

THE FALL OF MAN: GEN 3:1–24 PART II¹

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1. The Cursing of the Earth—Genesis 3:17b–18a

cursed is the ground for your sake; in toil shall you eat of it all the days of your life; 18 thorns also and thistles shall it bring forth to you.

That which was under man’s authority, *the ground*, is now cursed. The aspect of *toil* is added: *in toil shall you eat of it all the days of your life*. Labor was part of man’s estate before the Fall in the Edenic Covenant. Now a toilsome aspect is added to the labor. Adam and Eve brought pain into the world, now they will have painful toil in their respective lives.

The curse is symbolized by *thorns and thistles* in verse 18. Under the Edenic Covenant, the earth produced readily and easily. Under the Adamic Covenant, the earth now easily produces thorns, thistles, and weeds. They sinned by eating, now they will suffer to eat.

Just as when Satan was judged, God judged that which was under Satan’s authority; **now when Adam is judged, that which is under Adam’s authority is judged.** Romans 8:20–22 says the earth also groans, waiting for the messianic redemption; creation itself is subject to vanity (v. 20); creation is in *bondage of corruption*, waiting to be liberated (v. 21); **the whole creation groans and travails in pain until now** (v. 22). **This is the origin of the second law of thermodynamics, the law of disorder and death.** The same point is made in Hebrews 1:10–12 and 1 Peter 1:23.

(Rom 8:19 TLV) For the creation eagerly awaits the revelation of the sons of God.

(Rom 8:20 TLV) For the creation was subjected to futility—not willingly but because of the One who subjected it—in hope

(Rom 8:21 TLV) that the creation itself also will be set free from bondage to decay into the glorious freedom of the children of God.

(Heb 1:10 TLV) And, “In the beginning, Adonai, You laid the foundation of the earth, and the heavens are the works of Your hands.

(Heb 1:11 TLV) They shall pass away, but You remain. And they will all wear out like clothing.

(Heb 1:12 TLV) And like a robe You will roll them up, and like clothing they will be changed; but You are the same, and Your years shall never end.”

(1Pe 1:23 TLV) You have been born again—**not from perishable seed but imperishable**—through the living and enduring word of God.

¹Outline and Commentary Dr. Arnold Fruchtenbaum and Jewish New Testament Commentary

2. The Human Diet—Genesis 3:18b

and you shall eat the herb of the field.

Man was to remain vegetarian for now; the diet remains the same under the Adamic Covenant as it was under the Edenic Covenant, although it is not known if this was also true of the animal kingdom.

3. Hard Labor—Genesis 3:19a

in the sweat of your face shall you eat bread.

The toilsome aspect is added to labor. Under the Edenic Covenant, labor was easy and without sweat. Under the Adamic Covenant, labor is hard, with sweat; the ability to eat will now be based on the work ethic.

4. Physical Death—Genesis 3:19b

till you return unto the ground; for out of it were you taken: for dust you are, and unto dust shall you return.

Hard labor is to continue until the day of his death. The reason is: *for dust you are, and unto dust shall you return*, a point also made in Job 34:15; Psalm 104:29; and Ecclesiastes 12:7.

(Job 34:15 TLV) all flesh would perish together and mankind would return to dust.

(Psa 104:29 TLV) But when You hide Your face—they are dismayed. You take away their breath—they perish, and return to their dust.

(Ecc 12:7 TLV) Then the dust returns to the ground it came from, and the spirit returns to God who gave it.

Man is pictured as being both dust and clay (Job 4:19; 10:9; Ps. 103:14; Eccl. 3:20). Romans 5:12–21 states: *as through one man sin entered the world, and death through sin.*

(Job 4:19 TLV) how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth?

(Job 10:9 TLV) Remember You fashioned me like clay; will You return me to dust?

(Psa 103:14 TLV) For He knows our frame. He remembers that we are but dust.

(Ecc 3:20 TLV) Both go to one place. Both were taken from the dust, and both return to the dust.

(Rom 5:12 TLV) So then, just as sin came into the world through one man and death through sin, in the same way death spread to all men because all sinned.

(Rom 5:13 TLV) For up until the Torah, sin was in the world; but sin does not count as sin when there is no law.

