

Cultivate. RELATIONSHIPS

GENESIS

A Study of the Foundation for
Understanding Scripture

// GENESIS 1-4

From Genesis to Revelation, there are patterns and themes the Biblical authors utilize in nearly every writing of the Scriptures that find their origin within the first few chapters of Genesis.

This class provides the framework from which to discover, read, interpret, and understand these genres, types, and patterns the Biblical authors used to compile or write the books we find in the Scriptures.

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How (Not) to Read the Bible

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GENESIS

— Book I: Genesis 1.1-2.3 —

1.1 When God began to order the sky and land – 1.2 the land was wild and waste, and darkness was over the surface of the *chaotic watery* abyss, then the Spirit of God moved over the surface of the *living* waters.

1.3 Then God said, “Light, come into being.” And there was light! 1.4 God reflected upon the light and determined it was healthy, so God separated the light from the darkness. 1.5 God named the light “Day” and the darkness He named “Night.” There was evening then there was morning, day one.

1.6 Then God said, “canopy, exist between the *living* waters, exist to separate *living* water from *living* water.” 1.7 So God designed the canopy to separate the *living* water under the canopy from the *living* water above the canopy. And so, it happened. 1.8 God named the canopy “Sky”. There was evening then there was morning, day two.

1.9 Then God said, “*Living* water under the Sky, gather to one place, let the dry ground be seen”. And so, it happened. 1.10 God named the dry ground “Land” and the gathered waters He named “Seas”. God reflected upon this and determined it was healthy.

1.11 Then God said, “Land, grow green: *small* plants yielding seeds according to their kinds, and trees skillfully and creatively crafting fruit with seed in it according to their kinds”. And so, it happened. 1.12 The Land produced greenness – *small* plants yielding seeds according to their kinds, and trees skillfully and creatively crafting fruit with seed in it according to their kinds. God reflected upon this and determined it was healthy. 1.13 There was evening then there was morning, day three.

1.14 Then God said, “Lights in the canopy of the Sky, separate the Day from the Night, and be witnesses for seasons and for days and years, 1.15 and serve as lights in the canopy of

the Sky to give light on the Land”. And so, it happened. ^{1.16} Then God made two great lights – the greater light to rule over the Day and the lesser light to rule over the Night. He made the stars also. ^{1.17} Then God placed the lights in the canopy of the Sky to shine on the Land, ^{1.18} to preside over the Day and the Night, and to separate the light from the darkness. God reflected upon this and determined it was healthy. ^{1.19} There was evening then there was morning, day four.

^{1.20} Then God said, “*Living* water, swarm with swarms of soul creatures and winged-things, fly above the Land across the canopy of the Sky”. ^{1.21} Then God designed the great Sea creatures and every soul creature that moves with which the *living* water swarmed, according to their kinds, and every winged-thing according to its kind. God reflected upon this and determined it was healthy. ^{1.22} Then God *revealed His goodness to them and favored them — making them joyful by giving them purpose and a choice in prospering by saying to them*, “Be fruitful and increase and fill the *living* water in the Seas, and let the winged things

increase on the Land”. ^{1.23} There was evening then there was morning, day five.

^{1.24} Then God said, “Land, produce soul creatures according to their kinds: cattle, creepers, and Land creatures, each according to its kind”. And so, it happened. ^{1.25} God made the Land creatures according to their kinds, the cattle according to their kinds, and all creepers along the humus according to their kinds. God reflected upon this and determined it was healthy. ^{1.26} Then God said *to the land*, “Make a human in Our image, after Our likeness, to have authority over the fish of the Sea and winged-things of the Sky, over the cattle, and over all the Land, and over all the creepers that creep on the Land”.

^{1.27} Then God designed the human in His own image:

In the image of God,
He ordered it,
male and female,
He ordered them.

^{1.28} Then God *revealed His goodness to them and favored them — making them joyful by giving them purpose and a choice in prospering by saying to them*, “Be fruitful

and increase! Fill the Land and subdue it! Have authority over the fish of the Sea and the winged-things of the Sky and every creature that moves on the Land”.^{1.29} Then God said, “I now give you every seed-bearing *small* plant on the face of the entire Land and every tree that has fruit with seed in it. They will be yours for food.^{1.30} And to all the creatures of the Land, and to every winged-thing of the Sky, and to all the creeping things that creep – everything that has a living soul – I give every *small* plant for food”. And so, it happened.

^{1.31} God reflected upon all that He had skillfully and creatively crafted and determined it

was exceedingly healthy! There was evening then there was morning, day six.

^{2.1} *Both the Sky and Land* were completed with everything that was in them. ^{2.2} By the seventh day God finished the craftsmanship that He had been skillfully and creatively crafting and *chose to stop* on the seventh day from the craftsmanship that He had been skillfully and creatively crafting. ^{2.3} God *revealed His goodness and favored* the seventh day — *making it a joyful day by giving it purpose and a means for prosperity* and made it *unique and altogether different* because on it He chose to stop all the craftsmanship that He had ordered — by skillfully and creatively crafting it.

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— Book II: Genesis 2.4-4.26 —

2.4 This is the Book of the Skies and the Land when they were ordered — when Yahweh God skillfully and creatively crafted the Land and Skies.

2.5 Now no shrub of the open country had yet grown on the Land, and no small plant of the open country had yet sprouted, for Yahweh God had not caused it to rain on the Land, and there was no human to cultivate the humus. 2.6 Springs would well up from the Land and water the whole surface of the humus. 2.7 Yahweh God sculpted the human from the loose dirt of the humus and blew into its nostrils and gasping to life the human became a soul creature.

2.8 Yahweh God planted a garden-*paradise on the hill* toward the east, in E'den; and there He placed the human He had sculpted. 2.9 Yahweh God designed all kinds of trees to sprout from the humus, every tree that was pleasing to look at and healthy for food. (Now the tree *that produces fruit that is life-*

*giving and the tree that produces the fruit of discerning healthiness from unhealthiness were in the middle of the garden-*paradise on the hill.**)

2.10 Now a river flows from E'den to nourish the garden-*paradise*, and from there it divides into four headstreams. 2.11 The name of the first is Pishon; it runs through the entire Land of Havilah, where there is gold. 2.12 (The gold of that Land is pure; bdellium and emerald stone are also there). 2.13 The name of the second river is Gihon; it runs through the entire Land of Cush. 2.14 The name of the third river is Tigris; it runs along the east side of Assyria. The fourth river is the Euphrates.

2.15 Then Yahweh God took the human and placed it in the garden-*paradise* in E'den to cultivate it and care for it. 2.16 Then Yahweh God commanded the human, “You may freely eat *to your hearts content* from every tree of the garden-*paradise*, 2.17 but you must not eat from the tree *that produces the*

fruit of discerning healthiness from unhealthiness, for when you eat from it, dying you will die”.

2.18 Then Yahweh God said, “It is not healthy for the human to be separated to itself. I will make a companion who is opposite to it”. 2.19 Yahweh God sculpted out of the humus every creature of the open country and every winged thing of the Sky. He brought them to the human to see what it would name them, and whatever the human named each soul creature, that was its name. 2.20 So the human named all the cattle of the open country, the winged things of the Sky, and the soul creatures of the open country, but for A’dam, no companion who is opposite to it was found. 2.21 Then Yahweh God caused the human to fall into unconsciousness, and while it slept a long sleep, He took one of its sides and closed the flesh underneath. 2.22 Then Yahweh God built a woman from the side He had taken from the human, and He brought her to the human.

2.23 Then the human said,

“This one, at last, is bone of my bones

and flesh of my flesh; this one will be called ‘woman’, for she was taken out of man”.

(2.24 That is why a man leaves his father and mother and keeps close to his woman, and they become one flesh.) 2.25 The man and his woman were both exposed, but they were not ashamed or disappointed.

3.1 Now, the *bronze* serpent was wiser than than any of the creatures of the open country that Yahweh God had skillfully and creatively crafted. He said to the woman, “Is it really true that God said, ‘You *both* must not eat from all the trees of the garden-*paradise*?’”

3.2 The woman said to the serpent, “We may eat of the fruit from the trees of the garden-*paradise*; 3.3 but concerning the fruit of the tree that is in the middle of the garden-*paradise* God said, ‘You *both* must not eat from it, and you *both* must not touch it, or else you *both* will die.’”

3.4 The *bronze* serpent said to the woman, “Surely you *both* will not die, 3.5 for God knows that when you *both* eat from it

both your eyes will open and you *both* will be like God, discerning healthiness from unhealthiness *without having to trust Him*”.

^{3.6} When the woman saw that the tree produced fruit that was healthy for food, was attractive to the eye, and was desirable for discerning healthiness from unhealthiness *without having to trust Him* she took some of its fruit and ate it. She also gave some of it to her husband who was with her, and he ate it. ^{3.7} Then the eyes of both of them opened, and they knew they were exploited; so they sewed fig leaves together and made coverings for themselves.

^{3.8} Then they heard the sound of Yahweh God moving about in the garden-*paradise*, as the Spirit, in the cool breeze of the evening, and the human and his woman hid from Yahweh God among the trees of the garden-*paradise*. ^{3.9} But Yahweh God invited the human and said to him, “*Why aren't you coming to me?*” ^{3.10} Then he said, “I heard You moving about in the garden-*paradise*, and I was afraid because I was exploited, so I hid.”

^{3.11} Then He said, “Who told you that you were

exploited? Did you eat from the tree that I commanded you not to eat from?” ^{3.12} Then the human *exploited the woman* and said, “The woman whom You set against me, she gave me fruit from the tree and I ate it.” ^{3.13} So Yahweh God said to the woman, “What is this you have skillfully and creatively crafted?” And the woman replied, “The serpent lied me, and I ate.”

^{3.14} Then Yahweh God said to the serpent,

“Because you have skillfully and creatively crafted this, *harmful and injured* are you under all the cattle and all the creatures of the open country!

On your belly you will crawl and loose dirt you will eat all the days of your life.

^{3.15} And I will make you enemies — you and the woman — and between your seed and her seed; he will attack your head, and you will attack his heel.”

3.16 To the woman He said,

“I will increasingly increase your grief in conception; with *emotional* pain you will birth children.

Your desire will be contrary to your man’s, but he will have authority over you.”

3.17 And to the human He said,

“Because you listened to your woman *and didn’t trust Me* and ate from the tree about which I commanded you, ‘You must not eat from it,’ *harmful and injured* is the humus because of you; in grief you will eat of it all the days of your life.

