

eat, for in the day that you eat' of it you 'shall surely die."

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a 'helper fit for' him." 19 Now out of the ground the LORD God had formed' every beast of the field and every bird of the heavens and 'brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the 'birds of the heavens and to every beast of the field. But for Adam' there was not found a helper fit for him. 21 So the LORD God caused a 'deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that the LORD God had taken from the 'man he made' into a woman and brought her to the man. 23 Then the man said,

"This at last is 'bone of my bones

Creation
17/Rm 6:23;
Jas 1:15 4[1Ki
2:37; Rm 5:12]
18/1Co 11:9;
1Tm 2:13 5See
Ec 4:8-9
19/ch 1:20, 24
9Ps 8:6
20/See Jb
35:11
21/ch 15:12;
1Sm 26:12
22/1Co 11:8;
[1Tm 2:13]
23/ch 29:14;
Jgs 9:2; 2Sm
5:1; 19:13; [Eph
5:28-30] 5See
1Tm 2:13 41Co
11:8

and flesh of my flesh;
she shall be called 'Woman,
because she was 'taken out of Man.' 6

24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both 'naked and were not ashamed.

The Fall

3 Now 'the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, "Did God actually say, 'You' shall not eat of any 'tree in the garden?'" 2 And the

24 Cited Mt 19:5; Mk 10:7; 1Co 6:16; Eph 5:31; [Ps 45:10; 1Co 7:10, 11] 25 ch 3:7 Chapter 3 1 Mt 10:16; 2Co 11:3; Rv 12:9; 20:2 ch 2:17

1 Or when you eat 2 Or corresponding to; also verse 20 3 Or And out of the ground the LORD God formed 4 Or the man 5 Hebrew built 6 The Hebrew words for woman (ishshah) and man (ish) sound alike 7 In Hebrew you is plural in verses 1-5

was ratified against him that self-same day" (NPNF2 5:127). die. The Bible views a person as a whole being—physical and spiritual together—and not as a soul inhabiting a body, a concept borrowed from Greek philosophy. (For this reason, throughout the Bible spiritual and physical health are seen as belonging together, so that physical impairment may be interpreted as a sign of sin, and healing as a sign of forgiveness [Mt 9:5]. For this reason also, St Paul speaks of the danger of taking the Lord's Supper without recognizing it as Christ's true body and blood in physical terms [1Co 11:27-30].) There could be no death before sin entered the world. Thus, when God tells Adam that he shall surely die, He means both physically and spiritually.

18 not good . . . alone. Being alone is the first thing that God describes as "not good." Not moral fault (or evil) but incompleteness. At this point, God's work of creation was not complete with respect to man. He had no mate appropriate to him and no means of procreation. helper. Hbr 'ezer; elsewhere in sense of "assistant" or even "ally" and is applied to God (see note, Ps 124:8). It implies no inferiority, but it does reinforce the significance of the work of creation. See p. 1291. Accordingly, Adam was the more responsible partner (Gn 3; Rm 5). Some have seized on this passage to accuse the Bible of being hostile to women. However, the Bible is the only piece of religious literature from the ancient Near East that gives a full account of the creation of man; also, the Bible has more significant women figures presented in a more light than any other body of religious literature from the ancient world. fit for him. Lit, "like his opposite." There was no appropriate mate for Adam. Cf v. 20.

Text could be misunderstood to imply a different sequence in creation suggested by 1:20-27, where man is created after the animals. (E.g., in ancient versions have the phrase "formed again," indicating that after creating man, God made additional animals.) formed. Or, "had formed," meaning the animals God had already formed were now brought before Adam. the man gave names. Sign that Adam exercised authority over animals as steward of His creation (1:28; 2:15). helper. See note, v. 18.

deep sleep. Hbr implies something more than normal sleep. God brought a special sleep upon a person for a specific purpose (cf Is 29:10). Hbr word is commonly used for a structural component related to the construction of something. When used of a building, it may mean a pillar, a beam, or a plank of wood. When used of a person, it generally means a rib

built. Lit, "built." Only instance in creation account that this verb is used. Scoring its distinction in the story. God did not make Eve out of

nothing or form her directly out of the dust of the ground. By making her from something taken from Adam, God both establishes their relationship within the order of creation and ensures that she will be a helper appropriate to Adam.

