of the serpent includes the evil powers and demons of the spirit world, as well as those humans who are in the kingdom of darkness (see John 8:44). According to this view, the passage gives the first hint of the gospel. Satan delivers a crippling blow to the Seed of the woman (Jesus), who in turn delivers a fatal blow to the Serpent (first defeating him through the death and resurrection [1 Cor 15:55-57] and then destroying him in the judgment [Rev 12:7-9; 20:7-10]). However, the grammatical structure of Genesis 3:15b does not suggest this view. The repetition of the verb "attack," as well as the word order, suggests mutual hostility is being depicted, not the defeat of the serpent. If the serpent's defeat were being portrayed, it is odd that the alleged description of his death comes first in the sentence. If he has already been crushed by the woman's "Seed," how can he bruise his heel? To sustain the allegorical view, v. 15b must be translated in one of the following ways: "he will crush your head, even though you attack his heel" (in which case the second clause is concessive) or "he will crush your head as you attack his heel" (the clauses, both of which place the subject before the verb, may indicate synchronic action).

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible

And I will put enmity between you and the woman, and between your offspring and her Offspring [Christ fulfills through his victory over Satan the wonderful promise here spoken. See also Isa. 9:6; Matt. 1:23; Luke 1:31; Rom. 16:20; Gal. 4:4; Rev. 12:17.]; He will bruise and tread your head underfoot, and you will lie in wait and bruise His heel.

Concordant Literal Version

And enmity am I setting between you and the woman, and between your seed and her seed. He shall hurt your head and you shall hurt his heel.

English Standard Version

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Heritage Bible

And I will put hostility between you and the woman, and between your seed and her seed; he shall overwhelm [overwhelm. shuwph, to overwhelm. Shuwph is used in the Bible only four times. Two of them are here in Genesis 3:15. The other two are:

Job 9:17, For he overwhelms [shuwph] me with a hurricane, and multiplies my wounds without cause. And Ps 139:11, If I say, Surely the darkness shall overwhelm [shuwph] me, even the night shall be light about me. Strong says the meaning of shuwph is to overwhelm. Using overwhelm in each of the four places gives an understandable sense. It certainly describes what Satan did to Jesus' heel temporarily, and it most definitely describes what Jesus did to Satan in the cross and resurrection permanently.] **your head, and you shall overwhelm his heel.**

Syndein

{First Salvation Promise in the Scriptures; And War is Declared}
 And I will place/put hostility between you {serpent} and the woman {Ishah} . . . between your {serpent/Satan} seed and her seed {women/Jesus Christ} . . . he {her seed/Jesus Christ} shall crush/bruise your 'head'/head-ship {ruler-ship} . . . but you {serpent/Satan} shall crush/bruise His {seed/Jesus Christ} heel. {Note: This is the Promise of God to Satan that He would bring a human - a seed of woman to defeat him - operation footstool. Therefore in Genesis 6, Satan tries to destroy all 'pure humanity'. At the fall, Satan becomes the ruler of the earth. Jesus Christ is the victor of the angelic conflict and at the 2nd Advent will take over the ruler-ship of the earth from Satan. The 'bruising the heel' of Jesus refers to the 1st Advent of Christ and His suffering on the cross.}

Young's Updated LT

And enmity I put between you and the woman, and between your seed and her seed; he does bruise you—the head, and you dost bruise him—the heel.”

The gist of this verse:

Y^ehowah Elohim continues speaking to the serpent, saying that there will always be enmity between the woman and him and between their seed; and that her Seed would crush his head, and he would bruise the heel of the woman's Seed.

Genesis 3:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 3:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isaiah 1:1 2:1 Zechariah 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Genesis 49:25 Job 29:12 Isaiah 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Genesis 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Samuel 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Genesis 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Exodus 21:17 Leviticus 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Genesis 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isaiah 3:14 Ezekiel 18:32 Zechariah 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Genesis 42:34 Job 20:10 Isaiah 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.¹⁵</p>			
ʿēybâh (הַבְּיָא) [pronounced ây-BAW]	<i>enmity, hatred, hostility, antagonism</i>	feminine singular noun	Strong's #342 BDB #33
shîyth (שִׁיִּית) [pronounced sheeth]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	1 st person singular, Qal imperfect	Strong's #7896 BDB #1011
This is a very common Hebrew word, found here for the first time.			
bêyn (בֵּינַ) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 2 nd person masculine singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַ) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ʾîshshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: Furthermore [lit., and], I will place enmity [and antagonism] between you and the woman,...

¹⁵ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

It is Satan's attack upon the woman which changed everything, and her willingness to be led by him. Forever, there would be antagonism between the serpent (Satan) and the woman.

Genesis 3:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינָם) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
zera' (זֵרָה) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינָם) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
zera' (זֵרָה) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #2233 BDB #282

Translation: ...and between your seed and her Seed.

God becomes more specific here. The enmity is not as much between the woman and Satan as it is between her seed and his seed. Satan's seed are those who do not believe in Jesus Christ. Her seed is those who believe in Jesus Christ; and, more specifically, Jesus Christ. Seed can incorporate a plural concept, and therefore, refer to believers and unbelievers here. It can also refer specifically to Jesus Christ, as the Seed of the Woman.

We are studying the judgment of the serpent and of Satan, and in this judgment, God speaks of the *Seed of the Woman*. The Seed of the Woman is Jesus Christ, the hope of all humanity.

Genesis 3:14 Then the LORD God said to the serpent: Because you have done this, you are cursed more than any livestock and more than any wild animal. You will move on your belly and eat dust all the days of your life.

Genesis 3:15a–b I will put hostility between you and the woman, and between your seed and her seed. He will crush your head, and you will bruise His heel.

Your seed is the seed of Satan—all unbelievers and all fallen angels; and *her seed* is Jesus Christ. The idea of *the Seed of the Woman* is very unusual, as the word used here is primarily associated with men. This might become more obvious if we look at the Greek word which is used to translate this Hebrew word (you will recognize the Greek word): sperma (σπέρμα) [pronounced *SPHER-mah*], which means 1) *from which a plant germinates; 1a) the seed, i.e. the grain or kernel which contains within itself the germ of the future plants; 1a1) of the grains or kernels sown; 1b) metaphorically a seed, i.e. a residue, or a few survivors reserved as the germ of the next generation (just as seed is kept from the harvest for the sowing); 2) the semen virile; 2a) the product of this semen, seed, children, offspring, progeny; 2b) family, tribe, posterity; 2c) whatever possesses vital force or life giving power; 2c1) of divine energy of the Holy Spirit operating within the soul by which we are regenerated.*

Strong’s #4690. This is not a word we would associate with the woman (this word is found 45 times in the New Testament, and only twice associated with a woman—Hebrews 11:11 Revelation 12:17).

In the Bible, God says that the woman would be **delivered** [saved] **through childbearing**; this means that, from the woman would come Jesus Christ. This is the virgin birth. Jesus Christ would deliver the woman and all mankind.

What we find in the Bible is a common thread as well as progressive revelation (we find out more and more about this, as we move through Scripture). In the book which is the essence of theology, we rarely have a full theological treatment of any topic in any one passage. However, when we put these passages together, we understand what we are being taught.

The Seed of the Woman as Found in the Bible

Scripture	Commentary
<p>[The Second Person of the Trinity speaking to the serpent]: “I will put hostility between you and the woman, and between your seed and her seed. He will crush your head, and you will bruise His heel. (Genesis 3:15).</p>	<p>This is the first Messianic passage, interestingly enough, made to Satan, rather than to Adam and the woman. The Seed of the Woman is Jesus Christ. He would be born without the contribution of fallen man (the sin nature, which is passed down genetically by the man). There would be enmity between Him and the serpent (who represents Satan). Jesus Christ will crush Satan (the final judgment) and Satan will bruise the heel of Jesus Christ (the cross).</p>
<p>Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and she has called [or, proclaimed] His name <i>Immanuel</i> [which means, <i>God with us</i>] (Isaiah 7:14).</p>	<p>The sin nature is passed down through the man, and we are told here that no man would be involved—a virgin would conceive and then give birth. This would be the <i>Seed of the Woman</i>.</p> <p>There are those who claim that the word here translated <i>virgin</i> does not mean <i>virgin</i>, but simply means <i>young woman</i>. Although this can be refuted with a careful study of the Hebrew word and the Greek word used to translate it, none of that is necessary. Y^ehowah here gives us a sign; if some young woman gives birth, this certainly does not qualify as a <i>sign</i>. <i>Young women giving birth</i> happens all of the time. However, when a <i>virgin</i> gives birth, <i>that is a sign</i>.</p>
<p>For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called [or, proclaimed] Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. The intense love of Jehovah of Hosts will do this (Isaiah 9:6–7).</p>	<p>Jesus is the Seed of the woman, the Child Who is born. Here, He is presented as royalty, much as a young child born into royalty would be presented. What is in view here is the Millennial reign of Jesus Christ.</p> <p>In both of the Isaiah passages, we do not have the common way of naming a person. Instead, we have the phrase <i>to proclaim His name</i>. This is better understood as the proclamation of One’s reputation, essence or being.</p>

The Seed of the Woman as Found in the Bible

Scripture	Commentary
In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. And he came to her and said, "Greetings, O favored one, the Lord is with you!" (Luke 1:26–28).	This same theme—the Seed of the Woman Who would be born to a virgin—continues into the New Testament; and God sends the angel Gabriel to Mary, a virgin, who does not realize the amazing even which is about to transpire.
But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found grace with God. And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus. He will be renown and He will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and of His kingdom there will be no end." (Luke 1:29–33).	<p>When an angel comes to Mary and tells her that God is with her, the woman is confused. Why would God send an angel to tell her these things?</p> <p>The angel Gabriel speaks to the woman, telling her that she will give birth to the Savior-Messiah (<i>Jesus</i> means <i>Savior</i> and <i>Christ</i> means <i>Messiah</i>). The Messiah would be born to assume the throne of King David. The kingdom of no end is the Millennium, which culminates in the eternal state.</p> <p>Saying the name <i>Jesus Christ</i> would have been seen by some, at this time, as blasphemous. Our Lord is called <i>Savior-Messiah</i>, and calling Him the Messiah infuriated many religious Jews at that time.</p>
And Mary said to the angel, "How will this be, since I am a virgin?" (Luke 1:34).	Mary fully understands that this angel is not simply speaking of her bearing a child sometime in the future; but that she will conceive of this child as a virgin.
And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the Child to be born will be called holy--the Son of God (Luke 1:35).	Quite obviously, Mary—a virgin—is concerned. How can she give birth being a <i>virgin</i> ? The angel Gabriel tells us that she will give birth to a child of the Holy Spirit. The result would be the hypostatic union, the Unique Person of the Universe, the God-man.
And behold, your relative Elizabeth, in her old age, has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God." (Luke 1:36–37).	To help convince Mary of God's power, the angel points out that her barren relative, Elizabeth, is now pregnant with a son.
And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her (Luke 1:38).	Mary is not here so much giving permission, as expressing positive volition toward the plan of God for her life.
Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together [sexually] she was found to be with child from the Holy Spirit (Matthew 1:18).	Matthew lays out the events of the virgin birth. Mary and Joseph were engaged to be married, and it became apparent that Mary was pregnant.

The Seed of the Woman as Found in the Bible

Scripture	Commentary
And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly (Matthew 1:19).	Quite obviously, Joseph was concerned when his wife was pregnant. In the culture of that day, people did not celebrate a birth which involved some miscellaneous man. This would be very humiliating to both Joseph and Mary.
But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a Son, and you shall call His name Jesus, for He will save his people from their sins." (Matthew 1:20–21).	<p>An angel appears to Joseph in a dream to quell his concerns, to tell him that this Son was sired by God the Holy Spirit. He will save the people from their sins.</p> <p>It is also important to note that God the Holy Spirit desired for Joseph and Mary to remain together as a couple. The Bible presents both the line of Joseph and the line of Mary. Therefore, even though Joseph, like Mary, is a sinner, he plays an important role in the raising of our Lord.</p>
All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, <i>God with us</i>). When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not [i.e., did not have sex with her] until she had given birth to a son. And he called his name Jesus (Matthew 1:22–25).	<p>Joseph was understandably concerned over this issue, and an angel revealed to Joseph that this was the fulfillment of Isaiah 7:14.</p> <p>Mary and Joseph were married, but they did not consummate their marriage until after the birth of Jesus.</p> <p>Joseph names Him <i>Jesus</i>, which means <i>Savior</i>.</p>
But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons (Galatians 4:4–5).	The <i>fullness of time</i> simply refers to the time frame as set up by God's plan. As in the other passages, Jesus is always represented as being born of the woman and never as born of Joseph. Jesus Christ is the <i>Seed of the Woman</i> , uncorrupted by sin. This in no way implies that Mary is sinless—she was born with a sin nature, just like everyone else. However, apparently, there is no inherent sin in the egg of the woman.
I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman, having been deceived, became in transgression. Yet she will be delivered through childbearing (1Timothy 2:12–15a).	When explaining why the woman is not given authority in the church, Paul gave this explanation: (1) Adam was formed first and therefore has the authority; and (2) the woman was deceived in the transgression. Although Paul writes that the woman would be delivered through childbearing (the birth of Jesus Christ), this applies to men as well—we are also saved through His birth (which leads to His substitutionary death on the cross).
And there appeared a great sign in the heavens, a woman clothed with the sun, and the moon was under her feet, and a crown of twelve stars on her head, and having a Babe in womb, she cries, being in travail, having been distressed to bear (Revelation 12:1–2).	The woman is clothed with the Light of God (the sun). Under her feet is the moon, which represents the shadow images for Jesus to come (found in the Old Testament). The moon is the lesser light which rules the night. The 12 stars refers both to the 12 tribes of Israel and to the 12 Apostles of God. The Babe in her womb is Jesus Christ.

The Seed of the Woman as Found in the Bible

Scripture	Commentary
And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads (Revelation12:3).	The great red dragon represents the forces of Satan. Most identify this as being a 10 nation coalition, but with 7 rulers (= <i>heads, crowns</i>).
And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her Child as soon as He was born (Revelation12:4).	Satan, having been judged and warned about the Seed of the Woman, stood ready to devour this Child as soon as He was born. An example of this is Satan inspiring Herod to kill all of the children in his realm to destroy the Christ as a child (Mary and Joseph and Jesus moved to Egypt, at this time, for safety, foreshadowed by Jews moving to Egypt in their infancy).
And she bore a male son, Who is going to rule all nations with a rod of iron. And her Child was caught up to God and to His throne (Revelation12:5).	And in the final book of the Bible, the Revelation, the Child born is presented as being born of Israel, and as One resurrected (He was caught up to God and His throne), Who would rule over the nations.

This same theme is continued all the way from the beginning of man’s sin (5000–6000 years ago), to the prophet Isaiah (circa 700 B.C.), to the actual virgin birth (approximately 6 B.C.), to the epistles of Paul (circa 50 A.D.), and finally to the book of Revelation (circa 90 B.C., but which spoke of events which would take place far off in the future). The consistency of the doctrine of the Bible is amazing to behold. Here we have had 6 different authors, writing over a period of 2000–3000 years (or more), and they are completely in synch about the virgin birth of Jesus Christ, the Seed of the Woman. All the way from the first book of the Old Testament to the first chapter of the New Testament, this same theme continues, affirmed by the other gospel writers and by the epistles, and finally by John’s vision, called Revelation, the final book of the Bible.

This represents one of the great differences between the Bible and other so-called holy books. Mary Baker Patterson Glover Eddy is responsible for Christian science and its *holy book*. I do not recall the exact history of the Book of Mormon and the Book of the Covenant, but I believe only Joseph Smith wrote it (wearing *magic glasses*). The Koran was the work of Mohammed. Whenever some holy book is created, there is primarily one hand writing it, the book contradicts Christian doctrine, and is *never* recognized by any significant number of Christians as being a true continuation of the revelation of Scripture (although all 3 religions—Christian Science, Islam and Mormonism—do). And, in every case, these books contradict the most fundamental doctrines of the Word of God. However, in the Bible itself, we find an unbroken line of cohesive doctrine, from cover to cover, though written by many different men over a period of many centuries. The Seed of the Woman is but one example of many doctrines which begin in seed form in the Old Testament and come to complete fruition in the New.

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Genesis 3:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hûw’ (אוּה) [pronounced hoo]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong’s #1931 BDB #214

Genesis 3:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwph (שׁוּפָה) [pronounced <i>shoof</i>]	<i>to bruise, to crush; [to lie in wait to] to attack, to fall upon</i>	3 rd person masculine singular, Qal imperfect; with the 2 nd person masculine singular suffix	Strong's #7779 BDB #1003
rôsh (רֹשׁ) (שָׂרָס or שָׂרָר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun	Strong's #7218 BDB #910

Translation: *He will bruise your head...* We will have a repetition of the same verb, and an odd sentence construction here. This phrase literally reads: *He will bruise you [on your] head...* The verb here is unusual—it is only found in two other passages: Job 9:17 and Psalm 139:11 (where it does not seem to mean the same thing). The words *on your* are not found in the Hebrew. This simply reads *He will bruise you a head...* The head logically belongs to Satan (actually the serpent).

The bruising of the head is a fatal blow. It actually kills the serpent. So the Seed of the Woman will crush the head of the serpent, killing it.

Genesis 3:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shûwph (שׁוּפָה) [pronounced <i>shoof</i>]	<i>to bruise, to crush; [to lie in wait to] to attack, to fall upon</i>	2 nd person masculine singular, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #7779 BDB #1003
'âqêb (אַקֵּב) [pronounced <i>gaw-KA^{BV}</i>]	<i>heel, footprint, hinderpart, and therefore figuratively for a rear guard, troops in the rear</i>	masculine singular noun	Strong's #6119 (and #6120) BDB #784

Translation: *...and you will bruise His heel.* This phrase literally reads: *...and you will bruise Him [on his] heel.* There will be a painful blow dealt by the serpent to the Seed of the Woman. This is the crucifixion. All of the sins of the world would be poured upon Jesus Christ. This would be the most pain endured by any person at any time. There is nothing like this; probably not even hell, as the Son of God took upon His human body the pain of the judgment of sins for all mankind.

This is one of the many amazing things about the book of Genesis. In the first 3 chapters, we not only have original sin, but we have what would happen as a result. We find out what God would do about sin.

Genesis 3:15 I will put hostility between you and the woman, and between your seed and her seed. He will crush your head, and you will bruise His heel.

This is the first foreshadowing of the cross. Jesus Christ is the seed of the woman. In His incarnation, He will not have a biological father. He will be born of a virgin. This is more than just a sign. When we are born, we have a human father and this father passes onto us the old sin nature. The father determines our sex without any input whatsoever from the mother; similarly, because Adam sinned deliberately, making a clear, free-will choice, a choice which was not subject to fraud or misrepresentation; he therefore passes on the old sin nature, as do all of his sons. It is found in the father's sperm and this contaminates every egg. Because of this the old sin nature is found in each and every cell of the human body. There is one exception and that is the egg of the mother. Because the woman sinned under deception, she will carry within her body a perfect, undefiled egg, each and every month. Jesus Christ, because He was born of a virgin, was born without inheriting the old sin nature from the male. He was still tempted as we are, but He resisted all temptation. Our Savior must be without sin; otherwise He could not die for our sins because He would have to die for His own sin. Because of all this, Jesus Christ is called the seed of the woman. The serpent's seed refers to all unbelievers. The Bible does not teach the universal fatherhood of God. Those who are unbelievers take after their father, Satan (Matthew 13:38 John 8:31–44 Acts 13:10 I John 3:10).

Unfortunately, *The New English Bible* reads: *I will put enmity between you and the woman, between your brood and hers. They shall strike at your head and you shall strike at their heel.* This translation completely confuses those who read this version. There is no *they* in this verse. The verb, shûwph (שׁוּפַח) [pronounced *shoof*] means *to greatly injure or wound, to bruise, to grind, to snap at*. Almost every lexicon gives a different meaning for this verb. It is used twice in this verse and the meaning in both cases should be *to wound* or *to inflict serious injury to*. *The New English Bible* ignores the parsing of the verb. The first use of shûwph is the third person masculine singular with a second person masculine suffix, and it means *he shall wound you(r head)*. The second use of this word is in the second masculine singular with a third masculine singular suffix, meaning *(and) you shall wound Him (His heel)*. The point here is that there is no plural. In fact, every verb and noun is in the singular in this verse. The seed of the woman is not Christians, Jews or good people; it is Jesus Christ in His incarnation. The serpent is Satan. When a one crushes (or greatly injures) the head of a snake, he kills the snake. Jesus Christ will greatly wound Satan when Satan is locked away in prison for a thousand years (Revelation20:2–3) and then after he is released, Jesus Christ will throw him into the Lake of Fire (Revelation20:10) However, when Satan wounds Christ on the heel, Jesus Christ will die, enduring on the cross an eternity of hells on our behalf. However, when He is finished, He will be raised from the dead to sit on the right hand of God for eternity (Matthew 19:28 Revelation3:21).

Genesis 3:15 I will put hostility between you and the woman, and between your seed and her seed. He will crush your head, and you will bruise His heel.

Satan is already condemned to the Lake of Fire, despite his being out on appeal. However, his judgment in time is given now. God tells the snake [speaking to Satan] that there will be hostility between the serpent and the woman and hostility between his seed and her seed. The seed of the serpent are those who are fallen (both man and angels), those who reject God, those who crawl along the earth on their bellies without a relationship to God. These are fallen angels and unbelievers. The seed of the woman refers to Jesus Christ, and how there would be enmity between those who follow Satan and the person of Jesus Christ.

There can be great animosity between those who do not believe in Jesus Christ and those who do. We have numerous illustrations of this enmity. In any Communist or Muslim nation, people of faith can find themselves persecuted for their faith. The few rights that they have may be removed. In Communist country, believers may find themselves shipped off to reeducation camps; their meager property may be taken from them (If they own any, including any business which they might have established). In many Muslim countries, believers may be persecuted, jailed or even executed for their faith in Christ.

In the United States today, 77% of the people identify themselves as *Christians*; as a result of our founders, who were principally believers, and our continued heritage throughout the centuries, the United States has become the

greatest nation in human history. More people would choose to live in the United States of America than any other nation in the world. Even though we do not have the highest per capita income, we have the highest standard of living in the world. Yet, atheists, who benefit greatly from living in a Christian nation (so to speak), are antagonistic toward the very ones who indirectly provide atheists with such great blessing. There are groups who are overly concerned about monuments and plaques with the Ten Commandments on them in and around courtrooms; they are overly concerned about Christmas hymns being sung in schools; and they are overly concerned about nativity scenes in schools or government buildings. Not only are a number of unbelievers concerned about these things, but many are outright antagonistic, and as their numbers grow, so does their antagonism and anger (e.g., in Seattle, WA). All of a sudden, monuments and plaques, some of which have been in existence for decades or even centuries, become an irritant to the unbeliever, and he will use phoney excuses to remove them (citing *the separation of church and state*, a phrase not found in our constitution).

Although, it is understandable that these unbelievers do not see the relationship between our great freedom and prosperity and Christianity; they are unable to look out into the world and recognize the simple empirical evidence that, the fewer Christians there are, the worse off a nation is. Nations with the highest population of atheists—Communist nations—are some of the very worst nations in the world to live in, where there is little freedom and little prosperity. This will always be the case; and this enmity will always exist, because Jesus promised “*I will put hostility between you [Satan] and the woman, and between your seed and her seed.*” Even though we live in a nation with is abundantly Christian, we continue to have hostility expressed by unbelievers. We find this in all other nations as well. Where there are many unbelievers who are live-and-let-live types, many, under the right circumstances, will show their hostility overtly.

There is a parallel meaning here, and *seed* is in the singular (although, this word can be used to refer to many, as in Genesis 9:9 12:7 16:10). This also refers to Jehovah Elohim—Jesus Christ—as the *Seed of the woman*. The gospels give us a chronicling of the animosity between unbelievers and Jesus Christ. Their anger was so great as to crucify a Man Who had never done anything wrong.

"He will crush your head," means that Jesus will destroy Satan. *He* refers to the *Seed of the Woman*, who is Jesus Christ. God is speaking to Satan as indwelling the serpent, so *your head* refers to Satan. Jesus Christ will crush the head of the serpent, metaphorically speaking. This is the final judgment of Rev. 20. This is a deadly, permanent blow.

God also tells the serpent, *"...and you will bruise His heel."* The verb found here is used twice in this verse, and it means *to bruise, to crush*. We take the meaning from the picture which is painted for us. The picture is of a man and a snake. Therefore, we translate the verb according to the picture that it paints for us. In the first case, the man *crushes* the head of the snake; in the second, the snake *bruises* the heel of the man. Same verb, but a slightly different meaning, appropriate to the picture painted for us.

The judgment here—*"He will crush your head and you will bruise His heel"*—is symbolic. The serpent will be crawling upon the ground and it strikes the heel of Jesus Christ. We are not speaking of the literal snake nor are we speaking of the literal heel of the Person of Jesus Christ. This communicates great pain and judgment—this is the cross our Lord will bear. His death on the cross is a fulfillment of this promise made to the serpent (*"You will bruise His heel"*). Our Lord will be wounded, He will fall to the ground, but He will rise up again; as a man struck in the heel by a snake. In the end, our Lord will crush the head of Satan.

What is happening here is, God is turning cursing into blessing. Adam and the woman are cursed for their disobedience; but by that disobedience will be born the Seed of the Woman, Who is our ultimate blessing.

"He will crush your head and you will bruise His heel" Notice how subtle this is, but how clear it is as well. Since those of you reading this know the gospel of Jesus Christ, and how He died for our sins, taking upon Himself the sins of the world; and then, how He rose again—it is marvelous how all of this so neatly fits together.

A question which concerned me early in my Christian life is, *why is the gospel of Jesus Christ [Believe in Jesus Christ and you will be saved] so much clearer in the New Testament? It is clearly taught in the Old Testament,*

as in this passage, but not as clearly as John 3:16, 18, 36; why is that? I have at least a partial answer, which you will not read anywhere else. Satan was part and parcel in getting Jesus Christ to the cross. He indwelt Judas, who betrayed Jesus Christ, and he inspired the hatred in the Jews and in the Romans, who crucified our Lord. If Satan knew this was our means of salvation; if Satan knew that the cross would be where the Lord would crush his head, quite obviously, he would not have participated. So our means of salvation is found in the Old Testament (faith in Christ, as in Genesis 15:6 Psalm 2:12); the cross is found in the Old Testament (Genesis 3:15 Genesis 22 Psalm 22 Isaiah 53); and all of this is clear after the fact, and all who believed in Jehovah Elohim in the Old Testament were saved. However, before the cross, the most intelligent creature in the world—Satan—was unable to put it all together, to recognize that the crucifixion of Christ would be our salvation. Yet we can look back at these dramatic passages in the Bible and find it remarkable how well they present the crucifixion before it comes to pass.

So that there is no misunderstanding, what happened on the cross, first and foremost, was that our sins were paid for. Jesus took the penalty for our sins upon Himself. **He Himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed** (1Peter 2:24; Isaiah 55:3b). However, just as Jesus' very short ministry stands out (He had a very short public ministry in a very limited geographical area), so His death also stands out. Everyone in that area needed to know what happened—all of the Romans and all of the Jews; and this needed to be broadcast throughout the world from there. Jewish law and Roman law were two of the greatest systems of jurisprudence in history, and yet, their hatred of our perfect Lord overcame these two systems of law. They crucified the Lord of Glory, even though, by all accounts, He was innocent of all the charges brought against Him. When God walks among mankind, and we put our Lord on the cross, these is a testimony as to the great depravity of sin.

Furthermore, in the Angelic Conflict, this is a great witness against Satan, that he would be blinded so much by hatred, that he would simultaneously contribute to his own destruction and to our salvation by getting Jesus to the cross.

So, God has to clearly reveal to the gospel to all who would believe in the Old Testament (which was done by means of the Holy Spirit using various means to reveal Jehovah Elohim to the person who would believe—e.g., by an animal sacrifice); and yet, God has to simultaneously hide this from the most brilliant creature in the universe. The Jews, in Old Testament times, recognized which passages were Messianic, and believe in Him; yet, no one could have clearly explained in the Old Testament exactly what would happen; that is, they could not tell us that Jesus would come into this world for the purpose of dying on the cross and bearing out sins. Now, once He has done this—once Jesus dies on the cross—these portions of the Old Testament become illuminated. All of a sudden, passages like Genesis 3 22, Psalm 22 and Isaiah 53 all make perfect sense. It is right there in front of us, and we suddenly see what is there.

In other words, there is enough in the Old Testament for a person to believe in Jehovah Elohim, although an Old Testament believer could not clearly explain the God-ward side of the mechanics of his salvation (just as no New Testament believer can, moments after salvation, clearly explain expiation, reconciliation, propitiation or atonement). However, on the other hand, Satan, who knows the Old Testament better than any theologian, is unable to recognize what is coming, and he gleefully participates in the humiliation and violence against our Lord, and finally, in His crucifixion, the very thing which breaks Satan's back (or, more appropriate to this chapter, *crushes Satan's head*).

Satan's original sin ("I will be like the Most High") takes him to a place of such unimaginable hatred and viciousness, that he would do anything within his power to harm our Lord. In our present study, Satan has plotted against Adam and the woman, successfully luring them into sin, without any provocation from either Adam or the woman.

Just as a child molester is hated, even by fellow criminals, because he assaults the innocence of a child, something that strikes almost a universal chord in all of us; so is Satan's attack upon the first Adam and the last Adam.

Now let's look at this judgement as a whole:

So far, God has judged Satan. Each of the 3 judgments is Hebrew poetry. In this passage, God speaks to Satan, who is indwelling the serpent.

