

JDB

The Descent of Man

Radio Sermons



by

Wayne Carver

Contents

Chapter	Page
Foreword	
1. Historical Background (Genesis 2:15, 22)	1
2. The Old Serpent (Genesis 3:1)	4
3. The Temptation (Genesis 3:1-5)	9
4. The Fall (Genesis 3:6, 7)	18
5. Seeking the Lost (Genesis 3:8-10)	24
6. Judgment in the Garden (Genesis 3:10-15)	33
7. The Curse of Man's Dominion (Genesis 3:16-19)	42
8. New Life from God (Genesis 3:20, 21)	55
9. Paradise Lost (Genesis 3:22-24)	62

Foreword

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Genesis 3:6).

The third chapter of the Book of Genesis is the pivot of the Bible. If we take this chapter away, the rest of Scripture becomes meaningless. We have here, in this third chapter, the record of the most important and far-reaching event in history — the entrance of sin.

It is impossible to understand the rest of the Bible without understanding Genesis 3. God’s marvelous plan of redemption fulfilled in Christ is meaningless if the events of Genesis 3 are not historical. If this narrative is mere mythology, we are left with no record of the introduction of sin and violence into human history.

Some have classified the story of man’s fall as a fable. They contend that a talking serpent makes a historical interpretation of Genesis 3 impossible, an argument with which we must disagree. While it is true that talking animals often appear in fables, this account, unlike a fable, emphasizes no particular moral, is utterly serious, and is obviously grounded in reality — the presence of sin and the dilemma of man.

When God’s six-day work of creation was complete, everything in the world was “very good.” There was nothing out of order, no pain, no suffering, no disease, no struggle for existence, no disharmony, no sin, and — above all — no death.

But things are *not* “very good” in the world now! In the physical realm, everything tends to run down and wear out.

In the living world, each animal is engaged in a perpetual struggle against other animals and disease, as well as against the universal process of aging and death. Culturally, one civilization after another seems to rise for a time, then decline and die. In the spiritual and moral realm, each individual invariably finds it easier to do wrong than right, easier to drift downward than to struggle upward. The world is full of hatred, crime, war, pollution, selfishness, corruption — evil of all kinds. Something has gone wrong with God's perfect creation.

The problem of the existence of *evil* in a world created by a *holy, loving God* is one that has exercised the minds and hearts of philosophers and theologians through the ages. If God is omnipotent and holy, why does He permit such things? How, indeed, could evil ever have appeared at all?

These questions do not have easy answers. Atheism is largely based on the pessimistic belief that such an evil world proves either that God is *not good* (condoning evil as He does) or *not omnipotent* (and therefore unable to correct and remove the evil). "Dualism" (the ancient philosophy of the Gnostics) tried to solve the problem by proposing an eternal principle of *evil* as well as *good* in the universe.

However, answers such as these are not scriptural, nor do they satisfy the needs of the human heart. God *is* omnipotent and He *is* perfectly righteous! Only through His own revelation, therefore, are we able to understand the source and significance of evil in the world.

The only true, reasonable answer to this problem is found in the third chapter of Genesis. The Apostle Paul, referring to this chapter, says, "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" (see Romans 5:12). Later, He says, "For the creature (actually *creation*) was made subject to vanity (or *futility*), not willingly, but by reason of him who hath subjected the same in hope, because the creature (*creation*) itself also shall be delivered from the bondage of

corruption (literally, *decay*) into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (see Romans 8:20-22).

The true story of sin's entrance into the world lies before us. We will consider God's record of "The Descent of Man."

1.

Historical Background

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it . . . And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man” (Genesis 2:15, 22).

The first man and woman, Adam and Eve, were the only representatives of the human race present in the world at the time of the events recorded in Genesis 3. Eve had spent her entire lifetime (up to that moment) in the beautiful paradise home that the LORD God, the Pre-Incarnate Christ, had planted for her and her husband. Most of Adam's life had been spent there, also.

We cannot know exactly how much time had elapsed since the six-day creation period when Adam was created, or since the time that Eve had been formed from a part of Adam's body. We infer that the time period had been rather short. Certainly, some weeks had passed. Perhaps the earth had been in existence for several months, or even several years. The only exact time marker that we have for this early period of earth's history is the statement of Adam's age at the time of the birth of Seth, found in Genesis 5:3. Here we are told, “And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.”

Therefore, one hundred and thirty years went by between the sixth creation day and the time of the birth of Seth. During that time, Adam and Eve had disobeyed God, they had been driven from the Garden of Eden, Cain and Abel had been born and had grown to adulthood, Cain had slain Abel, and Cain had become a rebel against God and a wanderer in the world. So, at most, only a few years had gone by since the creation period.

Between the time that God pronounced the creation “very good” on the sixth creation day, and the opening

verses of Genesis 3, a rebellion had taken place in Heaven. The great angel Lucifer had risen up against God in the third heaven with his five "I wills" that are recorded in Isaiah 14:12-17. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, *I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.* Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

One third of the created angels of Heaven had followed Lucifer in this rebellion. Both the leader and his followers had been cast downward. Sin had become a reality in the universe. Lucifer, the son of the morning, was now Satan (the adversary) and the devil (the slanderer). Satan was now an angel of evil, and his will was set directly in opposition to the will of God. His goal was now to oppose the things of God, and his attention was turned toward the earth and toward the man and woman that God had given dominion over the earth.

When God planted the Garden of Eden and placed Adam there, He included a test that was to determine the history of the human race. God placed two unique trees in the center of the garden: one, the tree of *life*; the other, the tree of *death*. The second tree God designated as the "tree of the knowledge of good and evil." These two trees were not part of the three classes of vegetation God had created on the third creation day to cover the newly-raised continents of the earth. These trees were special creations of God, one of a kind, and the seeds of these trees were not contained within the fruit they bore. These two trees were *not* to reproduce "after their kind."

The test that God had provided for Adam was centered in

the second tree. Most likely, this test tree was planted in Adam's garden home after sin entered the universe. If this is so, then the fall of the angel Lucifer came just before the LORD God planted the Garden of Eden. The LORD God gave Adam a definite command concerning the tree of the knowledge of good and evil. This command is found in Genesis 2:16, 17. "And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: but the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

innocence ≠ righteousness

Adam was created in a state of innocence, and was innocent until he had sinned by disobeying the command of the LORD God, his Creator. However, he could not be "righteous" until he had been faced with a test in which the possibility to sin existed. If he, by his own will, had refused to disobey God under the condition where disobedience was a possibility, then he would have been "righteous."

Therefore, the tree of the knowledge of good and evil stood as the tree of death. If Adam were to disobey God and eat the fruit thereof, then death was to be the certain result. However, beyond the tree of death stood the tree of life. Had Adam been able to get beyond the tree of the knowledge of good and evil in a state of righteousness, the LORD God would have permitted him to partake of the fruit of the tree of life, and eternal life (both spiritual life and physical life) would have been Adam's possession.

Adam had been given dominion over the earth by God, his Creator. Since he held this dominion, the one to whom Adam offered his allegiance was sovereign over the earth. In those early days before his fall, Adam's allegiance was to the LORD God, and consequently, the LORD God was sovereign over the earth. But when Adam disobeyed God, and followed the instructions of Satan, his allegiance was directed to Satan. Satan then became the Sovereign over the earth. He became the prince of the powers of the air.

Therefore, Satan was playing for large stakes when he made that fateful appearance in the Garden of Eden. If he were to succeed in the temptation, he would be sovereign over the earth. Adam would have "sold out" his dominion to this angel of evil. That dominion could be redeemed only by a "Kinsman Redeemer" of the human race: One who was a Kinsman, One who held something of sufficient value to make redemption possible, and One who was willing to accomplish such redemption.

Only one Person in all the universe met all of these qualifications. The redemption of the world could be accomplished only if the LORD God himself took on human flesh to become a kinsman to Adam, and if He poured out his life's blood in payment for Adam's lost dominion. Satan did not believe that this would be done. So, he used all of his power to deceive and to lead in the ways of evil, to set up a situation that would lead to Adam's disobedience of God.

This was the historical situation that existed at the time of the opening statement of Genesis 3. The drama that changed all of human history is about to begin.

2. The Old Serpent

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1).

In his rebellion against God, the fallen angel Lucifer (or Satan) turned his attention toward conquest of the earth. It was Satan's desire to become the god of this earth. Adam had

been given dominion over the earth, and if Satan could turn man's allegiance from God to himself, then he would become sovereign over Adam's inheritance. Satan was aware of the test of righteousness God had placed within Adam's reach in the garden paradise. In the midst of the garden, along with the tree of life, stood the tree of the knowledge of good and evil. If it were possible to arrange a situation in which Adam could be enticed to eat of the tree of the knowledge of good and evil (and thus disobey God in obedience to the will of Satan), Adam would become the servant of this prince of darkness. In turn, this fallen angel would become sovereign over Adam's domain.

Adam had been created in the image and likeness of God, and as a part of that image and likeness, God had given him a will. Adam was not a robot; he had the ability for either *obedience* or *disobedience*. Adam had been created in a state of *innocence*, not *righteousness* and, in order for Adam to be righteous, he must face the opportunity to sin, but by his own will *turn away* from that opportunity. The tree of the knowledge of good and evil stood in the midst of the garden, easily within Adam's reach. However, God had commanded the man *not to eat* of the fruit of this tree. "And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: For in the day that thou eatest thereof thou shalt surely die" (see Genesis 2:16, 17).

Apparently, it was not possible for Satan to approach Adam and his wife on a purely spiritual plane, while they were in a state of innocence before God. In this state, the eternal spirits of these two human beings were in communion with God, and they were not accessible to direct spiritual communication from the angel of evil. He had to come to them on the physical plane. But Satan, as an angel, was spirit. He was not, and is not, the possessor of a physical body. In order to communicate with the two members of the first human family on the physical plane, it was necessary first that Satan acquire a physical body. He could *not* possess the

body of an unfallen *human being*, but (if there was no resistance on the part of the creature chosen) he *could* possess the body of one of the *lower animals*. His attention was turned in that direction.

Man is the only one of God's earthly creatures that possesses an eternal spirit. It is the "soul" that is the seat of conscious life. All members of the animal kingdom have "souls." The "soul" is one part of man's makeup, therefore, that he has in common with the lower animals. But man, who was created in the image and likeness of God, also has (as the highest part of his tripartite makeup) an *eternal spirit* that gives him both a God-consciousness and the ability to communicate with God. The soul, as the seat of conscious life, is also the seat of intelligence. All of the animals have souls, as we have pointed out, and (to varying degrees) have intelligence. It is only in spiritual matters that the great difference between man and the lower animals becomes evident.

There are many passages in the Bible that make clear the fact that evil angels (spirit creatures) *can* inhabit the bodies of the lower animals. While those bodies are inhabited, the spirit being *can* exercise control over the animal. One example of this phenomenon is found in Mark 5, the record of Christ's encounter with the demoniac of Gadera. When the Lord had commanded the legion of demons to come out from this man, their spokesman asked permission to go into a herd of swine feeding nearby. The Lord granted them permission to do so, but the souls (the seats of conscious life) of those swine remained sufficiently in control of the body to cause them to run into the lake in mass suicide. This incident does confirm that evil spirit beings *can* possess the bodies of the lower animals.

There were only two human beings present in the earth at the time of Satan's desired conquest. Both of these were in a state of innocence before God. Satan could *not* enter into the body of the man or the woman in order to accomplish his evil purpose. So, for a body to serve his needs, he looked toward the lower animals over which Adam had dominion.

The animal Satan chose was the serpent. Apparently, the serpent did have power to resist the entrance of the evil spirit being into his body, but he failed to exercise this power. Later, the LORD God pronounced a judgment against the physical animal himself. If the serpent had simply been the *unwilling victim* of the devil, it does not seem likely that God would have brought judgment. In the perfect world over which Adam originally had dominion, all of the creatures would have had the power to resist the principalities and powers of evil from the spiritual domain. The serpent did not exercise that resistance.

“Now the serpent was more subtil than any beast of the field which the LORD God had made.” The word “subtil” means “crafty” or “cunning.” God’s Word reveals that this denizen of the original pre-Flood world was a highly intelligent animal, and that in his mental processes he was capable of craftiness. Since he was “more subtil than any beast of the field,” we can understand why Satan selected this animal when he decided to occupy a physical body for the temptation of the woman. Once in possession of the serpent’s body, Satan was ready for his encounter with the mother of the human race.

