

Continuing in Genesis 3 we will see the Condemnation of Adam and Eve. The details are far-reaching. We have studied the 6 days of creation and God declaring that the creation was very good.

1.31 God saw all that He had made, and behold, it was very good.

Chapter 2 gives an overview of day 6, more detail on day 6. That leads us to chapter 3 which shows that the creation was radically changed. We will talk about some of those changes and the most important change is what the Fall of Man had on mankind, plunging him into sin and his suffering of the consequences ever since. But one area I want to stress is that it not only affected mankind, not only spiritually, but a physical effect on all the creation. The passage gives us lots of detail on mankind and the entire universe.

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| I. The Primeval History | 1:1-11:26 |
| A. The History of the Creation | 1:1-2:3 |
| B. The Early History of Mankind | 2:4-3:24 |
| 1. The Creation of Mankind -in innocence | 2:4-25 |
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In 3.14-19 we see the Disastrous Condemnation, but even though it is disastrous, there is also *hope*. The Bible always gives hope and solutions—it doesn't only condemn. In the midst of the Condemnation we have one of the most far-reaching prophecies of all of the Bible. I like to describe it as a summary

of all of world history in one verse. It tells us what God is ultimately in the end going to accomplish as a result of His work to not only correct but to solve the problem that was bought about by Adam and Eve.

Last time we also focused on the problem of evil and it answered the question of Why did God Permit Evil in the first place? He is omniscient so He knew that man would sin, would fall, and he knew all the details of the consequence: the heartache, the suffering that go on for centuries and centuries and centuries. So Why did God Permit it in the first place?

The Bible doesn't answer it directly, but it does give us a Biblical world view and from that we can conclude that it is wrapped up in God revealing attributes of Himself, His glory. And it is part of the way that God has designed to communicate His glory to mankind and **there are areas of Who He is that we would have no way of knowing apart from His permitting evil to enter.**

We also saw that God in Scripture is never given as the *source* of evil, but God permitted it, first in the angelic realm when Satan fell—and there are passages that describe that. Secondly we saw the temptation in chapter 3 when mankind fell as well. So sin came as a result of the rebellion of first an angelic creature and then the rebellion of mankind. God, knowing all of this ahead of time, also had a plan of which we will see the beginnings in the today's passage.

That is a little summation of the Disastrous Condemnation. We have the serpent in the text but there is actually an 'agent' behind him. We have, then, the condemnation of both the serpent and the agent that is behind the serpent.

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;

Here, in chapter 3 we have ‘Lord God’, as in chapter 2, but not in chapter 1 where He is exclusively ‘God’, *elohim*. In the others He is ‘Yahweh Elohim’. These are the two primary OT names for God, addressing the serpent.

Because you have done this. The serpent had the responsibility for what he had done. Satan was behind this and God identifies that something was done—the temptation and the enticement. Because of that:

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;

Cursed are you more than all cattle, And more than every beast of the field. God announces condemnation, but notice the little phrase more than every beast of the field—the cattle and every beast of the field. This indicates that not only the serpent, not only the creature was cursed, but the rest of the animal kingdom as well.

Physical Effects Romanos 8.19-22
> Zoology - serpent cursed

There are physical effects as a result of the sin, not only of the woman but of the serpent and the agent as well—and that sin affected the entire universe. It is little statements like this that indicate that the creation itself was affected. So not only is the serpent cursed or affected, but all cattle, every beast of the field, implying that all of zoology at least was affect by the curse.

In the study of creation science this shows that the Fall had a radical effect on the entire universe. What scientists tend to do today is look at the physical environment we live in *today* which is all we can observe today. But we can’t look back before the fall of man to come to some conclusions about Genesis 1 and 2.

That is a mistake of a lot of theologians; they try to read present conditions back into a period before the Fall itself. I think that is a huge mistake because the world we are living in is not a very good world—it was affected by the fall of mankind.

We will see with the Flood that another radical effect took place as a result of all the events of the Genesis Flood. We are living in a post-flood world, so we can’t even project before the Genesis flood in terms of constants, laws of science and the observations that we can make today. We can’t go back beyond the flood so we are utterly dependent on what God has revealed because science cannot go back in time and re-create pre-flood conditions nor the pre-fall conditions. But here is a little hint that the Bible gives us that tells us that the natural realm is not the same: it is not a ‘very good creation’.

