

Pentwater Bible Church

The Effect of The Fall

Genesis Message Seventeen



The Expulsion of Adam and Eve from Paradise by
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Genesis Message Sixteen How The Fall Effected The Earth

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Review:

ADAMIC COVENANT SUMMARY (GENESIS 3:15-19)

This covenant is unconditional in which God declared to Adam what man's life would be like now that sin is in the world. The conditions of this covenant will exist until the Kingdom Age (Romans 8:21). There is no appeal and there are no human conditions or responsibility involved. The outcome of the arrangement is entirely based on God and His sovereign control. Mankind has no personal activity immediately assigned such as if you do this then I God will do that. Elements of the covenant are the cursing of the serpent used by Satan (Genesis 3:14; Romans 16:20; 2 Corinthians 11:3, 14; Revelation 12:9), and the promise of a Redeemer (Genesis 3:15). We see in both of these prophecies in the advents of Christ.

Prior to the fall, woman's position in comparison to the man's was subordinate due to Adam's divinely ordained headship. After the fall firmer headship was invested in man due to woman's responding to the serpent. The multiplied sorrow and pain of women in childbirth and motherhood is also mentioned. Man would henceforth earn his living by sweat (Genesis 2:15); man's life would now be filled with sorrow and ultimate death (Genesis 3:19; Ephesians 2:5). The most significant curse was the spiritual death, which Adam and Eve experienced "on the day they ate of the fruit." A flaming cherub was placed as a testimonial to the restriction of the covenant.

This begins the Adamic Covenant. It has four sections. Each section is a direct statement by God directed to:

1. The Serpent
2. Satan
3. The Woman
4. The Man

1. THE SERPENT

The serpent, which allowed itself to be used by Satan and caused the downfall of mankind, is now held responsible for its actions. It is cursed above all cattle and above every beast of the field. In fact this curse continues into the Kingdom Age (Isaiah 65: 25).

2. SATAN

Genesis 3: 15 is called the *Proto-Evangelium* since it is the first appearance of the Gospel. Conversely it is also the first prophecy the Lord gave us of the Antichrist.

The supernatural origin of Antichrist is by means of a counterfeit virgin conception. The supernatural origin is found in Genesis 3:15. There are two pairs listed here.

1. Enmity between Satan and the woman
2. The second pair is the seeds of the Woman and the seed of Satan.

The fifteenth verse, which is directed at Satan, has four provisions. The first provision is a special animosity between the woman and Satan This provision is persistent and brought about because of women's special redemptive role, which we will see in subsequent text. The first satanic attack of women is shown in Genesis six where demons intermarry with human women attempting to stop the Messiah from coming. A worldwide flood stopped this attempt. The woman's seed refers to Christ's supernatural conception.

The reference in this verse to Satan's seed implies a supernatural, miraculous conception too. II Thessalonians 2:8-9 says that the Antichrist will be conceived by the working of Satan. The Greek word in II Thessalonians 2:8-9 translated *working* is *energeo*, which means to energize. So then the coming of Antichrist will originate by the *energizing* that comes from Satan.

The second provision states that the provision will continue as the text states "*between your seed and her seed.*" The seed of the woman is The Messiah Himself, The Lord Jesus. In the Bible genealogies are traced through the males lines. It is not until Isaiah 7: 14 that Bible explains this as the Messiah coming from the womb of a virgin. The seed of the woman also implies a supernatural conception. The Lord Jesus had no human father. Joseph was his stepfather.

The third provision promises a curse, which is: "*he shall bruise your head.*" The woman's seed, Jesus, gives the bruising to Satan by His death and resurrection (Hebrews 2: 14-18). The word bruise is harmful but not fatal. Satan is still alive but has a terminal condition due to Christ's finished work. Because of Romans 16: 20 and Revelation 20: 10 we know that Satan's final demise will be in the Lake of Fire. This will be a "*crushing*" of the head of the serpent. In which case his demise will be eternal.

