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We have arrived at Genesis 3—as important and foundational as chapters 1 and 2. It is a basis for the rest of the Bible, including the New Testament.

### Genesis 1 and 2 - The Creation

1.31 *God saw all that He had made, and behold, it was very good*. As we look around us we see that we are not living in a ‘very good creation’. Sometimes it gets too cold, sometimes too hot, sometimes there are storms. And if we look at our bodies, sometimes they don’t look very good either. Something happened to change that ‘very good’ creation: the Fall of mankind. We have been stressing that the Fall not only had spiritual effects on mankind but had effects that affected the entire universe. This concept is somewhat neglected, so I have stressed it.

We have been talking about the history of Creation, chapter 1, the early history of Mankind in chapter 2 and in chapter 3, the Fall of mankind.

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
2. The Fall of Mankind	3.1-24
a. Dangerous Temptation	3.1-5
b. Damaging Transgression	3.6-7
c. Diagnostic Confrontation	3.8-13
d. Disastrous Condemnation	3.14-19
1) On the Serpent	3.14-15

We divided the Fall of mankind into the Dangerous Temptation, 1-5, the Damaging Transgression in which the temptation was followed by choices that were made by the first

man and woman, 6-7. And we also saw that God asked diagnostic questions, we I call it Diagnostic Confrontation, 8-13. Then last time we started to look at verses 14-19, the Disastrous Condemnation that comes from the hand of God. This is the first Judgment that is announced; in fact it affected both us very directly but also it has touched the entire history of mankind including the entire universe. So everything is different after a very good creation.

As a quick review: we saw the condemnation on the serpent, 14-15. God said to the serpent, “Because you have done this, calling attention to the person behind the serpent. Actually, the serpent is the agent that Satan used.

There are consequences to choices, even in the angelic realm and there are also results that come from it—which we call God’s judgment, when He brings about those things that He pronounces in terms of condemnation.

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;

So the serpent is condemned: On your belly you will go, And dust you will eat All the days of your life;

Then in verse 15 And I will put enmity Between you and the woman. And I think He is directing this to the person *behind* the serpent, Satan himself. The condemnation goes on: enmity Between you and the woman, And between your seed and her seed. So it is a long-range effect that will affect all the generations after Adam and Eve, descendants, your seed. As we mentioned last time, the word ‘seed’ is always in the singular in

Hebrew, even though in some contexts it looks at the idea of a kind of collective or composite of all descendants. So it can refer to an individual; but here I think it refers both to a specific seed but also the composite of all of their descendants all the way to our time and beyond—all generations after us as well.

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.”

But the singular He refers to a particular descendant. It is a Messianic passage of all the Scriptures that He will be a descendant of the woman. The Bible is careful to trace the lineage from Adam and Eve all the way to Jesus Christ who ultimately fulfills what is predicted here, along with all the prophecies that add detail concerning who the Messiah will be. So He will inflict a wound the on head—not just of the serpent but the one behind it, Satan himself.

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. The ‘you’ referring to Satan; it will not be a fatal wound but one that alludes to the crucifixion, and resurrection because it will not be fatal. It is not clear, but from the rest of Scripture we can come to that conclusion and the theologians call this the first announcement of the Gospel, or Protoevangelium.

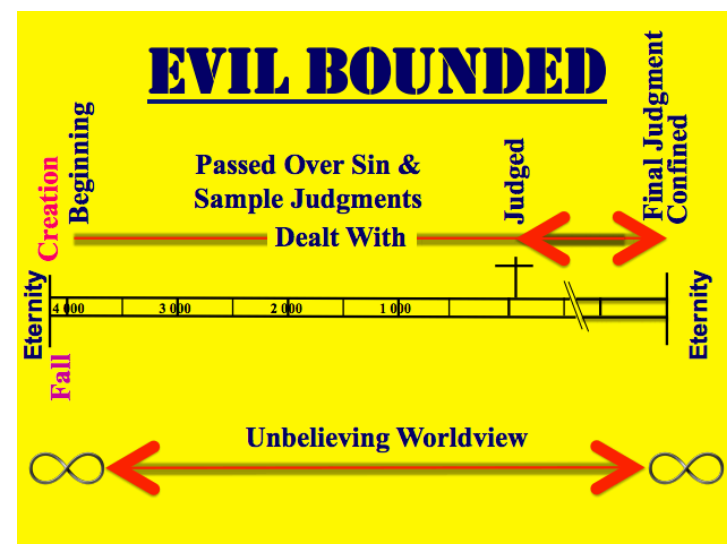
### Protoevangelium

- > Satan - enmity with woman
- between seeds
- ultimate judgment

There will be enmity between Satan and the woman, between the seeds so it will be long-range and I mentioned last time that it is a summary of all of world history in that it will not be fulfilled until the last event. So this spiritual conflict will go on between mankind and this angelic influence all the way until Revelation 20. But there will be ultimate judgment—and that is what this verse also indicates.

