

Genesis 03 - Eve Tempted; The Fall of Man; Adamic Covenant; Results of the Fall; Adam & Eve Expelled from Garden

I. Prologue: Primeval history (Gen 1:1—11:9)

(2) Fall (Gen 3:1-24)

(A) Temptation by the serpent (3:1-5)

(B) Sin of Adam and Eve (3:6-8)

(C) Denial of guilt by Adam and Eve (3:9-13)

(D) Consequences (3:14-19)

(a) Upon serpent (3:14-15)

(b) Upon Eve (3:16)

(c) Upon man (3:17-19)

(E) God's provision continues (3:20-24)

(a) Faith that the race continues (3:20)

(b) Initial act of redemption by God (3:21)

(c) The expulsion of Adam and Eve from the garden (3:22-24)

Genesis 3

I. Prologue: primeval history (Gen 1:1—11:9)

(2) Fall (Gen 3:1-24)

(A) Temptation by the serpent (3:1-5)

1 Now the **serpent** was more **cunning** than any animal of the field which the LORD God had made. And he said to the woman, "**Has God really said, 'You shall not eat from any tree of the garden'?**"

1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

1 Now the Diviner was more clever than any animal of the field that the LORD God had made. He asked the woman, "Did God actually say, 'You are not to eat from any tree of the garden'?"

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

- "...serpent" - *nachash*, a reference to both a literal serpent and to Satan, who indwelt the serpent in order to communicate with the woman (2 Cor 11:3; Rev 12:9; 20:2) the

serpent is not called "Satan" in Genesis, but because the best interpreter of Scripture is Scripture, we know it was

- Twice in Revelation this serpent is identified as Satan (Rev 12:9; 20:2)

- Why did Satan come in the form of a serpent? To pervert/reverse the hierarchy that God setup in Gen 1 (1:26-28). We don't know if he possessed the serpent or came in the form of a serpent.

- Satan is not a divine creator; what Satan does is take what God has made and pervert it. He can't necessarily wipeout what God has done/created, but he can and does try to pervert it into a form in which it was not meant to take (child disobedient to parents; sexuality; family structure, etc.)

- Adam and Eve's assignment was to rule and reign over creation for God. God's design is that He would rule over Adam, alongside his wife Eve, and they would rule over creation for God (Office of Theocratic Administrator). The whole story of the Bible is how this office will be restored one day.

- Satan comes into creation in an attempt to pervert this organization, to get Adam and Eve to *listen to* (obey) instead of *rule over* creation. In the process of listening to creation instead of ruling over creation, they would rebel against God.

- Satan did not merely take the form of a serpent, but indwelt the serpent and communicated with the woman through the serpent

- Satan is not a serpent (he is an angel), but he took on the form of a serpent with the goal of getting Adam & Eve to listen to the animals, which they are supposed to be ruling over (1:26-28)

- Satan's attack is against the Office of Theocratic Administrator, which God established and gave to Adam and Eve

- The Hebrew word for bronze is *nechoshet*, so there is a linguistic connection between the Hebrew words for "serpent" and "bronze" (Cf. Num 21:9; 2 Kings 18:4). This indicates that the serpent appeared shiny or luminous.

- "...cunning" - *arum*, used as word play with 2:25

- Adam and Eve were *arumim*, but Satan was *arum*. The first form is the plural of the second form.

- The integrity of humanity in 2:25 now became the target of Satan's attack. Their nakedness means they were oblivious to evil and knew not where the traps lay, but Satan did.

- Satan at one point was a high ranking angelic being (cherub, Ezek 28:14,16)

- Michael would not get into a dispute with Satan over the body of Moses (Jude 9); not even Michael the archangel wanted to get into it with Satan.

- Satan's aim in this temptation is to regain the authority over the earth that he had lost by his own fall

- Satan's question was the first of two attacks against the woman; this is the first question in the Bible

— It was designed to create doubt in the mind of Eve, to question the reality of the command. What God actually said was clear, but now Satan will make it unclear so that it becomes a matter of debate (similar to a liberal theologian).

— In reality, God only forbade one tree, not all the trees. Thus began the first discussion.

- "...Has God really said, 'You shall not eat from any tree of the garden?'" - Satan's #1 & #2 tactics:

- Tactic #1: convince us that God's Word is not enough...we need another layer of truth.

— God's original command (2:16-17) was one of the simplest God ever gave man...do whatever you want, just don't eat from this one tree...

— Satan took God's original command and twisted it to make it look like something that God never said. God never told Adam and Eve that they couldn't eat from any tree of the Garden...in fact, God said the opposite, that they could eat from any tree of the Garden, except the tree of knowledge of good and evil.

— God only put one tree off limits...everything else in the Garden was there for them to eat and enjoy

— Many Christians will not move forward in life without some type of vision or divine revelation from God. They do this as if God's Word is insufficient for living the Christian life.

- Tactic #2: challenge God's goodness in our minds; convince us to believe that God is not good.

— Satan does this by making Adam and Eve think that God is more restrictive than He is. Satan deceived Eve into thinking that God is more restrictive than God was, lying to her about what instruction God gave to them. Satan made Eve think that God was holding something back from her, which built resentment in Eve's heart.

— This strategy is so effective that it keeps countless people away from Christ. When we share our faith, the unsaved person is thinking, I can't go along with what they believe in because my life is too full, too enjoyable. And if I surrender my life to Christ, He has an agenda that will remove that fullness and enjoyment; I'll have to give up too many things I like.

— Fact of the matter is, the thief (Satan) comes to steal, kill, and destroy; but Jesus has come that they may have life, and have it to the fullest (John 10:10). Satan does not want people to understand this verse. Jesus is not in the business of taking the lives of believers; He's in the business of restoring lives to what they were intended to be, before sin entered the picture.

Satan's Tactics (2 Cor 2:11)

1. Adds to God's Word (3:1; 2:16-17)

- Satan will try to convince us that what we have in God's Word is not enough...we need another layer of

2. Challenges God's goodness (3:1; 2:16-17)

- Satan will challenge God's goodness in our minds; he does not want us to believe that God is good.

3. Subtracts from God's Word (3:4; 2:17)

4. Offers wisdom without submission to God (3:5; Prov 1:7)

- Satan convinces Eve that she can be wise without submitting to God; he will make her wise.

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

2 "We may eat from the trees of the garden," the woman answered the Diviner,

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

- Why was Eve talking to Satan in the first place? Think of how different the world would be if Eve broke off this interfaith dialogue.

- Eve misrepresented what God actually said...she left out two crucial words: "any" and "freely"

— What God actually said: The LORD God commanded the man, saying, "From **any** tree of the garden you may eat **freely**;" (Gen 2:16)

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it **or touch it**, or **you will die**.'"

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

3 "but as for the fruit of the tree that is in the middle of the garden, God has said, 'You are not to eat from it, nor are you to touch it, or you will die.'"

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

- Eve repeated the prohibition, showing that she recognized a divine limitation of the liberty given in v2
- Eve clearly understood what the prohibition was, and there was no question in her mind as to the meaning of the prohibition
- "...or touch it" - God never said a word about *touching* the tree (Cf. 2:17)
- What is developing in Eve's mind is legalism: the idea that you are so fearful of violating a command of God that you implement a number of regulations in your mind, preventing you from violating God's commands, when in fact God never gave those commands (i.e. the Pharisees with the Sabbath).
- This is what is happening with Eve here...God was a lot less restrictive than Eve made Him out to be. He's a lot less restrictive than many people today believe. She built a fence around the law.
- The problem is that Eve had a devotional understanding of Scripture, but not a doctrinal understanding. She has a general idea of what God said, but she doesn't completely understand it. Compare Eve's temptation with Jesus' temptation in the wilderness...Jesus responds with Scripture word for word, in context, no additions or deletions. Eve's devotional understanding of Scripture failed her during her temptation.
- "...you will die" - she also fully recognized the penalty for breaking the prohibition laid down by God

Adam & Eve's Mistakes (Eph 6:10-20)

1. Subtracting from God's Word (3:2; 2:16)
 - Eve misrepresented the freedom that they had to "freely" eat from "any" tree in the Garden, except one.
 2. Adding to God's Word (3:3; 2:17)
 - Eve added commands to God's Word that God didn't explicitly give
 3. Doubting God's goodness (3:2-3; 2:16-17)
 - Eve begins to buy into the misconception that God is not good, doesn't love her, and that God's wants to rule over her, destroy her, and hurt her.
 4. Initial breakdown in male headship (2:4-7,16-17,18-25)
 - Adam, who received the original command from God, stood by while Eve sinned. Did Eve add/subtract from Scripture because Adam did a poor job of informing her of God's commands?
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- 4 The serpent said to the woman, "You certainly will not die!
 - 4 The serpent said to the woman, "You surely will not die!

