

# THE FALL OF MAN (PART 2)

## THE FALL OF MAN (CONTINUED)

### The Violation

**Genesis 3:6** ~ 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.

- The fact that Satan appeared as a serpent suggests that temptation comes in disguise
- Interestingly, the serpent never invited the woman to eat the fruit...it is enough that the serpent had already created doubt; He simply left her to her natural desires and physical appetites
- In doing this she had already set herself up as an entity operating against God; before she ate the fruit she had already pulled herself away from God
- It was a small step from that point to disobeying the command...because sin in the mind goes to work in the emotions...which incites the will...which leads to disobedience

**James 1:13-15** ~ Let no one 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. 14 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

- That process described by James was already underway with Eve
- "Self-fulfillment has become Eve's goal, and for the first time ever, her own self-interest and self-satisfaction are what drive her. Sin has already been conceived in her heart. Now, that sin was beginning to work in her to bring about the evil act. But she was guilty already, for she had sinned in her heart."<sup>1</sup>
- Eve was seduced by 3 features of the forbidden fruit:
  1. Her physical appetite – "the tree was good for food"...her illicit appetite longed for what was forbidden
  2. Her emotional appetite – "it was pleasant to the eyes"...the forbidden fruit excited her sense of beauty
  3. Her intellectual appetite – "the tree was desirable to make one wise"...she desired the wisdom the fruit "promised"
- She was seduced by the same 3 categories of sin mentioned by John in his first epistle

**1 John 2:16** ~ the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

How Satan Tempts		
Genesis 3:6	1 John 2:16	Matthew 4:1-11
As Experienced by the First Adam	As Described by John	As Experienced by the Second Adam
"The tree was good for food"	"The lust of the flesh"	"Command that these stones be made bread."
"It was pleasant to the eyes"	"The lust of the eyes"	"The devil...showed him all the kingdoms of the world, and the glory of them."
"A tree desired to make one wise"	"The pride of life"	"Cast yourself down; for...he shall give his angels charge concerning thee..."

<sup>1</sup> John MacArthur, *The Battle for the Beginning*, 208.

- “In the midst of Eve’s deliberation, she tested God. She saw that the tree really was good...The battle in Genesis 3 was first for the mind and then for the soul. It was to cause Eve to think contrary to the Word of God. When she bought into wrong thinking, she bought into wrong motives, wrong responses, and wrong actions. She bought into the schemes of sensualism, the attempt to make attractiveness and desirability replace truth as the metrics for determining God’s best in life...Satan’s battle is first for the mind. He lures people to think his thoughts and then through doubt and denial, to put the Word of God aside and to test life with their own senses, even if the conclusions convolute the truth of God.”<sup>2</sup>
- These are the same 3 categories Satan tempts believers in today
- Notably, the way Jesus overcame Satan’s temptation was by quoting Scripture; He understood that the Word of God was sufficient to properly resist temptation
- The way we overcome temptation today is by looking to the One who has already overcome the world

- Sadly, contrary to Christ who was victorious over temptation, Eve succumbed: v. 6 ~ she took from its fruit and ate
- Such a seemingly minor act carried with it great consequences



- Eve gave into the temptation because she was seduced and deceived into believing that her act was right

**2 Corinthians 11:3** ~ But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

**1 Timothy 2:14** ~ And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

- Although Eve was deceived, Adam violated God’s command willfully and deliberately, without being seduced: v. 6 ~ she gave also to her husband with her, and he ate
- In what sense was Adam “with her?” → 2 main views:
  1. He was there the whole time she was being tempted and he heard the whole conversation – this would explain the emphasis in the NT that it was Adam who led the human race into sin (Adam failed in his spiritual leadership of Eve)

But:

- Genesis 3:6 does not necessarily state that Adam was with Eve when she was deceived, only when she ate
- It is likely that a small amount of time passed to permit Adam to arrive on the scene to see her pick the fruit, eat it, and give some to him to eat because Genesis 3:17 indicates that Adam listened to the voice of his wife, likely implying that there was a conversation between Adam and Eve after her discussion with the serpent. This is further corroborated in that Adam only blamed his wife, not the serpent, which may indicate that he wasn’t aware of the serpent’s discussion with her.
- Further, the Bible never says the serpent spoke to Adam and Eve but only to Eve; perhaps this is because it is easier to deceive one person than two (and the helper rather than the leader)

<sup>2</sup> John MacArthur and Richard Mayhue, *Biblical Doctrine*, 691-692.