Genesis 3:14–15: God's Judgement of the Serpent

The LORD God said to the serpent,
 "Because you have done this,
 you are cursed above all livestock and above all beasts of the field;
 on your belly you shall go, and dust you shall eat all the days of your life.
 I will put enmity between you and the woman,
 and between your seed and her Seed;
 He shall crush your head, and you shall bruise His heel."

God first judges the serpent; but then speaks directly to Satan, telling him, in shadow form, what would come to pass. There will be a natural animosity between the seed of the serpent (unbelievers and fallen angels) and the Seed of the Woman (Jesus Christ). We hear this regularly in the United States and elsewhere, where the name *Jesus Christ* is used as an epithet. We do not find, to the best of my knowledge, special curses associated with Buddha or Mohammed or Confucius; but we do with Jesus Christ. This illustrates this inherent animosity between the seed of the serpent and the Seed of the Woman.

The cross is revealed here, for the first time, in shadow form. "He [Jehovah, the Seed of the Woman] will crush your head and you [Satan] will bruise His heel." The cross will be Satan bruising the heel of our Lord—He will stumble, but then stand up again (the resurrection); but our Lord's judgment on the cross will crush the serpent's head.

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Genesis 3:15 Furthermore [lit., *and*], I will place enmity [and antagonism] between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel." (Kukis mostly literal translation)

Genesis 3:15 Furthermore, I will place hostility and hatred between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel." (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God Judges the Woman

Unto the woman, He said, "Multiplying, I will multiply your pain and your pregnancy; in pain, you will bear sons and unto your man [is] your desire and he [even] he will rule against you."

Genesis
3:16

He said unto the woman, "I will greatly multiply your pain and your labor [pain]; you will give birth to children in pain; furthermore, your desire is to your man and he—even he—will rule over [or, *on account of*] you."

He said unto the woman, "I will greatly multiply your labor and your labor [pains]; furthermore, you will feel longing toward your man and, because of you, he will have the authority over you."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Unto the woman He said, Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin.
Latin Vulgate	To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.
Masoretic Text (Hebrew)	Unto the woman, He said, "Multiplying, I will multiply your pain and your pregnancy; in pain, you will bear sons and unto your man [is] your desire and he [even] he will rule against you."
Peshitta (Syriac)	To the woman he said, I will greatly multiply your pain and your conception; in pain you shall bring forth children, and you shall be dependent on your husband, and he shall rule over you.
Septuagint (Greek)	And to the woman He said, I will greatly multiply your pains and your groanings; in pain you shall bring forth children, and your submission shall be to your husband, and he shall rule over you.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then the LORD said to the woman, "You will suffer terribly when you give birth. But you will still desire your husband, and he will rule over you."
Easy English	God told the woman that she would have a lot of pain when she was *pregnant. And she would have a lot of pain when she had a baby. She would want her husband's love, but he would rule over her.
Good News Bible (TEV)	And he said to the woman, "I will increase your trouble in pregnancy and your pain in giving birth. In spite of this, you will still have desire for your husband, yet you will be subject to him."
<i>The Message</i>	He told the Woman: "I'll multiply your pains in childbirth; you'll give birth to your babies in pain. You'll want to please your husband, but he'll lord it over you."
New Berkeley Version	To the woman He said,: I will greatly increase your pregnancy-troubles; you will suffer birth-pangs; yet, you will be drawn to your husband and he will dominate you.
New Living Translation	Then he said to the woman, "I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you [Or And though you will have desire for your husband, / he will rule over you]."

Partially literal and partially paraphrased translations:

American English Bible	Then He said to the woman: 'I will make your sorrow and groaning [much] worse. For, you will give birth to children and groan, and you must submit to your husband and he will dominate you.'
Ancient Roots Translinear	To the woman he said, "I multiply your toil and grief in your conceiving and begetting sons. And your passion at your man, it will rule you!"
Beck's American Translation	To the woman He said, "I will give you much trouble when you're pregnant, and in pain you will give birth to children. You will long for your husband, and he will rule over you."
Christian Community Bible	To the woman, God said, "I will increase your suffering in child-bearing, and you will give birth to your children in pain. You will be dependent on your husband and he will lord it over you."

God's Word™	He said to the woman, "I will increase your pain and your labor when you give birth to children. Yet, you will long for your husband, and he will rule you."
New American Bible	To the woman he said: I will intensify your toil in childbearing; in pain* you shall bring forth children. Yet your urge shall be for your husband, and he shall rule over you. Toil.pain: the punishment affects the woman directly by increasing the toil and pain of having children. He shall rule over you: the punishment also affects the woman's relationship with her husband. A tension is set up in which her urge (either sexual urge or, more generally, dependence for sustenance) is for her husband but he rules over her. But see Sg 7:11.
New Jerusalem Bible	To the woman he said: I shall give you intense pain in childbearing, you will give birth to your children in pain. Your yearning will be for your husband, and he will dominate you.
Revised English Bible	To the woman he said: 'I shall give you great labour in childbearing; with labour you will bear children. You will desire your husband, but he will be your master.'
Today's NIV	To the woman he said, "I will make your pains in childbearing very severe; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you." .

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	To the woman he said, Great will be your pain in childbirth; in sorrow will your children come to birth; still your desire will be for your husband, but he will be your master.
Ferar-Fenton Bible	But to the woman he said, "I will increase you sorrows and your joys. You will give birth to children with pain; but your love shall be for your husband, and he shall rule over you."
HCSB	He said to the woman: I will intensify your labor pains; you will bear children in anguish. Your desire will be for your husband, yet he will dominate you.
JPS (Tanakh—1985)	And to the woman He said, "I will make most severe Your pangs in childbearing; In pain shall you bear children. Yet your urge shall be for your husband, And he shall rule over you."
Judaica Press Complete T.	To the woman He said, "I shall surely increase your sorrow and your pregnancy; in pain you shall bear children. And to your husband will be your desire, and he will rule over you."
NET Bible®	To the woman he said, "I will greatly increase [The imperfect verb form is emphasized and intensified by the infinitive absolute from the same verb.] your labor pains [Heb "your pain and your conception," suggesting to some interpreters that having a lot of children was a result of the judgment (probably to make up for the loss through death). But the next clause shows that the pain is associated with conception and childbirth. The two words form a hendiadys (where two words are joined to express one idea, like "good and angry" in English), the second explaining the first. "Conception," if the correct meaning of the noun, must be figurative here since there is no pain in conception; it is a synecdoche, representing the entire process of childbirth and

child rearing from the very start. However, recent etymological research suggests the noun is derived from a root ??? (hrr), not ??? (hrh), and means "trembling, pain" (see D. Tsumura, "A Note on ????? (Genesis 3,16)," Bib 75 [1994]: 398-400). In this case "pain and trembling" refers to the physical effects of childbirth. The word ?????????? ('itsyvon, "pain"), an abstract noun related to the verb (?????, 'atsav), includes more than physical pain. It is emotional distress as well as physical pain. The same word is used in v. 17 for the man's painful toil in the field.];

with pain you will give birth to children.

You will want to control your husband [Heb "and toward your husband [will be] your desire." The nominal sentence does not have a verb; a future verb must be supplied, because the focus of the oracle is on the future struggle. The precise meaning of the noun ?????????? (tyshuqah, "desire") is debated. Many interpreters conclude that it refers to sexual desire here, because the subject of the passage is the relationship between a wife and her husband, and because the word is used in a romantic sense in Song 7:11 HT (7:10 ET). However, this interpretation makes little sense in Genesis 3:16. First, it does not fit well with the assertion "he will dominate you." Second, it implies that sexual desire was not part of the original creation, even though the man and the woman were told to multiply. And third, it ignores the usage of the word in Gen 4:7 where it refers to sin's desire to control and dominate Cain. (Even in Song of Songs it carries the basic idea of "control," for it describes the young man's desire to "have his way sexually" with the young woman.) In Genesis 3:16 the Lord announces a struggle, a conflict between the man and the woman. She will desire to control him, but he will dominate her instead. This interpretation also fits the tone of the passage, which is a judgment oracle. See further Susan T. Foh, "What is the Woman's Desire?" WTJ 37 (1975): 376-83.], but he will dominate [The Hebrew verb ?????? (mashal) means "to rule over," but in a way that emphasizes powerful control, domination, or mastery. This also is part of the baser human nature. The translation assumes the imperfect verb form has an objective/indicative sense here. Another option is to understand it as having a modal, desiderative nuance, "but he will want to dominate you." In this case, the Lord simply announces the struggle without indicating who will emerge victorious.] you." This passage is a judgment oracle. It announces that conflict between man and woman will become the norm in human society. It does not depict the NT ideal, where the husband sacrificially loves his wife, as Christ loved the church, and where the wife recognizes the husband's loving leadership in the family and voluntarily submits to it. 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 (Eph 5:18-32).

NIV – UK

To the woman he said,

‘I will make your pains in childbearing very severe;
with painful labour you will give birth to children.

Your desire will be for your husband,
and he will rule over you.’.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	To the woman He said, I will greatly multiply your grief and your suffering in pregnancy and the pangs of childbearing; with spasms of distress you will bring forth children. Yet your desire and craving will be for your husband, and he will rule over you.
Concordant Literal Version	And to the woman He says, "Multiplying, yea, multiplying am I your grief and the groaning of your pregnancy. In grief shall you bear sons. "Yet by your husband is your restoration, and he shall rule over you.
Context Group Version	To the woman he said, I will greatly multiply your pain and your conception; in pain you shall produce sons; and your desire shall be to your man { or husband }, and he shall rule over you.
Darby Translation	To the woman he said, I will greatly increase thy travail and thy pregnancy; with pain thou shalt bear children; and to thy husband shall be thy desire, and he shall rule over thee.
English Standard V. – UK	To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for [Or against] your husband, and he shall rule over you."
exeGesés companion Bible	To the woman he says, In abounding, I abound your contortion and your conception; in contortion, birth your sons; and your desire is to your man and he reigns over you.
Heritage Bible	He said to the woman, Multiplying, I will multiply your painful labor and your conception; you shall bear children in painful labor; and your longing shall be to your husband, and he shall rule over you.
LTHB	He said to the woman, I will greatly increase your sorrow and your conception; you shall bear sons in sorrow, and your desire shall be toward your husband; and he shall rule over you.
Syndein	{Verses 16: Judgment of the Woman} To the woman {ishshah - the woman and all who follow her} He {Jesus} said, "Multiplying, I will cause the multiplication of your pain in your pregnancy {during entire 9 months}. In sorrow you shall bear sons/children {painful delivery is true, but this means your happiness should NOT be tied up in your children}. And your intense craving/desire {t@shuwqah} shall be to your man {'iysh}, therefore, he 'will rule'/'have dominion'/'have leadership' {mashal} over you." {Note: The woman was so stimulated that she broke the power of authority that the man had over her life. A woman will never love a man unless she respects him. (SideNote: A woman will never find her right PT unless she also respects him). In the Spiritual Dynamics series, RBT says this is 'antithetical parallelism'. This means that the phrase "yet for the husband your desire "-is not referring to a desire for sex, but the desire to rule over her husband. Therefore, there are two antithetical lines of authority opposed to each other. The woman has lusted all through history to usurp the authority of the

man ("yet he shall rule over you"). Part of true love is the recognition of authority. But the woman, who lusts to take over control, destroys the relationship. On the other hand, when Adam allowed himself to be lead to eat of the fruit, he lost control of the woman. No woman can be a magnificent lady until she understands authority and respects it (SideNote: No man can be a leader until he first learns to respect authority).}

World English Bible

To the woman he said, "I will greatly multiply your pain in childbirth. In pain you will bring forth children. Your desire will be for your husband, and he will rule over you."

Young's Updated LT

Unto the woman He said, "Multiplying I multiply your sorrow and your conception, in sorrow dost you bear children, and toward your husband is your desire, and he does rule over you."

The gist of this verse:

God tells the woman that He will multiply her pain in life and that childbearing will be difficult; but that she will have a longing for her husband and that he would rule because of her.

Genesis 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾīshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55

Translation: He said unto the woman,...

To both the serpent and to the woman, God affords some respect in addressing them. However, there is an oddity here. What we would expect is, *And so He says unto the women...* but we have instead, *He said unto the woman*. Look back at v. 14: *And so says Y^ehowah Elohim unto the serpent...* We would expect this construction to continue with the woman and the man.

It would be pushing the construction to say that God spoke simultaneously to the serpent, the woman and to the man; but it is an oddity nonetheless.

Genesis 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râbâh (רָבָה) [pronounced raw ^b -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	Hiphil infinitive absolute	Strong's #7235 BDB #915

When the Hiphil is followed by an infinitive and gerund—or by a finite verb—it can mean *much*.

Genesis 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m^oôd</i>).			
râbâh (רָבַח) [pronounced raw ^b -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many</i> [as a Hiphil infinitive construct]	1 st person singular, Hiphil imperfect	Strong's #7235 BDB #915
ʿitsâbôwn (וְצָעַת) [pronounced ʿihts-tsay-BOHN]	<i>pain, labor, hardship, sorrow, toil</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #6093 BDB #781
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hêrôn (וְרָחַק) [pronounced hay-ROHN]	<i>pregnancy, impregnated, conception</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #2032 BDB #248

Translation:...*"I will greatly multiply your pain and your labor [pain];...*

Many translations present this as Hebrew poetry. Although it is difficult to separate poetry from prose, usually, in a narrative we have, *and so he did this and so he did that and so he did something else*. We have a series of wâw consecutives with imperfect verbs, with a smattering of other things thrown in. In Hebrew poetry, there are fewer conjunctions or different sorts of conjunctions, yet there is still a series of separable thoughts and actions.

The KJV, the NRSV and the NASB and most other translations translate a portion of this as *"I will greatly multiply your pain in childbirth"* (or words to that effect). Since there is an incredible amount of pain associated with childbirth, many translators have allowed this translation to stand. However, it is literally *your pain and your conception*. The next phrase tells us that there would be pain in childbirth. The literal translation is, *in pain, you will bring forth sons* rather than *bring forth children*. In perfect environment, there was no pain or suffering and there was no childbirth. Both of these came as a result of the woman's eating the fruit from the tree of the knowledge of good and evil.

There is a doubling of the verb here, which indicates certainty and intensity. Even though there has not yet been a pregnancy, there will be an increasing or multiplying of pain, hardship and toil, as well as pregnancy. So, first, for the woman, the judgment will be increased pain in pregnancy.

Genesis 3:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêtseb (בְּצַעַת) [pronounced ʿEY-tseh ^v]	<i>pain, hurt, toil; hardship; offense, grief of mind, anger</i>	masculine singular noun	Strong's #6089 BDB #780

Genesis 3:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâlad (יָלַד) [pronounced yaw-LAHD]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	2 nd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
This is the first use of this verb in the Bible.			
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
This is the first use of this word in the Bible.			

Translation: ...you will give birth to children in pain;... God tells the woman that she would give birth to sons in pain. This is the first time that the Bible speaks of childbirth and of children.

Genesis 3:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the 2 nd person feminine singular suffix	Strong's #376 BDB #35
teshûwqâh (תַּשׁוּבָה) [pronounced tesh-oo-KAW]	<i>desire, craving, longing; a longing [of a woman for a man or a man for a woman]</i>	feminine singular noun with the 2 nd person feminine singular suffix	Strong's #8669 BDB #1003

Translation: ...furthermore, your desire is to your man...

Many characteristics of men and women are in differing amounts, however, a sizeable majority of women have a great desire for a man—nearly always a particular man. That is, unlike men, who, without any external controls, would desire many women, this is not the internal functioning of the woman. If a woman had to choose, say, between seeing movies with tons of good-looking leading men and having a husband she loves, she would choose the latter. Her life would be empty without that interaction.

Women can, because of their mental attitude sins, whether self-inflicted or a result of difficult emotional situations, live without men and have an innate anger for men. However, this is not normal for the woman.

The Hebrew word translated *desire or craving* is teshûwqâh (תַּשׁוּבָה) [pronounced tesh-oo-KAW]. This is a very rare word in the Old Testament, found only three times (also in Genesis 4:7 and SOS 7:10). It refers to an *intense desire*. Although there is a Hebrew word for *husband*, it is not found in this verse. This is the word for *man* as

separate from woman. It does refer to Adam as her husband; but better as her *right-man*. A normal woman will crave her right man to the point of obsession. In a degenerate society where the males do not behave with honor and the females make a great many poor choices, this becomes distorted. Two simple explanations are the sin nature and scar tissue. The sin nature distorts the soul and the scar tissue on the soul reduces natural function.

At this point, I ought to explain what scar tissue is:

Scar Tissue of the Soul

1. This is another term developed by R. B. Thieme, Jr. in order to explain a Biblical concept. There are a myriad of terms used in traditional theology which are not found in the Bible, including the accurate word *trinity*.
 - a. Vocabulary is necessary in this life. It is necessary in school—in every subject at school, at your job, and in theology. You are only able to think with a vocabulary. When I was a teacher, I taught my honors students how to build a mathematical system from scratch, and one of the most important aspects of this assignment was the development of a consistent and reasonably descriptive vocabulary. That is, you would not use the word *quad* to describe the *Trinity*. It makes more sense to use a word with which people are familiar; or a word that is made up of words with which people are familiar, and use the word to stand for a concept.
 - b. I simply mention these things because R. B. Thieme, Jr.'s vocabulary sometimes throws people for a loop; and some think that his teachings are cultic because of the vocabulary. A cult is not defined by having a specialized vocabulary, no more than the first person who came up with the term *Trinity* was a cultist.
2. Definition: scar tissue is what develops on the essence of the soul as a result of negative volition toward God and/or Bible Doctrine. For the unbeliever, scar tissue also can build up on their souls when they reject divine establishment principles and hold to utopian philosophies or to messiah-like political or religious figures. To understand how this works: let's say that your vacuum cleaner becomes filled with soot, hair, carpet fuzz or whatever. At some point, it loses its ability to create suction. There is no more a flow of air through a designated path. We "breathe" in information and we exhale this information in terms of what we do, think and say. If we breathe in Bible doctrine, divine viewpoint and divine establishment thinking, then we breathe out the correct application of these things. If we breathe in false doctrine, anti-establishment thinking and/or religion, we exhale this in our daily lives. If you can imagine your lungs covered over with scar tissue so that you cannot breathe properly, that is a physical parallel to scar tissue of the soul.
3. In case you did not know, there are Greek words from the Bible which describe this soul condition.
 - a. Verb: *pôroô* (πωρώω) [pronounced *pon-ROH-oh*], which means, 1) *to cover with a thick skin, to harden by covering with a callus*; 2) *metaphorically*; 2a) *to make the heart dull*; 2b) *to grow hard, callous, become dull, lose the power of understanding*. Thayer definition only. Strong's #4456. Mark 6:52 8:17 Jn.12:40 Rom.11:7 2Cor.3:14.
 - b. Feminine noun: *pôrôsis* (πώρωσις) [pronounced *POH-roh-sis*], which means, 1) *the covering with a callus*; 2) *obtrusiveness of mental discernment, dulled perception*; 3) *the mind of one has been blunted*; 3a) *of stubbornness, obduracy*. Thayer definition only. Strong's #4457. Mk.3:5 Rom.11:25 Eph.4:18
 - c. Feminine noun: *sklêrotês* (σκληρότης) [pronounced *sklay-ROHT-ace*], which means, 1) *hardness*; 2) *obstinacy, stubbornness*. Thayer definition only. Maranatha church adds: *petrified, hard like petrified wood*. Strong's #4643. Romans 2:4–5
 - d. Feminine noun: *sklêrokardia* (σκληροκαρδία) [pronounced *sklay-rok-ar-DEE-ah*], which means, *hardness of heart*. Thayer definition only. Strong's #4641. Matthew 19:8, Mark 10:5, Mark 16:14
 - e. Adjective *sklêrotrachêlos* (σκληροτραχηλος) [pronounced *sklay-rot-RAKH-ah-los*], which means, 1) *stiffnecked*; 2) *stubborn, headstrong, obstinate*. Thayer definition only. Strong's #4644. Acts 7:51
 - f. Verb *sklêrunô* (σκληρύνω) [pronounced *sklay-ROO-no*], which means, 1) *to make hard, harden*; 2) *metaphorically*; 2a) *to render obstinate, stubborn*; 2b) *to be hardened*; 2c) *to become obstinate or stubborn*. Thayer definition only. Maranatha church adds *to petrify*. Strong's #4645.
4. Eph.4:17-19 gives us the mechanics of scar tissue: **This, therefore, I am saying and solemnly declaring**

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in the Lord, that no longer are you to be ordering your behavior as the Gentiles order their behavior in the futility of their mind, being those who have their understanding darkened, who have been alienated from the life of God through the ignorance which is in them, through the hardening of their hearts, who, being of such a nature as to have become callous, abandoned themselves to wantonness, resulting in a performing of every uncleanness in the sphere of greediness. (Weust) Or the ESV: Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.

5. R. B. Thieme Jr. takes this passage apart: This, therefore, I {Paul} explain/communicate and make 'an emphatic honest demand'/'testify under oath' by means of the Lord, for the purpose that you all no longer continue walking just as also the Gentiles {acting as reversionistic unbelievers} who keep walking, by means of the 'mataiotes'/'vacuum/nothingness/emptiness of their mind'/'left lobe of the soul'. {Note: Mataiotes means emptiness or devoid-ness. It therefore refers to a lack of doctrine in the soul resulting in a vacuum of the soul. The empty space is therefore filled with human viewpoint and/or 'doctrines of demons'. The next stage in reversionism is scar tissue of the soul; which leads to the sin unto death if they continue in reversionism.} **Having become darkened in their {way of} thinking . . . {scar tissue of the soul - blackout of the soul - no objective type thinking} {1} having been estranged {warning stage}/ {2} alienated {intensified stage}/ {3} excluded {final stage - sin unto death} {apallotrioo} from the {concept of} life of their God . . . because of the ignorance which keeps on being in them {blackout - negative to doctrine} . . . because of the hardness of their 'right lobe'/heart. {Note: Apallotrioo has three meaning - estranged, alienated, and excluded. They are all applicable here depending on which stage of black out of the soul the believer is in.} {Reversionism Leads to a Frantic Search for Happiness} **Who/'which category' {of reversionists} while having become callused {by scar tissue of the soul} . . . have 'betrayed themselves'/'given themselves over' to promiscuous debauchery {means illicit sexual activity, adultery, lasciviousness, licentiousness, being unrestrained}, resulting in the practice of every kind of immorality . . . in the sphere of insatiable lusts {desires/greediness in three categories - sexual, arrogance, power}.****
6. The idea is, if you reject Bible doctrine, then your mind becomes a vacuum which sucks in human viewpoint and cosmic thinking, which covers your soul in scar tissue, which thinking eventually blinds you [this is known as *blackout of the soul*]. The great unhappiness which results can lead you on a frantic search for happiness, wherein you give in to your lusts, becoming a slave to your lusts.
7. Scar tissue can form on the heart (thinking) of the believer, which is illustrated by the Exodus generation. They had one of the greatest leaders of all time—Moses—leading while being guided by God. They saw tremendous miracles, and yet, their faith in Y^ehowah yielded nearly no positive spiritual results. Although they walked out of Egypt, God eventually had to take the first generation of believers (Gen X) out under the sin unto death before they could move into the land of promise.
8. The solution to scar tissue is given in the verses which follow its description in Ephesians 4: **But that is not the way you learned Christ!-- assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness. Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you (Ephesians 4:20–32, ESV).**
9. Exegeting this passage was one of the great breakthroughs for R. B. Thieme, Jr.: **But {in contrast} you {Royal Family} have absolutely not {to be reversionist and negative to the word} been taught {academic learning under strong discipline} in this manner . . . the Christ. {Note: All doctrine revolves around the**

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person of Jesus Christ. In fact bible doctrine is the mind of Christ. Reversionism is the function of your own soul and we are not taught in the bible to go backwards. We are told to advance and hold the high ground as long as we live.} **If, in as much as, you had begun to hear Him** {Christ - by listening to doctrinal teaching} - **and you have - and have been taught by Him, since the doctrine/truth is and keeps on being . . . in the Jesus.** {Importance of Rebound in Reversion Recovery} **{That} with reference to your former 'manner of life'/lifestyle, you 'rid yourselves'/lay aside' {rebound technique} the 'old man' {Old Sin Nature (OSN)} . . . which {OLD SIN NATURE} is becoming depraved/corrupted/degenerate according to the lusts from the source of deceit** {reversionism is the source of the lust}. {Note: The 'old man' refers to a person out of fellowship and 'living by the flesh'. All unbelievers do this, and so do believers who revert to their old thinking and have gone into reversionism.} {Resumption of GAP in Reversion Recovery} **And for the purpose that you be restored again and again by means of the {Holy} Spirit by the means and source of your mind/'left lobe'.** {Follow-through to SuperGrace - Logical Progression of Three Infinitives in Verses 22-24} **24~~And for the purpose that you clothe yourself {on the inside} with the 'new in species man' {member of the Royal Family - having an Edification Complex of the Soul - a new species of man}, which according to the standard of God {the perfect standard} has been created in the sphere of {absolute} righteousness and in the sphere of 'devotion to doctrine'/true holiness'.** {Verses 25-32: Seven Results} {Verse 25: Recovering the Divine Viewpoint} **Therefore having stripped off 'the lie' {cosmic involvement} {from Zechariah 8:16} each one of you keep communicating the truth/doctrine {doctrine as the absolute truth} with the 'near to him' {someone close to you in your soul} because we are 'members one of another' {part of the body of Christ}. {Note: This verse is discussing the habitual act of lying. Lying is a sin and sinning takes you into the Cosmic System and out of fellowship. Also, the Plan of Satan - the Cosmic System - is also referred to as 'living in the lie'. Both concepts are in view here.}** {Verse 26: Objective Indignation} **'Be angry with righteous indignation and yet do not sin in your anger/' tremble with anger and do not sin' {a quote from Psalms 4:4} . . . do not permit the sun to go down on your intensified/sinful anger.** {Note: There is a time for justifiable anger when your thinking clearly lines up with 'the Truth' (from the previous verse). The second part of the verse is a mental attitude sin and we are instructed to keep short accounts - rebound.} {Verse 27: Victory in the angelic conflict} **And, do not be giving opportunity/space/room {running room} to the devil.** {Verse 28: Production of Divine Good in the Business World} **The one stealing {reversionist} . . . from now on . . . stop stealing; but rather work hard {to the point of exhaustion}, earning a living {the good} with his very own hands in order that he might have and hold {money} to share with the one having a need.** {Note: When individuals share their excess blessings with others, that is charity and appropriate. When the Government takes your money and gives it to those who refuse to work is welfare. It helps neither the party having the money taken from them or the recipient who does not learn the value of working hard . . . self-esteem, etc. Charity is for the helpless poor, welfare is for the poor helpless.} **Do not permit any rotten communications/sermons {unsound doctrine} to go out from your mouth, but, in contrast, whatever {sound and true doctrine} keeps on being good of intrinsic value for the purpose of edification {edification complex of the soul}, in order that it {doctrine} may give grace {understanding of grace resulting in SuperGrace} to the ones customarily/consistently hearing.** {Verses 30-32: Discontinuance of the Practice of Grieving the Holy Spirit} **And, stop grieving the Spirit . . . the Holy One . . . the God {co-equal with the other members of the Godhead}, by Whom you have been sealed {eternal security} for the day of redemption {rapture/ultimate sanctification}.** {Discontinue Bitterness} **All categories of bitterness {types follows}: both wrath {emotional type anger - violent outburst}, and anger {mental attitude anger - tantrums, sulking}; both vociferation {shouting in anger, verbal brawling, offensive loudness} and slander {murder with your mouth, character assassination} . . . be removed from you all . . . together with all 'other forms of wickedness'/malice/'revenge motivation'.** {Note: Bitterness involves antagonism, animosity, hardness and cruelty toward others. Hence, the totality of resentment toward others. Bitterness is related to the mental attitude sinning of reversionism in this passage. It is also closely related to 'Chain sinning'. It is similar to the chain smoker who lights one cigarette on another - 'clusters of sin' - one on another on another.} {Verse 32: Nobility of the Soul under the Function of Grace} **But {in contrast to verse 31} become 'gracious in the soul'/kind toward one another {impersonal love}, compassionate {eusplagchnos - virtue from thinking doctrine}, graciously forgiving each other, even as the God in/'by means of the agency of' Christ has graciously forgiven all of**

Scar Tissue of the Soul

- you.**
10. Living with scar tissue is, unfortunately, the lifestyle of many believers. The most fundamental doctrine of the Christian life—the periodic naming of your sins to God—is something which is done rarely, if at all; resulting in the lift of a believer who is nearly always out of fellowship. It is possible to mask this scar tissue with self-righteousness and overtly moral behavior. Therefore, it is possible for people to be under the blackout of the soul, and yet seem to be okay. I have no idea if former Vice President Al Gore is a believer or not, but if he was, he would be a believer suffering from blackout of the soul due to the rejection of Bible doctrine and the vacuum which has sucked in human viewpoint into his soul.

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The result scar tissue in women can be lesbianism, women's liberation and other indicators of confusion. These things are as much the fault of the man as they are of the woman. Nevertheless, the principle stands. And even in a degenerate society, the majority of the women will still crave their right man. Sometimes, all they have is an image, distorted by their old sin nature; but the woman still craves and chases that image.

Genesis 3:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
mâshal (לשמ) [pronounced <i>maw-HAHL</i>]	<i>to rule, to have dominion, to reign</i>	3 rd person masculine singular, Qal imperfect	Strong's #4910 BDB #605
When followed by the bêyth preposition, what follows is the thing which is ruled over.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions; with the 2 nd person feminine singular suffix	No Strong's # BDB #88

Translation: ...and he—even he—will rule over [or, on account of] you.”

