

Studies In Genesis

Part II

Chapter 3

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2011 -

Satanology: Part I

Genesis 3

In Genesis 3 we surprisingly come upon the subject of Satan. God created everything good, and the next thing we find is the presence of evil in the garden. How can this happen within an all-good creation? Why was the Devil in the Garden? What was God's intention with all of this?

These various questions can not easily be answered with a simple reference to Genesis 3. We need to use other Scripture passages – the whole matrix of the Bible – to develop a foundational framework to understand the role of Satan in the Garden of Eden.

I. Heaven's Role Models

1. *Archetype & Ectype*

An archetype is an original model by which things are patterned and shaped. When I built model airplanes as a boy, I designed them after the pattern, or the archetype, of a real airplane. The model I built and put together with my little hands was a copy, or an ectype. The original pattern is the archetype. The copy is the ectype. These two terms will help us understand angels and their God-given ministry.

Throughout the Old Testament the angelic heavens serve as the archetype for the earth and covenant people of God. The angelic heavens were made glorious *originally*, however the earth would gradually mature from glory to glory. As the earth gradually matures it becomes more and more of an ectype, a copy, of the heavens above. This is why we pray for God's will to be done "on earth as it is in heaven". For this same reason, the angels served as the original pattern (archetype) of the structure of the tabernacle (ectype).

God showed Moses a pattern on Mt. Sinai, and that design was implemented in the tabernacle. Thus we can study the *ectype* to understand the *archetype*. Since there were angelic figures engraved on the walls of tabernacle, it meant there were angels around God's throne room in heaven. This explains why Ezekiel's vision of angelic figures is the pattern, the original archetype, of the tabernacle and temple structures.

2. *Ezekiel's Vision Of The Archetype*

In Ezekiel 1, the prophet and priest of God saw God's Chariot of Fire. The angels he saw were described as four living creatures with the four faces (which are heads), having wings and hands. The entire vision was the glorious substance of the temple. The significance of the temple was all portrayed in that vision which included the essence of the flaming altar, the Holy Place, and Holy of Holies:

This fire in the midst of the living beings is implicitly likened to an Altar in Ezekiel 10:2. This adds to our understanding of the configuration of the Chariot. In the Tabernacle, the Altar and its fire sat in the lower region, the Courtyard. Above (geographically), and separated by a blue curtain, was the Tabernacle proper, where God sat enthroned. Ezekiel sees the same configuration, only vertically. The cherubim are like the four horns of the Altar, with fire burning in their midst. Above them is the blue firmament (Ezk. 1:22), and on the other side of it sits God enthroned (Ezk. 1:26). *Chariot of Fire*, by Jim Jordan, 1991

3. *The Horns of the Tabernacle*

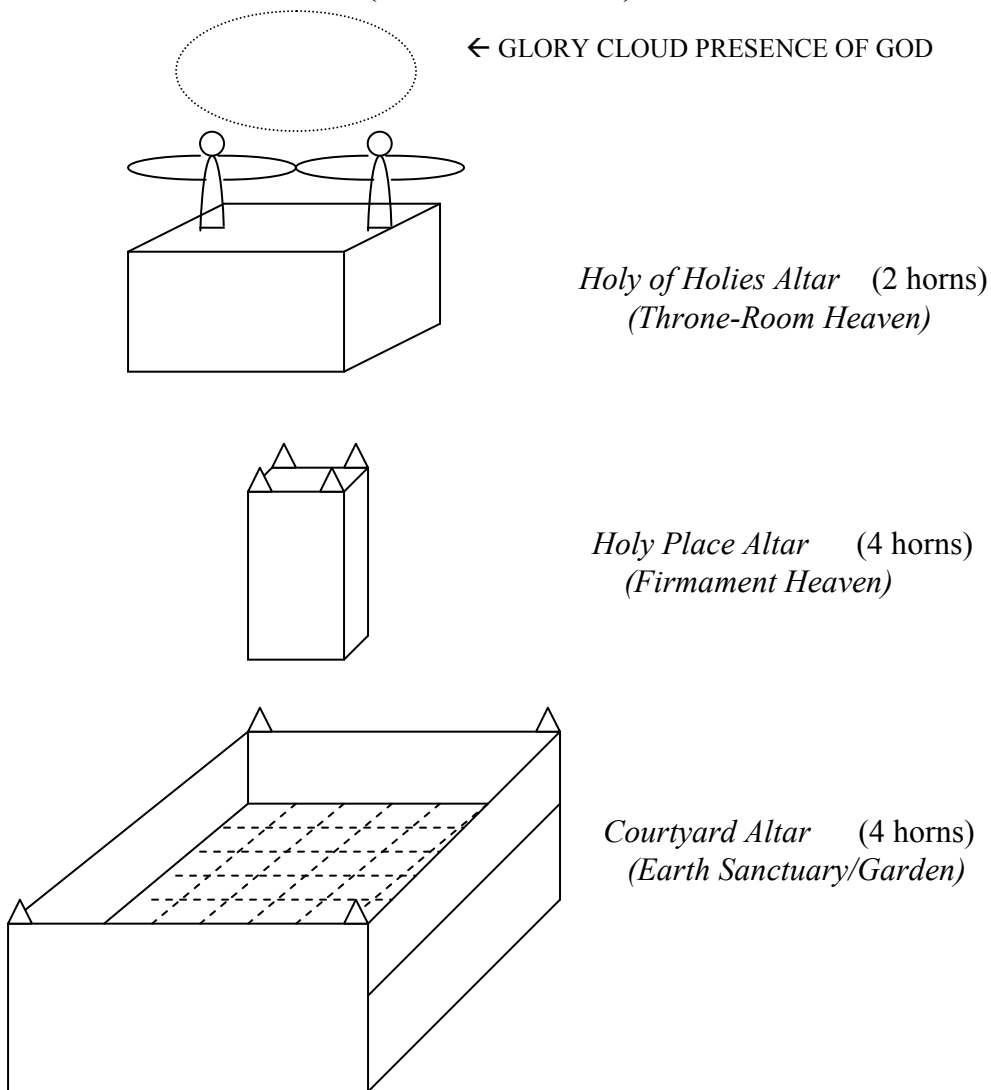
As Jordan points out, the four horns of the burning altar correspond with the four angels in Ezekiel's vision. In other words, the reason God told Moses to put a horn on the four corners of the altar is because there were four angels before God's altar in the angelic heavens.

Now, in addition to the four horns on the altar in the courtyard, there were four horns on a smaller altar in the Holy Place – which was the altar of incense. So likewise, there would have been four corresponding angels in that precinct of the angelic heavens.

However, when we come to the Holy of Holies where the Ark of the Covenant was located, we do not see horns but two cherubim over looking the ark facing each other. These two cherubim serve the same function as the other eight horns mentioned earlier (4 on the incense altar, 4 on the burning altar).

So then, there were a total of 10 angelic representations regarding the burning altar, incense altar, and ark of the covenant. These *10 angelic representations* can be referred to as *10 horns* within the tabernacle. Their structure depicts a latter, a stairway, or a tower leading to God's holy presence portrayed by the glory cloud above the ark of the covenant. Notice the diagram below:

The Ten Horns (Ladder to Heaven)



II. The Angelic Counterfeit

1. *The 10 horns of Satan*

The 10 horns of the tabernacle explains the significance of Satan's 10 horns in Revelation 12:3. The "red dragon" in that passage is the source of all false worship. Satan is a false system of sacrifice, a false order of liturgy, and a false tower to heaven. This is why the Tower of Babel was Satanic; yet the ladder leading to heaven in Jacob's dream was Godly. *Jacob saw angels ascending and descending upon that ladder which is certainly similar to the angelic figures represented in the tabernacle, and Jacob even said his vision was that of the "Gate of Heaven"*. Of course, Christ is the ultimate fulfillment of the true tower, ladder, tabernacle, and gateway for He told Nathanael, "you shall see heaven open, and the angels of God ascending and descending on the Son of Man" (John 1:51).

Now for the purpose of this study we need to see that Satan is the ultimate counterfeit, especially represented by his 10 horns, seeking to rival the 10 horns set up within God's tabernacle.

2. *The 7 Heads of Satan With 7 Crowns*

Though Satan became a counterfeit we should also consider the higher rank that Satan held over other angels. Satan is the arch-cherub in John's Revelation because he has 7 heads and 7 crowns (Rev.12:3). Where as the living creatures in Ezekiel's vision only had 4 faces, or 4 heads. Satan had a type of fullness (#7) concerning angelic power, but it was not almighty power. Satan was the highest of God's created angels. The 7 crowns on his heads show he is the false high priest, for the high priest of the tabernacle had a crown on his forehead saying "Holiness to the LORD" (Ex.28:36-38). Satan is the arch-cherub who is contrary and opposed to all holiness.

As I have explained in other studies, the term "Michael" is a reference to the *function* that the eternal Son of God demonstrates as Commander in Chief of His angelic warriors. For this reason, Michael in Rev. 12:7 is a reference to God Almighty (Jesus Christ) who leads all His angels to throw Satan and his angels out of heaven.

III. Satan's Destruction

1. *Casting Satan Out Of The Firmament Heaven*

This "heaven" in Revelation 12 is the firmament heaven for it is the same heaven in which the sign of the woman and dragon appeared (12:1-3). [John is using the zodiac constellation of the stars to explain that "Draco" was fighting against "Virgo's" (the woman's) child.] John is using the constellations to explain that the Great Dragon no longer has dominion over the firmament heaven. He was defeated and kicked out of the firmament-heaven after Jesus' ascended to "his throne" (Rev.12:5). Most likely, in the 10 days between the Ascension and Pentecost this war in the firmament-heaven occurred; which John describes in apocalyptic language and imagery.

Most of Revelation 12 is explaining Jesus' defeat of Satan, and His work of casting that Great Dragon out of the firmament heaven – *which is not a reference to the initial fall of Satan*. Through the work of Christ, Satan no longer has a heavenly

dominion over the earth. This climatic work of Christ was even anticipated through the preaching of the apostles.

In response to the preaching ministry of the Apostles, Jesus said, “I saw Satan fall like lightning from heaven” (Luke 10:18). Neither is this a reference to the initial fall of Satan into sin. It is a reference to the destruction of Satan’s evil through the preaching ministry of God’s word. Jesus was describing, with graphic language, the cosmic effect of preaching God’s word. After His ascension, Jesus climatically and fully threw Satan out of the firmament heaven in Revelation 12.

i. ** Remember there are two heavens: God’s throne room & the firmament of outer space. We should not assume that Revelation 12, or Luke 10:18, is a reference to God’s throne-room heaven (i.e. the “third heaven” of II Cor.12:2). When Satan *first sinned*, when he first led a third of the angels with him, they would have no longer abided in the Throne Room Heavens mentioned in Genesis 1:1. With that *first sin* they would have “abandoned their own home” (Jude 6). However, after that initial fall, Satan seized an evil dominion over the cosmic earth region – this included the lower firmament heavens and the land earth. Christ came to destroy Satan’s power over these lower heavens and earth.

ii. ** Notice that Satan’s “tail swept a third of the stars out of the sky and flung them to the earth” (Rev.12:4). This verse is a description of the *initial fall* of the angels that followed Satan, for “stars” are representative of the angelic host in this context. As the leader of false doctrine, Satan’s scorpion-like “tail” lured other angels with him. (For the “tail” referring to false teaching, compare Is.9:15 with Rev.9:3,5,10). These angels were flung to the earth. The Great Dragon remained in the firmament heavens and stood against “the woman” who sought to give birth to Christ. (The woman/Virgo is representative of everything Eve stands for, namely the Old Creation/Israel seeking to give birth to Christ.)

iii. ** Significant to our study in Genesis is that every reference to Satan being “cast out of heaven” *in the New Testament is not a reference to his initial sin, but a reference to his destruction through the work of Christ.*

IV. The Prophets’ Application of Satan’s *Initial Fall*

I. Ezekiel 28:11-19 & “The King of Tyre”

Now we can reckon with some passages that allude to, or apply, the initial fall of Satan to the context of some prophets. In Ezekiel 28:11-19 the prophet applies a corresponding parallel with the initial fall of Lucifer to the “King of Tyre”, who is distinct from the “Prince of Tyre” in Ez.28:2. The question arises – who is the “King of Tyre”? How can this truly be a description of Satan’s initial fall, when it is directly addressed to the “King of Tyre”? I think Jim Jordan offers an accurate explanation in the following quote considering the significance of Israel’s spiritual relationship with Tyre of that day:

Some commentators have suggested that the “King of Tyre” is Lucifer (because he is called a cherub), and others have pointed to Adam (because of Eden). In light of the context, however, we should see this “King of Tyre” as the High Priest of Israel. Israel was the true head of the nations, spiritually speaking (Genesis 12:3; Deuteronomy 28:13). Tyre had been allied spiritually with Israel in David’s time, and thus had recognized the High Priest as her ultimate earthly spiritual leader; indeed, Tyre had helped build the Temple (2 Samuel 5:11-12; 1 Kings 5:1-18; 9:10-14; 2 Chronicles 8:2; Psalm 45:12). Tyre, living downstream from “Eden” in “Havilah,” assisted Solomon in getting gold for the Temple (1 Kings 9:26-28).

Tyre had provided these ‘Havilah’ raw materials in exchange for table provisions from the Edenic “Foodland” of Israel, thus providing a snapshot of how the priestly nation was to interact with other converted nations (1 Kings 5:9-12). Now, however, Tyre had broken faith, and thus the Lord made a long prophecy against her and her prince (Ezekiel 26-28). This apostasy did not occur in a vacuum, however. As Ezekiel had already shown at length (Ezekiel 1-23), it was Israel’s apostasy that had misled the nations. It was the High Priest, the spiritual King of Tyre, whose sin had ultimately caused the Prince of Tyre to go astray.

Now with this background we can understand better the imagery of Ezekiel 28:13-14. Eden, the garden of God, is the land of Israel, and most particularly Jerusalem (Ezekiel 31:8-9, 16; 36: 35). The covering of precious stones is the breastpiece of the High Priest, described *in* Exodus 28:15-21. The High Priest was the cherubic guardian of the Temple, and his failure to maintain God’s holiness had led both Israel and her ally Tyre into sin. The holy mountain is Mount Moriah, the Temple site. We notice that the gemstones are called “stones of fire” (VV. 14, 16). This is because these stones house fire. If you have a diamond ring hold it up. Notice the fire within? Each of these stones is a tiny image of God’s glory, His fire. The High Priest, whose chest was covered with such fiery stones, thus had his own personal glory cloud, an image of God’s. *Through New Eyes*, pg. 75.

I think it is helpful to see that Ezekiel is applying the initial fall of Satan to the *spiritual* King of Tyre. As Jordan points out, all the descriptions of his glory and gemstones in that Garden of God applies very well to the High Priest in the days of Ezekiel. The apostate High Priest became a dragon that lured the Prince of Tyre away from God. Thus that Lord would pull that High Priest out of His Garden-like Holy of Holies and throw him to the ground before the nations of the world.

II. Isaiah 14:12-20 & The King of Babylon

Again this passage applies the initial fall of Satan to the king of Babylon, by saying “you have fallen from heaven”. This is relying upon Satan’s fall from the Throne Room Heavens and applying a similar destruction to Babylon’s king. As Satan fell and was cast down, so will the king of Babylon.

But when did the fall of Satan occur? Many will assume that Satan fell prior to entrance into the Garden of Eden. They will use Isaiah 14:12 to say that his location upon the earth, in the Garden of Eden, meant that he had already been cast out. I do not think this is a legitimate explanation. First, such a view does not consider that the Garden *was* the heavenly sanctuary upon the earth, so in a sense Satan was cast out of that type of heaven. Second, it does not consider the role angels had over mankind in the old creation, which to tutor and teach man – a work Lucifer initially perverted in Genesis 3.

Satanology: Part II

Genesis 3

I. Isaiah 14:12-20 *Again*

In our last lesson I briefly dealt with the passage in Isaiah 14:12, “*How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!*”

I explained that this verse and the ensuing passage could be an application of the Satan’s fall to the fall of a Babylonian king, for verse 4 says, “*you will take up this proverb against the king of Babylon*”. However, another interpretation may be that this is not speaking about Satan’s fall but simply comparing the Babylonian king to a star in the sky.

On Day 4 the stars were made to rule in the sky. Well, this Babylonian king became a “lucifer”, which means “day star”. Like the “day star” he became “son of the morning”. This bright child of the morning sky is a reference to the rising of the planet Venus, as it shines like a bright star before the rising of the sun. Thus some interpreters say Isaiah is simply comparing the king of Babylon to a star that falls from the sky, not to Satan. For example:

O Lucifer, son of the morning! - alluding to the star Venus, which is the phosphorus or morning star, which ushers in the light of the morning, and shows that day is at hand; by which is meant, not Satan, who is never in Scripture called Lucifer, though he was once an angel of light, and sometimes transforms himself into one, and the good angels are called morning stars, (Job 38:7) and such he and his angels once were; but the king of Babylon is intended, whose royal glory and majesty, as outshining all the rest of the kings of the earth. – John Gill on Isaiah 14:12

I think John Gill’s comments are very faithful to the text and context because all rulers, whether angels or earthly kings, are compared to the stars of heaven. Great rulers are like a *lucifer star* – shining brightly in the sky, and there is nothing wrong with that. The problem is when such rulers say “*I will ascend above the heights of clouds I will be like the Most High*” (Is. 14:14). They seek to be like God a sinful manner by taking glory for themselves or by taking forbidden fruit – rather than by receiving whatever gifts or graces given by God. These types of rulers will be cast down to earth, and fall to the ground just as Nebuchadnezzar was like a great tree that ascended above the clouds but was cut down (Dan. 4:22-23).

My reasons for addressing this passage in Isaiah 14 are two-fold. First, this passage is not a commentary on the initial fall of Satan. If we apply it to Satan’s fall, it is only by way of analogy. Just as any ruler, king, or leader may fall, Satan fell from the position in which God first created and placed him. History is filled with great “stars” that fall from their lofty position – parents, presidents, principals, pastors, teachers, coaches, and CEO’s of various companies are all types of “day stars”. God has placed them there to shine in such a position and to rule well. If they become corrupt, if such a position “gets to their head”, if they regard themselves as a god to be worshipped – then they will “*be brought down to Sheol, to the lowest depth of the Pit*” (Is. 14:15).

Second, when we rightly interpret Isaiah 14 and Ezekiel 28 (from our last study), in their proper setting with the analogies and symbols used, then we realize that there is only one passage in the Old Testament that explicitly tells us about the fall of Satan: Genesis chapter 3 (We will look at these details later). Any other Old Testament passages I have heard to describe the fall of Satan are merely *analogous* to his fall, not a commentary of his fall.

This leads me to reckon with, *and reconsider*, two verses that are often assumed as references to the initial fall of Satan and his angels.

II. Jude 6 Again & II Peter 2:4

“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.” Jude 6
“For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment...” II Peter 2:4

The following excerpt from James Jordan is an excellent way of explaining these verses. In summary, he shows how these particular “angels” were not spirit angels, but human *messengers* who apostatize from God. They were the human “sons of God”, the covenant lineage of Seth. These once-godly messengers apostatized and intermarried with the pagan daughters of men:

With this in mind, we return to Jude 6. What is the fall of the "angels" spoken of here? Most classical commentators, rejecting the Genesis 6 approach, simply take this verse and its parallel in 2 Peter 2:4 to be a reference to the primordial fall of the wicked angels under the leadership of Lucifer. This creates a problem, however. Clearly not all the demonized angels are "cast into hell, committed to pits of darkness, reserved for judgment," as Peter writes. This same Peter says that Satan is still somewhat loose, and prowls around like a roaring lion (1 Pet. 5:8).

The simplest way to resolve this problem is to take the "angels" in this passage as a reference to the Godly line of Seth. This is not at all a strained interpretation, and it does full justice to the context.

J. Marcellus Kik has written that "the Greek term *aggelos* does not always refer to such heavenly spirits. The meaning of the term must be determined by the context. In the following passages the Greek word *aggelos* is translated by the word *messenger*: Matthew 11:10; Luke 7:24, 27; 9:52; Mark 1:2; James 2:25. John the Baptist is called an *aggelos*. The disciples of John the Baptist were also described as angels. And this was true in regard to the disciples of Christ. In James 2:25 the messengers sent to Rahab were called 'angels.'" [J. Marcellus Kik, *An Eschatology of Victory* (Phillipsburg, NJ: Presbyterian & Reformed, 1971), p. 147f.]

David Chilton makes the same point, showing that in the Old Testament the word *mal'ak*, often translated "angel," is used for human prophets in 2 Chronicles 36:15-16; Haggai 1:13; and Malachi 3:1. The "angels of the seven churches" in Revelation are surely human leaders, since it makes no sense to write a letter to a spirit angel. Spirit angels are members of God's heavenly Council, and so are human prophets (and in the New

Covenant, all believers). Thus, the term "angel" sometimes refers to a human prophet or messenger, and not always to spirit angels. [See David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation* (Ft. Worth: Dominion Press, 1987), pp. 81-83; and Meredith G. Kline, *Images of the Spirit* (Grand Rapids: Baker, 1980), pp. 57-96.] This line of approach may well be significant also for our understanding of 1 Corinthians 11:10, as many older commentaries point out.

With this in mind, we can take the "angels" of Jude 6 to be the "sons of God." This makes a great deal of sense. According to Genesis 4:26, the line of Seth initiated public worship, and therefore public proclamation, into the world. They were messengers—angels—for God. Jude himself calls attention to this angelic-prophetic-messenger task of the pre-deluvian patriarchs in verses 14-15 of his letter, where he quotes the heart of the prophetic message of the "angel" Enoch. Thus, Genesis presents the "sons of God" as messengers (angels), and Jude also presents the Sethites (Enoch) as messengers (angels). These two facts provide strong contextual reinforcement for the interpretation I am suggesting.

Additional reinforcement comes from 2 Peter 2:4-5, which reads "For if God did not spare angels [prophets, messengers] when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a *herald* of righteousness, with seven others, when He brought a flood upon the world of the ungodly. . . ." In one breath Peter speaks of Noah as a preacher and of the "angels" who fell.