2. Adam was not there when Eve sinned, but was “with her” when she found him afterwards and gave him the fruit – this would explain why Adam did not intervene in the serpent’s deception of Eve

**Conclusion:** “We should refrain from being dogmatic that Adam was there the whole time because so little is given in Scripture. Without question though, Adam was with his wife when she ate, so he had no excuse for not knowing what he ate. He knew it was fruit from the Tree of the Knowledge of Good and Evil and knowingly sinned when he ate.”<sup>3</sup>

- Although Eve sinned first, it is Adam who is held accountable for the sin: v. 6 ~ and he ate
- Eve’s sin was the first one but it was without consequence...it was Adam’s sin that brought the consequence of plunging the human race into sin
- Adam’s guilt was greater than Eve’s...as a result, plunged the whole human race into sin

**1 Corinthians 15:22** ~ For as in Adam all die, so also in Christ all will be made alive.

**Romans 5:12, 15, 19** ~ Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. 19 For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

- “The Bible teaches that our sin comes from the corrupt nature we have inherited from Adam...it is important to understand that we ‘are not guilty for Adam’s sin; we are guilty as sinners in Adam.’ Of course, the view that we are guilty sinners in Adam is repulsive to our self-serving, individualistic Western world. However, this overlooks the corporate dimension to human life and the biblical concept of federal headship (one individual representing an entire group...). Adam is our federal head. In the Garden in Eden, Adam was not simply acting for himself but for all those he represented. When we yield to temptation, we do not become sinners since we are already sinners. This is because we are descendants of Adam.”<sup>4</sup>
- As the representative head of the human race, Adam bore the ultimate responsibility for the fall
- Adam’s sin now becomes the model for human sinfulness...as evidenced by the similarities between Adam’s Fall and Cain’s sin against Abel

<u>Genesis 3</u>	<u>Genesis 4</u>
Where are you? <a href="#">3:9</a>	Where is Abel your brother? <a href="#">4:9</a>
What is this you have done? <a href="#">3:13</a>	What have you done? <a href="#">4:10</a>
Cursed is the ground for your sake <a href="#">3:17</a>	You are cursed from the earth <a href="#">4:11</a>
Drove out the man <a href="#">3:24</a>	You have driven me out...from the...ground <a href="#">4:14</a>
East of Eden <a href="#">3:24</a>	East of Eden <a href="#">4:16</a>

5

- This demonstrates that humanity is now deeply entrenched in the effects of Adam’s sin, a reality that no man can escape from without a divine remedy

<sup>3</sup> <https://answersingenesis.org/adam-and-eve/was-adam-with-eve-when-she-spoke-to-the-serpent/>

<sup>4</sup> [https://answersingenesis.org/bible-questions/does-genesis-3-teach-fall-of-man/?utm\\_source=facebook-aig&utm\\_medium=social&utm\\_campaign=facebook-aig](https://answersingenesis.org/bible-questions/does-genesis-3-teach-fall-of-man/?utm_source=facebook-aig&utm_medium=social&utm_campaign=facebook-aig)

<sup>5</sup> Ibid.

## The Investigation

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**Genesis 3:7-9** ~ 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. 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. 9 Then the Lord God called to the man, and said to him, "Where are you?"



- The immediate effect of their sin was shame and disgrace, a desire to cover up and hide from God
- This is evident in their attempt to cover their guilt and assuage their seared consciences by sewing together fig leaves
- "The tempter promised that eating the fruit would open Adam's and Eve's eyes, but he did not say what they would see. They saw themselves as sinners devoid of their original beauty. They saw good and evil only from the standpoint of sinners, from the rock-bottom level of corruption. They became like God in that their natures were fixed, but God was confirmed in holiness while they were confirmed in sinfulness."<sup>6</sup>