The Hebrew here surprised me. Nearly every single translation renders this, *and he will rule over you*. The word *over* is not found here. We could say, *he rules in you, he rules in your presence, he rules concerning you or he rules on account of you*. However, according to Gesenius,¹⁶ when this verb is followed by the *bêyth* preposition, what follows is the thing which is ruled over. The *bêyth* preposition in the Hebrew has a set of meanings (many of which are listed above), but also, it is simply used after some verbs to designate that object of the verb.¹⁷ Therefore, the standard translation, *he will rule over you* is legitimate.

God now speaks to the woman. Notice that, Adam blamed God and the woman, and the woman, in turn, blamed the serpent. So God started with the serpent, then He will speak to the woman, and then, finally, to Adam. God to the woman:

Genesis 3:16 He said to the woman: I will intensify your labor pains; you will bear children in anguish. Your desire will be for your husband, yet he will dominate you.

Again, this is Hebrew poetry, and there is a lot here to examine.

Prior to this point in time, there were no children. The woman did not get pregnant, even though she and Adam had sex in the garden probably many times when in innocence (this is a reasonable assumption, but never specifically laid out in the book of Genesis). However, at this point, God promises the woman that she will have children and that giving birth will be painful. If you are a woman, and you are trying in some way to minimize the sin of the woman, note the judgment here. At this point in time, God could have had the man and the woman produce children in a myriad of ways (as nature reveals to us). However, the woman is judged by bearing children in great pain.

Jesus Christ gives the woman an additional pronouncement of judgment: **"Your desire will be for your husband, yet he will dominate you."** The word *desire* here is *teshûwqâh* (תַּשׁוּׁוּקָה) [pronounced *tesh-oo-KAW*], and it means *desire, craving, longing; the longing [of a woman for a man or a man for a woman]*. Strong's #8669 BDB #1003. This word is found only 3 times in the Bible. Here, Genesis 4:14 and Song of Solomon 7:10.

A woman has a two-fold desire for her husband. She desires him, his love and care; but she also desires his authority. Being a man, this first sense is always fascinating to me, as I know what men are really like. How a woman can look on a man and long for him—desire him—is absolutely amazing to me. A girl can have the absolute worst father in the world, or her father may walk out on her, and she will, at a very early age, still crave or desire a man. In fact, girls from lousy homes or with lousy fathers will still, usually in their teens, develop a strong desire for this or that boy—often one with similar traits to her own father—and be inexplicably drawn to him. Had I not been a high school teacher observing this first hand on many occasions, I might even doubt the Bible at this point—but, even though we men can be pretty worthless, insofar as genders go, women still desire us.

There is a second way to understand the woman's desire for a man, and that may be more what is in view here: the woman desires the husband's authority as well. The Bible often sets up parallel thoughts, and the second part of this sentence is, **"He will dominate you."** or **"He will have authority over you."** Her desire for her husband stands in contrast to this statement. The husband will have the authority in marriage and man will have the authority in life; but the woman will always desire this authority and she will continually try to usurp it. Like Adam, we men will too often give in at this point, which is destructive to the marriage and destructive to society as well. For an example of this, we have had a strong feminist movement in the United States over the past 40 years, and as this movement has gained strength, the institution of marriage and family have simultaneously—and not coincidentally—suffered great loss. We have a much higher divorce rate, we have men and women choosing to live together rather than to marry, and we have a rise in homosexual unions during the same time period. We have society glorifying the single mother, and yet, every statistical study shows that children of single mothers are more likely to use drugs, end up in prison, not complete high school or college, etc. Every set of bad behaviors

¹⁶ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 517.

¹⁷ I mention this, so that you do not think that Gesenius came up with this interpretation for this verb only.

for children are more likely to be manifested in the children of single mothers than in children who have a father and a mother at home.

Our culture has become quite confused on this issue of single motherhood. The worst situation for a child is, to be born to a single mother and to be raised by that single mother (statistically speaking). He is more likely to be poor and more likely to go to jail. In fact, if you simply make of list of what a parent would want for his or her child—college or some sort of training, a well-balanced life, marriage, children (in that order), a successful life—and a list of things a parent would not want for his or her child (poverty, fathering children out of wedlock or having a child out of wedlock, early involvement with drugs and/or alcohol, dropping out of high school, breaking the law), the child born to and raised by a single mother is much more likely to have his or her life defined by the second list rather than by the first. In the United States, we have blamed poverty and racial prejudice for these evils, but, when a home is headed by a married mother and father, regardless of the race or economic level, the children turn out better; and there is little if any racial divide in any of these areas.

We have, as a society, made it easier for a Black mother to be a single mother; and have even, to some extent, encouraged this. As a result, there are far more Black families headed by single mothers than in any other racial group; and all of these negative things which children get into, happen in a disproportionate number to children of unwed mothers, which are, for the most part, Black women. So, statistically, we associate poverty, drugs and crime with Black families, but the actual correlation is with single mothers more than it is with a racial group. We are simply confused on this issue because our government encourages single motherhood among Blacks (I have rented out houses for many years, and somewhere between 80–90% of the women on government-subsidized housing are single Black mothers).

It was not always this way. In the United States, before the Great Depression, the unemployment rate among Blacks was lower than that among whites. There were not an inordinate number of children being born out of wedlock. However, since government has stepped in to *right* all the wrongs of many decades of racial prejudice, the Black family has been all but destroyed, and now all of these problems which we tend to associate with race (poverty, drugs, single motherhood), actually did not exist in these numbers prior to government giving Blacks a *hand up*.

This governmental support for single Black mothers is a perfect example of human good. This is the same as Adam and the woman sewing fig leaves as genital coverings, but on a national scale. No politician, when dealing with the inequities of our society, thought, *I want to pass legislation to destroy the Black family*. That was just a natural yet unexpected by-product of legislative human good developed on a national scale.

Satan, on the other hand, is brilliant. He knows what is most likely to occur in the future. God designs here the glue to keep families together (the woman's desire for her man; the man's authority); and Satan seeks to destroy this in any way possible.

God herein sets a precedent. The man and the woman will have children; the woman will bear the child; and the woman will be under the authority of the man. A part of the glue which binds this family unit is the natural desire of the woman for the man. At the same time, part of their conflict will be the woman's desire for his authority.

The woman's first act as a fallen creature was to give the fruit to Adam. Remember, sin just won't leave well enough alone. Satan cannot allow the restored world to just function, while he hangs out in some other galaxy; likewise, the woman cannot leave Adam a note saying, "I screwed up, and I am leaving you forever. Love, the woman." The woman knew that she screwed up and her first overt act as a sinner was to put Adam behind the 8-ball as well. Adam submitted to her authority when he took the fruit from her and ate it.

Women from that very day have been trying to usurp the authority of man. This authority is found throughout our lives, including in the church: **I do not allow a woman to teach or to have authority over a man; instead, she is to be silent. For Adam was created first, then Eve. And Adam was not deceived, but the woman, having been deceived, was in the transgression. But she will be delivered through childbearing, if she continues in faith, love, and holiness, with good sense** (1Tim. 2:12-15). Paul tells Timothy, from the perspective of the order of creation,

the woman is under the authority of the man. If you will recall, the woman was created *for the man as a help to him, as his counterpart*. Furthermore, the man names her, which is another confirmation of the man's authority.

As a fallen creature, the woman faces two antithetical desires: first to her right man (or, sometimes to any man who fulfills a certain criterion); but secondly, she wants to dominate the relationship, which she will attempt to do through manipulation (trade-outs, pouting, moodiness, psychological warfare, etc.); and sometimes, the woman just takes over, because the man simply gives up or is unable to exercise his authority as the leader. Some men are simply not equipped in their souls to be leaders and they fall into a subservient role when given the opportunity.

Sometimes, this just pops out unexpectedly. I dated a gal several times, and things were fair to middling. Then one day, we were driving somewhere together, and I missed a turn because I was unable to read the street sign. When I turned into a parking lot to go back, this woman began barking out step-by-step directions on how to drive through the parking lot, giving me unasked for and explicit left and right turn directions while in the parking lot, to exit and go back to the correct street. It was as if this desire to tell me what to do and when to do it had been building up over a period of several weeks, and when she saw an opening—my missing a turn—she took it.

So the woman has this desire toward the man; and yet, at the same time, has the desire for his authority, the very thing, that if she takes it from him, her respect for him diminishes dramatically.

Even though the woman was deceived, she still is responsible for her decisions. This is an important principle in marriage, because when many women are married, they have been deceived by the man that they marry. They are still responsible for this decision. Because of the way that God designed the soul of the woman, she has a safety device to keep her from being deceived. That is the man as her ruler. When a woman begins to think about marriage, the first thing that she should contemplate is *can I subjugate my will to this man for the rest of my life? Do I have enough respect and trust in this man to allow him to rule over me as though he is my God, my Lord and master?* If she has any reservations in this regard, then she should not get married. The woman is under the rulership of the man in marriage because (1) the first woman allowed Satan to deceive her in the garden and she choose directly in opposition to God's stated will and, (2) because Adam was created first and the woman was created for him. There is no inferiority or superiority implied here. Nor is this to be a dominance of a cruel and unjust or tyrannical nature. Nor is every man the ruler of every woman. It is the right man is the ruler over his right woman and that only with her consent. I have no personal ax to grind in this respect nor is it my intense desire to have the power to rule over another person. It is what the Bible says: *and he shall rule over you*. It is a matter of God's plan. This does not mean that a woman has no authority. I have worked under a half a dozen women and, like men, some exercised their authority properly and intelligently and some did not. Most I had a great personal respect for and never felt inferior or out of God's plan because they had authority over me.

What we have here is a careful balance designed by God to protect the woman and to protect the woman's soul. She has a craving toward her right man and he is to rule over her. If she can balance that craving with a conscious choice to subjugate her will to this man, then she has likely chosen the correct person to marry. If she only feels an intense desire, but cannot submit to his authority, then she needs to reevaluate her choice. Then she is operating under libido, a desire for security and under the image but not the reality of her right man. Even under tremendous desire, the right man will honor the right woman and treat her with respect. The woman must recognize this and be able to determine when it is genuine and when it is an act. Again, this goes back to the delicate balance of craving and authority.

Genesis 3:16 He said to the woman: I will intensify your labor pains; you will bear children in anguish. Your desire will be for your husband, yet he will dominate you.

I hope that you are coming to appreciate just how compact and understated these first few chapters of Genesis are.

Here is what we have studied so far (this is actually Hebrew poetry):

Genesis 3:14–16: God’s Judgment of the Serpent and then the Woman

Then the LORD God said to the serpent:

Because you have done this,
you are cursed more than any livestock
and more than any wild animal.
You will move on your belly
and eat dust all the days of your life.

God begins by judging the serpent, which essentially symbolizes God’s judgement of Satan.

I will put hostility between you and the woman,
and between your seed and her seed.
He will crush your head,
and you will bruise His heel.

At this point, God judges Satan. Satan formed an alliance with the woman against the man; God would establish hostility between the seed of Satan (unbelievers and fallen angels) and the Seed of the Woman (Jesus Christ). Jesus Christ would crush the head of Satan (a fatal blow) and Satan would strike the heel of Jesus Christ (His death on the cross).

He said to the woman:

I will intensify your labor pains;
you will bear children in anguish.
Your desire will be for your husband,
yet he will dominate you.

The judgment on the woman is that she will endure much suffering in order to give birth; however, despite this pain, many women desire to give birth to a child.

The woman will have an insatiable desire for the man; a desire which begins at a very early age. Little girls as young as 2 or 3 can experience this desire; it is a natural affection and attraction girls of all ages feel toward men.

However, there is also this natural desire of a woman—particularly in a relationship—to dominate the man. She may work incessantly and even unconsciously, to achieve this dominance; and loses respect for the man whenever she dominates the man.

God has spoken to the serpent and has judged it (judging Satan as well); He spoke to the woman, and judged her. God is a God of righteousness and justice. The actions of Adam and the woman must be weighed against God’s perfect righteousness, and because it does not measure up, the justice of God must pronounce judgment.

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It is built into our very nature to require that justice be done. Let’s go back to an illustration from life. A child molester is caught, tried and sentenced. If he is given a month or a year in jail, we are appalled and outraged, because his actions have destroyed the innocence of a child (there is nothing more moving to a father than to observe this natural affection and attraction that his little girl has for him and there is nothing worse than to have this natural affection and attraction polluted). If a child molester is given a sentence to where he will be in jail for, say, 20 years, most people are satisfied with that sentence (although, of course, some would expect life, and some would even like to see the death penalty applied at this point). It is built into our very nature to want to see an unrighteous act judged and the evil-doer properly sentenced. I chose a particularly odious crime, one which offends even most criminals.

I learned about the importance of the execution of justice as a teacher. If there was an unruly child, the other children wanted me to deal with him. I could not ignore or condone bad behavior, because this signaled to the other students that there were no standards in my classroom. Any time a kid did or said the wrong thing, at least 20 heads would turn toward me to see what I would do. I have even heard children complain when I or another

teacher did not deal with obvious wrongdoing in the classroom. In their little souls, there was a concept of righteousness and justice. They knew when something was wrong and they knew that it had to be dealt with.

Therefore, the ultimate authority, God, has to speak to the wrongdoing which has taken place and He needs to judge it. God could not look at the serpent and the woman and say, "This was a very bad thing. Please, don't do it again."

Genesis 3:16 He said unto the woman, "I will greatly multiply your pain and your labor [pain]; you will give birth to children in pain; furthermore, your desire is to your man and he—even he—will rule over [or, *on account of*] you." (Kukis mostly literal translation)

Genesis 3:16 He said unto the woman, "I will greatly multiply your labor and your labor [pains]; furthermore, you will feel longing toward your man and, because of you, he will have the authority over you." (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Judges the Man

And to Adam, He said, "Because you listened to a voice of your woman and so you will eat from the tree which I commanded you, to say, 'You will not eat from him;,' cursed the ground because of you. In toil you will eat her all days of your life."

Genesis
3:17

Then He said to Adam, "Because you listened to [and obeyed] the voice of your woman, you then ate from the tree which I commanded you, saying, 'You will not eat from it;,' [therefore], the ground is cursed because of you. In toil, you will eat from it all the days of your life."

Then He said to Adam, "Because you listened to the voice of your wife and then ate from the tree that I commanded you not to eat, therefore, the ground is cursed because of you. In toil and hardship, you will eat from it all the days of your life."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But to Adam he said, Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground, in that it did not show thee thy guilt; in labour shalt thou eat (of) it all the days of thy life. And thorns and thistles will it put forth and increase on account of thee, and thou shalt eat the herb which is on the face of the field.

Latin Vulgate

And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

Masoretic Text (Hebrew)

And to Adam, He said, "Because you listened to a voice of your woman and so you will eat from the tree which I commanded you, to say, 'You will not eat from him;,' cursed the ground because of you. In toil you will eat her all days of your life."

Peshitta (Syriac)

And to Adam he said, Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, You shall not eat of it, cursed is the ground for your sake; in sorrow shall you eat the fruits of it all the days of your life.

Septuagint (Greek) And to Adam He said, Because you have listened to the voice of your wife, and eaten of the tree of which I commanded you not to eat of it — of that you have eaten, cursed is the ground in your labors, in pain shall you eat of it all the days of your life.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. The LORD said to the man, "You listened to your wife and ate fruit from that tree. And so, the ground will be under a curse because of what you did. As long as you live, you will have to struggle to grow enough food.

Easy-to-Read Version God told Adam, "You listened to what your wife said. You ate the fruit from the tree that I told you not to eat from. Now, because you have not obeyed me, the ground has a *curse. You will work hard all your life in order to get food from it.

Good News Bible (TEV) And he said to the man, "You listened to your wife and ate the fruit which I told you not to eat. Because of what you have done, the ground will be under a curse. You will have to work hard all your life to make it produce enough food for you.

The Message He told the Man: "Because you listened to your wife and ate from the tree That I commanded you not to eat from, 'Don't eat from this tree,' The very ground is cursed because of you; getting food from the ground Will be as painful as having babies is for your wife; you'll be working in pain all your life long.

New Berkeley Version And to Adam He said: Because you have yielded to your wife's suggestion and have eaten from the tree concerning which I gave you orders, Do not eat of it, cursed is the soil on your account; by toil you shall eat from it all your life.

New Life Bible Then He said to Adam, "Because you have listened to the voice of your wife, and have eaten from the tree of which I told you, "Do not eat from it," the ground is cursed because of you. By hard work you will eat food from it all the days of your life.

New Living Translation And to the man he said,
"Since you listened to your wife and ate from the tree
whose fruit I commanded you not to eat,
the ground is cursed because of you.
All your life you will struggle to scratch a living from it.

Partially literal and partially paraphrased translations:

American English Bible Then He said to Adam: 'Because you listened to your woman's voice and ate from the tree that I commanded you not to eat from (and from which you went ahead and ate), the work that you will do on the earth is cursed. You will groan as you eat from it all the days of your life.

Ancient Roots Translinear To Adam he said, "Because you heard the voice of your woman and ate from the tree which I commanded you saying, 'Never eat from it': The earth will reprimand you. You will toil to eat all the days of your life.

Beck's American Translation To the man He said, "Because you listened to your wife and ate some fruit of the tree when I ordered you, 'Don't eat of it,' cursed is the ground on account of you. Weary from work you will eat your food as long as you live.

Christian Community Bible To the man, He said, "Because you have listened to your wife, and have eaten from the tree of which I forbade you to eat, cursed be the soil because of you! In suffering you will provide food for yourself from it, all the days of your life.

God's Word™ Then he said to the man, "You listened to your wife and ate fruit from the tree, although I commanded you, 'You must never eat its fruit.' The ground is cursed because of you. Through hard work you will eat food that comes from it every day of your life.

New American Bible	To the man he said: Because you listened to your wife and ate from the tree about which I commanded you, You shall not eat from it, Cursed is the ground* because of you! In toil you shall eat its yield all the days of your life. Cursed is the ground: the punishment affects the man's relationship to the ground ('adam and 'adamah). You are dust: the punishment also affects the man directly insofar as he is now mortal. Gn 5:29; Rom 5:12; 8:20; Heb 6:8.
NIRV	The Lord God said to Adam, "You listened to your wife. You ate the fruit of the tree that I commanded you about. I said, 'You must not eat its fruit.' "So I am putting a curse on the ground because of what you did. All the days of your life you will have to work hard to get food from the ground.
New Jerusalem Bible	To the man he said, 'Because you listened to the voice of your wife and ate from the tree of which I had forbidden you to eat, Accursed be the soil because of you! Painfully will you get your food from it as long as you live.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And to Adam he said, Because you gave ear to the voice of your wife and took of the fruit of the tree which I said you were not to take, the earth is cursed on your account; in pain you will get your food from it all your life.
Complete Jewish Bible	To Adam he said, "Because you listened to what your wife said and ate from the tree about which I gave you the order, 'You are not to eat from it,' the ground is cursed on your account; you will work hard to eat from it as long as you live.
Ferar-Fenton Bible	Then to Adam, He said, "Because you have listened to the voice of your wife, and have eaten of the tree which I commanded you, saying, 'Eat not of it;' I will set the ground apart for your cultivation; in sorrow, you shall eat from it every day of your life.
HCSB	And He said to Adam, "Because you listened to your wife's voice and ate from the tree about which I commanded you, 'Do not eat from it': The ground is cursed because of you. You will eat from it by means of painful labor all the days of your life.
New Advent Bible	But to Adam [Since there is no article on the word, the personal name is used, rather than the generic "the man" (cf. NRSV).] he said, "Because you obeyed [The idiom "listen to the voice of" often means "obey." The man "obeyed" his wife and in the process disobeyed God.] your wife and ate from the tree about which I commanded you, 'You must not eat from it,' cursed is the ground [For the ground to be cursed means that it will no longer yield its bounty as the blessing from God had promised. The whole creation, Paul writes in Rom 8:22, is still groaning under this curse, waiting for the day of redemption.] thanks to you [The Hebrew phrase ????????????? (ba'avurekha) is more literally translated "on your account" or "because of you." The idiomatic "thanks to you" in the translation tries to capture the point of this expression.]; in painful toil you will eat [In painful toil you will eat. The theme of eating is prominent throughout Genesis 3. The prohibition was against eating from the tree of knowledge. The sin was in eating. The interrogation concerned the eating from the tree of knowledge. The serpent is condemned to eat the dust of the ground. The curse focuses on eating in a "measure for measure" justice. Because the man and the woman sinned by eating the forbidden fruit, God will forbid the ground to cooperate, and so it will be through painful toil that they will eat.] of it all the days of your life.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And to Adam He said, Because you have listened and given heed to the voice of your wife and have eaten of the tree of which I commanded you, saying, You shall not eat of it, the ground is under a curse because of you; in sorrow and toil shall you eat [of the fruits] of it all the days of your life.
Concordant Literal Version	And to the human He says, "As you hearken to the voice of your wife, and are eating from the tree of which alone I instruct you, saying not eat shall you from it, cursed shall be the ground when you serve it, for your sakes. In grief shall you eat of it all the days of your lives.
A Conservative Version	And to Adam he said, Because thou have hearkened to the voice of thy wife, and have eaten of the tree, of which I commanded thee, saying, Thou shall not eat of it, cursed is the ground for thy sake. In toil thou shall eat of it all...
exeGesés companion Bible	And to Adam he says, Because you hearkened to the voice of your woman and ate of the tree, of which I misvahed you, saying, Eat not thereof; cursed is the soil for your sake: in contortion, eat thereof all the days of your life;...
Heritage Bible	And he said to Adam, Because you have heard attentively the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it, the soil is cursed because of you; you shall eat of it all the days of your life in painful labor;...
LTHB	And He said to the man, Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, saying, You shall not eat <i>from</i> it, the ground <i>shall be</i> cursed because of you; you shall eat of it in sorrow all the days of your life.
NASB	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; In toil [Or sorrow] you will eat of it All the days of your life.

Syndein

{Verses 17-19: Judgment of the Man}

To man {‘adam} He {God/Jesus} said/‘pronounced judgment’, “Because you have listened to the voice of your woman {‘Ishah}, and you have eaten of the tree of which I commanded you {over and over} saying, ‘You will not eat of it . . .’ {judgment for disobedience} the nature/earth/ground keeps on being cursed {man must now farm to live and learn to survive wild animals now} because of YOU! {man was their ruler so in man’s fall the animals also suffer} In sorrow, you will eat {of it} all the days of your life.” {Note: After the fall, man now had to ‘cut up’ both the ground (till the soil) and the animals (kill) for food now. And, another judgment is death. First spiritual death at the point of the sin, and then later physical death - ‘his days will have an end.’ And, another point . . . your happiness does not depend on what you EAT physically!}.

Webster’s Updated Bible

And to Adam he said, Because you have hearkened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, You will not eat of it: cursed [is] the ground for your sake; in sorrow will you eat [of] it all the days of your life;...

Young’s Updated LT

And to the man He said, “Because you have hearkened to the voice of your wife, and dost eat of the tree concerning which I have charged you, saying, You dost not eat of it, cursed is the ground on your account; in sorrow you dost eat of it all days of your life.

The gist of this verse:

The judgement of Adam begins in this verse. Adam had listened to his wife and ate from the tree that God told him not to eat from; therefore, the ground would be cursed and Adam would toil greatly over the ground to get food from it.

Genesis 3:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong’s #120 & #121 BDB #9
’Âdâm (אָדָם) [pronounced <i>aw-DAWM</i>] is also used as a proper noun, for the first man and for a city. Strong’s #121 BDB #9.			
’âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong’s #559 BDB #55

Translation: Then He said to Adam,...

Again, we would have expect, *and so He says to Adam*; but we have the Qal perfect again and a wâw conjunction. Rather than using the directional preposition of respect, as God did with the serpent and the woman, God used the simple lâmed preposition, and, for the first time, *Adam* is called by his name. Instead of *And to the man*, God said, this reads, *And to Adam, God said...* There is no definite article, which is customarily used when addressing a person by his name.

I am sure that some of you have called your dog, *dog*; or you know someone who has done that. God has named *the man* (*ha ʾādām*), *Man* (*Adam*). It appears that we used this very first name for *man* ourselves to designate *man*.

Genesis 3:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
shâmaʿ (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #802 BDB #61

Translation:... "Because you listened to [and obeyed] the voice of your woman,..."

Interestingly enough, God says to the serpent, *because you did this* and to Adam, *because you did this*; but God does not say this to the woman.

There are several things which Adam messed up doing. First, he listened to the voice of his woman. The verb here can suggest that he *listened and obeyed*.

As in the previous verse, there is no word for *wife* here, but these are the words for man and woman as are found in Genesis 2:23. In our degenerate times, some have rebelled against the concept of ownership in marriage, but this verse as well as v. 16 speaks of **your man** and **your woman**. There is a possessiveness which works both ways for a man and a woman.

Adam sinned deliberately under his own free will. God did not create Adam to sin; He created Adam perfect and placed him into perfect environment. But God did give him the ability to chose for or against His mandates. God has the ability to create beings with free will. Just as Adam had free will in the garden, we have free will today. There has developed a lot of theological controversy over the centuries about God's sovereignty and man's free will. The Armenians believe that man's free will is so powerful that it can undo perfect salvation; that is, by the proper number of wrong choices, man can undermine the work of Christ on the cross in his behalf and lose his salvation. The Calvinists (although, not necessarily Calvin, from what I understand) believe that God's sovereignty is too powerful for man's free will to exist and that every move that we make is under God's direction, in accordance with His perfect plan. If we choose to believe in Jesus Christ and then to lead a reasonable Christian life, it is because God granted us the free will choice to do so; and those who do not are just operating under their own natural volition, for which they will spend eternity in the Lake of Fire. It is for our choices that we are responsible. God has the ability to create man with an actual free will, whether in a fallen or a perfect state. Because we have free will, we are completely responsible for our free will.

Listened is the Qal perfect of *shâma'* (שָׁמַע) [pronounced *shaw-MAHÇ*] and it can be the simple word for *listen*, but in this context, it means *listen and to obey*. The old English has a terrific word for this: *hearken*. Unfortunately, *hearken* is old English. God makes it very clear as to the act of disobedience here and in v. 11. The Hebrew word for *man* is *'âdâm* and the Hebrew word for *land* is *'âdâmâh*. Adam was born knowing the words for *man* and *land*. *Man* is naturally in the masculine singular and *land* is in the feminine singular. The poetical nature of his statement in Genesis 2:23 is even more striking because man was called *'âdâm* because he was taken out of *'âdâmâh* (*the earth or the ground*) and Adam called the woman *ishah* because she was taken out of *ish* (man). Man was taken out of the ground (singular feminine) and the woman was taken out of man (singular masculine). Adam added a feminine ending to *Ish* to set up a grammatical parallel and a parallelism of origin.

Genesis 3:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of; from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781

Translation: ...you then ate from the tree...

Adam, because he listened to his wife, then ate from the tree.

Genesis 3:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	1 st person singular, Piel imperfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Genesis 3:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced low']	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...which I commanded you, saying, 'You will not eat from it;'

This is the tree that God specifically commanded Adam not to eat from. There was only one thing that Adam could do in order to disobey God, and that was to eat from the Tree of Knowing Good and Evil.

Genesis 3:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ârar (רָרַר) [pronounced aw-RAHR]	<i>cursed, being [bitterly] cursed, receiving a curse</i>	masculine plural, Qal passive participle	Strong's #779 BDB #76
'ādāmâh (הָאֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
ba'ăbûwr (בְּעִבּוּר) [pronounced bah-ġu ^b -VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bēyth preposition; with the 2 nd person masculine singular suffix	Strong's #5668 BDB #721

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (עִבּוּר) [pronounced ġaw^v-BOOR] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.

Translation:...[therefore], the ground is cursed because of you.

We do not know about the growing conditions during the time of innocence. We do not know what sorts of minerals were in the ground; but there was perhaps a physical change to the ground, or some sort of cursing to the ground. The reason that God would do this is, Adam was taken from the ground. God built Adam out of the elements of the ground.

Just as man would be difficult, cursed, hard to bring fruit from; so would the soil.

In innocence, man worked, but he enjoyed it; and, apparently, he did not have to work in order to eat. We do not know if the ground outside of the Garden of Eden was different, or whether God changed the chemical composition of it, but, in some way, the ground would be cursed because of Adam choosing to disobey God.

Genesis 3:17f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'itstsâbôwn (טַצְבֹּוֹן) [pronounced <i>g'ihst-tsaw-BOHN</i>]	<i>pain, labor, hardship, sorrow, toil</i>	masculine singular noun	Strong's #6093 BDB #781
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #398 BDB #37

Translation: In toil, you will eat from it..

Prior to this, eating was easy for Adam and the woman. Farming and gardening were things which Adam enjoyed doing. It is not clear whether Adam or the woman needed to eat in order to maintain their lives. My guess is, they did not require this. Or, if they did require food, the getting of food was simple; they just walked to the nearest tree and plucked off a piece of fruit.

This would change. Work would become a burden. Gardening would become more difficult. It would be normal for man to work all day to simply provide the basic necessities for himself and his family.

