

Genesis 3:1 Now the serpent [נָחָשׁ (*nachash*): snake indwelt by Lucifer] was more crafty [עָרוּם (*'arum*): shrewd, deceptive, subtle, cunning] than any of the lower creatures of the field which the Lord God [אֱלֹהִים יְהוָה (*YHWH 'Elohim*): Jesus Christ, (Colossians 1:16)] had made [עָשָׂה (*'asah*): to create according to a pattern]. And he [Lucifer through the serpent] said to the woman [אִשְׁשָׁה (*'Ishshah*)], “Is it really true that God [אֱלֹהִים (*'Elohim*)] has said, ‘You shall not eat from any tree of the garden’?”

Genesis 3:2 And the woman replied to the serpent, “From the fruit of the trees of the garden we may eat.

Genesis 3:3 But from the fruit of the tree, which is in the middle of the garden, God [אֱלֹהִים (*'Elohim*)] has said, ‘You shall not eat from it, neither shall you touch it, lest you die.’”

Genesis 3:4 And the serpent [possessed by Lucifer] said to the woman, “Most assuredly, you will not die [physically] ...

Genesis 3:5 For God keeps on knowing that in the day you eat from it [the forbidden fruit] then your eyes shall be opened and you shall become like God, knowing [יָדַע (*yatha*): discernment of] good and evil.

Genesis 3:6 And when the woman saw that the tree was good for food, and a delight to the eyes, and being desirable to make one wise, she decided to take the fruit and kept on eating it; and she gave it also to her husband with her, and he ate.

Genesis 3:7 And the eyes of their souls were opened and they knew they were both naked; and they sewed fig leaves together, and made themselves coverings [חֲגוֹרָה (*hagorah*): loincloths].

Genesis 3:8 And it came to their ears the voice of the Lord God—*Jehovah Elohim*—moving about in the garden looking for them yet during a windstorm when they usually had Bible class. *'Atham* and *'Ishshah* hid themselves from the presence of the Lord God among the trees of the garden.

Genesis 3:9 Then the Lord God called to the man, and said to him, “Why are you where you are?”

Genesis 3:10 *'Atham* replied and he said, “I heard you moving about in the garden, and I was afraid because I was naked, so I hid.”

Genesis 3:11 And the Lord God said, “Who told you that you were naked? Did you eat from the tree that I commanded you not to eat?” (NET)

Genesis 3:12 And *'Atham* said, “The woman whom You gave to be with me, she has given me the fruit from the tree, and I ate it.”

Genesis 3:13 Then the Lord said to the woman, “What is this you have done?” And the woman replied, “The serpent tricked me and I ate.”

Genesis 3:14 The Lord God said to the serpent [שֶׁנָּחַשׁ (*nachash*)], “Because you have done this, you are being cursed more than all domestic animals and more than every wild animal; on your belly you shall move and dust shall you eat all the days of your life [**implication: this was the Lord’s punishment for the serpent by His creation of the genus, ἑρπετόν (*herpetón*): reptiles, who previously had legs, but no longer**].

Genesis 3:15 And I will put hostility between you [Satan] and the woman [אִשְׁשָׁח (*Ishshah*)] and between your seed [Satan’s] and her seed [the line of Christ]. He [Jesus Christ] shall crush your head [Lucifer’s rulership authority in the fallen environment of *cosmos diabolicus*], but you [Satan] shall bruise His heel [Jesus Christ’s heel on the cross].”

Genesis 3:16 To the woman [beginning with *'Ishshah*], Jesus said, “I will cause the advancing multiplication of your pain in your pregnancy. With pain you shall bear children. Your intense desire will be to control your husband therefore, he will have dominion over you.”

Genesis 3:17 To *'Atham* Jesus said, “Because you have listened to the voice of *'Ishshah* [**when she offered you the forbidden fruit**] and you have eaten from the tree which I commanded you saying, ‘You must not eat from it,’ the soil of the earth will keep on being cursed because of you. In sorrow you will toil to eat from it all the days of your life.”

Genesis 3:18 “Both thorns and thistles shall grow for you to deal with. You will eat the vegetables of the field.

Genesis 3:19 By the sweat of your brow will you eat food until you return to the ground, for out of it you were taken; for you are dust and to dust you will return.” (NET)

Genesis 3:20 Now the man called his wife’s name Eve [חַוְוָה (*Chawwah*); Εὔα (*Eúa*): “Life”], because she was the mother of all living.

Genesis 3:21 The Lord God made garments out of animal skin for *'Atham* and his wife and clothed them.

Genesis 3:22 And the Lord God said, “Now that the man has become like one from among Us, knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever. (EXT)

18. Because the original couple sinned, then the Appeal shifts into a new phase. The serpent was reprimanded by the Lord in Genesis 3:14–15 while a new dispensation began.
19. The couple was sent out of Eden, divine provisions are no longer available, and 'Atham must till the soil for his sustenance.