- Before the Fall, they were naked and not ashamed (Gen 2:25), but afterward they were naked and ashamed
- Adam's and Eve's minds were affected and they suddenly perceived evil; guilt had entered the human race
- They sought to cover their sin and mask their shame
- They tried to solve their own problem by clothing themselves which is further evidence of a change in their condition
- Their guilt is evidence that, though they did not die physically immediately, they did experience spiritual death instantly
- They experienced a sudden separation from God, a loss of relationship due to their sin
- "Their knowledge of evil was real...but it was nothing like God's. A healthy oncologist 'knows' cancer, and with an expertise and objectivity that surpasses his patients' experiential knowledge. But the person who is dying of cancer also 'knows' cancer in an intimate way – but in a way that is also destructive. Adam and Eve now had a knowledge of evil that was like the terminal cancer patient's knowledge of carcinoma. It was not the kind of enlightenment Satan had led Eve to believe she would obtain. She and Adam did not become like God but the opposite."<sup>7</sup>
- v. 8 shows how the shame of sin always leads to a desire to avoid God
- The Lord had evidently visited the garden and communed with Adam and Eve on some occasions before the Fall (Gen 2:17)...most likely a theophany
- This time, however, the sound of God walking in the garden elicited fear rather than joy
- Adam and Eve no longer desired fellowship with God as they had before...because they were immediately aware that something was now seriously wrong
- Rather than delighting in the "presence of the Lord" as they had previously done, they dreaded it
- Sinners always despise God's presence because "it is a terrifying thing to fall into the hands of the living God" (Heb 10:31)

<sup>6</sup> John J. Davis, *Paradise to Prison*, 91.

<sup>7</sup> MacArthur, *Battle for the Beginning*, 211.

- In the phrase “where are you” (v. 9), the “you” is 2<sup>nd</sup> person, masculine, singular...indicating that God addressed His question only to Adam, the spiritual leader
- It is important to note that it is God who initiated this interaction because He was already seeking them... despite their sin, God still made the approach
- God did not ask where they were because He did not know...because there is nothing He does not know and no one is hidden from His sight (Heb 4:13)
- Rather, this was an act of mercy in that He wanted to elicit from Adam a confession as forgiveness and restoration can only occur when there is genuine and broken repentance

## **The Justification**

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**Genesis 3:10-13** ~ He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.” 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.”

- The two questions the Lord asked Adam were intended to reveal to him that his sense of shame arose from his defiance of God’s command
- When confronted by the Lord, both Adam and Eve tried to shift blame: Adam blamed Eve (even faulting God for giving her to him)...Eve blamed the serpent
- Neither of them took responsibility for their sinful choice...instead they blamed others
- This is what sin always does...it “always blurs a man’s perspective and prevents him from candidly assessing his guilt.”<sup>8</sup>
- The sinful heart always seeks to justify itself and mitigate its culpability

## **The Condemnation**

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- The remainder of Genesis 3 is a sad chronicle of the effects of Adam and Eve’s disobedience
  - God’s perfect creation has been destroyed
  - Humanity has been plunged into sin and depravity
  - Death and decay infect all of life
  - Adam and Eve are kicked out of Eden and barred from reentry, sent forth into a hostile, sin-cursed world
- Everything has changed...it would be easy to see this as a disappointing end to God’s beautiful creation
- However, the story does not end in Genesis 3...although the perfect creation Adam and Eve knew is gone, another story – the story of redemption – begins
- Genesis 3 contains the first mention of a Redeemer, a Rescuer, Someone who will save fallen humanity and the rest of creation from its cursed state
- “The chronicle of redemption therefore becomes the true closing chapter of the creation account – giving it a more glorious and uplifting finale than any merely human mind could have ever imagined. In fact, the story of God’s New Creation is more glorious than all the combined glories of the original creation. It is a triumphant story of divine grace – God’s free and unmerited mercy and kindness to sinners who deserve nothing but condemnation.”<sup>9</sup>

<sup>8</sup> Davis, *Paradise to Prison*, 92.

<sup>9</sup> MacArthur, *Battle for the Beginning*, 213.

- This story of redemption is the entire theme of Genesis 3 – Revelation 20, culminating in the New Heavens and Earth in Revelation 21-22
- Incredibly, God did not have to redeem sinners at all
- In fact, for the demons who fell with Satan in his rebellion, there is no plan of redemption...no provision was made for their rescue...they were instantly and permanently sentenced to hell
- God could have done the same for rebellious sinners...but He didn't
- He had planned before the foundation of the world to deliver a select group from their own sin (Rom 8:29-30) solely on the basis of His kind mercy and sovereign grace
- The beginning of that plan occurs immediately on the heels of mankind's fall into sin
- Thus, a ray of hope shines brightly in the midst of an otherwise very dark chapter

