

## Introduction to Genesis

### **I. Title of the Book**

- We get the English title Genesis from the Latin Vulgate (Liber Genesis), which is derived from the Greek LXX, Genesis, which means “origin.”
- The Hebrew title is “bereshit” (בראשית), which means “In the beginning,” which you I’m sure you caught is the beginning of the text of Genesis. This is a common practice in the Torah where the Hebrew titles for these books come from the first word or words of the book itself.
- Both titles are fitting since clearly Genesis deals with the beginning or origins of a lot of things, which leads into our theme of the book.

### **II. Theme of the Book**

- *The God who Begins/Creates*
- We will see through this book many different beginnings. We see the beginning of the world, the beginning of God’s plan of redemption, the beginning of sin, the beginning of salvation, the beginning of nations (tower of Babel), the beginning of a particular nation that God will use to impact the world, which is who? Israel. And we see this coming through Abraham, Isaac, and Jacob. The book then ends with the familiar concept that you meant it for evil but God meant it for good. This ties the book together and really shows what Israel is supposed to proclaim to the world that our God turns evil to good and that is fleshed out in the entire book.

### **III. Structure of the Book**

- A lot of people like to give the basic structure for Genesis as being divided into two big parts: 1-11 and 12-50. However, there is a better way to structure this book because Genesis actually gives us a structure, which makes it easy for us.
- The structure of Genesis is centered on the concept of the “toledot.” Toledot is a Hebrew term that essentially means “genealogies.” Your translations may translate it as generations and so you have the common refrain of “And these were the generations of...” These toledots provide the structure of this book. So here is a fitting outline of the book:

Creation of the Heavens and the Earth (1:1-2:3)

The Generations of the Heavens and the Earth (2:4-4:26)

The Generations of Adam (5:1-6:8)

The Generations of Noah (6:9-9:29)

The Generations of the Sons of Noah (10:1-11:9)

The Generations of Shem (11:10-26)

The Generations of Terah (11:27-25:11)

The Generations of Ishmael (25:12-18)

The Generations of Isaac (25:19-35:29)

The Generations of Esau (36:1-37:1)

The Generations of Jacob (37:2-50:26)

- As you can see the toledots don't always refer to the main character of the section but often they function as hinges between sections connecting back but also pointing forward.
- Quickly we should also discuss why Genesis is structured by these genealogies. This isn't by accident. There are two main reasons as to why there is a focus on genealogies in this book:
  - First, this ties into the promise of Genesis 3:15. We will get there eventually but in that promise you have the promise of a seed who will crush the head of the serpent, does this ring some bells? Good. You need to have offspring. And so the mentioning of genealogies throughout Genesis is showing that God's plan of redemption is moving forward to that seed.
  - Second, these genealogies provide a narrowing effect. These genealogies begin to narrow who this seed is going to be. It starts broad but starts to get more and more specific. This continues throughout the OT but begins here and does not end until the NT. This is why Matthew starts with a genealogy to make the connection that Jesus is the one that Genesis began pointing to (what Genesis started, I'm here to finish).

## Exposition of Genesis

### **I. Creation of the Heavens and the Earth (1:1-2:3)**

- As we come to Genesis 1, we are immediately met with an account of the creation of the heavens and the earth, essentially all things. There are, however, a variety of views on this account and how we should understand what is contained in these verses. We are just going to go through a few of the main options and then I will give some evidence in support of the view I hold and believe that the Scriptures teach.

#### **A. Views of the Genesis Creation Account**

##### **1. It's Wrong and So Reject It**

- The first view of the Genesis creation account is simply that it is wrong and therefore should be rejected. They see that it doesn't seem to line up with science and so they just dismiss it.
- This is clearly an atheistic or critical approach to the Bible that denies inspiration.

##### **2. Theistic Evolution**

- This next view has been proposed by some Christian scientists and scholars and it is the view that God oversaw the process of evolution which led to the creation of the world and mankind.
- So essentially you have science being read into the creation account and trying to make the theory of evolution fit with the Scriptural account of creation.