When man was created, tending the garden was a pleasure and exercise. He enjoyed doing it. Although he could eat from the trees and find nourishment and food in the way of fruit, God gave him the opportunity to do some gardening. This form of relaxation and exercise will become necessary and a burden. The word 'itstsâbôwn (טַצְבֹּוֹן) [pronounced *g'ihst-tsaw-BOHN*] is found here, in relationship to farming, in Genesis 5:29, where it is used in the same sense, and in Genesis 3:16 as the first word for *pain*. It means *pain, painful, difficult and toil*. The very ground from which Adam was taken; the ground that he has enjoyed for perhaps a century as a gardener, gardening for leisure and for exercise, will turn on him. Whereas it wa a joy and it was easy, this will all change. The earth had become cursed. This is the point at which God put into motion the first or the second law of thermodynamics: that all matter proceeds from order to disorder. What God has warned Adam and the woman that "in a state of death you will die." This pronouncement of judgement is an explanation in detail as to what that statement meant. Adam's state of death is primarily spiritual. He will have a separation from God as we have, and a bondage to the earth which is also in a state of decay. In this state of death, he will degenerate physically and eventually die.

Genesis 3:17g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 3:17g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמַיִם) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
chayyîym (חַיִּים) [pronounced khay- YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #2416 BDB #311

Translation: ...all the days of your life.

This final phrase was added to the judgement for the serpent; where what God said to him would be true all the days of his existence.

God does not offer man retirement; this would be for all the days of his life that he would have to work.

It should be obvious that, here in the United States, we have been greatly blessed with a number of conveniences and various items of entertainment; and, because of the United States, the world has been similarly blessed. This is because of the nation where most of the people in the United States are believers in Jesus Christ. Some of these are growing believers. This dramatically changes things.

God speaks to Adam:

Genesis 3:17 And He said to Adam, "Because you listened to your woman's voice and [because] you ate from the tree concerning which I commanded you, 'Do not eat from it,' the ground is cursed because of you. You will eat from it by means of painful labor all the days of your life.

Adam clearly understood what was right and wrong. He knew that by eating from the fruit of the tree, he was disobeying God. However, he chose to take the fruit from the woman, he chose to listen and put himself under the authority of the woman, and the ground is cursed because of that.

We do not know the conversation which Adam and the woman had. If we take the first sentence literally, then we are to understand there definitely was a conversation which took place between the man and the woman ("Because you listened to your woman's voice..."). However, interestingly enough, Paul tells us that Adam was not deceived but the woman was (1Timothy 2:14). So, whatever the woman told Adam—even if it involved lying—Adam was able to boil this down to the truth. Adam was cognizant of the issues here, but chose to eat from the Tree of the Knowledge of Good and Evil, having listened to his woman's voice. This phrase, as well as the verb used here, indicates some measure of obedience on Adam's part. Whether the woman held out the fruit and said, "Take it and eat it; it's good;" or whether there was a more lengthy conversation, we do not know. What we do know is that Adam understood perfectly what he was doing.

In the Garden of Eden, God caused fruit to grow from the trees, and Adam and the woman simply ate from these trees. In innocence, eating does not appear to be necessarily to sustain life, but was done for enjoyment. They had perfect bodies with a perfect metabolism, so they could eat or not eat—at least, for longer periods of time (remember, Jesus will fast for 40 days in a body uncorrupted by sin). However, in their fallen state, their bodies would undergo a change, and there would be a corresponding change that would be reflected in the entire earth. The entire earth would be cursed, and Adam would have to learn how to cultivate fruit and vegetables in order to survive. Doing so would require a great deal of work; and our lives today are defined by work. Verse 19 literally says, "by the sweat of your brow." Adam would have to work hard and sweat but he would also have to think as

well, and the use of man's mind in order to eat would produce the most prosperity. Some theologians understand the phrase “by the sweat of your brow” to refer to the thinking and planning which takes place when it comes to a man providing for his needs and the needs of his family.

Now, recall, that outside of the garden, there was not a lot of vegetation (Genesis 2:5 properly translated). Inside the Garden of Eden, there was lush vegetation. However, there appears to be an additional change—the ground itself would be cursed. This is described in v. 18:

Genesis 3:17 Then He said to Adam, “Because you listened to [and obeyed] the voice of your woman, you then ate from the tree which I commanded you, saying, ‘You will not eat from it;’ [therefore], the ground is cursed because of you. In toil, you will eat from it all the days of your life.” (Kukis mostly literal translation)

Genesis 3:17 Then He said to Adam, “Because you listened to the voice of your wife and then ate from the tree that I commanded you not to eat, therefore, the ground is cursed because of you. In toil and hardship, you will eat from it all the days of your life.” (Kukis paraphrase)

And thorn and thistle she will cause to sprout up to you and you have eaten plants of the field.

Genesis
3:18

[The ground] will cause thorns and thistles to sprout up for you and you will eat the plants of the field.

The ground will cause thorns and thistles to sprout up for you and you will work hard in order to eat of the plants of the field.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And thorns and dardareen shall it increase to thee; and thou shalt eat the herb which is on the face of the field. Adam answered and said, I pray, through mercies from before Thee, O Lord, that we be not accounted before Thee as the cattle, to eat the herb which is on the face of the field. Let us now stand up, and labour with the labour of the hands, and eat food of the fruits of the earth; and in these things let there be distinction before Thee between the children of men and the cattle. This is the Jerusalem targum.
Latin Vulgate	Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth.
Masoretic Text (Hebrew)	And thorn and thistle she will cause to sprout up to you and you have eaten plants of the field;...
Peshitta (Syriac)	Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field;...
Septuagint (Greek)	Thorns and thistles shall it bring forth to you, and you shall eat the herb of the field.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Your food will be plants, but the ground will produce thorns and thistles. You will find thorns and thistles there. (Both are wild plants with sharp points along them.) You will eat wild plants.
Easy-to-Read Version	The ground will grow thorns and weeds for you. And you will have to eat the plants that grow wild in the fields.

Good News Bible (TEV) <i>The Message</i>	It will produce weeds and thorns, and you will have to eat wild plants. The ground will sprout thorns and weeds, you'll get your food the hard way, Planting and tilling and harvesting, ...
New Living Translation	It will grow thorns and thistles for you, though you will eat of its grains.

Partially literal and partially paraphrased translations:

American English Bible	Briars and thistles will grow for you, and your food will be the grasses in the fields.
Christian Community Bible <i>God's Word™</i>	Thistle underbrush will sprout for you as you eat the cereals of the field. The ground will grow thorns and thistles for you, and you will eat wild plants.
New American Bible	Thorns and thistles it shall bear for you, and you shall eat the grass of the field.
NIRV	You will eat the plants of the field, even though the ground produces thorns and thistles.
New Jerusalem Bible	It will yield you brambles and thistles, as you eat the produce of the land.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Thorns and waste plants will come up, and the plants of the field will be your food;...
Complete Jewish Bible	It will produce thorns and thistles for you, and you will eat field plants.
Ferar-Fenton Bible	It shall grow thorns and briars for you; but you shall have the plants of the field for food.
JPS (Tanakh—1985)	Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;...
NET Bible®	It will produce thorns and thistles for you, but you will eat the grain [The Hebrew term ?????? ('esev), when referring to human food, excludes grass (eaten by cattle) and woody plants like vines.] of the field.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version **And thorns and weeds shall it sprout for you, and you shall eat the herbage of the field.**

exeGesés companion Bible **...and it sprouts thorns and thistles to you; and eat the herb of the field:...**

LTHB **And it shall bring forth thorns and thistles for you, and you shall eat the plant of the field.**

Syndein **{Another Law of God for Establishment - Capitalism and Hard Work} "Both thorns {in this category - thorns are on the stem - like a rose} and thistles {the blossom part of plant - like a cactus} shall grow for you. And you will eat the plants of the field {for food}." {Note: Thorns are used in the bible to represent divine discipline. Man did not have to work for his food until this time. Now man would have to work for food and suffer injuries associated with the work. And, it also means now that man is a sinner he will only be happy when he works for a living. Implies no happiness for welfare recipients!} {Note: God's Laws of Establishment are for believers and unbelievers alike - all mankind. The Laws of God mentioned so far include marriage - right woman for her right man - and now free enterprise. After the fall, all men (believers and unbelievers) can find happiness - 1) in marriage and 2) in work - see Ecclesiastes 9:9}.**

Young's Updated LT **...and thorn and bramble it does bring forth to you, and you have eaten the herb of the field...**

The gist of this verse: God tells Adam that weeds will begin to sprout up from the earth and that he will have to start eating vegetables.

Genesis 3:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qôwts (קֹוֹטְסִים) [pronounced <i>kohls</i>]	<i>thorn; used collectively for thorn bushes, thorns, briars</i>	masculine singular noun	Strong's #6975 BDB #881
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dar ^e dar (דַּרְדָּרִים) [pronounced <i>dahr-DAHR</i>]	<i>thistle, thorn, fast growing useless plant</i>	masculine singular noun; used in a collective sense (for <i>thistles, useless plants</i>)	Strong's #1863 BDB #205
tsâmach (צַמַּח) [pronounced <i>tsaw-MAHKH</i>]	<i>to cause [make] to sprout [up, forth]; to cause [deliverance] to exist or to spring up</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #6779 BDB #855
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: [The ground] will cause thorns and thistles to sprout up for you...

God continues speaking to Adam, delivering his judgement to him. The feminine singular verb refers back to the ground, *which was cursed because of Adam*.

Although the nouns *thorn and thistle* are in the singular, they are used as collective nouns, referring to a lot of thorns and thistles (in the English, *forest* is an example of a collective noun).

They will do some gardening, and they will get all kinds of competition from weeds that will come up in their gardens that they plant. This will be a continual battle for civilizations for many years to produce food from the ground and to always have to be reducing the weeds and stickers.

Adam and the woman would be covered with the skins of animals in this chapter. Nothing is said of their feet. I would suppose that something would be done with their feet. Until this time, they have been naked. I love the feeling of walking on grass barefooted; however, this year, I had a profusion of thorns and thistles come up in my yard so that I can no longer walk barefooted on my lawn. This will be the experience of Adam and the woman.

Genesis 3:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal perfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'eseb (עֵשֶׂב) [pronounced <i>EH-seb</i>]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular construct	Strong's #6212 BDB #793
sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: ...and you will eat the plants of the field.

This appears to be new; that previously, Adam and the woman ate food from trees; but now they would begin to eat the plants of the field, which I would assume means vegetables. Personally, I am a fan of most vegetables; but, apparently, this was inferior to the food that they had been eating before.

Genesis 3:18 It will produce thorns and thistles for you, and you will eat the plants of the field.

The earth fell into some sort of fallen state along with Adam and the woman. They acquired sin natures as a result of disobeying God; both the man and the woman were culpable, but unequally so. Since they fell, the entire earth underwent a change, and the result was, the ground did not just produce fruit and vegetables, but it would also produce things which made life difficult for mankind. From this point on, fallen man lived in a fallen world.

We do not know the full extent of what it means for the earth to be cursed. Was the earth outside of the garden gumbo soil (as we have here in the south) or filled with rocks (as I recall the soil of parts of California)? Or was there an actual, physical change which takes place? In any case, where Adam and the woman would go, from the ground would come thorns and thistles. For many years, Adam and the woman have been naked and barefoot. You cannot walk through certain places barefooted. When thorns and thistles begin to grow, the world will become a more and more inhospitable place for Adam and the woman.

Gardening for Adam will change from a pleasure to a toilsome necessity. *To bring forth* is in the Hiphil imperfect, meaning that God will cause the ground to continually bring forth thorns and thistles. Since our word *you* can be plural or singular, I should point out that all of the Hebrew suffixes are second masculine singular in this verse. God is speaking directly to Adam and placing these judgements upon him. God spends the longest time with Adam because he laid down the law to Adam and the man sinned knowingly. These same curses will apply to the entire human race.

Under perfect environment, there were no thorns or thistles; there was no pain; there was no childbirth; there was no spiritual separation from God; there was no physical death. It is even possible that Adam and the woman did not even know what some of these things were. They may have had only a vague concept as to what thorns and thistles were, or pain. In the Hebrew, *plants* is actually in the singular. To get a feel for the singular use, you may substitute in *herbage* or *production*.

Genesis 3:18 [The ground] will cause thorns and thistles to sprout up for you and you will eat the plants of the field. (Kukis mostly literal translation)

Genesis 3:18 The ground will cause thorns and thistles to sprout up for you and you will work hard in order to eat of the plants of the field. (Kukis paraphrase)

In a sweat of your [two] nostrils, you will eat bread until your returning unto the ground; for from her, you were taken, for dust you [are] and unto dust you will return."

Genesis
3:19

By the sweat of your face, you will eat food until you return to the ground; for from it you were taken, because you [are] dust and to dust you will return."

By the sweat of your brow, you will produce and eat your meals from hereon in until you return to the ground yourself; for you were taken from the ground. Dust you are and to dust you will return."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

By the labour of your hands you will eat food, until you turn again to the dust from which you wast created: for dust you art, and unto dust you will return; for from the dust it is to be that you are to arise, to render judgment and reckoning for all that you have done, in the day of the great judgment.

Latin Vulgate

In the sweat of your face will you eat bread till you return to the earth out of which you were taken: for dust you art, and into dust you will return.

Masoretic Text (Hebrew)

In a sweat of your [two] nostrils, you will eat bread until your returning unto the ground; for from her, you were taken, for dust you [are] and unto dust you will return."

Peshitta (Syriac)

In the sweat of your face shall you eat bread, until you return to the ground; out of it you were taken; for dust you are, and to dust shall you return.

Septuagint (Greek)

In the sweat of your face shall you eat your bread until you return to the ground out of which you were taken, for dust you are, and to dust you shall return.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible

...by the sweat of your face
you will eat bread-
until you return to the fertile land,

since from it you were taken;
 you are soil,
 to the soil you will return."

Contemporary English V.	You will have to sweat to earn a living; you were made out of soil, and you will once again turn into soil."
Easy English	You will *sweat in order to grow food. That will happen until you die. And then people will bury you. I made you from the dust, and you will again be dust.'
Easy-to-Read Version	You will work hard for your food, until your face is covered with sweat. You will work hard until the day you die. And then you will become dust again. I used dust to make you. And when you die you will become dust again."
Good News Bible (TEV)	You will have to work hard and sweat to make the soil produce anything, until you go back to the soil from which you were formed. You were made from soil, and you will become soil again."
<i>The Message</i>	...sweating in the fields from dawn to dusk, Until you return to that ground yourself, dead and buried; you started out as dirt, you'll end up dirt."
New Century Version	You will sweat and work hard for your food. Later you will return to the ground, because you were taken from it. You are dust, and when you die, you will return to the dust."
New Life Bible	You will eat bread by the sweat of your face because of hard work, until you return to the ground, because you were taken from the ground. You are dust, and you will return to dust."
New Living Translation	By the sweat of your brow will you have food to eat until you return to the ground from which you were made. For you were made from dust, and to dust you will return."

Partially literal and partially paraphrased translations:

American English Bible	You will eat your bread through the sweat on your face until you return to the ground from which you were taken. you were taken from the ground and that's where you'll return!
Ancient Roots Translinear	You <i>will</i> eat bread with perspiration and emotion, until you return into the earth, for you <i>were</i> taken from it. You are dust, and you will return into dust."
Beck's American Translation	In the sweat of your face you will eat bread till you go back to the ground, because you were taken from it. You are dust and will turn back to dust."
Christian Community Bible	With sweat on your face you will eat your bread, until you return to clay, since it was from clay that you were taken, for you are dust and to dust you shall return."
<i>God's Word</i> TM	By the sweat of your brow, you will produce food to eat until you return to the ground, because you were taken from it. You are dust, and you will return to dust."
New American Bible	By the sweat of your brow you shall eat bread, Until you return to the ground, from which you were taken; For you are dust, and to dust you shall return. Gn 2:7; Jb 10:9; 34:15; Ps 90:3; 103:14; Eccl 3:20; 12:7; Wis 15:8; Sir 10:9; 17:2; Rom 5:12; 1 Cor 15:21; Heb 9:27.

NIRV
 You will have to work hard and sweat a lot
 to produce the food you eat.
 You were made out of the ground.
 And you will return to it.
 You are dust.
 So you will return to it."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English With the hard work of your hands you will get your bread till you go back to the earth from which you were taken: for dust you are and to the dust you will go back.

Ferar-Fenton Bible In the sweat of your brow you shall eat bread, until you return to the ground, from which you were taken. For dust you are, and to dust you shall return."

NET Bible® By the sweat of your brow [The expression "the sweat of your brow" is a metonymy, the sweat being the result of painful toil in the fields.] **you will eat food until you return to the ground** [Until you return to the ground. The theme of humankind's mortality 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 (recalling the creation in 2:7 with the wordplay on Adam and ground). In spite of the dreams of immortality and divinity, man is but dust (2:7), and will return to dust. So much for his pride.],
 for out of it you were taken;
 for you are dust, and to dust you will return." In general, the themes of the curse oracles are important in the NT teaching that Jesus became the cursed one hanging on the tree. In his suffering and death, all the motifs are drawn together: the tree, the sweat, the thorns, and the dust of death (see Ps 22:15). Jesus experienced it all, to have victory over it through the resurrection.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	In the sweat of your face shall you eat your bread, till your return to the ground, for from it are you taken, for soil you are, and to soil are you returning.
exeGesés companion Bible	...in the sweat of your nostrils, eat your bread, until you return to the soil; for thereof you were taken: for dust you are and to dust you return.
Heritage Bible	You shall eat food in the sweat of your nostrils until you turn back to the soil, because you have been taken out of it, because you are dust, and you shall turn back to dust.
Syndein	{Work By the 'Sweat of the Brow' - All your Life - Judgment of Man} "By the sweat of your face {brow} will you eat bread {food}, until you {physical body} return unto the ground; because from it, you were taken. For you are dust {the body}, and to dust you shall return."
World English Bible	By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return."
Young's Updated LT	...by the sweat of your face you dost eat bread till your return unto the ground, for out of it have you been taken, for dust you are, and unto dust you turn back."

The gist of this verse: The man would sweat day in and day out in order to produce food for his family; until that day that he returned to the ground, meaning, the day that he died. "You were once dust and you will be again," is God's promise.

Genesis 3:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
zê'âh (זַהַ) [pronounced zay-GAW]	<i>sweat [from great physical activity]</i>	feminine singular construct	Strong's #2188 BDB #402
'aphayim (אִפַּיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun with the 2 nd person masculine singular suffix	Strong's #639 BDB #60
Owens lists this as a masculine plural noun; but it looks dual to me. And it comes under the heading of DUAL in Gesenius. ¹⁸			
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal imperfect	Strong's #398 BDB #37
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
This is the first occurrence of this word in Scripture.			

Translation: By the sweat of your face, you will eat food...

Although this literally says *by the sweat of your [two] nostrils*, this is not how we generally view sweating while doing hard work. We express it as *by the sweat of your brow*, which is a legitimate translation.

¹⁸ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 69.

This simply means that work will continue for Adam, but now it will become a necessity. In the United States and in some other cultures, we have decided that it is not necessary for some people to work in order to eat. This goes against the principle stated here and by Paul (**If a man will not work, then he shall not eat**—2Thessalonians 3:10b).

This adds a level of difficulty and unpleasantness to work that was not there before. Prior to this, it is reasonable to assert that Adam loved his job; he loved gardening and working with the soil. However, this will become a necessity to him in order for him to eat.

By the sweat of your face is different in the Hebrew than I would have expected. *Sweat* is a feminine singular noun (*sweat* can also be masculine) with an attached preposition. *Your* is the second masculine singular suffix (referring to Adam) of *face*, which is masculine dual or plural. I do not know of any translation which takes all of this into account. Furthermore, *face* is more often rendered *nostrils* (Genesis 2:7), *nose* and even *anger* (as in, nostrils flaring as a sign of anger). I would have expected *the sweat of your brow* instead. The dual is easily explained if one translates this *by the sweat of your nostrils*. Why the feminine for sweat rather than the masculine eludes me except as a reference to the woman who gave Adam the fruit. In any case, whereas gardening was a pleasure for Adam, it will become a chore. In order to eat, he must work and work will often be difficult. Many translations read *you will eat bread*. They are not invalid because the Hebrew word can mean *food* or *bread*. It is specifically used for *bread* in the Levitical offerings. We do not know if Adam and the woman had learned how to make bread from wheat. To examine wheat and then to see the finished product as bread, one can't help but wonder *what were they thinking?* How did anyone come up with this? Personally, I could have grown wheat for a thousand years and not figured out how to make bread from it. I am even wondering at this point whether God taught Adam and the woman how to make bread. There was no leaven and there were no ovens so this would not have tasted like Mrs. Baird's bread. However, considering the difference of environment, it is likely that their bread tasted incredible. It gives me a thought about leaven also. I have often wondered why leavening was considered to be a symbol of evil, and therefore not allowed during Passover. However, leaven is a sign of the new world, the world after the fall; the world after the flood. It is associated with Noah's and, later, Lot's drunkenness.

Genesis 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עַד) [pronounced <i>gahd</i>]	<i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
The preposition ʿad (עַד) [pronounced <i>gahd</i>], with an infinitive construct, appears to mean <i>until, till, as far as, even to</i> .			
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #7725 BDB #996
This is the very first occurrence of this very common verb in Scripture.			
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ādâmâh (אָדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...until you return to the ground;...

Work is a principle that we consider until we die. Even though work is difficult and often unrewarding (apart from the paycheck), this provides definition to the lives of most people. This should be our life.

This helps to explain the unhappiness of the current left, who believe that there ought to be a basic set of necessities provided for everyone: food, shelter, medical care, transportation, and education. Sean Hannity **talked** to an Occupy Wall Street leader, and you can see how mixed up such a person like this is, who rejects the fundamental divine institution of work.

Genesis 3:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 rd person feminine singular suffix	Strong's #4480 BDB #577
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to be taken from or out of; to be stolen from; to be taken captive; to be taken away, be removed</i>	2 nd person masculine singular, Pual perfect	Strong's #3947 BDB #542

Translation: ...for from it you were taken,...

God doubles down on the idea that we were taken from the ground. As mentioned before, this is a radical concept—however, chemistry and biology have shown to us only recently that we are made up of the same chemicals that are found in the earth.

Genesis 3:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
'âphâr (אֶפְרַח) [pronounced <i>gaw-FAWR</i>]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive	Strong's #6083 BDB #779

Genesis 3:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattâh (אתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: ...because you [are] dust...

God says, in another way, that Adam was taken out of the ground and made and then given life. “Adam, you are dust; you were created out of dust.”

Dust is dry earth and God took from this dry earth, added water, created a soul and spirit, and thereby created man. Man will now decay and eventually end up back as the elements of the earth. Dust here is a symbol of judgement, of degradation, as we saw in Genesis 3:14 (see also Genesis 18:27, Job 16:15 and Isaiah 47:1).

Genesis 3:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾel (אֶל) [pronounced ehʃ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâphâr (אֶפְרַח) [pronounced ʻgaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive	Strong's #6083 BDB #779
shûwb (שׁוּב) [pronounced shoob ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	2 nd person masculine singular, Qal imperfect	Strong's #7725 BDB #996

Translation: ...and to dust you will return.”

And, at some point in the future, Adam would return to dust; his life would be removed and his body would rot and break down into the chemicals that he was made from.

It is my contention that, coming from the hand of God, the man and the woman, even in their fallen state, were extremely healthy and brilliant. My guess would be that they were much smarter than people we think of as geniuses today (Isaac Newton or Einstein). They were probably capable of remembering everything that was ever said to them and every single day of their lives. We have people with photographic memories today and people who are able to recall each and every day of their lives, recalling various details from any particular day in their past. I would think that, everything we read here, they remembered all of their lives—each and every word—and they passed this along to their sons, and they remembered each and every word as well.

Even today, most people could memorize the first dozen or so chapters of Genesis. I contend that was known to most people on this earth; that these words they all knew for many centuries, up to the great flood and perhaps a bit beyond the flood.

At some point, this was written down, although we are never told when (until we get to Moses, and God will specifically tell him to write His words down).

Genesis 3:19 You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust."

Man is formed out of the elements of the ground, and when we die, we will return to the ground and, at some point, become indistinguishable from it. This is also a fascinating thing for the Bible to tell us—reiterating that we are made of the chemicals of the earth. No doubt, many ancient men and scholars would distinguish themselves from the chemicals of the earth, thinking themselves to be made of different stuff; but God, from the very beginning, identifies our bodies with the chemicals, elements and compounds of the earth.

Let's see how all of these judgments read together:

Genesis 3:14–19: God's Judgments of the Serpent, the Woman and the Man

Then the LORD God said to the serpent:

Because you have done this,
you are cursed more than any livestock and more than any wild animal.
You will move on your belly and eat dust all the days of your life.
I will put hostility between you and the woman,
and between your seed and her seed.
He will crush your head, and you will bruise His heel.

He said to the woman:

I will intensify your labor pains;
you will bear children in anguish.
Your desire will be for your husband,
yet he will dominate you.

And He said to Adam,

"Because you listened to your woman's voice
and [because] you ate from the tree
concerning which I commanded you, 'Do not eat from it,'
the ground is cursed because of you.
You will eat from it by means of painful labor all the days of your life.
It will produce thorns and thistles for you,
and you will eat the plants of the field.
You will eat bread by the sweat of your brow
until you return to the ground, since you were taken from it.
For you are dust, and you will return to dust."

You will notice that God's judgment of the man was much more involved and lengthy than that of the woman. This was a judgment of man and all mankind. Furthermore, this was a judgment leveled against his authority because with authority comes greater responsibility and greater penalties.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gary Everett: *If we go back to the Garden of Eden and the Fall, we find that the curse that God placed upon mankind subjected them to vanity. Why did God place these particular curses upon mankind? We know that the woman's primary job was to be fruitful and multiply while the man's job was to till the ground. Thus, the woman is more focused upon her family and her children while the man is often focused upon his work. Women often talk about their family while men most often talk about their jobs. But after the Fall, God placed a burden upon each of their jobs. Therefore, God placed a burden upon each of these activities so that mankind would look to God for help. Jesus Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28–30).*

Everett continues: *The endless toils and travails of this life now reveal the vanity of our labours. Such vanities turn our hearts towards more eternal issues, such our enduring hope of eternal life and rest in the presence of God our Creator. When man labours and is heavy laden, he looks to God through Jesus Christ and finds rest. When woman looks to God in fear and reverence, she finds salvation through child bearing (1Timothy 2:15).*¹⁹

1Tim. 2:13–15 **For Adam was formed first, and then Eve; and it was not Adam who was deceived, but it was the woman who was utterly deceived and fell into transgression. But women will be saved through motherhood, if they continue to live in faith, love, and purity, blended with good sense. (Williams NT).**

Genesis 3:19 **By the sweat of your face, you will eat food until you return to the ground; for from it you were taken, because you [are] dust and to dust you will return."** (Kukis mostly literal translation)

Genesis 3:19 **By the sweat of your brow, you will produce and eat your meals from hereon in until you return to the ground yourself; for you were taken from the ground. Dust you are and to dust you will return."** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The First Atonement

And so calls the man a name of his wife Eve [or, *Chavvâh*] for she was a mother of all living.

Genesis
3:20

Therefore, the man called the name of his wife Eve [lit., *Chavvâh*], for she was the mother of all [human] life.

Therefore, the man called his wife's name Eve, because she was the mother of all human life.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And Adam called the name of his wife Hava, because she is the mother of all the children of men.

Latin Vulgate

And Adam called the name of his wife Eve: because she was the mother of all the living.

Masoretic Text (Hebrew)

And so calls the man a name of his wife Eve [or, *Chavvâh*] for she was a mother of all living.

Peshitta (Syriac)

So Adam called his wife's name Eve because she was the mother of all living.

¹⁹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Eccles. 1:1–11.

Septuagint (Greek) And Adam called the name of his wife Eve, because she was the mother of all living.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	The man Adam named his wife Eve because she would become the mother of all who live.
Easy English	The man called his wife Eve. She would be the mother of all those that would live. That is why he gave her that name.
Easy-to-Read Version	Adam [Adam This name means, "man" or "people." It is like the word meaning "earth" or "red clay."] named his wife Eve [Eve This name is like the Hebrew word meaning "life."]. Adam gave her this name because Eve is the mother of every person who ever lived.
Good News Bible (TEV) <i>The Message</i>	Adam named his wife Eve, because she was the mother of all human beings. The Man, known as Adam, named his wife Eve because she was the mother of all the living.
New Berkeley Version	The man named his wife Eve, because she became the mother of every living person. Eve means life. The early language was not Hebrew, but as thoughts were conveyed from one tongue to another, so were names adjusted to carry their original meaning, either by altering the proper nouns or by adopting them with their original meaning into the Hebrew vocabulary.
New Century Version	The man named his wife Eve [This name sounds like the Hebrew word meaning "alive.'], because she was the mother of all the living.
New Living Translation	Paradise Lost: God's Judgment Then the man-Adam-named his wife Eve, because she would be the mother of all who live [Eve sounds like a Hebrew term that means "to give life."].

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, Adam called his woman's name Life, because she was the mother of all [human] life. Eue, Euan, or Eve? There seems to be a contradiction between the Hebrew and Greek texts over the name of the first woman. In fact, there is even an apparent contradiction between the Greek texts, because she is referred to as Life (Greek: Zoe - pronounced zoe-ay) at Genesis 3:20, but as Eue or Euan (pronounced Eu-weh or Eu-wan) at Genesis 4:25. However, there is no contradiction, just a difference in languages. The Greek word found at Genesis 3:21 (Zoe) means Life, and the word (???????????? or H'Hawah) found at Genesis 4:1 also means Life in Hebrew. It may be hard for some to understand how H'hawah came to be pronounced as Eve in English, but this probably comes from a later corruption of the Greek spelling of the name Eue (which shows the strong influence that the Septuagint has had on the Hebrew text), because the Greek letter u looks like a v (ε?α?). So her English name should be Life, but Eve has become the common mispronunciation. Then, what does Eue or Euan mean in Greek? Who knows, since no Bible dictionaries attempt to define it. All we can tell you is that the prefix eu in Greek means good. However, it is possible that Eue is just a Greek attempt to pronounce the Hebrew word H'Hawah (Life).
Ancient Roots Translinear Beck's American Translation	Adam called his woman's name 'Eve' (life), for she was the mother of all the living. The man called his wife Eve ["Living" or "Life"] because she became the mother of every living person.
Christian Community Bible	The man called his wife by the name of Eve, because she was the mother of all the living.