### The Curse on the Serpent

**Genesis 3:14** ~ 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;

- As a result of his part in the Fall, the serpent was degraded to eat dust the rest of his days
- Perhaps this implies that the serpent had legs before the Fall...but after the curse, it was made to slither on its belly
- The serpent would be the most cursed of all the creatures
- Even into the millennium, snakes serve as a poignant reminder of the Fall and its continued effects

**Isaiah 65:25** ~ "The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain," says the LORD.

**Micah 7:17** ~ They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread And they will be afraid before You.

- Implicit within the curse on the serpent is the fact that the whole animal kingdom, in fact the entire creation, was affected by the Fall

**Jeremiah 12:4** ~ How long is the land to mourn And the vegetation of the countryside to wither? For the wickedness of those who dwell in it, Animals and birds have been snatched away, Because men have said, "He will not see our latter ending."

**Romans 8:20-23** ~ For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 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. 23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

- Creation has been "subjected to futility"...it is currently "enslaved to corruption"..."the whole creation groans and suffers the pains of childbirth together until now"
- Creation groans like a woman in labor, desperately longing to be delivered, looking forward to the day when the labor is over...when creation is redeemed...when the joy finally comes
- God cursed the physical universe such that no part of creation fulfills its original purpose
- There are many evidences of the effects of the curse on creation: germs and viruses...disease...disasters...calamity...sorrow...strife between animals and humans...pesky insects...floods...earthquakes...droughts...famines...natural disasters
- It is still beautiful...but nature is in violent turmoil in that no part of it exists as God intended it

- This really puts the environmental and climate issues in perspective
- While being a good steward of nature is appropriate, the ongoing efforts to reduce carbon footprints, combat supposed global warming, promote animal rights, and try to save mother earth are all really futile in turning the tide of corruption that has devastated the environment since the Fall
- Man will never reverse what God has cursed
- In fact, man could be removed from creation and nature will still be cursed
- And if creation had a voice it would say “Stop focusing on us”

## The Curse on Satan

**Genesis 3:15** ~ 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.

- The language passes from the actual serpent (v. 14) to address the evil one who has used the serpent (v. 15)
- Note the interplay related to the enmity God would bring:
  - “between you and the woman”
  - “between your seed (sons of devil – John 8:44) and her seed (Gal 3:16)”
- Note the pronouns and antecedents:
  - “he (woman’s seed = Christ and consequently believers) shall bruise you (Satan) on the head”
  - “you (Satan) shall bruise him (woman’s seed = Christ/believers) on the heel”
- The “he/him” cannot be a reference to Eve’s offspring in general because God clearly has a specific individual in mind here
- This is clearly a prediction of Satan’s apparent victory over Christ at the cross...and then of the final triumph by Christ over Satan
- Although Satan would cause Christ to suffer and he did his best to destroy Him, in the end Christ would have the ultimate victory by His resurrection, through which He gained redemption for Adam’s fallen race and destroyed the works of the devil
- Wonderfully, the outcome of the course of the ages is predicted right at the beginning, so that there would be no doubt that the results of sin would be reversed
- This is the first mention of the Gospel (*protoevangelion*)...the Bible’s first prediction of a Savior...the first mention of Satan’s imminent destruction

**Romans 16:20** ~ The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

**Hebrews 2:14** ~ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

**1 John 3:8** ~ the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

- Christ’s “wound was not the final act. He rose the third day, having paid the price for the sin of all who would ever believe in Him. The ultimate victory was His, and He crushed the head of Satan, removing forever his rule over man. The power of Christ would destroy Satan and all his principalities and powers, confound all his schemes, and ruin all his works. The power of the cross would crush Satan’s whole empire, strip him of his authority (particularly his power over death), and his tyranny over the bodies and souls of men.”<sup>10</sup>