2:23 she shall be called Woman. First name Adam gives to his wife. Like the name of the man ('adam), the name of his wife ('ishshah) is a classification. In his role as God's steward (see note, 1:26), Adam gives a name to this category of created beings, just as he has given names to the rest of God's creation. See note, 3:20.

2:24 a man shall leave. Marriage, childbirth, and growth of the human community were a part of God's plan for humankind from before the fall (1:28). one flesh. The coming together of man and woman in marriage is pictured here as the reuniting of what was separated at the creation of woman.

2:25 not ashamed. Such was the union of man and woman with God and with each other before the fall that there was no awareness of separation that produces shame. Only after their eyes were opened and they became aware of their separateness from each other and from God did they feel the need to cover themselves and to hide from God.

2:4-25 Ch 2 is a more detailed account of creation, focusing on the creation of humankind. It ends by emphasizing that Adam and Eve are not ashamed—they have nothing to be ashamed of. Too often, we are not ashamed because in our spiritual pride we refuse to acknowledge the shamefulness of our thoughts, words, and deeds. One of the reasons that God gave His Law was to teach us shame, to show us our sinfulness and need of forgiveness. There can be no true repentance without the experience of shame. However, in Jesus Christ, God heals our shame, not by allowing us to deny it but by taking our shamefulness upon Himself and declaring us to be without shame in Him (1Jn 2:28). • Jesus, cover my shame with the robe of Your righteousness, that I may serve my family with joy and confidence. Amen.

3:1 serpent. Common Hbr word for "snake." Snakes would have been among either the general group of "creeping things" or among the "beasts of the earth" (1:24) that God created. There is nothing inherently evil in snakes. In this instance, Satan has either possessed one of these animals or appeared in their form. crafty. In Pr, this word is used with a positive connotation ("prudent," Pr 12:16, 23; 13:16; 14:8, 15, 18; 22:3; 27:12). In Jb, it is used with a negative connotation ("crafty," Jb 5:12; 15:5). Here in Gn, the usage appears to be neutral. The main reason for the choice of this word ('arum) appears to be that it forms a play on words with the word "naked" ('arom) in 2:25. Did God actually say. First temptation was (and remains) the temptation to doubt God's Word. Satan implies God has selfish motives, but there is no hint from

CRAPPY +
PRUDENT
-ve Jb
CRAFTY

TO DOUBT GOD'S WORD
SATAN'S IMPLICATIONS
God has selfish motives

'arum - crafty
'arom - naked

1 The woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said, "You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die." But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, "Where are

The Fall
 2 [v 18; ch 9:3]
 3 ch 2:17
 4 v 13; Jn 8:44; [2Co 11:3]
 5 v 22
 6 See Jas 1:14
 7 1Tm 2:14
 8 v 17; Hos 6:7
 9 v 5 ch 2:25
 10 [Ps 139:1-12; Jer 23:23, 24]
 10 v 7; ch 2:25
 11 ch 2:16-17
 12 ch 2:18; Jb 31:33
 13 v 4; 2Co 11:3
 14 Is 65:25; Mi 7:17
 15 See 1Jn 3:8

you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate." The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman,

