

18- Genesis 3.20-24, Romans 8.17-23 God's Provision for Adam
and Eve
Ray Mondragon

We have been studying the effects of the Fall in Genesis. We have seen negative aspects of the Fall of Mankind, but chapter 3 ends on a positive note. We hope to complete now the Early History of Mankind, the first part was the his Creation and the second is 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 |

We have seen the first 4 aspects the Fall: The dangerous temptation, the damaging transgression, God's diagnostic confrontation and the disastrous condemnation. The next passage, starting in 3.20 ends on a more positive note.

As a reminder, one of the things I have been stressing is not just the spiritual effects on all of mankind all the way to our day and essentially the rest of world history, but what is overlooked by most theologians and Bible teachers are the *physical* effects that are very clear in Genesis 3.

At the same time I would like to look at Romans 8—Paul's commentary on Genesis 3. He speaks very directly to what Moses is writing about in Genesis 3, and it also positive, so it goes along with the ending of the chapter. First we review the physical effects: we saw that the serpent is cursed *more* than all the other creatures which implies to us that the other land animals and

18a

beasts were also cursed and all of zoology was affected. And the suffering and the effects on the woman are brought out, implying that there were similar effects on man as well with weakness—damage to all of anthropology.

The ground was also cursed; I broadened it to include all of geophysics because we can see the effects on the planet. We also talked about physics being affected, so all of the sciences, with examples given in chapter 3. I concluded that the entire universe was affected—which I think is also mentioned in Romans 8. Also botany was affected with thorns and thistles that did not exist before the Fall.

We commented that all the genetic information was built in by God who, knowing that man would fall, built in all the information in the plant and animal kingdom that would help them survive a fallen world. And, more aspects of physics and biology were also mentioned.

The conclusion you can draw is that any time you study the sciences today you are studying the affects of the Fall of mankind. You cannot project and come to conclusions concerning constants and laws of science *before* the Fall; and we still also see damaging effects from the Genesis Flood. We cannot project the world we live in beyond the Genesis Flood because we live in a post-Flood world.

Romans 8.17 *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

Heirship is a part of our salvation. The extent or quantity or quality of the inheritance is in view. If we suffer, eg, for the gospel, we can expect it in this world. Paul gives us a passage that helps us get through it, keep our focus on what God is doing on a broad scale and realize that suffering ultimately will end... knowing that all the effects in Genesis 3 will end and even be reversed.

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

He is contrasting the future glory that is promised to all believers, that any suffering, no matter how severe or long-term, will be changed. In the following verses Paul refers to Creation 4 times:

Romans 8.19 *For the anxious longing of the creation waits eagerly for the revealing of the sons of God.*

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

Two times ‘creation’ is spoken of, using the literary device called ‘personification’. He is addressing the creation as if it had feelings, longings, as if it were waiting, as if it had personality. He pictures it that way to communicate to us that there is an anticipation that God is going to intervene to *change* the entire physical world. In verse 20, *the creation was subjected to futility*, is a reference to the Fall, so all of creation was affected.

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.*

Again two more times he refers to the creation being set free. So there will be a change just as radical as the changes that took place because of the Fall; there will be a *reversal* in the future. That is the Biblical perspective, so all that is associated with the Fall, including suffering and death, will be reversed. So all suffering is temporary and, personally, we even experience healing now, the illnesses we have either go away or we go to be with the Lord.

But the creation is also looking forward to freedom as though it is a slave—personification—to corruption, aspects of the 2nd Law of Thermodynamics, etc. There will be a future freedom of the glory of the children of God, so it is going to happen at the Second Coming when we experience that same freedom. So this glorious passage introduces us to the one in Genesis 3.

Physical Effects

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

Romans 8.19-22

We have been drawing *Implications* in chapter 3. And there will be another one in the passage we look at today.

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

The origin of evil was not on earth, but it was in terms of mankind. We also saw that God is Holy, so nowhere in Scripture is evil attributed to God—He is not the source. Then the nature of sin is rebellion to clear standards that God sets forth. We talked a lot about the concept of evil being bounded and that a fallen world is really an abnormal world, not the very good creation that God made in Genesis 1. So evil has a beginning, and God is dealing

with it historically over time; Genesis 3.15 tells us that a seed or descendent of the woman will eventually deal with evil, so it will take all of world history to complete the dealing with evil and it will finally be dealt with in the final event of history which is prophesied in Revelation 20. So evil is bounded which is different from the secular viewpoint of evil.