God's Word™	Adam named his wife Eve [Life] because she became the mother of every living person.
New Simplified Bible	Adam named his wife Eve, because she would become the mother of all the living.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the man gave his wife the name of Eve because she was the mother of all who have life.
Complete Jewish Bible	The man called his wife Havah [life], because she was the mother of all living.
Ferar-Fenton Bible	Then man then gave to his wife the name of Eve [Khavah, or <i>life container</i>]; because she was the mother of all life.
NET Bible®	The man [Or "Adam"; however, the Hebrew term has the definite article here.] named his wife Eve [The name Eve means "Living one" or "Life-giver" in Hebrew.], because [The explanatory clause gives the reason for the name. Where the one doing the naming gives the explanation, the text normally uses "saying"; where the narrator explains it, the explanatory clause is typically used.] she was the mother of all the living [The explanation of the name forms a sound play (paronomasia) with the name. "Eve" is ?????? (khavvah) and "living" is ??? (khay). The name preserves the archaic form of the verb ????? (khayah, "to live") with the middle vav (?) instead of yod (?). The form ??? (khay) is derived from the normal form ????? (khayyah). Compare the name Yahweh (?????) explained from ????? (hayah, "to be") rather than from ????? (havah). The biblical account stands in contrast to the pagan material that presents a serpent goddess hawwat who is the mother of life. See J. Heller, "Der Name Eva," ArOr 26 (1958): 636-56; and A. F. Key, "The Giving of Proper Names in the OT," JBL 83 (1964): 55-59.].
NIV – UK	Adam [Or The man] named his wife Eve [Eve probably means living.], because she would become the mother of all the living.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The man called his wife's name Eve [life spring], because she was the mother of all the living.
Concordant Literal Version	And calling is the human his wife's name Eve, for she becomes the mother of all the living.

Context Group Version	And the man called his woman { or wife } 's name Eve; because she was the mother of all living.
exeGesés companion Bible	And Adam calls the name of his woman Havvah; because she is the mother of all living.
NASB	Now the man called his wife's name Eve [I.e. living; or life], because she was the mother of all <i>the</i> living.
New RSV	The man named his wife Eve [In Heb Eve resembles the word for living], because she was the mother of all who live.
Syndein	So the man {'adam} called the name of the woman 'Life Receiving One' {Chavvah (Eve)} because she became the mother of all living ones. {Note: Chavvah in the Hebrew means Life Receiving One. RBT says in Septuagint Greek version, Chavvah was transliterated 'Eua' which became 'Eve' so we got this from the Greek translation of the Old Testament, not from the original Hebrew.}
World English Bible	The man called his wife Eve, because she was the mother of all living.
Young's Updated LT	And the man calls his wife's name Eve: for she has been mother of all living.

The gist of this verse: The man names his wife *Eve*, which means *living*; because she would be the mother of all people.

Genesis 3:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
'Âdâm (אָדָם) [pronounced <i>aw-DAWM</i>], without a definite article, is also used as a proper noun, for the first man and for a city. Strong's #121 BDB #9.			
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
Chavvâh (חַוְוָה) [pronounced <i>khahv-VAW</i>]	<i>life, living; transliterated Eve, Havah</i>	feminine singular noun	Strong's #2332 BDB #295

Translation: Therefore, the man called the name of his wife Eve [lit., *Chavvâh*],...

The Qal meaning (which is unused in the Bible) of châvâh (חַוְוָה) [pronounced *khaw-VAH*], means *to breathe out; to live*. Strong's #2331 BDB #296. This is also related to the feminine singular noun chavvâh (חַוְוָה) [pronounced *khahv-VAW*], which means *life; family, tribe, village*. Strong's #2333 BDB #295. We do not know at what point

Adam named his wife. This is not really given to us in this text. We naturally, just because of where this occurs in Scripture, we think that he named her right after judgement was passed upon them. However, the imperfect tense could indicate a continuous or a future action; so it is not inaccurate to say, **Therefore, the man would call the name of his wife, Eve.** The next phrase also suggests that this information was recorded at a later time (whether put to memory and passed along or written down).

Genesis 3:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
hîy' (איה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
'êm (אם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular construct	Strong's #517 BDB #51
kôl (לכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chay (חי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311

Translation: ...for she was the mother of all [human] life.

Notice the Qal perfect tense here. Had this been written while Eve was alive, this would have been the Qal imperfect; indicating continuous and future action. The perfect tense marks a point in time or a past event (most of the time), suggesting that, when this was committed either to memory or to writing, that the woman had gone to dust.

Genesis 3:20 Adam named his wife Eve because she was the mother of all the living.

You can tell that Adam has gone through a transformation. His original designation for the woman was the beautiful word *ishshah*. This word is Chavvâh (חַוְוָה) [pronounced khahv-VAW] which is not nearly as beautiful or poetic. Still, even in their fallen state, Adam and the woman had similar feelings about births as do we, with the added hope that this would be the one to deliver them from their fallen states.

The verb for the word *to live* is *châyâh* (חַיָּה) [pronounced *khaw-YAW*]. In their excitement of the anticipation of a child (it is likely that they had observed this in the animal kingdom), Adam names the woman *Chavah* (Eve). While it does not match the poetical beauty and irony of her first name, it is still a reasonable name. From whence do we derive the name *Eve*? The Greek word for *Chavvah* is Εύα, which is pronounced *Hway'-aw* making it a transliteration there is no *v* or *w* in the Greek as there is in the Hebrew). However, it looks like *Eve*, so perhaps it was a semi-arbitrary choice of an early translator which has been followed through the ages (here, I am only guessing).

More importantly, is this story allegorical? It is a made up story to explain some truth? There are enough real life experiences recorded in *Genesis* to make one more which is merely a story unnecessary. Furthermore, Jesus alluded to the historicity of Adam and Eve in Mark 10:6–8b, when He said, "**But from the very beginning of creation, God made them male and female; for this cause shall a man leave his father and mother and the two shall become one flesh.**" Whereas our Lord took time to explain His own parables and expound on truths found in the Old Testament (see Matthew 5:17–30), nowhere does He ever allude to the first few chapters of *Genesis* as some sort of an allegory or story. Paul, under the ministry of God the Holy Spirit, wrote, **But I am concerned that, just as the serpent deceived Eve by his craftiness, that your minds might be led astray from the integrity and purity of Christ** (II Cor. 11:3). Also, under the ministry of the Spirit, Adam gives Timothy two reasons why the man is in authority over the woman: **But I do not allow a woman to teach or to exert authority over a man, but to remain quiet, for [you see], it was Adam who was first created, then Eve. And [it was] not Adam who was deceived but the woman, being quite deceived, who fell into transgression.** (I Tim. 12–14). The authority of the man is an issue which will survive throughout the ages along with the controversy over this authority. Paul settles the question here, quoting the historicity of creation and the fall as the reasons for this authority. This also precludes women from teaching in the church in positions of authority over men (male children are not men).

The designation of Eve as *the mother of all living* indicates that the creation of mankind is over and that all of humanity will proceed from Eve. Her is another area where people may have problems. This means that Jews, Blacks, Indians, Hispanics, Orientals and Caucasians (including Pollacks) have as their common ancestors Adam and Eve. This should not trouble the earnest Bible student, nor should it be a cause for dispute from the unbeliever. All the breeds of dogs have proceeded from a common ancestor—Christians and non-Christians will attest to that historical fact, and yet these dogs are different in coloration, size, figure, etc. They are all dogs and no one has bred a mouse or a cat from an original set of canine parents. The key is the isolation of certain genes in breeding. It is likely that man chose similar looking women with whom to raise a family and it is very likely at the confusion of the languages at the tower of Babel that God did not arbitrarily assign everyone a language, but kept that language within certain family groups. Instead of having everyone counting off and then assigning all *one's* this language, all *two's* that language, etc.; God likely isolated certain genetic types and families and gave these similar groupings the same language.

Genesis 3:20 Adam named his wife Eve because she was the mother of all the living.

Adam listened to God and understood that the woman would give birth at some point in time and that all life would come from her; so he named her "Eve." It is possible that Adam named the woman after she gave birth the first time and he may have named her based upon the promise/judgment of God ("**You will bear children in anguish**"). In the Hebrew, this is *Chavvâh* (חַוְוָה) [pronounced *khahv-VAW*], which means *life, living*; which we transliterate *Eve*. Strong's #2332 BDB #295.

We had a generic name for the woman before: *Ishshah*; but it worked because there were no other women. No one was going to be born because there was no reason at this time for anyone to be born. However, now that the woman would be giving birth to sons and daughters, there needs to be a proper noun to distinguish her from the other women, so Adam calls her *Eve*.

We are born with 2 strikes against us, and we strike out as soon as we get the chance (i.e., we commit personal sins). Men and women are born with a sin nature and with Adam's original sin imputed to this sin nature. So, even though we look at a baby and see absolute innocence, God looks at a baby and sees it as condemned from birth. This is actually a good thing, because, if we are born condemned, then, if we die before reaching the age of

accountability (where we have the concept of God in our minds), God can impute righteousness to us, based upon the cross. We have to be condemned before we can be saved. Since Jesus Christ died for the sins of every person, and since God-consciousness is not a part of a person's makeup until somewhere between age 3 and 18 (or so), a child that dies before reaching this age is in a theological limbo (for some). However, since that child is born condemned; and since Jesus Christ died for that child; and since their volition is not an issue, as they have not yet reached God consciousness; it follows that, all such babies or infants who die early are saved. This is why it is a good thing that we are condemned from birth. We find this confirmed in 2Samuel 12:15b–23.

As soon as we develop enough volition to sin, then personal sin becomes a part of the trifacta which condemns all mankind. That the sin nature is alive and well in any child soon becomes apparent with the child's vocabulary. Every child learns the word *momma* first and then *daddy* (or its equivalent) and then the 3rd word they learn is *no!* That is the old sin nature speaking.

The sin nature will be genetically passed down by the male and not by the female. The reason for the virgin birth of Jesus Christ (Isaiah 7:14) is far more than simply being a sign; the virgin birth of Jesus Christ is important because, our Lord cannot be born with a sin nature. The only way for anyone to be born without a sin nature is to be born apart from the contribution of the man. Jesus Christ is born without Adam's imputed sin. Since our Lord is born without a sin nature, then there is nothing Adam's imputed sin can be attached to. So Jesus is born without a sin nature and without Adam's sin imputed to Him. He also lives approximately 30–36 years without committing any personal sins.

Women have a sin natures; they are recipients of the imputation of Adam's original sin; and women commit personal sin. However, because of the difference of the sins of the man and the woman, what the woman contributes to the fetus is an embryo which is not corrupted by the sin nature. So the hope of our redemption is found in the seed of the woman. When that embryo is combined with the male sperm, then we have a living fetus, and one which is corrupted at conception by the sin of Adam.

It is fascinating just how interwoven the Bible is. A few thousand years later, the line of Adam will go through David, through Solomon, and eventually through Jeconiah (also known as Coniah and also as Jehoiachin), a very evil King of Judah. A curse on Jeconiah is pronounced by God through Jeremiah (Jer. 22:24—"As I live," says the LORD, "though you, Coniah son of Jehoiakim, the king of Judah, were a signet ring on My right hand, I would tear you from it."), which essentially guarantees that the promises made to David (the Davidic Covenant) would not be passed down through Jeconiah's line. This is known in theology as *the Coniah curse*. Jeconiah is treated, in essence, like the old sin nature. His evil nature attaches itself to the line of David, just as sin is passed down specifically from the father. The Messiah cannot come from a man, because it is through the man that the sin nature is passed down. In this curse, the Messiah cannot be born in the line of Jeconiah, who is a real person, but who represents the sin nature. The passing along of the sin nature is illustrated in Scripture with this actual person. We find these real-life situations which illustrate spiritual realities over and over again in the Bible. Jeconiah was a real king; he was a real person; and God really cursed him for his evil actions. However, he illustrates the passing down of the sin nature and the passing down of Adam's original sin to all mankind. The Coniah curse.

Joseph, the legal father of Jesus, is in the line of David, Solomon and Jeconiah (Matthew 1:1, 6–7, 12); but his seed was not used to impregnate Mary (Matthew 1:18–25). Therefore the Jeconiah curse—the curse of the old sin nature—is not passed down to our Lord. The line which was not corrupted—the line which was not cursed—goes from David to Nathan to Mary (Luke 1:26–35 3:23, 31). The virgin birth was real, and the sin nature was not passed down to Jesus through the man, because there was no man involved in His conception; the *curse of Coniah* (which real curse represents the sin nature) has been bypassed.

The cursing of the ground, because of Adam's sin, is analogous to the cursing of all mankind. Calling the woman the *mother of all living* and speaking of her Seed as being at enmity with the seed of the serpent, speaks of the Savior to come, born of the woman, and born without a sin nature.

The key to understanding much of the Bible is Jesus Christ: His birth, His person, His hypostatic union, His death and His resurrection. He is the fundamental Truth of the Bible, from cover to cover, from the first verse of Genesis to the last verse of Revelation. It may take a lot of studying before you begin to put it all together and begin to appreciate Who and What Jesus is, and just how much the Bible is about Him.

How do you—let's say that you see yourself as just an average Christian—understand this? God has designed the pastor-teacher to teach Bible doctrine; to teach the truth of the Bible. If you see the Bible as just too easy to interpret this way or that way, then sometime, in the near future, sit down with the book of John (the 4th gospel) and read it (almost any translation is good). Don't bring to it all of your preconceived notions; just read it for what it says. Who and What Jesus Christ is will become apparent. You may not understand every parable and every miracle (quite frankly, it took me 30 years as a believer before I began to understand why Jesus turned water into wine as His first miracle, as it seemed to me to be a parlor trick devoid of meaning); but you will develop a fundamental understanding of Who Jesus is. Salvation will be clearly presented—again and again.

And we as men, even place Jesus in the center of our history. What comes before Him is *before Christ* and what follows Him is called *the year of our Lord (Anno Domini)*. We did not exactly pinpoint His birth, but man's attempt was to use His birth as the foundation of our modern calendar. And no matter where you go in this world, almost every single nation has defaulted to the Julian/Gregorian Calendar, even though they may have a long history of another calendar. The Buddhist countries have a Buddhist calendar, but it has been adapted to the Julian/Gregorian calendar; and many Buddhists in Buddhist countries simply use the Julian/Gregorian calendar, despite thousands of years of heritage. And this calendar calls to them, *this day, in the year of our Lord; as measured by the birth of Jesus Christ*. Now, you may point out that this has all come about because of the predominance of American business. It does not matter what the reason is. God uses many different means to achieve His ends.

In almost every civilized culture, the 7-day week is a fundamental part of that culture, connecting it to the restoration of the earth and the creation of man and animals; and the Julian/Gregorian calendar, also adhered to by almost every civilized nation, uses Jesus Christ as its starting point. Every person who references some date, e.g., August 5, 2009, is testifying to the centrality of Jesus Christ to human history.

Genesis 3:20 Therefore, the man called the name of his wife Eve [lit., *Chavvâh*], for she was the mother of all [human] life. (Kukis mostly literal translation)

Genesis 3:20 Therefore, the man called his wife's name Eve, because she was the mother of all human life. (Kukis paraphrase)

And so makes Y^ehowah Elohim for Adam and his woman garments of skin and so He clothes them.

Genesis
3:21

In addition, Y^ehowah Elohim made garments of [animal] skin for Adam and his woman; and He clothed them.

Also, Jehovah God made garments of animal skin [a leather covering] for Adam and his wife; and He covered them with these garments.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord God made to Adam and to his wife vestures of honour from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.

Latin Vulgate

And the Lord God made for Adam and his wife garments of skins, and clothed them.

Masoretic Text (Hebrew)	And so makes Y ^e howah Elohim for Adam and his woman garments of skin and so He clothes them.
Peshitta (Syriac)	And the LORD God made for Adam and for his wife coats of skin, and clothed them.
Septuagint (Greek)	And the Lord God made garments of skin for Adam and his wife, and clothed them.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Then the LORD God made clothes out of animal skins for the man and his wife. And the *Lord God made clothes out of skin for Adam and Eve. They wore the clothes.
Easy-to-Read Version	The Lord God used animal skins and made some clothes for the man and his wife. Then he put the clothes on them.
<i>The Message</i>	GOD made leather clothing for Adam and his wife and dressed them.
New Berkeley Version	And the LORD God made robes of skins for Adam and for his wife and clothed them.

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God made leather clothing for Adam and his woman, and dressed them.
Christian Community Bible	Yahweh God made garments of skin for the man and his wife, and with these he clothed them.
<i>God's Word</i> TM	The LORD God made clothes from animal skins for the man and his wife and dressed them.
NIRV	The Lord God made clothes out of animal skins for Adam and his wife to wear.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English HCSB	And the Lord God made for Adam and for his wife coats of skins for their clothing. The LORD God made clothing out of skins for Adam and his wife, and He clothed them.
NET Bible®	The LORD God made garments from skin for Adam and his wife, and clothed them.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible	For Adam also and for his wife the Lord God made long coats (tunics) of skins and clothed them.
Concordant Literal Version	And making is Yahweh Elohim for Adam and for his wife tunics of skin, and is clothing them.
English Standard V. – UK	And the Lord God made for Adam and for his wife garments of skins and clothed them.
Evidence Bible	To Adam also and to his wife did the LORD God make coats of skins, and clothed them.
exeGesés companion Bible	And Yah Veh Elohim works coats of skins for Adam and to his woman and enrobes them.
Syndein	Therefore, for the man {adam} and for his woman {Ishah}, Jehovah/God Elohiym/Godhead manufactured {'asah} clothes from coats of skins {first shedding of blood}. {Note: Animals had to die in order for God to manufacture out of something ('asah) clothing from animal skins. This is the first shedding of blood in the bible.}.
World English Bible Young's Updated LT	Yahweh God made coats of skins for Adam and for his wife, and clothed them. And Jehovah God does make to the man and to his wife coats of skin, and does clothe them.

The gist of this verse: To illustrate the covering of their sin, God killed an animal and used the hide of that animal to cover the man and the woman.

Genesis 3:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
<p>'Ādām (אָדָם) [pronounced <i>aw-DAWM</i>], without a definite article, is also used as a proper noun, for the first man and for a city. Strong's #121 BDB #9.</p>			

Genesis 3:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
k ^e thôneth (כְּתוֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine plural construct	Strong's #3801 BDB #509
gôwr (עוֹר) [pronounced <i>gohr</i>]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular noun	Strong's #5785 BDB #736

Translation: In addition, Y^ehowah Elohim made garments of [animal] skin for Adam and his woman;...

There is more than one garment made, one for the man and one for the woman, but they were made from gôwr in the singular, which refers to an animal skin. This would have been the first animal sacrificed to God, and God showed them how this was done. God used the skin of the slaughtered animal to cover Adam and the woman.

The NET Bible has this note: *The Lord God made garments from skin. The text gives no indication of how this was done, or how they came by the skins. Earlier in the narrative (v. 7) the attempt of the man and the woman to cover their nakedness with leaves expressed their sense of alienation from each other and from God. By giving them more substantial coverings, God indicates this alienation is greater than they realize. This divine action is also ominous; God is preparing them for the more hostile environment in which they will soon be living (v. 23). At the same time, there is a positive side to the story in that God makes provision for the man's and woman's condition.*²⁰ Although this is certainly an interesting observation, and even has parallels to today, where we shelter our own children from the world as long as we possibly can; it still misses the big point.

The big point is, God has killed an animal—the first time physical death has occurred for anything in human history, and the meaning, of course, is that Jesus Christ would die for our sins. Until that time in human history, our sins would be covered, as is illustrated by the animal skins that covered the nakedness of Adam and the woman.

Genesis 3:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

²⁰ From <http://bible.org/netbible/index.htm> Gen 3:21 accessed May 5, 2012.

Genesis 3:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâbash (לָבַשׁ) [pronounced law ^b - VAHSH]	to put on [someone else], to clothe [someone else], to put a garment on someone	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #3847 BDB #527

Translation: ...and He clothed them.

Some of the translations really seem to mess this up. *The Message* reads: **GOD made leather clothing for Adam and his wife and dressed them.** It sounds so much like dress-up dolls, and the point of this verse is missed by such a trivial translation. *The Message*, like many translations, takes a lot of liberties when it translates, and that is fine by me. When I was younger, that used to bother me, but I recognize that there is some reasonableness in such an approach. However, this simply sounds like, God made Adam and the woman cool leather coats and dressed them up as a Ken and Barbie doll. God putting these garments upon Adam and the woman represents the covering over of their sins until Jesus comes in human form and dies for our sins.

What will be a consistent Old Testament theme is, man's sin is covered over or covered up. When Jesus dies for our sins, they will be forgiven. Forgiveness was spoken of in the Old Testament, but, quite properly, it occurs later in time. Hence there is the need to cover over the sins of Old Testament believers until Jesus came into the world.

One of the very common words of the Old Testament is *atonement*, which meaning is mostly lost to us. However, it means *to cover [over]*. That is how God treated sins in the Old Testament.

Here, in Genesis 3:21, we will be exposed to the gospel of Jesus Christ, that Jesus died for our sins and paid for our wrongdoing.

In order to understand this, I need to introduce two theological terms: *type* and *antitype*. The Old Testament is filled with real historical events, ceremonies and rituals, all which point to Jesus Christ and His death on the cross. These things are called *types*. These are things which illustrate the Person of Jesus Christ or the death of Jesus Christ for our sins. What they illustrate is called the *antitype*. If there were 3 or 4 things in the Old Testament that we could point to and say, "See how this parallels Christ" then the concept of type and antitype would not be very compelling. However, there are literally hundreds of people, historical incidents, religious symbols, ceremonies and rituals all of which speak of the Person and work of Jesus Christ. Genesis 3:21 introduces the concept of *type*.

To remind you of what has happened so far: Satan has deceived the woman, and she ate from the Tree of the Knowledge of Good and Evil. She gave fruit from the tree to Adam, and he ate this fruit from the tree. Adam had not been deceived. God came to them in the spiritual part of the day and called to them. When their sin was known, God judged the serpent, Satan, the woman and then the man.

Now, we have the gospel [= *the good news of Jesus Christ*] taught right here, in the 3rd chapter of Genesis, immediately after Adam and the woman sin.

Genesis 3:21 The LORD God made a covering out of skin [or, *animal hide*] for Adam and his wife, and He clothed them.

Salvation has been the same from the first ones who sinned to the last. Adam and Eve's sins were paid for by Jesus Christ on the cross. They were given a temporary covering to shield them from God's judgement. God saw the skins of the sacrificial animals (the same word is used for the hides of sacrificial animals in Exodus 29:14

and Leviticus 4:11) and passed over them for judgement. The skins were a covering, not for their nakedness, but for their sin. God looked to them and saw Jesus Christ on the cross, dying for their sins. Since this had not occurred historically, these skins were a temporary covering. An animal had to die; the first animal that Adam and Eve ever saw die, in order to make these skins. God could have made clothing out of cotton but this does not illustrate to them the salvation; the efficacy of the innocent dying on behalf of the guilty. Notice also that God is doing all of the work. He makes the garments for them and he clothes them. This sacrifice is seen again in Genesis 4:1–7 where Cain's sin is that he is presenting God with offerings from his own production rather than the sacrifice of an innocent animal. Cain, in fact, was the first animal rights activist, but more of that in the next chapter.

This verse is extremely important and it is often ignored or not fully understood. Adam and the woman clothed themselves with fig leaves; God rejected this covering of fig leaves and, instead, covered them with animal skins. There were no leather stores outside the Garden of Eden at this time. In order for God to get these animal skins, He would have to slaughter an animal in front of Adam and Eve. This spoke of our Lord's sacrificial death on behalf of all mankind, and we find this death referred to as far back as our chapter, the 3rd chapter of the 1st book of the Bible, immediately after the fall. Furthermore, God covered the nakedness of Adam and the woman with this animal skin (which is in the singular in the Hebrew), which signified that they would be covered by the blood of Christ (His spiritual death covers our sins; we are forgiven because Jesus took our sins upon His Himself, bearing them in His Own body on the cross—1Peter 2:24a).

In the Old Testament, since Jesus had not yet come in the flesh, the Bible speaks of man's sins being covered rather than forgiven (see Ex. 30:10 Lev. 1:4 Neh. 4:5). The word "atonement" which we find throughout the Old Testament, means *a covering over*. We only find this word in the Old Testament, but never in the New. In the Old Testament, Christ was yet future and our sins had not been paid for; so God covered over our sins in time, which He would forgive in full in the future. And when Jesus came in the flesh, then He began to speak of Him forgiving us our sins (Matthew 9:6 and Mark 2:5–12—where Jesus proclaims that He has the ability to forgive sins, something which the pharisees rightly understand only God can do).

Again, note the subtlety of Genesis. We are not beat over the head with this doctrine; we are simply told that God made clothing of an animal skin for Adam and his wife. This is not because God has determined, "These fig leaves just make the wrong fashion statement; leather is what people are wearing these days." Nor is it a matter of leather being better than the fig leaves, in the clothing realm. The key is, the animal sacrifice. Jehovah Elohim killed an animal, in front of Adam and the woman, something they had never seen before, as this was the first animal death in the era of mankind. They watch the blood as it was pumped out of the carotid, and they observe life leaving the animal. It is possible that an altar was built where part of the animal was burned. However, all we are told is that, the animal's skin was used in order to cover them over, to conceal their nakedness, the visible reminder to them that they had sinned against God and that everything had just changed in their world because of this sin.

This also introduces the notion of *atonement*, which is one of those theological terms which many people have heard of, but few understand.

The Doctrine of Atonement

1. The Hebrew word here is *kâphar* (כָּפַר) [pronounced *kaw-FAHR*], which means *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge*. Strong's #3722 BDB #497. This verb is much more common than its noun cognates.
2. The idea of *atonement* is not full and complete forgiveness, but a *covering over* of the sins committed. Psalm 65:3: *When iniquities prevail against me, You [God] atone for [or, cover over] our transgressions*.
3. *Atonement* is a temporary measure. Sins are temporarily *covered over*.
4. *Atonement* is strictly an Old Testament term, because it refers to God covering over our sins until Christ came.
 - a. We do not find the word *atonement* in the New Testament, except in Romans 5:11 (in the KJV and

The Doctrine of Atonement

other translations) where the Greek word is mistranslated *atonement*.

- b. After the death of Christ, are sins are not merely covered over, but they are removed from us, and we are not only forgiven, but justified.
5. The excellent theologian L. S. Chafer (whose book set *Systematic Theology* I strongly recommend) likens this to *promising to pay a debt*. You owe far more money than you are able to pay back, and a generous benefactor collects your IOU's and promises to pay them on your behalf. His promise is you *atonement*. He fulfills this promise when he actually pays for these debts.
6. Therefore, *atonement* is temporary; *forgiveness* is forever.
 - a. If you are married, and you have gotten into an argument with your spouse, does your spouse bring up every wrong thing that you have ever done from the past? That means, she did not forgive for those transgressions; she just temporarily covered them over, and will trot them out every time an argument calls for additional ammunition.
 - b. The word *forgiveness* (or some form of this word) is found 38 times in the Old Testament. The word *forgiveness* (or some form of this word) is found 64 times in the New Testament (a shorter set of texts). This is because *atonement* is an Old Testament theme and *forgiveness* is a New Testament theme.
7. In the Old Testament, our sins are temporarily covered over; in the New Testament, our sins are forgiven. Matthew 6:14–15 9:2–7 (“...the Son of man has the power to forgive sins on earth.”) Acts 5:31 13:38 26:18 Ephesians 4:32 Colossians 1:14
8. What God is doing here in Genesis 3, although the word *atonement* is not used, is He is covering over the sin of Adam and the woman with the animal skin. This is a temporary measure; God is not forgiving them their sin; He is covering it over. Their sins will be forgiven because of the cross.
9. All of this is real. Adam and the woman really existed; they took fruit from the Tree of the Knowledge of Good and Evil and ate it; and God killed an animal and used its skin to cover over Adam and the woman's nakedness. These are real historical events which convey spiritual truth, which is something which we find throughout the Bible.
10. One deep truth: you cannot have an animal hide without first killing the animal.
11. The sacrifice of the animal is a picture of Christ dying on the cross. The sacrifice of the animal and the covering over with the animal skin is a *type*; and Jesus Christ dying for our sins is the *antitype*.
12. Animal sacrifice is associated with atonement. In fact, this association is the most common use of the word *atonement*. Exodus 29:36–37 30:10 Leviticus 1:4 4:20, 26 1Chronicles 6:49 Nehemiah 10:33
13. The first time the word *atonement* is used is Genesis 6:14, where the Ark is made watertight by *covering it over* with pitch. The verb is *kâphar* and *pitch* is a noun cognate of *kâphar*. The picture is, Noah and his family were *covered over* and survived the judgment of God, which came upon the world.
14. When Daniel was telling when the end times would come and when the Messiah would come, part of what he said was, “Seventy sevens are decreed as to your people, and as to your holy city, to finish the transgression, and to make an end of sins, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” (Daniel 9:24). Atonement is clearly associated with the Messiah to come, who would make an atonement for iniquity.
 - a. As an aside, this passage from which I took this verse tells exactly *when* Messiah would come.
15. One of the nouns built from this verb is generally translated *atonement* and is used primarily to refer to the *Day of Atonement*, that one day of the year that the High Priest entered into the Holy of Holies of the Tabernacle, and sprinkled blood on the Mercy Seat of the Ark of God.
 - a. There is a good chance that you do not know what any of these things are, so let me give you a brief run down of each of the items above:
 - i. The Tabernacle is a large semi-permanent tent, but people did not go inside of the Tabernacle; only the priests.
 - ii. There were several articles of furniture associated with the Tabernacle, some of which were inside of the Tabernacle and some which were outside. From above, this furniture was arranged in the shape of a cross (some pieces were inside the Tabernacle and some were outside, partially obscuring the cross). In other words, the cross to come was partially hidden from view.