3.18 It will sprout thorns and thistles for you, but you will eat the small plants of the open field.

3.19 By the sweat of your *angered* face you will eat food until you

return to the loose dirt, for out of it you were taken; for you are loose dirt, and to loose dirt you will return.”

3.20 The man named his woman, “Chav’vah”, because she was the mother of all the living. 3.21 Yahweh God made garments from skin for Human and his woman and clothed them. 3.22 Then Yahweh God said *to Himself*, “Now that the man has become like one of Us, discerning healthiness from unhealthiness, he must not be allowed to stretch out his hand and take also from the tree that produces life-giving fruit and eat, and live forever *separated from Us*”. 3.23 So Yahweh God expelled the human from the garden-*paradise* in E’den to cultivate the humus from which he had been taken. 3.24 When He drove the human out, He placed on the eastern side of the garden-*paradise* in E’den a *spirit being* who used a flaming sword that turned to keep watch over the way to the tree that produces life-giving fruit.

4.1 Now the human *experientially* knew Chav’vah, his woman, and she conceived and birthed Qa’yin. Then she said,

“I have acquired a man with the help of Yahweh!” ^{4.2} Then she birthed his brother Ha’bel. And Ha’bel became a flock keeper, while Qa’yin served the humus.

^{4.3} It came to pass at the end of days, Qa’yin brought a gift of fruit of the humus to Yahweh. ^{4.4} And Ha’bel brought a gift from the fattest of the firstborn of the flock. And Yahweh looked with favor upon Ha’bel and *received* his gift *because his dependence was upon Yahweh and he was thanking Him for His blessing*, ^{4.5} but did not favor Qa’yin or receive his gift *because his dependence was upon himself and he was paying Yahweh for His blessing*. And Qa’yin burned exceedingly hot with anger, and his face became depressed.

^{4.6} Then Yahweh said to Qa’yin, “To what end are you so exceedingly hot with anger, and to what end is your face depressed? ^{4.7} Is it not true that if you do what is right *and depend upon Me*, you will *be confident and stand up straight*? But if you do not do what is right *and depend upon yourself alone*, sin *with its loss and grief* is crouching at the door. Its desire will be contrary to you, but you must have authority over it”.

^{4.8} Then Qa’yin spoke to his brother Ha’bel *and invited him to the open country*. While they were in the open country, Qa’yin attacked his brother Ha’bel and killed him.

^{4.9} Then Yahweh said to Qa’yin, “Where is your brother, Ha’bel?” And he replied, “I don’t know! Am I my brother’s guardian?” ^{4.10} But Yahweh said, “What have you done? The *evidence of your brother’s blood is testifying, crying out to me from the humus!*” ^{4.11} So now, you are *harmful and injurious* to the *humus and I’m removing from it*, which has opened its mouth to receive your brother’s blood from your hand. ^{4.12} When you try to cultivate the humus it will no longer yield its best for you. You will be anxiously aimless on the Land.”

^{4.13} Then Qa’yin said to Yahweh, “My punishment is too great to endure!” ^{4.14} Look, You are driving me off the face of the humus today, and I must hide from your face as well. I will be anxiously aimless on the Land; whoever finds me will kill me.” ^{4.15} But Yahweh said to him, “All right then, *if that’s what you think, here’s what I’ll do*, if anyone kills Qa’yin, Qa’yin

will be avenged seven times.”

Then Yahweh put a symbolic *reputation* on Qa'yin so that no one who found him would strike him down. ^{4.16} So Qa'yin went out from the presence of Yahweh and lived in the Land of Nod, east of E'den.

^{4.17} Qa'yin *experientially* knew his woman, and she conceived and birthed Chanok. Qa'yin was building a city, and he named the city according to the name of his son, Chanok. ^{4.18} To Chanok was born I'rad, and I'rad fathered Machu'ya'el. Machu'ya'el fathered Methu'sha'el, and Methu'sha'el fathered La'mech.

^{4.19} La'mech took two women for himself; the name of the first was A'dah, and the name of the second was Tsil'lah. ^{4.20} A'dah birthed Ya'bal; he was the first of those who live in tents and *acquire and shepherd* livestock. ^{4.21} The name of his brother was Yu'bal; he was the first of all who play the harp and the flute. ^{4.22} Now Tsil'lah also birthed Tu'bal-

Qa'yin, who heated metal and shaped all kinds of tools made of bronze and iron. The sister of Tu'bal-Qa'yin was Na'amah.

^{4.23} La'mech said to his wives,

“A'dah and Tsil'lah!
Listen to me!

You wives of
La'mech, hear my
words!
I have killed a man-
child for wounding me,
a boy for hurting me.

^{4.24} If Qa'yin is to be
avenged seven times,
then La'mech seventy
times seven!”

^{4.25} Then A'dam *experientially* knew his woman again, and she birthed a son. She named him Sheth, saying, “God has appointed me another child in place of Ha'bel because Qa'yin killed him.”

^{4.26} And a son was also born to Sheth, whom he named Enosh. At that time people began to worship Yahweh.

GENESIS

— Book III: Genesis 5.1-6.8 —

5.1 This is the Book of the Generations of A'dam.

On the day God ordered human, He skillfully and creatively crafted it in the likeness of God. ^{5.2} He ordered them male and female; on the day they were skillfully and creatively crafted, He *revealed His goodness to them and favored them — making them joyful by giving them purpose and a choice in prospering* and named them “Humans”.

^{5.3} One the day A'dam had lived 130 (*or 230*) years, he bore *one* in his own likeness, according to his image, and he named him “Sheth”. ^{5.4} The days of A'dam, after he bore Sheth, were 700 (*or 800*) years and he bore sons and daughters. ^{5.5} All the days of A'dam were 930 years, and then he died.

^{5.6} On the day Sheth had lived 105 (*or 205*) years, he bore Enosh. ^{5.7} The days of Sheth, after he bore Enosh, were 707 (*or 807*) and he bore sons and daughters. ^{5.8} All

the days of Seth were 912 years, and then he died.

^{5.9} On the day Enosh had lived 90 (*or 190*) years, he bore Qe'nan. ^{5.10} The days of Enosh, after he bore Qe'nan, were 715 (*or 815*) years and he bore sons and daughters. ^{5.11} All the days of Enosh were 905 years, and then he died.

^{5.12} On the day Qe'nan had lived 70 (*or 170*) years, he bore Ma'halal'el. ^{5.13} Qe'nan lived 840 (*or 740*) years after he bore Ma'halal'el, and he bore sons and daughters. ^{5.14} All the days of Qe'nan were 910 years, and then he died.

^{5.15} On the day Ma'halal'el had lived 65 (*or 165*) years, he bore Ye'red. ^{5.16} Ma'halal'el lived 830 (*or 730*) years after he bore Ye'red, and he bore sons and daughters. ^{5.17} All the days of Ma'halal'el were 895 years, and then he died.

^{5.18} On the day Ye'red had lived 162 years, he bore Enoch. ^{5.19} Ye'red lived 800 years after he bore Enoch, and he bore sons and daughters. ^{5.20} All the days of Ye'red were 962 years, and then he died.

^{5.21} On the day Chanok had lived 65 (*or 165*) years, he bore Methu'she'lach. ^{5.22} After he bore Methu'she'lach, Chanok walked with God for 300 years, and he bore sons and daughters. ^{5.23} All the days of Chanok were 365 years. ^{5.24} Chanok pleased God, and he was not found because God took him.

^{5.25} On the day Methu'she'lach had lived 187 years, he bore La'mek. ^{5.26} Methu'she'lach lived 782 years after he bore La'mek, and he bore sons and daughters. ^{5.27} All the days of Methu'she'lach were 969 years, and then he died.

^{5.28} On the day La'mek had lived 182 (*or 188*) years, he bore a son. ^{5.29} He named him "Noach", saying, "Out of the humus that Yahewh had *caused to be harmful and injured*, this one will bring *renewal* from our work and

from the grief of our hands". ^{5.30} La'mek lived 595 (*or 564*) years after he bore Noach, and he bore sons and daughters. ^{5.31} All the days of La'mek were 777 (*or 753*) years, and then he died.

^{5.32} After Noach was 500 years old, he became the father of Shem, Cham, and Ya'pheth.

^{6.1} When humans began to multiply on the face of the Land, and daughters were born to them, ^{6.2} the sons of God saw that the daughters of humans were good. Thus they took women for themselves from any they chose. ^{6.3} So Yahweh said, "My spirit will not abide in humans forever, since they are flesh. Their days *will end in* 120 years".

^{6.4} The giants were on the Land in those days (and also afterward) because the sons of God *continually* went into the daughters of humans, and they bore *children* to them. These *children* were the mighty who *were* of old, men of renown.

^{6.5} But Yahweh saw that the wickedness of humans

was great on the Land. Every intention of the thoughts of their minds were only unhealthy continually. ^{6.6}Yahweh *was comforted by Himself and* regretted that he had skillfully and creatively crafted humans on the Land, and He was *emotionally* pained. ^{6.7}So Yahweh said, “I will blot out humans,

whom I have ordered, from the face of the Land — humans, cattle, creepers, and winged-things of the Sky, for I *have to comfort myself and* regret that I have skillfully and creatively crafted them”.

^{6.8}Noach found favor in Yahweh’s eyes.

GENESIS NOTES

PART 1 | THE CREATION STORY OF STORIES

— *Genesis 1.1-2.3* —

Compiled by Moses around 1440 BC, this ancient Israelite creation account is designed as a contemporary and contrast to ancient Egyptian, Canaanite, and Babylonian cosmologies. It was not designed as a scientific explanation of our world and place in the universe. Rather, it was designed to show God's power and majesty in contrast to the wars waged in those religions' creation narratives.

Genesis 1-2 – is written poetically and therefore its meaning should be taken as primarily allegorical. That is, until it's interpreted literally (see Exodus 20.8-11; 31.17; Hebrews 4.4 [see also Matthew 19.4-6]). This first verse is the preface or title heading to the seven-day creation account (verses 1.3-2.3) from the perspective of someone looking into the cosmos from on land; rather than from an outside perspective (see note on Genesis 1.1 – “sky and land”).

1.1 – “God”: Heb. plural form of singular *Eloah* (God) meaning He is the God of all other gods.