Just what was this animal that Genesis 3:1 refers to as the “serpent”? The Hebrew word is “nachash.” This is the generic name for the reptile kingdom, and is not the specific word which refers to a poisonous viper. That word is “saraph,” and it is the word used in the mention of the “fiery serpents” of Numbers 21. Another Hebrew word is used to refer to the “serpents” of Exodus 7. That word is “tannin,” and it actually means “dragons.” (“Tannin” is probably a reference to the crocodiles that inhabited the Nile River.) *

The word “nachash,” then, refers to representatives of the general phylum of cold-blooded animals that we call “reptiles.” Although it can refer to those legless creatures that we call “snakes,” its meaning is not confined to that branch. It can properly refer to lizards, alligators, crocodiles, and other similar creatures. The “nachash” which was

possessed of Satan, and which was involved in the temptation of Adam's wife, was *not* (at the time of the temptation) a legless creature.

He later *became* a legless creature as a part of the judgment that God pronounced upon him and upon his descendants after him. In Genesis 3:14 we read God's words to this creature: "And the LORD God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." We must assume that the serpent, as the woman encountered him in the garden, was a creature that had legs, and that walked upon them. As a part of the curse upon this beast, the LORD God brought about a change in the serpent's physical make-up. This particular serpent (and his seed after him) became legless snakes.

There is something brought out in these opening verses of Genesis 3 that we cannot avoid, concerning the relationship between the man Adam and his animal domain (in that original perfect world). That relationship was vastly different from that which exists between man and the animals of today. Some of the members of the animal kingdom of that early perfect earth *were capable of speech*. These animals had the power to communicate verbally with the first man and woman.

In the opening verses of Genesis 3, we are first introduced to the serpent. Then, we are told that he spoke to the woman. "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" These words, coming from the mouth of the serpent, apparently did not startle the woman at all. She simply answered the question that was put to her. The fact that the serpent had the power of speech did not seem to be unusual to her. We can conclude that Adam's wife had often spoken with many of the members of the animal kingdom. In the original perfect state of creation, God had given many of the "kinds" of the animal kingdom power to converse with man, something

which probably continued up until the time of the Great Flood. The prophecy of Isaiah strongly suggests that this order may be restored during the millennial reign of Christ on this earth.

For his evil work of deception, Satan selected the body of the highly intelligent serpent for temporary residence. The animal chosen did not resist this intruder from the spirit world, but allowed the possession to take place. Once in control of a physical body capable of the power of speech, Satan was ready for his encounter with the first woman.

3. The Temptation

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:1-5).

Satan did not choose the man Adam, the federal head of the human race, for the temptation. In order for Satan to succeed in his conquest of the earth, it was necessary for the *federal head* of the human race to sin willfully, with full knowledge of the choice that he was making. Man's will had to be set in opposition to God's, in order for the sin to be

deliberate, and in order for Adam's allegiance to be transferred from God to Satan.

Satan realized that if he could deceive the woman and cause her to disobey the command of God by subterfuge, he could then place her in a position of separation from the man. Adam would be faced with a choice which he would have to make *deliberately*, while he was fully aware of the consequences of his willful decision. If he chose to remain obedient to God and not eat the fruit of the tree of the knowledge of good and evil, he would then be separated from the woman who was his wife — the “bone of his bone and flesh of his flesh.” But if he chose to disobey God and eat of the fruit, he could remain with the *woman*, but would be separated from God. He would have transgressed and fallen into sin. Therefore, if the woman could be made a slave of Satan by subterfuge, she would become the “bait” to lure the federal head of the human race to sin against God, and also to become a slave of Satan. As soon as Satan became sovereign over Adam, Adam's dominion became his domain. It was imperative, therefore, that Adam's allegiance be *deliberately* turned from God to the tempter.

Thus, Adam's wife became the object of Satan's wiles. The spirit of Satan entered into the animal body of the serpent, and he maneuvered so as to encounter her at a time when she was not in the company of her husband. The LORD God had formed the woman from a portion of Adam's body after he had been placed in the Garden of Eden, and after some interval of time since the six-day creation period. Adam had spent much more time in intimate fellowship with JHWH Elohim, the LORD God, than had his wife; and it was to *Adam* that the LORD God had given the command not to eat of the fruit of the tree of the knowledge of good and evil. Adam could have strengthened his wife at the time of the temptation, had he been present. He was directly familiar with the command that the LORD God had given, and it is not as likely that he would have been misled by Satan's intimations as was his wife. Satan divided to conquer.

When the encounter came, it is likely that the woman was standing near and gazing at the tree that bore the forbidden fruit. Perhaps she was wondering at that very time why she and her husband had been commanded not to eat of that fruit. And perhaps also she was trying to imagine what kind of taste was associated with that beautiful fruit hanging there before her. Perhaps she herself was wondering just what God's motives were for forbidding this fruit. It was then that the serpent spoke to her. "Yea, hath God said, Ye shall not eat of every tree of the garden?"

Critics of God's Word (those who would like to relegate this historical account of the fall of man into the realm of mythology) have often scoffed at the idea that a serpent could approach the woman, speak to her in a human voice, and (by his "persuasiveness") influence her to disobey God's commandment. These critics say that the story has all of the elements of a "fairy tale" — a talking animal, a tree that yields a fruit with magical properties, and an enticement by something that is totally evil to revolt against something that is totally good. The idea of the *talking animal* has received the greatest ridicule.

The question that often comes up is, "Why was not the first woman surprised and frightened when the serpent opened his mouth and spoke to her? Why did she not suspect that something was wrong as soon as this bizarre incident began? Why did she stand there and not only *carry on a conversation* with this beast, but also let him *influence her to disobey God* and partake of the fruit?"

There was a very good reason why the woman saw nothing unusual in the conversation that took place between herself and the serpent. She saw nothing unusual about it, because it was *not* unusual. She had conversed many times previously, not only with serpents, but with many other animals of that primeval world. This incident in the Garden of Eden provides powerful evidence that the LORD God (in the original creation) had given many of the higher orders of animals the power of speech.

Adam had spoken to the animals as the LORD God had brought them before him while he was naming them. Many of the animals had spoken to him also. Conversations in the Garden of Eden between these two first parents of the human race and members of the animal kingdom (which were a part of their dominion) was a common thing before this incident of the temptation. It is not unlikely that Adam's wife had conversed with this very same serpent at many times in the past. It is even possible that the two of them were close friends, and that they had spent hours in companionship and in conversation.

Certainly there was no reason for the woman to be afraid of this animal. In that original perfect world, Adam and his descendants had been given dominion over all of the animal kingdom. There was no enmity between man and the animals. There was no possibility that any of the animals would strike out against any member of the human race, because God himself had subordinated these living creatures to man.

All of the animals were sustained by vegetable foods. There was no eating of flesh in that first world. Before the temptation and the fall of man, there was no principle of death in the earth. The man and the woman, the animals and plants of their dominion, were none subject to physical death. Vegetable food can be consumed by man and animals without the death of the plant that produced the food. This is not true with respect to the eating of animal flesh. Before the flesh of an animal may be consumed as food, the animal must first die. Therefore, the eating of animal flesh by any creature of God's creation was *not* a principle of that first world.

God established enmity between man and the animals (and established also the principle of the eating of animal flesh) as a part of the economy of the post-Flood world. We read of this in Genesis 9:2, 3: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the

earth, and upon all the fishes of the sea; into your hand are they delivered. Every living thing that moveth shall be meat (*food*) for you; even as the green herb have I given you all things." Before the Flood, no creature in the earth ate the flesh of any other creature.

Originally, God gave the gift of speech to many of the animals of the primeval world. This gift was taken away, either at the time that God pronounced a curse on Adam's domain as a result of his sin, or at the time of the Great Flood. In the present economy, animals do *not* have power of speech. However, this is not proof that they have *never* had that power.

There is another passage of Scripture that strongly hints that the lack of speech among some of the higher animals may *not* have been the order of things from the beginning. In the story of Balaam (found in Numbers 22-24), there is an incident in which Balaam was riding upon his ass on a narrow road through the vineyards. His mission was contrary to the will of God, and we are told that "the angel of the LORD stood in his way as an adversary against him." Balaam could not see the angel with the drawn sword, but the animal on which Balaam was riding did see him. When the ass refused to go forward and turned aside into the field, Balaam struck her. She again tried to go forward, but the angel with the drawn sword still stood in the way. This time she attempted to turn the other way, but in so doing she crushed Balaam's foot against a wall. Balaam struck her again.

In the third attempt to go forward, the ass found the path still blocked. As she fell down under him, Balaam struck her a third time. Then we are told, "And the LORD *opened the mouth* of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand for now would I kill thee. And the ass said unto Balaam, Am not I thine ass upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?" (See Numbers 22:28-30.)

The remarkable thing about this passage is that (before the animal spoke) we were told, "And the LORD *opened the mouth* of the ass." The implication seems to be that the opening of the animal's mouth was a restoration of a condition that once existed. The LORD opened an animal's mouth for speech. A previous act of the LORD in which He closed the animal's mouth would seem to be assumed. The little ass was a descendant of a line of animals that at one time apparently had the gift of speech.

The conversation that followed is declared to be between Balaam and the ass. It is not suggested that the angel is speaking through the animal's mouth. Both the animal's conversation and the intelligence that produced the conversation are within the animal herself. This is powerful evidence that the animals of our present world do not have the full capacity that God once gave them.

"Yea, hath God said, Ye shall not eat of every tree of the garden?" If we were to state the serpent's words in modern English, they would go something like this: "Is it really true that God has said that you may not eat of every tree of the garden?" The question is calculated to match the thoughts that were no doubt already half formed in the woman's mind. The question includes the subtle idea that God has been unfair to this first human pair. I am sure that the serpent's inflection was such as to question the possibility that God would have been so unfair as to have withheld some of the fruits of the garden from these creatures that were made in His own image and likeness. The idea that God is unfair, and that He has restricted the man and woman from having the fullest enjoyment of their garden paradise, is very carefully woven into the initial words. "Is it *really true* that God has said that you may not eat of every tree of the garden?"

The implication of the question is, "Is it really true that God has withheld something from you from among the trees of this beautiful garden? Has God really restricted you from exercising complete freedom in the selection of your food from the trees? Has God really been that unfair?"

The serpent's implication that God has been unfair and deceitful in His dealings with the man and woman makes its mark on the woman's thoughts. Probably a question as to the necessity of God's restriction had already crossed her mind before the serpent spoke. These words came at just the opportune moment for that thought to sprout and take root. She most likely reasoned that if the serpent felt that God's restriction was unfair, then perhaps her fleeting thoughts along this same line were not so far afield. The serpent's opening question succeeded in causing the woman to question the integrity of God.

The woman's answer to the serpent's question reveals that he had been successful in placing that seed of doubt in her thoughts. She attempted to repeat the commandment that the LORD God had given to her husband Adam, but in her attempt to quote God, she misquoted Him. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, *neither shall ye touch it, lest ye die.*"

In order to justify her growing belief that God had been unfair in placing a restriction on her and her husband's activities, the woman adds to the restriction that God had made. The LORD God had never restricted their *touching* the fruit of the tree of the knowledge of good and evil. God's command to Adam was, "Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die."

Even though the woman was not present at the time that this command was given to Adam, there is no valid reason to assume that she did not know the exact nature of the restriction. She added to God's restriction in order that she might further justify and nourish the growing feeling in *her mind* that God was unfair.

The evil spirit personality controlling the serpent was quick to note that his implication had produced the desired effect upon the victim of his temptation. No doubt, Satan

was keenly aware of the exact extent of the restrictions the LORD God had placed upon these progenitors of the human race. The woman's *adding to* the restriction imposed by God, and her taking *away from* the consequences that God had revealed, clearly told Satan that the woman had taken the first bait, and that she was even at that moment harboring doubts as to God's fairness and integrity. (God had said, "Thou shalt surely die," not "Lest ye die.") The woman had also begun to harbor doubts as to the truthfulness of God's Word.