4 "You certainly will not die!" the Diviner told the woman.

4 And the serpent said unto the woman, Ye shall not surely die:

- Satan's second attack (Cf. v1) against the woman: Satan moved from questioning, to an outward negation of what God said. God indeed stated that if they ate from the tree, they *would* die (2:17).

— First, he denied the penalty/consequences, which Eve rightly understood. This is the first lie ever told and the first lie in Scripture (Cf. John 8:44).

— Satan moved from a perverted question to an outward denial

Notice the progression of Satan's tactics...

- The first thing Satan says is not an outward denial of what God said, it's just a layer of legalism that God never intended.
- After that lie is embedded in her mind, he moves in with a more overt lie (about the consequences)
- He starts with a smaller lie, twisting a few words. Once Eve believed that, he moved on to a bigger lie.

5 **For God knows** that on the day you eat from it your eyes will be opened, and **you will become like God, knowing good and evil."**

5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

5 "Even God knows that on the day you eat from it, your eyes will be opened and you'll become like God, knowing good and evil."

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

- In v5, Satan moved from an outward denial of the penalty God stated to a denial of God's integrity. He convinces Eve that she can be wise without submitting to God.

- "For God knows" - Satan is back to strategy #2: challenging God's goodness

— He's deceiving Eve into thinking that God is holding back something from Eve; God is trying to take something away from you, but if you follow me (Satan), I'll give it to you without God.

- "...you will become like God" - Satan wanted to create in Eve the desire to be like God

— This was the same lie that Satan told himself that got him expelled from heaven (Cf. Is 14:14). It worked out so well for him that he decided to try the same lie on Eve.

- "...knowing good and evil" - according to Satan, knowledge of good and evil is what makes one God

— Satan presented a denial of God's goodness by accusing God of selfishness and jealousy. Thus, the good God Who gave them good is now charged with withholding the greater good.

— Satan's implication is that man was capable of knowing good and evil as perfectly and completely as God did, so man could be like God; and, God was jealous of His knowledge of good and evil, in the sense that He was not willing to share it.

Satan's Methodology

1. Raise doubts as to the wisdom, justice, and love of God
2. Directly contradict the Word of God
3. Claim that disobedience to God will result in the highest good
 - However in reality, Adam and Eve will know good and evil only from the standpoint of sinners. Rom 7:19 teaches that Paul knew the good but was unable to do it. He also knew the evil, but was unable to resist it. Thus, Adam and Eve will know evil, but will be unable to resist it.

Jesus' Temptations vs Eve's Temptations

It's interesting that in Matt 4:1-11 and Luke 4:1-13, which record the historical account of Jesus' temptation in the wilderness, Jesus faced the exact same temptation. Matthew records the order, but Luke switches the order of temptation 2 and 3. Matthew gives us the proper chronological order, but Luke transposes 2 and 3. Why? Because he's trying to show that Jesus, the Son of Man (Luke's theme), went through the same temptations as Eve did, in the same order.

- Lust of the flesh: after Jesus had been fasting for 40 days, Satan tempts Jesus to turn the stones to bread; an appeal to the body. God wants you to fast, but you're hungry, haven't eaten in 40 days, go ahead and turn these stones to bread and feed yourself.
- Lust of the eyes: visually, Satan showed Him in an instant all the kingdoms of the earth. Then Satan tempted Jesus to momentarily bow down and worship him, and Satan would turn over all these worldly kingdoms to Jesus. This temptation was an end-run around the cross...providing Jesus with the ability to rule the world without going through the sacrifice of the cross.
- Pride of life: Jesus was tempted to throw Himself from the pinnacle of the temple, to test whether God was willing to save Him through the provision of the angels. And Satan said that if Jesus would've pulled that miracle off, Jesus' level of popularity would skyrocket. This is a subtle appeal to the pride of life.

Luke's account of Jesus' temptations harmonizes with the temptations that Eve experienced in the Garden, but where Eve failed, Jesus succeeded. This is why the Bible refers to Jesus as the Last Adam (1 Cor 15:45). Jesus succeeded in every area where Eve failed. This is why Jesus is unique, one-of-a-kind...because no one has ever succeeded over temptation and sin like Jesus did, which proves that He indeed was God in human flesh.

Jesus' temptations pushed Him to the furthest degree a human being has ever been pushed, in the only three areas in which temptations comes. There is no way to push someone further in those three areas than what Satan did to Jesus in the Judean wilderness (Heb 4:15-16).

Satan really doesn't come up with a lot of new temptations; he's not the most creative when it comes to his methods. He typically takes the existing order of God and reverses, and God's design thus becomes unrecognizable.

(B) Sin of Adam and Eve (3:6-8)

6 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 **desirable to make *one* wise**, **she took some of its fruit and ate**; and **she also gave *some* to her husband with her**, and he ate.

6 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 desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

6 When the woman saw that the tree produced good food, was attractive in appearance, and was desirable for making one wise, she took some of its fruit and ate it. Then she also gave some to her husband who was with her, and he ate some, too.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

- The Bible describes three avenues from which temptation comes to people (1 John 2:16). Sometimes it's just one of the three, sometimes two, and sometimes all three:

- "...saw that the tree was good for food" - the fruit was physically appealing (lust of the flesh, 1 John 2:16)

— Lust of the flesh refers to the temptation to use one's body in a way that is unpleasing to the Lord (i.e. drug abuse, alcoholism, sexual immorality, gluttony, etc.).

- "...a delight to the eyes" - the tree was aesthetically pleasing (lust of the eyes, 1 John 2:16)

— Lust of the eyes is an appeal to the eyes (i.e. covetousness, desiring someone else's prestige, someone else's spouse, someone else's popularity, etc.)

- "...desirable to make *one* wise" - the woman believed the tree would transform her mentally; she felt that eating the fruit would give her something she did not currently possess (pride of life, 1 John 2:16)
 - Pride of life is attempting to live your life the way you want to live it, independently from God. You are the boss, the master of your own fate/destiny. You do it your way, God doesn't know what's best—you do.
 - "desirable" - *nechmad*, same root as "to covet"
- "...she took from its fruit and ate" - touching the fruit did not cause her spiritual death, eating it did
 - By eating, the woman failed to exercise her subordinate role and took the initiative. She did not have the power to initiate, so her sin was of initiation.
- "...she gave also to her husband" - Eve now became to Adam what Satan was to Eve
 - It is here that we begin to see a breakdown in the authority structure God put in place in Gen 1-2
 - This is Adam's failure at male headship, which led directly to Eve's sin. See note: **Male Headship Before the Fall** in [Genesis 12_Religion Versus Grace \(Gen 3:6-7\)](#).
- "...with her" - Adam was not somewhere else, unaware of what was going on. He was complicit in Eve sinning first, and due to his authority in the relationship, was ultimately held responsible by God.
 - Adam was completely aware of what was happening, but didn't lift a finger to do anything to stop it. His failure was not exercising his headship; when he ate, he committed the sin of acquiescence
 - Adam is supposed to be leading his wife in spiritual things, but that is not what is happening...he is actually following his wife into sin. As a result, everything that God had established was now unraveled.
- Hosea 6:7 points out that Adam was guilty of breaking the Edenic Covenant

The Bible points out a clear distinction between the fall of Adam and the fall of Eve. 2x it states that Eve was deceived (2 Cor 11:3; 1 Tim 2:13-14). However, the 1 Tim passage goes on to say that Adam sinned with full knowledge. For him, it was an act of rebellion. Moreover, the Bible clearly places the responsibility for the human condition upon Adam as the representative head (Rom 5:12-21; 1 Cor 15:20-23).