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- iii. Inside the Tabernacle was a compartment (like a room) that no one could ever enter into except for the High Priest (who portrayed Jesus Christ), who would enter into this room once a year. This room was called the Holy of Holies.
 - iv. Inside the Holy of Holies was the Ark of God, which was a picture of Jesus Christ. It was a box made of acacia wood (speaking of His humanity) which was overlain with gold (speaking of His Deity).
 - v. On top of this box was the *mercy seat*, with two angels looking down upon the mercy seat. The two angels speak of the Angelic Conflict, which we covered back in lessons #4–5.
 - vi. The High Priest entered into the Holy of Holies once a year and sprinkled blood onto the mercy seat.
 - vii. Inside of the Ark were 3 things which spoke of the sin of man: the Ten Commandments, written on stone; Aaron's rod that budded, and a gold jar with manna. These 3 things also explain God's involvement in our lives. We are sinners before God, to which the Ten Commandments are a witness. However, because Christ dies for our sins, we receive both provisions in time (pictured by the manna) and we are resurrected in time (pictured by Aaron's rod that budded).
- b. Every single one of these things is a picture of Jesus Christ and His dying for our sins. The Tabernacle, the furniture of the Tabernacle, the Holy of Holies, the Ark of God, the High Priest are all *types*; each of these things speaks of the Person or work of Jesus Christ. Whatever part of the nature of Jesus Christ or whatever aspect of His death for our sins that is portrayed is the *antitype*.
16. To bring things to a full circle, the word *Mercy Seat*—that is the thing which is on top of the Ark of God—is actually the Hebrew word *kappôreth* (כַּפֹּרֶת) [pronounced *kap-POH-reth*], which is another noun cognate of the verb *to atone for; to cover over*. Once a year, the High Priest enters into the Holy of Holies and sprinkles blood on the Mercy Seat, which *covers over* our sins until Christ comes.
 17. In summation, *atonement* refers to the temporary covering over of our sins until Christ comes in the flesh to die for our sins.
 18. What is pictured here in Genesis 3:21 is God *covering* Adam and the woman with animal skins, which came from the killing of an innocent animal, which is a picture of Christ dying for our sins on the cross.

When I was first saved, and began to study the Bible, I was impressed by and fascinated by all of the fulfilled prophecies of the Old Testament. However, over the years, what has come to impress me even more is how Jesus Christ and His death on the cross for our sins are portrayed again and again and again in the Old Testament.

Again, the correct theological term for this is a *type* and *antitype*. That is, the Ark of God is an example of *type* and Jesus Christ is the *antitype*. The *type* might be seen as analogous to a lock, and Jesus Christ is the perfect *key* which unlocks the *type*. Jesus Christ fits perfectly into the lock and fully unlocks its meaning. We only fully understand a *type* when we match it with the *antitype*.

So far, we have studied at least 2 instances of type in the Old Testament. In v. 15, God said that the serpent would bruise the heel of the Seed of the Woman, and that the Seed of the Woman would crush the head of the serpent. At the cross, Satan will strike the heel of our Lord, but this is not a fatal blow. However, as a result of the cross, Jesus Christ will crush the head of Satan. These words spoken by God are the type; the cross and the results of the cross are the antitype. In this verse, God covering Adam and the woman with an animal skin is, again, a type, representing Jesus Christ, Whose future death on the cross temporarily covers over the sins of mankind in the Old Testament.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Genesis 3:21](#) The LORD God made clothing out of an animal skin for Adam and his wife, and He clothed them.

Notice that this is God doing the work. The first time that this is illustrated (Christ's death on the cross), God does all of the work. He kills the animal, skins the animal, and uses the skin to clothe [or, cover over] Adam and the woman. Adam and the woman receive the results of His work.

There is something about these four verses, vv. 20–23, which strikes me as inharmonious or stilted. I cannot put my finger on it. It seems as though the chronological order is lost. That, or that they are occurring simultaneously. God has passed judgement on the man and the woman and Adam goes back to his naming thing which he did the first day of his life. The Lord God, meanwhile, even as Adam is doing this, brings to them an animal and kills it before them and prepares the hide. Then, God the Father determines that they must be driven out of the garden. Right now, Jesus Christ is with them in the garden, but He cannot leave until he has removed them from the garden. Man has continually attempted to bypass the cross. How many billions of people refuse to take God's free gift of salvation, yet think that they should be allowed in God's presence after their death? They want to bypass the cross and still gain eternal life. So many people have tried to perpetuate their lives, no matter how miserable, by any means possible.

Genesis 3:21 In addition, Y^ehowah Elohim made garments of [animal] skin for Adam and his woman; and He clothed them. (Kukis mostly literal translation)

Genesis 3:21 Also, Jehovah God made garments of animal skin [a leather covering] for Adam and his wife; and He covered them with these garments. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Expels Man from the Garden of Eden

And so says Y^ehowah Elohim, “Behold the man was like one from Us, to know good and evil. And now, lest he puts forth his hand and has taken also from a tree of lives, and has eaten and has lived to everlasting—.”

Genesis
3:22

Therefore, Y^ehowah Elohim said, “Observe, the man has become like one from Us, to know good and evil. Now, therefore, lest he put forth his hand and also take from the tree of lives and eats and lives forever—.”

Therefore, Jehovah God said, “Notice that the man is now become like one of Us, knowing both good and evil. Therefore, so that he does not reach out and take from the tree of lives and eat from it and live forever, we must banish him from the garden.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord God said to the angels who ministered before Him, Behold, Adam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life for ever. But now, because he hath not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist for ever.

Latin Vulgate

And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.

Masoretic Text (Hebrew)	And so says Y ^e howah Elohim, "Behold the man was like one from Us, to know good and evil. And now, lest he puts forth his hand and has taken also from a tree of lives, and has eaten and has lived to everlasting—."
Peshitta (Syriac)	Then the LORD God said, Behold, the man has become like one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.
Septuagint (Greek)	And God said, Behold, Adam has become like one of Us, knowing good and evil; and now, lest at any time he stretch forth his hand, and take of the tree of life and eat, and so he shall live forever —.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord God said, "The human being [Or man (Heb adam)] has now become like one of us, knowing good and evil. Now so he doesn't stretch out his hand and take also from the tree of life and eat and live forever,"...
Contemporary English V.	The LORD said, "These people now know the difference between right and wrong, just as we do. But they must not be allowed to eat fruit from the tree that lets them live forever."
Easy English	Then the *Lord God said, `Now, the man has become like us. He knows good things and evil things. Now, he might reach forward with his hand. Then he might pick fruit from the tree that makes people live. And then he might eat that fruit, and so he would live for always.'
Easy-to-Read Version	The Lord God said, "Look, the man has become like us—he knows about good and evil. And now the man might take the fruit from the tree of life. If the man eats that fruit, he will live forever."
Good News Bible (TEV)	Then the LORD God said, "Now these human beings have become like one of us and have knowledge of what is good and what is bad. They must not be allowed to take fruit from the tree that gives life, eat it, and live forever."
<i>The Message</i>	GOD said, "The Man has become like one of us, capable of knowing everything, ranging from good to evil. What if he now should reach out and take fruit from the Tree-of-Life and eat, and live forever? Never--this cannot happen!"
New Century Version	Then the Lord God said, "Humans have become like one of us; they know good and evil. We must keep them from eating some of the fruit from the tree of life, or they will live forever."
New Life Bible	Then the Lord God said, "See, the man has become like one of Us, knowing good and bad. Now then, he might put out his hand to take from the tree of life also, and eat and live forever."
New Living Translation	Then the Lord God said, "Look, the human beings [Or the man; Hebrew reads ha-adam] have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live forever!"

Partially literal and partially paraphrased translations:

American English Bible	And God said, 'Look, Adam has become one of us now in knowing good and evil! So, to prevent him from reaching his hand out to take and eat from the Tree of Life and seeking age-long life.'...
Beck's American Translation	Then the LORD God said, "See, man has become like one of Us by knowing what is good and bad. But now I don't want him to reach and take take fruit also <i>from the tree of life</i> and eat it and so live forever."
Christian Community Bible	Then Yahweh God said, "Man has now become like one of us, making himself judge of good and evil. Let him not stretch out his hand to take and eat from the tree of Life as well, and live forever."

God's Word™	Then the LORD God said, "The man has become like one of us, since he knows good and evil. He must not reach out and take the fruit from the tree of life and eat. Then he would live forever."
New American Bible	Then the LORD God said: See! The man has become like one of us, knowing good and evil! Now, what if he also reaches out his hand to take fruit from the tree of life, and eats of it and lives forever? Gn 2:9; Rev 22:2, 14.
NIRV	The Lord God said, "The man has become like one of us. He can now tell the difference between good and evil. He must not be allowed to reach out his hand and pick fruit from the tree of life and eat it. If he does, he will live forever."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord God said, Now the man has become like one of us, having knowledge of good and evil; and now if he puts out his hand and takes of the fruit of the tree of life, he will go on living for ever.
Ferar-Fenton Bible	The Lord God also said, "Now the man was like one of Ourselves, acquainted with both good and evil; therefore it may be that he will stretch out his hand, and take also of the Tree of Lives and eat of it, and live for ever."
Judaica Press Complete T.	Now the Lord God said, "Behold man has become like one of us, having the ability of knowing good and evil, and now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever."
New Advent Bible	And he said: Behold Adam has become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.
NET Bible®	And the LORD God said, "Now [The particle ??? (hen) introduces a foundational clause, usually beginning with "since, because, now."] that the man has become like one of us, knowing [The infinitive explains in what way the man had become like God: "knowing good and evil."] good and evil, he must not be allowed [Heb "and now, lest he stretch forth." Following the foundational clause, this clause forms the main point. It is introduced with the particle ???? (pen) which normally introduces a negative purpose, "lest.." The construction is elliptical; something must be done lest the man stretch forth his hand. The translation interprets the point intended] to stretch out his hand and take also from the tree of life and eat, and live forever. "
NIV – UK	And the Lord God said, 'The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live for ever.'

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord God said, Behold, the man has become like one of Us [the Father, Son, and Holy Spirit], to know [how to distinguish between] good and evil and blessing and calamity; and now, lest he put forth his hand and take also from the tree of life and eat, and live forever--... This sentence is left unfinished, as if to hasten to avert the tragedy suggested of men living on forever in their now fallen state.
Concordant Literal Version	And saying is Yahweh Elohim, "Behold! The human becomes as one of us, knowing good and evil. And now, lest he stretch forth his hand, moreover, and take of the tree of the living, and eat and live for the eon--!
<i>Emphasized Bible</i>	Then said Yahweh God—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding,—...
English Standard Version	Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever--"
exeGesés companion Bible	And Yah Veh Elohim says, Behold, Adam being as one of us, knows good and evil: and now, lest he spread his hand and also take of the tree of life and eat and live eternally -...
Heritage Bible	And Jehovah God said, Behold, the man has become as one of us, to know by seeing good and evil; and now, so that he does not send out his hand, and take also of the tree of life, and eat, and live forever,...
Syndein	{Fallen Mankind under Salvation} And the Jehovah/God Elohiym/Godhead said, "Behold, the man {'adam} has become like one from among Us {the Elohiym/Godhead} . . . to know good and evil. And therefore, lest he put forth his hand, and take also of the tree of life, and eat, and live forever. {Note: The issue is NOT what you do, it is WHAT you KNOW that is important!} {Note: RBT says this is 'sanctified sarcasm' here. Man is now spiritually dead. He was told by Satan, eat and you will be as smart as God. So, man is 'like' God alright, but is not nearly as smart as God.} {Note: God will not permit any man to perpetuate his own brand of evil. If you lived long enough you would do so. So, man will now have to die physically.}
Young's Updated LT	And Jehovah God says, "Lo, the man was as one of Us, as to the knowledge of good and evil; and now, lest he send forth his hand, and have taken also of the tree of life, and eaten, and lived to the age."

The gist of this verse: God points out that mankind know knows good and evil; and that it would be a bad thing if man then ate from the Tree of Life.

Genesis 3:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 3:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
hên (הֵן) [pronounced hayn]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
This is the first time that we find this ubiquitous particle.			
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
ʾĀdām (אָדָם) [pronounced aw-DAWM], without a definite article, is also used as a proper noun, for the first man and for a city. Strong's #121 BDB #9.			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective in the construct form	Strong's #259 BDB #25
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 1 st person plural suffix or the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

With the min preposition, the 1st person plural suffix and the 3rd person masculine singular suffix are identical.²¹

Translation: Therefore, Y^ehowah Elohim said, "Observe, the man has become like one from Us,..."

We do not know if God is speaking to the rest of the Godhead, or to all of the angels and demons. He can speak aloud to the other Members of the Godhead specifically so that the angels can hear.

This quotation is exactly as it seems; it is fragmented, as if said in haste. God had to take immediate action. Adam could not be allowed to remain in the garden. *Has become* is the exact same word as found in Genesis

²¹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 70.

1:2, except that it is in the masculine gender here rather than the feminine. The Qal perfect means that this is an action which is complete. There is no process of action here; it has occurred once and for all. The tree of life would have perpetuated life, possibly forever, as this indicates. The man and the woman must shed their fallen natures and this cannot occur apart from physical death, otherwise they will perpetuate their spiritual death. They still have Jesus Christ, but the relationship has changed. The words *take*, *eat* and *live* are all in the Qal perfect. This means that these actions would be complete and irrevocable.

Genesis 3:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ra' (רָעַ) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948

Translation: ...to know good and evil.

Is God the Revealed Member of the Trinity speaking to God the Father and God the Holy Spirit; or does this apply to the angels (and demons) who are in observance as well?

This poses a question: do angels know good from evil? The most immediate answer from most would be, "Yes, of course." However, remember that the man does not know good and evil until he has fallen. A third of the angels have fallen (Revelation 12:4). So, are angels created like Adam, not knowing good or evil? Or are angels formed knowing good and evil, but not having any tendency to pull them into evil (like our sin nature).

My guess here, and this is a theological guess: angels do have the ability to distinguish between good and evil; and they are, by observing us and God in our lives, learning the character of God, how He is always good and always has integrity.

Some of us have never taken drugs, but we can easily recognize the evil and destruction that drugs cause. So, elect angels have never done wrong; they have never disobeyed God. However, they see how evil operates.

However, angels are like us: in one moment, they do not exist; in the next, they exist and, I suspect, are fully grown and formed, just as Adam was.

Genesis 3:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: [Now, therefore, lest he put forth his hand...](#)

This begins a sentence which does not come to a conclusion. At the end of all this, we would expect, "Therefore, I will do this to keep it from happening."

Genesis 3:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542

Genesis 3:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
'êts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the definite article	Strong's #2416 BDB #311

Translation: ...and also take from the tree of lives...

This could also be called *the tree of life* or *the tree of immortality*.

A question which occurs to me is, why is the tree of life in the garden? Was it there to sustain Adam and the woman while they were innocent? Was this the famed fountain of youth, so to speak; that periodically, they would have to eat from to continue their lives? That seems to be a reasonable explanation.

However, this tree of life becomes problematic once the man and the woman have fallen. They have now acquired a sin nature which is an integral part of their bodies. At first, I would think that this sin nature cannot be removed from the human body unless physical death occurs, but then, there is the rapture generation.

So, God's warning, "If you eat from it, dying, you will die;" could not be fulfilled unless Adam and the woman be allowed to age to the point where their bodies give out. Therefore, this cannot be allowed to stand. That is, Adam and the woman can no longer be given access to this tree. It would simply perpetuate their lives in sin.

Furthermore, Jesus Christ could not, then, die for our sins. Death has to be a part of the human experience. God cannot allow mankind, as corrupted by sin, to live on continuously.

So far, all that Adam and the woman know about dying is, they have seen God kill an animal as a sacrifice for them. That is the first death they would have observed.

Genesis 3:22e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine singular, Qal perfect	Strong's #398 BDB #37

Genesis 3:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal perfect	Strong's #2421 & #2425 BDB #310

It means, ❶ *to live, to have life*; ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezekiel 37:5); ❹ *to recover health, to be healed* (Genesis 20:7 Joshua 5:8); ❺ *to be refreshed when one is weary or sad* (Genesis 45:27 Judges 15:19).

This is the first occurrence of this verb.

lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
‘ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

‘ôwlâm together with the lâmed preposition mean *forever, always*.

This is the first time we find this combination of the lâmed preposition and ‘ôwlâm (עוֹלָם) [pronounced *ô-LAWM*].

Translation: ...and eats and lives forever—.”

Apparently, this tree would perpetuate life or cause their lives to continue forever in a fallen state.

The sudden end of this sentence—in mid-sentence—suggests that this is something which must be done quickly; the man and the woman must be expelled from the garden as quickly as possible. Therefore, what will be done is, God will stop speaking and then act immediately.

In Genesis 3:14–19, God judges the serpent, Satan, the woman and then the man in poetic language. Adam gives his wife a proper name in v. 20, corresponding to her new role, which is in accordance with her sin. In v. 21, we studied the gospel of Jesus Christ along with the doctrine of atonement.

V. 22 begins a new paragraph. Vv. 14b–16 and 17b–19 are Hebrew poetry, and, many Bible translations will make this clear by their formatting of the text. Vv. 21–22 tell what happen next, and in v. 22, Jehovah Elohim is speaking again, but no longer is He speaking in the meter of Hebrew poetry as He did when judging Adam, the woman and Satan. So, what He says here is separated both by narrative and by from what has come before.

Genesis 3:22 The LORD God said, "Since man has become like one of Us, knowing good and evil, he must not reach out, and also take from the tree of life, and eat, and live forever."

As a new paragraph, following the narrative, Jehovah Elohim is no longer speaking to the man, the woman or to the serpent. The change in the Hebrew indicates this. Jehovah God now speaks to His equals. "Man has become like one of Us." Jehovah Elohim (or, possibly, *Jehovah of the Godhead* or *Y^ehowah of Gods*) is speaking to the other members of the Trinity here, in much the same way as we read in Genesis 1:26. So that man does not

remain accursed for all eternity, God separates man from the Tree of Life, which would have perpetuated man's life forever in a fallen state.

We are a human soul and a human body, which are intertwined in such a way that even modern science cannot explain it. If you have believed in Jesus Christ, you also have a human spirit. Our bodies are riddled with sin; every cell of our bodies is infected by the sin nature, much in the same way as every cell in our body contains the blueprint for our bodies. This sin nature is found in the essence of our souls as well, and we must be rid of this human body (in its fallen state) in order to be rid of our sin nature. We will be given a new, uncorrupted body, but only after we have shed this body of sin.

I should stop here for a moment and clarify myself. This does not mean that the body is evil and the soul is good, ala Platonic philosophy. The Bible never teaches this kind of dualism. However, we are in a fallen body with a corrupted sin nature; and that when we die and are raised again in a resurrection body, this will be without the deeply embedded old sin nature. Think of the sin nature as perhaps a virus in your computer that you are unable to eradicate without reinstalling your operating system. It corrupts your data and you are unable to remove it without starting over, so to speak.

The volitional choices made by Adam and the woman corrupted all mankind in 3 ways:

How We Stand Corrupted and Condemned before God

Principle	Text/Commentary
A sin nature which is passed down by the man:	Behold, I was brought forth in iniquity, and in sin did my mother conceive me (Psalm 51:5). For sin shall not have dominion over you, for you are not under Law, but under grace (Romans 6:14). But if I do what I do not desire, it is no more I working it out, but sin dwelling in me (Romans 7:20). If we say that we have no sin, we deceive ourselves, and the truth is not in us (1John 1:8— <i>sin</i> in the singular can refer to the sin nature).
Adam's original sin, which is imputed to all mankind	In Adam, all die (1Corinthians 15:22a). In fact the gift [Jesus Christ] is not like what occurred through the one who sinned [Adam]. For on the one hand the judicial verdict [imputation of Adam's original sin] came by one transgression [Adam's] resulting in condemnation, but on the other hand that gracious gift [Christ & His work on the cross] came because of the many transgressions [personal sins of the human race] resulting in a judicial act of justification [δικαίωμα = δικαίωμα]. (Romans 5:16—Joe Griffin's annotations).
Personal sin, which we commit at our first opportunity:	All have sinned and come short of the glory of God (Romans 3:23). The soul that sins, it shall die (Ezekiel 18:20a). For there is not a just man on the earth who does good, and does not sin (Eccles. 7:20).
Sometimes some or all of these concepts are gathered under the single heading <i>sin</i> :	And if Christ is in you, indeed the body is dead because of sin , but the Spirit is life because of righteousness (Romans 8:12). But the Scripture shut up all under sin , so that the promise by faith of Jesus Christ might be given to those who believe (Galatians 3:22).

There are more problems than this which stand between God and us—e.g., our relative righteousness and His perfect righteousness—

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The tree of life would apparently perpetuate the life of Adam and the woman forever, but their lives would be perpetuated as sinners, their very bodies and souls intermingled with the sin nature, as is true for us as well. Therefore, God must allow the sin nature, which brought forth spiritual death, to culminate in physical death, so that Adam and Eve might be raised again in resurrection bodies, uncorrupted by sin. For since death came

through a man [Adam], the resurrection of the dead also comes through a man [Jesus]. For just as in Adam all die, so also in Christ all will be made alive (1Corinthians 15:21–22). Paul goes on to write: So it is with the resurrection of the dead: Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body. So it stands written: **The first man Adam became a living being; the last Adam became a life-giving Spirit.** However, the spiritual is not first, but the natural; then the spiritual. The first man was from the earth and made of dust; the second man is from heaven. Like the man made of dust, so are those who are made of dust; like the heavenly man, so are those who are heavenly. And just as we have borne the image of the man made of dust, we will also bear the image of the heavenly man. Brothers, I tell you this: **flesh and blood cannot inherit the kingdom of God, and corruption cannot inherit incorruption** (1Corinthians 15:42–50; and Paul herein quotes Genesis 2:7). When our work is done, God will then separate us from our corrupted bodies in death; and in this passage, God will keep Adam and the woman from the Tree of Life, because they can no longer be allowed to perpetuate their corruption.

One of the fascinating studies of science is eugenics, genetics, longevity and aging. Our body, if memory serves, essentially reproduces itself every 7 years. That is, the cells of our bodies are replaced every 7 years. So, built-in to our aging process is the means by which this aging process ought not to continue. But it does. Every person, regardless of his lifestyle, dies. His body, even though it is continually reproducing new cells, seems to wear out and die anyway. This is because we carry within each cell, the seeds of death. Every cell is corrupted. As God promised, in dying, we die. And this is because, **flesh and blood cannot inherit the kingdom of God, just as corruption cannot inherit incorruption.**

Genesis 3:22 Therefore, Y^ehowah Elohim said, “Observe, the man has become like one from Us, to know good and evil. Now, therefore, lest he put forth his hand and also take from the tree of lives and eats and lives forever—.” (Kukis mostly literal translation)

Genesis 3:22 Therefore, Jehovah God said, “Notice that the man is now become like one of Us, knowing both good and evil. Therefore, so that he does not reach out and take from the tree of lives and eat from it and live forever, we must banish him from the garden.” (Kukis paraphrase)

And so sends him, Y^ehowah Elohim, from a Garden of Eden to work the soil which he was taken from there.

Genesis
3:23

Therefore, Y^ehowah Elohim sends him from the Garden of Eden [in order] to work the soil from whence he was taken.

Therefore, Jehovah God sent him out from the Garden of Eden in order to work the soil from whence he was taken.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created.

Latin Vulgate

And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

Masoretic Text (Hebrew)

And so sends him, Y^ehowah Elohim, from a Garden of Eden to work the soil which he was taken from there.

Peshitta (Syriac)

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Septuagint (Greek)

...so the Lord God sent him forth out of the garden of Delight, to cultivate the ground out of which he was taken.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	... the Lord God sent him out of the garden of Eden to farm the fertile land from which he was taken.
Contemporary English V.	So the LORD God sent them out of the Garden of Eden, where they would have to work the ground from which the man had been made.
Easy English	And so the *Lord God sent the man out of the garden that was in Eden. God sent him out for always. God had made the man out of the soil. And now God told him to work with the soil.
Easy-to-Read Version	So the Lord God forced the man to leave the garden of Eden. Adam [This name means, "man" or "people." It is like the word meaning "earth" or "red clay."] was forced to go and work the ground he was made from.
Good News Bible (TEV)	So the LORD God sent them out of the Garden of Eden and made them cultivate the soil from which they had been formed.
<i>The Message</i>	So GOD expelled them from the Garden of Eden and sent them to work the ground, the same dirt out of which they'd been made.
New Century Version	So the Lord God forced Adam out of the garden of Eden to work the ground from which he was taken.

Partially literal and partially paraphrased translations:

American English Bible	Jehovah God put Adam outside the Paradise of Delights to work the ground that he was taken from.
Christian Community Bible	So God cast him from the garden of Eden to till the soil from which he had been made.
<i>God's Word</i> TM	So the LORD God sent the man out of the Garden of Eden to farm the ground from which the man had been formed.
NIRV	So the Lord God drove the man out of the Garden of Eden to work the ground he had been made out of.
New Simplified Bible	Therefore Jehovah God banished him from the Garden of Eden to work the ground from which he had been taken.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So the Lord God sent him out of the garden of Eden to be a worker on the earth from which he was taken.
Ferar-Fenton Bible	The Ever-living God consequently expelled him from the Garden of Eden, in order to cultivate the ground from which he was taken.
HCSB	So the LORD God sent him away from the garden of Eden to work the ground from which he was taken.
Judaica Press Complete T.	And the Lord God sent him out of the Garden of Eden, to till the soil, whence he had been taken.
New Advent Bible	And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.
NET Bible [®]	So the LORD God expelled him [The verb is the Piel preterite of ?????? (shalakh), forming a wordplay with the use of the same verb (in the Qal stem) in v. 22: To prevent the man's "sending out" his hand, the Lord "sends him out."] from the orchard in Eden to cultivate the ground from which he had been taken.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version *And Yahweh Elohim is sending him away from the garden of Eden to serve the ground whence he is taken.*

LTHB *Jehovah God sent him out of the garden of Eden to till the ground out of which he was taken.*

Young's Updated LT *Jehovah God sends him forth from the garden of Eden to serve the ground from which he has been taken.*

The gist of this verse: Man, therefore, was banished from the Garden of Eden, so that he could serve the very ground from which he was taken.

Genesis 3:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Genesis 3:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
gan (גַּן) [pronounced <i>gahn</i>]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular construct	Strong's #1588 BDB #171
‘Ēden (עֵדֶן) [pronounced <i>GAY-den</i>]	<i>pleasures; and is transliterated Eden</i>	proper singular noun; place/territory	Strong's #5731 BDB #727

Translation: Therefore, Y^ehowah Elohim sends him from the Garden of Eden...

Because of the Tree of Life, Adam and the woman are sent from the garden. Only Adam is spoken of, but this would include the woman.

Genesis 3:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
‘âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	Qal infinitive construct	Strong's #5647 BDB #712
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to be taken from or out of; to be stolen from; to be taken captive; to be taken away, be removed</i>	3 rd person masculine singular, Pual perfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

Genesis 3:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The combination 'āsher + shâm, whether together or not, means <i>where</i> . Min + shâm mean <i>from that thing, from whence, out of which</i> .			

Translation:...[in order] to work the soil from whence he was taken.

Literally, this is *to work the soil where he was taken from there*. However, given the relationship of the words here, *from whence he was taken* is a legitimate translation. Adam was taken out of the soil; so it is poetic justice that he should work the soil from that point forward.

Adam was created with the express purpose to rule over the earth from which he was taken (Genesis 1:26) but now he will *serve* the earth. *Serve* is the same word as is found in Genesis 2:15, but it is no longer a joy but a necessity to his life; therefore *serve* is the proper rendering, in context.

Genesis 3:23 So the LORD God sent him away from the garden of Eden to work the ground from which he was taken.

Now, it is possible that the Garden of Eden was a perfect place on an imperfect earth. However, it is more likely that all of the earth became corrupted when Adam and the woman ate of the fruit of the Tree of the Knowledge of Good and Evil (God said, "**Cursed is the ground because of you.**"). In any case, God separated Adam and Eve from the garden, and, in particular, from the Tree of Life. In order to eat, man would have to till the ground, and it is reasonable that Jesus Christ even taught Adam how to farm the ground.

In innocence, Adam gardened for the exercise and the enjoyment. It felt good for him to use his muscles, just as a young child seems to be in the mode *on* for most of his young life. He wants to use his muscles. Any game or activity which allows him to use his muscles, he enjoys. However, things for Adam will now change. He is in a body of sin. His human soul is corrupted by sin. At this point, he must work in order to eat. In innocence, he worked the garden because he enjoyed it; and there was all manner of produce available in the Garden of Eden to eat. He is no longer in the Garden of Eden, but outside, where it is more barren, where Adam must work daily in order to provide enough food for himself and for his wife.

We all go through this same metamorphism; as innocent children, we want to use our muscles constantly. As young parents, we look at the energy of our children and wonder if that is fair, for them to have so much energy and for us to barely keep up with them. And as we enter adulthood, we then must go out and work in order to provide for our basic sustenance, just as God promised Adam: "**Because you listened to your wife's voice and ate from the tree about which I commanded you, 'Do not eat from it': The ground is cursed because of you. You will eat from it by means of strenuous labor all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust.**" (Genesis 3:17–19).