Because of the success of his first subtle thrust, the tempter was now prepared to come out with an open accusation against God. His first question included only an intimation that God's integrity, fairness, and truthfulness might be questionable. But in light of the woman's answer to his first question, Satan now openly called God a liar. He stated that the reason that God had placed restrictions, is that God desired to withhold something from the woman and her husband that would add to their happiness and well-being. "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The tempter openly said that God's Word is untrue! God had said, "In the day that thou eatest thereof thou *shalt* surely die." But Satan said, "Thou *shall not* surely die." In other words, he said, "God lied to you. Eating of the fruit of this tree will *not* bring death upon you. God only said that to scare you. The reason that God told you this lie is that He knows that if you eat this fruit, you will become as He is. You will have a discernment between good and evil, so therefore you yourselves will become as gods. The LORD God desires to keep you in your place, so that you will be subordinate to Him and dependent upon Him. The fruit of this tree actually will benefit you and your husband, but God has told you *not to eat* of it, because He does not want you to enjoy those benefits. Therefore, He has frightened you into obeying His command by lying to you. Ye shall not surely die."

By these words, Satan revealed his true position as the adversary of God. He also verified those two parts of his character that our Lord brought out so many years later as He faced hostile Pharisees during His earthly ministry. In John 8:44, we read the Lord's words to this group: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." As the adversary spoke those words to the first woman, he spoke the first lie. He said, "Thou shalt not surely die." Then he went on to speak further lies about God's character and motives. There was no truth in this evil spirit being, and he became the father of all lies from the moment he spoke those initial falsehoods.

He also became a murderer, because his lies led to the certain death of Adam and his wife and all of their offspring — that death that God had warned would be the sure consequence of their disobedience. The Lord's words to the Pharisees tell us that murder *was* the motive that led to Satan's fathering of the lie. He desired and premeditated the spiritual death of the race of men created in Adam by God.

The lie that the serpent spoke to Adam's wife produced the result which the evil spirit personality desired. The first woman believed Satan rather than God. The three areas of desire that were a part of her human nature caused her to partake of the fruit, and in so doing, to directly disobey her Creator. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." *The lust of the flesh* ("the tree was good for food"), *the lust of the eyes* ("it was pleasant to the eyes"), and *the pride of life* ("a tree to be desired to make one wise"), all acted together to cause the first woman to take the fruit, and to eat of it. The moment that she took that first bite, she became spiritually dead. She died the "second death," which is separation from God. She also began to die the physical death, which is the separation of the spirit and the soul from the body. Satan's temptation was a monumental success!

4. The Fall

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Genesis 3:6, 7).

Adam’s wife chose to believe Satan’s lie, and the added appeal that he gave the tree was sufficient to cause her to take the fruit and eat of it. We are told that all three of the basic motivating forces of the physical realm were active in the decision which led to the woman’s breaking of God’s commandment. These three worldly motivating forces are enumerated by the Apostle John in 1 John 2:16: “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

Genesis 3:6 reads, “And when the woman saw that the tree was good for food (that is, the lust of the flesh: the tree with its fruit appealed to the bodily appetite), and that it was pleasant to the eyes (that is, the lust of the eyes: the tree with its fruit was beautiful, and through its beauty it had an aesthetic appeal to the eyes), and a tree to be desired to make one wise (that is, the pride of life: the woman had a desire to increase her status in life, to become wise, and — as Satan had promised — to become as a God), she took of the fruit thereof, and did eat.”

No doubt, those first two motivating forces were strongly present before the woman was even approached by the serpent. She had previously looked upon the tree (and was most likely looking upon it at the time of her encounter with the serpent), and had found it appealing. The fruit looked as though it would be good to eat. Very likely it had a pleasant

perfume which aroused her appetite for food. She "saw that the tree was good for food"; there was already a strong appeal to the "lust of the flesh." The tree and its fruit were beautiful to look upon; the woman greatly enjoyed the beauty of this plant.

But it was Satan's temptation that brought that third worldly motivating force strongly into the foreground. Satan had said, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." There is the appeal to the pride of life. Eating of the fruit (according to Satan's lie) would bring an improvement in her status of life. She saw that it "was a tree to make one wise"; she desired to move upward, to be a "goddess." She was motivated by the same kind of pride that led to Satan's five "I wills" of Isaiah 14. The old adage says, "Pride goeth before a fall," which was certainly proven true by both Satan and the woman.

Satan's temptation was successful. Prompted by the adversary's subtle suggestions and deliberate lies, and by the worldly motivating forces within her, Adam's wife took the fruit. "She took of the fruit thereof, and did eat." The moment she tasted that fruit, she died spiritually. She was separated from the LORD God, her Creator, by this act of sin. She could no longer stand in God's presence: she was naked — spiritually and physically. Her allegiance and affection were no longer toward God. She was, in every sense of the word, a fallen woman.

Not only was she separated from God, but she was also separated from her husband. During that interval of time between her tasting of the fruit and her husband's tasting of the fruit, she was alone in her fallen estate. Her eyes were opened so that she was not only able to see evil, but evil also had a measure of appeal for her. But she was alone in the physical sphere. The only companion that she could know intimately in her newly acquired position was that spirit being who had helped bring about her downfall. She did not want to remain alone in her fallen estate. She wanted her

husband there with her. So, "she gave also unto her husband with her; and he did eat."

Adam may have come upon the scene in time to see his wife taste the fruit. It is most likely that he did. But whether this was the case or not, he was immediately aware of what his wife had done. He was aware of the barrier that separated himself and the woman. Adam had no power to bring his wife back into spiritual life; he could not bring her back into the estate which he still occupied. He was faced with a choice: he must either be separated from this woman who was his wife, or he must be separated from God his Creator. He must also die the spiritual death, if he were to continue as one with his wife.

Adam chose disobedience to God and spiritual death, rather than life and separation from the fallen woman. His wife "gave also unto her husband with her; and he did eat." The moment Adam tasted the fruit, he died spiritually also. Together, our first parents had fallen from the innocent estate of their creation. They were both spiritually dead, and neither was fit to stand in the presence of God. Evil had now become a part of their nature, and it had become a part of the race that they were to head. That day the entire human race died spiritually in the paradise garden that had been planted by the LORD God. Man's allegiance was turned from God to Satan, and Satan became the prince of this world.

It should be emphasized that the moment Adam and his wife disobeyed God and partook of the fruit of the tree, the results were instantaneous. God had said, "In the day that thou eatest thereof, thou shalt surely die." Each of our two first parents underwent spiritual death. The scriptural definition of "death" is "separation." Physical death is the separation of the soul and spirit from the body. Spiritual death is the separation of the spirit, soul, and body from God. As soon as the experimental knowledge of evil was a part of the makeup of this first couple, they were separated from the holy God that created them. Thus, they died a spiritual death.

The fact of spiritual death was also immediately apparent in the physical realm. In the temptation of the woman, the serpent had told her, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil." What the tempter failed to tell the woman is that the "opening of the eyes to know good and evil" was a manifestation of the spiritual death that was to be the result of disobedience.

In the state of innocence in which Adam was created (and into which his wife was later miraculously born) there was no experimental knowledge of good or evil. "Good" is only definable and understandable as it stands in contrast to "evil." Before his act of disobedience, "evil" was not a part of Adam's nature, and therefore he had no understanding of "good." However, as soon as sin became a reality in his nature (and sin is defined as a transgression against the revealed will of God), both good and evil became clearly discernable to him. In that particular statement concerning the opening of the eyes, the serpent did not lie. He simply concealed a part of the truth. That truth was that the opening of the eyes to good and evil was actually a manifestation of spiritual death.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." The eating of the fruit of the tree of the knowledge of good and evil (in disobedience to God's command not to eat of it) brought an end to the innocence of the first man and woman, and of the entire race that sprang from Adam's seed. The eyes of this human pair now looked upon the things of God's creation with the ability to see images that were not previously discernable to them. They now had experimental knowledge of both good and evil. Because of this knowledge, their eyes were capable of seeing ugliness where previously only beauty was discerned. The first thing that came clearly into focus in their newly acquired vision was their own unclothed bodies.

Prior to the time that this first human pair had eaten of the fruit that God had forbidden, they had never worn any

covering. We read previously in Genesis 2:25, "And they were both naked, the man and his wife, and they were not ashamed." In their state of innocence, physical coverings for their bodies were not a necessity. God himself provides all of the covering that is needed for those creatures who are not separated from His glory. God himself clothes the animals of this world. Clothing does not seem to represent a problem for the heavenly creatures of God's domain, either.

Scriptural notations of the appearances of angels in the earthly scene often describe these creatures as being clothed in "garments of light." Although angels do not have physical bodies in their ordinary state of existence, they are able to take on physical bodies as they carry out God's purposes in the earthly sphere. Since these beings are not separated from God by sin, the glory of God provides those coverings that have the appearance of clothing. In their original state of innocence, the physical bodies of Adam and his wife also were surrounded by such glory coverings. But with spiritual death, God's glory covering was gone. Their visual perception no longer blocked by God's garments of light, the man and his wife gazed upon themselves. Their first awareness of their new fallen nature was their perception of nakedness. "And the eyes of them both were opened, and they knew that they were naked."

Spiritual death brought complete awareness to Adam and Eve of the nakedness of their human bodies that now were the earthly houses of those two fallen creatures. The new visual appearance of themselves made them ashamed to stand in one another's presence. They knew that they were not fit to stand in the presence of the LORD God, the Pre-Incarnate Christ. And their first action was to look for something that could be used to cover those bare bodies, those bodies that stood as a visual testimony of their sin against the Creator. So, by their own efforts, they turned to the fig trees of the garden. They took leaves and sewed them together, and they covered themselves with garments made by their own hands.

Even at this time, there was still no principle of *physical death present in the garden*. The removal of the fig tree leaves

did not cause the death of the fig tree. However, these man-made fig leaf garments were *not* a satisfactory substitute for the glory covering from God which had been their previous "garments."

"And they sewed fig leaves together, and made themselves aprons." Here, in this action of our first parents, we see man's futile efforts to provide for himself and by the works of his own hands a covering for his sins. Sin brings death. The works of dead hands are not capable of forming coverings that can stand in the presence of God!

In the fig leaf aprons of Adam and his wife we have a picture of man's best efforts to save himself *by his own works*. Fruitless efforts, to be sure!

Apparently, the fig leaf garments were adequate to divert the shame that Adam and the woman felt on standing in one another's presence. We know that the "good works" of man *do* sometimes give the impression of righteousness in the view of other men. However, such "good works" are never adequate to let one stand in the presence of God! Dead hands cannot do living works! God himself must provide the covering that makes man fit to stand in His presence. We later find that it *was* the LORD God himself who took the skins of animals (thereby causing the death of the animals), and made the garments *for* Adam and his wife that allowed them to stand in His presence. There, we have a picture of God's salvation by grace, made possible by the shedding of the blood of a substitute.

The fig leaf aprons of Adam and the woman *were not acceptable* coverings in God's sight. The fallen pair were aware of this fact. "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." Now Adam and his wife were no longer innocent creatures. They had lost the glory covering that had made them fit to stand in the presence of JHWH Elohim the Lord God, God the Son. They

knew that the nakedness of their fallen bodies was exposed, and that the fig leaf aprons could not hide this nakedness from their Creator. They were now fallen creatures. Therefore, they did what fallen man has been doing ever since that time. They hid themselves from God. They tried to remove themselves from His presence.

But the LORD God also did what *He* has been doing ever since that time. He came looking for His fallen creatures. "And the LORD God called unto Adam, and said unto him, Where art thou?" The LORD God, our Lord Jesus Christ, is not willing to leave His creatures in their state of spiritual death. He himself is willing to come to seek and save that which was lost. He himself has shed His own blood to provide the basis on which each of us may come to Him. So, even today, to every lost, naked, rebellious son and daughter of Adam, he still says, "Where art thou?" He himself has made it possible to answer that call. We can accept Him as our personal Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (see Acts 16:31).

5. Seeking the Lost

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Genesis 3:8-10).