Did God Cause Adam & Eve to Sin? The Calvinist Doctrine of Omni-Causality

Calvinism believes and teaches is that man has absolutely no free will choice at all. They believe that if man were given any type of choice, in their minds, it subtracts from God's glory. Ask a Calvinist why man fell if he has no free will and you will get all kinds

of strange answers. Basically, they believe man fell because God orchestrated it that way.

Calvinism takes the omnipotence of God and overstates it to be omni-causality, meaning God is not just all-powerful, but He causes everything that happens to happen, and nothing happens without God causing it to happen. The running joke is...If a Calvinist trips and falls down the stairs, if they are truly a Calvinist, they would say, "Boy I'm glad that is over with" because God caused him to fall down the stairs.

God is omnipotent but God certainly does not cause everything. Many of the bad things that happen to people are caused by man's own poor choices, our sin nature, the sinful world we live in, and the fact that Satan is the ruler of this world. The current situation in the world is far outside of the way God designed the world in the beginning.

So regarding the Fall of Adam & Eve, Calvinism's belief in omni-causality means that Adam & Eve did not choose to sin, but rather God chose sin for them. If Adam & Eve did not choose to sin out of their own free will (because in Calvinism they do not have a free will), then God forced the Fall of man. Here are some quotes from prominent Calvinists, including John Calvin himself, articulating this disturbing belief:

"The Fall of Adam was not by accident, nor by chance, but was ordained by the secret counsel of God." He also said that, "The first man fell because the Lord deemed it meet that he should." [John Calvin, *Calvin's Calvinism: God's Eternal Predestination and Secret Providence* (Reformed Free Publishing Association, Kindle edition from the 2009 2nd edition), Kindle location 3796; idem. *Institutes of the Christian Religion*, op., cit., Kindle location 17793.]

"Nor ought it to seem absurd when I say, that God not only foresaw the fall of the first man, and in him the ruin of his posterity; but also at His own pleasure arranged it." [John Calvin, *Institutes of the Christian Religion*, Vol. 3, Chapter 23, section 7]

"God is in back of everything. He decides and causes all things to happen that do happen...even sin. ...God ordained sin and unbelief." [Edwin H. Palmer, *The Five Points of Calvinism* (Grand Rapids, MI: Baker Books, Enlarged Edition, 1980, 24th printing, 2005), pp. 25, 102.]

"[God] desired that man would fall into sin...[God] created sin." [R.C. Sproul Jr, *Almighty Over All* (Grand Rapids, MI: Baker Books, 1999, Second printing, July 1999), pp. 53-54.]

"Reformed theology stresses the sovereignty of God in virtue of which He has sovereignly determined from all eternity whatsoever will come to pass, and works His sovereign will in His entire creation, both natural and spiritual, according to His predetermined plan." [Louis Berkhof, *Systematic Theology: With a Complete*

Textual Index, 4th and rev. ed. (Grand Rapids: Eerdmans, 1932; reprint, Grand Rapids: Baker, 1996), 100.]

Even the vaunted Westminster Confession, held at the same level as Scripture in Calvinism/Reformed Theology, affirms omni-causality and God as the author of sin:

WCF 3.1: "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." This statement means that every single event, whether good or evil, was unchangeably decreed by God from all eternity. Nothing happens apart from His decision, not even so-called "secondary causes."

To ensure that no one misunderstands this, WCF 3.2 says:

"Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, as that which would come to pass, upon such conditions."

So it is not merely that God foresaw what sins men would freely commit, according to the Westminster Confession, He actively decreed them as part of His eternal plan.

Now the WCF later contradicts 3.1 & 3.2 in 9.1 by trying to affirm free will:

"God hath endured the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil."

Here the Confession says man's will is not under absolute necessity, meaning humans are not determined to good or evil by nature. This sounds like libertarian freedom—the ability to choose otherwise.

The problem is obvious: if God has unchangeably ordained whatsoever comes to pass, then every choice, good or evil, is by absolute necessity. There is no genuine ability to do otherwise, because the decree fixes the outcome from eternity.

The Confession attempts to soften this by saying God's decree does not "offer violence to the will of creatures (3.1). But this does not solve the contradiction, it only adds to it. If all choices are predetermined by God, then the will is not free in any meaningful sense.

To say otherwise is affirm divine determinism (omni-causality) and free will at the same time, which is incoherent.

Regarding God's responsibility in man's sin, the Confession says:

"God from all eternity did...ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin."

This is an empty disclaimer. If God decreed all things, including every sinful thought, intention, and action, then He is by definition the author of sin. He would be the One who scripted, planned, originated, and ensured every sinful outcome. Simply adding "yet not the author of sin" does not erase the logical consequence of exhaustive divine determinism.

Taking omni-causality to the next level, here's what John Piper, a pillar of Reformed Theology, has to say:

"God's having even brought about the Nazi's brutality at Birkenau and Auschwitz as well as the terrible killings of Dennis Rader and even the sexual abuse of a young child..." [John Piper, *Suffering and the Sovereignty of God*, p42].

So according to John Piper, God caused the Holocaust and the death of 6 million Jews, God caused a mass shooting event that killed Dennis Rader, and God causes the sexual exploitation and abuse of a child.

Somehow when these people say or write these horrific things, they claim to be faithful to the Word of God.

Notice, not unsurprisingly, that there's not a single Bible verse quoted or referenced in any of these quotes...because the Calvinist cannot find one verse that states that God caused the Fall of man. They can't find one because there isn't one, yet Calvinism holds to this belief as if it is confirmed throughout the Bible. There are, however, many verses that refute this Calvinist belief:

Rom 5:12: Therefore, just as **through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—**

This verse is clear that sin entered because of one man's decision (Adam), not God's decision. God simply created mankind with a free will, and unfortunately our forebears made the wrong choice, which then perpetuated the sin nature to every human being after them.

Mark 7:20-23:

20 And He was saying, **"That which comes out of the person, that *is what* defiles the person.**

- Calvinists say God causes man to sin; Jesus says that evil/sin comes out of the man himself

21 **For from within, out of the hearts of people, come the evil thoughts, *acts of sexual immorality, thefts, murders, acts of adultery,***

22 ***deeds of greed, wickedness, deceit, indecent behavior, envy, slander, pride, and foolishness.***

23 **All these evil things come from within and defile the person."**

- Jesus reiterates that these evil deeds do not come from God, but come out of man

Rom 8:19-22:

19 For the eagerly awaiting creation waits for the revealing of the sons *and daughters* of God.

20 For the creation was subjected to futility, not willingly, but because of Him who subjected *it*, in hope

- "...Him" = Adam
- If you're looking for someone to blame for the state of this world right now, don't look to God but rather look to Adam. The doctrine of seminal headship is that Adam's decision was my decision. I would've done the same thing if I was put in the same situation.

21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

James 1:13: No one is to say when he is tempted, "I am being tempted by God"; for **God cannot be tempted by evil, and He Himself does not tempt anyone.**

- God does not tempt someone (set them up to fall into sin). It is contrary to God's nature to entice someone to sin.

1 John 1:5: This is the message we have heard from Him and announce to you, that **God is Light, and in Him there is no darkness at all.**

- If God's character is clothed in unapproachable light, how could God possibly cause someone to sin, let alone plan it beforehand and ensure it comes to pass?

The big confusion of Calvinism's belief that God causes everything is that in reality, God *uses* everything. God is powerful enough to use the mistaken, fallen ideas of man, even man's sin, to further His perfect will. God's *use* of man-caused events does not in any way indicate that God *caused* the events to take place.

Did God cause Auschwitz, as John Piper believes? No! But did God use Auschwitz for His glory and purpose? Yes! It has been said that WW1 prepared the land for the Jews, and WW2 prepared the Jews for the land. After WW1 at the San Remo (Italy) Conference, where the allies met and divided up the Middle East and gave a spot of land to Israel (larger than today's borders of Israel). The problem was that the Jews did not want to go back into the land of Israel. After WW2 and the Jews who emerged from the Holocaust, there was universal consensus among both the Jewish people and the entire world that the Jews needed their own land.