We also looked at the nature of death and the comprehensive aspect of it; it is not simply the ceasing of breathing and the stopping of the heart—Adam and Eve continued to breath, Adam for 930 years. But on the day that they *ate* they *died*. They had a death that was intellectual, emotional, spiritual (separation from God), socially and even physically—the very day that they ate. Their individual cells began to die, the process of dying began then.

Paul, in Romans, also speaks of death in this comprehensive sense. In general, many passages in the Bible have this broader, comprehensive sense of death affecting of all of who we are. We tend to underestimate sin's damage and do not think about that broader aspect of the physical realm being damaged. We saw the radical effects of the Fall and the concept of death. These are the major implications that we drew from chapter 3.

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
e. <u>Delivering Provision</u>	3.20-24
1) Deliverance from Condemnation	3.20-21

Now we will see the Delivering Provision that God makes and all of the basic elements of the doctrine of salvation. We have already mentioned God initiating all the of restoration and approach to the man and woman to begin with—and they flee; it is God that takes the initiative. It is always God that lays the groundwork and takes the initiative in terms of salvation itself. So verses 20 and 21 deal with this Deliverance from the Condemnation. Now we have the hope and the promise of deliverance.

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

Again not everything in the passage is clearly stated, but we can come to some conclusions. This one is a theological conclusion that we can draw from it. Now the man called his wife's name Eve. This is the first occurrence of a real name. The name that Adam used in chapter 2 when he responded to seeing Eve. He said *ishah* and there was a play on words which were not necessarily etymologically related but similar in sound. The man is *ish* and the woman *ishah* showing a close relationship.

The man had named animals, but here he names again—after the Fall. This naming process includes, first, the authority or intellectual capacity of the person naming things, having the ability to recognize distinctions. God built within Adam the ability to see characteristics and give appropriate names. God began in Genesis 1 by naming different aspects of the creation.

The second aspect, also primarily from Genesis 1, God has the full authority, not just the ability, being sovereign, in full authority over the creation. He delegated some of that, on a finite level to mankind—Adam naming the animals and then Eve, so this authority was established even before the Fall. Paul picks up on this concept of the man having authority, including in the marriage. Sometimes we fall short of that and abuse it, but God is the initiator of that whole idea. This naming of Eve reminds us

that the Fall did not change the structure that God set up in terms of the structure of authority that was set up before the Fall. That was even emphasized in the Condemnation of the woman that we saw before as well.

We recall that names have meaning, significance, especially early on in Genesis. Adam named his wife ‘Eve’ which means ‘life’. That in itself gives us a lot of insight into the thinking and the attitudes and what is going on in the mind of Adam. He is called ‘the man’ here. And he called her ‘Eve’, the person who would initiate the rest of the life of the human race. Also in the passage on pain in childbirth suggests that she is going to have children. So Adam *believed*—there were no children yet, not til chapter 4—he not only understood Genesis 3.15, but *believed* it. It would be through the woman that the descendants would come and he appropriately names her ‘Life’.

3.20 Now the man called his wife’s name Eve, because she was the mother of all the living.

Moses writes, looking back at the past, because she was the mother of all the living, giving the reason.

And Adam had adequate gospel information in Genesis 3.15 to put his faith in what God said and/or reject it. Prior to the cross, Jesus on the cross has *always* been in mind for salvation. He is that particular seed that will ultimately deal with evil and the one that is the object of faith in order to access that release from evil. So, though many may not have actually known His name, they knew that God had promised to make a provision for sin and evil, and it would come through a particular descendant of the woman.

We assume, knowing how God works in time and He is revealed, the information was passed on to the time of Moses. We know of the *toledot* documents that Moses used to compose the book of Genesis hundreds of years later. A lot of Exodus is eye-witness testimony. And there are some places where God gives

very direct dictation to some of the prophets, but the *toledots* are documents with a sort of source-reference that indicates who originally wrote them. Moses probably used them, obviously under inspiration.