In direct disobedience to God's command not to eat of it, the first man Adam, the federal head of the human race, had

tasted the fruit of the tree of the knowledge of good and evil. The LORD God had said, "In the day thou eatest thereof, thou shalt surely die." When Adam partook of the fruit, spiritual death came immediately. Both the man Adam and his wife had eaten of the fruit, and as soon as their act of disobedience had been done, "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

However, those coverings of fig leaves, the work of their own hands, were not sufficient to let them stand in the holy presence of the LORD God. Adam and his wife were no longer innocent. They had experimental knowledge of evil, and that knowledge had brought spiritual death — spiritual separation from God their Creator. Spiritual death had resulted in the removal of the glory covering, the garments of light that came directly from God himself. It had resulted in the opening of the eyes of this first human couple to ugliness, where they had previously seen only beauty. They were immediately aware that they were naked. They desperately looked around for something to cover their nakedness. Their uncovered bodies were a visual testimony against them, a visual testimony that they had broken the law of God!

The fig leaf aprons were adequate covers to permit the two to stand in one another's presence, but not adequate to let them stand in the presence of the LORD God. The first man and first woman were aware of their inability to cover themselves from God; also, the coming of spiritual death made them want to flee from God's presence. Sin had broken the spiritual communion that had previously existed between these human creatures and their divine Creator. Their desire now was to hide from Him, to go their own way as though He did not exist. And this has been the desire of all of the natural descendants of Adam and his wife ever since that time! Unregenerate, natural men (all of us, as we come into this world by natural birth) are fallen creatures, and our natural desire is to hide from God. We prefer to go our own way in separation from Him. We prefer to find our happiness in the things of the world rather than in the presence of God.

The Garden of Eden had been planted by the LORD God himself to serve both as a home for Adam and his wife, and as a meeting place for the LORD God to make His special presence known to the first man and woman. The paradise garden was a place of fellowship between God and man. Just as the LORD God later chose to make the tabernacle of Moses and the temple of Solomon places to manifest His special presence to the Children of Israel, so He chose the Garden of Eden to manifest His special presence to Adam and the woman.

The Hebrew words "JHWH Elohim," here translated "the LORD God," seem to have special reference to God in the Person of the Son, the Pre-Incarnate Christ. The Scripture informs us that it was the custom of God the Son to come in physical form to walk in the Garden of Eden and fellowship with His creatures "in the cool of the evening." As the sun was setting and (in God's view) the new day was dawning, God the Son, our Lord Jesus Christ, was there in fellowship with those first members of the human race. In all of those days of their innocence, Adam and the woman could meet Him there, spend time in His presence, and then meet the challenges of that new day refreshed in mind and spirit.

But with the coming of sin, all things changed. When the time came for the LORD God to come into the garden for this customary time of fellowship, Adam and his wife wanted only to hide from His presence. "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." Adam and his wife were now fallen creatures, and they were in rebellion against God. They no longer wanted to be in His presence. They wanted to hide. They wanted to go their own way. They wanted to be independent of God's control.

This is the attitude that has been a part of all of the natural descendants of Adam and the woman, down to this very day. When Adam sinned, he fell from his created estate. That "image and likeness of God," in which he was created,

was marred. We are told in Genesis 5:3, "And Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image*; and called his name Seth." The offspring of Adam were begotten, not in the image of God, but in Adam's own marred and distorted "image and likeness." This is the state of all members of the human race as they come into this world by natural birth. King David speaks of this in Psalm 51:5 where he writes, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

We, as natural, unregenerated men and women, share Adam's desire to hide from God. We are all in rebellion against Him, and we like to go our own way independent of Him. As the Apostle Paul writes in Romans 3:10-12, "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Adam and his wife demonstrated this tendency of natural man when they "hid themselves from the presence of the LORD God amongst the trees of the garden."

Natural man tries to hide from the presence of God, but God in his grace is not content to leave it that way. God seeks after men; men do not seek after God. It was the LORD God himself that called Adam and his wife from their hiding place. "And the LORD God called unto Adam, and said unto him, Where art thou?" Adam would have been content to have remained in his hiding place, covered only by his fig leaf apron, the pitiful work of his own hands. He had died spiritually, and he was destined to die physically. The fig leaf apron was not an adequate covering to allow him to stand in the presence of the LORD God. Adam had sinned, and the wages of sin is death. When sin is present, the wages must be exacted. There was no death involved in the preparation of the fig leaf apron. The LORD God could not accept that covering for Adam's naked, sin-infested body.

Adam and his wife were only following the natural instincts that are a part of all of us, their descendants, when, "They heard the voice of the LORD God walking in the

garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." Where previously they had looked forward to these daily visits with JHWH Elohim, the LORD God, the Pre-Incarnate Christ, the One whose "goings forth have been from of old, from everlasting," as He, in special presence and bodily form, walked in the garden to commune with them; they now held only fear and dread. They wanted to hide; they wanted only that He separate Himself from their presence and their world, and let them go the way that they had chosen — without fear of judgment.

Adam knew that his sin was not hidden from the LORD God. He knew that the fig leaf apron was not an adequate replacement for the covering of innocence that God had previously supplied for him. Therefore, as the time of His personal appearance in the cool of the day approached, both Adam and the woman tried to avoid the personal encounter with the LORD God which they knew was inevitable. "They hid themselves amongst the trees of the garden."

Adam and his wife made no effort to seek God in order to find out if the deed that they had done could be undone. Fallen, natural man does not seek God; he only hides from Him. But God is not content to let His fallen creature continue in the ways of death. It is the LORD God that seeks after man; not man that seeks after the LORD God. Adam and his wife were hiding among the trees of the garden. They hoped that the Pre-Incarnate Christ would simply remove His special presence from this garden meeting place, that He would go His way without any personal encounter with them. They were willing to go on in their spiritually dead condition. They were willing to go on to the inevitable physical death that would forever seal them in their position of separation from God. But the LORD God was not willing to leave it this way. This very same Person of God who, several thousands of years later while walking the earth in the flesh of humanity, said, "The Son of Man is come to seek and to save that which was lost"; called out to that fallen first man as he hid from Him, and said, "Adam, where art thou?"

Certainly, Adam's hiding place was known to the Son of God. He had observed the temptation of the woman. He had observed her as she yielded to the temptation as "she took of the fruit and did eat, and gave also unto her husband, and he did eat." He had observed the spiritual and physical changes that came over this pair as they died the spiritual death. He had observed their own feeble efforts to cover their sin with fig leaf aprons. He had observed them as they frantically looked for a place to hide among the trees of the garden. But the Son of God loved the man and the woman, the creatures whom He had made. He loved them in spite of their failure and their sin. He was willing to call them from their hiding place, to bring them out into the open so that they could face their sin, confess it to Him, and place their future hope upon His grace. "Adam, where art thou?"

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself." Adam realized that it was impossible to hide from the LORD God, and that it was impossible to avoid that personal encounter from which he would have liked so much to have escaped. The federal head of the human race next tried to justify himself by excuses, but he only succeeded in condemning himself. "I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself."

Adam confessed that he heard the voice of the LORD God as He walked in the garden during that normal time of fellowship and communion. He confessed that he had hidden himself to try to avoid an encounter. He excused himself for his actions by saying, "I was afraid to meet with you, because I was naked."

However, rather than excusing his actions, this statement of Adam only resulted in self-condemnation. Adam's knowledge of his own nakedness was a result of his disobedience of the LORD God. It was a result of his eyes being opened to an experimental knowledge of good and evil. The glory covering of light that had enshrouded the physical bodies of the man and the woman in their state of innocence had been removed

at the moment of their spiritual death. The eyes of this human pair had not been able to discern their own physical nakedness while the spiritual covering was present. But, with the coming of spiritual death, the naked condition of their human bodies was only too obvious. So, Adam's excuse for his action in attempting to hide from the LORD God was really an admission that he was guilty of breaking the commandment of the Son of God.

The LORD God's question in response to this "excuse" of Adam totally devastated any hope that Adam had to self-justify his guilt. Further, it demanded complete confession. "And he said, who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" The LORD God stripped away all of Adam's pretense of innocence. Adam was completely exposed before his Creator, the LORD God.

Although this encounter between JHWH Elohim and the first human pair is filled with allegorical meaning (we see fallen man trying to hide from the presence of the Holy God who had created him, and God himself, in His grace, reaching out to this creature that was in rebellion against Him), it is nevertheless a *historical* incident. This is the record of an actual event *that literally took place* during those early years of the history of the earth. Adam is a historical character, and the woman (his wife whom he later named "Eve") is a historical character. The daily visits of JHWH Elohim, the LORD God, in visible form to the Garden of Eden in the cool of the day are also historical events.

This special Hebrew combination name, JHWH Elohim, that is translated the LORD God is a specific designation of the Second Person of the Triune Godhead, God the Son, the Pre-Incarnate Christ. In other parts of the Old Testament, we find this same Person of God designated as "the angel of JHWH" or (as we often read it) "the angel of Jehovah."

There are several recorded incidents in the Book of Genesis where we find the Son of God appearing in visible

presence to certain of the patriarchs. One of these incidents is recorded in Genesis 18:1-3 where the LORD, JHWH, appeared to Abraham in the form of a Man. These verses tell us, "And the LORD appeared unto him (Abraham) in the plains of Mamre: and he (Abraham) sat in the tent door in the heat of the day; and he (Abraham) lift up his eyes and looked, and, Lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant." Consistently, throughout this chapter, one of the men is called (and is addressed as) "JHWH," or "the LORD." This record leaves no doubt that the One who stands in the presence of Abraham in human form is none other than God himself. He is the Pre-Incarnate Christ, come down in bodily form to fellowship with Abraham, and to bring judgment on Sodom and Gomorrah.

Another passage of Scripture that records an appearance of God the Son in human form is found in Genesis 32. Here the appearance of God is to the patriarch Jacob, or Israel, the grandson of Abraham. It is just prior to Jacob's encounter with his brother Esau (when the two meet as friends rather than enemies, after so many years of hatred between them), that Jacob is left alone. Genesis 32:24 tells us, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." In the verses that follow, Jacob is blessed by this Man with whom he wrestled. As a part of the blessings, his name is changed from *Jacob* ("the Supplanter") to *Israel* ("the Prince of God"). In Genesis 32:29, 30 we read, "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, wherefore is it that thou doest ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." This One, in the physical form of a Man was God himself, JHWH Elohim, God the Son, the Pre-Incarnate Christ.

The LORD God of Genesis 2:3 is also none other than the Lord Jesus Christ in his Pre-Incarnate form. He is the One

31
→ another passage says no one has seen God
(the Father) at any time.

of whom Micah speaks in Micah 5:2 (when the prophet predicts the exact birthplace of the Messiah): "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, Yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah says that this One who is to take on the flesh of humanity and be born into the world in the town of Bethlehem of Judah is the same One whose ministries and appearances in the earth have been "from of old, from everlasting." He was the One who took the form of man and physically walked in the Garden of Eden in the cool of the day. He is the One with whom Adam and his wife fellowshiped. He is the One from whom Adam was hiding after the man and the woman had partaken of the fruit of the tree of knowledge of good and evil. He is the One who called to Adam, "Where art thou?"

The Person of God who made this call was the very same One who, many years later, in the flesh of humanity said "For the Son of Man is come to seek and to save that which was lost (See Luke 19:10). God is still calling to lost men and women, spiritually dead men and women, who have no ability by the works of their own hands to make themselves coverings fit for the presence of God. He still says, "Whosoever will may come." He himself has provided the basis on which those who hear His call may come to Him. He himself died so that we might live. It is His death that provided the new "glory coverings" that are to cover His saints for all eternity as they stand in His presence. It is only necessary to respond to His call. "Believe on the Lord Jesus Christ, and thou shalt be saved."

6.

Judgment in the Garden

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:10-15).

The moment our first parents tasted the fruit of that tree, they died the *spiritual death*. Spiritual death is separation from God: the transgression of this man and woman separated them from their Creator. The physical manifestation of their spiritual death was a sudden awareness of the nakedness of their bodies, and a desire to hide from the presence of the LORD God. They sewed fig leaves together and made themselves aprons to provide cover for those naked bodies no longer covered by the glory covering of their former innocence. However, they realized that these fig leaf garments, the works of their own hands, were inadequate to hide those naked bodies (the visible testimony of their transgression) from God.

Therefore, when they heard the voice of the LORD God, God the Son, the Pre-Incarnate Christ, walking in the garden in the cool of the day, they hid themselves in the midst of the trees of the garden. They would have been content to have remained forever hidden from the presence of this One who in the visible form of a Man daily walked in the garden

to commune and fellowship with them. But He, the LORD God, although completely aware of the transgression of this first human pair, was not content to let them go their own way until that condition of spiritual death was forever confirmed by the inevitable physical death that was now their destiny. It was in grace that the LORD God called them, "Where art thou?"