(Rom 5:14 TLV) Nevertheless death reigned from Adam until Moses, even over those who had not sinned in a manner similar to the violation of Adam, who is a pattern of the One to come.

(Rom 5:15 TLV) But the gracious gift is not like the transgression. For if many died because of the transgression of one man, how much more did the grace of God overflow to many through the gift of one Man—Yeshua the Messiah.

And 1 Corinthians 15:22 says plainly: *as in Adam all die.*

(1Co 15:22 TLV) For as **in Adam all die**, so also in Messiah will all be made alive.

Spiritual Life is available to all, however it must come via repentance and faith in the atonement of Messiah Yeshua.

(Joh 3:16 TLV) “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.

(Joh 3:17 TLV) God did not send the Son into the world to condemn the world, but in order that the world might be saved through Him.

(Joh 3:18 TLV) The one who believes in Him is not condemned; but whoever does not believe has been condemned already, because he has not put his trust in the name of the one and only Ben-Elohim.

(Joh 3:19 TLV) “Now this is the judgment, that the light has come into the world and men loved the darkness instead of the light, because their deeds were evil.

(Joh 3:20 TLV) For everyone who does evil hates the light and does not come to the light, so that their deeds will not be exposed.

(Joh 3:21 TLV) But whoever practices the truth comes to the light, so that it may be made known that his deeds have been accomplished in God.”

(1Ti 2:4 TLV) He desires all men to be saved and come into the knowledge of the truth.

(1Ti 2:5 TLV) For there is one God and there is one Mediator between God and men—a human, Messiah Yeshua,

(1Ti 2:6 TLV) who gave Himself as a ransom for all—the testimony at the proper time.

(2Pe 3:7 TLV) But by the same word the present heavens and earth are being reserved for fire—kept until the Day of Judgment and the destruction of ungodly people.

(2Pe 3:8 TLV) **But don’t forget this one thing, loved ones, that with the Lord one day is like a thousand years, and a thousand years are like one day.**

(2Pe 3:9 TLV) The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, **but for all to come to repentance.**

The rabbis teach that there were also ten curses upon man.

1. First, his stature was reduced.
2. Secondly, there was weakness after sexual relations.
3. Thirdly, there were thorns and thistles.
4. Fourthly, there was anguish over earning a living.
5. Fifth, the earth was cursed so that only grass would grow for man to eat.
6. When Adam complained, this fifth curse was replaced by the sixth one, which was sweating from work.

7. Seventh, glory was removed so another can look on him.
8. Eighth, the serpent's hands and feet were cut off so that it no longer was able to do any useful work for man.
9. Ninth, there was the expulsion from the garden.
10. And tenth, there was death and burial in the ground.

VI. THE RESULTS OF THE FALL—GENESIS 3:20–24

A. The Naming of Eve—Genesis 3:20

And the man called his wife's name Eve; because she was the mother of all living.

Before the Fall, Eve was merely called *Woman* or *ishah* as in Genesis 2:23. Now she is to be called *Eve* or *Chavah*, which means “life.” The words *the man called* show the first exercise of Adam's lordship over Eve. **It also shows Adam's faith in the promise of the Seed of Genesis 3:15. He calls her *Chavah*: because she was the mother of all living.**

Here we have a Hebrew wordplay. The name Eve in Hebrew is *Chavah*, which comes from the Hebrew word *chayah*, meaning, “to live.” The Hebrew word for *living* is *chai*, which also comes from *chayah*. This again shows that Hebrew was the original language, as these wordplays make sense only in Hebrew. Although physical death is the verdict, the woman will provide for the continuity of life through her childbearing.

B. The Coats of Skins—Genesis 3:21

And YHVH ELOHIM made for Adam and for his wife coats of skins, and clothed them.

The second result of the Fall begins with the phrase *And YHVH ELOHIM made*, **showing it is a divine provision.** In Hebrew, *coats of skins* means “animal skins” like those used in Genesis 27:16, when Rebecca used the skins of the kids to disguise Jacob.

The use of animal skins required the shedding of blood. Animal blood was shed to give Adam and Eve a new covering. This was the first observation of Adam and Eve as to what physical death meant. Until now, they had not observed physical death taking place. It is also the first blood sacrifice, showing grace in the context of judgment. The *coats of skins* replaced the covering of the fig leaves.