1.1 – “order”: Lit. in Heb. *bara* meaning to shape, bring about, create, make, or produce using material already present. To the ancients, chaos and disorder (i.e., a lack of peace and purpose) were the opposite of substantive creation. Therefore, the creation narrative doesn't begin with nothingness — an empty void — but rather unordered creation.

1.1 – “sky and land”: Lit. in Heb. *shomayim et ha arets* (“heavens and the earth” – ESV). See Genesis 1.2 (ESV – “land” = *arets*). It is not meant to

be understood from the perspective of being outside creation — looking upon it as a globe. But rather, it is meant to be understood from the perspective of being within creation — God created everything above me (“sky”) and everything below me (“land”). For the word “sky”, See note on Genesis 1.8 – “sky”.

1.2 – “wild and waste”: Lit. in Heb. *tohu abohu* (“unformed and void” - TT, “unsightly and unfurnished” - LXX). It is the poetic explanation of disordered pre-creation. Pre-creation disorder and chaos is later used to describe God’s judgment (or “de-creation”). See Jeremiah 4.23 (ESV – “without form and void” = *tohu abohu* and Is. 34.11 (ESV - “confusion” = *tohu* and “emptiness” = *bohu*). Also notice de-creation chaos and disorder terminology in Matthew 24 (v 29); Mark 13 (v 24-25); Luke 21 (v 25); and Revelation 6; 8; and 16. God’s judgment (de-creation) is the natural consequence to people rejecting God and His design — it is God honoring man’s choice to reject Him and live in chaos and disorder. Therefore, His judgment is simply His removal of Himself from sustaining order and covering protection — it is the quickening of natural consequences.

1.2 – “darkness”: is often analogous to God’s absence (Isaiah 42.7; Micah 3.6; Matthew 22.13; 25.30; Luke 11.34-36; John 3.19; 8.12; 12.46; Romans 13.12; 2 Corinthians 6.14; Ephesians 5.7-11; 1 Thessalonians 5.5), a rejection of God’s presence (2 Samuel 22.29; Psalm 82.5; Isaiah 5.20; Jeremiah 23.12; Ezekiel 8.12; Daniel 2.22), and/or God’s de-creation judgment (Exodus 10.21-22; Deuteronomy 28.29; 1 Samuel 2.9; 2 Samuel 22.10-12; Job 3.4-9; Isaiah 13.10; 45.7; Joel 2.2; Zephaniah 1.15; Revelation 16.10). Darkness is also a symbol of judgment (Exodus 10.21), death (Psalm 88.13), oppression (Isaiah 9.1), wickedness (1 Samuel 2.9), and evilness (Isaiah 45.7).

1.2 – “chaotic watery abyss”: Lit. in Heb. *tehom* meaning deep, sea, or abyss. The chaotic de-creation nature of *tehom* can be seen in the following passages dealing with God’s judgment: Genesis 7.11; 8.2; Psalm 36.6; Ezekiel 26.19; 31.15; Jonah 2.5 [ESV – “deep” = *tehom*]).

We see this language come back up in the apocalyptic language of Revelation (ESV – “bottomless pit”: Revelation 9.1-2, 11; 11.7; 17.8; 20.1, 3; see also Luke 8.31; Romans 10.7 – “abyss”).

1.2 – “then”: Lit. in Heb. *wa* — both an adverb and conjunction translated as: and, their, its, so, then, has, thus, it, but, alone, now, them, etc. Sometimes translated with a non-present noun to show clarity or connection. For example, in Genesis 1.24-25 the ESV translates the single word *wa* as two words: “and his”. “Then” indicates the beginning of God ordering His creation.

1.2 – “living waters”: Lit. in Heb. *mayim* — a generic term for water. Contrast this term with the chaotic meaning of *tehome*. This is the beginning of God ordering creation (see the same word in: Genesis 1.6-9, 20-22; [ESV – “waters” = *mayim*]). God’s presence brings life and order. Also used for a spring or drinking water (i.e., life-giving water) in Genesis 16.7; 21.14; 21.25; 24.11; 24.13; 26.18; 30.38. (See also, Ezekiel 47.8-10).

1.3 – “Then God said,”: The power of God’s spoken word (prophecy) to bring about reality is revealed 10x throughout Genesis 1. Jesus is the source of God’s prophetic word (John 1.1-3). Prophetic words reveal and cause reality to take place that was previously hidden or unrealized. For example, Hagar doesn’t see a well of water until after she receives a prophetic word (Genesis 21.17-21). Abraham doesn’t see a ram until God speaks to him (Genesis 22.12-13).

1.4 – “healthy”: Lit. in Heb. *tob* meaning good, pleasure, agreeability. It can also be translated “beautiful”, “beneficial”, “pleasing”, or “favorable”. Light is healthy because it allows beauty and understanding to be seen by humans (see John 1.4-5).

1.4 – “separated”: separation between light and darkness becomes a metaphor throughout the Bible for good and bad (Job 24.13; Ezekiel 8.1-18; John 3.19-21), understanding and wisdom (Psalm 119.105; 2

Corinthians 4.6), hope and salvation (Psalm 112.4; Isaiah 42.16; 60.1-3; Matthew 5.14), favor and judgment (Isaiah 45.7; Amos 5.18-20; Matthew 24.29; Revelation 8.12), generosity and stinginess (Matthew 6.22-23).

1.5 – “named”: Naming something denotes identity whether intrinsic or perceived (see Genesis 25.26 – *Jacob* means deceiver; Exodus 2.10 – *Moses* means draw out). God is the one who ultimately gives humans their intrinsic identity – Genesis 1.27; Ephesians 3.14-15.

1.5 – “day one”: In Jewish culture, a day begins at sundown and ends at sunrise. It represents the hope of morning (light) always triumphing over night (darkness). Light is Jesus (goodness and order) having the final say over darkness (evil and chaos of the enemy) (see John 1.1-5).

1.6 – “canopy”: Lit. in Heb. *raqia* — a solid surface as if beaten out like metal (see Job 37.18). The idea is that it is a solid, clear material that is able to support the weight of water. A form of the word (*riqqua*) is used in Numbers 16.38 translated “hammered”. Both *raqia* and *riqqua* come from the same root word, *raqa*, meaning to beat, stamp, beat out, or spread out. This canopy is later viewed as having windows that can be opened and closed — opened to let down water either in the way of rain for crops to grow (order) or flooding to kill the land (disorder); or closed to stop water either to put an end to flooding (order) or creating drought and famine (disorder) (see Genesis 7.11; 8.2; Isaiah 24.18; Malachi 3.10). The first time we see the dome canopy windows opened to rain is in Genesis 7-8.

1.8 – “sky”: In Hebrew, the word for “sky” (or “heaven”) can have three different meanings: 1) the space above the land but below the “dome canopy”; 2) the space above (or in) the “dome canopy”; and 3) the space where God’s residing presence exists. Therefore, you will often see God’s residing presence referred to as the highest heavens or third heaven (Psalm 148.4; 2 Corinthians 12.2-3).

1.9 – “dry ground”: Lit. in Heb. *yabbashah* from *yabesh* — to be dried, withered, or completely lacking water or moisture (see also Exodus 14.21).

1.9 – “be seen”: The water recedes into the caves and aquifers later described as the “fountains of the deep” (Genesis 7.11). This single land mass — generally called “Pangea” — had several distinct regions, called tectonic plates, that were connected together. These plates began to break apart at their fault lines and continued moving away from each other at the time of the Noahic flood (Genesis 7). This cataclysmic global event created such a shockwave throughout all created order that we now see the “scars” of this event in the giant mountain ranges, deep canyons and abysses, and fossilization of plants and animals uniformly dispersed across the globe regardless of topography or geography.

1.10 – “Land”: Lit. in Heb. *erets* — often used to distinguish a specific country, territory, region, or boundary. This division of land and water reveals God’s ordered design. Prior to man-made boundaries (kingdoms, city-states, and personal croplands) the God-given boundaries may be the lines of the tectonic plates that once marked the boundaries of the Pangean land mass.

1.10 – “Seas”: Lit. in Heb. *yam*. Judgment is often represented in Scripture as chaos and disorder (de-creation) taking place (see Genesis 7-8); it is a blurring of the boundary between water and land. Therefore, water and sea will come to represent God’s absence (judgment, suffering, and chaos) while fertile land signifies God’s presence (blessing, peace, and order) (see Genesis 7-8; Exodus 14.21-15.21; Psalm 23; Isaiah 43.2; 57.20; Jeremiah 50.42; Hosea 5.10; Joel 2.20; Amos 5.8; 9.6; Jonah 2.3; Nahum 1.4; Revelation 21.1).

1.10 – “it was healthy”: Notice God called the water (or sea) “healthy” only after the land had been revealed to order it. This reinforces the idea that unordered (unrestrained) water brings de-creation (chaos

and judgment). Also, dry land is healthy because it is where humans will eventually live.

1.11 – “grow green”: Lit. in Heb. *dasha deshe* — to grow, sprout, or shoot forth fresh, new, tender vegetational growth, greenness, or green grass.

1.11 – “kinds”: Lit. in Heb. *min* — an ordered boundary or distinction between two similar but different things (see Genesis 6.20; 7.14; Leviticus 11.14-29; Deuteronomy 14.13-18; Ezekiel 47.10). Distinctive kinds reveal God’s desire and concern for creativity in the defining, dividing, and ordering of living things. It is in direct opposition to the macro-evolutionary view of chaos in the origin of creation. Therefore, order, peace, and purpose become the defining marks of God’s presence throughout Scripture while disorder, chaos, and futility mark God’s absence. Scientifically speaking, “kind” is most often defined somewhere between the *class* and *genus* categories of the classification of living organisms (i.e., categories being: Domain > Kingdom > Phylum > Class > [Order > Family] (≈ “Kind”) > Genus > Species.

1.12 – “it was healthy”: Vegetation and fruit is healthy because they provide nutrients for humans.

1.16 – “two great lights”: There are Hebrew words for Sun and Moon, *shemesh* and *yareach* respectively (Genesis 37.9). They are simply referred to as greater lights because at the time writing or compilation the Sun and Moon were names attributed to gods who independently ruled the sky. By not referring to their names (affirming their independent identities) their importance is diminished. In this creation narrative, Moses is strategically affirming that these are two inanimate objects under the authority of the God of gods.

1.18 – “it was healthy”: The cosmos are healthy because they provide the ability for humans to discern time and seasons.

1.20 – “soul”: Lit. in Heb. *nephesh* — generally translated soul, life, or living. It usually incorporates the idea of one who breathes (see “living soul” note on Genesis 2:7) and is capable of autonomous decision-making (see “*revealed His goodness...saying to them*” note on Genesis 1:22).