So Auschwitz, as brutal and horrific as it was, was not something that God *caused* but it was something that God *used*. The fact that God uses events, people, or circumstances that come into our lives is very different than believing that God causes events, people, or circumstances in our lives.

Calvinism is so zealous for the sovereignty of God that they completely take away any choice for man. *If I hold such a high view of God's sovereignty that man has no choice, then the only thing I'm left with is that God caused evil. Thus Calvinism's belief in omni-causality is an attack on the character and holiness of God.*

See [Neo-Calvinism vs The Bible 12-18_Total Depravity \(Jer 17:9; Gen 8:21; Eph 2:1-5; Acts 17:27; John 5:40\)](#) and [Neo-Calvinism vs The Bible 19-23_Unconditional Election \(Is 55:8-9; Acts 17:30; Acts 13:48; Deut 7:7; Ex 4:21\)](#) for additional details about omni-causality and Total Depravity.

The Effects of the Fall

The Fall of man *effaced*, but did not *erase*, man's status as an image bearer of God. God gave man free will before the Fall, and even after the Fall, man retains his free will because he remains as someone who is created in God's image. The Fall of man effaced (perverted, distorted, vandalized) man's image bearing status, but the Fall *did not* erase man's image bearing status. The same free will that God gave to Adam & Eve pre-Fall, He still gives to us today post-Fall.

Here are some passages that demonstrate that man, in his post-Fall state, continues as an image-bearer of God:

Gen 1:26-28; 5:1: God created man in His image (pre-Fall)

Gen 9:6: "Whoever sheds human blood, By man his blood shall be shed, **For in the image of God He made mankind.**

Post-Fall, and even post-Flood, God stated that man was still created in God's image.

James 3:9: With it we bless *our* Lord and Father, and with it we curse people, who have been **made in the likeness of God;**

In fact, Paul's argument for why believers should not verbally attack other people is because everyone was created in God's image.

1 Cor 11:7: For a man should not have his head covered, since **he is the image and glory of God;** but the woman is the glory of man.

These verses demonstrate that even well after the Fall of man, man is still an image bearer of God. As image-bearers of God, we must have the same free will choice that God gave Adam & Eve in the Garden of Eden, before the Fall.

God sovereignly decreed that man should be free to exercise moral choice, and man from the beginning has fulfilled that decree by making his choice between good and evil. When he chooses to do evil, he does not thereby countervail the sovereign will of God but fulfills it, inasmuch as the eternal decree decided not which choice the man should make but that he should be free to make it. If in His absolute freedom God has willed to give man limited freedom, who is there to stay

His hand or say, 'What doest thou?' Man's will is free because God is sovereign. A God less than sovereign could not bestow moral freedom upon His creatures. He would be afraid to do so. [A.W. Tozer]

Four Results From Adam & Eve's Sin

1. Religion (3:7)
2. Broken fellowship (3:8-10)
3. "Buck passing" (3:11-13)
4. Reversal of creation hierarchy (3:11-13)

Note: Calvinists believe that one of the results of the Fall was that man became "totally depraved" and does not have the ability to seek God in any way, shape, or fashion unless and until God regenerates them and gives them the gift of faith. However, you can read the rest of this chapter until your eyes bleed and nowhere will you see any reference, nor anywhere else in Scripture, that man is incapable of seeking after God (see notes on Rom 3:11; Eph 2:1).

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves waist coverings.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

7 As a result, they both understood what they had done, and they became aware that they were naked. So they sewed fig leaves together and made loincloths for themselves.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

- "...the eyes of both of them were opened" - they came to a certain understanding, but it was not what the serpent had led them to believe

- "...they knew that they were naked" - they now had experiential knowledge of evil; they immediately recognized a new relationship dynamic between the two of them
— Their nakedness created self-consciousness; what was the sign of a healthy relationship in 2:25 now became a sign of shame (*arumim* in 2:25; *eirumim* in 3:7); the loss of innocence and the birth of lust

- "...they sewed fig leaves together" - the knowledge they had gained was overwhelming

— In the very first act of religion in Scripture, they decided to fix the problem themselves...the very definition of religion. Religion is man's attempt to solve his sin problem through his own efforts.

- God can't and won't accept man's effort to reconcile ourselves to Him. Is 64:6 states that our righteous deeds, things that we do that we think are pleasing to Him, are nothing more than filthy rags. All of the things that we think we can do to fix our relationship with God amount to nothing. God will never accept religion, never accept my ambition or tactics to fix things to work my way back into His presence.
- The only thing that God will accept is grace (Gen 3:21)
- It makes sense that they used fig leaves because that was the plant with the largest leaves in the Middle East
- "...made themselves loin coverings" - girdles; they attempted to cover their nakedness by covering their genitals
- There was a recognition that the very source of human life had been contaminated by sin
- As a result, the sin nature would be transmitted through sex, because that is how children are conceived
- Nakedness before someone other than one's mate has become shameful (Gen 9:23; Ex 20:26; Rev 3:18)
- God clothed them Himself with animal skins in v21. For more detail on this passage and its foreshadowing of salvation, see [Genesis 12_Religion Versus Grace \(Gen 3:6-7\)](#).

8 Now 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.

8 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.

8 When they heard the voice of the LORD God as he was walking in the garden during the breeze of the day, the man and his wife concealed themselves from the presence of the LORD God among the trees of the garden.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

- "...walking in the garden" - the Hebrew word is a *hitpael* stem, emphasizing a habitual aspect

— Evidently, prior to the Fall, there was a daily, visible manifestation of God communicating with man, so they had fellowship with God in a visible form

- "...hid" - Adam and Eve now tried to hide from God's presence because the fellowship they used to have with God was no longer possible

- There was a clear recognition of a new relationship with God, a negative one now. There is now guilt and fear of punishment. After hiding their nakedness from each other, they now try to hide it from God.
- Prior to their sin, you get the impression that they strolled with God through the Garden in perfect fellowship. After the Fall, they "hid" from God and were "afraid" (v10). These words didn't describe man's relationship with God before the Fall, but they do now.

(C) Denial of guilt by Adam and Eve (3:9-13)

- 9 Then the LORD God called to the man, and said to him, "**Where are you?**"
- 9 Then the LORD God called to the man, and said to him, "Where are you?"
- 9 So the LORD God called out to the man, asking him, "Where are you?"
- 9 And the LORD God called unto Adam, and said unto him, Where art thou?
- The confrontation begins with God asking questions...
- "...Where are you?" - why would God ask this question? It's a rhetorical question alerting Adam & Eve that their status, their relationship with Him just changed.
- God is trying to get them to understand that the days of them strolling with Him in the Garden are gone, the intimacy is gone
- Adam & Eve hid because they knew they had done something wrong, and they knew that God had the right, responsibility and authority to punish that crime
- The tragedy of sin is that it always separates us from God

- 10 He said, "I heard the sound of You in the garden, and I was **afraid** because I was naked; so I hid myself."
- 10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."
- 10 "I heard your voice in the garden," the man answered, "and I was afraid because I was naked, so I hid from you."
- 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- Note that Adam does not incriminate Eve (he uses the pronoun "I" instead of "we")
- Adam does not answer God's question, but he does answer the implication of the question, "Why are you hiding?"
- Adam admits to a fear of God that he did not have before
- The reason he gives, that he was naked, was not really true. It was not his nakedness that caused him to hide, because they had been naked before God in the past. Being naked was not an inappropriate way to meet God.

- In addition, Adam and Eve's nakedness had been covered by fig leaves, so they were actually no longer naked
- Their fear was based on the knowledge of nakedness in that Adam knew he was in sin. His guilt had been uncovered, and they stood in naked shame before God.
- "...afraid" - see v8; fear is the reaction of sinful human beings throughout Scripture when they encounter God (Cf. Is 6:5; Luke 5:8; Rev 1:17)

God Always Does the Seeking

- Adam
 - Abraham, the idolater...
 - Jacob at Bethel, fleeing...
 - Moses, the fugitive in Midian...
 - "Ye have not chosen me, I have chosen you" (John 15:16)
- The Shepherd always seeks the sheep. He is seeking you right now (Eph 1:4)

11 And He said, **"Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?"**

11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

11 "Who told you that you are naked?" God asked. "Did you eat fruit from the tree that I commanded you not to eat?"