This verse concludes: *and clothed them*. God clothed them physically, covering their nakedness, and He also clothed them spiritually, covering their sin, which was their atonement. This lesson teaches five points:

1. first, that one must have a proper covering to approach God.
2. Secondly, that a man-made covering is not acceptable.
3. Thirdly, that God Himself must provide the covering.
- 4. Fourthly, that a proper covering requires the shedding of blood.**
5. And fifth, that God's grace is seen in that the covering comes before the expulsion from the garden.

YHVH Elohim's covering (Kapparah) was a symbol that through the sacrifices to come- and in the coming Messiah – humanity would be freed from its brokenness, sin and shame.

(1Pe 1:18 AMP+) For you know that you were not redeemed from your useless [*spiritually unproductive*] way of life inherited [*by tradition*] from your forefathers with perishable things like silver and gold,

(1Pe 1:19 AMP+) but [*you were actually purchased*] with precious blood, like that of a

[*sacrificial*] lamb unblemished and spotless, *the priceless blood* of Christ. [Lev 22:20]

(1Jn 1:7 AMP+) but if we [*really*] walk in the Light [*that is, live each and every day in conformity with the precepts of God*], as He Himself is in the Light, we have [*true, unbroken*] fellowship with one another [*He with us, and we with Him*], and the blood of Jesus His Son cleanses us from all sin [*by erasing the stain of sin, keeping us cleansed from sin in all its forms and manifestations*].

(Rom 3:24 AMP+) and are being justified [*declared free of the guilt of sin, made acceptable to God, and granted eternal life*] as a gift by His [*precious, undeserved*] ^{N1}grace, through the redemption [*the payment for our sin*] which is [*provided*] in Christ Jesus,

(Rom 3:25 AMP+) whom God displayed publicly [*before the eyes of the world*] as a [*life-giving*] ^{N1}sacrifice of atonement and reconciliation (propitiation) by His blood [*to be received*] through faith. *This was* to demonstrate His righteousness [*which demands punishment for sin*], because in His forbearance [*His deliberate restraint*] He passed over the sins previously committed [*before Jesus' crucifixion*].

(Isa 61:10 TLV) I will rejoice greatly in Adonai. My soul will be joyful in my God. For He has clothed me with garments of salvation, He has wrapped me in a robe of righteousness—like a bridegroom wearing a priestly turban, like a bride adorning herself with her jewels.

(Heb 9:22 TLV) And nearly everything is purified in blood according to the Torah, and apart from the shedding of blood there is no forgiveness.

(Rev 1:5 TLV) and from Messiah Yeshua, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and has freed us from our sins by His blood

(Rev 5:8 TLV) When He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp and golden bowls full of incense—which are the prayers of the kedoshim.

(Rev 5:9 TLV) And they are singing a new song, saying, “You are worthy to take the scroll and to open its seals. For You were slain, and by Your blood You redeemed for God those from every tribe and tongue and people and nation.

C. The Expulsion from the Garden—Genesis 3:22–24

The third result of the Fall begins with the reason for the expulsion in verse 22a: *And YHVH ELOHIM said, Behold, the man is become as one of us, to know good and evil.*

While they know it, they do not have the power to choose the good or to conquer the evil. Once man knew only the goodness of God; now man knows the evil inherent in rejecting God’s Word. Their desire to be like God led to something far less than God, in fact, it led to something far less than they were before the Fall. Notice God states: *like one of us*, which again reveals the concept of plurality in the Godhead.

Another new danger is mentioned in verse 22b: *and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.*

There was a real danger that, if they would eat of the tree of life, they would live physically forever in the state of sinfulness, something that cannot be allowed.

Verses 23–24a contain the actual expulsion from the garden: *therefore YHVH ELOHIM sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man.*

God sent them outside the garden to begin the toilsome aspect of labor: *to till the ground*, which is the origin of man. The action is in verse 24a: *So he drove out the man.* This is a geographical expulsion, outside the garden, as well as a spiritual expulsion, a loss of fellowship with the visible manifestation of the Shechinah Glory. The Hebrew word requires it to mean “a very forceful expulsion.”