### **3. Ancient Near Eastern Myth**

- This view believes that the Genesis creation account is written as another Ancient Near Eastern myth. An ancient myth was not meant to be historical but rather was a story or parable that illustrated a theological point or truth. The concern is not necessarily whether this or that actually happened in history but rather the concern is on the truth that the story conveys.

### **4. Gap Theory/Day-Age Theory**

- Another view is the Gap Theory or the Day Age Theory. Technically these are two different views but I am lumping them together because they both serve the same essential purpose. Both theories suggest that there is more time in the Genesis account, which then coincides with the seemingly old age of the earth.
- The Day Age Theory does this by suggesting that the “days” mentioned in Genesis are not 24 hour days but rather are longer periods of time or even ages. Some point to the idea that a day is like 1,000 years to the Lord.
- The Gap Theory on the other hand suggests that there are large gaps of time in the midst of the Genesis account. Many different proposals have been offered as to where these gaps should be placed. Some see a gap between 1:1 and 1:2, some see it before 1:1, etc.

### **5. Six Day Creation**

- The last view is the view that takes the Genesis account as teaching that all of creation was created in six 24 hour days. This is what I believe the Scriptures teach and so let’s look at some reasons as to why.

## **B. Defense of a Literal Six Day Creation**

### **1. Problems with Theistic Evolution**

- Trying to fit evolution with the Genesis account raises some significant problems. For example, one of the tenants of evolution is natural selection, which involves death. And so if this was God’s process of creating in the days of creation, then you would have to have death before the fall. Not only does this contradict what Scripture teaches about death coming through the sin of Adam (Romans 5:12) but also if we play this out death would actually be a good thing. If death helps you evolve and advance as a society, then it would actually be a good thing and so why would we make advancements in medicine and other things to keep people alive longer because their death is actually a good thing that moves us

forward. And taking it a step further, why would we need the Gospel to save us from death if death is actually a good thing.

- Lastly also consider the fact that if death was always there before the fall, then all the killing and death we see in our world today has always been and so when God promises to give us a future home that is like the one before the fall, then what? It would be a place still with death and not a place that we would really want to be a part of.
- Also, if God never really did create anything but just oversaw a process, then how could he make a new creation? How can God, as David put it in the psalms, create in us a new heart if he was never the creator? So by throwing this out, you can potentially end up throwing out all of salvation and any future hope we have as well.
- On another note we like to think of evolution as a relatively modern idea but actually it is an old concept. In fact, the ancient Egyptians actually held to an evolutionary understanding of the creation of the world in which things evolved or gods evolved, etc. This is especially significant because where did Moses grow up? In Egypt. And what did the Egyptians believe? That the world evolved, kind of like a sort of theistic evolution. So Moses would have been familiar with this understanding of creation by evolution and if he wanted to talk about evolution he could have. But Moses makes no mention of it in the Genesis account and this is intentional as we'll see in the next point here.

## **2. The Genesis Account is Anti-Myth**

- As I mentioned earlier, one of the views of the Genesis creation account is that it is another Ancient Near Eastern Myth. And this is often fueled by scholars pointing to some similarities between the Genesis account and other Creation Myths from other Ancient Civilizations. However, those who arrive at this conclusion often overemphasize the similarities and neglect the many differences. And so rather than being a myth, the Genesis account is really like an anti-myth.
- Many scholars recognize this to be the case and recognize that the Genesis account would act as a polemic against other ANE myths. A polemic is simply something that attacks an idea. And so the Genesis account essentially debunks the other myths of the ANE.
- The question then becomes how did Moses do that? Did he do that by providing his own Myth? No. Rather he counteracts the other ANE myths by providing history. Moses provides what historically happened in order to confront and debunk the other creation Myths.
- There may be some similarities but these similarities exist not to show that the other ANE myths are right but rather they are wrong.