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

- "...Who told you that you were naked?" - God raised a second question

— Nakedness was not a condition that one was normally unaware of, thus God asked the question

— The real question is: "What was the source of man's knowledge and the feeling of guilt and shame?" To this, no answer was given, and no answer was expected.

- "...Have you eaten from the tree of which I commanded you not to eat?" - the third question shows that God knew of their sin; He knew that this state was one of disobedience

— With this question, God went from general to specific, in the role of a prosecutor

— The question urges confession rather than merely condemnation

12 The man said, "The woman whom **You gave to be with me**, she gave me some of *the fruit of the tree*, and I ate."

12 The man said, "The woman whom You gave *to be* with me, she gave me from the tree, and I ate."

12 The man answered, "The woman whom you provided for me gave me fruit from the tree, and I ate some of it."

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

- "...You gave *to be* with me" - when called to account, Adam does not take responsibility but instead blames God. When God asked Eve, she blamed the serpent (and the serpent didn't have a leg to stand on).

- Adam's answer should have been a simple confession, but instead he began to blame God indirectly, and blame Eve directly

- The rationalization is that the criminal becomes the victim. This shows how quickly sin had corrupted him.

- "...and I ate" - Adam's confession comes only at the end, which he apparently tried to minimize as much as possible his own involvement in the sin

- There is something in the human psyche in which it is difficult to take responsibility for our own actions. That is just who we are. In criminal justice theory, this is used all the time to explain criminal activity...poor education, poverty, abuse, etc. It's everyone else's fault, just not mine. This is the error of psychology.

- The fact of the matter is that God doesn't allow such an out. We will stand before God as guilty human beings, and we'll be guilty because of their own choices. Our personal moral accountability will be held against us should we dare to stand before Him absent of the imputed righteousness of Christ. (Cf. Ezek 18:20; John 5:40; James 1:14-15)

13 Then the LORD God said to the woman, "What is this *that* you have done?" And the woman said, "**The serpent deceived me, and I ate.**"

13 Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

13 Then the LORD God asked the woman, "What did you do?" "The Diviner misled me," the woman answered, "so I ate."

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

- The fourth question from God is the only one addressed to Eve

- "...The serpent deceived me" - Eve lays blame on another as well, the serpent; however, her answer is less accusatory than Adam's answer

- Eve admits she was deceived, a fact affirmed by the NT

- "...I ate" - Eve also confessed, also at the end of her answer

— Thus, sin had fully corrupted both Adam and Eve in that neither was willing to make a simple confession and take full responsibility for their actions

Adam blamed Eve, Eve blamed the serpent, and the serpent didn't have a leg to stand on.

Adamic Covenant (Gen 3:14-19)

God and Adam are involved in this covenant in which Adam again represented the whole human race. Thus, the judgment on Adam is the judgment on all humanity. God individually addressed the serpent (3 provisions, v14), Satan (4 provisions, v15), Eve (3 provisions, v16), and Adam (4 provisions, v17-19). See [Covenant, Adamic](#) and [8 Covenants of the Bible](#) for additional information.

The Adamic Covenant became the basis for the Dispensation of Conscience. As an unconditional covenant, it is very much in effect today.

(D) Consequences (3:14-19)

(a) Upon serpent (3:14-15)

14 Then the LORD God said to the serpent, "**Because you have done this, Cursed** are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And **dust you shall eat** All the days of your life;

14 The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;

14 The LORD God told the Diviner, "Because you have done this, you are more cursed than all the livestock, and more than all the earth's animals, You'll crawl on your belly and eat dust as long as you live.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

- "...Because you have done this" - the reason why the serpent would fall under the curse: it allowed itself to be used by Satan

— Normally, an animal is not morally responsible for its actions. However, if it causes harm to man, it suffers the consequences (Gen 9:5; Ex 21:28).

— Animals were created for the benefit of man; when this is violated, God's judgment follows

- "...cursed" - the first thing God said to Satan was that his body will be altered: we don't know what form the serpent's body was in beforehand, we just know that after the Fall, God altered its body and it would now have to slither.

- Every time we see a snake slithering, it's a reminder of the Fall
- The point is: while sin is spiritual, it is also physical. After sin, there was a physical alteration in our world. Physically, the serpent's body was altered.
- Another facet of God's thinking here is that of humility; elsewhere in Scripture, God analogizes being on the ground with humility (Micah 7:17). The serpent was humiliated because of what God says in the very next verse (v15).
- "...dust you will eat" - not a commandment to be obeyed, but a declaration of how the serpent's life will be from now on. God used the eating of dust in a figurative sense of being cursed and defeated.
- Skeptics point to the fact that the text states that snakes will eat dust (and snakes don't), but this is a Hebrew idiom meaning to be "especially cursed" (Micah 7:17). The curse will continue into the Millennial Kingdom (Is 65:25).
- Eating dust as food was also a figure for defeated enemies (Ps 72:9; Is 49:23)

15 And I will make enemies Of you and the woman, And of your offspring and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel."

15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

15 "I'll place hostility between you and the woman, between your offspring and her offspring. He'll strike you on the head, and you'll strike him on the heel."

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- This verse is called the *proto evangelium* or "First Gospel"

- Four provisions are given in relationship to Satan:

1. Perpetual hatred between Satan and the woman
2. This hatred would culminate between Satan's seed (Antichrist) and the woman's Seed (Messiah)
3. A prophecy of the Messiah's victory over Satan (woman's Seed will crush Satan's head)
4. The serpent would bruise the heel of the woman's seed (crucifixion)

— This occurred initially at the resurrection (Heb 2:14-15)

— The final crushing of Satan was still future when Paul wrote Rom 16:20; it will come when Satan is cast into the Lake of Fire (Rev 20:10)

- Satan is put on notice here, just after he asserted his claim upon the world system from Adam & Eve because of their sin, that while he is now in charge (as theocratic administrator) his days are numbered.

- His days are numbered because Someone will come along, from the seed of the woman, who will crush Satan's head (a death blow)
- But until that death blow comes, Satan will be able to land a few punches ("bruise him on the heel")
- What is predicted here is that God will bring forth His Man, but along the way Satan will be able to inflict a lot of momentary, temporary casualties. This is the beginning of what theologians call the Seed of the Woman/Seed of the Serpent Conflict.
- Satan knows that God will bring someone along, a Man, who will someday permanently defeat him, so he begins to attempt to blot out the lineage from Eve to prevent this Messiah from being born.
- When you don't understand this, you don't understand why Cain murdered Abel in Gen 4. It is because the evil one is in Cain's thoughts (1 John 3:12). Abel's sacrifice was accepted, but Cain's was rejected, so Cain reasoned (with Satan's help) that the Seed of the Woman was coming through Abel, so Satan deceived Cain into killing him.
- "...I will make enemies Of you and the woman" - a special animosity between Satan and women. The reason for this persistent animosity is because of the woman's redemptive role (defined later in the verse).
- "...your offspring" - the "Seed of the Serpent" - an OT allusion to the Antichrist. See [Allusions to the Antichrist](#) for a complete list in Scripture.
- This implies a supernatural conception on the part of Satan that will produce the Antichrist. Like the Messiah, the Antichrist will not have a human father. He will be generated by Satan. Dan 9:26-27 points out that the woman he will use will be a Gentile woman of Roman origin.
- "...her Descendant" - a veiled reference to the Messiah and virgin birth; the "seed" doesn't come from the woman...it comes from the man
- The Messiah will have no human father, so His lineage can only be traced back through the mother. This fact will lead to Satan trying to corrupt the Seed of the Woman in Gen 6:1-4.
- "...He shall bruise you on the head" - a fatal blow
- "...bruise Him on the heel" - not a fatal blow; a temporary injury

The main point of this prophecy is that the Messiah would be of the Seed of woman. This goes against the biblical norm that teaches that genealogy is traced through the male line, not through the female line. The reason for this exception will not be known for centuries until Is 7:14 revealed that the Messiah will be conceived and born of a virgin. The prophecy of Gen 3:15 led to the events of Gen 6:1-4 when Satan tried to corrupt the seed of the woman and will lead to the future supernatural conception of the Antichrist.