This call brought the man and woman from their hiding place to stand before the One who was their *Creator*, yet (because of their transgression), the One who had become their *Judge*. In this scene (that took place in the garden which the LORD God had planted), we can be sure that the Son of God was actually standing before the first man and first woman, visible in the form of a Man. Adam and his wife were actually looking upon a physical form which represented the special presence of the One who, thousands of years later, was to be nailed to a Roman cross to pay the penalty for their disobedience. The Pre-Incarnate Christ stood there amidst the trees of that paradise garden in the form of a Man, clothed in the garments of light that are the manifestation of the glory of God. This physical manifestation of the Son of God must have been very much like the view of Him that Daniel the prophet described in Daniel 10:5, 6: "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."

Before this divine Personage stood the man and the woman, their naked bodies being scarcely covered by those aprons of fig leaves. It was in this state and condition of things that the man Adam offered his feeble excuse for hiding from the presence of the LORD God, rather than coming out to meet Him as he had done in the past. "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

The very excuse itself stands in condemnation of Adam!

This is similar to the case of a young lady who had been stopped by a traffic officer for going through a red light. As an excuse for this one violation of the law, she said, "I saw the red light, and I wanted to stop, but I was driving so fast that I just could not do it." As an excuse for hiding himself, Adam called attention to the visible manifestation of his greater sin. "I was naked; and I hid myself." In other words, "I knew that I was not fit for your presence, so I elected to remove myself from it."

The next question of God the Son was directed to the very source of the problem. The wording of the question demanded that Adam make full confession of his transgression. "Who told thee that thou wast naked? Has thou eaten of the tree whereof I commanded thee that thou shouldest not eat?"

In his state of innocence, before he had tasted the fruit of the tree of the knowledge of good and evil, Adam was incapable of discerning the nakedness of his physical body. The earlier covering of that body was spiritual, not physical. But the physical eyes of the first man and woman were not capable of penetrating the spiritual coverings that God had provided for them, until those eyes were opened at the loss of their innocence. The only possible ways in which Adam could know that his body was naked were as follows: First, if some person who had knowledge of good and evil had communicated this information to him; or, second, if he had eaten of the fruit of the tree, and had obtained the knowledge of good and evil for himself. The first possibility is denied by the circumstances. The LORD God went on to ask Adam directly, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

In the face of this direct question, Adam did not try to deny his guilt. But he did try to lessen his own responsibility for the moral transgression by directing the blame, first to his wife, but ultimately to God himself. "And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

Notice the evidences of Adam's fallen nature in this answer to the LORD God's question. Only a short time before (with full knowledge of God's commandment not to eat of the fruit, and with full realization that to eat of the fruit meant certain death) he had chosen to join his wife in separation from God rather than to be separated from her. He now tried to shift the blame for his own transgression to her! And he went even further than that. He tried to shift the blame to the LORD God himself! "The woman *whom thou gavest to be with me*, she gave me of the tree, and I did eat."

Adam made the inference that since the LORD God was the One who had formed the woman and had given her to him, that He (God) must share a portion of the blame for Adam's sin, since it was the woman who prompted it. This has been a characteristic of the fallen nature of unregenerate man all down through the centuries from the time of Adam to the present. Man still likes to say, "God made me, and He made me the way I am. If I am evil, then it is His fault. There would be no such thing as evil, if God had not made it. God will just have to accept me as I am."

This attitude of fallen man began with Adam. Adam did not want to accept moral responsibility for a transgression that he had committed by his own will, committed under circumstances in which he had a clear moral choice. So even though Adam made a confession of wrongdoing, he did not at this point accept full responsibility for his act. He wanted to blame his wife, and he wanted to blame God. But this did not change the facts. Paul later wrote, "For Adam was first formed, then Eve. And *Adam was not deceived*, but the woman being deceived was in the transgression" (see 1 Timothy 2:13, 14). Adam's part in the transgression was worse than that of his wife, because he was not deceived. He was clearly cognizant of the true facts as he made a choice for willful disobedience of God's commandment. The woman had been confused by the tempter. She was not clearly cognizant of the true facts. Although she was in the transgression, her moral responsibility was not as great as that of Adam.

Adam could not "pass the buck." It was his own decision to violate God's law. The woman could not shoulder Adam's blame, the serpent could not shoulder Adam's blame, and God could not shoulder Adam's blame. Adam *himself* was guilty of sin against God. And, as Judge, the LORD God, God the Son, must pronounce judgment on all those involved in this entrance of sin into the earthly sphere.

However, Adam's statement did implicate the woman, his wife, over whom he had headship. So, before dealing with Adam, the LORD God turned to the woman with the words, "What is this that thou hast done?" The woman also was not willing to accept full blame for her actions. She admitted her guilt, but she also implicated the serpent (the beast whose body the fallen angel, Satan, had occupied) by exposing his part in the transgression. "And the woman said, the serpent beguiled me, and I did eat." To a degree, the woman's guilt was lessened by the temptation of the serpent, because he had truly managed to confuse the issue for her. Yet, she was aware that she would be disobeying her Creator when she tasted the fruit. Therefore, she was not guiltless.

As the woman implicated the serpent, the LORD God now turned to him. God was fully aware of all of the things that the man and the woman had told Him, even before they spoke. He was fully aware of those proceedings before He had ever created the universe, and before He had ever created those creatures that were involved in this sin against Him. But He still exacted full confession from both the man and the woman before He pronounced judgment upon these participants in that first earthly sin, and upon their domain.

However, notice that the LORD God did not exact a confession from the serpent, who was the physical representation of Satan. Satan is a fallen angel, and God's plan of redemption does not include the angels who have sinned. Satan was forever confirmed in his state of wickedness and evil from the moment he set his will against that of God. Confession and truthfulness from this evil being are impossibilities. "He was a murderer from the beginning, and abode

not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: For he is a liar, and the father of it" (see John 8:44).

Therefore, the LORD God did not solicit a comment from this wicked spirit personality. He simply pronounced judgment upon him. And, though this judgment was directed primarily toward the spirit personality which occupied the body of the animal, a portion of it was directed to the *animal* himself. This fact seems to imply that the reptile had power to resist the possession of his body by Satan, but failed to exercise that power.

The words that the LORD God spoke to the serpent are of tremendous significance, because they form the outline of the history of God's future dealings with this fallen creation. The LORD God specified that the future history of this universe will be marked by a continuing struggle between this being (who is the very personification of evil and wickedness) and the coming "Seed of Woman" (Christ) who is to oppose him. However, when the "Seed of Woman" comes into the human sphere, He will defeat the great adversary. The head of the serpent is to be crushed, but the heel of the "Seed of Woman" will be bruised in the process.

"And the LORD God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; (he) shall bruise thy head, and thou shalt bruise his heel." The first part of this judgment is directed toward the physical animal himself, toward that lowly cold-blooded beast that permitted Satan to use his body for the physical encounter with the woman. The LORD God told him that it was because he was a part of this original entrance of sin into the earthly sphere that he is to be "cursed above all cattle."

"Because thou hast done this." It was because this animal had permitted himself to become the tool of Satan, because

he had not resisted the possession of his body, because he had become involved in this evil business, that the LORD God caused certain physiological changes to come upon this animal. His estate in the earth would be lower than that of all those domesticated animals God created to serve man as beasts of burden, and which (eventually, after the Great Flood) would serve man as food.

“Upon thy belly shalt thou go.” To emphasize the lowly position to be held by the serpent among the beasts of the earth, he was (from that time forth) to move himself directly upon his belly, right down in the dust of the ground. When this particular serpent first appeared in the presence of Adam’s wife, he apparently walked on animal legs just as did the cattle and the beasts of the field. But because he had been used as the tool of Satan, the LORD God removed the serpent from his place of equivalence with the other animals. “Thou art cursed above all cattle, and above every beast of the field.”

To symbolize his lowly position in the earth, the LORD God caused the legs of the serpent to be removed. To provide a means of locomotion for this legless animal, the LORD God caused the muscles of the lower belly to be a means of driving his body forward over the surface of the ground. God’s Word informs us that God himself made this physiological change in the body of the animal, at the very moment that judgment was pronounced.

“Upon thy belly shalt thou go, and dust shalt thou *ingest* all the days of thy life.” The new means of locomotion provided for the serpent would bring his mouth and nostrils down into the dust of the ground. He would ingest this dust as he went on his way. The serpent, at that moment, became the lowly snake. Since his body had been used of Satan in the temptation, he became the symbol of Satan. The effects of the LORD God’s pronouncement on the serpent are still with us today.

Although the changes made in the serpent’s body were literal and physical changes, they do have a figurative

meaning. The serpent's lowly lot in the earth symbolizes the status and the ultimate defeat of Satan in this present imperfect universe. Satan is a lowly evil being, but he has the power to bruise a heel and inject the poison of his evil nature into the unwary man or woman. But he is down in the dust where his head may be crushed by that heel that he bruises.

Our attention is next turned to the ~~second part of the LORD God's pronouncement,~~ ^{not the second part of the LORD God's pronouncement,} which is not directed toward the physical beast, but toward the evil spirit personality that inhabited the serpent's body: "And I will put enmity between thee and the woman, and between thy seed and her seed: (he) shall bruise thy head, and thou shalt bruise his heel." This is one of the most significant verses in all Scripture. Although these words were spoken to the serpent, they provided a gleam of hope for the fallen human race. The LORD God made a promise that sets the theme for all the subsequent revelation of God's Word. Although the promise is partially veiled, the significance of the LORD God's words is not to be overlooked. The promise is that at some future time One will come into the world who will crush the head of the serpent, and therefore release the world and the human race from his enslavement.

The One who is coming to accomplish this is referred to as "the Seed of Woman." Note carefully, it is *not* the seed of man, but rather "*the Seed of Woman*." The One who is coming into the world to crush the head of Satan will not be begotten by a human father, but, rather, will be virgin-born. His tie to the human race will be *through the woman*, not through the man.

The coming "Seed of Woman" will have the power to destroy the serpent, and to undo the damage that the poison of sin from this venomous beast has done. He will "crush the serpent's head," and therefore render him harmless. But in the process of being defeated, the serpent will succeed in "bruising the heel" of that coming "Seed of Woman." That is, he will inject the poison of death into the heel of the "Seed of Woman." That One will have to die in order to accomplish the serpent's defeat.

Genesis 3:15 has become known as the "protoevangel." It is the earliest prophecy that relates to the coming of a Saviour in human form to undo the damage caused by Satan's wiles. That relates to undoing the damage caused by the entrance of sin into the human sphere. This prophecy was made by the LORD God himself. It was made by the very Person who was Himself to take on human flesh to crush the head of the serpent.

→ There was to be continuing enmity between the serpent and the woman, and between offspring of these two beings for perpetual generations. There was to be enmity between the physical animal and the woman, and was to be symbolical of the continuing spiritual enmity between the evil angel Satan, the woman, and her offspring. Satan would continue to do all within his power to totally degrade all of womanhood. He would continue to do all within his power to prevent the birth of (or to take the life of) that particular branch of her seed that was to lead to the Promised One.

Subsequent biblical revelation of the early history of the earth proves that Satan did just that. But the promise of the LORD God was that he (Satan) would not be successful. That specific "Seed of Woman" was to be born into the world, and He *would* crush the head of the serpent. In so doing, he would achieve victory over death — over spiritual death and physical death both.

This promise of the LORD God (made in that judgment scene in the Garden of Eden) is veiled in the symbolism of the physical situation, but its general meaning is nonetheless quite clear. Adam and the woman understood that both their physical position in the earth and their spiritual position before God were to change drastically as a result of their sin. Still, God, in His grace, had made a promise that their condition was not hopeless. "In the day that thou eatest thereof, dying thou shalt die." The man and the woman *were* spiritually dead. They both were *destined* to die physically. "The wages of sin is death."