1 Or to give insight 2 Hebrew wind 3 In Hebrew you is singular in verses 9 and 11

Moses that God had ill motives toward Adam and Eve or planned their fall. Moses makes clear that the destructive effects of sin only grieved God (6:6). "The devil" turned Adam and Eve into enthusiasts. He led them away from God's outward Word to spiritualizing and self-pride" (SA III VIII 5). Cf v 4. 3:3 neither shall you touch it. Woman adds this provision to the instructions that God had given to Adam (2:16-17). See notes on spiritualizing, vv 1, 4-5. 3:4 You will not surely die. Satan moves from doubting God's Word to outright denial and rejection of it. Luth: "When Satan sees these beginnings [of temptation], he now exerts himself with his utmost power, as though against a leaning wall, in order to overwhelm her altogether" (AE 1:155). 3:5 God knows. The serpent does not challenge the woman's understanding of God's instructions, but calls God's integrity into doubt, suggesting that the real reason God does not want them to eat of the fruit is that He wants to keep them from becoming like Him. you will be like God. Note the progress of temptation: having begun with doubt about God's Word, he then moved to rejection of it, and now the serpent offers Eve the power to establish her own standard of right and wrong, to define truth for herself. The temptation to which the serpent exposed the woman, and to which all humankind has been subject since the first disobedience, is the desire to become godlike, the desire to determine our own standards of good and evil and to direct our own affairs according to our will. knowing good and evil. God does know evil, not because it is part of His character, but in the sense that He understands the destructive nature of evil. So far, man and woman had known only the good of God's very good creation. In view of this, the serpent spoke the truth: by disobeying God they will come to know evil as well as good. For the man and the woman, however, the only way to come to know evil is by doing evil through the breaking of God's command. 3:6 the tree was to be desired to make one wise. In her desire to gain wisdom, the woman lost sight of the fundamental truth about wisdom: to be truly wise is to believe and trust in God and to obey His teachings. This truth is summarized in the OT saying that the fear of the Lord is the beginning of wisdom (see note, Pr 1:7; see also p 1001). Temptation frequently consists of desiring something that God says is wrong. she also gave some to her husband. To impart the new "wisdom" to him. with her. Adam joined her in disobedience; she did not trick him into eating. It is not clear that he stood with her throughout the temptation. 3:7 they knew that they were naked. The immediate result of their disobedience was a new experience of self-consciousness that resulted from the

breaking of the union that formerly characterized their relationship with each other and with God. This feeling of separateness produced a shame that had not been a part of their experience (2:25). Luth: "It is as if [Moses] were saying: 'Satan had closed not only the eyes but also the heart of Eve through the unbelief and disobedience of all her members within and without. But after sin was allowed to enter and was committed, he blithely allows their eyes to be opened that they may see what they had done.' Here Satan seeks to make another gain, namely, that those who have sinned should perish in despair" (AE 1:164). 3:8 LORD God walking. See p 39. cool of the day. Hbr indicates that it was the time of the day when the breeze blows, probably evening. hid themselves. Just as covering themselves gave physical expression to their awareness of separation from each other, so their attempt to hide from God gives physical expression to their awareness of separation from Him (cf v 10, Adam's response to God). 3:9 God called to the man. God addressed Adam. As the head and steward of God's creation, Adam is responsible for what has happened, even though the woman was the first to disobey God's command (cf Rm 5:12, 15-17). Where are you? Rhetorical, as with the questions God later asks of Adam (v 11) and Cain (4:9). God knows what has been done in secret (cf Ps 90:8; Is 29:15; Jer 23:24). 3:10 the sound of You. Sound of God walking in the garden (v 8; see p 39). I was afraid . . . naked. His shame at being naked, not guilt, because of his sin, moved Adam to hide. This revealed a consciousness of self as a being separated from God, which was new to human experience, parallel to the experience of separateness from each other that the man and woman experienced (v 7). 3:11 Who told you. Rhetorical. God already knows the answer, as the next question makes clear. 3:12 You gave . . . she gave. Adam's answer attempts to make both God and the woman responsible for his disobedience. 3:13 deceived. Hbr implies that the serpent had given her a false hope, an accurate description of events. 3:14 dust you shall eat. Implies humiliation and defeat in an ancient Near Eastern context, where defeated rulers were often forced to do obeisance by placing their faces on the ground. 3:15 Note movement in the text, which begins with conflict between the woman and the serpent. It then moves to conflict between the

NOAH
 SELF PRIDE
 LET THEM
 DOUBTING
 GOD'S WORD
 TO OUTRIGHT
 DENIAL
 COMPARE
 WITH JESUS
 WORDS TO
 THE DEVIL
 THE FIRST
 DISOBEDIENCE
 SEE THE
 BULLETIN
 COVER
 Aug 11:32
 FEAR OF
 THE LORD
 I'M NOT
 RESULT OF
 THEIR DISOB
 EDIENCE

FIRST SEPARATION
 FURTHER
 likely -
 PERISH OR
 DESPAIR
 SEPARATION
 OF EACH OTHER
 & SEPARATION
 FROM GOD

YOU WILL BE LIKE GOD - THERE IS A RELIGION WHICH SAYS THAT -
 1 SELF REALIZATION IN HINDUISM
 TEMPTATION - DESIRING SOMETHING THAT
 GOD SAYS IS WRONG

and between your offspring' and 'her offspring;
'he shall bruise your head,
and you shall bruise his heel."