This is what the original audience in the time of Moses would have picked up on. When they read or heard the Genesis creation account they would not be thinking, oh this sounds just like the other myths we have heard. But rather what they would be picking up on was the differences and realizing what they heard, say in Egypt, was wrong. And we need to approach the text in the same way.

- We don't have the time to go into specifics with this but let's just take a quick look at one example of this. One thing that is often pointed to is the mentioning of a firmament or expanse in day two of creation (Genesis 1:6). We find the mentioning of similar firmament in the Akkadian creation myth as well. And when people mention this connection you may think, hmm that's interesting that they have similar elements. But again we need to read this like the original audience who would have not focused just on the similarities but on the differences. Let's read the two accounts and see how similar they really sound. Read Genesis 1:6-8.
- After the god, Marduk, defeated another god, Tiamat, you have this text: "He [Marduk] calmed down. Then the Lord was inspecting her [Tiamat] carcass, that he might divide the monstrous lump and fashion artful things. He split her in two, like a fish for drying, half of her he set up and made as a cover, heaven. He stretched out the hide and assigned watchmen, and ordered them not to let her waters escape. He crossed heaven and inspected its firmament..." (Tablet IV, lines 135-141; COT, pg. 398)
- Sound pretty similar right? No not really. Notice how different the Genesis account is from this account. There is only one God, there is no war or chaos, it is not gruesome. And that all would have stuck out to the Israelites as well.
- Ok so we have seen that evolution and myth don't work so now let's get into the text to look at why I hold to a literal six day creation over the other views of the Gap Theory or Day Age Theory.

### **3. Grammatical Support**

- One of the main defenses of a six day creation is found in the text itself. You could say that you would arrive at this conclusion with a straightforward reading of the text, which is true and I think that has some significance to that but we can go further with this.
- *Wayyiqtol*
  - First of all, the type of grammar used in this account indicates that it is written as a historical narrative. In the Hebrew language there is a certain form of a verb called a

wayyiqtol. This verb form has been shown to dominate narrative passages of Scripture and is not used as often in say poetic sections. And so when you have a passage like Genesis 1:1-2:3 that is dominated by wayyiqtol, it is statistically for sure a narrative. And this is significant because if this passage is written as a historical narrative then it has to be read like one too, which means that references to days would be understood as normal 24-hour days just like we would understand them say in a narrative about David.

- *Yom*
  - On top of the genre of the passage, you also have Moses using some wording that helps point to understanding these as six literal 24 hour days.
  - While the term “day” can be used in Scripture to indicate more than one day, it is often in phrases such as “in the day...” etc. But notice here, the text doesn’t use such phrases and in fact each day is modified by a numeral adjective, “Day one” or “Day two.” When modified with a numerical adjective, yom is often used in reference to a literal 24 hour day.
  - Also notice on top of that that Moses adds the description “and there was evening and there was morning.” This phrase also heavily suggests that a literal 24 hour day is in effect. God created and then there evening and morning and then the next day came, just like we see today.
- There is nothing grammatically that would point us to reading the Genesis account as other than a literal six day creation. There are no indications that there should be a gap of time somewhere in here or any indication that “day” doesn’t actually mean a 24 hour day but rather many many years or an age. If Moses wanted to communicate this, there were ways he could have and certain phrases that he could have used or different words, but he didn’t. He chose to write what he did in order to point to a literal six day creation here.

#### **4. The Connection with the Sabbath Commandment**

- Lastly, to confirm that we are understanding this correctly, we can look at another passage of Scripture where we get to see another indication of how the Genesis account was understood. Let’s take a look at [Exodus 20:11](#).
- The context of this passage is that it is in the ten commandments and more specifically the commandment of keeping the sabbath.

And so Moses lays out the command for Israel, which is to work six days and then to rest on the seventh day. He then points to the pattern of creation where God created for six days and then rested on the seventh day for the reason why this is to be the case. It is doubtful that any Israelite, when hearing this instruction, would question, “did you mean six literal days or did you mean six periods of thousands of years.” And so the pattern of the Sabbath commandment seems to also support a literal six day creation.