However, the LORD God promised that the "Seed of

Woman” was to crush the head of the serpent’s seed. The serpent’s seed is *death*. The LORD God himself was to come into the earthly sphere in the form of the “Seed of Woman.” His “heel” was to be bruised by the serpent. He would Himself die so that fallen man might live. He himself would pay the wages of sin. A bright gleam of hope had come into that dark scene of judgment there in the Garden of Eden. The LORD God, the Giver of Life in the original creation, was willing to reach out in grace and provide a means whereby the seed of the human race might once again receive that spiritual life which had been lost.

7.

The Curse of Man’s Dominion

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Genesis 3:16-19).

After those most significant words to the serpent, the LORD God then turned to the woman. “Unto the woman he said, Multiplying I will multiply thy trouble and thy conception; in pain thou shalt bring forth children; and unto thy husband shall be thy longing, and he shall rule over thee.” (This is a literal rendering of the original Hebrew).

Just as the penalty pronounced against the serpent had brought immediate physiological changes to his body, also the penalty pronounced against the woman brought immediate physiological changes to her body. "Multiplying I will multiply thy pain and thy conception."

These physiological changes to the woman's body were primarily related to the reproductive system. The woman's body, as it was originally formed, was designed for the bearing of children. A part of God's original instructions to man was, "Be fruitful, and multiply, and *fill* the earth" (see Genesis 1:28). However, before the LORD God brought the changes that are mentioned here, the design of the female body was apparently such that children could be brought into the world with only minor discomfort. Also, the frequency of the time periods during which she was capable of conceiving a child was apparently much lower. Since man, in his state of innocence, was incapable of physical death, it was not necessary that the individual women of the human race each bear great numbers of children in order to accomplish God's will for populating the earth. The ovulation cycle of the woman's body was much slower than the average twenty-eight day cycle that is the present state of things. Perhaps, as it was originally created, the woman's body produced an egg only once per year rather than once per month. The cycle could even have been longer than that.

This is what the latter words of the first part of the LORD God's statement seems to imply. He said, "Multiplying I will multiply thy pain *and thy conception*; in pain thou shalt bring forth children." The word "multiply" implies that there was a degree of pain in childbirth, and the possibility of conception present in the woman's body to some degree even before the changes were made. But when the LORD God *multiplied* these things, the degree of both was greatly increased. Where previously the birth of a child would bring only minor discomfort, now it would result in tremendous pain and discomfort. Where previously the ability to conceive a child came after very long intervals (perhaps six months, a year, or more), that ability now occurred regularly each month.

The LORD God said that He would multiply both the *pain*, and the *conception*. Before this pronouncement in the garden, the woman probably would have borne only one child in an interval of several years (perhaps a decade, or more). But now she was capable of bearing one child per year (or even slightly more than a child per year, on the long-term average).

The woman's *body* underwent changes as drastic as those that came upon the body of the serpent. But these are not all the changes that the LORD God brought about. Changes were made also in the woman's *emotional* characteristics. "And unto thy husband shall be thy longing," or (as our English translation puts it), "And thy desire shall be to thy husband." The woman's emotional nature was changed to give her a psychological dependence upon the one man that became her husband. Her emotional nature was to be such as to give her an intensified emotional attachment to, and a longing for, her husband.

The intensification of this part of her nature prepared her for the subordinate role in the leadership of the family unit that the LORD God had ordained for her. The temptation of the woman had occurred in the absence of her husband. This first woman had been beguiled by the tempter, and she had transgressed. The presence of her husband, the first of the pair created, would most likely have strengthened the woman so that she would not have been confused by the serpent's words. So, in the pronouncement, the LORD God said to her, "And unto thy husband shall be thy longing."

This part of the LORD God's pronouncement also intensified the sexual desire that the woman had toward her husband. The more strenuous requirements of childbirth, and the greater frequency of the possibility of conception, might cause the woman to rebel against the will of God through her avoidance of physical contact with her husband. But the LORD God intensified her desire for such physical contact. He said, "And thy desire shall be to thy husband."

After these physical and emotional changes were made to the body and nature of the woman, the LORD God then placed her in a subordinate role to her husband. Notice, it was the LORD God himself who ordained the relationship of the two sexes in marriage. Speaking of the man, He told the woman, "And he shall rule over thee." Present movements that would upset the traditional role of the sexes in the marriage relationship are going counter to this primeval commandment of the LORD God.

And then the LORD God turned to the man. He turned to the federal head of the human race, to the one who held the greatest moral guilt in this original transgression: "And unto Adam he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it. . ." In this opening statement, the LORD God brought the true nature of Adam's transgression clearly into the foreground. Adam had made a clear choice for disobedience to God.

"Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: *Cursed is the ground for thy sake.*" Adam had been given dominion over the earth. When he disobeyed God and followed the leading of the tempter through the voice of his wife, he had transferred his allegiance from the LORD God to Satan. Satan became sovereign over Adam's dominion. Not only was Adam affected by sin, but his whole dominion (the earth, and all of those parts of the physical universe that interact with the earth) was also affected by it.

With the coming of spiritual death to the man Adam, *physical death* was also his inevitable destiny. And physical death was the destiny of Adam's dominion, too. The principle of death came into the physical creation because of Adam's sin. The Apostle Paul tells us this in Romans 5:12: "Wherefore as by one man sin entered into the world, and death (the principle of death) by sin; and so death passed upon all men, for that all have sinned."

As the LORD God spoke to Adam in the Garden of Eden, he said, "Cursed is the *ground* (the *earth*) for thy sake." (The Hebrew word that is translated "ground" here in Genesis 3:17 is the same word that is translated "earth" in Genesis 1:1 and other passages.) Therefore, the LORD God was speaking of all of Adam's dominion when he said, cursed is the *earth* for thy sake."

Not only had death become a principle of Adam's body, but death had become a principle of the very dust of the ground out of which Adam's body was made. The basic law of the universe became a law of deterioration — a law of decay, a law of death. The Apostle Paul was speaking of the principle of this curse when (in Romans 8:22) he wrote, "For we know that the *whole creation* groaneth and travaileth in pain together until now."

The writer of Psalm 102 also spoke of this principle of decay and death when he (speaking to God) said, "Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. *They shall perish*, but thou shalt endure: Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

All of Adam's dominion, according to Scripture, is under the curse of death. God's Word says that our physical universe is now governed by a principle of decay and deterioration. That principle will eventually cause the death of "that which is created."

Now here at last is a declaration of God's Word, the effects of which should be detectable in the realm of physical science. If one of the basic laws of the universe includes a principle of decay and death, then physical scientists should be aware of that principle. The question is, "Is there a principle of deterioration that is basic to the laws that determine the behavior of the physical universe?"

The answer is a resounding, "Yes!" The entire creation is governed by a law of deterioration, of decay, of death!

The physical universe, as it was originally created, was perfect. Everything was in order, everything functioned perfectly, and everything was designed to last forever. During the six-day creation period, God himself, using processes that only He knows, created energy. He integrated this created energy into all of the heavenly bodies that form a dynamic and functioning universe. At the end of God's work of the first six days, everything was in order. The mature universe with all of its intricate motions and interrelationships (which range from the subnuclear to the galactical) was in perfect operating order. Therefore, when God ceased His creative work and rested on the seventh day, everything that He had made was designed to endure forever.

In spite of this, the physical universe as we know it today is *not* destined to endure forever. This universe is dying. If time goes on sufficiently long, and if there is no intervention on the part of the Creator, our universe will eventually die a heat death. Everything in the physical universe will at some time in the extended future reach a state of "thermal equilibrium": a state in which no future useful work is possible. In this state, the universe can no longer function. It will be one conglomerate of energy, all at the same potential; all completely useless as far as sustaining the present order of things. There is a universal law of death that hangs over the physical domain. If nothing is done to change this law, it will eventually win out over the entire creation.

We all sense this state of affairs, and (to a degree) we all resent it. We know that nothing in the earth can long endure if it is not constantly sustained by effort external to the thing itself. Things wear out, iron rusts, wood decays, paint peels and cracks, atoms decay, machinery wears out and runs down, living things grow old and die. *Nothing* in the physical domain endures forever.

In a very real sense, this state of things seem to be at variance with the concept of a perfect universe, created by a perfect God. And it is. The universe as we observe and experience it today is *not* in the original state of perfection.

It *was* indeed a perfect universe at the end of the sixth creation day. We were told, "And God saw everything that he had made, and, behold, it was *very good*" (see Genesis 1:31). It remained a perfect universe for some unspecified period of time. It was a perfect universe during the interval of time when the first man, Adam, and his wife dwelt in innocence in the Garden of Eden and there fellowshiped with the Son of God. It remained a perfect universe until the LORD God, God the Son, spoke those words that are found in Genesis 3:17: "Cursed is the ground for thy sake."

The law of death which ruled over Adam was also to rule over his entire dominion, and became a part of the whole creation. The law of death has ruled over the physical creation since that very moment.

Just how does the law of death rule over the physical creation? Physical scientists have been able vaguely to understand this law for about a century. However, they have been able to see how this law extends to everything in the physical universe only for about the last fifty years. Physicists have during modern times, come to know that the basic entity of the universe is that entity which is called "energy." It has been known for some time that energy can exist in many different forms (light, heat, chemical, mechanical, nuclear, etc.). It is also known that energy changes forms, and, in each change, accomplishes useful work. In fact, it is the continuous energy exchange process that sustain the universe. By experimental measurements, it has been found that there are just two basic laws that have always been obeyed when energy undergoes a change of form. There has never been an observed exception to either of these laws. The early experimental physicists designated these two laws as the "first" and the "second" laws of "thermodynamics."

The first law of thermodynamics is a law of conservation. In fact, it is called "the law of energy conservation." This law states that in any energy exchange process, no energy is lost or gained. There is precisely the same quantity of energy in the new forms as there was in the old. No energy is lost; no

energy is gained. The total quantity remains exactly the same. The first law of thermodynamics says, "Energy cannot be created or destroyed."

We could find out exactly when the first law of thermodynamics became a part of the physical creation if we were to restudy the first three verses of Genesis 2. These verses read, "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his *energy* which he had made; and he rested on the seventh day from all his *energy* which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his *energy* which God had created and made." (The Hebrew word "melakah" has been translated as "energy" rather than "work." This is actually the real meaning of the word).

This record tells us that during the six-day creation period God himself *did* create energy by creative powers that only He possesses. When the universe was complete, He ceased to create energy. One of the sustaining laws of the universe became, "Energy cannot be created or destroyed." Man observes and measures this principle, and he calls it "the first law of thermodynamics."

The second law of thermodynamics is a law of decay; it is a law of death. Physical scientists have observed that in any energy exchange process, although no energy is lost or gained, a portion of the energy involved in the process becomes unavailable to do further useful work. As the energy goes from one form to another, it becomes less ordered, less organized; that is, it goes to a lower potential. In other words, the energy that does exist is constantly wearing out! This is an irreversible process, and eventually all the energy of the physical universe is going to be reduced to the same state of disorganization. The universe will die!

Just how important is this dying energy to our universe? This physical universe is made of nothing but energy! The very materials of the universe are nothing but energy in its

many special forms. All the energy that is locked together in the atoms that form material things is subject to the same irreversible toll of the second law of thermodynamics (just as is the energy that exists in the form of light, heat, etc.). The second law of thermodynamics is the principle that is responsible for decay, for wearing out, for aging, and for death! The second law of thermodynamics *is* the physical manifestation of the curse that the LORD God placed upon Adam's domain!

In the second and third chapters of Genesis, we have not only the statement of, but also the origin and the explanation of, the two most basic laws of science. The Bible should be our textbook of science!

The curse of Adam's domain is very much a part of this present creation; the effects are greatly in evidence on every hand. The second law of thermodynamics is never cheated. It exacts its penalty on every process of the physical universe. Nothing in all the present creation is one hundred percent efficient. Within every process, there is a loss. We must wait for the new creation before we will see the repeal of this law of decay and death. *But that repeal will come.*

The aged Apostle John tells us of those things that were revealed to him while he was in exile on the Isle of Patmos. In Revelation 22:3, speaking of the new earth and the new Jerusalem, he writes, "And there shall be no more curse."

However, there, in the Garden of Eden, the LORD God said unto Adam, "Cursed is the earth for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." The entire physical creation was brought under the same law of death that was upon Adam: "Dying thou shalt die."