Conclusion

In summary, the angelic-human marriage interpretation is to be rejected because it is irrelevant to the context of Genesis 6, and because it seems to contradict our Lord's statement that angels do not marry. The primordial fall of the angels interpretation is also to be rejected because the sinners of Jude 6 and 2 Peter 2:4 are shut up in hell, and this is not true of the entire company of fallen angels. A resolution of this difficulty that is free of such contradictions is to allow "angels" here to refer to the messengers of the Covenant who were operating before the Flood: the Godly line of Seth. When these "angels" sinned by seeking strange flesh (women outside the covenant; forbidden fruit), they were judged in the Flood, and since that time have been reserved in hell for the day of Final Judgment.

taken from: Biblical Horizon Newsletter No. 1: Who Were the Angels of Jude 6?

found at: <http://www.biblicalhorizons.com/biblical-horizons/no-1-who-were-the-angels-of-jude-6/>

Therefore, based on this interpretation we have to rule out Jude 6 and II Peter 2:4 from describing the fall of Satan. They are describing apostates of the covenant who were judged in the Flood and are now suffering in hell. This leaves us with very few passages of Scripture that actually address the initial fall of Satan.

III. Satan's Initial Fall

Let me summarize the foundation I have been laying over the past two studies. The following is a bold statement which I regard to be an accurate assessment of the subject – there are only four passages in the Bible that explain and describe the initial fall of Satan.

(As I pointed out earlier the King of Tyre in Ezekiel 28 refers to the High Priest who functioned as the “anointed cherub”, having “every precious stone” on his ephod, in that temple which was the spiritual “Eden, the garden of God”. Also, Isaiah 14 refers to the King of Babylon in comparison to the day star, a lucifer. Finally, Jesus’ description of seeing Satan fall like lightning is regard the effect of the Apostle’s preaching ministry.)

Let me point out these four passages starting in the book of Revelation:

1. **Revelation 12:4** – Satan’s “*tail drew a third of the stars of heaven and threw them to the earth.*” (This “tail” refers to his false doctrine. Satan himself remained in the firmament heaven until Christ ascended on high to dethrone him.)

2. **II Corinthians 11:3** – Paul says, “*as the serpent deceived Eve by his craftiness.*” (II Cor.11:3). As I will continue to explain, Eve and Adam fell *with* Satan. After that Satanic fall, sin and death began their evil reign over God’s creation (Romans 5:12-21).

3. **John 8:44** – Jesus said the devil “*was a murderer from the beginning, and does not stand in the truth, because there is no truth in him.*” This is not a reference to the creation of Satan but to Satan’s first work, his first conversation with Eve. At the beginning of the human race, the Devil sought to murder them.

4. **Genesis 3** – Initially, Genesis 3 explains the fall of Satan. That chapter is the beginning point of when he started lying and murdering. That is when he drew a third of the angels with him and brought them down to earth. When he fell in that original Garden of Eden it became a paradigm and model by which any other servants of God have fallen from other holy gardens – like the gardens God’s tabernacle, temple, or the New Covenant church.

IV. Other Foundations For Saying Genesis 3 Was Satan’s *Initial* Fall

The following is a brief list of foundational exegetical points for concluding that Satan fell in his conversation with Eve in Genesis 3.

1. “*In the beginning...*” (Gen.1:1) – refers to the beginning of everything outside of God, even the existence of darkness. Satan was created at this point.
2. “*God created the heavens and the earth*” (Gen.1:1) – refers to the angelic heavens and cosmic earth at the start of Day 1. Both of these realms have the same age, and all angels were created at the same time as the earth region. The glorious angel that would later forsake his high and holy calling, and then become Satan, was created at the start of Day 1. Satan does not have an eternal existence.
3. “*The earth was formless, and void; and darkness was on the face of deep*” (Gen.1:2) Formlessness, emptiness, and darkness did *not* indicate the presence of sin or evil. It describes the world in its state of *immaturity*. As when a child is conceived, he starts in a formless and empty condition within the darkness of the mother’s womb. Satan did not bring this initial darkness upon the earth, it was God’s good work.
4. 24 hours – The duration of the days of creation has to be 24 hours because the sun and moon did not originate that sequence of time. Those heavenly rulers were appointed to rule over the sequence of night and day that started on Day 1. The

- light on Days 1,2,3 came from God's Spirit. When Satan fell on the 7th Day (as I will argue in another study) he was at peace and harmony with God for six full days. His fall was a little over 144 hours (6 days) after his creation, which in this sense means he was a "murderer from the beginning."
5. "God saw that it was good" – It is impossible for God to lie. The fact that God renders this judicial pronouncement at different stages of creation means that there was no sin or rebellion within His creation. If there had been a rebellion in the angelic heavens by this time, where would Satan and his demons have gone? They would have been upon the earth with their evil while God said it was all good! It is impossible for the literal reading of Genesis 1 to accept any Satanic fall during the six days of creation, and even more impossible for a fall before those days – since nothing would have been created.
 6. Nudity – As I explained in an earlier study, Adam and Woman were both naked at the end of Day 6. They were the representative rulers of the world. As representatives of God's kingdom they had no shame to bear on behalf of the kingdom. If the earth had been shamed with sin and rebellion by a previous fallen angel being cast down to earth, *then for that reason alone*, Adam and Woman would have needed a covering. The human representatives of creation would have needed to cover themselves on behalf of creation.
 7. The serpent – The text says the serpent was part of the beast of the field "*which the Lord God had made*" (Gen.3:1). Thus, the serpent was a good creation of God. There is no sinfulness in the simply existence and creation of the serpent.
 8. "more cunning" (Gen.3:1) – The word for "cunning" or "subtle" (*arum*) is also used in a good sense as one who is sly, shrewd, or prudent. As a good creation of God the serpent was very sly and shrewd. Thus, Jesus rightly says we are to "*be wise as a serpent, but innocence as a dove*" (Matt 10:16). It was in the garden that Satan misused the serpent's wisdom and subtly only to teach evil. If the serpent's cunning nature was inherently evil, then Jesus would have been wrong in teaching us to be wise like a serpent. The cunning nature of the serpent was not evil, but when Satan used it for evil then he and the serpent deserved judgment.
 9. "So the Lord God said to the serpent: 'Because you have done *this*...'" (Gen.3:14) – This verse alone has enough reasoning to affirm why Satan fell in Genesis 3. The serpent is judged simultaneously with Satan, because you have done *this*. Satan is not judged for some prior rebellion that occurred in his angelic existence. Satan is judged for *this* – for leading the woman astray. Judgment comes upon him for *this act* in the Garden of Eden. If Satan fell long before by some rebellion that occurred in heaven, then it makes no sense for God to say something like, "Well, now I will judge you for *this*, which you did to the Woman". It is better to realize that judgment came upon him for this act, which was also his initial fall.

These nine foundational explanations and reference points are a basis for saying that Satan first sinned and rebelled against God in Genesis 3. The following are thoughts regarding the significance this exegesis and historical event.

1. *The first rebellion occurred on earth, not in the Throne Room Heaven.* When this rebellion occurred, Satan's "tail" lured a third of the angels with him. (I think we may

assume that these angels were already upon the earth when the rebellion occurred. If they were with him in that earthly arena, then in a spiritual sense Satan “threw them to the earth” Rev.12:4. They remained upon the earth, never to enter the Throne Room again.) After that fall, Satan held dominion over the firmament heaven until Christ ascended to cast him down (Rev.12). With Satan’s rebellion occurring on the earth – it is earth that needs redemption, it is the firmament heaven within the cosmic earth zone that needs redemption. The throne room of God has always been the source and pattern for all peace and harmony with God. Since God’s Throne Room Heaven has never experienced rebellion within its domain, then it has always been the role model and pattern of peace with God. This is all the more reason for why we should certainly pray “Thy will be done on earth as it is in heaven.”

2. *“Thy will be done on earth as it is heaven”*

Since Satan fell in the Garden, this means the rebellion occurred on earth, not in God's Throne Room Heaven. These thoughts lead me to consider why we pray for God's will to be done “as in heaven.” The arena of the Throne Room Heaven has never experienced rebellion. That domain has always experienced peace and harmony with God ever since Day 1. The harmony of heaven has continually set the pattern for what should be done on earth. If Satan rebelled while still in the Throne Room then the role modeling function of heaven would have been shattered! We could not pray that part of the Lord's Prayer – for the first war in heaven would mean more wars on earth.

Therefore, since Satan rebelled on earth against God's heavenly reign, this means it was earth that became out of sync with the Throne Room Heaven prototype. The problem originated *on earth*, not in heaven; and this is why we can still pray “Thy will be done on earth as it is in heaven.”

When The Fall Occurred **Genesis 3**

So far in our introductory studies of Genesis 3 we have seen the foundation and reasoning for affirming that the fall of Satan and mankind is recorded in this chapter. When Satan deceived Eve, he fell from his lofty position as the Angelic Tutor over humanity, bringing mankind with him in rebellion against God. It violates various passages of Scripture to assert that the fall of Satan occurred prior to the fall of man. With this affirmed, let us ask *when* this catastrophic fall occurred, on what day?

I. The Fall occurred within the first 10 months

Many people assume that Adam and Eve's Garden of Eden experience lasted a long time, or even several years. This type of theory usually comes from those who fail to consider the historical reality of the first two humans, and the many details of within Genesis 1-2. Since Adam and Eve were real historical flesh and blood human beings who were commissioned to immediately be fruitful and multiply, we have to conclude that their first child (Cain) would have been born nine or ten months after creation. No one can deny this outcome considering that God made a beautiful young married couple, without any clothes, and placed them in a luscious and fruitful garden. To the same degree it was holy the environment was also erotic and sexual. *If* it took one month for Eve to get pregnant, then Cain would have been born 10 months after creation. However, for obvious reasons, I think we can easily say Cain was born 9 months after creation. So then, away with the idea that Adam and Eve spent years in the Garden. The birth of Cain, Adam's firstborn, occurred at least 10 months after then fall, therefore the fall occurred within the first 10 months of creation. But what else does the text say?

II. The Fall occurred before God's showed up "as the Spirit of the day"

As popularized by the KJV, Genesis 3:8 says that after the fall "they heard the sound of the LORD God walking in the garden in the cool of the day". However this is not a good translation. In the following comment Jim Jordan focuses on three words that help us home in on the day that God showed up in the Garden:

The first is the translation "voice." How does a "voice" walk? The Hebrew word means either voice or sound. Here the translator must make a choice, and "sound" is certainly preferable: Adam and Eve heard the sound of Yahweh God moving about among the trees in the garden. Yet, because the Hebrew word also means "voice," we cannot ignore the possibility that more than mere sound is meant. The second Person of the Godhead, who reveals God, is the Person who is coming on this occasion. And He is also called the Word of God. Thus, the "sound" of the second Person is also a "word." In a real sense, then, it is the "voice" of God that is moving about in the garden.

The second is the translation "walking." The Hebrew verb form used here means "walking to and fro; walking about." What this implies is that God was not purposely coming straight for Adam. God provides signs that He is on the way. This is Adam's judgment day, but judgment does not come suddenly without any warning. Judgment is preceded by indications that God is about to come.

The third and most important obscurity is the word "cool." The Hebrew word is *ru'ach*, which means "spirit, wind." To render it as "cool" is simply a mistranslation, a paraphrase of what the translator thinks is meant. The translator imagines that at a certain time of the day there was a breeze in the garden, and so renders the phrase "cool of the day." But this may not be what is meant at all.

It is to Meredith G. Kline's credit that he noticed the connection between this "judgment day" event and other "days of the Lord" in the Bible, and that the appearance of God's glory in His Spirit accompanies such events. He points out that when God comes to visit and walk about among His people, or to address them, He comes in a mighty wind, in a cloud of glory, with a tremendous sound, surrounded by cherubim, and that this chariot is energized by the Spirit of God. (See Kline, *Images of the Spirit* (1980), chapter 4.) There is no reason to think that matters were otherwise in Genesis 3. God arrived, the great sound was heard, and cherubim were present. It was a Spirit-Day, a Day of the Lord.

The phrase should be translated: "as the Spirit of the day." If the Hebrew text read, "as the Spirit of judgment," the meaning would be clear, but God wants us to associate judgment with the Day of the Lord at this early place in history.

In Genesis 1, the first day sees the Spirit come into the world and reproduce Himself as light, creating "day." Thus, "day" is always a manifestation of the Spirit. Also, on each day, God passed judgment, seeing what He had made and calling it good. The climax of this day-judging comes on the sabbath, when God sees all that He has made and calls it very good. Thus, while every day is a Spirit-day and a judgment day, the sabbath is the fullness of judgment day, the seven-fold judgment day.

Through His hovering Spirit and incisive Word God made the first day-light, and through His Spirit and Word God passes judgment on the last day.

As the sabbath Spirit-day began, God pronounced judgment on all things, as very good. Now, later in the day, He comes and pronounces judgment on Adam and Eve for their sin.

Trees and Thorns, pg. 109.

In summary, the words "sound", "walk", and "spirit" in Gen. 3:8 are saturated with significance. These words respectively refer to the Second Person of the Trinity, His coming to inspect Adam, and the presence of God's light-giving Spirit. It was not a cool gentle breeze that we feel in the morning. It was the mighty *sound* of the God who spoke everything into existence. He was *walking* into the garden to inspect Adam's work. And God's presence occurred "as the Spirit of the day" – the day when God's Spirit came with every intention to bless them, after Adam passed God's inspection and judgment. (This same Spirit would come on Pentecost like a mighty rushing wind in Acts 2.)

All of this points us to a Sabbath day when God showed up in Genesis 3. But was it the first, second, or third Sabbath day? Some have suggested that Adam and Eve were in the Garden for a week or two. But other passages of Scripture restrict us from considering that Adam would have lasted in the Garden beyond the *first* Sabbath day.

III. Adam failed to enter the Lord's Sabbath

It is important that Day 7 came after Day 6. As Christ said the Sabbath was made for man, not man for the Sabbath. The Sabbath day was God's gift to man, and at the same time it was God *personal* day of rest. In giving that day to man, God would have given His personal rest to Adam and Eve.

Hebrews 4:3-4 quotes Psalm 95:11 to say that those who have believed now enter God's rest, in contrast to the Old Testament era. Nevertheless, though we have believed there still remains a rest which we should be diligent to enter. There is an "already – not yet" aspect of entering God's rest. We have already entered God's rest concerning justification, we have yet to enter that rest concerning our perseverance. *And Hebrew 4:4 equates this "already-not yet" rest with the original Sabbath day.*

The point is that no man ever entered God's Sabbath day rest until the coming of Christ. During the time of Psalm 95:11 there was still a prohibition of entering God's Sabbath. Even though God brought them into the Promised Land, and brought them a temporary rest, they not enter His rest established on the 7th day. But when Jesus came, He gave us access to that Sabbath rest, which Adam failed to enter.

Therefore, *when* God showed up in the Garden "as the Spirit of the day" it was the 7th Day of creation. God came to give Adam the rest of His Sabbath Day, yet Adam was caught in sin.

IV. Adam sinned early on the 7th Day

Some have suggested that Adam and Eve fell in sin late on the 6th day. But this is not possible because after the 6th day God saw that it was "very good" (Gen.1:31). This good declaration pronounced by God would not be accurate if Adam and Satan had rebelled against God during the 6th day. This leaves us with one option – the 7th Day.

Satan, Adam, and Eve rebelled against God early on the 7th Day. Notice that God blessed the 7th Day and sanctified, but *Scripture does not say that God saw that everything was good after that day.*

We should remember that six days of creation were all 24 hours in duration. First there was 12 hours of darkness, then 12 hours of daylight. The Fall had to have occurred on Day 7 during the first 12 hours of evening, or the darkness. After sanctifying the Sabbath day God showed up in the Garden during the daylight hours "as the Spirit of the day". Just as the Spirit gave light on the latter half of Day 1, and God saw that it was good, even so God's Spirit came during that that Day of rest to include Adam in that sabbath. However, a few hours earlier, Satan and mankind rebelled. The following is a chronology of the Fall outlined by Jim Jordan:

Day 6, morning:

God creates land animals (Gen. 1:24-25).

Day 6, noon:

God creates Adam (Gen. 2:7).

God tells Adam not to eat the forbidden fruit (Gen. 2:17).

God brings animals for Adam to name (Gen. 2:19).

God creates Eve from Adam's rib (Gen. 2:22).

Day 6, afternoon:

God blesses Adam and Eve (Gen. 1:28-30).

Day 6, sunset:

Everything is very good (Gen. 1:31).

Day 7, evening:

Adam tells Eve about the forbidden fruit.

Satan tempts Eve, Adam standing by (Gen. 3:6).

Fall of Adam and Eve (Gen. 3:1-6).

Adam and Eve work during the night to make clothing (this would have taken some time; Gen. 3:7).

Day 7, morning:

God arrives for sabbath worship, making the Holy Place in the center of the Garden into a Most Holy Place by means of His presence (Gen. 2:9; 3:8).

God passes judgment on Adam and Eve, and they do not enter into sabbath rest (Heb. 4).

(taken from Jordan's work in *Biblical Chronology 1989-1999*)

V. Significant applications for the Fall on Day 7

1. *Matthew 11:25-30 concerns a Sabbath anticipation, which Adam failed to obtain*

This passage of Scripture is patterned after a summary sequence of creation leading to the Sabbath in Christ. God hides things from the wise and prudent Jews of the old creation, inviting and leading them to the Sabbath rest offered in Christ. God's intention of hiding things from the wise and prudent is to lead them out of that dark-era and into a greater light. Through His new creation, Christ also brings His Sabbath rest, which the Adam originally failed to enter.

25 At that time Jesus answered and said,

- a. "I thank You, Father, Lord of heaven and earth,
- b. that You have hidden these things from the wise and prudent
- c. and have revealed them to babes.
- d. 26 Even so, Father, for so it seemed good in Your sight.

DAY 1

- a. creation of heaven and earth
- b. time of darkness (i.e. hidden from wise and prudent)
- c. time of light (i.e. revealed to babes)
- d. God saw that it was good

- a' 27 All things to Me have been delivered by My Father,
- b' and no one knows the Son except the Father.
- c' Nor does anyone know the Father except the Son,
- d' and to whom the Son wills to reveal.

DAY 6

- a' New Adam has total dominion (heaven & earth)
- b' Father knows Son/New Adam
- c' Son knows Father
- d' Son's work of revealing the Father

- a. 28 Come to Me, all who labor and are heavy laden,
- b. and I will give you rest.
- c. 29 Take My yoke upon you and learn from Me,
- a' for I am gentle and lowly in heart,
- b' and you will find rest for your souls.
- c' 30 For My yoke is easy and My burden is light.

DAY 7

- a. Christ calls those who labor
- b. promise of giving rest
- c. invitation for the Lord's yoke
- a' Christ is gentle
- b' promise of finding rest
- c' description of the Lord's yoke

2. *Apostasies often occur after great events*

In I Timothy 4:1-5 Paul says, “Now the Spirit expressly says, that in latter times some shall fall away from the faith...” The “later times” refers to the days after the resurrection of Christ. We have been in the latter times ever since then. In Paul’s day it was a very recent event. And Paul says “the Spirit expressly” says that an apostasy would soon occur, which would soon happen around Paul’s time.

Commentators differ on how the “Spirit expressly” communicated this message to Paul, whether it was by a direct revelation or vision. Either one could be the case, but I think the Spirit expressly said what the Scripture had been teaching all along; which is that after great works of God, there at some that leave the faith.

I Timothy 4:1-5

- | | |
|--|---|
| <p>a. Now the Spirit expressly says,
 b. that in latter times some shall fall away from the faith,
 c. giving heed to seducing spirits and doctrines of demons,
 d. ²through the hypocrisy of men that speak lies,
 e. branded in their own conscience as with a hot iron;
 f. ³forbidding to marry,
 f. and commanding to abstain from meats,
 e' which God created to be received
 d' with thanksgiving by them that believe and know the truth.
 c' ⁴For every creature of God is good,
 b' and nothing is to be rejected, if it be received with thanksgiving:
 a' ⁵for it is sanctified through the word of God and prayer.</p> | <p>a. <u>Spirit of God</u> speaks (in scripture)
 b. Rejection of the faith
 c. Demons seduce
 d. Lying hypocrites
 e. Branded (owned) by Satan
 f. heresy: abuse of resurrection doctrine
 f' heresy: neglect of resurrection doctrine
 e' Gifts (given) by God
 d' Truth knowers
 c' Creatures are good (pre-fallen angels)
 b' Reject nothing, receive with thanksgiving
 a' <u>Word of God</u> created all things</p> |
|--|---|

This passage is a contrasting chiasm that begins with the Spirit of God and ends with Word of God. As the passage leads to the central two heresies, it focuses on apostates, demons, lying, and ownership of Satan. The two heresies are an *abuse* and *neglect* of Jesus resurrection validating the goodness of creation. As the passage leads to a conclusion it respectively and contrastingly corresponds to God’s gifts, truth, created goodness, and our reception of all creation with thanksgiving.

As the passage begins with “the Spirit expressly says” it concludes with “sanctified by through the word of God”. This sanctification of God’s word is a reference to the goodness of all creation, which is the context. It is all good because God’s word made it all. Let’s put this together.

God’s word made all things good, and the Spirit expressly says some will reject the faith. I think Paul is exegeting and applying what the Spirit has been expressly saying ever since Genesis. Soon after the great event of God’s word making all things good, there was a rejection of the faith. Satan and mankind rejected the faith in the true God soon after their creation. Later in the Bible similar apostasies happened after great events. The following is a list:

- After the **Flood** - Ham disgraces his father, then Ham’s descendents are cursed
- After the **Exodus** - the golden calf incident
- After **Joshua** conquered Jericho & Ai - Achan held some of the accursed things or himself.
- After **David** ascended to kingship - Joab, David’s commander, murdered David’s friend Abner.
- After **Elisha** miraculously healed Namaan – Elisha’s servant ran off telling a lie.

- After the **return from exile** – Jews started marrying pagan women again.
- After Jesus raised **Lazarus** from the dead – a few days later – Judas betrays him.
- After Jesus' **ascension** – in latter days people like Hymenaeus and Philetus left the faith (II Tim.2:17)

Maybe this is why after revivals, church camps, and retreats we rarely see all those participants worshipping in church two months later, much less two years later. Sure, the Spirit moves in great ways during those occasions, but the Spirit has expressly said throughout the Scripture that some will fall away soon after great works of God. It is a mystery. And the warning should be had by all of us who experience great works of God every Sunday morning.