In verse 24b, He places two divine guards: *and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.*

The first guard is the *Cherubim*, who are members of the highest order of angels that are often associated with the Shechinah Glory. The second guard is the Shechinah Glory itself in the form of *a flame of a sword which turned every way* in order to keep the entry guarded into the Garden of Eden, where *the tree of life* was located. **Now, the Shechinah Glory was no longer a means of fellowship, but a means of keeping man out of the garden, and remained so until the Flood. With the Flood, the garden ceased to exist.**²

Doubt the Enemy of Emunah – Trust in Messiah and His Word

#1. Doubt of God’s Word – Matthew 14:28-31

(Mat 14:28 TLV) Answering, Peter said to Him, “Master, if it’s You, command me to come to You on the water.”

(Mat 14:29 TLV) And He said, “Come!” And Peter got out of the boat and walked on the water to go to Yeshua.

(Mat 14:30 TLV) But seeing the wind, he became terrified. And beginning to sink, he cried out, saying, “Master, save me!”

(Mat 14:31 TLV) Immediately Yeshua reached out His hand and grabbed him. And He said to him, “**O you of little faith, why did you doubt?**”

#2. Adding and Taking Away from God’s Word – Rev 22:18-19

(Rev 22:18 TLV) I testify to everyone who hears the words of the prophecy of this book. **If anyone adds to them**, God shall add to him the plagues that are written in this book;

(Rev 22:19 TLV) **and if anyone takes away from the words of the book** of this prophecy, God shall take away his share in the Tree of Life and the Holy City, which are written in this book.

² Fruchtenbaum, A. G. (1983). [*The Messianic Bible Study Collection*](#) (Vol. 188, pp. 4–18). Tustin, CA: Ariel Ministries.

#3. Contradiction of God’s Word – Gen 2:17

(Gen 2:17 TLV) But of the Tree of the Knowledge of Good and Evil you must not eat. For when you eat from it, **you most assuredly will die!**”

(Gen 3:1 TLV) But the serpent was shrewder than any animal of the field that Adonai Elohim made. So it said to the woman, **“Did God really say, ‘You must not eat from all the trees of the garden’?”**

(Gen 3:2 TLV) The woman said to the serpent, “Of the fruit of the trees, we may eat.

(Gen 3:3 TLV) But of the fruit of the tree which is in the middle of the garden, God said, ‘You must not eat of it and you must not touch it, or you will die.’”

(Gen 3:4 TLV) **The serpent said to the woman, “You most assuredly won’t die!**

#4. Transgression of God’s Word

(Gen 3:6 TLV) Now the woman saw that the tree was good for food, and that it was a thing of lust for the eyes, and that the tree was desirable for imparting wisdom. **So she took of its fruit and she ate. She also gave to her husband who was with her and he ate.**

We see a 3-fold temptation of Man

1. Lust of the Flesh – vs. 6 1 John 2:15-17

2. Lust of the eyes – vs.6 1 John 2:15-17

3. Pride of Life – vs 6 1 John 2:15-17

(1Jn 2:15 TLV) **Do not love the world or the things in the world.** If anyone loves the world, the love of the Father is not in him.

We are not to love this present World:

Love not. Present tense, active voice, imperative mood verb. Prohibition with *mē* and the present active imperative of *agapaō*, either stop doing it or do not have the habit of doing it (Robertson). The present imperative in a prohibition forbids the continuance of an action already going on

1. Greek: *kosmos* (G2889), the order, behavior, fashion, and government of this world system (Mat 4:8; Mat 13:22; Eph 2:1-3; Jas 4:4; 2Pe 1:4; 2Pe 2:20)

2. The things that make up the world system of evil and rebellion against God (see Three Classes of Things of the World System)

b [If any man love the world, the love of the Father is not in him] This is the reason men must not love the world system or the things in it. Love of God and love of these things are not compatible.

(1Jn 2:16 TLV) For everything in the world—**the desire of the flesh, the desire of the eyes, and the boasting of life**—is not from the Father but from the world.

(1Jn 2:17 TLV) The world is passing away along with its desire, but the one who does the will of God abides forever.