### **C. The Six Days of Creation (1:1-31)**

- So now let's get into the text of Genesis itself. As I have mentioned before, and it makes sense, Genesis 1 really sets the stage for the rest of the Bible and begins to lay out God's agenda. And we see this beginning of the agenda by first God creating all of the universe, but what is the purpose of this account?
- **The Purpose of the Account**
- If you quickly glance through the text of Genesis 1, do you notice a word that is repeated over and over again? God. Notice this. Hopefully your English translation does this well but the text of Genesis repeats the term “God” 35 times in the creation account. In normal instances you would expect the pronoun “he” to be used rather than the name “God.” But the repetition of the name of God is purposeful in order to emphasize the point and theme of this section, which can be summarized in this one word “God.” The Hebrew term used for God here is the term Elohim, which is the name for God that emphasizes his supremacy and uniqueness as the most superior of all things. It emphasizes that there is no one like him. And so really you can further elaborate the point of the creation account as being “God begins all of creation for his glory.” In showing that he is the ultimately supreme one over all creation, he shows that he is the only one that deserves glory.
- Creation is all about the glory of God. This is important to understand because, like I just mentioned, Genesis 1 sets the stage for the rest of Scripture and what we begin to see here is that ultimately Scripture is all about God's glory. We tend to view Scripture as the story of salvation, which yes of course that is a major part of Scripture but we have to understand that even the theme of salvation isn't the end all theme but rather it is God's glory. Our salvation serves to bring glory to God. And so this actually impacts how we even approach and read Scripture because a lot of times we are only concerned about what we can get out of a passage or what it means to us. But when we understand that from the very beginning God's Word is focused on the glory of God, are these the proper questions to ask? No. We should be more focused on understanding, what does this passage teach me about the Lord. And will that have practical implications for us? You better believe it. But we need be focused on what the Bible focuses on. And if you want further proof that Scripture is not

centered on you but rather on the Lord, look at the very first verse. What does it say? “In the beginning God...” God is on the scene. Mankind doesn’t even exist yet. The focus is on God.

- **The Six Days**

- And so looking at verse 1 we see that in the beginning God created the heavens and the earth, essentially all of creation. He is the creator and everything else is the creation. This means that God is categorically different from everything else. We can tend to view God simply as like a better version of us or just a superior version of us, but what we see from the very beginning is that we are not even in the same category. He is distinctly other than us and is completely transcendent to us and all of creation.
- So we see God beginning creation and in verse 2 we see the earth described in what way? Formless and void. The rest of chapter 1 will detail how God will bring form to the earth as well as filling the void. But also notice that the text also mentions that darkness was over the face of the deep. Some people take this phrase as indicating that there is some sort of chaos in the creation process, just like in other ANE creation stories. But just in case we are tempted to think that there is chaos, what does the rest of the verse say? The Spirit of God was hovering over the face of the waters. There was not a chaotic process but rather the Spirit of God was there in full control of all that was going on. Again we see how the Bible is different from other ANE myths. In those there was chaos and there was a struggle as the gods tried to create, but what do we have here? Is there chaos? Is there a struggle? No. It just simply states that God created and he was in full control. No other gods. No struggle. No chaos.
- So then the rest of chapter 1 is God continuing creation as he addresses the reality that the earth was without form and void.
- Do you remember the days of creation and what was created in them?
  1. Day One = Light and Darkness
  2. Day Two = Sky and Waters
  3. Day Three = Land and Sea
  4. Day Four = Sun, Moon, and Stars
  5. Day Five = Birds and Fish
  6. Day Six = Animals and Man
- At first glance the days of creation may appear random, but let’s take a closer look at these. What you begin to see as you look at these in more detail is that days 1-3 focus on locations or environments and then days 4-6 focus on filling those locations. Notice how these link up. Day 1 you have light and darkness. What governs that? Sun, moon, and stars, which was what day? Day four. Ok then day 2 you have sky and waters and what fills that? Birds and fish, day 5. And then day 3 you have dry land and what fills that? Animals and man, day 6. And again is this just a nice



coincidence that helps you remember the order? No, what is God doing here? Go back to verse 2, the earth was what? Without form and void. So then what is God doing here? He is giving form (Days 1-3) and filling the void (Days 4-6). This is not random. And the purpose is to show that God is a God of order not chaos. Again standing in stark contrast to the other gods of the ANE. Every single step is purposeful and intentional. This is a masterpiece, which again points to his glory.