Reptilian Wisdom

Genesis 3:1

“And the serpent: he was crafty, more than all the beasts of the field that the LORD God made.”

We have laid enough foundation to begin study of the serpent, before he led mankind in his fall early on the seventh day of creation. One point I want to argue concerning the serpent is that he most likely had the appearance of a man-size dinosaur with Eve and Adam saw him.

I. The Little Dinosaur

One Day 5 of creation God made the great *tannin*. The KJV translates this word as “whale” (1:21). The NJV translates it as “great sea creatures”. These creatures were gigantic monsters of the sea as described in the book of Job. They were wondrous works of God which are vividly described as Leviathan (Job 41:1). According to Job 41, the Leviathan was a dinosaur of the sea. The description of such a beast puts him far beyond that of a little crocodile. The land dinosaur is referred to in Job 40 as Behemoth, who “has a tail like a cedar” (40:17).

We could say these creatures were a land-*tannin* (Behemoth) and a sea-*tannin* (Leviathan). However the great *tannin* of the seas were made on Day 5, and the great *tannin* of the land were made on Day 6. Most likely the Behemoth was made as a “beast of the field” which would grow to become type of *tannin* with a tail like a cedar tree. At full growth the land-*tannin* could be compared to the sea-*tannin*. Now let’s turn to Isaiah 27:1 which puts these creatures and the serpent into the same category:

“In that day the LORD with His severe sword, great and strong, will punish Leviathan the fleeing serpent (*nahash*), Leviathan that twisted serpent (*nahash*); and He will slay the reptile (*tannin*) that is in the sea.” (Isaiah 27:1 NKJV)

Notice that the *tannin*, the *nahash*, and Leviathan are equivalent. In English this means the Leviathan is a monster size serpent swimming in the sea, which is equivalent to our definition of a dinosaur. Additionally, we should notice that the word “serpent” (*nahash*) is the same root letters for “bronze” (*nahush*). Thus when Moses made a bronze serpent, there is a play on words (Numbers 21:9). Literally “serpent bronze” reads like “*nahash nahushet*”. Thus the appearance of a serpent, especially a large scaly beast, will have the appearance of bronze or shining metal. Based on this, Jim Jordan offers the following description of the serpent in that approached Eve:

From this we see that the choice of the land serpent, or land dinosaur, is entirely appropriate. It was the greatest of the land animals, and its appearance shines like the angels it represented. Because the curse on the serpent in Genesis 3 is to crawl on its belly, we may assume that the serpent who approached Adam and Eve walked upright as many of the dinosaurs did (though being newly created, it was probably not as large as some of them grew to be). The best picture I can imagine is of Adam and Eve conversing with a man-sized dinosaur standing erect on its hind legs like an allosaur. (Trees & Thorns, p. 86)

I find this to be an excellent description of what the serpent (*nahash*) would have looked like when Eve and Adam first laid eyes on it. He would have had legs, and most likely arms. He would have had a shiny beautiful scaly bronze color. In being able to talk to the Woman, he would have been a size comparable to her. This is all to say I think this creature was a miniature-size dinosaur, miniature because it would have been as tall as man when standing erect. Once full grown, after several hundred years, it would have had a similar appearance to the Leviathan (*tannin*) that swam in the sea.

II. The Crafty-Naked Dinosaur

In addition to inferring that the serpent was a beautiful bronze metallic color, we are explicitly told about the serpent's character. He was "crafty". In Hebrew that word is *'arum*. This is a definite play on the word "naked", which is *'arummim*. Man and Woman were naked (*'arummin*) and the serpent was crafty (*'arum*).

Usually with word plays there is comparison and irony involved, just as I've pointed out with the words "serpent" and "bronze". Now we need to consider the word play regarding man's nakedness and the serpent's craftiness.

First, there is a comparison with being naked. All three of them are naked, having no clothes. At this *immediately* point, as I've established in previous studies, the man, woman, and serpent were all innocent. The serpent, even the angel speaking through it, was created good and had not fallen into sin at this point.

Second, there is a comparison with superiority. The serpent was superior in his craftiness "more than all the beasts of the field". This is the same word for "prudent" when it is used in a good sense. We can be crafty for good, or be crafty for evil. Thus, Jesus said we are to be wise as a serpent and innocent as a dove. One can be very sly, crafty, or subtle without being sinful. In this way the serpent was created with a good characteristic. Even today, when a serpent slithers on the ground, it is a testimony to the wisdom of subtlety. As the original serpent was superior to all other beasts in regard to this attribute, even so Man and Woman were superior to all the beasts, including the serpent, because they were made in God's image.

Third, we should notice the irony. The serpent was crafty in the sense of having wisdom, and the Woman desired the wisdom of the forbidden fruit (see #2 and #6 below). Since the beasts of the field were created to help man, the deep dark irony is that the serpent should have helped man grow in crafty wisdom. Yet, by listening to the tutelage of the wisest beasts of field Eve played The Fool. In the following outline Jim Jordan provides a structure of the passage showing the ironic comparison to the serpent's crafty-nakedness with the Woman's desire for wise-nakedness (Remember: this is based on the pun that "naked", "crafty", and "prudent" are essentially the same word.)

1. Shameless nakedness (2:25)
2. Crafty "nakedness" of serpent (3:1a)
3. Serpent asks about eating (3:1b)
4. Woman speaks of death (3:2-3)
5. Serpent promises about eating (3:4-5)
6. False wisdom sought: serpent's "crafty nakedness" (3:6)
7. Shameful nakedness (3:7a)

III. A Tool for Tutelage

All that we have said about the serpent, or little dinosaur, enables us to suggest answers to questions that many have asked for centuries, such as: Why was Satan in the Garden? Why was the serpent there? What was God's intention? Why did Satan work through a serpent, and not a donkey?

By putting various passages together (Gal.3:19; 4:2; Acts 7:53; Heb. 2:2), I agree with Jim Jordan that angels were the tutors of humanity during that era of childhood. The era of human adulthood has now come after Jesus Christ, but Adam and Eve were in that era of childhood – evidenced by their innocent nakedness.

The arch-cherub, the pre-fallen angel, would have been certainly commissioned to help train mankind to grow up. This angel would have *rightly* used a serpent through which to speak words of wisdom. If this angel would have helped Eve obey God, then Eve would have become more serpent-like in a sinless manner. She would have grown wise like a serpent and remained innocent as a dove.

As I will point out later Eve demonstrates an initial growth in wisdom when she first answers the serpent's question. This may have been when the arch-cherub was initially provoked to jealousy and anger. The Angelic Tutor did not want his pupils to grow beyond his wisdom or position. Thus the Angelic Tutor used his role of being a tutor only to deceive mankind and rebel against Him who made all things good.

“Satan, however, understands that the meaning of the Tree of Knowledge is that mankind will go from being a little lower than the angels to being over the angels, as we shall see. Evidently this is what he was trying to prevent. It may be that his decision to undermine God's plan for humanity happened precisely between Genesis 3:3 and 3:4.” - Jim Jordan

IV. Reptilian Culture

Animals, like angels, were created to assist humanity, just as the male and female pairs helped teach Adam of his need for a mate. The industrious ant still teaches the descendants of Adam not to be lazy (Prov.6). Likewise, the human-size reptile in the Garden was supposed to teach man the art of wisdom. However, all of these animals have no authority over, or in comparison to, God's Word.

We can observe animals and see how the ways of nature can at times fit with the spoken and written Word of God. But there is no “natural law” that is the source of our moral or societal laws, nor can nature compare with the law of God's word.

My point is that we live in a fallen reptilian culture. Our world continually rejects God's written word and seeks to make laws and worldviews according to the so-called laws of nature. While animals may exemplify caring and protecting aspects, they mainly demonstrate no conscience and no morality. Ethics based on nature will inevitably become brutal and destructive for humans. Thus it is a tragedy for so many people to justify their actions by appealing to the actions of animals. Fueled by an evolutionary worldview we can see how people use their words to bite each other like serpents, fornicate like rabbits and dogs, and devour the poor like a lion, all with the immaturity of a monkey. The words of a reptile first led mankind into misery, yet even today people are looking at the same animal source to justify any lifestyle they want. There is nothing new under the sun. We can live according to God's Word demonstrating His superior image, or reject Him to become like beasts and reptiles.

Going For The Glory

Genesis 3:1b

“And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’” (NKJV)

I. The Ambivalent Approach – *Asking vs. Questioning*

One aspect of following Jim Jordan’s interpretation (that Satan did not initially fall into sin until immediately after his conversation with Eve) allows us to look at this discussion between the woman and the serpent with neutrality, or at least in respect to the equivocal nature of it.

The serpent’s question was not in and of itself evil. There was nothing wrong to *ask* what God had said. We do this with catechism questions, asking what God has said and expecting to hear right answers. However, it is wrong to *question* what God has said. In that case one knows what God has said, but he or she questions the words with resistance, insubordination, or with lack of submission. Sometimes the difference in a righteous asking and a sinful questioning is only evident in the outcome. When the teacher asks a question only to deny the correct answer, then we may use retrospect to say the teacher asked the question with a bad intention. However, we can use the same retrospect to say the teacher choose to refute the right answer immediately after asking the question. Whether the question was asked with a sinful intention, or if the sinful instruction came later, can be difficult to determine. Either way, the question itself is not sinful.

Therefore, I can go either way with the serpent’s question, whether it was sinfully questioning God’s word, or an innocent catechism question. It is often assumed that he asked the question with a sinful intention, and thus he was a fallen creature at that time. Also, I think we can equally say that the angel used the serpent to ask an innocent question. Once the woman answered with wisdom, then the serpent sinned with his misguided direction. I think it is helpful to have it both ways. The serpent could have *sinlessly* asked a legitimate question from the vantage point of teaching humanity, yet from retrospect he could have *sinfully* questioned God’s word.

This is an important consider both perspectives because we will never understand evil unless we realize it is always first a distortion of what is essentially good. The serpent asked a good question, yet somewhere in the passage he sinned by how he used that question. Thus as I explain this passage I will seek to distinguish between good and evil by referring to the serpent’s question as essentially good, yet in retrospective having an evil goal. Now, let’s first look at why he approached the woman.

II. The Delicate Glory of “Weaker Vessels”

Exegeting Genesis 2 properly, the Apostle Paul said the “woman is the glory of man” (I Cor.11:7). The point is that she is eschatological. She brought a latter-day glory to that first marriage relationship, demonstrating that all females are designed to bring a personal glory to the marriage.

Explaining the role a husband is to play toward his wife, Peter says he is to give “honor to the wife, as to the weaker vessel” (I Peter 3:7). Before any wife finds this offensive, notice the emphasis on the husband’s duty of giving honor. There is an honor and respect due to her as a weaker vessel. The point is that she is *delicate*. She is not

physically designed to handle rough words or hard hands. This is why women love delicate things that are placed on shelves, or in china cabinets, that are never used! Such artifacts are honored and respected, never to be used with workshop hands or locker-room words. For similar reasons, when Peter identifies the wife as a “weaker vessel” he is referring to her as an honorable vessel, not an inferior vessel. She brings an honorable beauty bringing glory to the brute lifestyle of the male gender.

The glorious and delicate nature of a woman, which is to be honored, helps explain why Satan chose to speak to the woman; which rebukes any chauvinistic explanations for his use of the woman.

III. The Delinquent Man and Deceived Woman

It is often explained that Satan spoke to the woman because she was the weaker vessel, in the sense that she was the weak point where man’s fall would more easily occur. Just as an invader seeks to attack through the most vulnerable spot, it is often assumed that the woman was more vulnerable to fall into sin. The problem with this explanation is that it twists the honorable meaning of the “weaker vessel”. Yes, the woman was weaker in regard to physical strength, *but in no way does it mean she was more vulnerable to sin*. If we equate her delicate design with an extra-vulnerability to sin, then we take away her honorable status that the Apostle Peter sought to encourage! It is wrong to equate the woman’s physical weakness with a spiritual vulnerability or a tendency to sin against God. Contrary to Peter’s intention, we *dishonor* her delicate nature if we say Satan worked through that feminine weak point of the marriage union.

We must maintain that, concerning sin, Adam and Woman were equally vulnerable. Though the woman was deceived, and the man was not deceived, it does not mean the woman was more vulnerable or more prone to sin. Her fall came by way of deception, simply because the serpent spoke only to her. Man’s fall came by way of delinquency, for he neglected his protecting duty – especially since he was standing right there. Paul’s comments about Satan deceiving only the woman (I Tim.2:14) are not expressions of her inferior or vulnerable nature. Rather, Paul is explaining how male and female fell into sin, in respective ways. She fell through deception, he fell through delinquency. For this reason Paul instructed men to exercise their authority in the church (I Tim.2:12). When men are delinquent of duty, then Satan will deceive. Paul did not want the fall of Adam and Eve to be replicated in the church, beginning with the delinquency of man.

Now since man and woman are equally vulnerable, why did Satan approach the woman?

IV. The Thief of Glory

Clearly, it was not that Satan sniffed out the weak spot of the marriage. Instead, Satan came for the trophy, the glory of man, and all she pre-figured. Satan knew that both were made in God’s image. He also knew that Adam was “formed” from the ground, yet the woman was “built” by God. There was well enough work on God’s part for Satan to figure out what God had planned all along.

God's building of the woman prefigured that He was *building* a city for Himself through the woman's descendents. Satan knew that God was *building* a temple of humanity in which He would dwell with them and in them. Satan knew that God's plan was *imaged* within His *images*. Satan did not want to assist this eternal plan but to prevent it from coming to fruition. Therefore, Satan sought to steal the glory presented to Adam, train-wreck the trajectory that God initiated, and derail God's plan of building a magnanimous bride for His Son.

Sometimes we think Satan *used* the woman just to get to the man. It is better to say that Satan *bypassed* man to get to the woman. In doing this Satan rendered the man delinquent so that he could complete his work of deception. Similarly, a thief will break through manly doors, or go around them, just to steal the priceless jewels within the house.

“The serpent could see from Genesis 2 that man is primordial while woman is eschatological. The man comes first, and thus is initiator and teacher; the woman comes last and thus is receiver and glorifier. The Bible fills this out at length: Humanity starts in Adam, and re-starts in the Last Adam, but ends as Bride. By replacing Adam as teacher, Satan could pervert the destiny of humanity. The Bride would become his, made in his image, instead of Adam's and/God's, made in their image.”

Jordan, *Trees and Thorns*, pg. 87.

Reflective Thoughts:

1. After the fall we see several insistences where a woman leads a man astray. We can not say the same about the first man and woman. The woman was deceived because the man was at first delinquent in his protecting duty. Thus Adam was wrong to blame his fall on the woman. She fell because he let her fall.
2. Satan hates eschatology. He hates the end result that God has planned for you, to conform you in the image of His Son. Hence, Satan will always seek to remind you of sins in your past. Just as he did in the garden, he will seek to stop a latter day glory from coming to pass. He hates the signs and seals that point to a glorious future. Satan hated the first woman who represented the glory of the Ultimate Bride who will be pure and spotless on her wedding day (Eph.5).
3. Explaining Satan's approach to the woman *without a proper sense of eschatology* is dishonoring to women. How much more does a lack of eschatology distort other come interpretations of Scripture? (like the “darkness” on Day 1 and the supposed “drunkenness” of Noah) Without a proper eschatology with interpretation many interpret the darkness on Day 1 as sinful, when in fact it was a good anticipation of the light on Day 1. Also many understand the passage about Noah's “drunkenness” as a sinful, when in fact the word can also mean “merry”. Noah was a king. His work was done. He drank his wine, he was merry, and he went into his tent. This all prefigures Christ who has finished His rest. He drinks wine with us, and is merry with us, for we enter His rest.

Subtle Words In A Simple Question

Genesis 3:1b

“And he said to the woman, “Has God indeed said, “You shall not eat of every tree of the garden?” NKJV

I. Crafty Words

The serpent’s words are rather difficult to interpret with precision. This crafty beast of the field is even too crafty for translators and commentators. His words begin with the two Hebrew words *‘aph ki*, which is usually translated in this verse as introducing a question saying “indeed” and “really”. If this is a question it could be translated as “Indeed, did God really say,....?” If this is an indicative statement it could be translated as “Indeed, God really said....”

Some commentators such as Speiser and Wenham argue that it is not a question. Speiser says, “The serpent is not asking a question; he is deliberately distorting a fact.” The argument for this is that *‘aph ki* is not used anywhere else in Scripture to introduce a question. So is this a bare statement that is simply not true from the start? Or is it a question that is in itself legitimate, as long as it was seeking a corrective answer?

I find it difficult to say that the serpent is simply making an indicative statement that is clearly false. If he was only stating a false word, in an indicative mood, then he would have walked away once the woman corrected him. Satan is more subtle than that, which leads me to agree with most commentators that the serpent’s words come in the form of a question. However, questions can be good or bad, and even good questions can be mixed with falsehoods, half-truths, or full-truths.

II. Complexity of Questions

Since a question is being asked, we should appreciate the innocence of a question, per se. Questions can *sinlessly* have wrong words, false statements, and a distortion of facts – as long as they expect a negative or corrective answer. Sometimes Jesus would *sinlessly* ask a question which had inaccurate descriptions of someone, yet He was expecting a corrective answer.

John the Baptist was not a reed shaken by the wind, he was not a man clothed in soft garments. However, Jesus asked, “What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments?” (Luke 7:24-25) Therefore, Jesus’ questions were phrases that had false descriptions of John. But these false phrases were *sinlessly* questions because Jesus expected a negative answer, or a corrective answer.

For this reason, we should notice the distortions in the serpent’s words, but if these distorted statements could be asked in an instructive manner and godly intent, then we can not say a question in this manner is inherently evil.

So with two hands we are studying the words of the serpent. With one hand we will see the distorted words of God. With the other hand we can see how such words can be *sinlessly* used in the form of a question, expecting a corrective true answer.

Therefore, understanding these words in the form of a question I prefer this wooden and literal translation that more closely follows the Hebrew text:
 "...and he said to the woman, "Indeed! did God really say, 'Not shall you eat from any tree of the garden'?"

I. A Simple Question & Wrong Premise

1. Neglecting the Freedom

It should be noted that the serpent rewords God's command, so that it is really not God's command he is questioning. The serpent misrepresents God's prohibition by stressing only the negative aspect of it, with his introductory "not". Originally, God spoke the prohibition to Adam by introducing it with liberty and freedom. God said, "Of every tree of the garden you may freely eat; but of the tree of knowledge of good and evil you shall not eat" (2:16-17). Commentator Ken Matthews says the serpent also placed "the clause 'from any tree' at the end of the sentence rather than at the head as in 2:16, thereby robbing God's command of its nuance of liberality."

So the woman correctly answered the question by appealing to the liberty they had to eat from a plurality of trees. To a limited extent she gave a good answer to wrong statements in question form.

2. Expanding the Prohibition

Second, the serpent asked if God forbade them to eat from *every* tree in the garden. The correct answer was "no". God only forbade one tree; every other tree in the garden was permitted. A positive "yes" answer would have not only been wrong, it would have accused God of unjust cruelty for planting every tree in the garden, only to tell Adam and Woman not to eat from any tree.

God limited the prohibition to one tree, while there was probably several hundred other trees in the garden. Therefore, the serpent's question was rather easy to correctly answer, in the negative.

3. Slighting Covenant Lordship

As several commentators point out, the serpent used the Hebrew word for "God" (*Elohim*), not the Hebrew word for LORD (*Yahweh*). In this way the serpent was not acknowledging the covenant name of the LORD God, which was distinctively used in Genesis 2. It was not merely "God" who prohibited eating from the Wisdom Tree, it was the LORD God. The sanctions of the covenant come upon Adam and Woman through the covenant name of LORD (*Yahweh*).

I would not say it was sinful, but it was problematic that the Woman responded to the serpent with the commandment from "God" (v.3). She should have acknowledged that the commandment came from the "LORD God." *This is significant to observe because we should not let the accuser, or questioner, set the terms for the discussion.*

Far too often Christians enter into dialogue with unbelievers on *their* terms. Unbelievers ask questions with wrong assumptions, wrong words, wrong views of God,

and then Christians try to answer correctly upon false premises. If you try to provide an answer to the question of how the world evolved to where it is, then you will never provide a true answer. The question has a false premise. The world did not evolve, it was created.

If you try to answer the question of how the government can increase its debt load in order to decrease its debt, then you will never answer correctly. The question is based on a false premise of contradiction. False premises are telltale signs that you should either ignore the question, correct the false premise, or redirect the subject to ask a more accurate question based on true premises. In any court room drama much of the litigation game is won or lost over whether a lawyer can validate the premises of his questions by squeezing “yes” or “no” answers out of a person.

Therefore, we see that the serpent referred to “God” in a way that slighted His covenant lordship, which was explicitly mentioned in chapter two. And the essential problem with this, was that the Woman answer the serpent’s question with the vague terms that the serpent used. We should learn from this!

We claim to believe in “God”, have faith in “God”, trusting in “God” – all of this does not really mean anything in our society. We should boldly and proudly use the covenant name of the true and living God, specifically the eternal Person through whom He created all things and accomplished redemption: “the LORD Jesus Christ”.

II. A Simple Question & Accurate Assessments

1. *Quoting versus Applying God’s Word*

It is often pointed out by commentators that the serpent used the plural “you” in 3:2, rather than the singular “you” that God used in 2:17 to Adam. In his commentary, Ken Matthews interprets this as part of the serpent’s wrongdoing. This interpretation is consistent with others who claim that the Woman was also wrong to use the plural “you” when seeking to repeat God’s command.

However, I agree with Jim Jordan who says “Eve rightly changes the singular of the original command to the plural when she paraphrases it, for it applied to her as well as to Adam.” So to be consistent, we have to say that the serpent was not wrong to change the “you” into the plural form in 3:1b.

The serpent knew that God’s word was mediated through Adam to the Woman. And therefore, the singular “you” in 2:17 would certainly apply to the Adam and his wife. Both the serpent and the Woman knew that God’s word given to Adam was to be applied her.

This is significant because it reveals that the Woman was not at fault for misquoting, or even seeking to apply, God’s word to her life. Commentators read too much against the Woman when they expect her to give a direct rendition of God’s commandment, verbatim, with no more or less words. As we will see, her sin was not in misquoting God, or adding to God’s word, or talking to the serpent. Her sin was in believing and obeying the *premise and instructive words* of the serpent.