We spent some time on the concept of evil: God will deal with it in an ultimate way. I described evil and sin as being *bounded*, so after God created a very good creation we had the fall of man that brought sin. The unbelieving world doesn’t make these distinctions and sees evil as just what exists. But with the fall we have the beginning of evil, though there was a point when evil entered the universe through Satan.

God deals with sin throughout history, beginning in Genesis 3. He then passes over sin in the Old Testament, and all of the judgments in the OT and the NT are like *samples* of God dealing with sin.



Ultimately sin is judged on the Cross, and the destiny, the end, is assured as a result of the work of Jesus Christ. But then there is a final judgment where sin will be dealt with in a final way, confined eternally in the Lake of Fire. So evil is bounded.

And this is the first verse in the Bible that gives an indication that God is going to deal with it. Other Scriptures obviously give us more of the detail.

### Protoevangelium

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

So the Protoevangelium deals with the ultimate judgment of Satan, but also with the woman, focusing on her descendants or seed in a general sense and the particular seed that ultimately is the Messiah, and it anticipates the ultimate judgment of the cross where God will deal with a somewhat final, but not totally and completely that comes at the end of world history.

### Implications

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|----------------------|------------------------|
| 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 - | abnormal               |
| 5. Nature of Death - | comprehensive          |
| 6. Sin's Damage -    | underestimated         |

We have been seeing the origin of evil, that God is Holy, the nature of sin as rebellion...that evil is bounded...the Nature of Death: it is comprehensive, not being just the ceasing of

breathing but a comprehensive thing. And now this passage tells of details concerning the *damage* that sin does that we have a tendency to underestimate. We fail to think of sin damaging the whole universe; I think this passage gives us little hints along those lines.

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|-----------------------------|---------|
| 2. The Fall of Mankind      | 3.1-24  |
| a. Dangerous Temptation     | 3.1-5   |
| b. Damaging Transgression   | 3.6-7   |
| c. Diagnostic Confrontation | 3.8-13  |
| d. Disastrous Condemnation  | 3.14-19 |
| 1) On the Serpent           | 3.14-15 |
| 2) On the Woman             | 3.16    |

Then we have the condemnation of the woman and the consequences of her choices. It will affect her physically, not just spiritually.

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."

To the woman He said, "I will greatly multiply Your pain in childbirth, and from what I hear about childbirth—from the medical profession and women themselves—this is most excruciating pain one can experience. And obviously we as men do not experience it, so we can't identify, as women can, with that pain, but it is a result of sin.

The verse continues: 'In pain you will bring forth children', an example of the synonymous parallelism of Hebrew poetry in which a second, similar statement is made.

Then, the second part of 3.16: 'Yet your desire will be for your husband'. We spoke of the two senses of this, both are possible. The last part: 'And he will rule over you'.

**Condemnation**

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

A summary: the enemy is cursed; enmity is the punishment. The woman experiences child birth in pain, and probably there is intensified submission, even though there is a distinction of roles which we saw in the original creation.

But along with that, there is always *hope*. When God brings judgment, there is always a provision for escape or provision for hope or, in some cases, a provision for salvation. And it is always centered in the Messiah, so even within the condemnation there is a promise of a Messiah. And, it implies, from the woman, that there will be a continuation of life: she will bear children, life will proceed from the woman and we see that it will continue for the rest of world history. And we also see the *submission* implying the need for redemption that will require yielding or believing or submitting to the provisions that God has made, submitting ourselves to what God has accomplished on our behalf.

That brings us to verse 17 where there is disastrous condemnation on the *man*.

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| 1) On the Serpent           | 3.14-15 |
| 2) On the Woman             | 3.16    |
| 3) On the Man               | 3.17-19 |

3.17 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.

Then to Adam He said... This is the first time Adam is mentioned as a person, not just the generic word for ‘man’. He addresses Adam the man specifically. Very direct, personal, individual. “Because you have listened to the voice of your wife. What is implied in that statement is that Adam already has relinquished the role that God had assigned him as head and protector and as one that perhaps should have intervened. Remember, in the temptation, I alluded to this passage in that it appeared that Adam was not there. I was implying that he was not exercising the role that God had assigned him, and those thoughts come from this little phrase here: Because you have listened to the voice of your wife, so the implication is that he should have taken leadership and *not* followed through on the temptation, taking leadership and protecting her.