Because his readers have experienced the positive results of faith (1Jn 2:12-14) and therefore have an alternative to this world's order of things, Yochanan can tell them, **Do not love the world or the things of the world** (compare Joh 17:14-19).

The three main kinds of temptations were present already in the Garden of Eden, as is clear from Gen 3:6 : "When the woman saw that the tree was good for food" (**the desires of the old nature** or "flesh," Rom 7:5), "and that it was a delight to the eyes" (**the desires of the eyes**), "and a tree to be desired to make one wise" (**the pretensions of life**), "she took of the fruit and ate." Satan later used the same temptations with Yeshua, but he resisted them (Mat 4:1-11, Heb 4:14-16). Yochanan's readers and we are to do the same. Jewish New Testament Commentary David Stearns

Literal Translation from Greek – Wuest Translation

Translation: Stop considering the world precious with the result that you love it, and the things in the world. If anyone as a habit of life is considering the world precious and is therefore loving it, there does not exist the love possessed by the Father in him. Because everything which is in the world, the passionate desire of the flesh, and the passionate desire of the eyes, and the insolent and empty assurance which trusts in the things that serve the creature life, is not from the Father as a source but is from the world as a source. And the world is being caused to pass away, and its passionate desire. But the one who keeps on habitually doing the will of God abides forever.

First Murder via the now “Evil Inclination, i.e. sinful nature”

(Gen 4:1 TLV) Now the man had relations with Eve his wife and **she became pregnant and gave birth** to Cain. She said, “I produced a man with Adonai.”

Eve did not bare children until they were expelled from the garden. Maybe because she was not given the ability to conceive until they proved that they could obey YHVH Elohim completely? Keil and Delitzsch The propagation of the human race did not commence till after the expulsion from paradise.

(Gen 4:2 TLV) Then she gave birth again, to his brother Abel. Abel became a shepherd of flocks while Cain became a worker of the ground.

First mention of Offerings to YHVH Elohim

(Gen 4:3 TLV) So it happened after some time that Cain brought an offering of the fruit of the ground to Adonai,

(Gen 4:4 TLV) while Abel—he also brought of the firstborn of his flock and their fat portions. Now Adonai looked favorably upon Abel and his offering,

(Gen 4:5 TLV) but upon Cain and his offering He did not look favorably. **Cain became very angry, and his countenance fell.**

(Gen 4:6 TLV) Then Adonai said to Cain, “Why are you angry? And why has your countenance fallen?”

(Gen 4:7 TLV) If you do well, it will lift. But if you do not do well, sin is crouching at the doorway. Its desire is for you, but you must master it.”

(Gen 4:8 TLV) Cain spoke to Abel his brother. While they were in the field, **Cain rose up against Abel his brother and killed him.**

(Mat 23:33 TLV) O snakes, you brood of vipers! How will you escape the condemnation of Gehenna?

Yeshua’s mention of Abel, calling him righteous

(Mat 23:34 TLV) “Because of this, behold, I’m sending you prophets and wise men and Torah scholars. Some of them you will kill and execute at the stake, and some of them you will scourge in your synagogues and persecute from city to city.

(Mat 23:35 TLV) And so, upon you shall come all the **righteous blood shed on earth, from the blood of righteous Abel** to the blood of Zechariah son of Berechiah, whom you murdered between the Temple and the altar.

Book of Hebrews mention of Abel

(Heb 11:3 TLV) By faith we understand that the universe was created by the word of God, so that what is seen did not come from anything visible.

(Heb 11:4 TLV) **By faith Abel offered God a better sacrifice than Cain. Through faith he was commended as righteous when God approved of his gifts. And through faith he still speaks, although he is dead.**

Firsts in Genesis Chapters 1-4
Source of Creation – YHVH Elohim
Man Created – Ish – Given Rule and Authority
Woman from Adam Isha – The Two are One Flesh
1st Command – Be Fruitful and Multiply- Positive Command
2nd Command – Do Not Eat – Negative Command
1 st appearance of HaSatan
1 st Challenge of YHVH Elohim Integrity and Character
1 st Temptation to disobey YHVH Elohim’s Command
1 st Occurrence of disobedience to YHVH Elohim
1 st Sin – Direct disobedience to The Word of YHVH Elohim
1 st Life to Death – In dying (spiritual) you shall die (physical)
Adam and Eve – Status Change
1 st Messianic Promise of a Redeemer
Cursing of the Earth
First Murder – Cain and Abel

B'rit Chadashah Reading – The Rest of the Story

☐ Creation of the World: John 1:1–3; Colossians 1:14–17; Hebrews 1:1–3;11:1–3

(Joh 1:1 TLV) In the beginning was the Word. The Word was with God, and the Word was God.