The fourth provision in Genesis 3: 15 is: "*You shall bruise his heel.*" Satan bruised the heel of the Woman's Seed, which represents the crucifixion. The bruising of the heel while painful is not terminal. The bruising and crushing can be best understood with imagery regarding the Hebrew's method of dispensing of poisonous snakes in Israel. They must crush its head in order to completely eliminate its threat. As the heel of Messiah comes down on the serpent (Satan) the serpent rises up to bite His heel causing pain but not pain leading to an eternal pain (death). As the heel of Messiah continues to descend on Satan even though it has

been bitten (the crucifixion) He is not dead so the heel continues down to finally crush the serpent's head ending in his demise.

3. THE WOMAN

God begins to address the woman in Genesis 3: 16 and He starts with a discussion of her state during childbirth. There might have been some mild discomfort associated with the birth of a child in the original state, into which the woman was created but now, that would be painful. Additionally, her ability to conceive would be monthly as now indicated by her menstrual cycle. Previously that would be less frequent. Some believe that since she along with Adam were created to live forever that the need for frequent offspring to populate the earth was not needed. The fullness of the earth's population could be accomplished over a longer period of time if it was to exist forever. Now with a terminal time period for the earth's existence the need to fill it would of necessity be at a more rapid rate.

Here God affirms that her childbirth experience would be painful. While the man was to have dominion over her she would be comforted in that peaceful secure relationship. Now she would desire to usurp his leadership role. The Hebrew word for desire is:

To Desire

תִּשְׁקָאֵךְ

Teshookataach, which means to desire.

To Rule

יִמְשָׁל

Yemshall, which means to rule

Both of these words appear in Genesis 3: 16 and again in Genesis 4: 7 and they have the same meaning in both verses. They indicate a desire to rule over something. In this case it is the woman who from the Fall onward will have a desire to rule over her husband. She will have a desire to control him and desire his headship. There would now be a built in conflict within the family. This came about in divine retribution because she chose to act independently from him and disobey God's Word.

Her husband also would be a ruler over her. This does not mean a loving leadership that accompanies God's initial plan for marriage and the treatment in general. His rule over her would be sinful and domineering. But just like Cain later the man and the woman had to *master* sin. Those who continued to turn away from God after Adam and Eve would follow the sinful and natural inclination that God gave to the relationship. Man would dominate woman and she would resist and seek to usurp his rule. Before the Fall she was subordinate to him but now the natural plan for their hierarchy would give way to *dominance and resistance*. God

did provide for her though, but only to those who followed Him and kept His Word. God's plan is always best.

IN OLD TESTAMENT TIMES

The Mosaic Law (Exodus 20:12) required children to honor the mother equally with the father. This was much better than the heathen nations.

Additional evidence of woman's social equality comes from the fact that men and women feasted together without restriction. The Jew's sin should never be taken as what God ordained. God provided for women. Men in their natural sinful state sought to disobey God and domineer women.

Monogamy was the divine plan for man. The moral decline of the generations before the Flood seems to have been due, chiefly to the growing disregard of the sanctity of marriage. The Mosaic Law regarding chastity protected the sanctity of marriage and indicated a higher regard for woman than prevailed in Gentile or other Semitic races (Leviticus 18:6-20). God sought to safeguard her from the sexual abominations prevalent among the Egyptians and Canaanites (Leviticus 18). Kings were forbidden to "multiply wives" (Deuteronomy 17:17). Divorce was originally intended to protect the sanctity of wedlock by outlawing the offender and his moral offense. Whenever a husband hated his wife and wanted to divorce her, her father had legal recourse to remove her from the marriage and fine and chastise the neglectful husband with the elders consent (Deuteronomy 22: 16).