¹⁶To the woman he said,

"I will surely multiply your pain in childbearing;
'in pain you shall bring forth children.
'Your desire shall be for' your husband,
and he shall "rule over you."

¹⁷And to Adam he said,

"Because you have listened to the voice of your
wife
and have eaten of the tree
'of which I commanded you,
'You shall not eat of it,'
"cursed is the ground because of you;
'in pain you shall eat of it all the days of your
life;

The Fall
15¹Is 7:14; Mt 5:3; Mt 1:23; 25; Lk 1:34, 35; Gal 4:4; 1Trm 2:15; Rm 16:20; Heb 2:14; Rv 20:1-3, 10
16¹[Jn 16:21] 'ch 4:7; Sg 7:10; 1Co 11:3; 14:34; Eph 5:22-24; Col 3:18; 1Trm 2:11; 12; Ti 2:5; 1Pt 3:1, 5, 6
17¹ch 2:17 "ch 5:29; [Rm 8:20-22] "Ec 2:22, 23
19¹See 2Th 3:10; ch 2:7; Ps 103:14

¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.
¹⁹ By the sweat of your face you shall 'eat bread, till you return to the ground, for out of it you were taken; 'for you are 'dust, and ^bto dust you shall return."

²⁰The man called his wife's name Eve, because she was the mother of all living.³ ²¹And the LORD God made for Adam and for his wife garments of skins and clothed them.

²²Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand 'and take also of the tree of life and eat, and live forever—" ²³therefore

^ach 18:27 ^bJb 34:15; Ps 104:29; Ec 3:20; 12:7; Rm 5:12 ²²v 5 ^cch 2:9
¹ Hebrew seed; so throughout Genesis ² Or against ³ Eve sounds like the Hebrew for life-giver and resembles the word for living

descendant of the woman and the descendant of the serpent. But, unusually, it concludes with conflict between the woman's descendant and the serpent himself. Clearly this verse is not simply about the origin of the conflict between humans and snakes, but about a conflict that will culminate with the defeat of the serpent by One who will descend from the woman. This points to Christ and His defeat of Satan on the cross, and for this reason this verse is often called the "protevangeliium" (the first promise of the Gospel). her offspring. Hbr zera', "seed" (singular form can refer to one seed or to an entire group; e.g., Eng, "bag of seed," not "bag of seeds"). It refers to all the descendants of Eve, but most significantly to Christ as the Second Adam, i.e., all humanity reduced to one. He. Presence of other masculine grammatical forms makes it clear that Hbr intends the subject to be masculine, not feminine. Vulg inaccurately translates this as a feminine form (she), leading some to interpret this as referring to the Virgin Mary. bruise. Some commentators argue that the two forms of the verb used of the actions of the seed and the serpent are actually from two different Hbr words (e.g., crush . . . strike in NIV). While there is some support for this among languages related to Hbr, most scholars prefer to take these two forms as being from the same Hbr word. The difference in the degree of injury inflicted does not depend on having two different verbs here but on the differing parts of the body being struck. Luth: "Satan understood this threat well; therefore he has continued to rage against human nature with such great hatred. Adam and Eve were encouraged by this promise. Wholeheartedly they grasped the hope of their restoration; and, full of faith, they saw that God cared about their salvation, since He clearly declares that the male Seed of the woman would prostrate this enemy" (AE 1:193). Chem: "The Son of God announced to our first parents the mystery of the promise of the Gospel which had been hidden from eternity in the bosom of the Father, [when] He gave a brief summary of the doctrine of the Gospel in Gen. 3:15" (LTh 1:37). 3:16 childbearing. Entire pregnancy, not only giving birth. desire. Despite the pain associated with pregnancy, women will not cease to desire marital relations. he shall rule. The order God established in creation has not been altered by the fall. Together, Adam and Eve will continue to rule over the rest of creation (1:28). God also intends that Adam remain His steward, responsible for cultivating creation (vv 17, 23), and that the husband remain the head of the family. All of these relationships will be stained by the effects of the fall. That women may experience this order as troublesome and a source of suffering is a direct result of the fall.