Genesis 3:23 Therefore, Y^ehowah Elohim sends him from the Garden of Eden [in order] to work the soil from whence he was taken. (Kukis mostly literal translation)

Genesis 3:23 Therefore, Jehovah God sent him out from the Garden of Eden in order to work the soil from whence he was taken. (Kukis paraphrase)

So God removes Adam and Eve from the Garden of Eden altogether.

And so He expels the man and so He sets from a front [possibly, east] to a Garden of Eden the Cherubim and a flame of the sword, the turning one, to guard a way of a Tree of the Lives [or, *immortality*].

Genesis
3:24

When He drove out the man, He placed Cherubim out from the front to the Garden of Eden along with [lit., *and*] a fiery sword, turning [and transforming], in order to guard the path to the Tree of Lives [or, *immortality*].

Having driven out the man, God placed angels out in front of the Garden of Eden along with a fiery sword that kept turning, in order to guard the path to the Tree of Lives.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubaia. Before He had created the world, He created the law; He prepared the garden of Eden for the righteous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the law in this world, and have maintained the commandments: (but) he prepared Gehinnam for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He hath prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the law. To serve the law is better than (to eat of) the fruit of the tree of life, (the law) which the Word of the Lord prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come. [JERUSALEM. And the Word of the Lord God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live for ever.....And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubaia. Two thousand years before He had created the world, He created the law, and prepared Gehinnam and the garden of Eden. He prepared the garden of Eden for the righteous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the commandments of the law in this world. For the wicked He prepared Gehinnam, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the commandment of the law in this world. For the law is the tree of life; whoever keepeth it in this life liveth and subsisteth as the tree of life. The law is good to keep in this world, as the fruit of the tree of life in the world that cometh.]

Latin Vulgate

And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

Masoretic Text (Hebrew)

And so He expels the man and so He sets from a front [possibly, east] to a Garden of Eden the Cherubim and a flame of the sword, the turning one, to guard a way of a Tree of the Lives.

Peshitta (Syriac)

So the LORD God drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to guard the path to the tree of life.

Septuagint (Greek)

And He cast out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubim and the fiery sword that turns about to keep the way of the tree of life.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	He drove out the human. To the east of the garden of Eden, he stationed winged creatures wielding flaming swords to guard the way to the tree of life.
Contemporary English V.	Then God put winged creatures at the entrance to the garden and a flaming, flashing sword to guard the way to the life-giving tree.
Easy English	God forced the man to go out. Then God put *cherubim to guard the garden in Eden. They were at the east side of the garden. There was a sword with them and flames were coming from it. The sword moved in all directions to guard every way to the tree. That is, the tree that makes people live.
Easy-to-Read Version	The Lord God forced the man to leave the garden. Then he put Cherub angels [Cherub angels Special angels from God. Statues of these angels were on top of the Box of the Agreement.] at the entrance to the garden to protect it. The Lord God also put a sword of fire there. This sword flashed around and around guarding the way to the tree of life.
Good News Bible (TEV)	Then at the east side of the garden he put living creatures and a flaming sword which turned in all directions. This was to keep anyone from coming near the tree that gives life.
<i>The Message</i>	He threw them out of the garden and stationed angel-cherubim and a revolving sword of fire east of it, guarding the path to the Tree-of-Life.
New Century Version	After God forced humans out of the garden, he placed angels and a sword of fire that flashed around in every direction on its eastern border. This kept people from getting to the tree of life.
New Life Bible	So He drove the man out. And He placed cherubim east of the garden of Eden with a sword of fire that turned every way. They kept watch over the path to the tree of life.
New Living Translation	After sending them out, the Lord God stationed mighty cherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

Partially literal and partially paraphrased translations:

American English Bible	He threw Adam out and made him live next to the Paradise of Delights. Then He stationed the [heavenly] cherubs with their flaming, spinning swords to guard the way to the Tree of Life.
Ancient Roots Translinear	Cherubim reside east of the garden of Eden, with a transforming flaming sword to keep the way of the tree of life.
Christian Community Bible	And after having driven the man out, God posted cherubim and a flaming sword that kept turning at the east of the garden of Eden to guard the way to the tree of Life. Revelation22:1
<i>God's Word™</i>	After he sent the man out, God placed angels and a flaming sword that turned in all directions east of the Garden of Eden. He placed them there to guard the way to the tree of life.
New American Bible	He expelled the man, stationing the cherubim and the fiery revolving sword east of the garden of Eden, to guard the way to the tree of life.
NIRV	The Lord God drove him out and then placed cherubim on the east side of the Garden of Eden. He also placed a flaming sword there. It flashed back and forth. The cherubim and the sword guarded the way to the tree of life.
New Jerusalem Bible	He banished the man, and in front of the garden of Eden he posted the great winged creatures and the fiery flashing sword, to guard the way to the tree of life.
New Simplified Bible	After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Revised English Bible	When he drove him out, God settled him to the east of the garden of Eden, and he stationed the cherubim and a sword whirling and flashing to guard the way to the tree of life.
Today's NIV	After he drove them out, he placed on the east side [Or placed in front] of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So he sent the man out; and at the east of the garden of Eden he put winged ones and a flaming sword turning every way to keep the way to the tree of life.
Complete Jewish Bible	So he drove the man out, and he placed at the east of the garden of 'Eden the k'ruvim and a flaming sword which turned in every direction to guard the way to the tree of life.
Ferar-Fenton Bible	So He drove out the man, and He stationed at the east of the Garden of Eden the Divine Watchers, with the flaming sword to guard that path to the Tree of Lives.
JPS (Tanakh—1985)	He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life.
New Advent Bible	And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.
NET Bible®	When he drove [The verb with the vav (?) consecutive is made subordinate to the next verb forming a temporal clause. This avoids any tautology with the previous verse that already stated that the Lord expelled the man.] the man out, he placed on the eastern side [Or "placed in front." Directions in ancient Israel were given in relation to the east rather than the north.] of the orchard in Eden angelic sentries [The Hebrew word is traditionally transliterated "the cherubim."] [Angelic sentries (Heb "cherubim"). The cherubim in the Bible seem to be a class of angels that are composite in appearance. Their main task seems to be guarding. Here they guard the way to the tree of life. The curtain in the tabernacle was to be embroidered with cherubim as well, symbolically guarding the way to God. (See in addition A. S. Kapelrud, "The Gates of Hell and the Guardian Angels of Paradise," JAOS 70 [1950]: 151-56; and D. N. Freedman and M. P. O'Connor, TDOT 7:307-19.)] who used the flame of a whirling sword [Heb "the flame of the sword that turns round and round." The noun "flame" is qualified by the genitive of specification, "the sword," which in turn is modified by the attributive participle "whirling." The Hitpa'el of the verb "turn" has an iterative function here, indicating repeated action. The form is used in Job 37:12 of swirling clouds and in Judg 7:13 of a tumbling roll of bread. Verse 24 depicts the sword as moving from side to side to prevent anyone from passing or as whirling around, ready to cut to shreds anyone who tries to pass.] to guard the way to the tree of life.
New Heart English Bible	So he drove out the man; and he placed Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life.
NIV – UK	After he drove the man out, he placed on the east side [Or placed in front] of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So [God] drove out the man; and He placed at the east of the Garden of Eden the cherubim [Cherubim are ministering spirits manifesting God's invisible presence and symbolizing His action (E.F. Harrison et al., eds., Baker's Dictionary of Theology).] and a flaming sword which turned every way, to keep and guard the way to the tree of life.
Concordant Literal Version	And He is driving out the human, and is causing him to tabernacle at the east of the garden of Eden. And He set the cherubim, and a flaming sword turning itself, to keep the way of the tree of the living.
Context Group Version	So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.
Darby Translation	And he drove out Man; and he set the Cherubim, and the flame of the flashing sword, toward the east of the garden of Eden, to guard the way to the tree of life.
<i>Emphasized Bible</i>	So he expelled the man,—and caused to dwell—in front of the garden of Eden—cherubim and a brandishing sword—flame, to keep the way to the tree of life.
exeGesés companion Bible	...so he expels Adam: and at the east of the garden of Eden he tabernacles Cherubim and the flame of the sword turns to guard the way of the tree of life.
Heritage Bible	And he drove the man out, and he lodged the Cherubs on the east of the garden of Eden, and a blazing sword turning every way to hedge about the way of the tree of life.
LTHB	And He drove the man out. And He lodged the cherubs at the east of the Garden of Eden, and the flaming sword whirling around to guard the way of the Tree of Life.
New RSV	He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.
Syndein	{Verse Ties with Proverbs Chapter 8 and Revelation Chapter 2:7} Therefore He {God} drove the man out and, at the east of the garden of Eden, He stationed the Cherubim {angels}, and the flaming sword which turned every direction, to guard the way/road to the tree of life. {Note: The Tree of Life represents capacity for happiness and God will not permit happiness to co-exist with sin. The capacity to have happiness only comes with bible doctrine resident in your soul. Therefore, bible doctrine study is related to the Tree of Life.}
World English Bible	So he drove out the man; and he placed Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life.

Young's Literal Translation And He drove out the man. And He placed cherubs 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.

The gist of this verse: After God drives the man out from the Garden of Eden, He sets up a guard at the entryway of the garden to guard the path to the Tree of Lives.

Genesis 3:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i>]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	3 rd person masculine singular, Piel imperfect	Strong's #1644 BDB #176
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

Translation: *When He drove out the man,...*

God does not drive out the man twice. This phrasing simply tells us that the man was driven out first, and then God did what is found in v. 24b.

Both the words *sent* in v. 23 and *drove* in v. 24 are in the Piel imperfect or intensive stem, imperfect action; that is, only a portion of the action is viewed or the action has not been completed. Although God keeps us from this tree of life, He provides us with another tree of life in the New Testament: Jesus Christ dying on the cross for our sins. The cross of Jesus Christ becomes our *tree of life*. The reason Adam was prevented from eating from the tree of life in the garden was that tree would perpetuate his life in a fallen state. The cross of Christ provides for us eternal life in a state of restored perfection.

God had designed the Garden of Eden for Adam and the woman. However, when they sinned, they had to be removed from the garden.

V. 24a literally reads, *And so He drives out the Adam*. The tense of the verb is imperfect, which indicates either a future action or a continuous action. The context indicates that this was a continual action. That is, God continued to maintain separation between Adam and the Garden of Eden.

Although nothing is said about the woman here, it would make little sense for God to say to the woman, "Your choice: you can stay in the Garden or go with the man." For God to have said or to have implied anything like that would have been theologically significant, and therefore, included in the Word of God. However, since we find nothing like this stated or implied, and since the woman will bear children outside of the Garden, it is reasonable to assume (1) the woman went out of the Garden with Adam and (2) she had no choice in this matter (she is under Adam's authority and bearing children, by which they will both be delivered, requires both Adam and the woman).

Like Adam, the woman has a sin nature, which sin nature permeates her body and soul (excluding the egg which the woman drops once a month). Therefore, the woman cannot be allowed to remain in the Garden of Eden where the Tree of Life is.

Although the sins of Adam and the woman are distinguished, there is nothing in the Bible which suggests that Adam's sin was better or worse than that of the woman's. Even when we discuss their motivation, which was different, and the circumstances of their sins, which were different; the prohibition was not to eat from the Tree of the Knowledge of Good and Evil; and they both violated that particular prohibition. The judgment laid upon Adam and laid upon the woman indicate differences in their sins, but not in their relative culpability. That is, the woman is not sent to prison for 10 years and the man for 20 years. They are both fallen creatures because of whom the earth is cursed.

Genesis 3:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to lay, to lay down, to set [place, fix or establish]; to cause anyone to dwell, to place [a tent]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7931 BDB #1014
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
qêdem (קֵדָם) [pronounced <i>KAY-dem</i>]	<i>east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning; eastward, to or toward the east</i>	noun/adverb	Strong's #6924 BDB #870
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
gan (גַּן) [pronounced <i>gahn</i>]	<i>a garden, enclosure, an enclosed garden</i>	masculine singular construct	Strong's #1588 BDB #171
Ēden (עֵדֶן) [pronounced <i>GAY-den</i>]	<i>pleasures; and is transliterated Eden</i>	proper singular noun; place/territory	Strong's #5731 BDB #727
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e rûwbîym (כְּרֻבִּים) [pronounced <i>k^eroob^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500

Translation: ...He placed Cherubim out from the front to the Garden of Eden...

The untranslated sign of the direct object tells us what God places in front of the Garden of Eden: Cherubim, which are, apparently, angels to will guard this garden.

Although the word found in v. 24b could mean *east*; it probably indicates the beginning or the front of the Garden of Eden, suggesting, perhaps, an entry into the Garden of Eden.

Genesis 3:24b ...and east of the garden of Eden He stationed cherubim...

Cherubim are angels. This is a transliterated word and the *im* ending in Hebrew indicates plural. This is the first time which we find this word, and it occurs over 90 times in the Old Testament, and most of the time, in the plural.

Interestingly enough, the next time that we encounter this word, it will be associated with the building of the Ark of God (this is not the same thing as the ark of Noah, by the way). Recall that the Ark of God speaks of Jesus Christ. On top of this Ark is a covering (taken from the verb *to atone for*). Affixed to this lid are two *cherubim*, one on each side of the lid, facing each other and looking down. The High Priest, once a year, on the Day of Atonement, comes in and sprinkles blood on this covering. No one sees this occurring, as it is done in the Holy of Holies, a room in the Tabernacle where no one can go into except the High Priest, and only on this one day each year. The blood sprinkled on the Ark of God refers to Jesus Christ dying for our sins. The cherubim who are standing on this covering are observing what is going on. They represent the Angelic Conflict, in which we find ourselves; and they represent angels who are watching over us. I would suggest that one cherub represents the elect angels and the other represents the fallen angels.

At this point, we ought to examine the **Doctrine of the Cherubim of God**.

The Cherubim of God

1. Cherubim guarded the entrance to the Garden of Eden after the expulsion of Adam and Eve: **When He drove out the man, He placed Cherubim out from the front to the Garden of Eden along with [lit., and] a fiery sword, turning [and transforming], in order to guard the path to the Tree of Lives [or, immortality] (Genesis 3:24).**
2. There were two golden cherubim upon the Ark Of The Covenant, who represent the Angelic Conflict. **"And make two cherubim out of hammered gold at the ends of the cover. Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover." (Exodus 25:18-20).**
3. God dwelt between the two cherubim (Exodus 25:22 2Samuel 6:2). This essentially indicates that God is in the midst of angels in general (2Kings 19:15).
4. The idea that God would meet with man in between the two cherubim describes the concept of salvation; because between them was the mercy seat which sat upon the Ark of God (which represented Jesus Christ). Our salvation is the result of a gracious act of Jesus Christ, dying for our sins, so that we might meet God on the mercy seat of the Ark of God. This is central to the Angelic Conflict.
5. Ezekiel had a curious encounter with cherubim, and described their appearance: **Their entire bodies, including their backs, their hands and their wings, were completely full of eyes, as were their four wheels. I heard the wheels being called "the whirling wheels." Each of the cherubim had four faces: One face was that of a cherub, the second the face of a man, the third the face of a lion, and the fourth the face of an eagle. (Ezekiel 10:12-14).** Ezekiel probably speaks more on Cherubim (Cherubs) than anyone else in the Bible. Ezekiel 1 10
6. The appearance of the Cherubim in The Tabernacle In The Wilderness is also described in the New Testament: **A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. Above the ark were the cherubim of the Glory, overshadowing the atonement cover (Hebrews 9:2-5).**

References:

<http://www.keyway.ca/htm2002/cherubim.htm>

<http://www.bible-topics.com/Cherubim.html>

I do not know anything about these websites, so I cannot confirm their accuracy throughout.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 3:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lahaṭ (לַהֲטֹ) [pronounced <i>LAH-haht</i>]	<i>flame; flaming; fiery, burning</i>	masculine singular construct	Strong's #3858 BDB #529
chereb (כֶּרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352
hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn, to turn [transform] oneself; to change oneself, to turn this way and that; to be turned; to roll oneself, to tumble</i>	feminine singular, Hithpael participle; with the definite article	Strong's #2015 BDB #245

Translation: ...along with [lit., and] a fiery sword, turning [and transforming],...

Also, God places a sword at the entry of the Garden (or, if you prefer, east of the Garden).

Now, stop and think about this for a moment: this is interesting. This is a *sword*. I have suggested earlier that God may have provided Adam and the woman with gardening implements, and here, we have the word *sword*. This does not mean that this is a metal sword, as we would know it to be, but it is possible a sword of light or of fire, as the description appears to be.

The gist appears to be that this sword obscures entry into the Garden of Eden, and that there might be no other way into the garden. Let me suggest that no creature can enter into the Garden of Eden every again. No creature would be able to see it.

Fire nearly always speaks of judgment. This was part of the judgment against Adam and the woman.

Genesis 3:24b East of the garden of Eden, He [Jehovah Elohim] stationed cherubim with a flaming, whirling sword to guard the way to the tree of life.

The word rendered *flaming* here is lahaṭ (לַהֲטֹ) [pronounced *LAH-haht*], which means *flaming*; but this word is tied to the magical arts, and the verb from whence this comes means both *to burn, to flame* and *to hide*. Strong's #3858 BDB #529. We only find this noun in one other place: **Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts** (Exodus 7:11). *Secret arts*, variously translated as *enchantments, sorceries, occultisms*, is the same word, but in the plural in Exodus 7:11. So, there is more going on here that angels standing in front of the Garden of Eden with swords which gleam from the sun's rays hitting the shiny metal surface of the swords. The result is, they hide the Garden of Eden of Adam and the woman (and from all their descendants).

The second word which describes this sword is *whirling*, which is the Hithpael participle of the verb *hâphak*^e (הִפָּחַק:) [pronounced *haw-FAHK*^e], which means, in the Hithpael, *to turn, to turn [transform] oneself; to change oneself, to turn this way and that; to be turned*. Strong's #2015 BDB #245.

It appears as though this Garden of Eden was not only guarded by these angels (cherubim), but that its entrance may have become invisible to Adam and the woman, as if it is in other dimension. Even though we do not fully comprehend here exactly what is going on, it is clear that there is more than just angels standing in front of the Garden of Eden, and that there is some mystical quality to this. Recall that, in the Garden of Eden, we have all of this lush vegetation and outside of the Garden, it is dry and more barren (compare Genesis 2:10–14 and 2:5). It would stand to reason that the lushness of the Garden of Eden would be a grand oasis amid an otherwise flat and barren land. Therefore, it would make sense for there to be some mystical quality to hiding the Garden of Eden from Adam and the woman.

Genesis 3:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . ²² (4) Lâmed with the infinitive can connote <i>shall or must</i> . ²³			
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek</i> ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective with the definite article	Strong's #2416 BDB #311

Translation: ...in order to guard the path to the Tree of Lives [or, immortality].

The purpose of the stationing of the Cherubim and the sword is to guard the path or the way to the Tree of Lives, or the Tree of Immortality.

²² the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

²³ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

So, on a portion of the earth is the Garden of Eden. Outside of this garden is a less hospitable place, but possibly overgrown, nonetheless. We do not know how far Adam and the woman were caused to travel; we do not know what the surface was like. However, we can rest assured that, however far they went, it would be impossible for them to ever find the Garden of Eden again. Furthermore, the land where they began to live was probably much less hospitable than the Garden of Eden was.

No creature, I would guess, would be allowed into the Garden of Eden again. This was certain hidden from Adam and the woman. I would reasonably guess that most of the reason for this is the fiery ever turning sword. One of the things which is true of many swords is, they are made of a shiny, reflective metal. How exactly this interplayed with the fire or flame; we do not know.

The same word translated *fiery*, *flaming* or *flame* in this verse is elsewhere associated with the magic arts (Exodus 7:11, the only other passage where this word can be found). Therefore, let me suggest that there is a supernatural aspect here, not one which is clearly defined, apart from this sword turning about.

They are leaving a place where God has provided for them vegetation already growing, already with fruits and vegetables, and outside of the garden, Adam will be responsible for this (Genesis 3:17–19).

God made certain that Adam could not find his way back to the Garden of Eden; He stationed angels to guard the garden in which is the Tree of Life. The key is that these cherubim are guarding the [way to the Tree of Life](#). It is not so much the Garden of Eden which is the thing being guarded, but the *way to the Tree of Life*. God cannot allow Adam and the woman to eat from this tree and thus perpetuate their lives in this fallen state.

One of the things which I have noticed is that there are details in the Bible of things which we have never seen and would have no reason to even know about if it were not in the Bible. For instance: the earth was originally watered by a mist arising from the ground and not by rain (Genesis 2:6). If man had written the Bible from man's viewpoint (particularly so-called primitive man), he would not have thought to include something which was not at all like our present state. This verse also includes information that we would not have known about. God set up angels to guard the Garden of Eden and to keep man from the tree of life. The angels use a flaming sword which turns in every direction to bar us from the garden. Exactly what this was; that is, whether Adam and Eve were prevented from seeing the entrance to the garden or seeing the garden at all because of this sword turning every way or whether this was similar to a road block to keep them out, we do not know. However, the Garden of Eden is not mentioned again in the Bible in the pre-deluvian civilization. We do not have man trying to steal into the garden to eat from the tree of life.

It would certainly take time for anything to grow for Adam. However, it would make sense, given that men would live for hundreds of years, that they could go much longer without food.

Genesis 3:24 [When He drove out the man, He placed Cherubim out from the front to the Garden of Eden along with \[lit., and\] a fiery sword, turning \[and transforming\], in order to guard the path to the Tree of Lives \[or, immortality\].](#) (Kukis mostly literal translation)

Genesis 3:24 [Having driven out the man, God placed angels out in front of the Garden of Eden along with a fiery sword that kept turning, in order to guard the path to the Tree of Lives.](#) (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

My original intent was to write a very brief summary of Genesis 3. Turns out, a page and a half into this, I have only covered the first verse or two.

The Fall of Man (Behind the Scenes)

The Fall of man is not an allegory, a story or a parable. It is literally what happened.

Adam and the woman had a perfect life in the Garden of Eden. All of their needs were handled and they lived in a perfect environment. There was nothing that they lacked. Their point of contact with God was love. Because of this point of contact, the man and the woman were blissfully unaware of the concept of good and evil. There was only one way that they could break contact with God; there was only one way that they could sin. There was one tree in the Garden of Eden which they could not eat from. This was their only prohibition. Apart from this, there was nothing that they could do that was wrong or immoral.

All of life was a pleasant experience. Adam had a full time job, which was working in this garden, arranging it in whatever way appealed to him. He was perhaps the most intelligent man who would ever exist (until Jesus) and physically perfect. Working was a great joy to him. It engaged his mind and his body; and all of this felt good. Because he worked, he was separate from the woman at times.

There were times when the man and the woman had direct contact with God. This appears to have been daily, where God would come into the garden and speak with them and teach them. What God taught at this time was never about morality, immorality, good or evil, because such things, for Adam and the woman, did not exist. These things would have been meaningless to them.

Satan had existed for sometime prior to Adam and the woman and he was given some limited access. No doubt, he observed the man and the woman for a great deal of time before making himself known. He knew their schedules, their bliss, and he knew the earth, as it appears to have been originally a place for angelic creation (although they may have been given access to the entire universe). At this time, there were two groups of angels, fallen and elect. Those who had fallen had chosen against God; those who were elect never used their free will against God. Although all angels were observing the events taking place on earth (its restoration and repopulation), only Satan would be allowed any sort of contact with the new occupants of the earth.

The events which take place will show that, under perfect environment, rebellion against God cannot exist in any form. Rebellion against God would continually search out ways to destroy perfect environment and perfect relationships (the man with the woman, and their relationship with God). Corruption of any sort must be completely and totally confined, as it will always seek to corrupt that which is not corrupted.

It was clear to Satan that the man and the woman were thoroughly in love with one another; that they loved God; and they loved their lives on this earth. This could be changed in only one way. Satan had to get the man and the woman to eat from the tree of the knowledge of good and evil.

Satan had a thorough knowledge of good and evil and he could better engage the man and woman if they possessed this same knowledge. He perceived the woman as the key to getting Adam, from his free will, to eat of the forbidden fruit.

Using a very shiny and attractive animal, a serpent, Satan communicated with the woman apart from Adam. Were there many conversations? Was there only a singular conversation? I would think this conversation took place on one occasion only. Communication existed, but it was only between the man and the woman, and between God and them. There appears to be no other conversation taking place. So, for a serpent to communicate, that would have been interesting and, no doubt, the woman would have told Adam about it.

The Fall of Man (Behind the Scenes)

As an aside, we do not know how exactly the serpent communicated with the woman. Did God give the serpent and ability to speak? Was Satan able to communicate telepathically? Let me suggest that Satan petitioned to be given the ability to speak through the serpent and this was granted. The mechanics are unknown. Based upon the record of Scripture, it appears that Satan was able to communicate by conversation by speaking in whatever language the man and the woman spoke in.

Nothing which took place every seemed suspicious or out of place to the man or the woman, because these are things which they could not relate to. The evil motives of Satan—his intent to get them to both eat of the tree of the knowledge of good and evil—were not thoughts which they would have understood. The idea that there was something outside of their perfect world which wanted with ever fibre of its being to destroy this perfection—this would have made no sense to Adam or to the woman.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Abbreviated Exegesis of Genesis 3:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masorettes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

To start us off, bear in mind that at the time that man had been created, there had been a whole other set of beings created first (angels), some who had fallen and some who had not (called elect angels). Satan was the foremost of all the angels; he was the first to fall, and Revelation tells us that he took a third of the other angels with him.

Satan and the other fallen angels have all been judged, but he has appealed his sentence. We know that he appealed his sentence, as God has already judged him and sentenced him to the Lake of Fire, along with all of the fallen angels. However, since he is not presently in the Lake of Fire, then, logically, there is a reason for this. He appealed the sentence and is alleging, among other things, that God is not Who He says He is; that He does not really measure up to Who or what He claims to be (that is, God is not God).

Now, let's explore the possibility that God's justice was immediate. Then Satan and all fallen angels would be in the Lake of Fire. How would the elect angels view this? "I guess we are okay unless we slip up and do something bad. Are we bound in allegiance to God only through fear of what He will do?" By sentencing Satan to the Lake of Fire and then carrying out that sentence, only God's justice and righteousness are in view. Nothing else of His essence. Could the remaining angels conclude that their good existence is only kept intact by the fear of God?

Therefore, an extensive appeal having been filed by Satan, God allows for such an appeal to go forward. And, in order to reveal God's character and Satan's character, a whole new set of creatures are introduced to a newly restored earth. Two human beings who will share one very important characteristic with angels—they will have volition.

Having introduced these two creatures to the earth, God will reveal His character to all angels—both fallen and elect—by allowing them to closely observe human history. This way, the remaining elect angels will adhere to God, but not simply out of fear. By viewing both God and Satan interacting with man, the elect angels will fully trust their Creator God out of respect and a shared sense of justice and righteousness.

In Genesis 3, God will give Satan certain liberties when it comes to interacting with man. In Genesis 1–2, we have seen man created and placed into an environment made by God. Now God will allow Satan the opportunity to reveal what he is able to do for man.

Genesis 3:1 **And the naḥasha was more crafty than all the lives of the field which Elohim had made, and he said to the woman, "Is it true that Elohim has said, 'Do not eat of every tree of the garden'?"**

^aOr Naḥash. Traditionally rendered the "serpent". See Explanatory Notes "Serpent" and "Naḥash".

Naḥasha or naḥash is the Hebrew word for Serpent as found in the Scriptures 2009. This word is actually nâchâsh (נָחָשׁ) [pronounced *naw-KHAWSH*], and it means, *serpent, snake; image (of serpent)*. Strong's #5175 BDB #638. If you say this word, you can tell that Adam listened to the sound of the snake (perhaps this is a rattler), and assigned it this particular name based upon the sound that it made. This particular serpent is known among the creatures to be *crafty, insidious, devious, shrewd; sensible, prudent, forethoughtful, farsighted*. Now, these words do not really apply to the serpent in this passage, but they apply to the creature in control of the serpent, that creature being Satan.

Let me suggest that Satan asked for, in his appeal, some leeway, some freedom when it came to his form, so that he might take any form or that he might actually inhabit an animal of his choosing. Do you know how a criminal defense lawyer wants his dependence dressed in a suit and not dressed in a prison uniform? He can appeal to the judge, "My client wearing prison garb is unduly prejudicial; and the jury may make some assumptions based upon wearing such clothing." Perhaps Satan made the same kind of appeal. "Surely you will allow me to move about in a form that will not frighten Adam or the woman." Satan probably asked for and received permission to interact with Adam or the woman, and God gave him this permission.

When the time was right, and Adam was gone, the snake began to talk to the woman. **"Is it true that Elohim has said, 'Do not eat of every tree of the garden'?"** this serpent inquired of the woman.

Now, although to us, a serpent suddenly speaking would completely and totally blow our minds; this is not something which concerns the woman. She did not exist; and suddenly, she exists. She is in a world made by God; and, so far, nothing in this world was threatening or unusual. This pet serpent—she would have had no reason to fear this snake—was interesting to her. Perhaps it did tricks or perhaps it entertained her in some way. There is no reason to think that this question is the first thing the serpent said to her. Also, we do not know how exactly the serpent communicated with her. Did she hear an audible voice? Did God allow the serpent to speak and communicate with her in some way? Obviously, He did.

Even though a serpent does not have human vocal cord by which to make human sounds, God allowed Satan to be able to talk through the serpent or to take the form of a serpent and speak to her from this form.