<sup>10</sup> <https://www.gotquestions.org/protoevangelium.html>

- The fact that the woman would continue to give birth (see v. 16) is an assurance of humanity’s survival
- But even more assuring is the fact that God promised the arrival of a Deliverer, a seed of Eve, who would rescue sinners
- This is evidence of God’s mercy since He could have instantly executed Adam and Eve for their sin
- “So even as Adam and Eve listened to the grim words of the curse, a tremendous wave of relief and gratitude must have swept over them. Although they now knew toil and sorrow and woe would permeate their whole existence, they nonetheless had the promise of a posterity for their race.”<sup>11</sup>
- This glimmer of hope came in God’s cursing Adam and Eve for their disobedience...and the rest of Scripture unfolds God’s plan of redemption stated in seed form here
- Did Adam and Eve understand a messianic element in this verse? → Very likely, yes!<sup>12</sup>
  1. The grammar of Genesis 3:15 (“he”) indicates an individual is involved rather than a group of people
  2. The parallel nature of Genesis 3:15 points to this individual being the representative champion of his people – this does not describe merely a generic generational struggle of good and evil but, rather, one culminating with a final showdown between the respective heads of each group
  3. Moses’ focus on genealogies throughout Genesis (5:1; 6:9; 10:1; 11:27) argues that he was conscious about the seed promise, a promise that stems from the motif of the woman having offspring in vv. 15-16
  4. Moses’ use of “seed” throughout Genesis (22:17-18; 24:60) argues that he understood that the blessings of the Abrahamic Covenant would come through a Messiah
  5. Moses frequently refers in Genesis to a royal individual who will overcome evil for good (Gen 1:26-28; 14:1-4, 17-24; 17:6; 37:8; 49:10-11)

## The Curse on Eve

**Genesis 3:16** ~ 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.”

- The judgment upon the woman includes increased pain in child-bearing
- Although “being fruitful and multiplying” before the Fall would have been a joy and a blessing, the Fall made having children something of a curse since pregnancy and childbirth would be accompanied by pain
- The pain would be a perpetual reminder that the woman helped to conceive sin in the human race and passes it on to her children
- A woman is released from this curse by raising godly children

**1 Timothy 2:15** ~ But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

- Is it wrong for a woman to take medication to mitigate the pain of the birthing process? → Some women believe it is wrong because it would amount to a sinful bypassing of God’s curse
- But taking medicine to ease the pain of childbirth is not wrong; it is a common grace from God
- In addition to pain in childbirth, the woman’s judgment also includes “desire for your husband”
- Although some have taken this as a good thing (i.e. a physical desire for her husband), it is within God’s curse on the woman signifying that it is a judgment
- It is probably best to understand this “desire” as a desire to control, to do away with submission

<sup>11</sup> MacArthur, *Battle for the Beginning*, 217.

<sup>12</sup> This list taken from Abner Chou, *The Hermeneutics of the Biblical Writers*, 84-86.

- In other words, the wife would seek to usurp her husband's authority and the husband would abuse his position of headship by becoming harsh and domineering
- She would chafe under her husband's role as leader
- This is a prediction of struggle and conflict within marriage, the most intimate love relationship
- "The most basic and straightforward understanding of this verse is that woman and man would now have ongoing conflict. In contrast to the ideal conditions in the Garden of Eden and the harmony between Adam and Eve, their relationship, from that point on, would include a power struggle...The battle of the sexes had begun. Both man and woman would now seek the upper hand in marriage. The man who was to lovingly care for and nurture his wife would now seek to rule her, and the wife would desire to wrest control from her husband."<sup>13</sup>
- "Sin has turned the harmonious system of God-ordained roles into distasteful struggles of self-will. Lifelong companions, husbands and wives, will need God's help in getting along as a result. The woman's desire will be to lord it over her husband, but the husband will rule by divine design."<sup>14</sup>

- This seems to be corroborated by the same word "desire" in Genesis 4:7

**Genesis 4:7** ~ If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

- On an alternate view of this verse, see article by Dr. Irv Busenitz

## The Curse on Adam

**Genesis 3:17-19** ~ 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. 18 Both thorns and thistles it shall grow for you; And you will eat the plants of the field; 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."

- The judgment that God inflicted on the man is pain in making a living
- Prior to the fall, work was present and expected since Adam was to tend the Garden (2:15) and subdue the earth (1:28), yet there was no sin involved...work itself was not a curse nor difficult prior to the Fall
- However, the difficulty of work came as a result of the Fall
- "How different from life in the garden! Keeping it had been enjoyable, and Adam's labor had resulted in complete and unhindered productivity."<sup>15</sup>
- But now Adam was condemned to a life of labor and sweat, tilling the cursed ground, which will even consume him at death
- Man came from the ground (Gen 2:7) and would return to it one day
- Centuries later Lamech cried out for relief from the curse on the ground

**Genesis 5:29** ~ Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed."

- This difficulty in labor is still present today

<sup>13</sup> <https://www.gotquestions.org/desire-husband-rule.html>

<sup>14</sup> MacArthur, J., Jr. (Ed.). (1997). *The MacArthur Study Bible* (electronic ed., p. 21). Nashville, TN: Word Pub.