Since we have been talking about justice and about God dealing with sin, here is a little Biblical foundation like we have done with language and other areas. This is the one for Justice:

Justice - Foundation

- | | |
|--------------------------------|-----------------|
| 1. God as Holy and Righteous - | standard |
| 2. Very Good Creation - | moral universe |
| 3. Creation of Moral agents - | angels and man |
| 4. Preceded by Grace - | abundance |
| 5. Revealed in Clarity - | law |
| 6. Judgment is Talionic - | proportional |
| 7. Separates from Evil - | objects of love |
| 8. Ultimate Resolution - | world history |

Justice begins with God personally. He is Holy and Righteous; He is the ultimate standard of all justice—everything made according to His righteous standards and His righteousness. The Law reflects that, especially the Mosaic Law.

Then God created a very good creation that has this moral aspect to it that reflects His character, that is a moral aspect to the universe.

Within that creation God created moral agents with the capacity, with volition, able to make choices, reject God if they so chose, and we know from the record, that angels, some of them, did reject the God that created them; and Genesis 3 is the story of mankind doing the same in rejecting the exercise of volition that God built in. So in this moral universe God created moral agents that can make choices. The rest of world history is God dealing with these moral creatures.

And we could say that before God exercises justice, it is always preceded by grace. It was very good creation with an

abundance, chapter 2, much grace and goodness. The choices are laid out clearly; God has presented this throughout history.

Justice is talionic, ie, it is proportional, fits the crime, an ‘eye for eye’ concept.

And, one of the major things, justice is God separating out that which he loves from evil. The objects of His love are separated out—as seen throughout the Genesis Flood and throughout the OT.

Finally, justice will ultimately be resolved—there will be a final resolution to the problem of evil; it will take all of world history to complete that.

Also, this Biblical Foundation for justice is helpful to parents in raising children.

That brings us to the whole area of salvation—where God makes a provision for condemned and lost personages. Angels do not have access to salvation so this is for mankind. In dealing with those to whom He has chosen to pour out His love in order to deal with the problem of evil and it has long-term effects and can have short-term effects as well.

We have Adam and Eve as the first illustration of this concept of salvation. As I have said, all these start with God Himself, including salvation. And in terms of Genesis 3.15 we could say that God *decreed* it—that there would be a Messiah that deals with sin in a total, final way, implying also that God would be dealing with it over time. Even the crucifixion is more than hinted at, but alluded to in language not so clear in the text itself, but once you look back you can see the significance of the cross you can say that Genesis 3.15 predicts the basis of that salvation.

Also I mentioned that there is evidence of *faith* in Adam; and Eve in her name seeming to follow also in faith. We will see an expression of faith by Eve in chapter 4.

1. Decreed - Messiah
2. Faith - Eve

In verse 21 there is more evidence of salvation:

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

We commented on the fig leaves, man-made religion, man’s attempt to deal with sin being totally inadequate, so man cannot cover his sin. And I think that is what the garments represent—access to God requires for sin to be covered, there has to be a means of dealing with sin which Genesis 3.15 deals with as well.

So in order to re-gain access that was lost as a result of the Fall, sin must be covered; again, these are simple statements here; it just states that God provided the covering which tells us that these skins came from an animal and probably as a result of the death of an animal and perhaps even a lamb—at least some sacrificial animal—and it makes sense that Adam and Eve witnessed the slaying and bleeding out, shedding, of the blood of the animal and recognized that their sin caused the death of that animal. And we also have the concept here of *substitution*, the idea of one suffering the consequences on behalf of the other. So it is God that provides the garments.

Notice He is called in verse 21, Yahweh Elohim, the God who is the immanente, intimate relational God in combination with the Elohim, the transcendent, separate creator-God. The Lord God made the garments for Adam and Eve in order to restore that relationship. Notice that his wife was with him, the sin was covered for Eve as well. So we have God’s *provision* to deal with the issue and problem of sin. There are other passages, eg, in Revelation, there are white garments of the saints that represent this concept of the ultimate and final covering of sin, white garments that are cleansed, purified garments. So this idea of clothing begins in Genesis 3. We are spiritually covered by the blood of Christ. Garments are a symbol of coverage.