The Stratagems of Satan

- Cain's murder of Abel (Gen 4; 1 John 3:12)
- Corruption of Adam's line (Gen 6)
- Babylon/Nimrod (Gen 10-11)
- Attempted rape of Sarah (Gen 12:10-20; 20:1-18)
- Abraham's seed (Gen 12; 20)
- Attempted rape of Rebekah (Gen 26:1-18)
- Rebekah's plan to cheat Esau out of the blessing; enmity of Esau against Jacob (Gen 26-27)
- Famine (Gen 50)
- Destruction of male line (Ex 1)
- Pharaoh's pursuit (Ex 14)
- The populating of Canaan (Gen 12:6)
- Against David's line (2 Sam 7)
 - Attempted murders of David (1 Sam 18:10-11)
 - Queen Athaliah's attempt to destroy the royal seed (2 Chr 22:10)
 - Haman (Esther)

Satan attempts to thwart the Plan of God by destroying the nation and the Messianic line:

- Jehoram kills his brothers (2 Chr 21:16)
- Arabians slew all (but Ahazariah)
- Athaliah kills all (but Joash) (2 Kings 11:1-3; 2 Chr 22)
- Hezekiah assaulted, etc. (Is 36; 38)
- Blood curse on Jeconiah (Jer 22:30) thus, the Virgin Birth
- Haman's attempts to slaughter the Jews (Esther 3-9)
- Consistent attempts of Israelites to sacrifice their own children (Lev 18:21; 2 Kings 16:3; 2 Chr 28:3; Ps 106:37-38; Ezek 16:20)

New Testament Stratagems

- Joseph's fears (Matt 1)
- Herod's attempts to kill babies (Matt 2; Rev 12:4)

- At Nazareth (Luke 4)
- Satan's temptation of Christ (Matt 4)
- 2 storms on the Sea of Galilee (Mark 4; Luke 8)
- Various assassination attempts on Jesus' life (John 8, et al)
- The Cross
- Summary (Rev 12)

...and he's not through (Rev 13)

With Adam & Eve no longer functioning as theocratic administrators over the earth according to God's original design (Gen 1:26-28), who becomes the ruler of the world for a season? Satan.

Names & Titles Demonstrating Satan's Post-Fall, Earthly Authority (Job 1:7; 2:2; Luke 4:5-8; Rom 8:19-22)

1. Prince of this world (John 12:31; 14:30; 16:11)
2. God of this age (2 Cor 4:4)
3. Prince and power of the air (Eph 2:2)
4. Who the believer wrestles with (Eph 6:12)
5. Roaring lion (1 Peter 5:8)
6. Whole world lies in his power (1 John 5:19)

So now God sets in motion a process by which what was lost will be restored. This is the Bible in a nutshell. That process began to be implemented immediately and continues on today. The question is, what side of the ledger do you want to be on: in Satan's world system that is rapidly deteriorating, or in the system of God where the office of theocratic administrator is restored one day, where God the Father rules over God the Son, along with His wife (the bride of Christ, the Church), under His delegated authority, over planet earth.

Satan, in his darkened mind, thinks he can stop God's prophecies from happening. What better way to do that than to work preemptively. This is why the messianic line is threatened over and over again throughout the OT. This is why the Jewish race, through whom the Messiah was prophesied to come, is jeopardized over and over again throughout the OT.

Satan's Progressive Defeat ("bruising of the head")

1. Initial eviction from heaven (Is 14:12-15; Ezek 28:12-17)
2. **Eden (Gen 3:15)**
3. Pre-diluvian world (1 Peter 3:19-20)
4. Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)
5. Midpoint of the Tribulation (Rev 12:9)
6. Beginning of the millennium (Rev 20:2-3)
7. End of the millennium (Rev 20:10)

(b) Upon Eve (3:16)

16 To the woman He said, "I will greatly multiply Your **pain in childbirth**, In pain you shall deliver children; Yet your **desire** will be for your husband, And **he shall rule over you.**"

16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

16 He told the woman, "I'll greatly increase the pain of your labor during childbirth. It will be painful for you to bear children, "since your trust is turning toward your husband, and he will dominate you."

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

- God issued two judgments on Eve (and all women) because of the Fall:

- "...pain in child birth" - the process of child bearing is going to become painful and difficult

— Before the Fall, birth was painless, but now giving birth involves pain. However, after birth, the woman has joy (John 16:21).

— Pro-creation is not the curse, *pain* during child birth is the curse; pro-creation was ordained by God as His first commandment (1:28), prior to the Fall. It's something unique to humanity, that even the angels are curious about.

— Many women have died in the process of childbirth (i.e. Rachel, Gen 35:6-18) throughout world history, including in under-developed nations today

- This also refers to the process of raising and rearing children, which can be a painful process

- "...desire" - *teshuqah*, a desire to possess; often misinterpreted as a positive desire (Song 7:10) that a woman will sexually or emotionally desire her husband

— However the context here is divine judgment after the Fall, and sexual/emotion desire of a wife for her husband is not a judgment (negative). The context here is closer to Gen

4:7, in fact the two verses are semantically identical in Hebrew. She will seek authority over her husband just as sin desired to rule over Cain.

— The judgment here is anarchy within the home, the battle of the sexes, the natural proclivities of both male and female are not complementary but opposite in marriage, the most sacred relationship God has created.

— The woman chose to act independently of the man, and now she will have a desire to rule and possess him. She will desire to control him and dispute the headship of the husband.

— We see an example of "desire" in Gen 4:7 (see note there), where the same Hebrew word is used. What is happening in 4:7 is a power struggle with sin, which is exactly what is described here between a wife and husband.

— After the Fall, the woman's natural proclivity will be to desire (dominate) to control the marriage, just like sin is crouching at the door and wants to dominate Cain (4:7).

— When you understand this power struggle, you understand why marriage is so difficult. See [Genesis 14_Marriage Difficulty \(Gen 3:16-19\)](#) for additional information on the marriage conflict.

- "...he shall rule over you" - there was already subordination of the woman to the man before the Fall, as there was between the Father and Son, but the new element was that of subjection, and that she would now have a desire to rebel against that subjection and choose to try to rule him.

— "rule" - *mashal*, more than loving leadership, it means "dominance," "mastery," or "lordship"; she led her husband to sin, and she will now be mastered by him

— Adam was to now rule over her like Cain was to rule over sin (4:17), but this was not God's original design. There is now a power struggle between husband and wife, male and female, for who is going to have the authority.

— This is the beginning of feminism (the woman ruling over the man) and chauvinism, the man trampling down the woman

— Paul gives Christian couples clear instructions on how to unwind this curse in Eph 5:22-33. When God tells the wife to submit to her husband (Eph 5:22-24), He is giving the wife a remedy for feminism, and when God tells the husband to love his wife (Eph 5:25), He is giving the husband a remedy for chauvinism.

— Gen 1-2 is God's plan and purpose for marriage; Gen 3 is the problem in marriage; Eph 5:22-33 is God's solution to the problem. Eph 5:22-33 is the answer to the Edenic curse. It's designed to take marriages from the thorns and thistles of Gen 3 back into the paradise of Gen 1-2.

(c) Upon man (3:17-19)

17 Then to Adam He said, "**Because you have listened to the voice of your wife**, and have **eaten from the tree about which I commanded you**, saying, 'You shall not eat from it'; **Cursed is the ground because of you**; With hard labor you shall eat *from* it All the days of your life.

17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life.

17 He told the man, "Because you have listened to what your wife said, and have eaten from the tree about which I commanded you, 'You must not eat from it,' cursed is the ground because of you. You'll eat from it through pain-filled labor for the rest of your life.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

- "...Because you have listened to the voice of your wife" - the first reason for the curse on Adam: he failed to exercise headship

- When Adam stopped leading his wife in the things of God, and instead started listening to her; he submitted to her rather than taking leadership and authority in the family

- Instead of leading her into the things of God, Adam's inaction led her into rebellion against God

- "...eaten from the tree about which I commanded you" - the second reason for the curse on Adam: his actual sin of disobedience

- The judgment on Adam is a judgment on humanity, making Adam responsible for the present human condition

- Adam (and all of humanity) were subjected to the following four provisions:

1. The earth was cursed (v17-18a)

- "...Cursed is the ground because of you" - that which was under man's authority is now cursed

- This sets what becomes a common biblical principle: when God judges a person in authority, He also judges that which is under that person's authority.