(Joh 1:2 TLV) He was with God in the beginning.

(Joh 1:3 TLV) All things were made through Him, and apart from Him nothing was made that has come into being.

(Col 1:14 TLV) In Him we have redemption—the release of sins.

(Col 1:15 TLV) He is the image of the invisible God, the firstborn of all creation.

(Col 1:16 TLV) For by Him all things were created—in heaven and on earth, the seen and the unseen, whether thrones or angelic powers or rulers or authorities. All was created through Him and for Him.

(Col 1:17 TLV) He exists before everything, and in Him all holds together.

(Heb 1:1 TLV) At many times and in many ways, God spoke long ago to the fathers through the prophets.

(Heb 11:1 TLV) Now faith is the substance of things hoped for, the evidence of realities not seen.

(Heb 11:2 TLV) For by it the elders received commendation.

(Heb 11:3 TLV) By faith we understand that the universe was created by the word of God, so that what is seen did not come from anything visible.

☐ the Tree of Life: Revelation 2:7

(Rev 2:7 TLV) He who has an ear, let him hear what the Ruach is saying to Messiah's communities. To the one who overcomes, I will grant the right to eat from the Tree of Life, which is in the Paradise of God."

☐ the Restored Eden of the New Jerusalem: Revelation 21:1–6, 22:1–5,14

(Rev 21:1 TLV) Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.

(Rev 21:2 TLV) I also saw the holy city—the New Jerusalem—coming down out of heaven from God, prepared as a bride adorned for her husband.

(Rev 21:3 TLV) I also heard a loud voice from the throne, saying, "Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God.

(Rev 21:4 TLV) He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away."

(Rev 21:5 TLV) And the One seated upon the throne said, "Behold, I am making all things new!" Then He said, "Write, for these words are trustworthy and true."

(Rev 21:6 TLV) Then He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will freely give from the spring of the water of life.

(Rev 22:1 TLV) Then the angel showed me a river of the water of life—bright as crystal, flowing from the throne of God and of the Lamb

(Rev 22:2 TLV) down the middle of the city’s street. On either side of the river was a tree of life, bearing twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.

(Rev 22:3 TLV) No longer will there be any curse. The throne of God and of the Lamb shall be in the city, and His servants shall serve Him.

(Rev 22:4 TLV) They shall see His face, and His name shall be on their foreheads.

(Rev 22:5 TLV) Night shall be no more, and people will have no need for lamplight or sunlight—for Adonai Elohim will shine on them. And they shall reign forever and ever!

(Rev 22:13 TLV) “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

(Rev 22:14 TLV) How fortunate are those who wash their robes, so that they may have the right to the Tree of Life and may enter through the gates into the city.

□ **Yeshua Being the Light of the New Jerusalem: Revelation 21:23; 22:5**

(Rev 21:23 TLV) And the city has no need for the sun or the moon to shine on it, for the glory of God lights it up, and its lamp is the Lamb.

(Rev 22:5 TLV) Night shall be no more, and people will have no need for lamplight or sunlight—for Adonai Elohim will shine on them. And they shall reign forever and ever!

□ **Yeshua, the Second Adam: Romans 5:12–21**

(Rom 5:12 TLV) So then, just as sin came into the world through one man and death through sin, in the same way death spread to all men because all sinned.

(Rom 5:13 TLV) For up until the Torah, sin was in the world; but sin does not count as sin when there is no law.

(Rom 5:14 TLV) Nevertheless death reigned from Adam until Moses, even over those who had not sinned in a manner similar to the violation of Adam, who is a pattern of the One to come.