<sup>15</sup> Davis, *Paradise to Prison*, 94.

## Summary of the Curses

- These punishments correspond to the offenses:
  - Adam and Eve sinned by eating; they would suffer in order to eat
  - Eve manipulated her husband; she would be mastered by her husband
  - The serpent destroyed the human race; he will be destroyed
- Man was created for relationships with God, with other people, and with creation
- Yet because of the Fall, all three of these relationships were damaged

## The Substitution

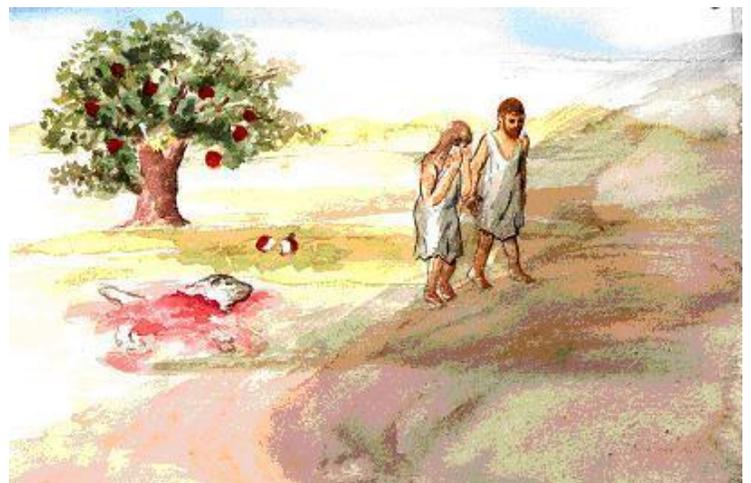
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**Genesis 3:20-21** ~ Now the man called his wife's name Eve, because she was the mother of all the living. 21 The LORD God made garments of skin for Adam and his wife, and clothed them.

- Adam named his wife just as he had named the animals in chapter 2
- His naming her "Eve" ("living") reveals that, despite the Fall and the curse it brought upon creation, life would continue
- This likely points to the fact that Adam and Eve will be in heaven because Adam demonstrated faith that is "the assurance of things hoped for, the conviction of things not seen" (Heb 11:1)
- When Adam named Eve "the mother of all the living," she was the mother of nobody
- But he believed the promise of v. 15 and was looking to the future and not primarily to death
- This is purely an act of faith and shows that Adam has moved back to God's side in broken repentance
- He took God at His Word and had, in a sense, faith in the unseen Christ
- The fact that Eve is the "mother of all the living" precludes the existence of other humans before the Fall and demonstrates that Adam and Eve were indeed parents of the whole human race

**Acts 17:26** ~ and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation

- Although Adam and Eve should have been the first to die physically, God provided a substitute, an animal He killed to clothe them
- God did not create garments for them; rather, He took skin (not wool) from an animal to serve as a perpetual reminder of His provision
- This first sacrifice pointed ahead to the sacrificial system which provided a temporary way for Israel's sin to be covered
- More importantly, it pointed ahead to the ultimate Substitute who would redeem sinners by His sacrificial death
- The dead animal must have been a shocking sight for Adam and Eve who had never seen anything dead prior to this!



- “Adam had to learn that sin could be covered not by a bunch of leaves snatched from a bush as he passed by and that would grow again next year, but only by pain and blood. Sin cannot be atoned for by any mechanical action nor without expenditure of feeling. Suffering must ever follow wrongdoing. From the first sin to the last, the track of the sinner is marked with blood.”<sup>16</sup>

## The Expulsion

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**Genesis 3:22-24** ~ 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”— 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 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.



- Adam and Eve had become “like one of Us” – they came to know of evil experientially (as opposed to God who knows of evil only omnisciently)
  - As a result, God banished them from the garden, knowing their temptation to eat from the tree of life to reverse the horrible effects of the Fall
  - This was an act of God’s grace in that it prevented them from eating from the tree of life and thereby living eternally in a sinful state
  - The expulsion was not merely geographical; it was spiritual in that fellowship between man and God was broken
- Despite being booted out of the garden, Adam and Eve likely lived in hope that one day they would enter the true paradise of God
  - Living outside of paradise made them long for a return to it
  - Similarly today, we live outside of the paradise of God but hopefully long for the day when we get to enjoy it fully in His presence

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<sup>16</sup> Marcus Dods, *The Book of Genesis*, 25-26.