The Mosaic Law prescribed an inheritance that the father's estate, in case there were no sons, should pass to the daughters (Numbers 27:1-8). They were not permitted, however, to alienate the family inheritance by marrying outside their own tribe (Numbers 36:6-9). Such alien marriages were permissible only when the husband took the wife's family name (Nehemiah 7:63). Unmarried daughters, not provided for in the father's will, were to be cared for by the eldest son (Genesis 31:14,15). This is called the Law of Levirate Marriage. In this situation the brother of a deceased man is obligated to marry his brother's widow, and the widow is obligated to marry her deceased husband's brother (Genesis 38: 8-10). The bride's dowry, at marriage, was intended as a substitute for her share in the family estate. Provision for woman under the ancient Mosaic Law was not an inferior status.

Because she led the first transgression (Genesis 3:6,13,16; II Corinthians 11:3; 1 Timothy 2:14) she would not have a leadership over men in the spiritual community in both Testaments. In the New Testament men are to love their wives as Christ loved the Church, He gave His life for it (Ephesians 5: 25).

3. THE MAN

Because Adam listened to his wife and disobeyed God's Word and failed to exercise leadership he would now experience much difficulty. God made four provisions in His discourse with Adam and through him all humankind after him.

1. The earth was cursed (Genesis 3: 17-18a). When God cursed Adam He also cursed the ground under him. Adam was the authority over the earth and it received the curse along with Adam, the responsible party. The net result of this that mankind's work would become much more difficult. Work became toil and it would be painful toil. Prior to the sin the earth easily brought forth its produce now it would easily produce the undesirable; thorns, noxious weeds, and thistles.
2. His diet was to be that of a vegetarian (Genesis 3: 18b). This is the same as it was before the Fall.
3. He was sentenced to hard labor (Genesis 3: 19a). Adam would now sweat out his ambitions and reaching his goals.
4. He would experience physical death (Genesis 3: 19b). Adam had been made to live forever. Now his life would have a limit and his body would fail. He would work hard until he returned to the ground out of which God made him. Mankind is just dust and clay (Job 4: 19, 10: 9 & Ecclesiastes 12: 7).

Death will be Adam's end and he will return to the ground, and then he will return to dust. Man may think he is great in his pride, but he is only dust.

These punishments represent God's vengeance, which is divine justice. Adam and Eve sinned by eating; they would suffer and toil in order to eat. She manipulated her husband and she would be domineered by her husband outside of God's Word. The serpent destroyed the human race and in the future he will be destroyed (Revelation 20: 10).

God also made gracious provisions. Mankind will die and not live forever in this chaotic state, and children will be born (Genesis 3: 16) so that the human race will endure and continue. Ultimate victory will come through Christ, the Seed (Galatians 3:16) of the woman (Galatians 4:4, "born of a woman"). No matter how hard people try to do away with male dominion, agonizing labor, painful childbearing, and death, these evils will continue because sin is present. They are fruits of sin. If we turn to God's Word learn it well and follow Him all the days of our lives much of the curse will be avoided. Not all to be sure because it came upon all the earth. But within God's plan for salvation we can escape much of it.

Today's Message:

Genesis 3: 20-24 And the man called his wife's name Eve; because she was the mother of all living. And Jehovah God made for Adam and for his wife coats of skins, and clothed them. And Jehovah 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; therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the

Cherubim, and the flame of a sword, which turned every way, to keep the way of the tree of life (ASV).

It must be noticed here that Adam's first exercise of his new dominion since the Fall is to provide a name for his wife whom he previously only called "The Woman" (Genesis 2: 23). Adam stated that the reason he called her woman was because she was taken out of man.

In Hebrew and in English there is a wordplay between the words "man" (אִישׁ, *ish*) and "woman" (אִשָּׁה, *ishāh*)

The Hebrew words for man and woman are *ish* and *isha*. It amounts to a sort of play-on-words. Man was not made from women initially; Woman was made from man. Now in his post Fall state he calls her Eve. The Hebrew word for Eve is *Chavah*, which means life. He calls her this because she would be the mother of all living humans on earth. This affirms that even though their sin produced death and decay her name signified that life would go on. They would procreate and fill the earth. That commandment to fill the earth had not been nullified with the Fall.