(Rom 5:15 TLV) But the gracious gift is not like the transgression. For if many died because of the transgression of one man, how much more did the grace of God overflow to many through the gift of one Man—Yeshua the Messiah.

(Rom 5:16 TLV) Moreover, the gift is not like what happened through the one who sinned. For on the one hand, the judgment from one violation resulted in condemnation; but on the other hand, the gracious gift following many transgressions resulted in justification.

(Rom 5:17 TLV) For if by the one man’s transgression, death reigned through the one, how much more shall those who receive the overflow of grace and the gift of righteousness reign in life through the One, Messiah Yeshua.

(Rom 5:18 TLV) So then, through the transgression of one, condemnation came to all men;

likewise, through the righteousness of one came righteousness of life to all men.

(Rom 5:19 TLV) For just as through the disobedience of one man, many were made sinners, so also through the obedience of one man, many will be set right forever.

(Rom 5:20 TLV) Now the Torah came in so that transgression might increase. But where sin increased, grace overflowed even more—

(Rom 5:21 TLV) so that just as sin reigned in death, so also grace might reign through righteousness, to eternal life through Messiah Yeshua our Lord.

□ **Yeshua Restoring Redeemed Men to Glory He Once Had: 1Corinthians 15:43–58**

(1Co 15:43 TLV) Sown in dishonor, raised in glory! Sown in weakness, raised in power!

(1Co 15:44 TLV) Sown a natural body, raised a spiritual body! If there is a natural body, there is also a spiritual body.

(1Co 15:45 TLV) So also it is written, **“The first man, Adam, became a living soul.” The last Adam became a life-giving spirit.**

(1Co 15:46 TLV) However, the spiritual is not first, but the natural; then the spiritual.

(1Co 15:47 TLV) The first man is of the earth, made of dust; **the second man is from heaven.**

(1Co 15:48 TLV) Like the one made of dust, so also are those made of dust; **and like the heavenly, so also are those who are heavenly.**

(1Co 15:49 TLV) And just as we have borne the image of the one made from dust, **so also shall we bear the image of the One from heaven.**

□ **On the Creation of Marriage: Matthew 19:4–6; Ephesians 5:21–33; 1Timothy 2:11–15**

(Mat 19:4 TLV) Haven’t you read?” He answered. “He who created them from the beginning ‘made them male and female’

(Mat 19:5 TLV) and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’

(Mat 19:6 TLV) So they are no longer two, but one flesh. Therefore what God has joined together, let no man separate.”

(Eph 5:21 TLV) Also submit yourselves to one another out of reverence for Messiah—

(Eph 5:22 TLV) wives to your own husbands as to the Lord.

(Eph 5:23 TLV) For the husband is head of the wife, as Messiah also is head of His community—Himself the Savior of the body.

(Eph 5:24 TLV) But as Messiah’s community is submitted to Messiah, so also the wives to their husbands in everything.

(Eph 5:25 TLV) Husbands, love your wives just as Messiah also loved His community and gave Himself up for her

(Eph 5:26 TLV) to make her holy, having cleansed her by immersion in the word.

(Eph 5:27 TLV) Messiah did this so that He might present to Himself His glorious community—not having stain or wrinkle or any such thing, but in order that she might be holy and blameless.

(Eph 5:28 TLV) In the same way, husbands ought to love their own wives as their own bodies. He who loves his wife loves himself.

(Eph 5:29 TLV) For no one ever hated his own flesh, but nourishes and cherishes it—just as Messiah also does His community,

(Eph 5:30 TLV) because we are members of His body.

(Eph 5:31 TLV) “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”

(Eph 5:32 TLV) This mystery is great—but I am talking about Messiah and His community.

(Eph 5:33 TLV) In any case, let each of you love his own wife as himself, and let the wife respect her husband.

(1Ti 2:14 TLV) Also Adam was not deceived but the woman—being deceived, she fell into transgression.

(1Ti 2:15 TLV) Nevertheless, she will be sustained through childbearing—if they continue in faithfulness and love and holiness, with sound judgment.