2. *Reckoning With Both Words From God*

To complicate matters further we should notice that the Woman at this time heard two words from the LORD God. First, God's word was mediated through her husband. He informed her of God's law and covenant responsibility to not eat of the Wisdom Tree.

Second, God's word was unmediated and directly given to the man and woman, telling them to be fruitful and multiply, along with God's blessing. Also, God explicitly told both of them "every tree whose fruit yields seed; to you it shall be for food" (Gen.1:29). This explicit word from God came last on the 6th day, yet it was not the word that the serpent tried to contradict. The serpent sought to contradict God's mediated word that came through her husband. This should serve as a severe warning to the church – for Eve foreshadowed the church-bride which is also built by God.

Satan is primarily concerned to contradict God's word that is mediated to the church. Pastors and teachers who rightly preach and apply God's written word continually have to deal with congregation members who "hear" God's word within themselves. People with often listen for an explicit "voice" from God, and bypass the mediated word of God from those who teach the truth of Scripture. *As Satan worked to lure the Woman away from the lawful words of Adam, even so Satan still works to lure God's people away from the biblical words of church ministers.*

In the second and unmediated word from God the Woman was told of God's good promise. He said "every tree...to you it shall be food." This included the forbidden tree of the knowledge of good and evil, for it is among every tree that bears fruit. The point is that God would eventually remove the death penalty and allow Adam and the Woman to have the kingly wisdom that comes through that tree.

So then, when the serpent asked if God forbid them to be eat of "every tree", the woman used wisdom to answer him. The woman knew that every tree would be given for food, one day. But for now the word through her husband was that one tree was forbidden.

Thus it should be clear that when Satan questioned whether God forbade "every tree" in the garden to be eaten – he was referring to the unmediated and second word from God to the Woman – *and that was not the word that Satan was primarily concerned with*. This entire first question from Satan was a "smoke screen". There was an easy answer to be given, in the negative, for the question was filled with false premises and distortions. Satan knew that the Woman would quickly and easily correct his original question with God's word she heard first-hand. She passed that test, which he clearly expected, only so that he could lead her to disobey God's word through her husband. When she correctly answered the serpent with God's word through her husband the serpent immediately struck back by saying that mediated word was not true. So Christian!, beware of the "innocent" questions and circumstances based on a false premises that will trap you.

The Woman's Wisdom

Genesis 3:2-3

I. Translation

The following is a literal translation of the passage signifying the plural (pl.) "you" used by the woman, and I've aligned the passage so you can see the repetition of words.

"And said the woman to the serpent,
 "From the fruit of the trees of the garden we may eat.
 And from the fruit of the tree which is in the midst of the garden,
 said God, 'Not shall you (pl.) eat from it, and
 not shall you (pl.) touch it,
 or you (pl.) will die.'"

II. Structure

The following is a structure of the woman's words she spoke to the serpent, with the noticeable themes in the second outline below.

- a. From the fruit of the trees of the garden we may eat.
- b. And from the fruit of the tree which is in the midst of the garden,
- c. said God,
- b' Not shall you eat from it, and not shall you touch it,
- a' or you will die.

Theme 1

- a. God's liberty granted
- b. Forbidden Fruit
- c. God's word
- b' Forbidden to Eat or Touch
- a' God's judgment threatened

Theme 2

- a. God's unmediated word (*blessing* in 1:28-29)
- b. Forbidden Fruit
- c. God's mediated word (2:16-17)
- b' God Command
- a' God's death threat (*curse* of 2:16-17)

III. The Focal Issue

Notice that the woman centrally focuses her response on God's word ("said God"). This is also the central concern and focus of Satan, yet he will stress God's word in order to subvert and deny it. Also, the focal word from God, at the center of her statement, is the mediated word she heard from Adam. Satan hated the mediated word through Adam, certainly because Adam foreshadowed the way God would mediate His word to His bride through Christ.

She begins her response to the serpent with the words of liberty she heard first-hand from God (Gen.1:28-29). In those words God also *blessed* them and enjoined them to be fruitful and multiply. The words she heard directly from God concerned His blessing. The word of God she heard mediated through her husband concerned God's threatened curse.

IV. The Woman's Response

As we mentioned in our last study it is important to remember that the woman, nor the serpent, were concerned with directly quoting the words of God. The issue was obeying the words of the LORD God. Thus there were some good understandings of how God's word applied to the woman, which can be found in the serpent's question and the woman's words.

i. The plural "you"

God first used the singular "you" in his command to Adam. However, the serpent uses the plural "you" in his question. And when the woman responded she used the plural "you" three times in her response. Commentators err when they say the woman was wrong to do this, for the command certainly applied to her.

This is another example of covenant headship in the first three chapters of Genesis. What applied to one man, also applied to all who came from him, especially the woman who came from his side. The singular "you" applies to the plurality of "you" concerning Adam and his wife. In the same way we have seen that the cosmic "earth" in Genesis 1:1 was represented by the dry land "earth" in Genesis 1:10. Both have the same name "earth", yet what occurred on the *dry land* affected the entire *cosmos* under God's throne room.

ii. Alpha and Omega Fruit

The very first food that Adam and Woman were supposed to eat was fruit. As we studied in the past, the grain of the herbs had not yet sprouted, since they were waiting to see if the man and woman would obey God. From fruit they would make *wine*. From grain they would make *bread*. These are the elements we use in communing with God. Before the time of Christ, the priest could eat bread during his duties, but he could not drink the wine – for wine was only to be partaken when the work was done. This is why you sip a glass of wine in the evening, not in the morning when you wake up. Since we are justified and rest in the grace of Christ we sip wine and eat bread in the Lord's Supper.

Significant to Adam and Woman is that they started off with the bounty of God's generosity and grace of creation. They started off with the raw material that makes wine! They were called to partake of the many fruits of the garden. And likewise they should eat fruit to be fruitful and multiply. They were to go from fruit to fruit, from grace to grace, from glory to greater glory. This is all to say that the woman – and the entire Bible – rightly understands the bounty of fruit, especially when it is glorified into a fermented drink and received with thanksgiving to God.

Twice the woman mentions the word "fruit". First the fruit she and Adam are allowed to eat, then the forbidden fruit in the midst of the Garden. Some commentators criticize her for not repeating God's word "freely", and for merely identifying the location of the tree in the "midst of the garden". I think this is trying to force too much criticism upon her with a false standard requiring her to quote the very words of God. Nevertheless, as I mentioned in our last study it is problematic that she spoke to the serpent on his terms, using simply the word "God", and not "the LORD God".

iii. Imaging God and Numbering Words

I have learned to be sensitive and open to any clearly significant meaning to the amount of words used in the Biblical text. We can count the words in the Hebrew text to consider what it means for the man, the woman, and the serpent.

We have studied earlier in Gen.1-2 that God "said" or "says" (same Hebrew word) something 13 times. Likewise, Adam used 13 words when he first sang to his wife showing he was a good image of his heavenly Father.

When the woman responded to the serpent, she used 19 words – six more words than her husband's song. As God worked six days with His word, she added a work of six words to help her husband; wisely reasoning they should not touch the fruit. Thus Adam and Woman, in their respective ways, worked with their words as images of God. However, neither of them entered the Sabbath in the likeness of God.

The clear parallel between the six days in which God worked and the six additional helpful words of the woman contributes to the interpretation that she was not at fault for saying that God did not want them to touch the forbidden fruit.

Also since the number 7 is significant in the Bible, I would like to point out the 7th word of Adam, the serpent, and the woman. Adam's 7th word in his song to the woman is "this", referring to who came from him. In his initial question the serpent's 7th word is "any", referring to all the trees in his question. The 7th word in the woman's response is "which", referring to the forbidden fruit. When the serpent finally tells his lie, having a total of 17 words, the 7th word is "that", referring to that day of death.

Putting all this together we see "this" which came from Adam's side ate that "which" God forbid. The serpent's question of "any" tree led to the "that" day of death. I mention this to simply appreciate the artistic way Scripture was written.

iv. "do not touch"

I have already referred to the woman's statement that God did not want them to touch the fruit. We can look at later passages to appreciate the woman's godly wisdom in these words. (Exod.19:12, 29:37, 30:29; Num.16:26; Deut.14:8; 2 Sam.6:1-8, II Cor.6:17) These passages forbid the touching of what is unclean, or too holy. That which was unclean was symbolic of death, or was actually dead, thus God forbade them to touch an unclean thing. If something was too holy, like Mt. Sinai or the ark of covenant, then they would die if they touched it.

Considering the Woman had not yet fallen into sin, she knew that the tree is *not* unclean or sinful, but too holy and sacred. In their infancy mankind was not ready to have the royal wisdom that would come from that tree. Grasping for it sinfully would render the death penalty upon them, and God's curse upon the ground. For this reason many of the unclean animals during Moses times did not have a cloven hoof under their feet (Num.14). Without a hoof their feet had direct contact with the cursed ground.

When the woman understood that God meant not to touch the fruit she was helping Adam obey the Lord. She was growing in wisdom. She was not like a first century Pharisee whom Jesus condemned for adding their oral tradition to the word of God. God's command to Adam was the first sermon that Adam heard. He instructed her in that mediated word from God, and Eve worked her long-haired glory in the marriage knowing that they should not touch what God barricaded with a death penalty.

The Serpent's Lie and Truths

Gen.3:4-5

Today we will study the last part of the conversation between the woman and serpent. In this response to the woman the serpent mixes a lie with truths in order to deceive her into eating the forbidden fruit.

I. The Serpent's 17 Words

The serpent uses a total of 17 Hebrew words in his response to the woman. This number is often significant in the Bible since it is a sum of $10 + 7$. Both of these digits are numbers of fullness, or totality. Multiply them together and we come to 70, which is the full number of nations mentioned in Genesis 10. In previous Bible studies, I've pointed out that the triangular multiple of 17 is 153, which is the same amount of fish that Peter caught in the last part of John's gospel. Thus oftentimes, these numbers of seven and ten serve to emphasize the totality or fullness of something.

However in this passage the 17 words of the serpent's response in this passage help to emphasize the fullness and totality of evil in the garden. At this point, the serpent has clearly and overtly rebelled against God. The day before, on Day 6, all angels, the man, the woman, and snakes were innocent creatures in harmony with their Creator. Now, early on Day 7, the woman is face to face with the totality of evil, sin, rebellion, and potential death.

II. The Serpent's Word Structure

The following is a very literal translation of the Hebrew text, and is outlined in such away that we can see the emphasis of the serpent's message. Even when this passage is read outline in Hebrew there is a heightened intensity, or crescendo, toward the central point. The serpent stresses his desire for her to "eat from it!"

And said the serpent to the woman,

- | | |
|-------------------------------------|---------------------|
| a. "Not dying you shall die. | a. Judgment denied |
| b. For knowing is God | b. God's knowledge |
| c. that in the day | c. Day of sin |
| d. you eat from it, | d. Sinful Eating |
| c' and opened will be your eyes, | c' Sight of eyes |
| b' and you will be like God knowing | b' Man's knowledge |
| a' good and evil." | a' Benefit obtained |

As demonstrated in this pattern, the A sections correspond. The serpent denies the death judgment that God threatened. This squares up with the "good and evil" identity of the tree. Thus the serpent denies that the Tree of the Knowledge Good and Evil is a Tree of Death.

The B sections emphasis the words "knowledge" and "God". First, God's knowledge is pointed out. It is an active participle telling what God himself knows at that time. God knows what *will happen* in the partaking of the fruit. In the

corresponding B' section the serpent tells her what *they will know* in partaking the fruit. They will be like God in their knowledge, and God's knowledge is aware of this.

The C sections emphasis the words "day", "opened", and "eyes". Since we see light in the day time with our open eyes this all ties together. In the day of their disobedience, the serpent says, their eyes will be opened.

The central D section stresses their sinful eating of the forbidden fruit.

III. The Serpent's Strategy

We have well established in past studies that the Tree of the Knowledge of Good and Evil concerns kingly wisdom, which is a judicial knowledge of good and evil. It is good to be a ruler, a king, or a parent with a mature knowledge of good and evil. However, Adam and Woman were not mature at this stage of life. They were naked. They were created less than 24 hours earlier. They were in a type of infancy, in which they were not ready to break out of the garden and rule with the wisdom of God. This foundation enables us to discern the good and the bad, the truths and the lie, in the serpent's words.

1. *The Serpent's Lie Quotes God's Word Better Than The Woman*

God literally told Adam not to eat to eat the forbidden fruit "for in the day you eat from it die you die" (Gen.2:17). This last phrase in Hebrew is simply the word death repeated twice. It is pronounced as *mot tamut*. It is often translated as "surely die".

When the woman answered the serpent regarding God's command, she did not say *mot tamut*. She did not say they would "surely die". She simply concluded God's command by saying "do not touch it lest you die". Her last phrase is pronounced *pen temutun*.

The serpent did not hear the double-death phrase from the woman. However the serpent spoke the double-death phrase to the woman with his lie. He said literally, "Not die you die". This entire phrase is pronounced *lo mot temutun*. The serpent quoted the double-death phrase that God had spoken to Adam; only difference is that God spoke in the singular and the Serpent spoke in the plural.

We might be able to say that the Serpent knew the word of God better than the woman. Yet, we can definitely say Satan had heard the words of God given to Adam. Satan knew that the LORD God said, "die you die". He was not repeating the woman's words back to her, he was repeating God's words in the negative. Satan was twisting the very words of God and thus placing himself in a position that was anti-God. The choice before Woman and her husband was which God they would serve: the true God or the false god.

Remember that Satan quoted the Bible very well in his temptations against Christ. Also, James 2 tells us that Satan believes that there is one God. Satan will quote the truth only to deny it, or tell you a truth only so will disbelieve it.

2. *The Serpent's Truths Encouraged Disobedience*

1st Truth: "your eyes will be opened"

The Serpent says “for God knows in the day you eat from it, then your eyes will be opened...” What does this mean? Adam and Woman were not blind. As I pointed out earlier, the opening of the eyes corresponds with the “day” they eat of it. We know from Genesis 1 that God when made the “day” with His light, He saw it, and declared it good.

This is judgmental language. God literally “saw” what he made and rendered it good. (Compare with Jonathan in I Samuel 14:29, who said literally, “my eyes see because I tasted this honey”. His judgment was better than King Saul.) As God first saw the Spirit’s daylight that came upon the earth, even so the Serpent says “their eyes will be opened” in that “day”. As God saw the first day, they hoped to see in the day of eating forbidden fruit.

The Serpent was not lying in this point. Immediately after they sinned, “the eyes of both of them were opened”. The Serpent’s words came to pass, but instead of judging the world as good, they judged themselves as sinners for “they knew they were naked”. They had grasped for kingly wisdom, without first receiving kingly clothes from the LORD. They were not ready to receive what their eyes desired.

The eye is the organ of dominion because you see what you have dominion over. The ear is the organ of submission because you submit to what you hear from God’s word. The Serpent enticed them to grasp for a kingly rule (the eye) *without* submitting to God’s word (the ear). Instead of waiting on God’s glorifying gift of royal wisdom – the woman grasped for it prematurely and disobediently.

Notice that Adam and Woman’s need and desire for their “eyes to be opened” did not imply a sinful creation or condition. Their lack of sight simply referred to the immaturity of their infant stage. (Children are in the dark in regard to adult issues of life.) Just as the earth was covered in an immature darkness on the first part of Day 1, even so Adam and Woman were created with eyes that were darkened to kingly wisdom. The darkness of childhood, the darkness of evening on Day 1, and the darkness of Adam and Woman’s time in the Garden – these are all types of immature darkness anticipating the maturation and glory of light. This is how God has worked over the course of history.

When Jesus gave sight to the blind, it did not mean the blind were sinful pagans (Jn. 9:3). It was primarily a sign that the Old Covenant was an era of infancy or childhood. Jesus was coming to “open the eyes” of His people so they would have the wisdom of God (I Cor. 1:30).

When Jesus took bread, blessed it, and broke it with the two on the road to Emmaus “their eyes were opened and they knew Him” (Luke 24:30-31). Jesus’ actions signified His Last Supper, the Lord’s Supper. When Jesus broke bread their eyes were opened *rightly*, and they knew the truth of the Lord. They came out of an immature Old Covenant darkness.

When we break bread as a church in the Lord’s Meal, God opens our eyes to see the royal position we have in Christ, sacramentally feasting upon His body and blood. In Him, we are like Moses whose “eyes were not dim” (Dt. 34:7) even with old age. Also, through the grace of Christ we will not become spiritually immature like Isaac, signified in the fact “his eyes were so dim” and refused to see God’s covenantal election of Jacob. At their birth God had pronounced that Jacob was the one chosen to carry the covenant line (Gen. 25:23), yet Isaac refused to hear that word, and would later see no difference between Esau and Jacob.

2nd Truth: “and you will be like God knowing good and evil.”

Again, the Serpent was not lying in this statement. They grasped for this knowledge and they became like God knowing good and evil. The LORD will later observe and accurately diagnosis the reality of the situation: “Behold, the man has become like one of Us, to know good and evil” (Gen.3:22). Some commentators will say in this statement God is being sarcastic, ironic, or even mocking Adam’s condition of being like God. They will say Adam was not like God because he was now sinful! Well of course, in regard to sinfulness, Adam was not like God. But this is not what God is referring to.

The context of Gen.3:5 and 3:22 indicate that the Serpent and God meant exactly what they said in *specific* reference to the knowledge of good and evil. The Serpent and God knew that Adam and Woman would obtain *judicial wisdom* – just as later Solomon received judicial wisdom when God gave him the knowledge of good and evil (I Kings 3:9)

I have heard many preachers and writers say that the Serpent was just lying when he said they would become like God. Some suggest that she should have responded saying, “That’s a lie, I’m already like God!” This sadly misses the point of the text, reduces the craftiness of the temptation, and neglects the overall trajectory of God’s revealed will.

God made Adam and Woman in *image* and *likeness*. Image refers to their identity. They are the image of God in as many infinite ways and depths as God Himself is infinitely beautiful. The more we come to know God, the more we understand what it means to bear his image – this is why image of God is an inexhaustible and lofty identity. However, the likeness of God, we can say is “the other side of the same coin”. “Likeness” refers to our goal and vocation as images of God. We are called to be like Him, just as Jesus said “you shall be mature *like* your Father in heaven is mature” (Matt.5:48). Becoming more and more like God is an infinite and gradual process of glorification.

God intended to make Adam and Woman more and more like Him in regard to righteousness and judicial knowledge or wisdom. However, Adam and Woman became more like God in only one respect: judicial knowledge. In respect to righteousness, they become very different from God and sinful.

Adam, in his childhood era, was not ready for kingly rule or wisdom. It was not time for him to have this judicial royal knowledge. He grasped for what He was unqualified to have and that is a catastrophe ensued. In the same way, pre-marital sex allows children to be more like adults in regard to sexual intercourse, yet they are not qualified to handle the consequences of emotional intimacy and rearing child.

III. Consequences and Judgments

Sometimes consequences of sin are unseasonable consequences like when a 16 year old becomes a mother. Motherhood *itself* is not a judgment of God, but the difficult circumstances in which such motherhood occurs is His judgment. This is different from something like a prison sentence, which is *always* a judgmental consequence of sin. This paradigm helps us distinguish between consequences of Adam and Woman’s actions that

may at other times be good, versus judgments of God that are always punitive and painful.

Whenever God sent Adam and Woman out of the garden that was not in *itself* a judgment of God. God intended for Adam and Woman to mature, patiently receive wisdom, have children, and move out to subdue the entire earth. But when Adam and Woman obtained the knowledge of good and evil there was no escaping the *unseasonable consequences* of their actions. They had to leave the garden no matter how difficult the circumstances of being a sinner and immature in a new world with thorns growing everywhere. In this respect, their premature knowledge of kingly wisdom thrust them into responsibilities they were completely inadequate to handle. This is very similar to the unseasonable consequences of a 16 year old entering motherhood.

We should notice that God did not threaten Adam with unseasonable consequences by saying “I will move you out of the garden when you are not ready”. No, God emphatically threatened Adam with the *judgmental consequence* of certain death. That consequence is *always* a judgment of God in its punitive context.

This distinction of consequences helps us see “both sides of the coin” later in Genesis 3:22-23. The judgmental consequence that God rendered in verse 22 corresponds to God’s threatening words in 2:17. God told Adam he would “surely die” if he ate of the forbidden fruit, so one aspect of carrying out that death sentence was to forbid him from eating of the Tree of Life in 3:22. Now, notice that God words, His voice, stops at the end of that verse. This concludes “one side of the coin”, which was a judgmental consequence.

In Genesis 2:23 the narrator of the text explains that God sent the man out of the garden. This is the “second side of the coin” referring to the unseasonable consequences of Adam’s sin. God had intended for Adam to grow up and work the ground from which he was taken (2:5), but certainly not in a dreadful fallen condition. Now he and his wife have to live with the heavy and burdensome responsibilities which were unqualified to handle. Their sin led them to suffer consequences that were both judgmental and unseasonable.

V. Conclusion

It would help commentators to distinguish between consequences that are unseasonable and untimely, versus consequences that are in always punitive judgments. *This distinction enables us to see that the Serpent emphatically spoke two truths after his bold and single lie.*

It was true that their eyes would be opened. It was true that God knew they would be more like Him by knowing good and evil. And implied with all this, it was true that God desired for them to know good and evil *in His time*. Thus Satan lied about the clear word of God’s judgment so that they would suffer God’s punitive judgment, and additionally, so that they would suffer the painful and unseasonable consequences.

Even today Satan lures people away from the clearly written word of God, causing them to first suffer unseasonable consequences in this life. I would include “unseasonable” as reference to *time* and *taste*. Godless rebellion reaps a host of difficult untimely and bad-tasting circumstances upon one’s life. After a lifetime of tasting hell on earth, then apart from Christ, unbelievers receive the judgmental consequence of entering hell. Thus the 17 words of Satan in Genesis 3:4-5 contain the full ingredients of what He continually seeks to do with His lies and truths.