3.17 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.

Then it continues, have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’. By the way, we men should apply that first statement there, the application that we draw I think we need to fulfill the role that God has given us: we should be protectors of our family, specifically of our wives; we should take leadership. In our culture this is a huge failure. Broadly, in the culture, there is a failure of men to take leadership, even in the body of Christ in lots of families. It should be

leadership acting in the best interests of wife and family—that is love.

Then the reference to eating from the tree in the midst of the garden that they should not eat from. The clarity of the command and because Adam clearly understood it, makes him fully responsible, exercising volition contrary to the command. And that is the sin: rebellion against the clear command of God; and because of that there is a curse announced:

3.17 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.

Cursed is the ground because of you. Why is the ground, rather than Adam, the first thing that is cursed? He was given the command to rule and subdue the earth, and in *his* rebellion, God now causes the *earth* to rebel. So it is not going to be easy to subdue and rule the earth. This will be expanded in the following passages as well, 18 and 19. It is another example of how the natural realm was affected as a result of the sin; and looking at it from a scientific perspective, we could say, we saw that when the serpent was cursed he was cursed more than all the beasts of the earth, cattle, etc. I drew the conclusion that all of zoology was affected.

Physical Effects	Romans 8.19-22
> Zoology -	serpent cursed
> Anthropology -	woman’s pain
> Geophysics -	ground cursed

In terms of the woman’s pain, anthropology is affected; and men have experienced a weakening of their bodies as well. And now, the science that would generalize the cursing of the ground

applies to the whole area of agriculture, but I would broaden it and look at it from whole perspective of *geophysics*, so the whole earth is affected. And scientifically we can see that geophysics has some characteristics that are no longer very good: volcanos, eruptions, hurricanes—we can generalize it and include the whole planet.

3.17 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.

Then the last part of verse 17, the direct involvement of Adam in taking care of the garden: In toil you will eat of it All the days of your life. So there is an on-going, daily drudgery with the work that God assigned the man, and it appears that before the Fall the fulfilling of what God had called man to do was an enjoyable, even an easy thing for man to accomplish that would bring great satisfaction—but now it will take toil, and we will see statements further on in the next verse, 19, as well.

Physical Effects	Romans 8.19-22
> Zoology -	serpent cursed
> Anthropology -	woman’s pain
> Geophysics -	ground cursed
> Physics -	toil, sweat, death

It is a reminder that we live in a fallen world and it is going to be difficult. We have to grow in terms of all of the Christian life.

We had one verse relating to the woman; now we have 3 verses related to the condemnation of the man. The seriousness reminds us that the NT and Paul himself lays a lot of the blame on the man, and is not as condemning of the woman. The woman is

described as being ‘deceived’ but the sin is directed toward the man. So we have toil, meeting needs now is a laborious thing; tending the garden is going to be a hard thing—which it was not before the fall. It would continue All the days of your life. Not just the 930 years of Adam but for generations after generations as well. Physics was affected. Because of the Fall, either the 2nd Law of Thermodynamics was increased, either an intensification, or a removal of the on-going maintenance. Even death is mentioned in the next verse.

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

Both thorns and thistles it shall grow for you. All of botany is affected.

#### **Physical Effects      Romans 8.19-22**

- > Zoology -            serpent cursed
- > Anthropology -    woman’s pain
- > Geophysics -        ground cursed
- > Physics/physiology - toil, sweat, death
- > Botany -             thorns and thistles

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

The post-Fall environment and the diet seems to focus on vegetarianism, ie, eating plants. It is not until the Flood that we have the permission to eat of the animals.

3.19 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.”

By the sweat of your face You will eat bread. Going back to Adam: ‘by the sweat of your face’ emphasizes the effort it will take, the toil that it will take to tend the garden. It is a reminder that sin is the cause ultimately. ‘You will eat bread’: now you have to manufacture; bread doesn’t grow on trees. You have to till the ground, process the grains, etc. This is one of the little hints in the text that God taught them lots of things that are not mentioned in the Biblical text. Yes, He probably taught them how to bake and how to process, to farm—it involves lots of skills and activity.

3.19 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.”

And here is the dreadful thing: Till you return to the ground. Much like what it said in verse 17: ‘all the days of your life’, implying that there is an end to those days. And now we have a clear statement of a return to the ground:

3.19 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.”