- We don't necessarily have the time to go through each of these days in detail, which is painful to kind of skip but we need to zoom in on a few details. Let's take a look at day 6 and the creation of man and let's point out a couple things here.
- **The Image of God**
- First of all we see man is created in the image of God. Look at verses 26-27. Now Genesis does not actually go into detail of what actually constitutes the image of God and what that actually means but rather it points to the purpose of our being created in the image of God. And what is that purpose based on these verses? To rule over creation. All of creation is God's kingdom and he is the true king over all but he has placed us essentially as his sub-rulers to rule over creation on his behalf. But why then has God placed us in this position over creation? Well consider this, when we speak of an image of something or you can even think of images or idols of false gods, what is the purpose of this image? It is supposed to point back to the thing it represents. And so when you saw this certain image or idol it would cause you to immediately associate with that particular god. And so for us, since we are made in the image of God, we are supposed to point back to who? God. And so you have man, who is supposed to rule over all creation, pointing all creation back to who? God.
- **The Blessing**
- But notice also after this in verse 28 as well as back in verse 22, that God blessed the creatures as well as man. This idea of blessing is important because it essentially carries the idea that God allows his people and his creation to have a perfect experience of a perfect world with the intention that this experience will lead you back to worship the God who gave it to you. This is the nature of blessing, that the creation would experience the world given to them by God in a way that then leads them to worship God.

#### **D. The Seventh Day (2:1-3)**

- In these verses we have the description of the seventh day of the creation week. And we see here that God had finished all of his creation (the host = all the things that fill the earth) and then he rested. This concept is very important to understand and is going to actually come up time and time again throughout the Scriptures and so we need to have a proper understanding of what is going on here.
- We may be tempted to think, when we read that God rested here, that he is just tired and therefore needed to take a break and recoup or something

like that. But the idea of rest here was to cease his creative activity to then enjoy the creation he had made. So it is not so much a matter of fatigue as much as enjoying what he has created. One professor described it more like relaxing. Creation is complete and is magnifying God and so God can relax and enjoy it.

- Notice though that God does a couple other things here on this day. What does he do in verse 3? First of all he blesses it, which remember from chapter 1 carries the idea of God allowing his people and creation to fully enjoy the world that he has created in order to lead to worship and God being glorified. But then what else does he do? He made it holy. Something that is holy is set apart and normally set apart for a certain, sacred purpose. And what is the purpose here? It is the purpose of enjoying God's blessing, which, as we have seen, culminates in worship and God being glorified. In setting this day apart (making it holy) God is indicating what the ultimate purpose of creation is to give glory to God as we enjoy him and his creation.
- Now also notice something unique here in this description of the seventh day. What is missing from this day that we have seen repeated over and over the first six days of creation? There is no ending formulas here. No mention of the "evening and morning" and stuff like that. Why is that? Well there is multiple reasons as to why but one major reason seems to be that the expectation was that everyday after this day should have been like the seventh day. Remember that the seventh day indicates that God's ultimate purpose of creation is to give glory to God as we enjoy him and his creation. And this is what creation should have continually done everyday after, but then zooming ahead what happens to cut this short? The fall. The fall disrupts this continual days of rest, but then Scripture will show that this rest is not ultimately lost and we start to see God's agenda in getting us back to this seventh day (sabbath) rest. This is why you have later on Israel observing the sabbath where they work for six days and then rest on the seventh. What does this point back to? Creation. And so through their observance of the sabbath they are announcing to the world that there is a way back to that rest. And God is working to bring us back to that rest. This is also then picked up by passages like in Hebrews 3-4. And so we are going to start to see this agenda of returning back to this rest unfold throughout Scripture.