The Devil's Communion

Genesis 3:6

This passage is saturated with dark irony concerning Adam and Woman's sin. To point out the respective themes that shed light on this text we must consider the structure of verse 6. This structural pattern is a key that unlocks a lot of insight into this verse. The following is a translation and outline:

And the woman saw

- | | |
|---|---|
| <ul style="list-style-type: none"> a. that the tree was good for food, b. and that pleasant was it to the eyes, c. and desirable was the tree to make one wise, d. and she took of its fruit, c' and she ate, b' and she gave also to her husband with her, a' and he ate. | <ul style="list-style-type: none"> a. "tree" for food b. pleasant to eyes c. "tree" for wisdom d. she took "fruit" c' she ate (from the tree) b' she gave to husband a' he ate (from the tree) |
|---|---|

I. Respective Reasons for Devouring

The word "tree" is used twice. It is used in the primary "A." and "C." sections. Both of these sections relate to the verb "ate" in the corresponding "A" and "C" sections. Both the man and the woman "ate" from the "tree", and both this verb and noun are used only twice in the verse. The "A" sections correspond in that the tree was good for food and the man ate of it. The "C" sections correspond in that the tree was desirable for wisdom and the woman ate of it. I think this should lead us to consider the respective reasons for why Adam and Woman ate the fruit.

Adam ate the fruit for food. He was hungry just like Esau was later in Genesis. Just as Esau despised his birthright for some food (Gen.25:29-34), even so Adam despised his creation-right as being the priestly guardian of the Garden and family. He did not want to fight the serpent, nor lead his wife. This is substantiated later in the fact that God respectively cursed Adam by saying he would have to sweat for his food (3:19). He received a food-curse because he was lazy and hungry!

Woman ate in order to have wisdom. The "C" sections point this out by linking the virtue of wisdom with her vice of eating. The wisdom sought for was a kingly wisdom for the purpose of greater rule. When she reached for the fruit she was reaching for a position over her husband through an act that he forbade. We know these were her intentions because God's respective judgment toward her put a stop to her pursuit, saying, "he shall rule over you" (3:16). God's judgmental words against Adam and Woman validates the point that each one had a primary motive in eating the fruit; and these respective motives are further evidenced in the chiasmic structure of Genesis 3:6.

I think the Woman had in mind, "If I give Adam food, then he'll let me rule with this new knowledge." And I think Adam had in mind, "As long as she gives me food, then I'll let her rule all she wants." They looked at each other and thought "This is a 'win-win' situation!" Woman sought to gain control. Adam sought to gain food without any responsibility. As with all *sinful* actions between a man and a woman, there is no selfless or sacrificial giving to the other, there is only a taking of what the other has to

offer. Each one takes from the other until the relationship implodes resulting from a mutual devouring of the other. They seek to relationally-cannibalize the other.

Therefore, in respect to their marriage the forbidden fruit was really beside the point. She wanted to devour his authoritative role. He wanted to devour her food with no responsibility. They both possessed a commodity to be exchanged, and the transaction took place in their sacramental eating. So in devouring the fruit they were really devouring what they were sacramentally taking from the other. It was certainly a communion, but it was a communion of the Devil (I Cor.10:20-21). As with all such meals, the participants devour one another with every bite (compare with Prov.23:1-2,6-8 – the meal you eat may be a king’s way of testing you, or a miser’s way of trapping you!)

By contrast, in the Lord’s Supper we come by faith to feast upon the body and blood of Christ which was given for us. And in that one bread we even partake of one another because we are giving ourselves to each other (I Cor.10:17). In the Lord’s Meal, the Lord and His people are *giving*. In Satan’s Meal, he and his followers are *taking*.

II. Dark Irony

1. *Touching*

The central “D” section focuses on her act of taking the fruit. This is the only time in the verse where the word “fruit” is mentioned, which helps support this single act as the central theme. Her action violated God’s command to “not touch it”, which *she* rightly deduced from her husband’s word when she spoke to the serpent. Thus when she simply *took* the fruit she sinned by *touching* it. Notice the irony, the one who said not to touch it is the one who took it.

2. *Taking*

Notice that she “took” from the tree. This same word is used in 2:22 when the Lord God “took” one of Adam’s sides to make Woman. Again notice the irony. The one who was taken from man was the one who took from the forbidden tree.

3. *Pleasing to the eyes*

The first “B” section says the tree was “pleasant to the eyes”, and this corresponds with the second “B” section saying “she gave also to her husband.” It is ironic that she who was certainly pleasant to Adam’s eyes – *she* was the one who gave fruit from the tree that was pleasant to the eyes. In other words, she who was pleasant to the eyes of Adam saw what was pleasant to the eyes in the garden.

4. *Desiring Wisdom*

Her desire for wisdom expresses some of the greatest irony in the passage. She had already displayed wisdom when she reasoned that God did not want them to touch the fruit. She was growing in wisdom, but then she played the Fool in order to gain wisdom.

The irony of the verse teaches us that sin merely distorts and perverts what God initially made good. It was good for her to understand that she should not touch the fruit, yet she touched it anyway. It was good for her to be taken from man, yet she was the one who took forbidden fruit. It was good for her to be so pleasing to the eyes of Adam, yet

she grasped that which was so pleasing in her eyes. It was good for her to desire and grow in wisdom, yet she did not wait for God's permission to eat that royal fruit.

III. Observations

1. The first communion in the Bible was Satanic. This Satanic communion occurred on the first Sabbath Day to rival and cut off the festive meal that God would have brought to Man and Woman later that day. Certainly God would have feed Adam and Woman on that day with a sacramental meal during that time of holy worship and rest. It is quite possible that if Adam and Woman had rejected the Serpent's temptation, and eaten from the Tree of Life, then God would have removed the death penalty from the Tree of Knowledge allowing them to advance in kingly maturity. This assumption fits very well with the story of Achan.

In Joshua 7-8, God had forbid Israel to take the spoils of a city, yet Achan took some spoils for himself. Clearly Achan thought God was holding back good gifts from His people. This sin brought judgment on the entire nation when Israel was soon defeated in battle. Joshua found out that Achan sinned and he confessed saying he "saw", "coveted", and "took" the forbidden spoils of the city (7:21). (Notice the similarity with the Woman seeing, coveting, and taking the forbidden fruit.) Yet after Achan suffered the death penalty, which purified Israel, *then God allowed then nation to take the spoil and cattle as booty for themselves* (8:2). Foolish Achan should have waited. And he should have understood that when God forbids good fruit, it is about timing. God intends to bless His people with good fruit when the time is right and when His people have matured for it. This is the same point concerning the fruit of the Tree of Knowledge.

Satan knew that God intended for them to eventually eat of the Tree of Knowledge – probably even later that day. But Satan knew that if they ate with him, on his terms, in his time, and in disobedience to God, then they would turn against one another and bring judgment on themselves.

2. The last communion in the Bible is destructive against Satan. Revelation 19 is a graphic description of what continually happens today our worship service on Sunday. The early church broke bread every Sunday which means they served the Lord's Supper once a week. In Revelation 19 this supper is explained with the imagery of the "marriage supper of the Lamb" (Rev.19:9). John anticipated the destruction of the Old World and Old Jerusalem in 70 AD when he wrote chapters 6-18. After the Romans destroyed the spiritual-hub of the Old Creation, the New Creation of Jesus' church now rides on horses to subdue Satan's grip upon the earth. The robust spiritual imagery illustrates the progressive destruction of Satan's defeated kingdom.

In our communion service with the Lord Jesus He strikes our spiritual enemies with the mighty sword of His word. Our spiritual enemies are devoured during the "supper of the great God" (Rev. 19:17). During God's Holy Meal, Satan's forces are slaughtered so much that John describes their destruction with the imagery of birds eating the flesh of kings, horses, and a host of evil (see Ezekiel 39:17-39).

Early on that first Sabbath Day, Adam and Woman communed their way into the grip of hell, yet God would save them through the Woman's Seed. Now that redemption is accomplished we commune our way into heaven through Christ's body and blood. God grants the defeat of our enemies and we enter His rest. Thus we rule with Him and grow in kingly wisdom by giving of ourselves as demonstrated in the Lord's Supper.

The Big Three Genesis 3:6-7

In our last study we observed the significance to the chiasmic structure of Genesis 3:6 which highlighted the respective reasons for why Adam and Woman ate the fruit. As they devoured the fruit it was a sacramental meal signifying their intention of devouring each other. As we see evidenced today, this initial act would have certainly led to Adam and Woman's divorce, or the murder of a spouse. Devouring and taking from another person always leads to death, whether it be relational or physical.

Now while at the same time there are respective reasons for them eating the forbidden fruit there are universal temptations mentioned in verse 6. The third-person singular (he, she) is used in verse 6 emphasizing the actions of each individual. However, in verse 7 the third-person plural pronoun (they, them) is used. So then, while both *he* and *she* had respective reasons for eating, "both of them" fell into temptation and *they* suffered mutual consequences of their actions. Let us first examine the temptations they faced in verse 6.

I. The Universal Temptations

There are three statements in verse 6 that commentators usually interpret as common temptations for both Adam and Woman. These temptations are commonly experienced by us and they were experienced by Jesus when Satan tempted Him. The following outline demonstrates the relationship between these clauses in verse 6:

<u>Genesis 3:6</u>	<u>I John 2:16</u>	<u>Temptations of Christ</u>	
"good for food"	"lust of the flesh"	To eat bread	(food for flesh)
"pleasant to the eyes"	"lust of the eyes"	To have kingdoms	(glory of the world)
"to make one wise"	"pride of life"	To be rescued by angels	(life pride)

1. *Lust of the Flesh* (Food)

The "lust of the flesh" does not merely refer to sexual lust. It refers to any inordinate desire of our body (any addictions or abuse of substance, or fornication). Contrary to Adam and Woman, Christ overcame the lust of the flesh after fasting for 40 days and refusing to eat the bread offered by Satan. Jesus refused to dine at the table of demons even when He was starving. The ultimate bread that he ate was His Father's will, and His body is now our bread of life.

Adam and Woman refused to fast from the Tree of Knowledge, so if there is one thing we learn from personal fasting is the discipline of controlling what our flesh desires. Anyone suffering from any form of addiction has the inability to fast. In that area of their life they have no self control, which can only come as a work of the Spirit.

2. *Lust of the Eyes* (Glory)

The "lust of the eyes" refers to a glorious dominion over the world, for the eye is the organ of dominion. Satan tempted Christ in this way by showing Him "all the kingdoms of the world and their glory" (Matt. 4:8). Yet, Jesus did not bow down to worship Satan. Christ knew that He would inherit the kingdoms of the world by obeying His Father's will and giving His life away as a sacrifice.

This reinforces the way in which God desired the first Adam to obtain the right to eat of the Tree of Knowledge. Adam should have given his life for His bride. Adam shall have fought the Serpent. If Adam would have died in the process, then God would have raised him up and given him the right to greater kingship, and allowing him to have the Knowledge of Good and Evil. We know this is true because the Last Adam achieved all of this when He gave His life. The Last Adam gave His life for His church-bride and as a result God granted Him a glorious dominion over all heaven and earth.

3. *Pride of Life* (Life)

The “pride of life” is the temptation to live without patience, without sacrifice, and without dependence upon God. Those who grasp for life in this manner will invariably become arrogant and prideful. Adam and Woman grasped for the life of a kingly rule assuming they could live without God’s blessing. They wanted to rule the world outside the garden without reliance upon God. The pride of life is evident in every person who builds any type of Tower of Babel hoping to make a great name for themselves. They assume life can be lived without God. This enables us to understand the magnitude of Satan’s temptation when he tempted Jesus over the pride of life.

Jim Jordan says, “The Serpent told Adam and Eve that they need not get life from God by eating first of the offered Tree of Life, because they had life in themselves, so they would not die if they sinned. This is the bottom-line of pride: self-sufficiency. When the Devil tempted Jesus to move out from under God’s wings, the second of the Matthean and the last of the Lukan temptations, he was tempting Him the same way. He was tempting Him to leave the Temple on His own and test God, rather than wait to be driven from the Temple in God’s time.” (from *The Temptations of Jesus in Biblical Historical Perspective*, pg.3)

i. The Temple’s Wing - “*Your Father will not protect you*”

Jordan’s point is that when Satan took Jesus to the pinnacle of the temple he took Christ to the *wing* of the temple. The Greek word for “pinnacle” (*pteru’gion*) literally means wing. As we have seen in our study in Genesis 1, the winged creatures made on Day 5 demonstrated God’s protection (Ps.91:4). Even Boaz put the wing of his garment over Ruth to bring her under his protection (Ruth3:9). When Satan brought Jesus to the temple’s wing, *the wing His Father’s house*, Satan was criticizing the protection of Jesus’ Father. Satan was showing that Jesus’ Father would not protect Him, and it was true! When Jesus went to the cross there was no protection from the disciples, from the angels, nor from His Father. What kind of Father would do this to His Son! Well, Satan claimed to offer a greater protection, and he even quoted Scripture to support it.

ii. The Angels’ Protection - “*Stay in the comfort of the old creation*”

Satan offered Jesus the protection of angels as mentioned in Psalm 91:11-12. By casting Himself down, Jesus would have left His Father’s temple and protective wing. He could leave His Father’s house *at that time* while the leaving was good. He could fall down right *now* into the arms of a guardian angel. Satan knew it sounded much better for an angel to save His life, than for His Father to send Him to a death sentence.

Jesus knew that His Father desired Him to be eventually cast from the temple and cast outside the city in His time. This is why Satan took Jesus to the “holy city” and the

“temple” (Mt.4:5). Satan was *now* offering a painless way out. If Jesus waited to be cast out in His Father’s time there will be no protection – not even from His Father.

In this temptation the New Creation was explicitly at stake. The only way the New Creation would be accomplished was through Jesus’ sacrificial death. If Satan could cause Christ to trust in angels then he could stop the New Creation from coming, and hold Jesus back in the Old Covenant era. Thus it is significant that Satan quotes a passage with reference to angels.

Satan appealed to the heroic rescue of angels hoping to hold Christ under the Old Covenant. The Law of Moses was mediated through angels (Acts 7:53, Gal.3:19, Heb.1), and it was an era in which God’s people were children under the elements of the world (Gal.4:2-3). Therefore, Satan uses the angelic mediators of the Old Covenant seeking to keep Christ from making a New Covenant and a New Creation. We should notice that Paul wrote the Galatian epistle in order to fight against this same temptation of Satan.

Judaizers were seducing Christians to come back under the Old Law which was mediated through angels (Gal.3:19). Reverting back to old Judaism was an outright denial of God’s New Creation in Christ (Gal.6:15). In the same way Satan attempted to keep Christ in the Old Creation under the darkness of Judaism. As evidenced in the temptations of Jesus, and his assaults against the church, Satan will always seek to prevent the dawning light of the New Creation.

Notice that Satan hates God’s goal of glorifying His creation. He encouraged Adam and Woman to take the glory of kingly wisdom with self-sufficiency, and he encouraged Christ to save His life with the sufficiency of angels. When the time was right for Jesus to obtain the royal Knowledge of Good and Evil – His Father offered *no protection* and *only death*. That painful time was the right time to leave the city and the temple. Jesus’ response was similar to Job, saying, “Though He slay me, yet I will trust Him” (Job 13:15).

iii. His Foot’s Security - “*In my plan your feet will be secure*”

Jesus was determined to go beyond the protective wings of His Father’s care in order to suffer His Father’s curse. The new city and new temple of God could only be built in God’s time and way – in the way that allowed Satan to bruise His foot as prophesied in Gen. 3:15. Therefore, it is no wonder that Satan’s temptation offered the security of Jesus’ foot (Mt.5:6). Satan was offering a security that Jesus’ Father never offered.

Yet Jesus knew that the crucifixion would merely be a foot-wound for Himself, whereas for Satan the crucifixion crushed his head. Christ was determined to bring about a New Creation, bringing His people to a greater degree of glory, so that they would even rule over angels (I Cor.6:3). And He would not let the pride of life get in the way of His pursuit to die for us.

Fasting disciplines us against the lust of the flesh. *Contentment* disciplines us against the lust of the eyes. *Dependence* on God disciplines us against the pride of life. Satan will always offer something to ease the pain of these disciplines or the circumstances in which they are necessary. God promises to resurrect those who, in faith, die to themselves.

The Goods Veiled & The Veils of Men

Genesis 3:6-7

In our last study we focused on the themes of glory, knowledge, and life. Man and Woman were not ready to have these gifts from the Tree of the Knowledge of Good and Evil. Yet, it was so very tempting for them since they observed that the forbidden fruit would yield these gifts: “pleasing to the eyes” (i.e. glory), “to make one wise” (i.e. knowledge), and “good for food” (i.e. life). These were all very good to have, *when God would allow it*, but until then God had marked off the tree with the death penalty.

We studied how Jesus resisted these same temptations from Satan. Jesus demonstrated that He would obtain glory, knowledge, and life in God’s way and in God’s time. Jesus obtained all these in His redeeming work so that we would receive them through union with Him. Until the finished work of Christ, God demonstrated these same gifts in the tabernacle. Various artifacts in the tabernacle symbolized the gifts of glory, wisdom, and life – all of which anticipated the accomplished work of Christ.

I. Glory, Wisdom, & Life in the Tabernacle

In the following list Jim Jordan describes how this was symbolized in the tabernacle. Below the list I will give a summary explanation.

<u>Themes</u>	<u>Holy of Holies</u>	<u>Holy Place</u>	<u>Courtyard</u>
glory	Aaron's Rod	Lampstand	Pillars
wisdom	Ark/Throne	Incense Altar	Sacrificial Altar
life	Manna	Facebread	Laver

1. *Holy of Holies*

Aaron’s rod was a wooden stick inside the Ark of the Covenant that had been miraculously transformed, or glorified, so that it budded the fruit of almonds. In Numbers 17 Aaron’s rod budded almonds demonstrating his glorious position of guarding the tabernacle. Accordingly, the Hebrew word for “almond” is “watcher”, which signifies oversight and rule.

The tablets of the Law were also inside the Ark of the Covenant. They trained the people in wisdom and knowledge

There was also the golden pot of manna in the Holy of Holies. This was a reminder of the food that God provided in the wilderness to sustain their life.

2. *Holy Place*

The Lampstand was stationed on the south side of the Holy Place, shining its seven lights in the room. Like Aaron’s rod, the Lampstand stood as a glorious watcher.

The Incense Altar represented the prayers ascending up to God’s throne, through which prayers man would grow in wisdom before God.

The Facebread was more of the type of manna that was eaten to provide life to the people.

3. Courtyard

The courtyard contained an overlap of the three representations. The pillars represented God's glorious host, and the laver signified a glorious washing or baptism of the priests. These waters represented the waters in heaven which were positioned above the firmament on Day 2 of creation. Also, the altar glorifies the animals in smoke, making it into a sweet aroma to God. Thus the pillars, laver, and the altar can all signify the glory that God had in store for His people.

Since the laver was used to baptize the priest into his ceremonial work with the washing of water, we should see that this signified the work of the cleansing word of God (Eph.5:26). The watering word of God, as with the tablets of the Law and the incense of prayers, causes us to grow in wisdom and knowledge.

And clearly, the sacrificial animals signified the food that God eats with us, giving us life.

In summary Jim Jordan applies these three aspects (glory, wisdom, life) to the Trinity as they were depicted in the tabernacle:

“All of these were there in the beginning: The gift of the Father (glory), the gift of the Spirit (life), and the gift of the Son (wisdom). But the sin of Adam means that these gifts were locked away, guarded by cherubim. Cherubim guarded them in the Holy of Holies also, while priestly cherubim guarded them in the Holy Place and Courtyard. These constituted the essence of the mystery that was hidden away for ages until Christ came, the mystery that Paul explicates in his writings.” *Trees and Thorns*, pg. 92

II. Glory, Wisdom, and Life in the Worship Service

In Leviticus 9 the priestly ministry was initiated and several sacrifices were performed in their proper order. This order identifies a Biblical order of worship that God's people are to ceremonially encounter on Sunday Mornings.

<u>Themes</u>	<u>Priestly Ministry</u>	<u>Covenant Renewal Worship</u>
glory	Sin Offering	Confession of our sins
wisdom	Ascension/Burnt Offering	Consecration by God's word
life	Peace Offering	Communion with God

The Sin Offering signified the cleansing of sin and this corresponds with the part of worship when we confess our sins. God cleanses us and glorifies us into a cleansed people who are gloriously “pleasing to His eyes”.

The Ascension Offering signified the consecration of God's people. The animal, representing God's people, was cut up and transformed into a glorious cloud of smoke so that it would ascend up to God as a sweet smelling aroma. Likewise, in the worship service God's word consecrated us by dividing “even to the division of soul and spirit, and of joints and marrow” (Heb.4:12). Through the hearing and preaching of God's word we are consecrated and offered up to God as a sweet smelling aroma.

The Peace Offering was for “food” (Lev.3:11,16), which is our source of life in communion with God. Likewise, we enjoy a peace offering from the Lord when we commune with Him at the Lord's Table. This worship service begins with the Lord calling us to Himself, and ends with Him commissioning us with a benediction.

III. Inglorious Veils

In Genesis 3:7, Jim Jordan points out that a new section begins with Adam and Woman sewing fig leaves together. Through the following structure he shows a similarity in the two sections as it is listed below:

Genesis 2:25 – 3:7b

- | | |
|--|--------|
| a. Naked and not ashamed | 2:25 |
| b. Serpent arrives | 3:1a |
| c. Adam and Woman listen to serpent | 3:1b |
| d. Woman speaks instead of Adam | 3:2-3 |
| c' Serpent teaches falsely | 3:4-5 |
| b' Adam and Woman accept serpent's words | 3:6 |
| a' Naked and ashamed | 3:7a,b |

Genesis 3:7c-10b

- | | |
|--|-------|
| a. They sewed fig leaves, make coverings | 3:7c |
| b. God arrives in the garden | 3:8a |
| c. Adam and Woman hide from God | 3:8b |
| d. God speaks to Adam | 3:9a |
| c' God questions where Adam is | 3:9b |
| b' Adam says he heard God arrive | 3:10a |
| a' Adam says he was naked, and hid | 3:10b |

Similarities and contrasts with both sections of scripture:

- A. & A' – Nakedness is the opening and closing theme.
- B. – Serpent comes in the first section, then God comes in the second.
- C. – They correspond with the serpent, then they flee from God.
- D. – Woman's speech is at the center, then God's call is at the center.
- C' -- The serpent's false teaching versus God's probing.
- B' -- They accept serpent teaching, but flee from God's voice.