- The result of the curse is that man now had to perform hard labor in order to eat. Labor was part of man's estate in the Edenic Covenant, before the Fall. Now in the Adamic Covenant, there is a toilsome aspect that is added to labor.

- Adam brought pain into the world; now he will have painful toil

- Thorns and thistles (v18) symbolize the curse on the earth

— Under the Edenic Covenant, the earth produced readily and easily, but under the Adamic Covenant, the land will easily produce thorns, thistles and weeds. Producing food will require hard labor.

— Adam sinned by eating; now he will suffer to eat

— Rom 8:20-23 describes the curse from the earth's point of view

— This is the origin of the Second Law of Thermodynamics, the law of disorder, the law of death, the law that is reflected in Heb 1:10-12; 1 Peter 1:21.

2. Human diet remains vegetarian (v18b)

3. Man's work was to be characterized by hard labor, as opposed to easy, simple, enjoyable working conditions before the Fall (v19a)

4. Physical death was introduced. Under the Edenic Covenant, man died spiritually; under the Adamic Covenant man would ultimately die physically (Rom 5:12-21).

Thus far, there have only been two exceptions to this rule: Enoch and Elijah.

18 "Both **thorns and thistles** it shall grow for you; Yet **you shall eat the plants of the field**;

18 "Both thorns and thistles it shall grow for you; And you will eat the plants of the field;

18 It will produce thorns and thistles for you, and you'll eat the plants from the meadows.

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

- "...thorns and thistles" - symbolizes the curse that falls upon the earth

— A crown of thorns would ultimately bring redemption...

- "...you shall eat the plants of the field" - man was to remain vegetarian, the same as under the Edenic Covenant

— It is not known if the same was true for the animal kingdom

19 By the **sweat of your face** You shall eat bread, **Until you return to the ground**, Because from it you were taken; For you are dust, And to dust you shall return."

19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

19 You will eat food by the sweat of your brow until you're buried in the ground, because you were taken from it. You're made from dust and you'll return to dust."

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

- "...sweat of your face" - the toilsome aspect is added to labor

- Under the Edenic Covenant, labor was easy, without sweat or toil. Under the Adamic Covenant, labor is hard. Man's ability to eat will be based on work ethic.
- The curse is not labor itself, nor industry, productivity, or energy. These things are included in the original design of man to be productive (Gen 2:15). So man was productive and worked before the Fall, as part of God's original design.
- The Bible is a perfect balance between laziness (slothfulness) and workaholism...it never endorses laziness, but we're also commanded to rest on the Sabbath.
- We will "work" in the Eternal State (Rev 22:3)
- The curse is: now man must work to survive, by the sweat of your brow. Work will now be cumbersome, toilsome. There are so many projects that I want to do in life, reading, traveling, home projects, restoration projects, fixing projects, that if I could work at those all the time, I'd be happy. But instead, I have to pay my mortgage and feed my family, thus I have to get up and go to a job that I kinda like but really don't like in order to do that...that's the curse.
- This is similar to 3:16 where childbirth is a blessing, but it's the process of childbirth that is painful. Work is a blessing, but it's the process of work, the fact that I have to do it to survive is the curse.
- When Adam and Eve were strolling in the Garden with the Lord, they were free to channel their energies wherever they wanted to, but that's not the case anymore. Now Adam had to work just to survive.
- The economic blessing that God has bestowed upon this country has curbed this curse as far as working the ground, but we still have to go to work.
- "...Until you return to the ground" - hard labor will continue to the day of his death (Job 34:15; Ps 104:29; Eccl 3:20)
- This judgment/curse shows God's sarcastic nature: He says, you want to rebel against Me, well then the very creation, the ground itself, will rebel against you. Eeking out a living is now going to be difficult. Your marriage and child rearing are difficult, childbirth is now difficult, and now your work is going to be difficult.
- Once you understand this curse from God due to sin, you now have more insight into Rom 8:19-22, where Paul says that the entire creation groans/yearns to be set free from the bondage of sin.
- What does this curse say about socialism? The curse is that you will now eat by the "sweat of your face"; socialism says that you will eat by the sweat of someone else's face. This is the very definition of slavery itself. Socialism is a rebellion against what God said in Gen 3:17-19.
- The NT teaches that physical death originated with Adam (Rom 5:12-21; 1 Cor 15:20-22). Gen 4-5 are the immediate outworking of this judgment/curse...rampant death.

Bearing the Curse

- Ground cursed
 - Made a curse (Gal 3:13)
- Man: eat sorrow
 - Man of Sorrows (Is 53:3)
- Thorns & Thistles
 - Crown of Thorns (John 18:8)
- Sweat of brow
 - Sweat as blood (Luke 22:44)
- Dust to return
 - Dust of death (Ps 22:15)
- Sword barred
 - Awake O Sword (Zech 13:7)
- Man to die
 - "Why has thou forsaken me?" (Ps 22:1; Matt 27:26)

(E) God's provision continues (3:20-24)

(a) Faith that the race continues (3:20)

20 Now the man named his wife Eve, because she **was** the mother of all *the* living.

20 Now the man called his wife's name Eve, because she was the mother of all *the* living.

20 Now Adam had named his wife "Eve," because she was to become the mother of everyone who was living.

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

- The first of three results of the Fall was Adam's naming of Eve...

— Before the Fall, she was called "woman" (*isha*, 2:23), but now she is to be called Eve (*Chavah*, life). The fact that he called her "life" shows Adam's faith in the promise of the Seed in v15.

— This was Adam's first exercise of lordship over Eve after the Fall

— Even though death entered into the world through sin, God's grace allowed the continuation of life. Even though physical death was the verdict of the Adamic Covenant, the woman will continue to provide for the continuity of life through her childbearing.

- "...was" - in the perfect sense, even though Eve had not borne a child yet

— This is the common prophetic perfect, a common element in the Hebrew language

- This shows that the command to populate the earth had not been withdrawn
- "...mother of all *the* living" - in the midst of the consequences, God includes a promise: the human race would continue
- When you compare this verse to v19, it's a statement of God's grace; it's a statement of how God will continue to work in spite of the reality and prospect of death
- Evolutionists have a hard time with this verse: Eve, the first woman, was the mother (source) of *all* the living. There was no pre-Adamic race; it was through Adam and Eve that the human race began (Cf. Acts 17:26).

(b) Initial act of redemption by God (3:21)

21 And **the LORD God made garments of skin** for Adam and his wife, and **clothed them**.

21 The LORD God made garments of skin for Adam and his wife, and clothed them.

21 The LORD God fashioned garments from animal skins for Adam and his wife, and clothed them.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

- The second result of the Fall was the shedding of blood to cover sin...

- "...the LORD God made" - God is doing the work here; this is very different than Adam & Eve making loin cloths for themselves (v7)

— The story of the Bible is not what we can or should do for God, it's what He has done for us. I don't plan to stand before God one day and tell Him all about all of the things I've done for Him. I plan to stand before God one day solely and completely on what He has done for me (Cf. Is 64:6).

- "...garments of skin" - where did these come from? God killed an animal, right on the spot, to obtain these garments in order to cloth Adam & Eve

— What did the animal did wrong that it had to die? Nothing, it was completely innocent, having no part in Adam & Eve's sin. It was an innocent substitute, which gave its life for the guilty parties.

— The garments that Adam & Eve made themselves (v7) had no blood associated with them. The way God fixed the sin issue shows that covering for sin was going to get very bloody. God is saying...I'm going to take an innocent animal and kill it on the spot. Then I'm going take the animal skin and use it to cloth you. You're not going to clothe yourself, but I'm going to clothe you in the skin of an innocent animal. This is a perfect picture of transferred/imputed righteousness that must be given to us by God, that we cannot attain ourselves (Cf. Phil 3:9).

— This was Adam and Eve's first exposure to death. As they saw the animals put to death, they realized it would someday happen to them.