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;

This is addressed to the serpent: On your belly you will go. It hints, again, we weren’t there so we don’t know what serpents looked like, or the total physical makeup of serpents, but at least there is a hint here that something changed and everything was in the DNA to start with. In fact that is probably the best understanding of the passage: when God ‘built’ a serpent, He put within the DNA of serpents and reptiles all of the genetic information that would be part of their makeup for all of their existence. Some biologist say that there are ‘switches’ that may be turned on or off. In the case of the serpent, we don’t know if it walked upright or had legs, etc, but at least what is hinted is that there were some biological effects...

And dust you will eat All the days of your life. Some biologists say that serpents, in fact, do eat some soil or dust. The

main things to note are the physical, drastic changes that are in the Biblical text. This is all the first aspect of the curse.

Condemnation

Punishment

> Serpent - Cursed
Enmity

A second aspect of the curse is enmity which is in verse 15.

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.”

This is a passage of great significance, the one that predicts the ultimate and end of God dealing with the issue of evil. We talked about evil being bounded. This kind of gives you the parameters of the boundaries of evil. I stress the idea that the secular or unbelieving world sees evil and assume that evil is just what is, what exists and you can't deal with it. But the Bible gives us insight in terms of the *beginning* and also an *ending*. We know from this passage that God throughout history has been, and in the future, will continue to deal with evil—primarily by *judging* it. This condemnation of the serpent is the first judgment of the Bible—and Satan, the man and woman and even the entire creation.

The promise continues to focus on the serpent and it is God that is acting. He says, ‘I’, Yahweh elohim, will put enmity Between you and the woman. There is more than women being afraid of snakes. The idea of enmity means there is going be a conflict or a battle—in fact as war—that goes on. It goes beyond the serpent; it is an on-going battle between the spiritual realm where Satan exists and his demons and the physical realm. It will be focused on the woman.

Between you and the woman—the one that ate and was tempted. Mankind is going to have to battle with ongoing temptation and spiritual forces that are described in Ephesians 6 and other passages, in the NT. This is long range: all the way to the end of world history there will be battle of good and evil, between sin and holiness, actually between God and the evil world.

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.”

And between your seed and her seed. In Hebrew both are in the singular. In terms of the woman, there will be a *particular* seed as well. It's not so clear here, but as you read through Scripture you realize that there is a line of descendants that will come from the woman that will ultimately end in what we have in the next couple of lines in the passage. Of course Satan doesn't have descendants but in the spiritual realm it will include those of like nature. In fact he influenced the fall and Revelation seems to indicate a third of the angelic realm, so it will include demonic spirits as well, not just Satan. So the enmity is broad.

It is also interesting that women don't have 'seed' and all of the genealogies and descendants are traced through the *father*. But the promise is to her *seed*, which is very interesting, there will be a descendent that comes from the *woman* and He is an individual, not a plurality.

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.”

He [her seed, Jesus] shall bruise you on the head. It is not clear; you have to look at the further revelation, all the way into

the New Testament where we are given more detail giving the specifics of who the He is. But the Bible is also careful to trace the lineage of Adam all the way to the Messiah, the Lord Jesus Christ. You could even call this a Messianic prophecy that looks forward to Christ's coming.

He shall bruise you on the head. He is going to inflict a fatal blow upon, I think in this case, Satan himself. So God is going to deal with the origin of evil and the one that brought it into the universe and mankind and it will be *fatal*.

Galatians 4.4 *But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,* So it suggests that the 'seed' here in Genesis is that of the woman. And of course the Gospels make clear the virgin birth of the Lord Jesus Christ.

Romans 16.20 *The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.* That passage also is an allusion to Genesis 3.15. A promise for the future that hasn't been completed yet. I believe that this verse is a summary of all of world history that will not be completed until the last event of world history recorded in Revelation 20 when there is a final rebellion and Satan is actually cast into the Lake of Fire.