(outlines and summaries are taken from *Trees and Thorns*, pg. 107)

Both of these sections are surrounded with the subject of their nakedness, or the covering of their nakedness. I think Jim Jordan rightly understands that their making of coverings was a type of firmament barrier, and a sinful one at that.

The original firmament created on Day 2 separated God's Throne Room Heaven from the earth. That Firmament Heaven is a wedding veil that will ultimately be removed when, in the second coming of Christ, God will reunite heaven and earth in marital union.

However, after their sin, Man and Woman put an additional veil between themselves and God, and between each other. Their veil of fig leaves covered their shame and divided their marriage, hoping they could individually hide from God. As with us, we often seek to veil our sins from God with denial or unrepentance. But during the worship service on Sunday mornings God removes our sinful veils and takes us behind His veil. There in the Throne Room of Christ, God continually grows us with His glory, His wisdom, and His life. So when God *cleanses* us, *consecrates* us, and *communions* with us we now graciously receive what Adam and Woman sinfully took.

The Arrival of the LORD's Face

Genesis 3:7-8

I. The Fig Leaves

Adam and Woman sewed fig leaves together for clothes, hiding themselves from each other and from God. This is understandable because fig leaves are large enough to be used for this purpose. Some have suggested that the actual Tree of the Knowledge of Good and Evil was a fig tree, while some traditions suggest that it was an olive tree. However the tradition of the apple tree seems to only come from the interpretation of artists.

I do not think we can say for sure what type of fruit they ate, yet I think we can safely say that it was not a fig. After their “eyes were opened” to their sin and nakedness, they desired to hide from God. It would have been really stupid for Adam and Woman to hide among the very tree that God forbade them to eat. There was also more reasoning for them to use the leaves of *another* tree to hide themselves. Had they covered themselves up with leaves from the forbidden tree, then it would have been like a bank robber trying to cover himself with the stolen money! Thus I think it is safe to say that the fig leaves were certainly not from the Tree of the Knowledge of Good and Evil.

Nevertheless, the significance the fig leaves is later revealed in the ministry of Jesus. At the beginning of the Passion Week, Jesus cursed a fig tree for not bearing fruit, even though it was not the season to bear fruit (Mt.21:18-19, Mk.11:12-14). This signified that Israel was not ready for Lord's visitation. He had come when they did not expect it, out of season. The fig tree represented the nation of Israel, as in other passages of scripture (Joel 1:7, Hosea 9:10). Also, the fig tree symbolized the blessing of God for one day “every man would sit under his fig tree” (Micah 4:4).

Adam and Woman used the fig tree to cover their sin and shame, signifying the entrance of sin and misery upon God's new creation. Before Jesus brought in the new creation through His death and resurrection, Jesus cursed a fig tree. This helps signify what the death of Christ accomplished. While the fig tree certainly represented Israel, it also alludes to the entrance of sin upon God's creation. As Paul describes in Romans 5, the sin of the world was culminate upon Israel, and in that place “where sin abounded” (Rm.5:20), Jesus suffered the curse of God.

II. The Voice and The Face of God

When we studied the particular day on which the fall occurred (Day 7), we examined some details of verse 8. In summary, let us be reminded that it was not in the “cool of the day” (KJV) that the Lord came to them. Neither was it a soft and gentle “sound of the Lord” walking in the garden. A literal translation of verse 8, in a chiasmic form, is provided below:

- | | |
|---|---|
| <p>a. <i>“And they heard the sound/voice of the LORD God</i>
 b. <i>walking in the garden</i>
 c. <i>in the Spirit of the day,</i>
 b' <i>and they hid – Adam and his woman –</i>
 a' <i>from the face of the LORD God among trees of the garden.</i></p> | <p>a. Voice of LORD God
 b. God walking
 c. Spirit of the day
 b' Man hiding
 a' Face of LORD God</p> |
|---|---|

1. *The sound/voice walking*

The word for “sound” is the same word for “voice”. In this way we can see an implication of God’s Word, through whom He spoke all things into existence. This sound of God walking in garden was loud. It was the day of inspection and God’s sound announced His coming. An angelic host most likely appeared with God just He later appeared to Ezekiel with glory and splendor. We can also say the sound was loud for that is how it sounded in Acts 2 at Pentecost. When God’s Spirit showed up it was the sound of a rushing wind. So it definitely was not a cool gentle breeze that we may feel in the early morning.

2. *The Spirit of the day*

Notice that I have capitalized the word Spirit in reference the Holy Spirit. The passage is certainly referring to the powerful presence of God’s Spirit that comes with the day light. The following quote adequately summarizes this point

In Genesis 1, the first day sees the Spirit come into the world and reproduce Himself as light, creating "day." Thus, "day" is always a manifestation of the Spirit. Also, on each day, God passed judgment, seeing what He had made and calling it good. The climax of this day-judging comes on the sabbath, when God sees all that He has made and calls it very good. Thus, while every day is a Spirit-day and a judgment day, the sabbath is the fullness of judgment day, the seven-fold judgment day.

Through His hovering Spirit and incisive Word God made the first day-light, and through His Spirit and Word God passes judgment on the last day.

Jordan, *Trees and Thorns*, pg. 109.

So then, God sanctified the sabbath early on that seventh day in the evening (Gen.2:3). (Remember that evening came before morning.) The “Spirit of the day” refers to the break of daylight on that morning signifying the work of God’s Spirit that initiated God’s light upon the earth in the morning of Day 1.

3. *The Face of the LORD God*

The word for “presence” (NKJV) is literally the word for “face”. In this verse God’s *voice* precedes God’s *face*; and His face comes very close to them while they are hiding among the trees. This is the order of events today with the church. First we heard the voice of God preached to us through His word. When someone declares God’s truth that is in accordance with the Scripture, it is God’s voice speaking to the church. This is how Paul explained his own preaching ministry. Paul stressed that Jesus was preaching through the message that Paul preached, by saying, “He came and preached peace to you who were far away and peace to those who were near” (Eph.2:17). Thus, in this life we hear the voice of God in the Scripture that is rightly preached to us.

After a life time of hearing God’s voice, then we will see Him face to face. As I John 3:3 says, “But we know when he appears, we shall be like him, for we shall see him as he is.” Those who hear and receive God’s voice in this life will have a pleasant experience in seeing the face of God in the next life.

However, the whole of Scripture has a lot more to say about *faces*.

In Genesis the word “face” is used for the “face of the waters” (1:2), and the “face of the firmament” (1:20), the “face of all the earth” (1:29), and the “face of the ground” (2:9). Now it is used from the “face of the LORD God” (3:8).

II. Faces on Earth

1. *The Earth's Face*

In the following quote Jim Jordan's commentary points out how the Bible explains the face of the earth as a human face.

Since the earth is a face, it is no surprise that the sources of rivers are eyes and that the plants are like hair. The Hebrew word for a spring of water is "eye" (Genesis 16:7; 24:13,16,29,30, etc.; Exodus 15:27; etc.). The "untrimmed" vines of Leviticus 25:5&11 are literally *nazir*, the word used for the Nazirite, whose hair was untrimmed - during the holy year, the face of the land became a "nazirite." The earth has a mouth (Genesis 4:11; Numbers 16:30; etc.)

Humanity is the leader of the earth; more, humanity embodies the earth. Human beings eat the earth and make the earth self-conscious before God. We eat plants, made of a combination of earth, air, water, and light; we eat animals that have eaten plants. Thus, when man's face is turned away from God, so is the earth's.

Trees and Thorns, pg. 110

What Jordan says in the first paragraph corresponds with what we learned from Day 3. The grass and plants covering and glorifying the dry dirt anticipated the creation of the woman, who with her long would bring a glory covering to the man who was made from the dry dust.

Jordan's point is that mankind is not only the image of God toward the earth, but also the representatives of the earth toward God. The Bible speaks of the earth, and describes it with human characteristics. In the same way the Bible will speak of God with human characteristics. What we do “naturally” with the earth's materials exemplifies why God made us. We are to glorify the earth. As Jordan has said elsewhere, “Plants turn water, light, air, and earth to food, animals eat food, men eat animals. So all creation becomes the image of God.”

God designed mankind to function as a type of mediator between heaven and earth. He was made as God's image and he was made to represent the earth as well. As man lives good or evil before the face of God, the face of the earth responds accordingly. For example, when Cain shed Abel's blood, the earth opened its “mouth” to drink it.

2. *God's Face on Earth*

Jordan also argues that the entirety of the tabernacle was representative of God's face. The bronze altar in the courtyard represented the body. The Holy Place had the Lampstand for eyes, the Incense Altar for the nose, the Bread Table for the mouth. And the Holy of Holies would of course be the mind, or “thoughts of the heart”. When the priests came into God's presence they came into a tabernacle representative of *His face*.

All of this indicates that God desired His Old Covenant people to know that the tabernacle and temple was God's presence, *His face*, that was always there in their midst. Now in the New Covenant we are the temple of the living God (I Cor.6:16). We are now representative of God's face upon the earth. Where the church of the Lord Jesus grows, the redeeming presence of God through His people brings life to the face of the earth. This helps explain why the church is the body of Christ having eyes, ears, and hands (I Cor.12:15-18).

Adam's Interrogation

Genesis 3:9-12

Let me begin this study by reminding us where we are in verse 9. The following is an outline of the seven day pattern of Genesis chapter three. We have seen in earlier studies that Genesis chapter two focuses on Day 6 of creation, and it is structured after the seven days of creation. The same is true of Genesis chapter three. This chapter is focused on the events of Day 7 and it is also patterned after the seven days of creation. The following is a seven-fold outline observed by Jim Jordan, though I have changed some of the labels:

I. The Fall of Man Pattern After Creation

1. Adam and Woman in union and one flesh. In sin they are disunited. **2:25-3:7a**
(heaven & earth were united on Day 1)
2. Their disunity is signified by the fig-leaf barrier/firmament placed between them. **3:7b-10**
(the firmament was a barrier made on Day 2)
3. God accuses them of eating from the forbidden tree. **3:11**
(fruit-bearing trees were made on Day 3)
4. Adam blames God. Eve blames serpent. Reject their heavenly position over the earth. **3:12-13**
(ruling lights of heaven over the earth were made on Day 4)
5. God curses the serpent to eat dust, **3:14-15**
(serpent-like Leviathans were made on Day 5)
6. God judges Woman and Man. They are no longer in their originally blessed condition. **3:16-19**
(man and woman were made on Day 6)
7. Adam and Woman are excluded from God's Sabbath, but they are reunited and clothed. **3:20-24**
(God examines and judges them on Day 7)

The verses we will be studying today (3:9-12) include the themes of Days 2,3,4. Following the theme of Day 2, Adam and Woman have placed an illegitimate barrier between each other, and now they are hoping that the trees will provide a barrier between them and God. Following Day 3, God will question Adam concerning the fruit of the tree. And following Day 4 in verse 12, Adam will start the blame game, demonstrating that he is no longer a righteous lord over the earth. Additionally, this section is united in verses 9-12 focusing on God's interrogation of Adam.

II. 1st Question: "Where are you?"

Any student of the Bible will catch the point of this question. God is not ignorant, nor is He in search of information. This question is an indictment. Adam is hiding behind the trees, right before the face of God, and yet at the same time Adam is far from

God. Adam's location is both physical and spiritual. Adam is behind the trees and he is alienated from the fellowship of God. If God ever says "Where are you?" – it is only because you are *where* He does not want you to be.

Also, notice that God comes to interrogate Adam first. This is consistent with what we have seen through these chapters. God spoke His commands to Adam first, now God questions Adam first. This emphasizes Adam's position for which he will be held responsible and accountable. Now let's look at Adam's answer to God's interrogating question.

v. 10 "So He said, "I heard Your voice in the garden,	a. heard
and I was afraid	b. afraid
because I was naked;	b' naked
and I hid myself."	a' hide

Adam mentions four actions on his part and notice how I have structured his response with an A.B.B'A' structure. As a result of hearing God's voice, Adam hid himself. And his fear came as a result of being naked.

When I first learned about the "doctrines of grace" (i.e. the five points of Calvinism) I remember that this verse was important. It helps to qualify and explain the doctrine of Total Depravity. This first point teaches that fallen man is not able to perform any spiritual good in his own will or power. He is dead in trespasses and sins (Eph.2:1). Nevertheless, even fallen man has a *conscience*, as this verse in Genesis demonstrates. At this point Adam was totally depraved, yet even in his fallen condition *he knew to hide himself*.

Adam's fear of being naked also helps to support what we have said earlier about the Tree of Knowledge. That tree was to provide knowledge and wisdom for rule and kingship. To be a king, you must *ready* to be one. Adam should have waited to receive the garments from God first. Once Adam had been clothed with greater maturity, then God would have allowed him to eat of that tree, and partake of that knowledge. Thus Adam's fear of being naked reveals that he *knew* he was lacking the clothing worthy of the position that he had seized.

III. 2nd Question: "Who told you that you were naked?"

In the following Jim Jordan provides some thoughts on how to answer this question:

1. God told Adam though the created order.

"Adam could know that God had clothed the land with flowering grains and lovely trees. Since Adam was made of soil, he could expect to be clothed similarly. The lilies of the field are more glorious than Solomon in all his array, and Adam could expect to be clothed in a similar glory. And just in case we miss the analogy, this question comes in a "third day" slot in Genesis 3, so that we are forced to consider the analogy. Moreover, Adam and Eve could see that the animals were clothed in fur, while the few hairs on their bodies were hardly the same. Thus, they could see that God had clothed everything in creation *except* them." Tree & Thorns, pg. 115.

2. *Adam's conscience & even Satan "told" him he was naked.*

"Another "answer" to the question would come from taking the question a different way: "Who made you aware of a shameful nakedness, so that you hide from Me?" Taking the question that way, the "answer" has several levels. Adam's inner conscience told him that he was naked and needed to hide. But since it is God who works through our inner awareness of reality, it was God who made Adam aware that his nakedness had now become shameful. And, at another level, it was the Seducer and Accuser who was making Adam feel guilty and shamefully naked, as we see in Zechariah 3:1-5." pg.115.

IV. 3rd Question: "Have you eaten from the tree of which I commanded you that you should not eat?"

Jordan's commentary points out the relevance of God asking this question. God did not come to Adam declaring a fact, and straight forwardly accused him. Jordan says God "asked questions that brought up to the forefront of Adam's consciousness the facts of his alienation from the Almighty Creator. When we "preach" to people, often they retreat into their minds and into their sinful fantasies and won't hear." pg. 116

Oh, this is so true! So often when we simply tell people what to do, they will do the exact opposite. The challenge with counseling and giving advice is in *not giving it*, but in leading him or her to the right answer. When people come to their own conclusions about what is right, then there is a greater chance that they will follow through.

So then, God's approach to Adam gives us guidance in how we should approach others who are in sin, or even advise people in the right direction. Even in this conversation with Adam, God was leading him to repentance, bringing him to his senses.

V. Adam's Unrepentant Response v. 12

Now in God's conversation not even His divine rhetoric led Adam to repentance initially (though later we will see that he does repent). First, Adam blames God and his wife for his sin. "The woman whom You gave to be with me..." (v.12). Adam is saying he would have been better off left alone, even though God had seen that condition was not good.

Notice that Adam blames the blessing that God *gave* him. God gave his glorifying wife to him, yet Adam blames God for this gift. Adam assumes that this will excuse his sin. For the one who was *given* to him had *given* the fruit to him. There is clearly a pun with Adam's language. He is saying, "God your *gift* has *gifted* me with sin!"

Sadly Adam demonstrates the epitome of a lazy and irresponsible man. He failed to protect and guard his wife, yet he blamed her for leading him astray. His role was to teach her the law of God, yet he let her say otherwise. Instead of killing the snake he let the snake lead her into rebellion. He let her be deceived with bad counsel, but he sinned high-handedly since God directly spoke to him forbidding the fruit of that tree.

The Woman's Interrogation

Genesis 3:13

In our last passage we observed God's interrogation of Adam (3:9-12). Adam wrongly blamed God and the Woman for his sin, acting like he was not responsible for anything. Today we will look at the verse where God questions the woman.

I. The Darkening of Earth's "Sun" and "Moon"

"And the LORD God said to the woman, 'What is this you have done?' The woman said, 'The serpent deceived me, and I ate.'"

In last week's lesson you will notice that verses 12 and 13 deal with the "Day 4" section of Genesis chapter 3. On Day 4 God made the stars, sun, and moon to *rule* over the day and night. For this reason the rulers and kings of the world are likened unto the stars of the sky. Additionally, the Garden of Eden was a type of firmament barrier on the earth (similar to what God made on Day 2 between the upper and lower waters). Adam and Woman (these types of ruling "stars") were placed in this "garden firmament". This was the border of the land of Eden, on the eastside. Westward was the upper mountain of Eden, where the stream of water started and flowed downward through the garden. Once the waters passed through the garden-barrier, then it split into four rivers to water the rest of the earth.

I'm repeating all this to point out that Adam and Woman were the ruling "stars" upon the earth, who were placed in the "firmament" Garden. The following passage illustrates how the Bible speaks of kings and rulers as stars and lights of the heavens (Is. 13:9-10, Ez. 32:7-8, Joel 2:31, Matt. 21:9, 24:32-34, and Rev. 6:12-15). Additionally, in the following quote, Jim Jordan offers a good explanation of Adam and Woman's sin using the symbols of the sun and moon:

Further meditation on this symbolic structure yields additional insights. As the moon reflects the light of the sun, so Eve was to receive truth from Adam. Instead, she listened to the voice of the serpent, and reflected his darkness. As a reflector, however, she was merely deceived. The greater evil is Adam's, for he was the sun, the human source of truth, the Word of God, to Eve. His failure to instruct her meant that he, as sun, was not putting forth the light. Additionally, as God will shortly charge, Adam listened to his wife when she was clearly wrong, and thus tried to pervert the order of nature, making the sun reflect the moon!

The Church is the Bride. She is to be lunar, reflecting the light of the Messianic Sun of Righteousness, the New Sun predicted in Malachi 4:2. *Trees & Thorns, pg. 122.*

These comments help us realize that God designed man and woman to correspond with the two ruling lights in the visible heaven above us. Women were created in a lunar fashion. As the moon has monthly cycles even so the menstrual cycle of women is monthly. As the moon reflects the sun, even so a woman will reflect the leadership, love, and confidence given from her husband. Men are solar, in the sense that they are called to lead their family and provide the guiding light of God's word. However, concerning this first family in the Garden of Eden, the parental

lights were put out. The “sun” and “moon” turned dark. The “stars” fell from their lofty position when this “heaven on earth” was shaken!

II. The Deception of Earth’s “Moon”

Now we come to the interrogation of the woman. God asked, “What is this you have done?” Now this is a loaded question. We are still seeing and experiencing the affects of what she did. Notice that she responds with the truth: “The serpent deceived me, and I ate.” The truth of her being deceived is attested by New Testament passages. II Corinthians 11:3 says, “...the serpent deceived Eve by his craftiness.” Also, I Timothy 2:14 says, “And Adam was not deceived, but the woman being deceived, fell into transgression.”

The Apostle Paul’s commentary on the fall of man stresses that Adam’s sin was *worse* than the woman’s. The woman sinned in being led astray. But Adam was not led astray; he knew exactly what he was doing. Thus his sin was high-handed rebellion against the express word that God spoke directly to him. I’m re-emphasizing this point because even though God asked the Woman, “What have you done?”, God is not holding her responsible.

There is a difference in guilt and responsibility. A person may be guilty, but not necessarily responsible. If a sailor runs a ship into the ground, he is *guilty* of bad sailing. But the captain of ship is held *responsible* for the entire tragedy. In the same manner, God confronts the woman because she is guilty of sin. Yet, we have seen that God confronted Adam first because he was responsible for guarding the garden and his wife. In summary, there are degrees of sin. The sin of *being deceived* is not as aggravatingly heinous as *allowing your loved one to be deceived*, and using their naivety to test out the results of rebelling against God. Remember – Adam ate the food because saw that she did not die. He used her to test the word of God, then he ate thinking all would be safe.

Again, I’m repeating all of this to say that the Woman, in Genesis 3:14, actually spoke the *truth* of what happened. In Jordan commentary he thinks that too much is made of the “passing blame” exegesis. There may be an implication of the woman blaming that serpent, but I like what Jordan says in the following:

Still, it is possible that Eve is trying to pass the blame here in Genesis 3:13. The text, however, does not give grounds for any certainty on the matter. What she says is quite simple and quite true: "The serpent deceived me, and I ate." This statement could just as easily be a confession of sin. Noting in the statement allows us to analyze Eve's intention, and to do so is an illegitimate psychologizing of the text.

The case is quite otherwise with Adam, and the contrast between Adam's statement and Eve's is instructive. Adam does not in fact blame Eve. He blames God: "The woman YOU gave [to be] with me." Eve does not say, "The serpent YOU put in the garden." Moreover, and this is not usually made clear in translation, Adam emphasizes that it was the woman who gave him the fruit: "The woman You gave with me, SHE gave me of the tree." In Hebrew, it is not necessary or common to write out the nominative pronoun ("she"), because the verbal form makes it clear. Whenever the pronoun is actually included, it is for stress and emphasis. Adam says, "YOU brought me this woman, and it was SHE who led me into sin." *Trees & Thorns*, pg. 121.

III. Adam's Responsibility *Numerically Emphasized*

I want to mention one last way in which the scripture stresses Adam's guardian and responsible role over the Woman. The following are observations noted in Jordan's commentary.

7x's the word "garden"

The fall of man in the *garden* occurs in Genesis chapter 3, and in this chapter the word "garden" is mentioned 7 times. This is significant for several reasons. First it reflects the fact that the fall of man occurred on the 7th Day. Also, it reflects the 7 days of creation in Genesis 1-2:3. The garden was a microcosm of God's entire created order. The fall in the garden affected creation seven-fold; meaning the entirety of the cosmic earth region suffered as a result of the man's sin.

5x's the word "garden" & 5x's the word "woman"

The creation of the garden and Adam occur in 2:4-17. In that passage the word "garden" is used 5 times. In that passage Adam was commissioned to guard the garden, and the five-fold repetition "garden" squares up the garden's Queen mentioned in 2:25-3:7

This latter passage focuses on Adam's failure to guard his wife. She was the Queen of the garden, the glory of man. In 2:25-3:7 the word "woman" is used 5 times (the word "wife" is actually "woman" in 2:25).