PAST EVANGELIUM

VULG GATE - WRONG TRANSLATION

CHEM 172

THE ORDER GODS HAD EST

3:17 listened to. Adam's sin included his failure to act as head of the human community, the role God had given him. cursed is the ground. Adam's role as steward of creation is not taken away. Rather, the curse God places on the ground means that man will suffer in performing his function as husband, even as woman will suffer in her function as wife.

3:19 to dust you shall return. Tacit condemnation to death, as God warned Adam initially (2:17), fulfilling the promise that Adam would die after eating from the tree. "Human nature is subjected not only to death and other bodily evils, but also to the devil's kingdom" (Ap II 46).

3:20 The man called. Adam gave his wife a new name befitting her role as childbearer. By this name, Adam expresses hope for the future through the promised Seed of the woman. In giving her a new name, he continues his role as steward of God's creation. Eve. Hbr chawwah, "life," hence the explanatory phrase accompanying the name. The Eng "Eve" is a distortion of the way it was transliterated by the Vulg (Hava).

3:21 Some commentators argue that God killed animals to provide a covering for Adam and Eve, thus anticipating the introduction of the sacrificial system (as providing a covering for sins), and so ultimately pointing to Christ. However, nothing in this verse necessarily implies that God killed the animals whose skins were used; they could have died of natural causes after the fall. Moreover, this verse is never treated as messianic elsewhere in the Bible. While it may be read by Christians as an allegory pointing to Christ, it is probably more accurate in this context to suggest that the verse demonstrates God's continuing care for Adam and Eve (and ultimately for all creation) despite the judgment that He had pronounced on them. Luth: "Here Adam and Eve are dressed in garments by the Lord God Himself. Whenever they looked at their garments, these were to serve as a reminder to them to give thought to their wretched fall from supreme happiness into the utmost misfortune and trouble. Thus they were to be constantly afraid of sinning, to repent continually, and to sigh for the forgiveness of sins through the promised Seed. This is also why He clothed them, not in foliage or in cotton but in the skins of slain animals, for a sign that they are mortal and that they are living in certain death" (AE 1:221).

3:22 like one of Us. See note, 1:26. knowing good and evil. God acknowledged the truth of what the serpent said to the woman: having done evil by disobeying God, Adam and Eve now know both good and evil. tree of life. See note, 2:9.

PAST THOUART

HAVA

ONE OF US

THE LORD God sent him out from the garden of Eden to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Cain and Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." 2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. 3 In the course of time Cain brought to the LORD an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain became very angry, and his face fell. 6 The LORD said to

Pre-Flood
23 ch 2:5
24 Ps 18:10;
104:4; Heb 1:7;
[Ex 25:18-22;
Ezk 28:11-16]
9 [Nu 22:23]
Chapter 4
3 Lv 2:12; Nu 18:12
4 Ex 13:12; Nu 18:17; Pr 3:9 /Heb 11:4
5 [Pr 21:27]
7 Ec 8:12, 13; Is 3:10, 11; Am 2:6-11 [Prm 6:12, 16] ch 3:16
8 Mt 23:35; Heb 12:24; 1 Jn 3:12; Jude 11

Cain, "Why are you angry, and why has your face fallen? 7 If you do well, will you not be accepted? 8 And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it."

9 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. 10 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" 11 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. 12 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 13 When you work the ground, it shall no longer yield to you its strength. You shall

9 Jn 8:44 9 See Ps 9:12 10 Heb 12:24; [Rv 6:10] 11 Dt 27:24; [Nu 35:33]

1 Cain sounds like the Hebrew for gotten 2 Hebrew will there not be a lifting up [of your face]? 3 Or against 4 Hebrew; Samaritan, Septuagint, Syriac, Vulgate add Let us go out to the field

Abel's offering

to work. God intends that Adam's role as steward of creation should continue, even after expulsion from the garden.

cherubim. Angels. See note, Ezk 10:1. flaming sword. Lit, "the flame of the sword." Probably refers to flashes of light reflecting from the sword as swung by the cherubim. guard the way. Cherubim prevent Adam from going to the garden. Judgment upon sin cannot be undone by a human's action. God alone can undo the effects of disobedience. This is the first clear indication that if people were to be saved, salvation would have to come from God alone and from what God would do in the future.