1.20 – “winged things”: Lit. in Heb. *oph* — flying creatures, winged, wings. For example, in Leviticus 11.13, 20 the ESV translates the word *oph* as both “birds” and “insects” respectively.

1.21 – “designed”: A different tense of the Hebrew word *bara* from Genesis 1.1, 27; and 2.3. I’ve rendered this different tense as “designed” rather than “ordered”.

1.21 – “it was healthy”: The sea and sky animals are healthy because they are both beautiful and later will provide nutrients for humans.

1.22 – “revealed His goodness ... saying to them”: Lit. in Heb. *barak* — usually translated simply as bless, blessing, or blessed. *Barak* denotes the giving of favor, promise, purpose, prosperity, provision, and joy; it is the tangible expression of God’s goodness and kindness. Genesis 1.22 is the first mention of blessing — the second marked distinction in God’s creation along with creating *soul* creatures. The first was that plants (or non-*soul* creatures) could reproduce, contrasting them from the set constant of land, water, and cosmic bodies (there is not an increase or decrease in these primary materials). The second distinction is God pronouncing blessing on *soul* creatures — the purposeful intentionality of *soul* creatures in reproducing. As plants are inanimate (or *soulless*), they play a passive role in their reproduction and often require the work of *soul* creatures in reproducing. Whereas *soul* creatures have an active personal role in their own reproduction. The third and final distinction comes in God creating humanity in His own image and likeness. While humanity is given a similar purposefulness to *soul* creatures in reproducing, the distinction comes in human’s identity — they are the apex of God’s

creation and personal reflection of Him in that they are given responsibility to steward God's created order.

1.24 – “each”: These are three general categories that God orders the land animals into: 1) “cattle” or domesticated animals (animals generally used for cultivating the land); 2) “creepers” or animals that walk close to the ground (i.e., rodents, reptiles, insects, etc.); and 3) “Land creatures” or animals that are in the uncultivated (or wild) land.

1.25 – “humus”: Lit. in Heb. *adamah* — ground or land. The word “humus” (derived from the Latin for earth or ground) and is usually referred to in agriculture as the nutrient-rich topsoil. I have chosen to use this word to illustrate the poetic nature of this passage — i.e., God formed *adam* (human) from *adamah* (humus).

1.25 – “it was healthy.”: The land creatures are healthy because they too are both beautiful and will later provide nutrients for humans.

1.26 – “to the land”: The words, “Let Us” (or in Genesis 1:6, 9, 11, 14, 20, 24 — “Let”) that most translations add for clarity do not exist in the Hebrew. Therefore, God may still be speaking to the ground (see Genesis 1.24) in ordering or creating the human.

1.26 – “human”: Lit. in Heb. *adam* — man, men, human, or humankind (from *adamah*, meaning, from the ground or from the red clay, dirt, or ground) (see the same word in: Genesis 25.30; [ESV – “red stew” = *adam*]). I have chosen to render *adam* as “human” rather than “man” because biological sex (or gender) is not ordered until Genesis 2.23 (see notes on Genesis 2.21 - “woman” and 2.23 - “man”) and uses a different Hebrew word altogether for biological sex.

1.26 – “image”: Lit. in Heb. *tselem* — form, image, expression, or statue. It is the representation of the thing after which it was modeled. It can also be a word used for idol (see Numbers 33.52; 2 Kings 11.18; 2 Chronicles 23.17; Ezekiel 7.20; Amos 5.26). We are God's image (or

His glory see Deuteronomy 4.16-18; Psalm 106.20; Jeremiah 2.11; Acts 17.29; Romans 1.23). This is why we are not to worship anything that represents God because we are who He created to represent Him — to be His glory. We treat each person with dignity, love, and respect (Genesis 1.27; 5.1; 9.6; 1 Corinthians 11.7; Ephesians 4.24; Colossians 3.10; James 3.9) because they represent God and are made in His glory. Our design is to glorify Him — reflect His approval and purpose — that is, receive His glory (John 12.41-43; 17.22). Therefore, we need to seek His approval and purpose (glory) for our lives over that of other people. We were created to reflect the Triune God. Although we are finite beings, we reflect the infinite God. Our identity then, is based upon Him rather than ourselves (what we say and do or what others say and do to us). God exists as three distinct persons (i.e., Father, Son, Holy Spirit) with differing yet perfectly unified wills. God created us in His image and likeness — with three distinct parts. These parts consist of our body, soul, and mind. The wills associated with each part, however, conflict with each other because of our finiteness and cursed physical bodies. God created us three in one as He is. This diagram illustrates how we are, limitedly, the best analogy of the Triune God. It is not meant to correlate the Father with our mind, the Son with our Body, etc. It is simply a visual aid in seeing the three distinct parts with which God has created us.



It should be noted that many theologians only separate man into two distinct parts: flesh (body) and spirit (soul). There are several passages of Scripture that support this simplistic distinction: 1 Corinthians 5:3; 7:34; 2 Corinthians 7:1; Ephesians 2:3; Colossians 2:5; 1 Peter 2:11. Scripture points to the heart as the center or deepest part of a person. It is the source of a person's thoughts, attitudes, words, and actions. The heart represents the entire person (see

Proverbs 27.19; Jeremiah 17.9 – LES, LXX). It can be concluded that if the heart is the center and source of our thoughts, attitudes, words, and actions, then everything else (soul, mind, and body) emanate out of it. The following descriptions can help us understand these four parts. The heart is the origin of thoughts, attitudes, motives, actions, and words. It is the summation and totality of a person and their decisions (see Proverbs 4.23; 27.19; 1 Samuel 16.7; Jeremiah 17.9 [see preferred translations above]; Matthew 33.55). The soul is the immaterial eternal, eternal spirit of a person. It is the spiritual and eternal representation of the heart (see Ezekiel 18.1-32; Matthew 10.28). The mind is the immaterial eternal thoughts of a person. It is the reason, intellect, beliefs, understanding, and ideas of the heart (see Romans 8.6-8; 12.2; Colossians 3.2; Philippians 4.8; 1 Peter 1.13). The strength is the temporal flesh and blood (the body) of a person. It is the actions and words of the heart (see Matthew 10.28; 12.33-37; 26.41; Romans 1.24-32).

1.27 – “it”: Lit. in Heb. *hu* — he, his, him, she, hers, her, or it. When referring to God, I will use “He”. Until genders are created (see Genesis 2.21-25) I will use “it” when referring to the human.

1.27 – “male and female”: Lit. in Heb. *zakar* (the root word for “male” means *remember*) and *neqebah* (the root word for “female” is *to be pierced*). Neither of these words are necessarily biological sex terms (see notes on Genesis 2.21 – “woman” and 23 – “man”).

1.31 – “it was exceedingly healthy!”: Lit. in Heb. *meod* (exceedingly) *tob* (healthy or good). *Meod* means muchness, force, abundance and is often translated as “especially”, “exceedingly”, “excessively”, “greatly”, or “very”. Humans were the crown and focus of God’s creation so once they — man AND woman — were created, God saw His final creation as exceedingly good and healthy.

2.2 – “craftsmanship”: Lit. in Heb. *melakah* — occupation, work. It can also be translated “business”, “craftsmanship”, or “work” (see ESV –

“craft”: Exodus 35.33; “construction”: Exodus 38.24; “crafted”: Ezekiel 28.13).

2.2 – “skillfully and creatively crafting”: Lit. in Heb. *asah* — to do or to make. It implies a creativity and skill to whatever is being accomplished. Other uses include (ESV): Genesis 2.4 – “made”; 11.6 – “do”; 18.7 – “prepared”; Exodus 35.33 – “work”; and 25.35 – “do”.

2.2 – “chose to stop”: Lit. in Heb. *shabath* — to cease, desist, rest, put a stop to, or observe. It is not necessarily resting only after something is completed or due to exhaustion; it is an intentional decision to stop and be refreshed. The law will later reflect upon this example of God (who is infinite and does not need rest) and require His creation (who is finite and is designed to need rest) to stop and rest: humans rest on the seventh day (Exodus 23.12; 31.12-17); debts are rested (or cease to be required) on the seventh year along with the land being allowed to rest (Exodus 23.10-11; Leviticus 25.1-7); and the Israelites are to count seven sabbath years times seven (after 49 years the 50th year is to be a sabbath year) the land is to rest and any rented or indebted land is to be “stopped” (returned to the owner) (Leviticus 25.8-34).

2.3 – “unique and altogether different”: Lit. in Heb. *qadash* — to be set apart, consecrated, dedicated, or to be viewed as altogether different and unique. Usually translated as “holy”. This altogether uniqueness and differentness is exactly God’s nature — there is nothing that is the same as God. When God declares people and things as “holy” He is telling them to be altogether different and unique, distinct from whatever seems normal, common, or ordinary (Genesis 2.3; Exodus 3.5; 12.16; 16.23; 19.6; 20.8; 26.33; 28.2-4, 38; 29.21, 37; 30.10, 25, etc.)

2.3 – This first “book” (see note on Genesis 2.4 – “This is the book”) concludes with rest. The entirety of this section reveals God’s perfect order and design for humans — restfully working with God. Jesus repeats this idea when he says that working with him should be easy

and light not pressured and overwhelming. In the Amplified version of Matthew 11.28-30, Jesus says, "Come to Me, all you who labor and are heavy-laden and overburdened, and I will cause you to rest. [I will ease and relieve and refresh your souls.] Take My yoke upon you and learn of Me, for I am gentle (meek) and humble (lowly) in heart, and you will find rest (relief and ease and refreshment and recreation and blessed quiet) for your souls. For My yoke is wholesome (useful, good—not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be borne." (AMP).

GENESIS NOTES

PART 2a | THE UNIQUENESS OF HUMANITY

— *Genesis 2.4-4.26* —

Rather than this being a separate creation narrative, it is actually a detailed version focused on the creation of humanity. Where the first narrative revealed God's power and majesty over creation, this second one reveals God's intimate involvement and care for humanity. This second narrative also reveals God's overwhelming grace and mercy toward humanity when they choose to not live in-line with how God designed them.

Genesis 2.4-25 retells the story of creation, giving more emphasis to specifics of the creation of humans.