This strengthens the point that Adam was to guard the garden and the queen. Five times the word "garden" is used in 2:4-17, emphasizing Adam's guardianship. Five times the word "woman" is used in 2:25-3:7, emphasizing Adam's failure. In failing to guard his wife, he failed to guard the garden as well. Also, since "five" is a number for strength (for the 5 fingers in your hand) we should notice that this points out Adam's failure of strength.

Jordan connects this with Luke 3:38 where Adam is mentioned as the "son of God." God's earthly son was to protect the Bride and the Kingdom. That earthly and first Adam failed. Later, God sent His heavenly Son, the last Adam. Christ redeemed and cleansed His bride, and He inherited the Kingdom – the entirety of heaven and earth (Matt. 28:18).

Biting The Dust Genesis 3:14

Let's start off this study with a proper translation of this verse along with a structure showing a correspondence within it:

- “And the LORD God said to the serpent,
- a. Because you have done this:
 - b. Cursed are you
 - c. from all cattle
 - c' and from all the beast of the field;
 - b' upon your belly you shall go.
 - a' And dust you will eat all the days of your life.

I. Biting the Dust-Man & Eating the Dust

Notice that the “a” sections correspond. When God said, “you have done this”, it corresponds with “dust you will eat all the days of your life”. God’s reference to “this” is pointing to the serpent’s deception and lie. Since mankind are creatures of glorified dust (Gen.2:7), then we should understand that the serpent’s temptation was a venomous “biting” of God’s good creation. The serpent poisoned glorious Dust-Man with his deceit, lie, and temptation. Therefore, the serpent will eat *dust* all the days of his life. Here the scales are balanced against the serpent with an eternal curse. Since he “bit” God’s dust-creatures with sin, he is judged by eating dust forever.

As mentioned earlier, when God said “you have done this”, He was referring to the initial fall of Satan, for God had not sent any curses upon creation until “this” occurred.

The serpent’s eating of dust in judgment has several echoes through the Bible. First we must realize the symbolic tone of this language. The serpent does not literally eat dirt for its diet; nevertheless it will eat insects and creatures that crawl on the dirt. Symbolically, the scripture’s point is that “dust eating” is a sign of humiliation and destruction. The enemies of the Lord will “lick the dust” (Ps.72:9, Isaiah 49:23, Micah 7:17, Ps.7:5). All of this is an expansion upon God judging His first enemy, the serpent.

Notice that the serpent will eat dust “all the days of his life”, which refers to the eternity of his punishment. By contrast, Adam’s toil will be “all the days of his life”, *but* when Adam returns to dust his toil is over. Interestingly, when Isaiah 65:25 says that the wolf and lamb will feed together, it says, “and dust shall be the serpent’s food”. The point is that Satan will never have his curse removed. The peacefulness of God’s eternal kingdom includes the perpetual curse upon Satan. There is no redemption, nor relief, nor release for any angels or mankind who go hell.

Also we should realize that Satan continues to “eat dust” – both as a goal and a judgment. Satan continues to “bite” Dust-Man with venomous lies and temptations as he first did in the garden. However, when God’s people gather together for worship, we resist Satan’s “bite” using the word, prayer and sacrament. In our worship of God we continue to “crush Satan under our feet” (Rom.16:20) forcing him to eat dust in judgment. *God continues to carry out his judgment upon Satan through His church.*

In the future our resurrected bodies will not be made of earthy dusty material, for we will bear the image of the *heavenly Man*, not the *dusty man*. “As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man” (I Cor. 15:48-49). Therefore, our physical resurrected bodies will be a new creation, not from the dust of the ground, but from heaven above. Having bodies of heavenly incorruptibility and immortality Satan will never bite us again, for we will not be made of dust, and he will be “licking the dust” eternally.

II. The Banishing Curse

When God says “cursed are you”, the “you” is emphatic so that the serpent is curse *directly* by God. Later we will see that Adam is not cursed directly, for God will say, “Cursed is the ground because of you”. Adam’s curse will be *mediated* to him through the ground. Thus, we see that the serpent experiences a greater severity of judgment in that it was *unmediated*.

One difficulty with this verse is the way it is often translated in English, saying the serpent was cursed “more”, or “above”, all the cattle. Jordan offers the following comments on this translation:

“There are several words for curse in Hebrew, and unfortunately our English Bibles wind up translating all of them with the one word "curse." The word here, *arur*, means, "banish, separate," in the sense of being isolated from what is good. To curse a person in this sense is to wish that he be cut off from God and from the covenant and from all the good things of the covenant. The meaning here is that the serpent is isolated from or banished from being part of the cattle and the beasts of the field. Originally, the serpent was one of the beasts of the field (3:1). Now he is cut out from that category. He is not repositioned among the cattle, but among the creeping things.”(Trees & Thorns, pg.128.)

Literally the Hebrew reads that the serpent was cursed “*from* all cattle and *from* all beasts of the field”. This supports Jordan’s point that the serpent was banished from that category of land animals, while the other animals were not cursed in this pronouncement. This becomes clearer when we observed the serpent’s *demotion*.

Notice that Adam named all cattle, every beast of the field, and every bird of the air (Gen.2:20); he did not give names to the fish, nor to any “creeping thing” (1:24). Now Genesis 3:1 tells us that the serpent was among the beasts of the field, yet he was the most cunning or crafty. Thus when the serpent was cursed from the cattle and beast of the field it was separated from that category of animals. It was demoted to crawl on its belly and become like all the other “creeping things” on the earth. From this we can deduce that the serpent which originally approached the Woman had legs, and stood up, speaking to her. In cursing it, God took away its legs to make it a crawler so that it would “eat dust”.

Thus the judgment on the serpent was a cursed *separation* and *demotion*. He was cut off from the status of “beast of the field” which Adam glorified with names, and he was demoted down to the dirt having no legs. Similarly those who apostatize from the Biblical faith are cut off and demoted. They are separated from the people of God, and the name of Christ is removed, demoting them to a dust-licking position.

A Godly Hatred Genesis 3:15a,b

I. The Serpent's *Initial Superiority & Final Inferiority*

Last week, in Genesis 3:14, we saw that the serpent was curse “from all” cattle and “from all” beast of the field. Leaning on others, I argued that it is better use the translation “from” in verse 14, not the phrase “more than”. The point is that the cattle and beast of the field are *not* being cursed in verse 14; *only* the serpent is being cursed. Now let me further explain why many English translations still use “more than all cattle”, implying that the other animals were included with the serpent’s curse.

In Genesis 3:14, the Hebrew text only uses *one* letter for the preposition “from”. The Hebrew letter looks like this: מ Most often this letter is used to mean “from”, *but* the Hebrew language is very contextual. In a different context this letter can mean “above”, or some other preposition. So the question is whether the proper translation is “above all” or “from all”. Is the serpent curse “*above* all cattle” or “*from* all cattle”? The first implies that the cattle are cursed to a lesser degree than the serpent, whereas the later implies that the serpent is separated from the cattle. Since context is the key, let me explain the context.

First, notice that Genesis 3:1 uses this same prepositional phrase, even the same Hebrew letters. “Now the serpent was crafty above all the beast of the field...” The underlined phrase is the same used in 3:14, however, notice in 3:1 it is translated as “above”. The reason is that verse 1 is clearly referring to the *superiority* of the serpent. It would not make any sense to say “the serpent was crafty *from* all the beast of the field”. Instead the serpent is being compared to all other beast of the field, and it is superior to them. Also, we know that the serpent is one of the beasts of the field because – at this time – there is no other category for him to fit. On Day 6, Adam named the *birds*, *cattle*, and *beasts* of the field, not the crawling creatures. The serpent was clearly not a fish, nor was he a cow, or some other domesticated animal. The serpent was one of the wild animals, one of the “beasts of the field” as mentioned in 3:1. This sets us up to appreciate the better translation of 3:14.

Genesis 3:1 is teaching the serpent’s *superiority* over all other beast of the field, whereas Genesis 3:14 is teaching the serpent’s *inferiority* to all cattle and beast of the field. In this latter verse the serpent is demoted to a status lower than the cattle and the beasts. This position is that of a crawler, or creeping thing, which is lower than all cattle and beasts.

Thus, since the context of 3:14 stresses the serpent’s *inferiority* it would make sense that the serpent is being separated, cursed, or banned from that status of being called a cattle or a beast. For this reason I prefer the translation saying he was “cursed *from all* cattle and all beast of the field”. Superiority governs the context and meaning of verse 1. Inferiority governs the context and meaning of verse 14. Hence the prepositional phrase should respectively reflect the different context.

II. The Serpent Continual Infamy

In Genesis 3:15 God continues to pronounce His judgment upon the serpent. At the same time this judgment is being directed against Satan. The following is a translation of Genesis 3:15.

“And I will but enmity between you and the woman,
 And between your seed and her seed,
 he shall bruise your head,
 And you shall bruise his heel.”

1. *The enmity between the serpent and the woman*

This word means “hatred”. The text explicitly says God is putting hatred between *the serpent* and *the woman*. Notice that the God of love approves and even establishes the hatred between the serpent and the woman. This type of enmity or hatred is not a sinful, angry, gnashing of the teeth, type of hatred. This is an enmity of opposition or adversity between the serpent and the woman. This is the “perfect hatred” that David speaks of in Psalm 139:22. When someone opposes evil, resists it, and seeks to overcome it with good, it is a perfect hatred of what it unjust and unholy.

It is a wonder as to why the enmity in the text is specifically between the serpent and the woman, and how that applies to us. Certainly the serpent and the woman are also representative. The serpent is representative of Satan, for he was used by Satan. The woman may be representative of those deceived, or those susceptible to such sin. In the following, Jim Jordan offers in interest thought of application:

The woman was deceived, and children growing up in a sinful world learn deceptive ideas of reality from the womb forward. Thus, all human beings who have ever lived, except for Adam and Jesus, are deceived. They all start out in a state of weakness, susceptible to deceptive influences. As we have seen, this was also true of Eve. Thus, to match that weakness, God acts to place antagonism toward Satan in our hearts. Adam, however, was not deceived. He sinned with clear self-consciousness, which implies that he also now understands clearly that Satan is his enemy. There is no need for God to put enmity between Satan and Adam. Indeed, Adam as the representative man needs to oppose Satan *without* any extra miraculous enmity provided by God.

What this means, I think, is that God acts to put enmity against Satan into the hearts of children and the childish. This is for their protection, since they are relatively weak and thus liable to deception. Those who mature to full age, however, must stand against Satan without this extra measure psychological enmity. They must move from instinctual enmity to self-conscious enmity: from emotion to will. *Trees & Thorns*, pg. 133

2. *The enmity between Satan’s seed and Woman’s seed*

The woman’s seed does not refer to every single individual that will ever descend from her. We know this because Satan’s seed is manifested through humans. There are descendants of Adam and Eve who are the seed of Satan. Therefore, the “woman’s seed” in this phrase refers to the godly descendents that come from her.

Notice I have translated this with a lower case “s”. I think we appreciate the spiritual warfare between the godly seed of the woman versus the Satanic seed that enters the human race, while at the same time seeing that this anticipates the climatic Seed of King Jesus. My point is that there will always be enmity between God’s people and Satan’s people. Even Jesus told his enemies that they were of their father the devil (John

8:44). When God's people cease having enmity against the wicked, then we will inevitably compromise, and eventually apostatize. This is exactly what occurred and what is meant in Genesis 6 when the sons of God strived against God's Spirit and intermarried with the pagan daughters of men. They compromised, then they apostatized from God, only to produce the offspring of giant problem-children who were continually evil (Gen.6:1-5).

Lastly, we should regard the entire first creation as a type of woman, seeking to give birth to the new creation. Even the constellations signify the enmity between "the woman" and her seed, even the Christ. Revelation 12:1-3 relies upon the constellation Virgo to illustrate the "the woman who was clothed with the sun". Near her is a constellation called "Coma", which is that of a woman holding a child. The constellation Draco (Dragon) is facing these woman-constellations. John is clearly using the constellations to enmity of Genesis 3:15. In other words, John is telling us that God designed the constellation to explain the gospel – as we have seen even other parts of creation. Either way, "the woman" desires to give birth to her Seed, Christ. The conquering Seed of the woman is born, then He ascends to cast down Satan from the firmament-heaven (Rev.12:9). Satan was dethroned when Christ ascended to the angelic-heavens above (Rev.12:10).

Gospel Parts and Promises

Gen.3:15c

“He shall bruise your head, And you shall bruise His heel” NKJV

I. The Rudder of a Ship – Stirring Biblical Interpretation

It is difficult to consolidate and exhaustively explain in one Bible study all the ways in which Genesis 3:15 is worked out and fulfilled. This little verse spirals out throughout the rest of the Bible in nearly countless ways, and regarding biblical interpretation, *this verse is the rudder of the ship for many passages*. When it comes to passages like Abram deceiving Pharaoh (Gen.12), Isaac deceiving Abimelech (Gen.20), Tamar playing the harlot to conceive through Judah (Gen.38), and women lying to Pharaoh (Ex.2) – we must remember Genesis 3:15. In all these passages, Satan uses someone to attack either “the woman” or “her seed”. As Satan deceived the woman in the Garden, “the woman” throughout the scripture will often fight back with a righteous deception against Satan’s attacks.

II. Head-Crushing & Heel-Striking

In our last study I argued that the “seed” of the woman should make reference to her godly “seed” descendants, and to the climatic “Seed” of Christ. Throughout the Bible, Satan will attack *many* “seed” hoping to prevent the *one* “Seed” from being born. In trinitarian fashion, scripture necessitates that we have a “one and many” understanding of the woman’s “seed”.

This leads us to the climatic accomplishment of what the woman’s “seed” will do. Interestingly, using the singular pronoun, God tells the serpent, “He shall bruise your head”. Ultimately and climatically there will be one seed that will bruise Satan’s head.

“The term “bruise” can mean “crush,” “pound,” “rub off,” “grind,” or “strike” (Bob Utley’s word commentary, 1996). (See Job 9:17). This is the same word used in reference to Satan’s counter-attack: “you shall bruise His heel”. Therefore, on a linguistic level, there seems to be an equal “bruising” since the same word is used. Also, the connotation of a *bruise* does not seem too bad because we recover from bruises all the time. Therefore, we should not merely let the bare-word, and connotations of it, determine an accurate translation. Contextual considerations must be observed, which emphasize an *imbalance* of injury, a *judgment* upon the serpent, and the *victory* of the woman’s Seed. These themes lead us to a work for a better translation.

Satan is “bruised” on the *head*, whereas the Ultimate Seed is “bruised” on the *heel*. A head-wound and heel-wound are not equivalent. Also the actions are different. The heel will stomp upon the ground, especially upon a serpent’s head. And the serpent’s head will bite, attack, or strike at a person’s foot. These contextual considerations lead me to agree with translators who use different English words to capture the *imbalance* of injury, the *judgment* on the serpent, and the *victory* of the Christ Seed in Genesis 3:15. Thus I regard the following as a better English translation of Gen. 3:15c.

“... *He will crush your head, and you will strike His heel.*”

III. *Parts of the Gospel*

Genesis 3:15 is often regarded as the “proto-evangelium”. This phrase means “first gospel”. This is the first time the scripture explicitly announces that Satan will be destroyed through the expected Messiah, or Christ. Thus, this verse is often regarded as containing the entire gospel in a nut-shell. Well, after working my way through the details of the first chapters of Genesis, I would like to nuance and tweak this common assumption of Genesis 3:15.

I think this verse announces a *part* of the gospel of our Lord Jesus Christ. The word “gospel” means good news, and part of that good news is foretold in Genesis 3:15. This is in reference to the redemption we have from Satan, sin, and death. This is the heroic head-crushing work of God in which He delivers us from our enemies, granting us justification and forgiveness of our sins. Therefore, if this head-crushing redemption is part of the gospel of our Lord Jesus, then what are the other parts of the gospel? And when were they first announced and anticipated in Genesis?

According to Galatians 6:15 another aspect of our Lord’s gospel is a “new creation”, which brings to mind Genesis 1:1 “In the beginning God created...” Therefore, when we appreciate that everything God creates is future oriented, I believe that the first aspect of the gospel was announced in Genesis 1:1. This means God had a glorious goal in mind when He first made all things out of nothing. As Paul said, “He who has begun a good work in you will complete it” (Phil.1:6), even so we can say the first creation would be competed in the new creation. *Even without the fall of man*, the first creation looked forward to a new creation when a new heaven and earth would be reunited (having no firmament-barrier [Rev.21:23]). To substantiate this point even further, notice that word for “beginning” in Genesis 1:1 comes from the root word “head”. Throughout the Bible the “head” of an animal, nation, or people corresponds to what the attached “body” will experience. Well since this beginning is the “head” of creation, then where is the body? The heavens and the earth that God first created was the “head”, for it was all the first creation of God. The “body” or the final creation is the new creation accomplished in Christ (Gal.6:15).

Lastly, another part of the gospel is foretold in the early chapters of Genesis regarding the image of God. When God said, “Let us make man in our image, and likeness (1:26)”, that was also a trajectory or goal of God. Through Christ the image of God is restored in us (Col. 3:10) and His grace conforms us more and more into His likeness. Again, even before the fall of man, God desired to grow us more into the image of His Son.

Therefore, I think we can make an exegetical case that Genesis 1-3 anticipates and foretells three aspects of the gospel. The Lord’s gospel inaugurated the *new creation*, as anticipated in Gen.1:1. Second we have *maturity* because we grow in God’s image and likeness, as anticipated in Gen.1:26. Third, we have *redemption*, since Satan’s head is crushed, our sins are forgiven, and we continually conquer through Christ (Gen.3:15/Rm.16:20).

[I think this is a helpful tweak of the three aspects of the gospel previously mentioned by Jim Jordan in other studies. He mentions three aspects of *maturity*,

warfare against Satan, and *redemption*. But it seems to me “warfare against Satan” is part of the “redemption” promised in Gen. 3:15. As our Redeemer, Christ rescues us, forgives us, and crushes the head of our enemies. Now as a redeemed people we continue to advance the conquest and application of God’s redemption. God clothes us in His Warrior Armor (Eph.6) so that we will continually crush Satan under our feet (Rom.16:20). In Christ we “overwhelmingly conquer” in all our sufferings (Rom.8:37). Therefore, if Genesis 3:15 is emphasizing “redemption” in the crushing of Satan’s head, then we participate in this redeeming-war against Satan as members of Christ’s body. Christ is the head, the church is His body. He conquered the world, now we conquer in Him. Since the Redeemer is also a Warrior (see Isaiah 59:17-20), then the Lord’s church is clothed with redeeming-warrior qualities for righteousness sake (Eph.6:10-20).

<i>3 Aspects of the Gospel Anticipated</i>	<i>Doctrine</i>	<i>Fulfillment in Christ / Experienced by us</i>
Gen. 1:1 “In the beginning/head...”	Creation	New Creation (Gal.6:15)
Gen. 1:26 “make man in our image”	Image of God	Maturity (Col.3:10)
Gen. 3:15 “He will crush your head”	Redemption	Conquerors (Rom.8:37; 16:20)

Crushing Heads and Wounded Heels

Genesis 3:15c

“He shall crush your head, and you shall strike His heel”

In our earlier studies I have explained why this translation is better than using the word “bruise” because it appreciates the imbalance of injury, the victory of Christ, and the judgment upon Satan. Also, we have seen the accomplished the head crushing victory, and we continue to participate in that conquest. Now I want to conclude our study on Gen. 3:15 by focusing on the body parts of a head and a heel. These two parts of the body are echoed through the scripture instructing us in nearly everything from wisdom to warfare. In his commentary on this passage, James Jordan seeks to consolidate the biblical themes of the crushing heads and wounded heels, and in this study I want to synthesize much of what he points out and add some additional thoughts.

I. The Head

1. *The heads of God’s enemies are crushed:*

- Jael crushed the head of Sisera (Judges 5:24-27)
- Samson breaks the heads of the five Philistine kings, by pulling down the top or head of their temple upon them (Judges 16:23-30)
- David crushed Goliath’s head first with the stone, and then with the sword (I Sam.17)
- Jesus was crucified on Golgotha, which mean “place of the skull.” In His death we have a visual picture of Christ crushing the head of death.

2. *The heads of a nation are crushed:*

- Ehud kills Eglon (Judges 3:15-25). Gideon kills the commanders Oreb and Zeeb, and the rulers Zebah and Zalmunna (Judges 7:25; 8:21).
- Saul is condemned from not killing King Agag (I Sam. 15); and Ahab condemned for not killing Ben Hadad (I Kings 20).

3. *The head is the seat of intellect and thought:*

- The builders of Babel sought to make a tower whose “head” (i.e. top) was in the heavens (Gen.11:4). God crushed this head, so to speak, by placing different languages upon their lips, confusing them.
- Paul talks of bring into captivity every philosophy or thought to the obedience of Christ (II Cor.10:5).

4. *The head of the Nazirite was dedicated to the Lord:*

- The Nazirite would abstain from wine or strong drink and let his hair grow during his time of consecration. After that time his hair was cut and then dedicated to the Lord in the fire. The hair symbolized his glorious work.
- Nazirites were dedicated “head crushers”. Samson, Samuel, and John the Baptist were Nazirites from birth, for they were to abstain from wine and strong drink. John the Baptist reckoned with the other leading heads of Israel preparing the way of the Lord. In doing this his dedication was evidenced in his decapitation. Compare with the beheaded saints (Rev.20)
- Absalom was a counterfeit Nazirite, and his long hair glory, lead to his death.

5. *The head is the also the source, fountain, or beginning:*

- God strikes evil at the source, at the beginning point. Thus Jesus can to “bind the strong man”. Christ dealt the fatal blow to Satan’s evil reign.

6. *The head of the sacrifices:*

- In the Old Testament the head of animals were cut off of wrung off signifying the judicial judgment upon the head due to sin.
- Christ as the chief-sacrifice having a crown of thorns upon His head, signified that He suffered as our substitutionary head.

We learn from this biblical precedent that any destructive blow or attack against evil or must be reckoned upon its head. The source, the leader, the thought is were the victorious assault must be concerned. Personally, our sins beginning in the thoughts and mediations of our hearts, then they get worse with words and actions. For this reason, sanctification at its root, or head, is a heart issue.