- This is also the first blood sacrifice, an example of grace in the context of judgment. Only by innocent blood would they be covered (Lev 17:11).
- The animal skins replaced the fig leaves as their covering
- "...clothed them" - physically, He covered their nakedness, but spiritually He also covered their sin by making their atonement for them
- Although God offered Adam and Eve forgiveness for falling short of His standard and commands...the human race is now in a state of deterioration. Things are not going to get better and better, they are going to get worse and worse. We can pick our sin, but we cannot pick our consequence, and God has detailed the consequences of our sin that are coming, in very severe terms.

Lessons

- To approach God, one must have a proper covering
- The man-made covering was not acceptable
- God Himself must provide the covering
- The proper covering required the shedding of blood
- God's grace provided for them, for the covering was given before their expulsion from the Garden

The Progression of Redemption History

- One lamb for one person (Gen 3:21; 4:4)
- One lamb for one family (Ex 12:3)
- One lamb for one nation (Lev 16:15-16)
- One Lamb for the world (John 1:29)

Fig Leaves

Examples of potential "fig leaves" in our lives: church-going; religious exercises; ordinances, rules; philanthropy; altruism; personal efforts.

(c) The expulsion of Adam and Eve from the garden (3:22-24)

22 Then the LORD God said, "Behold, the **man has become like one of Us, knowing good and evil**; and now, he might reach out with his hand, and take *fruit* also from the tree of life, and eat, and live forever"—

22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"—

22 Later, the LORD God said, "Look! The man has become like one of us in knowing good and evil. Now, so he won't reach out, also take from the tree of life, eat, and then live forever—"

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

- The third result of the Fall was expulsion from the Garden...

- This was actually an act of grace on God's part because if Adam & Eve would have eaten from the Tree of Life in the garden, it would've meant that man would live forever physically because they would become immortal in their sinfulness, but would never have an opportunity for redemption

- Thus, to avoid the danger of man living immortally in their physical, sinful state, it was necessary to expel Adam and Eve from the Garden

- "...man has become like one of Us" - the reason for the expulsion

- While man may know good and evil experientially, they do not have the power to choose the good or to conquer the evil

- Man once only knew the goodness of God; now man also knows the evil inherent in the rejection of God's Word. Thus, the desire to be like God led to something far less than godhood.

- "Us" - *Yahweh Elohim*; *Yahweh* is singular, *Elohim* is plural; another hint of the Trinity (Cf. Gen 1:26; 11:7; Is 6:8)

- If there is no Us, there is no atonement. Who would be qualified to atone for sin and endure the wrath of the Father if it were not for the Son?

- "...in knowing good and evil" - the start of the dispensation of "conscience"

- There are, in the grace of God, certain "preservatives" built into the fabric of fallen creation so that humanity in its fallen state can be perpetuated. The first of these "preservatives" is our conscience. Even unsaved people have this (Cf. Rom 2:14-15). Our conscience can be "seared" like a hot iron (1 Tim 4:2).

- After conscience, God instituted marriage and the family: one woman, one man, for one life, to raise up godly seed. The highest calling of parents is to teach their kids to curb their sin nature.

- If I had nothing but time, think of the evil I could commit; so God said, Go get a job, it's called labor, because leisure can be lethal given our propensity to sin.

- Then we have the institution of human government (Gen 9:6), where capital punishment is instituted against those who take the life of another who bears God's image.

- Then nationalism is instituted, showing God is against globalism (one-world government), because those running the government may become corrupt. So God

divides power globally into each nation.

— When any of these are corrupted, or they are dissipated, you can bet the judgment of God is right around the corner. Every single one of these is currently under assault in the US, and if these institutions are seriously weakened or go away completely, there is nothing stopping the growth of evil.

Divine Institutions

1. **Conscience (Gen 3:22)**
2. Marriage and Family (Gen 1:26-28; 2:18-25)
3. Labor (Gen 2:15; 3:19)
4. Government (Gen 9:6)
5. Nationalism (Gen 11:1-9)

23 therefore the LORD God sent him out of the Garden of Eden, to cultivate the ground from which he was taken.

23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

23 therefore the LORD God expelled the man from the garden of Eden so he would work the ground from which he had been taken.

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

- There was a geographical as well as spiritual expulsion

— The spiritual expulsion was a loss of fellowship with the visible manifestation of the Shechinah Glory

— The expulsion meant that man must now begin the toilsome aspect of working the ground from where he came

— In a way, it was an act of mercy by God, in order to protect Adam & Eve from eating from the Tree of Life, because evidently if they ate of it, they would live forever in their sinful state. The fact that God prohibited that is a token of His grace. People in their sinful state is bad enough, but think of the wickedness that would be in place if there was no death?

24 So He **drove the man out**; and at the east of the Garden of Eden He **stationed the cherubim** and the **flaming sword** which turned every direction to guard the way to the tree of life.

24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the

tree of life.

24 After he had expelled the man, the LORD God placed winged angels at the eastern end of the garden of Eden, along with a fiery, turning sword, to prevent access to the tree of life.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

- "...drove the man out" - *garash*, it was a forceful expulsion

- "...stationed" - *vayashichein*, the same Hebrew root for *Shechinah*, the visible manifestation of God's presence

- "...cherubim" - the highest order of created beings

- Why does this require a SuperAngel? Ordinary angels would seem to be sufficient — To Guard the Way To the Tree of Life!

- Cherubim principle: They were guardians of God's glory and majesty (Ex 9; 10:1-22; Is 6; Rev 4:6-8; Ps 18:10; 81:1; 99:1; et al.)

- Satan was the "anointed Cherub" (Ezek 28:14)

- "...flaming sword" - the Shekinah Glory itself

- Now, the Shekinah Glory, the visible manifestation of the presence of God, was no longer a means of fellowship, but was there to keep man out of the Garden

- It's likely it remained until the Flood, when the Garden of Eden disappeared

There are two primary NT passages built on the events of Gen 3:

The first passage is Rom 5:12-21, where Paul teaches the Adam-Messiah Typology.

Here is the Doctrine of Original Sin and the contrast of Adam's sin with the Messiah's perfection. Through Adam, all sinned and died. Through the Messiah, all believers receive His righteousness. It is a contrast of Adam's sin with Messiah's death. Rom 5:12 brings out four facts about sin: First, sin entered the world through one man. Second, death came because of sin. Third, death spread to all humanity. Fourth, because all humanity has sinned in Adam, Adam's sin was imputed to his posterity. Adam's sin was a violation of a specific, divine command. Because it was a sin against a divine command, it is referred to in this passage as a transgression in v14; and, more frequently, as a trespass in v15,16,17,18,20. While Adam's sin was imputed to all his descendants, the righteousness of the Messiah is imputed to all who believe.

The second key foundation is found in 1 Cor 15:21-22,45-49. The first passage here, v21-22, is also a link between what Adam did and what Messiah did. In Adam, all died; in the Messiah, all will be made alive. Verses 45-49 deal with the Adam-Messiah Typology. Verse 45 is a paraphrase of Gen 2:7: The first Adam brings death. The last Adam becomes a life-giving spirit. In v46-48, there are three contrasts. The first

contrast, in v46, is a contrast as to order: The order of Adam was natural or physical; whereas, the order of Messiah is spiritual. In v47, the second contrast is as to origin: The first Adam was of the earth, earthly; the second Adam was of Heaven, heavenly. In v48, the third contrast is as to followers: the first Adam pertains to those who are earthly; the second Adam, to those who are heavenly. Finally, v49, just as the believer bore the image of the earthly man Adam; he will also bear the image of the spiritual man Messiah.

One more thing about NT correlation has to do with the Adamic Covenant and the role of women; specifically, woman to be in subjection. This is carried on by the NT in 1 Cor 14:34-35; Eph 5:21-24; Col 3:18; Titus 2:5. The Greek word for subjection is *tasso*, which is a military term: "to subordinate one to the control of another." However, being in a subordinate position has nothing to do with any inferiority as to a woman's being.

The Scarlet Thread Begins

- From the Seed of the Woman (Gen 3)
- The Call of Abraham (Gen 12)
- The Tribe of Judah (Gen 49)
- The Dynasty of David (2 Sam 7)
- The Virgin Birth in Bethlehem (Is 7)
- To another tree...in another garden