"In *sorrow* (or, in pain) shalt thou eat of it all the days of thy life." Where previously the earth had freely yielded *all*

that was needed to sustain Adam's life, now it was to oppose even Adam's efforts to cultivate his own food. The man would now have to struggle for survival. It would be only with *sorrow*, or *pain*, or *great stress*, involving significant physical effort, that Adam could continue to sustain his physical life. Sorrows and pains were to become a very real and distinct part of his physical existence in the earth.

The reminder that the days of Adam's physical life were limited is also included in the LORD God's statement. Not only are sorrow and pain and struggle to characterize Adam's continued physical existence in the earth, but that very existence was not to face an ultimate end. Physical death is (from that day forward) to be an integral part of physical life, not only for Adam, but also for all of his offspring.

The soil of the earth itself would now oppose Adam's efforts to cultivate it. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Where previously the *perfect* earth had nurtured only plants that were beneficial to the life of man in his domain, now the *imperfect* earth was to nurture noxious plants that would compete against those beneficial plants that were expected to produce man's food.

The LORD God may have created those thorns, thistles, and weeds at that very moment in which He spoke these words. Or, He may have simply changed the natures of some of the existing plants that were created on the third creation day. But, by whatever means God used, noxious plants *did* come into being at the time of this pronouncement. They have continued to be a part of the plant kingdom of the earth since that time.

Thorns came into existence as a result of Adam's sin. The One who came into the world so many years later to pay the penalty for Adam's sin was forced to wear a crown made of these vicious plant spines. In recording the events of the trial and crucifixion of our Lord Jesus Christ, the Apostle John writes, "And the soldiers platted a crown of thorns, and put

it on his head." The crown of thorns stood symbolically for the fact that this God-man (JHWH Elohim, God the Son come in the flesh) was Himself suffering the consequences of what that sin of Adam (and the sins of all of Adam's race) had brought upon the once perfect creation. "Thorns and thistles shall it bring forth to thee . . . And the soldiers platted a crown of thorns, and put it on *his* head.

"And thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread." This marks the first place in scripture where the word "field" is used. This word refers to an area of cultivated ground where grains and vegetable plants are grown. We have here emphasis that Adam and his race are no longer to eat freely of the fruits and vegetables that grow upon those plants that the LORD God himself had planted in the Garden of Eden. Adam must now clear, prepare, plant, and cultivate his own section of ground. The strenuous physical labor involved in these efforts will cause perspiration to pour freely from the pores of Adam's flesh. In this condition (through work and "sweat"), he would consume the fruits of his labors.

Notice another change that was brought on by the curse on Adam's dominion. "In the sweat of thy face shalt thou eat *bread*." *Bread* is not a raw vegetable or a grain of the field. Bread is a product that *uses* the raw grains of the fields. However, in order for the grains to be converted to bread, a great deal of additional labor is involved. The grain must be harvested and winnowed. It must be ground into flour. Then the flour must be mixed with other ingredients, and the final product must be baked in an oven.

Along with the new requirements for strenuous physical labor, we also find that the raw products of the field were now not adequate to supply the energy needs of the laboring man. In the future, he must further labor to prepare himself a food that can supply the additional nourishment that his new tasks in life require. The preparation of bread also brings the woman into the labor picture. She too must labor with her husband if they are to survive in the continuing imperfect


earth. But even with increased labor, physical death will ultimately win out. "For dust thou art, and unto dust shalt thou return."

The LORD God's closing words to Adam are a reminder that death extends to the *physical* domain as well as to the *spiritual* domain. The LORD God had said, "In the day that thou eatest thereof, thou shalt surely die." And now He says, "In the sweat of thy face shalt thou eat bread, till thou return into the ground."

Upon the physical death of Adam, his body was destined to return to the ground from which it was taken. In Genesis 2:7, we read the details of the creation of the first man. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That body of the first man was formed from the inorganic materials of the earth's crust. The eternal spirit and the living soul were added to that body, and the first man became a tripartite living being. On physical death, that soul and spirit were to depart from the body, and the body was then destined to decay back to the original materials of which it was formed.

Nothing in the physical domain of the present fallen creation was to be eternal. Adam's body of clay was no exception. The LORD God emphasized the fact that Adam's physical body was just another part of the dying physical universe, when He said, "For out of it (that is, 'out of the ground') wast thou taken: for dust thou art, and unto dust shall thou return."

This statement of the LORD God completely destroys a certain precept of liberal teaching that has become known as "theistic evolution." There are those who teach that the Genesis account of the creation of man is compatible with the theories of evolution. They say that evolution is just the way that God chose to "create" the living things of the world. They say that when Genesis 2:7 states that Adam was formed from "the dust of the ground," that the word "dust" *could* refer to the bodies of the lower animals.

 The same word for "dust" is used here in Genesis 3:19, when the LORD God says, "For *dust* thou art, and unto *dust* shalt thou return." If the word "dust" refers to the bodies of the lower animals in Genesis 2:7, then it must refer to the same thing here. The LORD God clearly states that Adam's body is to return to the same substance from which it was made.

Now are we to assume that when Adam died his body reverted to the body of a lower animal? This, of course, is ridiculous. When Adam died, his body decayed, and the elements of which it was made went back into the soil. That is, his body returned to the materials of the earth's crust, just as the LORD God said it would!

After this final pronouncement of the LORD God, the judgment scene there in the Garden of Eden came to an end. Presumably, the serpent, the physical beast whose body had been used of Satan for the temptation of the woman, slithered away on his belly. This was the form of locomotion that was to characterize him and his descendants as long as this present physical creation continues to endure. Presumably also, the LORD God, God the Son, removed His visible presence from the garden, and for some period of time the fallen man and woman were left there together, after God's presence was removed.

But this first human pair were not destined to *continue* to dwell in the Garden of Eden. We must realize that the Garden of Eden was the "Holy of Holies" of that original perfect world. It was the place that the LORD God had chosen to place His name and His visible presence. Thus, it was a place that *could not* be inhabited by sinful man.

Apparently, though, the exile of Adam and his wife did not come at the very moment that the LORD God left off speaking to Adam. The event that is next described (in Genesis 3:20) seems to have taken place between the judgment scene and the time of the exile of the human pair from the garden.

8.

New Life from God

"And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Genesis 3:20, 21).

Until after the judgment scene before the LORD God in the Garden of Eden, the woman who was Adam's wife had never been given a personal name. Adam had designated her "Woman" at the time the LORD God had brought her unto him (just after she had been miraculously formed from a part of his body). In Genesis 2:23 we read, "And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

An unspecified period of time had gone by since Adam's life partner had received her husband's designation of "Woman." For most of this time, the first human pair had dwelt together in a state of innocence in the Garden of Eden. The LORD God, the Pre-Incarnate Christ, in visible form, had come daily to the garden to fellowship with these first parents of the human race.

But sin had come into God's perfect creation. The powerful angel Lucifer had rebelled against God in the Heaven of heavens, and many of the other created angels had followed him. In his fall, Lucifer, the angel of light, had become Satan, the adversary. Satan had inhabited the body of the serpent, and in this physical form had appeared before the woman in the garden. He had succeeded in causing the woman to doubt God and His Word, and had tempted her to yield to those natural appetites within her, and to eat of the fruit that God had forbidden. She had eaten, and had then given the fruit to her husband. He, with full knowledge of his act, had deliberately chosen to "hearken unto the voice of his wife," and had proceeded to disobey God. Sin had now entered into the earthly sphere.

The LORD God had appeared in the garden in the cool of that very same day that Adam and his wife had eaten of the fruit of the tree of the knowledge of good and evil. He had called Adam and the woman from their hiding place amongst the trees of the garden. And, standing there in visible presence, the LORD God, God the Son, had pronounced judgment upon all the participants in this sin against Him.

In His words to the serpent, the LORD God had directed certain physiological changes to take place in the body of the physical beast. From that day forth, he was to crawl upon his belly, down in the very dust of the earth. To the spirit being that inhabited the serpent's body, the LORD God had promised his ultimate defeat by the coming "Seed of Woman." And in this promise, He had provided a gleam of hope for the now spiritually dead man and woman, and thus for the entire human race that would spring from them. The LORD God, in His grace, was someday to send a Redeemer into the world. That Redeemer would be born of woman, without participation of a human father. He would crush the head of the serpent, and thus open up a way of life to spiritually dead mankind.

The LORD God's sentence upon the woman had also produced physiological changes to her body, emotional changes to her emotional nature, and a definite designation of her subordinate role in the continuing family relationship. The physiological changes were directed to her reproductive organs. These changes were such as to greatly intensify the pain that she was to experience as she brought children into the world. They also were to significantly increase the number of times during her life span when she would be capable of conceiving children. She was given a strong emotional attachment to her husband, and she was told that he was to have authority over her.

The LORD God's sentence upon the man extended to the entire dominion that had been given to him. The LORD God had said, "Cursed is the earth for thy sake." The law of death that now ruled over Adam was extended to the entire phys-

ical creation. In its new state, the earth itself was to oppose Adam's efforts to sustain his physical life. He would now have to labor for the food that was necessary for the nourishment of himself and his family. The earth would thereafter bring forth noxious plants which would oppose the growth of beneficial plants. But in spite of all of Adam's efforts, physical death would eventually claim him. "For dust thou art, and unto dust shalt thou return."


It is as the man and woman are left alone under that sentence of physical death that we read, "And Adam called his wife's name Eve; because she was the mother of all living." The name "Eve" means "life." At this time (when a sentence of death had just been placed over the entire physical creation), Adam called the name of his wife "life." Why would he pick this name at a time when that particular name seems so inappropriate?

There were several reasons why Adam chose this name. The most significant one is that Adam recognized and believed the implication of the LORD God's words to the evil spirit personality who inhabited the body of the serpent. The LORD God had said, "I will put enmity between thee and the woman and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." The LORD God had promised that One born of woman, the "Seed of Woman," would bruise the serpent's head. He would destroy that source of the poison of death. He would come into the world and reverse the law of death that had become a part of the physical creation as a result of Adam's transgression.

In essence, Eve stood there as the mother of the humanity of the One who would bring life to those chosen ones of the dead children of Adam; to those who would simply put their trust in Him. The Apostle John writes of the Living Word, our Lord Jesus Christ (in John 1:4), "In him *was* life; and the life was the light of men." Adam was the father of death. But Eve, as the mother of all humanity including the "Seed of Woman," was the mother of *life*! "And Adam called his wife's name *Life*; because she was the Mother of all living."

But in addition to this most significant meaning of Genesis 3:20, there are some other things that should be noticed. It was *Adam* who named his wife. In the Oriental cultures of Bible lands, the privilege of naming something belongs to the one who has dominion over it. God named the day and the night, the land and the sea, the heavenly bodies, and the man Adam. But God had given Adam dominion over the earth and the things in it. Therefore, God permitted him to name the animals. In the LORD God's pronouncement to the woman, He had said (concerning her husband), "He shall rule over thee." So, as a result of this, it was now appropriate for Adam to give his wife a personal name.

There is still another very practical point that is made by this verse. "And Adam called his wife's name Eve; because she *was*, the mother of *all* living." Once again we have a specific declaration in Scripture that *all* human life springs from Adam and Eve. The idea of a "pre-Adamic" race that had "evolved" from the lower animals is totally destroyed by this scriptural statement. If Eve was the mother of *all* living, then she *had* to be the mother of the wife of Cain, as well as of Cain himself. Cain's wife (and most likely the wives of some of the other sons of Adam) was (and were) daughters of Adam and Eve. Cain married one of his sisters. His wife was one of the daughters of Adam that are mentioned in Genesis 5:4.



God had made no law against the intermarriage of brothers and sisters at that time. In fact, He made no such law until the time of Moses. Abraham's wife was his half-sister. It was absolutely necessary for at least one brother to marry one sister if the human race were to spring from just one single pair of first parents. Scripture declares that the race *did* all come from Adam and Eve. "And Adam called his wife's name Eve; because she was the mother of *all* living."

"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." This is one of the most significant verses of Scripture. We are told that it was the LORD God himself who fashioned coats of animal skins, and clothed the first parents of the human race. The LORD

God, in His grace, reached out to this fallen pair; and He, by His *own* effort, prepared fit coverings for those naked bodies. In this historical event, we see the picture of God's salvation by His grace alone, bestowed upon those who believe His Word and His promises.