Genesis 3:2–3 **And the woman said to the naḥash, "We are to eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, Elohim has said, 'Do not eat of it, nor touch it, lest you die.'"**

The woman has a doctrinal breakthrough which she shares with the serpent. Not only is she not supposed to eat of this fruit, but she cannot even touch it! Did she come up with this all on her own? Or did Satan cleverly guide her to this doctrinal breakthrough? There is certainly a way to make someone think that they have come up with

a brilliant thought all on their own, but it turns out that you set them up to think that thought and then to express it. This appears to be the foothold that Satan needed.

Genesis 3:4 **And the naḥash said to the woman, “You shall certainly not die.**

“Let’s be serious here, lady; you aren’t going to die,” the serpent asserts. “It is just a piece of fruit.”

So often, we do not hear the full conversation in Scripture. Did the serpent encircle the tree and come into direct contact with the fruit and show her, “See, this fruit won’t hurt you! It is just fruit, nothing more.”?

The serpent then suggests to the woman that God has a more devious reason for forbidding the fruit of this tree.

Genesis 3:5 **“For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.”**

Then the serpent explains why God does not want her to eat this fruit. “Your eyes will be opened and you will be just like God. You will know good and evil. He doesn’t want that. He does not want you to be that smart.”

Satan desired for himself to be like God.

The woman now considers what Satan has told her about the tree and begins to examine it more closely.

Genesis 3:6a **And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate.**

The woman made an examination of the fruit, as if she is some kind of a fruit expert now, able to figure out by looking whether or not this fruit can make her die while she is dying. The fruit looks good and the tree itself is pleasant-looking. She thinks, *it would be good to be as wise as God.*

So she eats the fruit and then waits for Adam to return.

Genesis 3:6b **And she also gave to her husband with her, and he ate.**

She gives to Adam the fruit to eat, and he ate it. Adam understood fully the decision that he was making, even though he did not appreciate all the ramifications of it. He knew that if he did not eat this fruit, then he would be separated forever from his woman. He loved her and he could not imagine his life without her. Even living in perfect environment with God, Adam could not allow this wonderful woman to be separated from him. Whatever her future was going to be, Adam was going to share it with her.

He apparently understood that by eating this fruit, he is going to cut himself off from God.

Genesis 3:7 **Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves.**

The first thing that Adam and the woman do is an act of human good. They look at each other and recognize that they are naked. This suddenly becomes a problem to them. They sew fig leaves together to use to cover their bodies. The approach that they are going with is, *if we are adjusted to one another, then we will be okay.*

Genesis 3:8 **And they heard the voice of הוהי Elohim walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of הוהי Elohim among the trees of the garden.**

The word translated *cool* is rūwach (רוח) [pronounced *ROO-ahkh*], which means, *wind, breath, spirit, apparition*. Strong’s #7307 BDB #924. In fact, this is the *only* time that this word is translated *cool*. We have had this word

before in Genesis 1:2. Remember when the *Spirit of God was upon the surface of the waters*? That is the same word.

God was not there constantly with Adam, like some sort of overseer, telling him what he needed to do next in the garden. God came by daily to talk with Adam and the woman during what is the *spiritual* time of the day. So God came there and spoke truth to Adam and the woman. In other words, God taught them Bible doctrine.

Genesis 3:9 And הוהי Elohim called unto Adam and said to him, "Where are you?"

Adam and the woman are not out there front and center waiting to speak with God. God has come to them in the garden, but they do not appear to be there.

God is omniscient, so God is not confused about where they are. God speaks first, because Adam was not going to speak and the woman was not going to speak.

Genesis 3:10 And he said, "I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself."

Adam's excuse is pretty lame. "I heard Your voice in the garden, so I was afraid and I hid myself because I was naked." Remember, he has covered himself with a fig suit. He knows that the real problem is, he did what God told him not to do. He is not yet ready to admit to it.

Genesis 3:11 And He said, "Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?"

God asks a very logical question: "Who informed you that you were naked?" Again, God is omniscient, but He is waiting for both Adam and the woman to admit what they had done. God cannot communicate truth to them apart from them acknowledging what they have done.

God asks them straight out, "Did you eat from the tree I told you not to eat from?"

Genesis 3:12 And the man said, "The woman whom You gave to be with me, she gave me of the tree and I ate."

The man pleaded guilty, but with an explanation. "Okay, I did eat from the tree," Adam begins to explain, "but the woman whom You gave to be with me, she handed the fruit to me."

Adam knew exactly what he was doing; but he blames his wife; and ultimately, he blames God. Nevertheless, he admits his transgression.

Now God turns to the woman. The man has implicated her in this act of disobedience. What does she have to say for herself? Will she admit her sin?

Genesis 3:13 And הוהי Elohim said to the woman, "What is this you have done?" And the woman said, "The naḥash deceived me, and I ate."

Since Adam has admitted to his sin, God turned to the woman, and asked, "What did you do?" The woman admits to eating the forbidden fruit, but she explains that she had been deceived by the serpent.

Sin has consequences, and God is going to lay out those consequences. As the righteous Judge, God can lay out the charges and what will happen as a result.

Genesis 3:14 And הוהי Elohim said to the naḥash, "Because you have done this, you are cursed more than all livestock and more than every beast of the field. On your belly you are to go, and eat dust all the days of your life."

What the serpent says or admits to is irrelevant. God asks nothing of him. God is ready to mete out the punishment.

This first act of judgment is symbolic. It applies to serpents (snakes) in general. They will no longer walk, but they will move on their bellies and eat dust all of their lives.

What exactly does this mean? Forever snakes are limited in their abilities; but the implication is, “You, Satan, will also face more serious limitations.” There is no reason to think that Adam and the woman would have disobeyed God, had not the woman been first influenced by Satan.

Genesis 3:15a **“And I put enmity between you and the woman, and between your seed and her Seed.”**^b

^bFirst promise of the Messiah.

There will be animosity established between the Seed of the woman and the seed of the serpent (which is Satan).

Interestingly enough, women are never said to have seed; this is the domain of the male. Yet here, God speaks of the Seed of the woman. The Seed of the woman is Jesus Christ. Somehow, He will come from the woman without coming from the man.

Genesis 3:15b **He shall crush your head, and you shall crush His heel.”**

God explains what will happen between the woman’s Seed and the serpent, as a result of this animosity. “He—the Seed of the woman—will crush the head of the serpent. That is, He will throw the serpent—that is, Satan—into the Lake of Fire for the last judgment.

Also, Satan will bruise Messiah’s heel, meaning he will deal a vicious blow to Messiah (on the cross), but it will not be deadly. The same verb is used twice v. 15b, but it has different meanings. Therefore, we can understand that the Seed of the woman will crush the head of the serpent (a deadly blow); and the serpent will bruise the heel of the Messiah (not a deadly blow).

Here, as early as the third chapter of Genesis, the Messiah is introduced, calling Him the Seed of the woman.

Next, God pronounces judgment over the woman:

Genesis 3:16a **To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain.**

Sorrow is the word *‘itsâbôwn* (אֲבֹנָה) [pronounced *‘gihts-tsaw-BOHN*], and it means, *pain, labor, hardship, sorrow, toil*. Strong’s #6093 BDB #781. This is *the pain associated with being in labor* (in this context).

The second word is *hêrôn* (הָרָה) [pronounced *hay-ROHN*], which means, *pregnancy, impregnated, conception*. Strong’s #2032 BDB #248.

God tells the woman, “Increasing, I will cause to increase your labor pains, even your pregnancy (discomfort).”

Despite offering first the hope of the Seed of the woman, God also promises that her conception and childbirth will be very painful. However, it is her bringing forth children which will result in the Messiah coming and saving them.

Genesis 3:16b **And your desire is for your husband, and he does rule over you.”**

The woman will have an inexplicable craving toward the man. The word is *teshûwqâh* (תְּשׁוּבָה) [pronounced *tesh-oo-KAW*], and it means, *desire, craving, longing; a longing [of a woman for a man or a man for a woman]*. Strong’s #8669 BDB #1003. Now, it is very easy to see why a man is attracted to the woman—women are most

beautiful. However, for some reason, the woman is attracted to the man; and this malady (if you will) often reveals itself during the age when a young girl becomes boy crazy. This may start at age 5 or age 8 or age 11; but many women begin to go through lifetime phase as a part of puberty. God promises this inexplicable attraction; and this often takes place whether the young girl has a good father, a lousy father, or a gone father. In my lifetime, I have observed a great deal of propaganda guiding young women away from experiencing this natural desire. This propaganda, constantly reinforced, certainly affects a significant number of young woman; but still most of them experience this desire.

Having watched a few episodes of *Deadly Women*, I can confirm that this irrational desire remains even today as integral to the psyche of some women. Furthermore, if to this desire you add a lack of self-control and irrationality, you can end up with a dangerous—in fact, deadly—combination.

God makes another promise to the woman. What the man will do, in relation to the woman, is the Qal imperfect of *mâshal* (משל) [pronounced *maw-HAHL*]. This word means, *to rule, to have dominion, to reign*. Strong's #4910 BDB #605. When followed by the *bêyth* preposition, *what* is ruled over is given next. The *bêyth* preposition follows and it is affixed to the 2nd person feminine singular suffix. God pronounces the judgment, but tells the woman, *the man will rule over you*. The imperfect tense indicates that this is ongoing.

In the family home, the young woman is ruled over by her father. In marriage, the woman is ruled over by her husband. If a woman does not want this, then she can move out of her childhood home and not get married. The woman is not ruled by any random man that she comes across; just her father and then her husband (and, of course, any boss that she might have who is a male).

Genesis 3:17a *And to the man He said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'Do not eat of it':..*

God pronounces the final judgment on the man, who sinned against God, not having been deceived.

Instead of listening to God, the man listened to his wife. As a result, he ate from the one tree God told him not to eat from.

Genesis 3:17b–18 *...“Cursed is the ground because of you, in toil you are to eat of it all the days of your life, and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field.*

God will pronounce a judgment against the earth, based upon what the man did; and this judgment will directly affect the man.

Now, remember that elect and fallen angels are watching all of this take place. Whatever previously happened on earth during angelic presence on the earth, resulted in the earth being packed in ice. All of the angels would see a very specific judgment of the earth, because Adam and the woman sinned.

God tells Adam that the ground will be cursed as a result of his sin, so that the earth will become very difficult to farm. Even though the earth will continue to bring forth fruits, grains and vegetables, this is not going to be an easy process. Furthermore, worthless plants will also want to grow in the same space (thorns and thistles).

God somehow take all of this world, which was a perfect environment, and somehow subject all of it to this curse. The earth will never fully recover from this curse until Messiah returns. The very same plants and animals which were integral to the earth during perfect environment will be integral to a fallen earth.

Having come from the Woodstock generation, let me add that, we are not trying to get ourselves back to the garden (as per the lyrics of *Woodstock*). The Garden of Eden was not in Woodstock. We don't get to go back to the garden, as we will find out.

Genesis 3:19 “By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.”

God warns Adam that he will work hard all of his life; and at death, he will return to the soil from whence he came. It is interesting that God mentions bread. This indicates that Adam and the woman learned how to make bread, using fresh grains available to them.

Some people have never experienced any joy in their work, so what I am about to tell you may not make sense. During innocence, man worked, but he enjoyed it. He enjoyed all of it. He enjoyed how the work made his muscles feel; he enjoyed the finished product of his work. When Adam became thirsty or hungry, he enjoyed such feelings, and he enjoyed satiating them with cold, clear water and good healthy food.

In a fallen world, work is no longer going to be a joy and pleasure all day long. There might be a half hour here or 15 minutes there when his work feels alright; but there will be much longer periods of time where he knows that he must work in order to eat, but he does not enjoy it.

In the end, Adam will drop dead and become a part of the soil which he devoted his life to.

Genesis 3:20 *And the man called his wife’s name Ḥawwah, because she became the mother of all living.*

What Adam named the woman was not *Eve*. Her actual name is Chavvâh (חַוְוָה) [pronounced *khahv-VAW*], which means, *life, living*; transliterated *Eve, Havah*. It comes from the verb *to live*. Strong’s #2332 BDB #295.

It is the woman who is associated with life and the living, not just because she is a mother, but because it is the man who passes down to sin nature to his children, not the woman.

Genesis 3:21 *And יהוה Elohim made coats of skin for the man and his wife and dressed them.*

Once God had pronounced the judgment, He killed an animal in order to cover Adam and the woman with the animal skins. This is the first time that an innocent animal is killed in order to represent the judgment which will be brought upon the Messiah.

The skin of the animal represents being covered in the atonement, so that one cannot be judged. Temporarily, the sin is covered over.

Genesis 3:22 *And יהוה Elohim said, “See, 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.”*

God speaks aloud to the other Members of the Godhead, so that all angels now know what page we are on. *Good and evil* describes the game plan of Satan. God is aware of this plan, and all angels, fallen and elect, have some understanding of Satan’s plan. Now man also knows something of Satan’s plan.

Because of his fallen state, man cannot be left in the Garden of Eden. In that garden is the tree of life. God cannot allow man to perpetuate his life in the garden. Man is removed from the Garden of Eden so that he does not eat from the tree of life.

Genesis 3:23–24 *So יהוה Elohim sent him out of the garden of Ēden to till the ground from which he was taken, and He drove the man out. And He placed kerubim at the east of the garden of Ēden, and a flaming sword which turned every way, to guard the way to the tree of life.*

God removed man from the Garden of Eden, which is a garden that God made for man to enjoy in innocence. In that garden are fruit trees which would perpetuate the life of Adam and the woman. However, because they have sinned against God, they are no longer welcome in the garden. God will not allow them to perpetuate their lives.

You will recall that Adam was originally given the job to guard the garden. Now there are angels guarding this garden, so that it cannot be seen or entered. It is not clear whether the garden still exists after the Great Flood. I would think that it was destroyed.

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

God therefore commanded that Adam and his wife should eat of all the rest of the plants, but to abstain from the tree of knowledge; and foretold to them, that if they touched it, it would prove their destruction. But while all the living creatures had one language, (5) at that time the serpent, which then lived together with Adam and his wife, shewed an envious disposition, at his supposal of their living happily, and in obedience to the commands of God; and imagining, that when they disobeyed them, they would fall into calamities, he persuaded the woman, out of a malicious intention, to taste of the tree of knowledge, telling them, that in that tree was the knowledge of good and evil; which knowledge, when they should obtain, they would lead a happy life; nay, a life not inferior to that of a god: by which means he overcame the woman, and persuaded her to despise the command of God. Now when she had tasted of that tree, and was pleased with its fruit, she persuaded Adam to make use of it also. Upon this they perceived that they were become naked to one another; and being ashamed thus to appear abroad, they invented somewhat to cover them; for the tree sharpened their understanding; and they covered themselves with fig-leaves; and tying these before them, out of modesty, they thought they were happier than they were before, as they had discovered what they were in want of. But when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behavior, went out of the way. This behavior surprised God; and he asked what was the cause of this his procedure; and why he, that before delighted in that conversation, did now fly from it, and avoid it. When he made no reply, as conscious to himself that he had transgressed the command of God, God said, "I had before determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and pains-taking; which state of labor and pains-taking would soon bring on old age, and death would not be at any remote distance: but now thou hast abused this my good-will, and hast disobeyed my commands; for thy silence is not the sign of thy virtue, but of thy evil conscience." However, Adam excused his sin, and entreated God not to be angry at him, and laid the blame of what was done upon his wife; and said that he was deceived by her, and thence became an offender; while she again accused the serpent. But God allotted him punishment, because he weakly submitted to the counsel of his wife; and said the ground should not henceforth yield its fruits of its own accord, but that when it should be harassed by their labor, it should bring forth some of its fruits, and refuse to bring forth others. He also made Eve liable to the inconveniency of breeding, and the sharp pains of bringing forth children; and this because she persuaded Adam with the same arguments wherewith the serpent had persuaded her, and had thereby brought him into a calamitous condition. He also deprived the serpent of speech, out of indignation at his malicious disposition towards Adam. Besides this, he inserted poison under his tongue, and made him an enemy to men; and suggested to them, that they should direct their strokes against his head, that being the place wherein lay his mischievous designs towards men, and it being easiest to take vengeance on him, that way. And when he had deprived him of the use of his feet, he made him to go rolling all along, and dragging himself upon the ground. And when God had appointed these penalties for them, he removed Adam and Eve out of the garden into another place.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed April 13, 2012. Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

Edersheim Summarizes Genesis 3

The Fall. (GENESIS 3)

It now only remained to test man's obedience to God, and to prepare him for yet higher and greater privileges than those which he already enjoyed. But evil was already in this world of ours, for Satan and his angels had rebelled against God. The scriptural account of man's trial is exceedingly brief and simple. We are told: that "**the tree of the knowledge of good and evil**" had been placed "**in the midst of the garden,**" and of the fruit of this tree God forbade Adam to eat, on pain of death. On the other hand, there was also "**the tree of life**" in the garden, probably as symbol and pledge of a higher life, which we should have inherited if our first parents had continued obedient to God. The issue of this trial came only too soon. The tempter, under the form of a serpent, approached Eve. He denied the threatenings of God, and deceived her as to the real consequences of eating the forbidden fruit. This, followed by the enticement of her own senses, led Eve first to eat, and then to induce her husband to do likewise. Their sin had its immediate consequence. They had aimed to be "**as gods,**" and, instead of absolutely submitting themselves to the command of the Lord, acted independently of Him. And now their eyes were indeed opened, as the tempter had promised, "to know good and evil;" but only in their own guilty knowledge of sin, which immediately prompted the wish to hide themselves from the presence of God. Thus, their alienation and departure from God, the condemning voice of their conscience, and their sorrow and shame gave evidence that the Divine threatening had already been accomplished: "**In the day that you eat from it you will surely die.**" The sentence of death which God now pronounced on our first parents extended both to their bodily and their spiritual nature - to their mortal and immortal part. In the day he sinned man died in body, soul, and spirit. And because Adam, as the head of his race, represented the whole; and as through him we should all have entered upon a very high and happy state of being, if he had remained obedient, so now the consequences of his disobedience have extended to us all; and as "**by one man sin entered into the world, and death by sin,**" so "**death passed upon all men, for that all have sinned.**" Nay, even "creation itself," which had been placed under his dominion, was made through his fall "subject to vanity," and came under the curse, as God said to Adam: "**Cursed is the ground for your sake; in sorrow will you eat of it all the days of your life; thorns also and thistles will it bring forth to you.**"

God, in His infinite mercy, did not leave man to perish in his sin. He was indeed driven forth from Paradise, for which he was no longer fit. But, before that, God had pronounced the curse upon his tempter, Satan, and had given man the precious promise that the seed of the woman should bruise the head of the serpent; that is, that our blessed Savior, "**born of a woman,**" should redeem us from the power of sin and of death, through His own obedience, death, and resurrection. And even the labor of his hands, to which man was now doomed, was in the circumstances a boon.

Therefore, when our first parents left the garden of Eden, it was not without hope, nor into outer darkness. They carried with them the promise of a Redeemer, the assurance of the final defeat of the great enemy, as well as the Divine institution of a Sabbath on which to worship, and of the marriage-bond by which to be joined together into families. Thus the foundations of the Christian life in all its bearings were laid in Paradise.

There are still other points of practical interest to be gathered up. The descent of all mankind from our first parents determines our spiritual relationship to Adam. In Adam all have sinned and fallen. But, on the other hand, it also determines our spiritual relationship to the Lord Jesus Christ, as the second Adam, which rests on precisely the same grounds. For "as we have borne the image of the earthy, we shall also bear the image of the heavenly," and "as in Adam all die, even so in Christ shall all be made alive." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The descent of all mankind from one common stock has in times past been questioned by some, although Scripture expressly teaches that "**He has made of one blood all nations, for to dwell on the face of the earth.**" It is remarkable that this denial, which certainly never was shared by the most competent men of science, has quite lately been, we may say, almost universally abandoned, and the original unity of the human race in their

Edersheim Summarizes Genesis 3

common descent is now a generally accepted fact.

Here, moreover, we meet for the first time with that strange resemblance to revealed religion which makes heathenism so like and yet so unlike the religion of the Old Testament. As in the soul of man we see the ruins of what he had been before the fall, so in the legends and traditions of the various religions of antiquity we recognize the echoes of what men had originally heard from the mouth of God. Not only one race, but almost all nations, have in their traditions preserved some dim remembrance alike of an originally happy and holy state, - a so-called golden age - in which the intercourse between heaven and earth was unbroken, and of a subsequent sin and fall of mankind. And all nations also have cherished a faint belief in some future return of this happy state, that is, in some kind of coming redemption, just as in their inmost hearts all men have at least a faint longing for a Redeemer.

Meanwhile, this grand primeval promise, "The seed of the woman shall bruise the head of the serpent," would stand out as a beacon-light to all mankind on their way, burning brighter and brighter, first in the promise to Shem, next in that to Abraham, then in the prophecy of Jacob, and so on through the types of the Law to the promises of the Prophets, till in the fullness of time "the Sun of Righteousness" arose "with healing under His wings!"

From <http://www.levendwater.org/books/v1bhot.pdf> accessed November 27, 2012. Some of the text was updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 3

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The serpent questions the woman in the fall

Now the serpent was more insightful [and devious] than any animal of the field that Y^ehowah Elohim had made. He said unto the woman, "Indeed [is it really true] that Elohim has said, 'You [all] will not eat from every tree of the garden'?"

Now, the serpent was more devious and insightful than any creature of the field that Jehovah God has made. The serpent said to the woman, "Is it really true that God gave the command, 'You both cannot eat from every tree in the garden'?"

The woman then answered the serpent, "We eat from the fruit of the trees [lit., *tree*] in the garden.

The woman then answered the serpent, "We may eat from the fruit of the trees in the garden.

But from the fruit of the tree which [is] in the midst of the garden, Elohim has said, 'You [both] will not eat from it nor will you [both] touch it, lest you [both] die.' "

But of the fruit of the tree which is in the middle of the garden, God has said, 'You both may not eat from it nor can you even touch it, or you will both die.' "

The serpent then said to the woman, "[In] dying, you will not die; for Elohim knows that in the day of your eating from the tree [lit., *from it*], that your eyes will be opened and you are [then] like Elohim, knowing good and evil."

The serpent then answered the woman, "In dying, you will not die; for God knows that in that day that you eat from the tree that your eyes will be opened and you will then be like God, knowing both good and evil."

The man and the woman both eat from the forbidden tree

A Complete Translation of Genesis 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The woman observed that the tree was good for food and that this [tree] was a delight to the eyes and the tree was desirable to look at [possibly, <i>desirable to instruct</i>].	The woman observe that the tree was good for food, that this tree was a delight to the eyes, and that the tree was desirable to look at.
Therefore, she took from its fruit and she ate [it]; then she also [or, <i>she indeed</i>] gave [some] to her husband with [possibly, <i>near, by, against, beside</i>] her and he also ate [it].	Therefore, she took some of its fruit and she ate it. Then she also gave some fruit to her husband beside her and he also ate it.
The man and the woman cannot face God in the garden	
Consequently, the eyes of them both were opened and they knew that they [were] naked. Therefore, they stitched together the leaves of a fig tree and made loin-coverings for themselves.	Consequently, the eyes of them both were opened and they knew that they were naked. Therefore, they stitched together fig leaves and made loin-covers for themselves.
When they heard the sound [or, <i>voice</i>] of Y ^e howah Elohim walking in the garden with regards to the spirit of the day, the man hides himself and his woman, from the presence of Y ^e howah Elohim among the trees of the garden.	When they heard the sound of the Lord God walking in the garden in the spiritual part of the day, the man and the woman hid themselves from the presence of the Lord God among the trees of the garden.
Adam and the woman admit to God what they had done	
Y ^e howah Elohim then called unto the man, saying to him, "Where [are] you?"	Jehovah God then called out to the man, saying, "Where are you?"
And Adam [lit., <i>he</i>] replied [lit., <i>said</i>], "I heard Your sound [or, <i>voice</i>] in the garden, and I was afraid because I [was] naked; therefore, I hid myself."	And Adam replied, "I heard You in the garden and I was afraid because of being naked; therefore, I hid myself."
And God said, "Who made you know that you [were] naked? Did you eat from the tree which I commanded you not to eat from?"	And God said, "Who revealed to you that you were naked? Did you eat from the tree which I commanded you not to eat from?"
The man replied [lit., <i>said</i>], "The woman, whom You gave [to be] with me, she [even] she gave me [fruit] from the tree and I ate [it]."	The man replied, "The woman whom You gave to be my companion, she gave me fruit from the tree and I ate that."
Then Y ^e howah Elohim said to the woman, "What [is] this [that] you have done?" And the woman answered [lit., <i>said</i>], "The serpent misled me and I ate."	Then Jehovah God said to the woman, "What is your part in this?" And the woman answered, saying, "The serpent deceived me so I ate from the tree."
God pronounces judgment on the serpent	
Consequently Y ^e howah Elohim said unto the serpent, "Because you have done this, you are cursed above all livestock and above all beasts of the field. You will go on your belly and you will eat dust all the days of your life.	Consequently, Jehovah God said to the serpent, "Because you have done this, you are cursed above all domestic and wild animals. You will move about on your belly and you will eat dust all the days of your life.

A Complete Translation of Genesis 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Furthermore [lit., <i>and</i>], I will place enmity [and antagonism] between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel.”	Furthermore, I will place hostility and hatred between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel.”
God pronounces judgment on the woman	
He said unto the woman, “I will greatly multiply your pain and your labor [pain]; you will give birth to children in pain; furthermore, your desire is to your man and he—even he—will rule over [or, <i>on account of</i>] you.”	He said unto the woman, “I will greatly multiply your labor and your labor [pains]; furthermore, you will feel longing toward your man and, because of you, he will have the authority over you.”
God pronounces judgment on Adam	
Then He said to Adam, “Because you listened to [and obeyed] the voice of your woman, you then ate from the tree which I commanded you, saying, ‘You will not eat from it;’ [therefore], the ground is cursed because of you. In toil, you will eat from it all the days of your life.”	Then He said to Adam, “Because you listened to the voice of your wife and then ate from the tree that I commanded you not to eat, therefore, the ground is cursed because of you. In toil and hardship, you will eat from it all the days of your life.”
[The ground] will cause thorns and thistles to sprout up for you and you will eat the plants of the field.	The ground will cause thorns and thistles to sprout up for you and you will work hard in order to eat of the plants of the field.
By the sweat of your face, you will eat food until you return to the ground; for from it you were taken, because you [are] dust and to dust you will return.”	By the sweat of your brow, you will produce and eat your meals from hereon in until you return to the ground yourself; for you were taken from the ground. Dust you are and to dust you will return.”
Adam will give an appropriate name to his wife	
Therefore, the man called the name of his wife Eve [lit., <i>Chavvâh</i>], for she was the mother of all [human] life.	Therefore, the man called his wife’s name Eve, because she was the mother of all human life.
In addition, Y ^e howah Elohim made garments of [animal] skin for Adam and his woman; and He clothed them.	Also, Jehovah God made garments of animal skin [a leather covering] for Adam and his wife; and He covered them with these garments.
The man and the woman are banished from the Garden of Eden	
Therefore, Y ^e howah Elohim said, “Observe, the man has become like one from Us, to know good and evil. Now, therefore, lest he put forth his hand and also take from the tree of lives and eats and lives forever—.”	Therefore, Jehovah God said, “Notice that the man is now become like one of Us, knowing both good and evil. Therefore, so that he does not reach out and take from the tree of lives and eat from it and live forever, we must banish him from the garden.”
Therefore, Y ^e howah Elohim sends him from the Garden of Eden [in order] to work the soil from whence he was taken.	Therefore, Jehovah God sent him out from the Garden of Eden in order to work the soil from whence he was taken.

A Complete Translation of Genesis 3

A Reasonably Literal Translation

When He drove out the man, He placed Cherubim out from the front to the Garden of Eden along with [lit., *and*] a fiery sword, turning [and transforming], in order to guard the path to the Tree of Lives [or, *immortality*].

A Reasonably Literal Paraphrase

Having driven out the man, God placed angels out in front of the Garden of Eden along with a fiery sword that kept turning, in order to guard the path to the Tree of Lives.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Doctrinal Teachers* Who Have Taught Genesis 3

	Series	Lesson (s)	Passage
	1975 Genesis 2:7–6:22 (#527)	#7–22, 24–29	Genesis 3:1–24
	1969 Basics (#102)	#6	Genesis 3:1–21
	1963 Dispensations (#201)	#8–11	Genesis 3:1–24
	1992 Spiritual Dynamics (#376)	#645	Genesis 3:1–4
	1992 Spiritual Dynamics (#376)	#650–651	Genesis 3:8–10
	1992 Spiritual Dynamics (#376)	#660	Genesis 3:12–13
	1992 Spiritual Dynamics (#376)	#1955, 1968, 1970	Genesis 3:16
	1992 Spiritual Dynamics (#376)	#1958, 1961	Genesis 3:1–3
	1992 Spiritual Dynamics (#376)	#1973	Genesis 3:1–6
R. B. Thieme, Jr.	1964 1Corinthians (#408)	#46	Genesis 3:15
	1985 Ephesians (#412)	#1079–1083, 1088–1089, 1092–1094	Genesis 3:1–21
	1975 1Timothy (#467)	#87	Genesis 3:17–19
	1975 2Timothy (#469)	#21	Genesis 3:1–6
	1967 Satan and the Angelic Conflict (#748)	#2, 3 #5 #29	Genesis 3 Genesis 3:15 Genesis 3
	1965 Teens (#776)	#31	Genesis 3:4–12
	1976 Woman (#795)	#1	Genesis 3:15–16
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50

Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