2.4 – “*This is the book*”: Or, translated, “These are the generations...” (ESV, NASB), “This is the account...” (NET), or “This is the book...” (LES, LXX). This phrase is used throughout Genesis as a heading to signify a new section, focus, topic, or source document (see Genesis 6.9; 10.1; 11.10, 27; 25.12, 19; 36.1, 9; 37.2). This section begins in 2.4 and ends in 6.8; it retells the creation story, working through how the first generations of humans began to de-create the Land God had ordered, and concludes just before the final de-creation act of the global flood.

2.4 – “*Yahweh*”: Lit. in Heb. *yhwh*. This is the first time God's Proper name is used. It literally means, “I am that I am”.

2.5 – “*open country*”: Lit. in Heb. *sadeh* — field, land, country, wild. This term becomes associated with chaos, judgment, or disorder throughout Genesis and the rest of the Old Testament. In Genesis, it

becomes a term to describe being outside of God's presence (see ESV – "field": Genesis 3.1; 4.8; 25.27).

2.7 – "sculpted": Lit. in Heb. *yatsar* — formed or fashioned. It is often associated with a potter or creating an earthenware vessel or coming from someone who is a craftsman (see Psalm 104.26; Lamentations 4.2; Isaiah 29.16; 41.25; 44.10, 12; 45.18; Jeremiah 1.12; 18.4-6; Zechariah 11.13; 1 Chronicles 4.23).

2.7 – "loose dirt": Lit. in Heb. *aphar* — dry earth, dust, or loose ground.

2.7 – "blew": Lit. in Heb. *naphach* — to breathe or blow.

2.7 – "gasping": Lit. in Heb. *neshamah* — to breath. From the root word, *nasham*, meaning to gasp or pant.

2.8 – "garden-paradise": Lit. in Heb. *gan* — an enclosure or garden. I chose "garden-paradise" because in the New Testament (written in Greek) Jesus and God's presence is associated with being in paradise — which is the same Greek word used for garden in LES and LXX (see Luke 23.42; 2 Corinthians 12.3; Revelation 2.7).

2.8 – "on the hill": I have added the words "on the hill" for clarity (same for verse 9). These words are not explicitly in the Hebrew text however in verse 10 the text says that a river flows out of or down from the garden and out of Eden, then splits into four other rivers. The theme of significant events happening on hills, mountains, and high places is seen throughout the Hebrew Bible (Genesis 22, Exodus 3.1-5; 19.1-25; 1 Samuel 17.1-11, 38-54; 1 Kings 18.20-40; Mark 15.22). Therefore, it is significant that these two trees are located on a hill in the center of the garden in the middle of Eden.

2.8 – "E'den": In Hebrew meaning a luxury, dainty, or delight.

2.9 – “that produces life-giving fruit”: Lit. in Heb. *chay* — alive or living. Genesis 3.22 (and Revelation 22.2) reveals this tree has a uniquely Divine quality from all other fruit producing trees. Its fruit has a distinctly extraordinary (or supernatural — unnatural, spiritual, eternal) nutrient that if eaten in perpetuity, it allows the being who is eating it to live eternally in a physical (flesh and blood) state. Essentially, humans are given the ability to live eternally only through the ongoing connection to this tree. This tree was never removed from the earth (see Genesis 3.22-24) but most likely was destroyed by the global flood (see Genesis 6.9-8.12). However, Jesus takes upon himself the role of the Life-Giving Tree with its characteristics (John 15 – “I am the vine...”). Jesus said of himself that he is the life (John 14.6). When we live connected to him (eat of him – John 6.51) and drawing sustenance from him, life is produced in us. Ezekiel 47.1-12 and Revelation 22.1-5 further connect the Life-Giving Tree to Jesus.

2.9 – “fruit of discerning healthiness from unhealthiness”: Lit. in Heb. *daath* (knowledge) *tob* (good, pleasure, agreeability) *ra* (ugly, bad, rot). The word *ra* does not only mean evil. It can also simply mean displeasing, sad, or grievous. The idea is that this tree was able to provide wisdom that goes beyond moral right and wrong — it provides wisdom to discern between what is healthy and unhealthy or beneficial and harmful. The theme of “knowledge of good and evil” (ESV) is often found in the context of going from immaturity to maturity, ignorance to understanding, or children learning right from wrong (Leviticus 5.4; Deuteronomy 30.15; Psalm 119.66; Proverbs 1.1-7, 20-33; 2.1-15, 20-22; 3.5-8, 13-27; 4.1-19; 5.1-2; 8.1-12; 9.1-12; 13.1; 15.14; 18.15; 19.2-3; 19.25, 27; 21.11; 22.17-19; 23.12; Isaiah 7.15). Therefore, learning right from wrong (gaining wisdom) is not a bad thing. However, we learn that gaining wisdom outside of following (trusting) God’s design (or trusting ourselves) leads to unhealthiness (i.e., bad, destruction, death, evil, displeasure, sadness, grief, etc.). Using the example in the note on 2.9 “(Now the... garden-paradise)”, there are two ways to gain wisdom on what berries we can eat. The first is simply picking berries and eating them until something bad

happens. The other is following (trusting) a guide to what berries are healthy to eat. Either way we gain wisdom, but one leads to life and the other to death. One other note is that if the tree of “knowledge of good and evil” (ESV) was good, then God would not have put it in the garden and not called his creation “good” (ESV). There was nothing inherently evil or bad about the tree. God created humans to trust Him and walk in faith. Without opposition to that faith, it could not grow (see Romans 5.3-5; James 1.2-18). Placing the tree next to the tree of life (ESV) gave Adam and Eve the ability to exercise and strengthen their faith.

2.9 – “(Now the... garden-paradise)”: This is a parenthetical thought in Hebrew. It forces us to conclude that even the tree of testing is inherently healthy (at least to look at). In Genesis 3.3 we learn that the tree that produces *fruit of discerning healthiness from unhealthiness* (see note on 2.9 – “fruit of discerning healthiness from unhealthiness”) is also directly in the middle of the garden. Whether the two trees are side by side or intertwined with one another, this reveals the necessity of Adam and Eve to trust God’s guidance in what fruit was beneficial to eat (not just to look at). This is like one needing a guide to discern between two similar looking berries but one being poisonous. Stating that the trees are in the midst (or in the center) reveals that they are important and worth noting — pointing to a theme that is developed throughout the Scriptures that we always are presented with a choice — the ability to choose life (blessing) or death (cursing) (see Deuteronomy 30 [especially verse 15]; Jeremiah 21.8; Ezekiel 18 [especially verse 4 and 32]; John 11.25-26).

2.10 – “nourish”: Lit. in Heb. *shaqah* — to drink or cause to drink or give to drink.

2.17 – “to your hearts content”: The NET notes that the phrase in Hebrew can be rendered, “you may freely eat,” or “you may eat to your heart’s content.”

2.17 – “dying you will die”: Lit. in Heb. *muth muth* — meaning death death (“you shall surely die” – ESV). I have chosen to translate it literally. There are two ideas in mind with the repeated phrase: 1) the certainty of death; 2) or how they will die (i.e., gradually rather than instantly). I believe it is the gradualness of death. I do not believe this is dealing with spiritual death (or separation from God) because God later shows up and desires to meet with them and converse with them. I will discuss this further in the note on Genesis 3.9. Also, the word *muth* never means the separation from God or spiritual death of a person.

2.18 – “not healthy”: Lit. in Heb. *loh tob* (“not good” – ESV). See note on Genesis 1.4 – “healthy”.

2.18 – “separated to itself”: Lit. in Heb. *hayah bad hu* (“should be alone” – ESV/KJV; “to be alone” - NASB). The idea is that humans are designed to be communal creatures, never alone, never separated from one another. Rather, we are designed to grow, learn, and mature through being in relationship and connection to one another. This becomes illustrated through marriage between a male and female.

2.18 – “who is opposite”: Lit. in Heb. *neged* (“fit for” – ESV; “suitable” – NASB; “corresponds” – NET). It means to be in front of, in the sight of, or opposite. It is translated in the ESV as “opposite” in: Genesis 21.16; Joshua 3.16; 1 Kings 21.10, 13; 1 Kings 2.15; 3.22; 1 Chronicles 8.32; 9.38; 2 Chronicles 7.6; Nehemiah 3.10, 16, 19, 23, 25-31; 12.9, 24; Ezekiel 40.23; 41.16; 42.1. I have chosen to translate the word *neged* as “opposite” because I believe it reveals the uniqueness that husbands and wives are to one another — opposite but complimentary to one another. A biological male and biological female are the only two genders that fully reflect humans’ God-likeness. Sex and intimacy within marriage puts back what God has separated. Therefore, Jesus says in Matthew 19.3-6, “Have you not read that he who created them from the beginning made them male and female, and said, Therefore a man shall leave his father and his

mother and hold fast to his wife, and the two shall become one flesh? So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” (ESV). Marriage is the only non-remedial institute of God — it was set up prior to any sin or rebellion. Every other institution God implements and instructs humans to follow is to remedy what humans have broken. God refers to Himself as Israel’s “helper” (ESV) in Deuteronomy 33.26, 29; 1 Samuel 7.12; 1 Chronicles 15.26; 2 Chronicles 14.11; 18.31; 32.8; Psalm 20.2; 30.10; 33.20; 54.4; 70.5; 79.9; 109.26; 115.9-11; 118.7, 13; 119.173; 121.1-2; 124.8; 146.5; Hosea 13.9.

2.20 – “*A’dam*”: In the Hebrew word structure, this is the first time the word “human” (or *a’dam*), was used as a name.

2.21 – “*unconsciousness*”: Lit. in Heb. *tardemah* (“deep sleep” – ESV). This word is only used six other times in the Old Testament (Genesis 2.21; 15.12; Job 4.13; 33.15; Proverbs 19.15; Isaiah 29.10) and is always referred to (except in Proverbs) as unconsciousness or a sleep given by God. It can be likened to an anesthetized state.

2.21 – “*slept a long sleep*”: Lit. in Heb. *yashen* — to sleep, chronic, remained long. Pertaining to a long time of a state or event in reference to other points of time (see Leviticus 13.11 [“chronic” – ESV]; 26.10 [“old” – ESV]; Deuteronomy 4.25 [“have grown old”]).

2.21 – “*sides*”: Lit. in Heb. *tse/a* — side or side chambers. This word is most often translated “side” as in a construction of a wall or a side of a building (see Exodus 25, 26, 36, and 37 for the construction of the tabernacle). This is the only time the word is translated as “rib” in the ESV, NASB, KJV, NKJV. I have chosen to use the same word, “side”, as in the NET.