## **II. The Generations of the Heavens and the Earth (2:4-4:26)**

### **A. The Creation of Man and Woman (2:4-25)**

- As we start this new section and come into this part of Genesis 2 we need to understand what is going on here. Some people believe that Genesis 2:4-25 is another creation account and they are unsure of what is going on here in relation to chapter 1. To clarify, this is not a different creation account but rather it is a zoomed in picture of day 6 of the creation week.

So in Genesis 1 we just had a few verses about God created man and woman and now we get a more detailed look as to how this actually came about.

- **Creation of Man**

- Verse 5 starts out by mentioning that there was no bush of the field yet in the land and if you remember the days of creation we talked about before, you may be wondering what is going on here since plants were supposed to already have been created on day 3. But simply the solution is that a different type of plant is being referred to here. The addition of “of the field” to describe these plants suggests that these are more agricultural plants that result from farming, which makes them different from those in Genesis 1 that produce on their own (“plants yielding seed”). This is confirmed by the remainder of the verse because notice what it says is the reason these plants hadn’t grown yet. It was because God had not caused it to rain on the land and there was no man to work the ground. So essentially you have here creation waiting for man to come. Creation isn’t opposed to man but rather is waiting for man to come in order for it to be complete. So, at the beginning of creation, man is not consider an impediment to creation or a disease to creation like we consider it today but rather he is a crucial part of creation that creation waits for and longs for. And there was perfect harmony between man and creation. One professor I had described it as at this time creation was a “man hugger” rather than us being a tree hugger.

- And so God makes man. And the wording used in this creation of man is the language of a craftsman, which shows God’s care in the creation of man and that he views man as his masterpiece. This is again a far different approach to the creation of man than the rest of the ANE creation myths.

- He then places him in what we call the garden of Eden. It is important to note that the Garden of Eden was not the entire earth at this point but rather only a part of it. And some suggest that maybe this functioned as the capital of the earth though.

- So God places man in there to work it and keep it. And so work is not seen as a bad thing but rather as a means for man to enjoy creation. This is part of the blessing we mentioned before. By working and keeping the garden, man will enjoy creation with the intention that this enjoyment will lead to worship of God who gave it. And so really this working is an act of worship.

- **The Command**

- But then notice in verses 16-17 that God gives a command to the man and we need to pay attention to this because it will be important later on. What commands does he give to the man? First of all the man may surely eat of every tree of the garden. The idea of “surely eat” can also be translated “freely eat,” which emphasizes the abundance of this command. Not only can he eat of any tree, he can do so freely. But then there is another command centered on one tree that he cannot eat from, which is what?

The tree of the knowledge of good and evil. Now I need to point out some things about this tree. We often think of this tree as if when you eat of it somehow now it gives you this knowledge of good and evil in some kind of magical way. Since God is the source of this tree, the emphasis seems to be that he is the one who defines what is good and what is evil. So the tree's purpose is to show that God is the one who defines what is good and what is evil. And by not eating of that tree Adam would be declaring that he is not God but rather is submitting to the reality that God is God and only He can determine what is good and evil. The matter here is obedience. Adam, are you going to submit to this fact that God is ultimately the one who determines good and evil? You need to understand this is not a temptation but rather this is a way that Adam can then enjoy the creation and worship God through that enjoyment. By eating freely of all the trees of the garden and by not eating of the tree of knowledge of good and evil, Adam would be enjoying creation in the way that God designed and thus would be an act of worship. This is the emphasis of the tree of the knowledge of good and evil. It was not God being petty or a downer or anything like that but rather this tree was a good thing because it taught and showed the reality that God is God and man is not God and he needs to submit and be obedient to that fact and in doing so he will fully enjoy creation and bring glory to God.