It is quite significant that this statement of the LORD God's grace in supplying skin coats for Adam and Eve immediately follows the record of Adam's naming of his wife. We were told that "Adam called his wife's name *Life*, because she was the mother of all living." Although this statement most definitely makes the point that the woman Eve *was* the mother of the entire human race, recall that it has much deeper significance than *just* that. When Adam called his wife's name "Life," he was considering the promise that the LORD God had made earlier in that garden judgment scene. The LORD God had said, "And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel."

The LORD God had promised to send a Redeemer into the world, and that Redeemer would take on the flesh of humanity by the medium of the woman's body. This One who would "bruise the serpent's head" was to provide spiritual life to a race that had become spiritually dead, and which was under the curse of sin. Through the work of the "Seed of Woman," God would provide spiritual life to a new creation of mankind. This "second creation" of men and women would come into the world by the process of natural birth (in the marred and fallen image of Adam), but would be transformed into the image of the "Seed of Woman" (Christ) by simple faith in Him. In figure, since Eve was the mother of the entire human race, she was also the mother of the "Seed of Woman." This made her the mother of life. Thus, Adam felt it appropriate to name her "Life," because (as he reasoned) she was the mother of all living. In other words, she was the mother of the Head of the new creation, which was a creation unto life.

When "Adam called his wife's name Eve; because she was the mother of all living," we can know that Adam believed

God's promise that the "Seed of Woman" was to be sent, and that He would provide the means to spiritual life. The act of believing God's promise is an act of faith. Both Adam and his wife "believed God," and we can know from subsequent Scripture that the simple act of placing one's faith in God's promise is all that is required to receive God's saving grace. In Genesis 15:6 we read of Abraham, "And he believed in the LORD: and he (the Lord) counted (imputed) it to him for righteousness." Subsequently, in the Apostle Paul's great treatise on justification by faith found in the Book of Romans, we discover that Abraham's belief that the LORD would fulfill His promise resulted in the salvation of this father of the Hebrew nation. In Romans 4:3 Paul writes, "For what saith the scriptures? Abraham believed God, and it was counted unto him for righteousness."

Adam and Eve believed God. They believed that the LORD God would fulfill His promise, that the "Seed of Woman" would come, and that He would "bruise the head" of the serpent. So, we can paraphrase the Apostle Paul and say, "*Adam and Eve* believed God, and it was counted unto *them* for righteousness." We can know that the first parents of the human race (that man and that woman who committed the original sin) were saved by the grace of the very God whose law they had transgressed! Genesis 3:21 simply tells us of the outward manifestation of God's grace. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."

When Adam and his wife were in the created state of innocence before God, their physical bodies needed no covering other than that outward visible manifestation of the inward spiritual life that they possessed. In Genesis 2:25, we were told of this situation: "And they were both naked, the man and his wife, and were not ashamed." Apparently, this outward manifestation of inward spiritual life was in the form of a "glory covering" of light such as Scripture has subsequently described as being the covering of angels who appear in the earthly sphere. This was also the covering of the LORD God (God the Son himself) when He, on several occasions, appeared in glorified physical form.

When Adam and his wife transgressed God's law, they died spiritually. With spiritual death, the glory coverings of those naked human bodies were no longer present. In Genesis 3:7, we found this most significant statement concerning the immediate results of eating the fruit of the tree of the knowledge of good and evil. "And the eyes of them both were opened, *and they knew that they were naked*: and they sewed fig leaves together, and made themselves aprons."

With the coming of spiritual death, there also came immediate awareness of physical nakedness. The man and woman saw that they were no longer fit to stand in one another's presence. They knew that they were certainly not fit to stand in the presence of the LORD God. So they attempted to remedy the situation. "They sewed fig leaves together, and made themselves aprons."

These fig leaf aprons were the works of their own hands. Dead hands cannot do living works. The fig leaf aprons made the two acceptable in one another's sight, but they were *not* acceptable in the sight of the LORD God. Those aprons represented man's best efforts to save himself by his own works. However, there is no salvation in the works of natural man. "The wages of sin is death," and "without the shedding of blood, there is no remission." The fig trees did not die when they furnished leaves for the aprons. Those aprons were not a work of God. The fig leaf aprons were totally inadequate for making this fallen, spiritually dead, man and woman acceptable in God's presence!

But when Adam demonstrated his faith in the LORD God and His Word by naming his wife "Eve" (or "Life"), then the LORD God himself extended His grace to these spiritually dead and physically naked first parents. They were saved by His grace. He provided a spiritual "covering" ("atonement") for their sin. With this, He also provided a physical covering for their naked bodies as an outward manifestation that their faith had made them acceptable in His sight. "Unto Adam also and to his wife the LORD God made coats of skins, and clothed them."

Animals had to die that their skins might be made available to cover the bodies of the first man and woman. "Without the shedding of blood, there is no remission of sin." The animals from which the skins were taken *died* so that the man and the woman might *live* before God. The animals represented a substitute, and, as such, pointed toward the true "Lamb of God that taketh away the sin of the world," the "Seed of Woman," our Lord Jesus Christ.

The first physical deaths in the earthly sphere were the deaths of those animals which furnished the skins of covering for Adam and Eve. We can probably assume that the man and woman slew these animals. They offered the first bloody sacrifices as they slew those innocent beasts before the LORD God. Then, the LORD God himself took the skins and fashioned the coats that were to stand as the coverings, as the atonement for the original sin.

The animal substitute could only furnish a "covering." The sin could not be taken away until the "Seed of Woman" himself died on a Roman cross. But, for the first parents of the human race, "The LORD God made coats of skins and clothed them."

New life had come from God!

9. Paradise Lost

"And the LORD 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 the LORD 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 Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:22-24).

As we read these closing three verses of the third chapter of Genesis, we once again (by the revelation of God's Holy Spirit) witness an internal council of the triune Godhead. It was in Genesis 1:26 that we first heard the voices of the three Persons of God. We reached that momentous point in the sixth creation day, just before the first man Adam (and the entire human race in his seed) was formed by the creative power of the LORD God, JHWH Elohim, God the Son. At that point, the Almighty Three in One were heard to say, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

In Genesis 1:26, the specific Person of God who spoke these words was not identified. We can know only that we were privileged to hear the internal proceedings of the highest Council of all, as these words were recorded by the Spirit of God for our benefit and blessing. But in these latter words from the Council of the Divine Trinity, we are told that it was the voice of JHWH Elohim, the LORD God (who is God the Son, the Pre-Incarnate Christ), that 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 forever."

The man and the woman, Adam and Eve, the first parents of the human race, had failed the test of righteousness that God had provided for them. They had eaten of the fruit of the tree of the knowledge of good and evil in *express violation* of the LORD God's commandment. As a result, they died spiritually; they became sinners, and they were separated from the God who had created them. The "image and likeness of God" in which Adam was created was marred and distorted, and Adam (and the wife who had been taken from his body) was no longer fit for eternal life in the presence of

God. The LORD God had come into the garden meeting place, and He had pronounced judgment upon this man and woman, and also upon the evil spirit personality which had inhabited the serpent's body for the temptation of the woman. Not only Adam and the race that he was to father, but also the entire physical universe (Adam's domain), was placed under a sentence of death.

But in His pronouncement to the serpent and the wicked angel within the serpent, the LORD God had promised that someday One born of woman would come into the earthly sphere to undo the damage that had been triggered by the woman's temptation. The "Seed of Woman" was to bruise the head of the serpent. He was to bring life out of death. He was to redeem the creation from the law of death into which it had been sold.

In Verse 20, we found that Adam and his wife had believed this promise of the LORD God. They had placed their trust in God's Word when He had spoken of the coming Redeemer. Adam's faith was displayed in the fact that he "called his wife's name Eve (the word means 'life'), because she was the mother of all living." He believed that Eve was at the head of the chain of womanhood that would eventually bring the "Seed of Woman" into the world. Because of this, she was the mother of the new creation unto *life*, just as he was the father of the old creation unto *death*.

Adam exercised faith in God and in His Word. Just as in the case of Abraham, "He believed God and it was counted unto him for righteousness." The LORD God himself took the skins of animals that had been slain as the representative substitutes for the sinful man and woman, and He had made them coats of those skins to cover their naked bodies. Those skin coats were the outward visible manifestations of the spiritual coverings that the LORD God, in His grace, had formed to cover their sins from His sight.

Adam and Eve had been saved by God's grace through their faith in Him, but the damage of their sins was not

undone
become
gression
with a
been c
knowle
knowle
was to
spirit f
realm c
could n
creation
woman
ually ra

The
sels of t
us, to h
hand, a
ever." T
den of
tree of
stood.
would b
physical
taken p
natures
have pla
would b
of their

This
Father
first pa
They w
Their t
mental
disaster
this con
the LO
Eden, t

undone. They still had the fallen sinful nature which had become a part of their makeup at the moment of their transgression against God. God's saving grace had provided them with a new spiritual nature, but the sinful nature had not been destroyed. The eating of the fruit of the tree of the knowledge of good and evil had given them experimental knowledge of evil. And that experimental knowledge of evil was to remain until physical death separated the soul and spirit from the body, and thus removed this pair from the realm of the polluted physical creation. Only physical death could make the work of regeneration complete. The physical creation was dying, and the physical parts of the man and woman must die with it, so that the LORD God could eventually raise them up to eternal life in the *new creation*.

Therefore, the LORD God spoke within the eternal counsels of the Godhead: "Behold, the man has 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." The man Adam and his wife were still within the Garden of Eden. It was in the midst of this garden that both the tree of the knowledge of good and evil and the tree of life stood. The eating of the fruit of the tree of life evidently would have stopped the ravages of the curse, as far as the physical bodies of Adam and Eve were concerned. If this had taken place, the two would have lived forever with sin natures that were a part of their fallen makeup. This would have placed them beyond the redemptive work of God. They would have lived eternally with experimental evil still a part of their natural makeup.

This is why God the Son spoke those words to God the Father and God the Holy Spirit. It was necessary that these first parents be physically separated from the tree of life. They were as gods. They knew good, but they also knew evil. Their two natures were capable of knowing both experimental good and experimental evil. It would have been a disaster of the first magnitude for the man and woman (in this condition) to have eternal physical life. So, "Therefore the LORD God sent him (Adam) forth from the Garden of Eden, to till the ground from whence he was taken."

Adam was not formed of the materials of the earth found within the confines of the Garden of Eden itself. We were told in Genesis 2 that the Garden of Eden was planted "eastward" of this spot. It was the LORD God himself that originally had placed Adam in the Garden of Eden. Now, it was the LORD God himself who removed Adam from this paradise and placed him back in the spot in which he was originally formed. He was to till the ground there, just as the LORD God had told him in the pronouncement against him. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: For dust thou art, and unto dust shalt thou return." The remainder of Adam's physical life was to be spent outside the Garden of Eden, tilling the very field of ground from which his body was taken.

"So he (the LORD God) drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The man Adam, his wife, and all of his descendants of the pre-Flood world, were denied access to the Garden of Eden and to the tree of life that stood in it. This "Holy of Holies" of that world was supernaturally guarded by the Cherubim; a specific order of angels of the Heaven of heavens. The "flaming sword which turned every way" was no doubt visibly present to all those of the pre-Flood world who approached that geographical region of the original earth. Redemption had not yet been accomplished. Physical access to the meeting place of the LORD God and to the tree of life had to be denied to fallen man.

The Garden of Eden was a real geographical place. It remained present on the earth up to the time of the Great Flood. At that time, it was covered by the great universal sea. Most likely this region of the earth's surface was not raised again from the bottom of the sea when God lifted the continents of the post-Flood earth. This paradise garden now lies at the bottom of one of the present world's great oceans. During our age, there are no visible manifestations of the LORD God's original presence in the earthly sphere.

We who are Adam's descendants have inherited the legacy that he left for us: a legacy of *death*. But we are not devoid of hope. The LORD God kept that promise made so many years ago in the garden judgment scene. In the fullness of time, the "Seed of Woman" came into this sin-polluted world. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (see John 1:14).

This Redeemer died the death of the Cross. He was placed in the garden tomb. But after three days, God raised Him from the dead, according to the predictions of the ancient Scriptures. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (see 1 Corinthians 15:20). He died for our *sins*. He was resurrected for our *justification*.

"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 . . . 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" (1 Corinthians 15:21, 22, 47-49).

The End