2.21 – “*underneath*”: Lit. in Heb. *tachath* or *techoth* or *tachath* — underneath, below, or instead of. It is most often translated “under or below or beneath” as in Genesis 1.7, 9; 6.17; 7.19; 18.4, 8; 21.15; 24.2,

9; 35.4, 8; 41.35; 47.29; 49.25 and so with the rest of the Old Testament.

2.21 – “built”: Lit. in Heb. *banah* — built or build. It is almost exclusively translated as “built” in the ESV.

2.21 – “woman”: Lit. in Heb. *ishshah* — women, wife, or female. This is exclusively used for a biological female (especially that of a wife, nursing mother, or prostitute) when speaking of humans or creatures.

2.22 – “her”: Lit. in Heb. *hu* — he, his, him, she, hers, her, or it. I will begin using the gendered form now that the genders are established.

2.23 – “man”: Lit. in Heb. *ish* — man, husband, or male. This is exclusively used for a biological male (especially that of a husband, male adult, or soldier). I will use man and woman for these two terms because of the poetic nature of their Hebrew equivalents, *ish* and *ishshah*, respectively.

2.25 – “exposed”: Lit. in Heb. *arom* — naked. This form of the word for “naked” means child-like innocence or having integrity. It is later contrasted with another word for “naked”, *erum*, meaning exploited or shamed (see note on Genesis 3.7 – “exploited”). Both words share the root word, *ur*, meaning bare, bare-skinned, or unclothed; having vulnerability — either in a good and healthy way of being open within a relationship or in a bad and unhealthy way as in weakness, unprotected, or open to attack.

2.25 – “or disappointed”: Lit. in Heb. *bosh* — ashamed. This word can also mean ashamed of due to disappointment (see Jeremiah 2.36; 12.13; 48.13; Isaiah 1.29; 20.5; Ezekiel 32.30; 36.32).

PART 2_b | OUR CHOICE & GOD'S MERCY

— *Genesis 3.1-24* —

Often, this passage of Scripture is titled, “The Fall” (ESV), “The Temptation and the Fall” (NET), or “The Fall of Man” (NASB). It is also wrongly associated with a change in our God-given nature as a result of this “fall”. In reality, it is the first of many “testing” narratives, a theme found throughout the Scriptures and should be read as a warning and example rather than a theological commentary on the nature of humanity.

3.1 – “*bronze serpent*”: Lit. in Heb. *nachash* — a serpent or snake. The word bronze (*nechosheth*) shares the root word for snake, *nachash* (or *nechash*). These two are found together in Number 21.9 and 2 Kings 18.4. The association of bronze and serpent is particularly highlighted in the story of David and Goliath (1 Samuel 17). Goliath’s armor is snake-like because of its bronze-colored scales (“mail” – ESV). The word the ESV uses for “mail” is always translated as “scales” (Deuteronomy 14.9-10; Leviticus 11.9-10, 12; Ezekiel 29.4). By adding the word “bronze” I am highlighting the serpent theme that will be picked up throughout both Old and New Testaments.

3.1 – “*wiser*”: Lit. in Heb. *arum* — crafty, shrewd, or sensible. It can also be translated, “prudent” (see Proverbs 12.16, 23; 13.16; 14.8, 15, 18; 22.3; 27.12 – ESV). LES translates it as “wiser” (same Greek word used in Matthew 7.24 as the “wise” man).

3.1 – “*you both*”: ESV footnote states that “you” is plural; therefore, I will add “both” or “all” when the word “you” is plural.

3.5 – “*without having to trust Him*”: I’ve added this clause to bring clarity to what is happening (and same in the next verse). The term “eyes opened” refers to gaining wisdom, maturity, and knowledge (2 Kings

6.17; Psalm 119.18; Isaiah 6.9-10; 37.17; Jeremiah 5.21). Wisdom, maturity, and knowledge are good if received through trusting God and living how He designed us to achieve these (see 2 Chronicles 1.1-13; Job 28.28; Proverbs 1.7; 9.10; 15.33). Wisdom gained through trusting ourselves is a rejection of how we were designed (2 Chronicles 32.8; Jeremiah 17.5-8; Hosea 6.7). Scripture is clear that true maturity, wisdom, and knowledge can only come through trusting God's leading (1 Kings 3.9-12; Proverbs; 2.3-6; Romans 5.1-5; James 1.2-18).

3.6 – “*..food...attractive...desirable*”: She first justifies the temptation as a practical source of food to meet a God-given need, hunger. Then, she affirms its God-given beauty. While this seems reasonable — and even expected — it is simply another note in her justification for it being okay to eat. Finally, she concludes by affirming that it will fulfill in her what God spoke over her — finally making her into the full image and likeness of Him, lacking nothing. Unfortunately, she did not need to do anything to fulfill this God-given identity except to trust His word (James 1.2-18); for she was already created to be like Him (see Genesis 1.26-27).

3.7 – “*exploited*”: See note on Genesis 2.25 – “*exposed*”. It is inferred that they learned something that: 1) they were not suppose to experience (learning they can be exploited and therefore, they can exploit another person); and/or 2) that the serpent exploited their innocence and they realized how vulnerable they truly are. Either way, one conclusion we can make is that this exploitation (and the “*wisdom*” they gained) made them distrust God and distrust each other — breaking the relationships God had designed the humans to live in (that is, with Him and with each other). This breaking of trust, interdependence, and being exploited is exactly what God wanted to avoid (see Genesis 3.5).

3.7 – “made coverings for themselves”: This is the first place where humans decide to try and make themselves right before God without trusting Him — embracing self-righteousness.

3.8 – “as the Spirit, in the cool breeze of the evening”: Lit. in Heb. *ruach* (breath, wind, or spirit) *ha* (the) *yom* (day). It is the same word translated, “Spirit” (ESV – Genesis 1.2, 6.3; 41.38; Exodus 31.3; 35.31; Numbers 11.17, 25, 26, 29; 24.2; 27.18; etc.). It could also mean the cool breeze in early afternoon or evening after the sun begins to go down. I have chosen to use “Spirit” (rather than “cool” – ESV/NASB/KJV; “evening” – LES; “afternoon” – LXX) but include the other meanings because it reveals God’s intimate presence (as Spirit) continuing through creation to this moment.

3.9 – “invited”: Lit. in Heb. *qara* (call, summon, or invite) *el* (to or towards). These words together can refer to being summoned or invited (see Genesis 41.8, 14; Exodus 2.7; 8.21; 10.24; 34.15; Joshua 4.4; 10.24; Judges 4.6; 14.15; 1 Samuel 3.16; 16.3, 5; 22.11; 1 Kings 1.9, 26; 2 Kings 18.18; Proverbs 18.6; Hosea 11.1; Isaiah 13.3; 45.4; Jeremiah 42.8 – ESV)

3.9 – “Why aren’t you coming to me?”: Lit. in Heb. *ay* (where) *attah* (you). Or, “Where are you?” ESV/NASB. The question is rhetorical and could mean, “why” rather than “where” because Adam responds as though the question was “why” rather than “where” and reveals himself.

3.12 – “exploited the woman”: I have added the words “exploited the woman” to reveal the outcome of Adam being exploited. This is exactly the opposite of how God designed the man and woman to operate. In their “oppositeness” (diversity) they were to be a team and work together in unity (see note on Genesis 2.20 – “who is opposite”). Instead, Adam turns this difference into an attack and exploits his wife by blaming, diminishing, and demeaning her.

3.12 – “set against”: Lit. in Heb. *nathan* (to give, put, or set) *immad* (often translated stood, stand, standing, stop, and stopped). *Immad* comes from the word *im* or *am* meaning “with, people, or peoples,” but is also translated as “against” (see Deuteronomy 9.7, 24; 31.27; Joshua 10.29; 11.5; 19.47; Judges 5.20; 11.4, 5, 25; 20.14, 18, 20, 23, 28, 1 Kings 12.21, 24; 20.26; 2 Kings 8.28; 13.12; 1 Chronicles 5.10, 19; 2 Chronicles 11.1, 4; 13.12; 17.10; Psalm 89.38; 94.16; Daniel 11.11; Hosea 12.2; Micah 6.2; – ESV)

3.13 – “lied”: Lit. in Heb. *nasha* — to beguile, deceive. NET – “trick”

3.14 – “harmful and injured”: Lit. in Heb. *arar* — to be harmed or injured or cause harm and injury to another. It is most often translated, “cursed”.

3.15 – “make you enemies”: Lit. in Heb. *shith* (put) *ebah* (enmity). The root of *ebah* is *ayab* which means to be hostile. It is most often translated as “enemies” or “enemy”. I wanted to bring out the idea of humanity having an enemy which features so prominently in the New Testament (see Matthew 23.33; Luke 10.19; Acts 13.10; Revelation 20.2).

3.15 – “attack your head...attack his heel”: This is the first promise of a wounded yet victorious human coming who defeats the serpent (enemy). It is illustrated yet left incomplete in the story of David and Goliath (see 1 Samuel 17.1-7, see also note on Genesis 3.1 – [bronze] serpent).

3.16 – “To the woman”: Eve was the federal head for all women. Therefore, God’s punishment for her was increasing pain in childbirth because she was the initiating person in the garden rebellion. Women’s role and responsibility became risky, traumatic, and painful (see 2 Timothy 2.13-15; Galatians 4.4).

3.16 – “increasingly increase”: Lit. in Heb. *rabah rabah* — to be or become much, many, or great. As this word is repeated in the Hebrew, it reveals an intensification of this verb.

3.16 – “grief”: Lit. in Heb. *itsabon* — a pain or toil. Along with its root word, *atsab* or *etseb*, mean hurt, pain, grief, sorrow, or toil — indicating more of an emotional or mental pain rather than a physical one. *Otseb* is the Hebrew word for physical pain (see 1 Chronicles 4.9, “pain” is *otseb* [physical] and in 4.10, “pain” is emotional” is *atsab* [emotional] – ESV).

3.16 – “conception”: Lit. in Heb. *heron* or *herayon* — conception, pregnancy. Its root word, *harah* means to conceive or become pregnant. It is most often translated “conceived” (ESV – Genesis 4.1, 17; 16.4-5; 21.2; 25.21; 29.32-35; 30.5, 7, 17, 19, 23; 38.3-4, 18; etc.)