Now Jehovah God makes coats of skins to cover them. In order to make the skins God had to kill animals. This is the first shedding of blood in the Scripture and Adam and Eve saw the result of their sin first hand. Something had to die in order for them to be covered. The covering was manifold though. Spiritually Jehovah shed blood and provided atonement for their sin. He covered them. In doing so they no longer needed the fig leaf aprons they made themselves. We can clearly see here that the attempt at self-covering (atonement) was insufficient and God made the atonement for them as a loving Father. Later in Israel's history God would require the Jews to sacrifice animals for a temporary atonement until the Messiah would come.

Leviticus 17:11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life (ASV).

He was first prophesied in Genesis 3: 15 and later many times in the Old Testament. God accepted the sacrifice of Christ as the permanent fulfillment of His need to shed blood for atonement (Hebrews 9: 22). The death that Adam and Eve brought in when they sinned caused death. And without God's intervention the sinner will die (Ezekiel 18: 20; Romans 6: 23). In other words all people are responsible for this own sins.

Ezekiel 18:20 The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (ASV).

Our blessing and remedy for this condition is the atonement of Christ, which is a substitute in our stead. He covers the redeemed in righteousness (Romans 3: 21-26). This is the final clothing that God has for us here on earth in terms of atonement. In the next chapter we will see the first tragic human shedding of blood.

Elohim God then stated that the man is become as one of us, knowing good and evil. Elohim is the plural Hebrew word for God giving us a glimpse into the inner council of the God Head. The triune God councils to alter the man's destiny for his sin and disobedience. They were now face to face with the results of rejecting God's Word. Before they only knew the goodness of God; now they see the evil, which results from rejecting the Word of God. Since the Devil duped the woman into believing the lie both of them now see that what the Devil promised was a lie. Christ realized this in the wilderness during His temptation and rejected him (Matthew 4: 1-11). We must do the same. There is scant reason after learning of this to continue to sin and reject God's Word.

God had to now restrict Adam and Eve from eating of the Tree of Life, which would give them eternal physical life. This physical immortality in their sinful state would be dangerous for the entire earth. They would be viewed as god like due to their immortality in the sinful state and therefore could lead others astray.

God now expels them from the Garden of Eden to begin their toilsome existence of working the ground that was going to resist their efforts. This is the same ground from which Adam was made. God did not give them a gentile escort. He drove them out! They were drummed out, both physically and spiritually. The Edenic Covenant was broken and the Adamic Covenant came into effect implementing their new relationship with both the earth's condition and separation from God, as they knew Him.

After the expulsion God placed the Cherubim and the flaming of a sword to guard the entrance so Adam and Eve could not enter again. The Cherubim are the highest of the highest of the celestial beings. They are always associated with the presence of God (Psalm 18: 10; 80: 1; 99: 1; Ezekiel 1: 4-8; 10: 1-22; 28: 14; and Revelation 4: 6-8). We even see God's presence over the mercy seat of the Ark within the Holy of Holies of the Tabernacle and Temple. In both places the Cherubim were present with God's Shekinah glory (Exodus 25: 17-22; Hebrews 9: 3-5). This separation from God spiritually and keeping them out of the Garden did not mean that He did not want men and women to approach Him. His presence was still available. The just could not get back into their previous state. They must now wait for the Redeemer and learn to follow God's Word in the meantime.

The New Testament makes at least two strong references to these events. The first is in Romans five.

Romans 5: 12-21 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses,

even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord (KJV).

While Adam's sin was imputed to all his progeny, it is Christ's sacrifice that allowed us to have eternal life.

I Corinthians 15: 21-22 For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (KJV).

I Corinthians 15: 45-49 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (KJV).

Adam's transgression was earthly and Christ's sacrifice was spiritual. Even though He died physically it was to free us spiritually and allow us to enter Heaven. These two passages from I Corinthians have the text of the resurrection in between them. So in Christ *not* Adam we live forever with immortal bodies.

NEXT WEEK: CAIN AND ABEL

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