It doesn’t explicitly refer to death, but remember that man was formed from the ground, from the elements, in chapter 2. The potter took the soil from the ground and formed man. And now man is going to return to an elemental state—and we have the reason for it, because from it you were taken, alluding to that same 2.7 passage.

For you are dust, that is, you are made of the chemicals of the earth, of water and all the other elements; For you are dust, And to dust you shall return. You will decompose into the elements of which you are made. Obviously he is speaking of death.

**Physical Effects****Romans 8.19-22**

- > Zoology - serpent cursed
- > Anthropology - woman's pain
- > Geophysics - ground cursed
- > Physics - toil, sweat, death
- > Botany - thorns and thistles
- > More physics and biology; chemistry - decomposition

So, from verse 19 we could say there is more physics and biology involved and chemistry with the breakdown of organized organs breaking down into their basic elements. God may have taught them about a future restoration as well. It is implied that there is a realm into which they would go.

We look again at our list of points related to Condemnation: the punishment aspect on the serpent, on the woman and now on the man.

**Condemnation**

<b>Punishment</b>		<b>Provision</b>
> Serpent -	Cursed	> Messiah
	Enmity	
> Woman -	Child Birth	> Life
	Submission	> Redemption
> Man -	Cursed Land	> Expulsion
	Labor	> Service

The land is cursed and the man has to exert labor to be able to sustain himself and to maintain not only his life and the family but to fulfill what God has called him to do in terms of subduing and ruling over the creation.

And God also made a provision for Messiah, for ongoing Life as a result of child-bearing (and this is probably a hint at a lot of information that God gave to both the man and the woman concerning the bearing of children and the whole sexual realm;

God gave them a full education concerning their bodies but also regarding all the issues relating to it.) So life is going to come and there will be Redemption which will be in the next passage along with, at the end of it an Expulsion, which also has interesting applications, and which is good thing as we will see. And it adds to man's calling which is one of serving God by subduing and ruling the earth; it is going to be more difficult to fulfill that to which man is called.

**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 - | abnormal               |
| 5. Nature of Death - | comprehensive          |
| 6. Sin's Damage -    | underestimated         |
| 7. Radical Effects - | death                  |

This brings us to another implication: the fall of mankind brought about radical effects—affecting not just the man, not just the woman, not just descendants, not just in the spiritual area, but radical effects that affected all of the creation. We have mentioned just a few in terms of zoology, anthropology, geophysics, physics and other areas.

And I think that what is implied in the condemnation are some of the elements of God's justice. Understanding the Justice of God, this passage I think can bring us some implications helping us understand not only the Holiness, but the Justice of God. It is an expression of His holiness and His dealing with sin—and here in this passage His dealing with the very first sin. Theologians use the word 'talionic' to kind of convey the idea that God's judgment is not only retaliatory but appropriate, even proportionate and/or the punishment fits the crime. In other words, in legal terms that is what talionic means: what man did

calls for an appropriate and corresponding punishment. We see that in the first sin came by *eating* and now man has to *suffer* in order to eat. So the punishment is appropriate for the sin; man brought pain and death to all of his descendants and now will suffer pain and death.

### God's Justice

- > Expression of Holiness
- > Judgment is Talionic - retaliatory
  - Sin by eating - suffer to eat
  - Brought pain/death - suffer pain
  - Desirable fruit - birth pain
  - Desire to rule - mastered
  - Destruction attempt - head crushed

And in terms of the woman, she saw the fruit as desirable—esthetic, essential aspects, make one wise. But now in bearing *her* fruit it is going to give excruciating pain. So you might say that the punishment fits the crime. And the second aspect, her desire to rebel or to rule: she will be mastered by her husband. And even Satan himself, the attempt to destroy humanity by bringing sin, he will be destroyed himself—his head will be crushed.

An example in the Law is the phrase ‘an eye for an eye’ which is talionic: there is an appropriateness, a correspondence between the sin and the judgment and/or punishment. And that's grace: we deserve the punishment but someone took it for us—Christ.

Again, we have a foundation of anthropology, a summary of chapters 1 and 2. Now that the image of God is damaged, we can say that it is fallen so man is not now good, but sinful and doomed except for the next passage where there is hope of which we

already had hints in 3.15 in God's dealing with evil through a Messianic personage.

### Anthropology - Foundation

1. Created by God - not evolved
2. Distinct from Nature - not continuous
3. In Image of God - not just material
4. With high Purpose - not purposeless
5. Fallen - not good

So, the only hope for living in a fallen world is the regenerating work of our Lord! We continue to grow as believers in order to ward off the work of Satan and the world around us.