3.16 – “emotional pain”: Lit. in Heb. *etseb* — a hurt, pain, or toil. Along with its root word, *atsab* or *etseb*, mean hurt, pain, grief, sorrow, or toil — indicating more of an emotional or mental pain rather than a physical one. *Otseb* is the Hebrew word for physical pain (see 1 Chronicles 4.9, “pain” is *otseb* [physical] and in 4.10, “pain” is *atsab* [emotional] – ESV).

3.16 – “contrary”: Lit. in Heb. *el* — to, into, or towards. It is most often translated “against” in the NASB. This phrase is almost exactly copied in Genesis 4.7 when God was telling Abel that sin is contrary to him. Because of how Adam and Eve rebelled – Adam did not lead, and Eve did not trust — God told them that they would now struggle to love, trust, and submit to each other. For example, wives can struggle against the leadership of their husbands by not submitting to him with respect. Likewise, husbands can struggle with apathy or dominance toward their wives by not leading them with sacrificial love (see Ephesians 5.21-33; 1 Timothy 2.11-14).

3.17 – “*And to the human*”: Adam was the federal head for all men. Therefore, God’s punishment for him was increasing the difficult for men to support their families because he was a passive yet willing participant in the garden rebellion. Men’s role and responsibility became unfulfilling, dissatisfying, and miserable (Genesis 5.29; Matthew 6.19-34).

3.17 – “*and didn’t trust Me*”: I have added the words “and didn’t trust Me” to reveal why listening to her was so destructive — because it was antithetical to what God had spoken. This verse is not meant to be a commentary on every woman or demean their ability to hear God. There are several examples of Godly, Spirit-filled women who showed discernment and wisdom in Scripture. A story that inverts this story that of Nabal and his wife, Abigail (1 Samuel 25.1-38). Where Adam listened to his wife and brought death, Abigail rebelled against her husband but brought life.

3.18 – “*thrones and thistles*”: This becomes a theme (both literally and metaphorically of Israel’s enemies) of judgment (disorder and chaos) throughout the Old Testament (see Numbers 33.55; Joshua 23.13; Isaiah 32.13; Ezekiel 28.24; Hosea 10.8).

3.19 – “*angered face*”: Lit. in Heb. *aph* — a nostril, nose, face, or anger (see Genesis 2.7; 7.22; 27.45; 30.2; 48.12; 1 Samuel 25.23 [ESV – “before David’s anger”). The root word, *anaph*, means to be angry. I’ve chosen to add this adjective to the description because it brings out the full emotional consequence for Adam — the original work that God had designed to be fulfilling had turned into a curse or something of an annoyance or disappointment (see note on Genesis 3.17 – “And to the human”).

3.19 – “*loose dirt you will return*”: Physical death is the consequence of the original humans rebelling against their God-given design and destiny. As a result, creation has passed on a bent toward death and decay — a “death DNA” if you will. This “death DNA” causes us to

develop and pass on diseases, succumb to gestational issues or chemical imbalances, and ultimately die (see Romans 5:12; 1 Corinthians 15:22). Our choice to give into unhealthy temptations can expedite this physical death in both ourselves and others (e.g., disease, drug overdose, alcohol poisoning, murder, etc.). In addition to this physical death — and equally devastating — we can cause emotional, mental, and relational death within ourselves and others. God created Adam and Eve, with a world full of good, healthy, life-giving choices. God allowed an alternative option to provide the opportunity to test their love and strengthen their trust in God. It was a choice designed to increase their endurance, character, hope, and their faith in their Heavenly Father. This testing of their faith would have eventually produced a steadfastness that resulted in the perfect completeness of God's design for them (James 1:2-4). Unfortunately, when faced with the opportunity to trust their God-given identity and ability, they chose to doubt. It was this act of distrusting God that led to the consequence of physical death (Genesis 3:18-19, 22-24; see also Ezekiel 18:1-32; Romans 5:12-14, 17; 8:19-23; 1 Corinthians 15:1-22, 50) and the "Death DNA".

3.20 – “Chavvah”: An unused word for “Life”. Usually translated in English as, “Eve”.

3.20 – “living”: Lit. in Heb. *chay* — alive or living. The root word for *Chavvah* and *chay* is *chayah* which means to live.

3.21 – “and clothed them”: This is an incredible act of mercy on God's part toward the humans in a couple ways: 1) the humans went from being exposed to exploiting each other. God covering them was not a way to cover up their exposure, it was a means by which to protect them from being exploited by others. The rest of Scripture talks about how God desires the exposure of our heart (Leviticus 5:1-6; 16:21; 26:40-42; Number 5:5-7; Ezra 10:11; Psalm 32:5; 38:18; 51:17; Proverbs 28:13; Isaiah 66:2; Daniel 9:1-23; Matthew 3:6; Mark 1:5; Acts 19:18; James 5:16; 1 John 1:9); 2) Adam and Eve, upon eating the fruit,

were told that they would die. However, they didn't. But the cost of distrusting God — living separated from Him — is death. Rather, God killed an animal to cover over their exploitation and distrust. This will become a theme through the Old and New Testaments — a covering over of sin — with the fulfillment of this covering coming through the death of Jesus.

3.22 – “to Himself”: This phrase is not in the Hebrew. Scholars are divided as to the understanding of the phrase “let us” (see Genesis 1.26; 3.5 [“like God” or “divine beings”]). Some say this “us” is referring to the Counsel of the Heavenly Spirit Beings (that is, God with the spiritual beings around Him) or God’s own plurality — Father, Son, and Spirit. I have chosen to render it as referring to God within Himself rather than the Counsel of the Heavenly Spirit Beings due to the all-knowing nature of God.

3.22 – “become like one of Us”: God knows the full extent of what happens when a created being discerns healthiness from unhealthiness apart from Him and the exploitation that takes place (i.e., God’s original relationship with the serpent). The humans became like God in that they were no longer innocent — like a child’s understanding of the world. However, the difference is that God’s discerning of healthiness and unhealthiness led Him to protect the humans while their discerning led them to exploiting one another. See also notes on Genesis 3.12 – “exploited the woman” and on Genesis 3.5 – “without having to trust Him”.

3.22 – “separated from Us”: I’ve added the phrase “separated from us” to clarify what would happen if they ate from the Tree of Life. In removing access to this tree, God graciously allows us to die physically, removing the possibility of us living forever separated from Him because of our imperfect physical bodies. It is only through repentance and submission to the Holy Spirit that we are empowered to be resurrected from this death to live forever with Him (1 Corinthians 15:50; John 3:3, 5). See also note on Genesis 3.19 – “loose

dirt you will return” and on Genesis 2.9 – “that produces life-giving fruit”.

3.23 – “he had been taken”: God had created the human in the land of chaos (death) and brought him into an area that has access to life (the garden-paradise). As a result of trying to live separate from God (trusting himself), he is separated from God (to trust himself) — he is put back to the land of chaos: having to order it himself apart from God. Because we are finite beings, we die without access to God — emotionally, mentally, relationally, spiritually, and physically.

3.24 – “eastern”: Directions in Hebrew often have an embedded meaning. For example, East often means the direction away from God’s presence or divine judgment (see Genesis 4.16; 13.11; 25.6; 41.6, 23, 27; 10.13; Joshua 4.19). The theme is reversed when it comes to the story of Jonah in that he fled West [religiously thinking he was headed toward the presence of God] when he should have obeyed the command to go East [where God’s presence actually was] to pronounce judgment — see Jonah 1.1-3). West often means the direction facing God’s presence or divine mercy. The Holy of Holies faced West while the sacrificial altar was East. North (or up) is similar to that of West while going South (or down) is similar to that of East.

3.24 – “a spirit being”: Lit. in Heb. *kerub* — also known as a Cherub or Cherubim.

3.24 – “turning sword”: The theme of a spiritual or metaphorical sword is depicted as a means to or pointing the way to life is seen throughout Scripture. It is a spiritual weapon that is revealed as the preaching of the truth and reality of the Kingdom of Heaven (Isaiah 49.2; Hosea 6.5; Luke 2.35; 2 Corinthians 6.7; Ephesians 6.17; Hebrew 4.12; Revelation 1.16; 2.12, 16; 19.15, 21). The “sword”, sword of the “Spirit”, or sword that comes out of one’s mouth is the metaphor for proclaiming God’s prophetic life-giving word and revelation.

PART 2c | OUR CHOICE & GOD'S MERCY

— *Genesis 4.1-26* —

After everything that has happened so far, themes developed in the first three chapters are repeated with the second generation — different story and details but the same outcomes and themes. This narrative is the beginning of stories throughout Genesis that continue to repeat throughout Scripture up to Jesus. This second-generation story reveals some of the themes that have been lost to the self-deprecating views of humanity that entered mainstream Christianity in the 4th and 5th centuries AD through Gnosticism.

4.1 – “*experientially knew*”: Lit. in Heb. *yada* — to know. It is a knowing through intimacy and experience, not just knowledge or the idea of knowing about something. Therefore, this word becomes a euphemism for a sexual encounter. Furthermore, it is this knowledge through intimacy and experience that God knows us and desires us to have of Him (see Numbers 16.5 – ESV “show”; Deuteronomy 34.10; Judges 13.16, 21; 1 Samuel 3.7; Job 31.6; Psalm 94.11; Isaiah 52.6 [of Jesus, it is said there is an experiential learning of right and wrong, not just an innate understanding of it – Isaiah 7.16; 8.4]).

4.1 – “*Qa'yin*”: A rarely used word for “spear” or “spearhead” (see 2 Samuel 21.16 – ESV). Usually translated in English as, “Cain” (see ESV).

4.1 – “*acquired*”: Lit. in Heb. *qanah* — to get, acquire, or purchase. However, the phrase is also translated as “I have given birth to” – LEB; “I have created” – NET; or “I have produced” – NLT. The word for Spear (or Cain) is *Qa'yin* and the word for acquire or produced is *qanah*. The phrase of Genesis 4.1 is poetic and rhymes in Hebrew.

4.2 – “*Ha'bel*”: Meaning vapor or breath. Usually translated in English as, “Abel”. It is the same word translated in Ecclesiastes as “vanity” – ESV, KJV, LEB; NASB, NKJV; “futile” – NET; “meaningless” – NLT. It is used throughout the Old Testament to mean a temporary, short,

fruitless, unproductive, or vain pursuit (see ESV: 2 Kings 17.5 – “false”; Job 7.16 – “breath”; Psalm 39.5 – “empty”, 6 – “nothing”, 11 – “breath”; Proverbs 13.11 – “gained hastily”; Isaiah 30.7 – “worthless”; Lamentations 4.17 – “vainly”; Zechariah 10.2 – “empty”). While Eve may not have fully known it, she has ominously predicted her son’s untimely and premature demise. The Hebrew is written with this foreshadowing in mind.