Protoevangelium the first announcement of the Gospel

> Satan - enmity with woman
between seeds or descendants
anticipate the ultimate judgment (Rev 20)

Again, every judgment recorded in the Bible is dealing with evil.

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."

And you shall bruise him on the heel. There is a literal aspect; but I think it is broader than simply a non-fatal wound, broader t

than just the nails in the feet of Jesus. I think it views the crucifixion because, yes He will die, but He will also be raised from the dead. The bruise on the head (of Satan) will be ultimate and complete. You can come to these conclusions when you put together all that is in the Bible.

Protoevangelium

> Satan - enmity with woman
between seeds
ultimate judgment
> Woman - seed
Messiah
Cross

We have noted various implications...

Implications

1. Origin of Evil - not on earth
2. God is Holy - not the source of evil
3. Nature of Sin - rebellion
4. Evil is Bounded - the universe is abnormal
5. Nature of Death - comprehensive, in all aspects of the human being
6. Sin's Damage - we underestimate it

There is a transition in verse 15, but now beginning in verse 16 He speaks to the *woman*.

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 - 1) On the Serpent 3.14-15
 - 2) On the Woman 3.16

3.16 To the woman He [Lord God] 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 ‘He’ here is *Yahweh Elohim*, now speaking to the woman. I will greatly multiply Your pain in childbirth. So it will have a physical effect on her, also. Another note that gives us a little hint that sin not only has spiritual effects but in terms of the woman it has physical effects as well.

The word ‘childbirth’ can refer to conception, and really there is no pain in conception, but it rather poetic with synonymous parallelism...

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.”

...emphasizing the the pain and difficulty women will experience and particularly in the realm of their main purpose from God’s perspective with regard to bringing about the next generation. In pain you will bring forth children.

It doesn’t say anything about physical changes on the man, but obviously this is not very good; this pain was not part of the original creation of the woman. So this is the *damage* that is the result of the first sin. No attention is called to anything concerning the man, but I think we experience changes as well; we have a weakened body and are susceptible to different pains and different ailments as well...

- > Zoology - serpent cursed
- > Anthropology - woman’s pain

...So we could say that pain is kind of a picture of all of anthropology, that is, all of mankind. Again I am looking at what you can study in terms of the sciences. And the zoology you study today is different from that before the Fall, and the same with anthropology. I am not talking about *cultural* anthropology but more of the scientific, the physical makeup of mankind.

Now another interesting little phase:

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.”

your desire will be for your husband. This is not common; if you do a word study it doesn’t occur in too many places. We will see it again in chapter 4. I think what is in view here is with regard to the woman. She will have a desire for rebelling or controlling her husband. There will be an ongoing desire to reverse the roles that God has given. You see that throughout history, throughout the culture, and women can feel that desire to be in control. Another view is the translation of ‘desire’ as a ‘longing’. In Genesis 4.7:...*And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.* A similar scenario: God is confronting Caín for his sin. The desire for sin (personified) is to dominate you, but you must master it. The other verse using the word for ‘longing’ is Genesis 39.7 ...*his master’s wife looked with desire at Joseph, and she said, “Lie with me.”*

There is an equality in personhood, no inferiority, but God has also has assigned different functions and roles. I think it is broader than just women; I think all of us *resist* authority, and the focus in this verse is that resistance in terms of the woman, though it probably includes that other aspect as well.

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 male is the one that has to answer to the Lord. And he will rule over you. Men tend not to take the leadership that they should. And this rulership, Paul says, begins with *loving*, a loving rulership, not a dictatorial one.

Condemnation

<u>Punishment</u>	<u>Provision</u>
> Serpent - Cursed	
Enmity	> <i>Messiah</i>
> Woman - Child Birth	> <i>Life</i>
Submission	> <i>Redemption</i>

It is only in Christ that there is empowerment to love the wife and to take the leadership; and the empowerment to take that submissive attitude to love the husband and the children. It takes both in the power of the Holy Spirit, walking in the Spirit to make a marriage work because there are so many things against it—that enmity that is surrounding us.

And as on this graphic: There is God’s provision with the *Messiah* and ongoing *life* and *redemption* as well as part of this.

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 - 3) On the Man 3.17-19

We will see next the condemnation of the man with both spiritual and physical aspects as well.