- **The Creation of Woman**

- After this command God then for the first time declares something to not be good. For man to be alone. And so he sets out to make a suitable helper for him. This leads into the next verse where the Lord brings all the animals to Adam for him to do what? Name them. Up until this point, who has been doing the naming? God, which demonstrated his rule and dominion over all things. So now man is naming in order to demonstrate his rule and dominion over creation, which is what we saw in 1:26 where God instructed man to have dominion and this is also connected with man being made in the image of God. But this wasn't the only reason for the animals to come before the man. God also did this so that Adam would recognize that he is alone and recognize how much he actually does desire a wife or this suitable helper.
- So once this happens, God knocks him out and essentially performs the first surgery. While he is asleep God removes, some texts say one of his ribs, but the Hebrew just refers to part of his side. And from this part of his side he formed woman and brought her to the man.
- And Adam's response upon meeting her is the first lines of poetry as he expresses his love for her. He really does love her.
- And Genesis 2 ends by stating that both man and woman were naked and not ashamed, which is a reference to their innocence.
- So at this point all creation is in harmony. Creation is in harmony with man, man is in harmony with woman, and therefore all of it is good. But

as you know this will soon change as we come into the next chapter. Let's turn to Genesis 3.

## **B. The Fall (3:1-24)**

- Genesis 3 is going to show how the good we just saw in the previous chapters gets torn down in a sense.
- **The Serpent**
- Right away we are introduced to a new character, the serpent. There has been a lot of speculation of the identity of this serpent. Was it Satan himself? Was the serpent possessed by Satan (like Judas in John 13:27) Was he just influenced by Satan? Was the serpent just advocating Satan's cause (kind of like Peter in Matthew 16:23)? We don't know exactly how the two are connected but Scripture is clear that the two are associated in some way (Romans 16:20 - "The God of peace will soon crush Satan under your feet"; Revelation 12:9 and 20:2 refer to Satan as that "ancient serpent") So whether possessed or not, they are connected.
- But notice how the serpent is described here in verse 1. What does the text say about the serpent? He was more crafty than any other beast of the field that the Lord God had made. We need to point out a couple things here. First off, the serpent is described as "crafty." The Hebrew term for crafty is "arum" (עָרִים). This is significant because the Hebrew term for "naked" that we just saw in 2:25 is "arum" (עָרִים). While they obviously have different meanings they are the same word. Why? Do you remember what we said about the man and woman being naked and not ashamed? It pointed to their what? Innocence. And so this word play is used in order to emphasize the fact that through the serpent's craftiness he will attack their nakedness, essentially their innocence. That is what is going on here.
- Notice also that the serpent is described as a "beast of the field." When did we just see "beast of the field" mentioned? Back in Genesis 2:19 when every beast of the field came to the man to be named. And we saw at that point that creation loved man and we saw that man ruled over creation but creation loved it and desired it. But what do we have here? Creation is now going against man.
- Lastly, we see that the serpent was made by the Lord God. This emphasizes the fact that the goal here is not necessarily to just go against man but go against God and the order that he designed. And in doing so usurp the authority of God. That is what is at stake here.
- **The Conversation**
- So the serpent speaks to the woman and for the first time in Scripture we have someone question God's word. And he says, "Did God actually say, 'You shall not eat of any tree in the garden'?"
- And what is the woman's response? "We may eat of the fruit of the trees in the garden." Stop there real quick. Is this what the Lord said? Not exactly. What is missing here? Surely or freely. In missing this word it lessens God's command to freely eat of the trees of the garden to just you

can eat some from these trees. So we see right away she is subtracting from God's word. But let's continue. What else does she say? "But God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it...'" Is this what God commanded? No. What was the only thing they could not do? Eat it. And so now the woman is doing what? Adding to God's Word. And even lastly she mentions "lest you die." Is this even exactly what God said? No. She left out the "surely" again and so minimizes the certainty of God's judgment. And so what we have here is the woman adding and subtracting from God's Word, which makes her vulnerable to the serpent's questioning of God's Word. This is the danger of distorting God's Word and the seriousness of it. And so can you understand what would be going through everyone's mind when Moses tells Israel later on in Deuteronomy (4:2) not to add to God's word or to take from it? They would be thinking, "oh yea just like Eve." That's bad. That's serious.