Ch 3 With the words that God speaks to the serpent, to Eve, and to Adam after their disobedience, He sets the course for the rest of biblical history. Here there is judgment for sin, but also the first hint that the effects of sin will one day be undone. There is no way back to Eden. The only way for Adam and Eve and their descendants is forward to the cross. The long story culminates in Jesus Christ, the Seed of the woman, but it does not end there. Today, we are part of the unfolding story. We have received God's grace through the Seed of the woman, and now we are sent out to the ends of the earth to bear witness to the completion of God's plan of redemption and to offer His grace in Jesus Christ to all the descendants of Adam and Eve. • O pray, write our names into Your story, into the Lamb's Book of Life. Amen.

I have gotten. Hbr phrase (qanithi) is wordplay on the name Cain (qanith). with the help of. Unusual grammar. Some interpreters, including Luther (1542), understand Hbr to mean that Eve thought Cain was the Lord incarnate, the fulfillment of the promise of the seed in 3:15. Eve's statement more likely recognizes that the fulfillment of her role as mother is a gift from God and that God has seen her through the pain of childbirth (3:16).

Cain tended the soil that God had given his father. See note, 2:15. Abel tended their flocks, which is probably implied in the distinction between "beasts of the earth" and "livestock" mentioned in the creation account (1:24-25), but this is the first time domestication is specifically mentioned in the Bible.

course of time. Lit, "end of days," implying the end of the growing season. Cain's offering is apparently intended as a thanksgiving offering for the harvest. The text does not record God commanding offerings of any kind, so we must assume that this is either a spontaneous offering of thanks or that God's command was not recorded.

firstborn of his flock. Like Cain's gift, Abel's gift was a thank offering, in this case for the fruitfulness of his flock. had regard. Hbr "look at," "gaze upon," "pay attention to." God favored Abel's sacrifice.

4:5 had no regard. God did not pay attention to Cain's offering. Abel's offering was not inherently superior to Cain's offering. Both were proper thank offerings. Throughout the OT, God looks with favor on offerings of grain and other produce, just as He does on offerings of animals. See pp 170-71. God regarded Abel's offering because it was given in true faith (Heb 11:4). Although the text does not say so directly, the language implies that the offerings were accompanied by prayer requests, and that Abel received that for which he prayed but Cain did not. his face fell. Disappointment. Contrast to note at v 7.

4:6 Why are you angry. Cain made the common mistake of thinking that God can be influenced by means of our offerings. God repeatedly reminds His people that He will be gracious to whom He will be gracious and will show mercy upon whom He will show mercy (Ex 33:19). Iren: "God is not appeased by sacrifice. . . . He who thus cherishes secret sin does not deceive God by that sacrifice which is offered correctly as to outward appearance" (ANF 1:485).

4:7 Several aspects of this verse are difficult. will you not be accepted? Suggests that doing good should be its own satisfaction. See ESV note. Hbr "lifting up" suggests a smile (cf Nu 6:26). crouching. Cain should resist the attempt of sin to rule him. The dominating power of sin does not come from God. desire . . . rule. He warns Cain to resist the temptation to take out his anger and disappointment on his brother. Cf 3:16 on the issues of "desire" and "rule" that confronted Eve. Mel: "[God's statement] teaches the difference between inward righteousness and external sacrifices. . . . There is [also] a warning concerning the coming judgment" (Chem, LTh 1:311).

4:8 Cain did not heed God's warning. He gave in to the domination of sin and exercised his angry desire by killing his brother. Cain spoke. See ESV note. Other Hbr texts support the reading in the note. The substance of Cain's conversation with Abel may have been accidentally omitted from the Masoretic Hbr text used as the basis of most modern translations.

4:9 Where is Abel your brother? Rhetorical (see note, 3:9). God asked the question to give Cain the opportunity to confess his sin (cf 3:11).

4:11 cursed from the ground. Adam, driven from the garden for his sin, was forced to toil to get the earth to produce fruit. Now Cain, as a result of his further sin, will be driven off the soil entirely. It will produce no fruit for him (v 12). its mouth. Grave in which Cain buried Abel is pictured as the mouth of the land, which has opened to swallow the dead from the killer's hand.

4:12 its strength. Its produce. You shall be a fugitive and a wanderer. As Cain will not be able to earn his living by tending the soil, he will have to search for sustenance.