Genesis 3:23 So the Lord God permanently expelled [Pi'el imperfect of שָׁלַח (*shalach*):] him ['Atham] from the orchard in Eden to till [Qal infinitive of עָבַד (*'avath*): "cultivate"] the ground from which he had been taken.

v. 24 When He forcefully drove [Pi'el imperfect of גָּרַשׁ (*garash*): "banished"] the man out, He placed [Hiph'il imperfect of שָׁחַן (*shachan*): "permanently caused to be deployed"] on the eastern side of the orchard in Eden angelic sentries [כְּרוּבִים (*keruv*): "cherubim"] who used the flame of a whirling [הִפְּךָ (*haphak*): "rotating"] sword to guard the way [שָׁמַר + דֶּרֶךְ (*shamar + derek*): block access] to the Tree of Life. (NET)

20. The Tree of Life enabled our original parents to acquire capacity for happiness. However, God will not permit happiness to coexist with sin. When 'Atham and 'Ishshah sinned, their Perfect Life came to an end.
21. At that point they fell and became witnesses for the defense. Later they placed their personal faith in Jesus Christ and acquired the status of eternal life. This sequence we noted in Genesis 3:16 through Genesis 3:21. This final verse indicates their salvation:

Genesis 3:21 The Lord God made garments out of animal skin for Adam and his wife and clothed them.

22. Adam and Eve are saved yet now their bodies have sin natures that can be deployed by their negative volitions' submission to their several lust patterns. The presence of these sin natures in every cell of their bodies will eventually result in their physical deaths.
23. Consequently, the original couple must now reproduce so that other witness can be called to testify before the Divine Court of Appeals, as witnesses for the Prosecution or witnesses for the defense.
24. Those individuals who become the successors of Adam and Eve are the subjects of Genesis, chapter 4 and following.

Initial Witnesses Who Testify before the Divine Court of Appeals.

1. The system by which replacement witnesses will be called before the Court is by means of procreation:

Genesis 4:1 Now the man had marital relations with his wife Eve, and she became pregnant, and gave birth to Cain, and said, “I have created a man just as the Lord did!” (NET)

v. 2 Then she continued to have relationship with Adam giving birth to Cain’s brother Abel. Now Able took care of the flocks of sheep, but Cain was a farmer who cultivated the ground.

v. 3 So it came to pass after a lapse of time, that Cain brought a bloodless offering [מִנְחָה (*minchah*)²] to the Lord from the produce of the ground. (EXT)

2. The planet fell due to the fall of man caused by Adam’s sin. God provided the means of sustenance from the earth, but now, following the fall, the earth had to be cultivated by man to acquire its sustenance.
3. In perfection, there were no weeds, bugs, and drought that could destroy crops, but now, in the earth’s fallen environment, such is the norm. This required Cain to work the fields to produce his agrarian harvests.
4. It is true that Cain was a competent farmer. His vegetables were no doubt quite tasty. But this offering had nothing whatsoever to do with eating. It had to do with honoring the Lord and especially the act of paying homage to Him as noted in footnote 2 below.
5. Prior to the arrival of Jesus Christ on Calvary’s cross, the judgment of mankind’s sins, were presented through rituals. The first sacrifices, post fall, occur in Genesis: Chapter Four.
6. Since Adam and Eve committed a sin when they ate the forbidden fruit, their previous status quo of a Perfect Life came to an end and was followed by their spiritual death.
7. Their salvation is affirmed in Genesis 3:21. Their salvation is secure, but their bodies were fallen and, except for the Rapture, will eventually die physical death. However, their human souls possess Eternal Life.

² “The noun *minchah* occurs 211 times in the Hebrew Old Testament. Of these, 113 occurrences are in the Pentateuch, 44 in the Prophets, 33 in the Deuteronomistic history, 16 in Chronicler’s history, and only 6 in the Psalms. This distribution derives not least from the two main semantic specifications “sacrifice, offering” and “gift.” Genesis 4:3,4,5: *minchah* refers to a “sacrificial offering” in a broad, general sense; indeed, one cannot yet strictly ascertain that it even constitutes a sacrificial term. It probably refers rather to a “gift/offering to a superior.” (Heinz-Josef Fabry, “מִנְחָה” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott [Grand Rapids: William B. Eerdmans Publishing Co., 1997], 8:412.)

8. Their fall and redemption are the subjects of Genesis: Chapter Three. Chapter Four presents them as Homo sapiens, but with bodies corrupted by the sin nature ultimately will result in physical death.

9. The drama in Genesis 4 continues in verse 4:

Genesis 4:4 But Abel, he also brought of the first born of his flock and of the best parts thereof. The Lord had regard for Abel and for his offering;

v. 5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

10. Both men brought offerings as directed, but with quite different motivations. Cain's offering was bloodless offering from his crops while Able brought the first born of his flock and its best parts.

11. Abel's offering was superior because he did not give any thought about just going through the motions. His desire was to present to the ultimate Provider a choice portion of the sheep the Lord provided.

12. Cain's vegetables were offered because he felt the whole exercise was silly but he went along with the idea, but without gratitude.

13. Therefore, the two sons of Adam and Eve have had their first opportunity to pay homage to God. Cain showed no gratitude for the grace of God while Abel recognized the importance of showing gratitude. His offering was the best of his flock.

14. This exercise was designed to discover in both men who would show proper gratitude to the ultimate provider of their means of physical sustenance. Because of Cain's obvious absence of grace orientation to the Lord, he is the recipient of a divine dressing down.

Genesis 4:6 Then the Lord said to Cain, "Why are you angry? And why do have that angry facial expression?"

v. 7 "If you do well [orient and adjust to divine mandates] will not your countenance be lifted up? And if you do not do well [reject the gospel], sin [חַטָּאת (*chatta'th*)] is crouching [רָבַץ (*ravas*)] at the door; whose desire [תְּשׁוּקָה (*teshuqah*)] is to dominate you, but you must master it [Qal future imperfect of מָשַׁל (*mashal*): through the free-will choice of faith alone in Messiah alone].

15. Cain's status in the Adamic family was based on the Old Testament principle of primogeniture: an exclusive right of inheritance belonging to the eldest son.