- The serpent knows that she is vulnerable and so he continues on by saying "You will not surely die." He adds back in the "surely" that the woman missed, as if almost to point out that she forgot something, but then he also adds in "not." And he explains, "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." I need to point out something here before we get further into this. The whole time in this conversation, the serpent is using the plural form of "you" when talking with the woman. Why? This shows (and verse 6 confirms) that the man was there the whole time. And now you start to understand the extent of what is going on here. Not only is it just creation going against man but rather creation is going against woman, against man, against God. He is subverting the entire created order.
- Now let's look at what the serpent actually says here. Is the serpent telling the truth? Despite what we may initially think, he actually is, but doing it in a crafty way in order to deceive. Because look at verse 7. Were their eyes in fact opened when they ate? Yes. And if you look at verse 22. Did they become like God knowing good and evil? Yes. So in a sense he was telling the truth but we have to understand the deception here. Notice what he says. You will be "like" God. What was man and woman described as in chapter 1 when the Lord created them? They were the image and likeness of God. Which sounds like a greater connection or relationship, to say you are the image and likeness of God or you are like God? And so the serpent made it sound as if becoming like God would actually somehow be better or even be like a promotion but in reality becoming like God was actually a demotion. They became only "like God."
- **The Fall**
- And so the woman takes the fruit and eats it and again notice the end of verse 6 here, which confirms what we explained earlier. Who was there all along? The man. And it is only once he eats of the fruit that the fall occurs and their eyes are opened and they become merely like God. Why is it

when he eats? It's because he was the designated ruler of creation and as such he bore the responsibility and so when he fell all of it fell (corporate solidarity).

- The Tarnishing of the Image of God

- And notice in verse 7 we start to see the effects of the fall. Their eyes are opened but instead of this great status they were expecting, what do they see? Their nakedness. And they are ashamed and try to cover themselves. They have lost their innocence. They have become simply like God. The image of God is now tarnished. It is important to note that the image of God is not completely lost, which Genesis 9:6 confirms for us. But it is tarnished. The intensity or closeness of our image bearing is tarnished. We are no longer righteous or holy just like God. We don't directly point to God as we were originally supposed to. So now we have this reality that the image of God is tarnished and mankind is now this imperfect image of God. But what you see as you zoom ahead and look through the rest of Scripture is that God is going to raise up one who is the perfect image of God. One of the titles of this person is the "son of man" or you can even say the "son of Adam," which emphasizes that he is the new Adam and as such he is the perfect image of God. This one is what the OT calls the Messiah, which we know to be who? Jesus. What is one of Jesus' main ways of referring to himself throughout the gospels? Son of man. Do you understand why? He is the new Adam. He is the perfect image bearer. And to confirm this you have passages like Colossians 1:15, which says what about Jesus? He is the "image of the invisible God." He is this perfect image bearer. But now let's look at one more passage. Romans 8:29. You are probably somewhat familiar with this verse but what does it say? For those whom he foreknew he also predestined to be "conformed to the image of his Son." We, as believers, are supposed to be conformed to the image of his Son, why? Because he is the perfect image of God. And so now do you start to see the importance of why we are called to be Christ like? Because we are tarnished image bearers and the only way to restore that image is to be like who? Christ. And so when you become like Christ you become like you were always supposed to be. When we were created we were created in the image of God and therefore were always patterned after the perfect image of God, which is who? Christ. So understood in this way, when God made us originally who did he make us like? His Son. So the reality is you are most fulfilled when you are Christ-like because you are living the purpose you had not just in your current Christian life but the purpose you had at creation. [This also shows why Christ-likeness glorifies Christ so much because it acknowledges that he and he alone is the perfect image of God]