4.2 – “Ha’bel became... Qa’yin served”: This reveals that Ha’bel is doing what God originally designed humans to do, ruling over creation, while Qa’yin has become mastered by the ground and has fully submitted to the curse.

4.3 – “came to pass...end of days”: This phrase in Hebrew reveals an undisclosed yet set amount of time that was known and normative to both Cain and Abel.

4.4 – “his dependence... for His blessing”: This was a gift (of thankfulness) and not a required sacrifice (for atonement). We see in Hebrews 11.4, 6 (see also Romans 1.21-23; 14.23; 1 John 3.12; Proverbs 15.8) that Abel’s gift was a means of demonstrating his faith (dependence) in God — thanking Him for His blessings. Therefore, we can conclude that Abel’s faith was in God having already blessed him and was therefore thanking God for this blessing. But with Cain, it was not offered as a demonstration of his dependence upon God (and viewing himself as already blessed) but rather upon himself to earn it. Because faith in God was not attached to Cain’s gift, we can conclude that it was a gift offered with an expectation — that if he offered something to God then he would earn God’s blessing.

4.5 – “his dependence... Yahweh’s blessing”: See previous note.

4.5 – “face became depressed”: Lit. in Heb. *liphnay* (face) *naphal* (fell). Literally, his whole body slumped as a physical response to his disappointment with God. His unresolved disappointment took a physical toll. See also note on Genesis 4.7 – “lifted up”.

4.6 – “what end”: As translated in the LES.

4.7 – “is it not true”: Cain already knew what to do. This question is not written in Hebrew as an interrogation but rather an encouragement — as if God is trying to pull the answer out of Cain.

4.7 – “depend upon Me”: See note on Genesis 4.4 – “his dependence... for His blessing”.

4.7 – “stand up straight”: Lit. in Heb. *seeth*, from the root word, *nasah*. These two words together have the following connotations: Cain will be exalted, have dignity, rise up, stand up straight, be carried, be accepted, will endure. Therefore, I have added the words, “feel confident” to help reveal the full meaning behind what God saying to Cain and how He is encouraging him. Also, notice God pursued Cain in his pain and perceived rejection. He did not let him sit in a false perception of himself.

4.7 – “depend upon yourself alone”: See note on Genesis 4.4 – “his dependence... for His blessing”.

4.7 – “sin with its loss and grief”: Lit. in Heb. *chattaah*, from the root word, *chata* which is usually translated “sin” but means miss, wrong, fear of loss, bear the blame. Notice up to this point Cain has not sinned. He is presented with the same opportunity as his parents — the choice to trust God or trust himself.

4.7 – “at your door”: This reveals that sin is something that is external and not a part of Cain’s nature. Cain’s (and all of humanity’s) nature is still molded after God’s image and likeness — we are all given the same opportunity of Adam, Eve, and Cain. This passage bears witness to sin being something separate or not innate to one’s identity and nature but rather something that is developed through choices — something we become habitually inclined toward (see Genesis 9.6; Deuteronomy 30; Jeremiah 17.5-10; Ezekiel 18; 1 Corinthians 11.7; Hebrews 3.7-19; James 1.2-18; 3.9-10). As we make choices in opposition to our nature, we develop unhealthy (sinful) desires and habits. Romans 1.21-32 reveals that as we choose to reject the Holy Spirit’s empowerment, we move from natural and healthy mindsets and behaviors to unnatural and unhealthy mindsets and behaviors.

4.7 – “authority over it”: This phrase, “its desire will be contrary to you but you must have authority over it” is the inverse of Genesis 3.16 (the only other place this phrase is used). God is telling Cain that he has everything he needs if he chooses to take advantage of it.

4.8 – “and invited... open country”: This phrase is not in the original Hebrew manuscript but is found in the LEB, LXX, LES, the Samaritan Pentateuch, Syriac, and Vulgate (lit. “Let us go out into the field” – LEB).

4.8 – “killed him”: We can devalue and distort others’ (and our own) perception of identity with our words (cursing – James 3.9) and actions (killing – Genesis 9.6). Because Cain doubted his own identity and ability — believing he was less-than what God created him to be — he devalued (killed) God’s image in his brother.

4.9 – “Where is your brother, Habel?”: God is asking Cain a similar question as He had to Adam, “Where are you?”. God knows the answer but is offering the opportunity to repent, again, like his dad, Adam. This desire for repentance is revealed even further with the next question, “What have you done?”.

4.10 – “the evidence”: Abel’s blood is usually personified as in, “The voice of your brother’s blood...” (ESV). I have chosen to render it as literal rather than a personification. Abel’s blood is the testimony and evidence of what Cain did because there is simply no one else around.

4.11 – “to the humus”: God removes Cain from the land he had started to cultivate because in killing his brother he became a hazard to the land (see Numbers 35.33). Therefore, God banishes him to an even more remote and hostile part of the Land. Again, rather than killing Cain, God continues to show mercy and patience. Difficulty with the land producing sustenance becomes a theme of judgment — it is the chaos and de-creation that takes place apart from God’s presence (Deuteronomy 28.15-20).

4.12 – “anxiously aimless”: Lit. in Heb. *nua* (quiver, waver, wander) *nud* (move to and fro, show grief). *Nua* and *nud* are synonyms that sound similar in Hebrew. I have chosen to render these two words as, “anxiously aimless” to reveal both the poetic nature and meaning the two Hebrew words have. I’ve decided to use anxious because of the

passage in Leviticus 26.17, 36 and Job 15.20-24 reveal an unending uneasiness and unsettledness of those who break the law.

4.13 – “My punishment is too great”: Ironically, God’s punishment isn’t close to what Cain actually deserves; that is, death (see Genesis 9.6; Exodus 21.12-14; Leviticus 24.17; Numbers 35.33).

4.14 – “hide from your face”: Nowhere does God tell Cain that he must hide (or that God would hide His face from Cain). This is Cain doing the same thing that Adam did when he was found out (see Genesis 3.8-9). Cain still does not trust God’s character, grace, and mercy. He was living in fear rather than in the love of God (1 John 4.18). Cain’s unwillingness to depend upon God affected his ability to accurately hear God’s voice.

4.15 – “if that’s what you think ... I’ll do”: Lit. in Heb. *ken* — therefore, likewise, or nevertheless. In this context, this word gives the idea that God is making a concession for Cain — acquiescing to his concern.

4.16 – “symbolic reputation”: Lit. in Heb. *oth* — a sign. The root word of *oth* is *avah* which means to sign, mark, or describe with a mark. There are several places in the Old Testament where an event is described as a sign or symbol (not necessarily a physical mark) — as though, the re-telling of a story, its memory, or an event associated with that story brings about an action (see Genesis 17.11; Exodus 3.13; 13.3-16; Deuteronomy 11.18; Joshua 4.1-7; Judges 6.11-24; 1 Samuel 2.34). However, in Cain’s case, it leads to inaction; that is, he will not be killed when people find out his story.

4.16 – “went out from... Yahweh”: Notice, the contrast between the story of Adam and Cain. Adam was removed from God’s presence (which ironically God’s presence still shows up outside the garden-paradise from which they were removed) but Cain removed himself from God’s presence. Nowhere does it say God would not be with Cain. In fact, the sign or symbol God puts on Cain infers His intimate presence with Cain no matter where he would go. This also agrees with what the Psalmist wrote in Psalm 139 about no matter where he finds himself, God’s intimate presence is always close by.

4.16 – “Nod”: From the root word, *nud* (move to and fro).

4.17 – “his woman”: Cain more than likely married one of his sisters (see Genesis 5.4). Because this is prior to the law of marrying or having sexual relations with close relatives (see Leviticus 18), and since it was so close to the originally perfect DNA (lacking debilitating mutations), no regulations had been set against intermarrying. However, as humans continued to multiply and diversify, intermarrying became a danger to DNA, causing mutations.

4.17 – “Chanok”: From the root word *chek* meaning palate, roof of mouth, or gums (see Job 12.11; 34.3 – ESV). Usually translated in English as, “Enoch”.

4.18 – “Irad”: Unknown origin or meaning.

4.18 – “Mechu’ya’el”: From the root word *machah* (to blot or strike) and *el* (God or gods), literally meaning, Smitten of God.

4.18 – “Methu’sha’el”: From the root word *math* (male or man) and *el* (God or gods), literally meaning Man of God.

4.18 – “La’mech”: Unknown origin or meaning.

4.19 – “A’dah”: From the root word *adah* (to ornament or deck oneself).

4.19 – “Tsil’lah”: From the root word *tsalal* (to be or grow dark).

4.20 – “Ya’bal”: From the root word *yabal* (to conduct or bear along).

4.20 – “acquire and shepherd livestock”: Lit. in Heb. *miqnheh* — cattle, flock, or livestock. From the root word *qanah* (to get or acquire).

4.21 – “Yu’bal”: From the root word *yabal* (to conduct or bear along).

4.22 – “Tu’bal Qayin”: *Tubal* is from an unknown origin or meaning.

4.22 – “Na’amah”: From the root word *naem* (to be pleasant, delightful, or lovely).

4.22 – “man-child”: Lit. in Heb. *ish* — man. I added child to clarify that it wasn’t a grown adult male.

4.24 – “seventy times seven”: Lamech misinterprets the avenging of Cain seven times — a warning God makes to limit the taking of life. Instead, Lamech inverts it (thinking it means killing is endorsed by God) and multiplies it. Jesus inverts this number to become the amount by which we are to forgive — 490 times per one offense (see Matthew 18.22). God also takes this prophetic theme and inverts Lamech’s vengeance to be the number used for cleansing the land and removing debt (Leviticus 25.8-22 - “seven times seven years”). The final inversion of Lamech’s prophecy is the seventy times seven (or “seventy weeks”) used as the number God gives for revealing His ultimate justice and forgiveness through Jesus’ life, death, and resurrection along with the destruction of the Temple with the fall of Jerusalem (see Daniel 9.24-27 in association with Luke 21.5-9; Revelation 5-18, especially 16.17-21).

4.25 – “Sheth”: From the root word *shith* meaning to put or set.

4.26 – “Enosh”: From an unused word for man or mankind.



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