The Redeemed Virtuous Woman of YHVH Elohim in Messiah Yeshua

(Pro 31:10 AMP+) ^{N1}An excellent woman [*one who is spiritual, capable, intelligent, and virtuous*], who is he who can find her? Her value is more precious than jewels *and* her worth is far above rubies *or* pearls. [Pro 12:4; Pro 18:22; Pro 19:14]

(Pro 31:11 AMP+) The heart of her husband trusts in her [*with secure confidence*], And he will have no lack of gain.

(Pro 31:12 AMP+) She comforts, encourages, *and* does him only good and not evil All the days of her life.

(Pro 31:13 AMP+) She looks for wool and flax And works with willing hands in delight.

(Pro 31:14 AMP+) She is like the merchant ships [*abounding with treasure*]; She brings her [*household's*] food from far away.

(Pro 31:15 AMP+) She rises also while it is still night And gives food to her household And assigns tasks to her maids. [Job 23:12]

(Pro 31:16 AMP+) She considers a field before she buys *or* accepts it [*expanding her business prudently*]; With her profits she plants fruitful vines in her vineyard.

(Pro 31:17 AMP+) She equips herself with strength [*spiritual, mental, and physical fitness for her God-given task*] And makes her arms strong.

(Pro 31:18 AMP+) She sees that her gain is good; Her lamp does not go out, but it burns continually through the night [*she is prepared for whatever lies ahead*].

(Pro 31:19 AMP+) She stretches out her hands to the ^{N1}distaff, And her hands hold the spindle [*as she spins wool into thread for clothing*].

(Pro 31:20 AMP+) She opens *and* extends her hand to the poor, And she reaches out her filled hands to the needy.

(Pro 31:21 AMP+) She does not fear the snow for her household, For all in her household are clothed in [*expensive*] scarlet [*wool*]. [Jos 2:18-19; Heb 9:19-22]

(Pro 31:22 AMP+) She makes for herself coverlets, cushions, *and* rugs of tapestry. Her clothing is linen, pure *and* fine, and purple [*wool*]. [Isa 61:10; 1Ti 2:9; Rev 3:5; Rev 19:8, Rev 19:14]

(Pro 31:23 AMP+) Her husband is known in the [*city's*] gates, When he sits among the elders of the land. [Pro 12:4]

(Pro 31:24 AMP+) She makes [*fine*] linen garments and sells them; And supplies sashes to the merchants.

(Pro 31:25 AMP+) Strength and dignity are her clothing *and* her position is strong and secure; And she smiles at the future [*knowing that she and her family are prepared*].

(Pro 31:26 AMP+) She opens her mouth in [*skillful and godly*] wisdom, And the teaching of kindness is on her tongue [*giving counsel and instruction*].

(Pro 31:27 AMP+) She looks well to how things go in her household, And does not eat the bread of idleness. [1Ti 5:14; Tit 2:5]

(Pro 31:28 AMP+) Her children rise up and call her blessed (happy, prosperous, to be admired); Her husband also, and he praises her, *saying*,

(Pro 31:29 AMP+) "Many daughters have done nobly, *and* well [*with the strength of character that is steadfast in goodness*], ^{N1}But you excel them all."

(Pro 31:30 AMP+) Charm *and* grace are deceptive, and [*superficial*] beauty is vain, But a woman who fears the LORD [*reverently worshiping, obeying, serving, and trusting Him with awe-filled respect*], she shall be praised.

(Pro 31:31 AMP+) Give her of the product of her hands, And let her own works praise her in the gates [*of the city*]. [Php 4:8]

The Redeemed Man of YHVH Elohim

(Psa 1:1 AMP+) ^{N1}Blessed [*fortunate, prosperous, and favored by God*] is the man who does not walk in the counsel of the wicked [*following their advice and example*], Nor stand in the path of sinners, Nor sit [*down to rest*] in the seat of ^{N2}scoffers (ridiculers).

(Psa 1:2 AMP+) But his delight is in the law of the LORD, And on His law [*His precepts and teachings*] he [*habitually*] meditates day and night. [Rom 13:8-10; Gal 3:1-29; 2Ti 3:16]

(Psa 1:3 AMP+) And he will be like a tree *firmly* planted [*and fed*] by streams of water, Which yields its fruit in its season; Its leaf does not wither; And in whatever he does, he prospers [*and comes to maturity*]. [Jer 17:7-8]