Salvation Basis

18j

1. Decreed - Messiah
2. Faith - Eve
3. Access to God - Sin's covering
4. Sacrifice - God's provision
5. Substitution - Death

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

The Lord God not only *made* the garments but he *clothed* them. So this is the act of God involved in dealing with their sin, the author of salvation from beginning to end. The garments or clothes I think theologically give us the idea of *imputation*—something of a declaration of *justification*, words that Paul uses, the imputing of righteousness and the clothing are a picture of the imputed righteousness that I think God granted Adam and Eve.

Salvation Basis

1. Decreed - Messiah
2. Faith - Eve
3. Access to God - Sin's covering
4. Sacrifice - God's provision
5. Substitution - Death
6. Imputation - Clothes

So we have the basis here, adding the concept of substitution, for salvation—the dealing of sin on behalf of those that are condemned and under God's judgment. The Bible develops all these concepts in greater detail—the whole sacrificial system of the nation of Israel under the Mosaic Law has its beginning here and has fuller expression under the Law, and then the crucifixion of Jesus Christ being the ultimate, complete and final basis for salvation. In fact, looking at Hebrews 10 which points out that the sacrifices were not able to *take away* sin, so it was passed over in the OT, until the Cross.

18k

Hebrews 10.4 *For it is impossible for the blood of bulls and goats to take away sins....*

10.10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

10.11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

10.12 but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,

...at the right hand of God, where Christ resides today.

So we have this commentary by the writer of Hebrews concerning what is going on in Genesis 3, and that is why I call it the *sin covering*.

- | | |
|------------------------------------------|-----------|
| 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 |
| e. Delivering Provision | 3.20-24 |
| 1) Deliverance from Condemnation | 3.10-21 |
| 2) Detachment from Garden | 3.22-24 |

Part of the provision that God makes:

3.22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever"-- 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

Then the LORD God said, “Behold, the man has become like one of Us, which reminds us of the whole Godhead, probably the same as Genesis 1.26: Let *Us make man after Our image*. Different commentators take different views, but the Jewish commentators generally think of angelic creatures, while I think that the Godhead is in view.

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

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

Behold, the man has become like one of Us, knowing good and evil—man now knowing by experience of the removal of some good and the experience of evil.

Then, there is a statement of grace: had Adam and Eve continued to reside in the garden and have access to the tree of life, they would have continued in their fallen nature and not experienced the eventual salvation that comes *after* death.

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

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

So this is a further act of grace where God is moving to stop that continuing of eating and living forever, and I think, in a sinful, fallen body.

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

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

therefore the LORD God sent him out from the garden of Eden,

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

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

To cultivate the ground from which he was taken and create by sweat and toil another garden. This is something of a purpose here: to cultivate the ground from where he was taken.

3.24 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.

So He drove the man out, a stronger word than we have in verse 23: ‘he *sent* him out’.

3.24 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.

At the east of the garden of Eden He stationed the cherubim and the flaming sword. The closing of the garden so man has no

more access to it. A strong angelic creature—cherubim is the same word that describes the cherubim that guard the Holy of Holies, two of them over the Mercy Seat. The flaming sword pictures the judgment of God...

3.24 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.

Which turned every direction to guard the way to the tree of life. Access to the tree of life is restricted now, so that eventually Adam and Eve will stop breathing; their hearts will stop beating and they will, in fact, experience death in its fullest physical sense and await a resurrección that is not revealed here, but we know elsewhere that there is an afterlife—and I am sure that they were aware of an after life.

So this all is an act of grace and we might add to our list here that this expulsion from the garden is actually a measure of *protection*. The implication is that God protects those that he saves, implying the concept of *eternal security* in that Adam and Eve are prevented from continuing to partake of the tree of life, so they can eventually die.

Salvation Basis

- | | |
|--------------------|-----------------|
| 1. Decreed - | Messiah |
| 2. Faith - | Eve |
| 3. Access to God - | Sin's covering |
| 4. Sacrifice - | God's provision |
| 5. Substitution - | Death |
| 6. Imputation - | Clothes |
| 7. Protection - | Expulsion |

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 |
| 8. God's Justice - | principles |
| 9. God's Salvation - | offered |

The last implication of Genesis 3 is that God's salvation is offered and there is evidence that Adam and Eve actually partook of that salvation and trusted in what God said, and I expect to ask Adam lots of questions when we go to be with him and hopefully you will ask him questions as well.

Praise Him for His Grace!