Military commanders would do well to take note of this biblical teaching. In times of war it is best to focus on the commanders and leaders in any military strike. Taking out the leader is the work of crushing the enemy’s head, and in many circumstance would reduce the loss of life in among soldiers.

When the church gathers together on Sunday to worship God that is the fountain-head of blessing for the Christian. One can not grow, nor continue, in the Christian faith by separating themselves from the body of Christ. In that worship service in which God renews His covenant with us, He continues the conquest against Satan by crushing him under our feet.

II. The Heel

1. *The man named “Heel”*

When Esau was born Jacob also came out holding his brother’s heel. For this reason he was named “Heel” or “Replacement” which is the meaning of Jacob. Jacob would replace, or supplant, the role of Esau the first born. Jacob was the chosen one through whom the line of the covenant would descend. Later, Jacob would receive a wound on his hip after he victoriously wrestled with God. Thus Mr. Heel limped the rest of his life as a sign of his maturity, and growth in grace.

2. *Striking a person’s heel, or backside*

In running a race a person’s heel will refer to their backside. Likewise, the tribe of Dan is illustrated as a serpent that will strike a horse’s heels causing the rider to fall backwards. In Jeremiah 13:22 the “heels” of a person is a reference to their rear, or the buttocks, “You skirts have been uncovered, your heels made bare.”

This make us think of what is means for Satan to strike at our backside, or heels, while we crush his head. I think this is a reference to our personal history. Satan will

continually remind us of the sins in our past. In this way he strikes at our heels, our backside. This leads us to another aspect of Satan striking at the heel.

3. *Striking the heel, or replacement*

Remember the word for “heel” also means “replacement”. Therefore, the verse can read in reference to the serpent, “you will strike His *replacement*”. Jesus’ “heel” will be struck, but also his “replacement”. Jordan makes the following comment:

Abel replaces Adam and is bruised. Isaac replaces Abraham and is bruised. Ultimately, Jesus replaces all the seed of the woman, and is bruised. Then, as Jesus ascends to heaven, the Church replaces Jesus and is called to be bruised, to carry forth His suffering for the life of the world. (*Trees and Thorns*, pg. 141)

This is a helpful thought regarding what it mean in Rom. 8:37, “to overwhelming conquer in all these things.” The “all these things” in that verse is sufferings. Also, in Colossians 1:24, Paul rejoiced in his sufferings to “fill up in my flesh what is lacking in the afflictions of Christ”. Certainly Paul knew that to be a follower of the Crucified One, it meant to take up his own cross and conquer as Christ did by laying down his life.

Also, thanks to a thought shared by Jim Baker, it seems that Mephibosheth who sat at David’s table with two crippled feet, indicated that God was bringing an end to the covenant lineage of King Saul. King Saul’s lineage was “crippled” so that it would not crush the head of Satan. Or in addition to this, we could see David replacing the lineage of King Saul which was struck by Satan. David the Replacing King also functioned as the Redeeming King for him who was crippled in both feet.

The Woman's Marital Pain, Gain, and Lord

Gen. 3:16

I want to start of our study of this verse with more literal translation provided in Jim Jordan's commentary, including the structure that he suggests:

To the woman He said,

- a. "Multiplying, I shall multiply your pain,
- b. and your conception:
- b' In pain you will bring forth children,
- a' and for your husband is your urge and he will rule over you.

I. Translation, Terms, Structural Observations

1. Tree-like Pain

The word for pain (*'atsabh*) is related to the word for tree (*'ets*). One commentator, named Cassuto, says a tree-related word is used for "pain" since the woman ate from a tree. Jordan additionally says the woman will have a tree-like pain, since trees also bear seeds. "The soil that produced seed-bearing trees (*'ets*) will now produce seed-bearing pain (*'atsabh*): thorns and thistles. Similarly, the woman, made of soil like man, will produce her trees as pains: human thorns and thistles (like Cain)." *Trees & Thorns*, pg. 142.

2. Plurality of Pain

Notice that the above translation does not say "your pains in your conception", but "your pain and your conception". Many, like John Calvin, argue that this is a hypallage, which means one word is used for the other. This would focus and limit the Woman's pain to her pregnancy and birthing experience. Jim Jordan, however, argues that this verse is teaching a plurality of pain placed upon the woman.

As Jordan structures the passage, he points out reflecting themes in the "A" and "B" sections. The "B" sections are centrally located in the verse emphasizing the pain of child birth. However, additionally, there is a correspondence with the "A" sections, the beginning and ending of God's spoken word.

It begins with the multiplication of her pain (a.) and ends with her "urge" and the husband's "rule" (a'). Therefore part of her pain, in addition to child birth, is the difficulty involved with whatever the text means by her "urge" and his "rule".

Now I say "whatever the text means" because there are many different viewpoints of this text concerning her desire, and his rule. But, however this passage is explained and applied, we should notice that the context of this passage is God's judgment upon the woman. Nevertheless, within this overall context of a painful judgment, I want to point out some sprinkles of mercy. There is *much ambiguity* in this passage, even a bitter sweet, as it is with most troubled marriages.

II. A Wife's Pain

Now of course this verse is traditionally compared with Genesis 4:7, and used as a helpful commentary. Just as sin would "desire" Cain, even so Woman will at times have a sinful "desire" for her husband. Just as Cain was suppose to rule over sin's desire, even so the husband is to rule over the woman's desire to be the leader of the marriage. If the woman succeeds in seizing the leadership of the marriage then she may end up

experiencing the same judgment as this first woman: she will desire the man she has weakened. In so many ways, this is painful for a wife.

III. A Wife's Gain

There is a point which I think is often overlooked considering this passage, and that is Adam and Woman's marriage was "on the rocks". As we have seen in earlier studies, when they ate of Satan's sacrament, they were symbolically devouring one another. It is safe to say that Adam and Woman were headed for a divorce after they sinned. By devouring the fruit, they signified that they were cannibalizing one another and their gifts. Adam devoured Woman's food. Woman devoured Adam's headship. Satan's sacrament turned them against one other, steering their relationship toward self-destruction. We see this all the time when spouses devour one another. And of course, after the devouring they were discontent with what they took from the other.

Therefore, we should realize that Woman quickly lost her desire for Adam. After their sin, they covered themselves with fig leaves. This was first a barrier, a type of divorce, from one another before it was a shield from God. Thus, in their sin, Woman lost her desire for Adam after seizing his initial rule, rendering him weak. So in the form of a disciplinary and painful judgment God said "You will desire your husband". And yes, this is ambiguous. Her desire will at times be a sinful attempt to control (see Gen.4:7). But considering how Satan normally implodes marriages, this renewed desire laid upon the first Woman also sustained their marriage. And nevertheless, as a part of the consequences of her sin, God made her desire the man she weakened. So then, there is a bitter sweet, a "severe mercy" as C.S. Lewis would call it. God mercifully sustains their marriage so that she would gain a renewed desire for Adam.

IV. The Wife's Lord

Genesis 2 clearly points out that the husband's "rule" *per se* is not part of the judgment in Gen. 3:16. In and of itself, his leadership and responsibility as the governing head of the marriage is a pre-fall establishment. *Judgment on sin did not establish the husband's rule, and thus redemption from sin does not remove the husband's rule.* The point of such "rule" is that he is the responsible head or lord of the marriage. The Apostle Peter continues the same point saying, "as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror" (I Pet.3:6). Now of course any leadership or lordship can be performed righteously or wickedly. But at this point I'm simply establishing the original and continual non-judgmental function of the husband's responsible headship. With this said I greatly appreciate how Jordan sees how this leadership normal works itself out even naturally and Christologically:

"Genesis 2 has made it plain that the woman is the helper to the man, and ultimately she is the glory of the man. She lives longer than he does, and completes his work. Men initiate things, while women complete things. Adam came first, but in the end humanity is a Bride. Jesus rules His Wife, and does so perfectly, unlike Adam." Trees & Thorns, pg. 143.

Jesus rules perfectly as the church's husband because He bled for her. Righteous rule in the Bible includes a self-giving and self-sacrificing work. This was foreshadowed when God took a side out of Adam to build the Woman. Before God closed up the side of Adam, he would have spilt his own blood on the ground. The woman's first creation involved the husband's sacrificial bloodshed. And as this typifies, the glorification of Lady Church involved the bloodshed of Husband Christ.

When Mercy Is Remembered

Genesis 3:14-21

Before God destroyed Jerusalem in 586 BC He sent several prophets to warn them, even seeking their repentance. But the people were hardened in their sins so the Babylonian invasion was inevitable. In the face of that certain judgment to come, the prophet Habakkuk included a brief statement in a prayer: “In wrath remember mercy” (Hab. 3:2). Habakkuk was asking God to remember His mercy in this midst of His wrath. Today I want to show that Habakkuk’s assumption and prayer for God’s mercy within wrath is also evident when God sent judgments upon Adam and Woman. Unless we are sensitive to these elements of mercy then we will not grasp the full extent and depths of God’s word to the serpent Woman, and Adam.

I. The Mercy of Redemption

The first mercy is seen in God’s judgment on the Serpent. God promises to use the woman’s Seed in crushing the Serpents head. And implicitly, it is God who will do this crushing on behalf of mankind. Now then, just as God – on a macro level – declares a merciful redemption through His judgment on the serpent, we can also see – on a micro level – elements of mercy when He declares judgment on Woman and Adam.

II. The Mercy of Headship

This was a mercy that was briefly mentioned in our last study. I mentioned that the woman’s desire for her husband can be interpreted as both a good or bad thing. In this study I want to expand upon the good and positive interpretation of the woman’s desire for her husband. To do this I will summarize some points already mentioned and include some more reasons for the legitimacy of this interpretation.

Adam and Woman’s eating of the forbidden fruit signified what they were taking from one another in that Satanic communion. Adam took food with no responsibility. Woman took her husband’s rule, which he willfully abdicated. Then they put fig leaves on to hide their nakedness from one another, and then from God. With the fig leaves we see a sinful division come within their marital union. Then Adam blamed God and his wife for his sin. In the face of this, Woman (any woman that is!) would have lost her original desire for her husband; for Adam revealed that he no longer ruled as a husband. Satan now ruled the marriage by deceiving the Woman and replacing the rule of Adam’s godly command with a lie. Now in Gen. 3:16 we can see God’s word come to the rescue. God renews her desire for her husband and restores Adam to rule as a husband.

III. The Mercy of Conception

Now after Satan attacked that first marriage, he later attacked the first child. In *contrast* to the woman’s good desire for her husband, Sin will have an evil desire for Cain (Gn.4:7). God’s word that re-established Adam’s rule now comes to warn Cain about failing to rule. Nevertheless, God’s word that restored the marriage in Genesis 3 was rejected by Cain in Genesis 4. However, in spite of Cain’s rejection, God comes to the rescue as He did in Genesis 3. Now God “appoints another seed” for the woman with Seth (Gen.4:25).

When Satan sabotaged that first marriage God worked to renew their relationship, restoring a wife's desire and a husband's rule. This gives hope to marriages that are burdened with Satan's lies and domination. After Satan could not completely destroy that marriage, He worked to kill the woman's seed. Nevertheless, after Abel's bloodshed, God worked to raise up another seed as He does over and over again in the scripture.

This helps us consider the "multiplying" word and work in Genesis 3:16. God told the woman He would multiply "your pain and your conception". Certainly God multiplied the pains of conception, but the Hebrew list "pain" and "conception" separately. I think we can see a judgment and a mercy in this words. Yes, God will multiply her pains of childbirth, but also God will multiply her conception. This is a mercy because Eve deserves death, and her womb deserved to be dead as will. But God will increase her conception, so that they will "be fruitful and multiply", and eventually God will even replace Abel with Seth. By multiplying her conception God will out-manuever Satan's attacks on her seed.

Finally, notice that Sin/Satan was lying at Cain's "door". As mentioned in the quote below the Bible often uses the word "door" as a reference to shedding of blood, or to birth. In other words, metaphorically speaking, Cain's "door" signifies his giving birth to murder. After letting Sin come through His "door", he would then shed's his brother's blood.

This same "door" metaphor signifies the righteous birth-blood of a woman's womb, which opens to push a child out of her "door". Thus when God says He will multiply the Woman's conception, it means He will continually open the door of her womb; and as a curse she will suffer the pain of shedding birth-blood. This is in contrast to the opening of Cain's door. When he opened the "door" for sin, metaphorically speaking, he gave birth to wicked murder-blood. In summary, the opening of Eve's "door" gives birth to life. The opening of Cain's "door" gave birth to murder.

"In this connection one may point to the religious concept relative to the door. Threshold sacrifices have been unearthed by the excavators; Hiel laid the threshold of Jericho on his firstborn and placed the posts on his youngest son (1 Ki.16:34); at the door of the tent Sarah overheard the oracle promising her the birth of a son (Gen.18:10); at the door-posts of the Shiloh shrine Eli was visited by the barren Hannah (1 Sam.1:9), and the outcome was a son; in front of this door lived the Shiloh prostitutes (2:22); Dagon's votaries straddled across the threshold of his temple (1 Sam.5:5, in contrast to Ex.20:26?); Jephthah's vow concerned the first human being to greet him in the door after the victory (Jud.11:31), etc. The propagative aspect of the door in these and similar passages is obvious--cf. above all Hos.2:15 which should also be understood in the light of the erotic slang of Canticles--and in good keeping with the shedding of the blood. They both suggest a birth, be it in the proper or in the metaphorical sense of the word." Willson, Folker. "The Yalid in Hebrew Society." *Studia Theologica* 12(1958):192-210. pg. 204. (Jim Jordan uses this quote in his *Slavery In Biblical Perspective*, 1980, pg. 38)

IV. The Mercy of Bread

Later God told Adam that by the sweat of his nose he will eat bread. Notice that this is the first time in the Bible where the word "bread" is mentioned. Before Adam eats his bread supper, his nose will be baptized with sweat:

Since the water of this sweat flows down from the forehead to the nose, there is a hint of baptismal grace in this phenomenon. It is this baptism of the nose, of the defiled center of the face, that makes possible our daily bread as a continuing gift from God. The "baptism" of the nose leads to the "supper" of the bread." Jordan, *Trees & Thorns*, pg. 156

Therefore, Adam's judgment was focused on the pain and toil of planting and harvesting, but eventually grain would sprout so that he could make bread. God would graciously grant the harvest of grain so that Adam would glorify it into edible bread. It is this daily bread which Adam would work and pray for, like we do, even in the Lord's Prayer.

V. The Mercy of Resurrection Hope

Notice that God says "dust you are, and to dust you shall return". Of course this signifies his coming physical death, but notice that God does not use the word "death". This is significant because a return to "dust" also signifies a rebirth, or a resurrection. Adam's "mother" was the dry dust of the ground. His "father" was the moist breath of God. For this reason the first Adam was truly an "offspring" or a "descendent" of the heavens and the earth (Gen.2:4).

By returning to his "mother" dust, and have faith in the woman's Seed, we see Adam's expectation and anticipation of a new birth, or resurrection after death. Job expresses the same faith and hope of this first Adam when he said, "I know that my Redeemer lives, and He shall stand at last upon the dust; and after my skin is destroyed, this I know that in my flesh I shall see God" (Job.19:25 – the word is "dust", not "earth"). Like repentant and restored Adam, Job knows that God will stand upon *his* dust and resurrect him with a new body.

VI. The Mercy of Substitution

One reason Adam and Woman did not die physically that day is because their substitute suffered the penalty. God killed an animal instead, and covered them with its skins (Gen.3:21). This type of mercy extends all the way through the sacrifices of the Old Testament, even to the cross where Jesus died as our substitute.

Conclusion

The point of this present study is to show aspects of mercy that comes with the judgmental words God in Genesis 3. With this in mind it conditions us to interpret some of God's words to the woman in a merciful sense, especially regarding her increase of conception *per se*, her desire, and her husband's rule. These were mercies that God remembered when he inflicted her with the pains of motherhood. With this said let me answer a few question:

1. Does God always remember mercy when he brings judgment?

Maybe all judgments that God brings in this life has some form or ounce of mercy, but we can be sure that judgment of eternal hell is without mercy.

2. Why was God so merciful when He judged Adam and Woman?

We must remember that they were in an era of infancy, evidenced by their nudity. Therefore the sin of Adam and Woman was a seed-sin. It had yet to grow to the full

grown fruit of evil. When sin is full grown and fully mature, God reckons against it with greater severity, just as He wait to destroy the Amorites after their sin was fully grown.

3. How does God merciful judgment set a pattern informing our judgments as rulers in the family, church, and civil society?

Righteous judgment takes into account the degree and nature of the crime. Parents are to apply corporeal and physical punishment to their children. A parent may apply a type of imprisonment to a child by grounding them in their room or putting them in time-out. But if a child grows up to commit the crime of murder, the parent is not carry out the death penalty. The death penalty is to be inflicted by the state, because it is a mature crime carried out by a mature/adult person. The point is that parental punishment is for childlike sins or sinners. Beyond that, God punishes through a lawful government. And, beyond that, God damns in hell without mercy.

And concerning church discipline the sinner and nature of the sin should be taken into account while seeking to carry out an eye for eye censure, which seeks repentance and restoration.

4. When did the seed-sin of Adam grow to its full maturity?

There were several times when God brought a devastating judgment upon mature sins and sinners. However the full growth of humanity's sin came to its height and climax in the death of Christ outside Jerusalem on a cross. That is "where sin abounded" (Rm.5:20). With His Son's death, God began to lay the old creation aside and started growing His new creation throughout the world. When God brought a conclusive judgment upon the full growth of that Adamic sin, he destroyed spiritual epicenter of the old world. He destroyed Jerusalem through the Romans, giving the kingdom to His saints, and including them in His new creation.

In the final coming of Christ, God will do something similar and judgmental ending will not compare with man's judgmental beginnings. For merciful judgments were rendered upon child-like Adam and Woman; but an unmerciful judgment will come in the final coming of Christ upon the wicked.

Adam's Judgments

Genesis 3:17-19

Some of the points of this passage have been addressed in prior studies. Thus to reduce any redundancy in our studies, today I want like to consolidate the points of this passage with brief explanations and applications.

I. Adam's Responsibility

"Because you have heeded the voice of your wife, and eaten from the tree of which I commanded you, saying, 'You shall not eat of it'"

God's word at this point reaffirms Adam's responsibility as the husband and head of his wife. God had explicitly told Adam not to eat of the tree before Woman was created. And later, Adam had told Woman not to eat of the tree. Additionally, God did tell both of them that "every tree... to you it shall be for food" (1:29). Thus she knew that she would eventually be allowed to eat of the now-forbidden tree; but for now her husband word was the law.

However, when Woman listened to the serpent's advice, and being deceived by that angelic tutor, she convinced her husband not to wait for God's permission. He listened to the advice of his wife whom *he knew* was deceived. This context qualifies why Adam heeding to the voice of his wife was wrong. This is not teaching that a husband should never listen to his wife. Yet it does condemn a husband for "dropping the ball" of responsibility and heeding a wife's bad advice. This aspect of man's fall is repeated in several places in the Bible. The following is a list of occurrences, and similar situations, where men give up the responsibility of headship and follow a woman's bad lead or bad advice:

- Lot was made drunk by his daughters and committed parental-incest (Gen.19:35)
- Abraham listened to Sarah's advice to have intercourse with Hagar (Gen.16:2)
- Ahab listened to his wife Jezebel to kill his Naboth (I Kings 21:25)
- Mr. Fool listens to a woman's seducing words and follows her (Prov.7:21-22)
- Herod listened and consented to Herodias' wish for John's head (Mk.6:14-29)
- Church elders were not teaching women, but in laziness letting women lead (I Cor. 14:34-35, I Tim. 2:11-15)

II. The Mediated Judgment

"Cursed is the ground for your sake; in toil you shall eat of it all the days of your life"

Notice that Adam is not directly cursed, but God's curse will be mediated to Adam through the ground. Jim Jordan translated this verse saying, "Cursed is the soil with reference to you." Jordan elaborates in the following quote:

"While we often hear of the "curse on the soil," this is not correct. The soil is not cursed. Quite the contrary: The soil is enlisted to the honor of prosecuting God's curse against sinful man. Nor does the soil prosecute a curse against anything other than humanity, and whatever suffering the animal realm may be said to undergo, it undergoes with reference to judging humanity. Plants and animals, made of soil, join in prosecuting the soil's curse against humanity." Trees and Thorns, pg. 150.

Jordan's point is very helpful in pointing out how God used creation to mediate the curse upon Adam, and humanity. We can appreciate a mercy in this judgment, because in hell God curse will be apply in an unmediated fashion, and the individuals

there will be curse directly with God's consuming fire. Nevertheless, in respect to the pain of God's judgment, humanity is the intended recipient.

Also, Jordan keenly points out that this is reason for men wearing shoes in the Old Testament, and for hoofed animals to be considered clean:

“Accordingly, dirt is something that a righteous man would want to wash off before coming into God's presence. There can be little doubt but that it was for this reason that men always wore shoes in the Old Covenant. There were other reasons, of course, but also this symbolic reason: Shoes kept their feet from contact with the curse-prosecuting soil. As we see in Leviticus 11, clean animals also wear “shoes.” The only time a man did not wear shoes was on holy ground, for holy ground did not prosecute the curse (Ex. 3:5; Josh. 5:15). For this reason, the priests are not provided any shoes to wear while working in the Tabernacle and Temple (Ex. 28). Additionally, the curse on the soil explains the frequency of foot washing as we find it in the Old Covenant, right up to the crucifixion (Gen. 18:4; 19:2; 43:24; Jud. 19:21; Luke 7:44; John 13:3-15).” *Trees & Thorns*, pg. 150

III. Creation's Judgmental Response

“Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field”

God declares that painful thorns and thistles will sprout (i.e. bring forth) from the ground, and that he will eat the herb of the field. It is important to remember that Adam and Woman were created “before any plant of the field was in the earth and before any herb of the field had grown (i.e. *sprouted*)”

There are two types of plants mentioned: “plant of the field” & “herb of the field”. The plants of the field refer to shrubs and bushes. However the “herb of the field” refer to grain plants from which one gathers grain to make bread. All of these plants were poised to see if Adam would sin.

Thus in response to Adam's sin the “plants of the field” came upon from the ground with their thorns and thistles. And Adam would eat the grain from the “herb of the field” in hard labor, as a result of his sin. The implication is that grain from the “herb of the field” would have been much easier to harvest had Adam obeyed God.

This one little issue of plants is used by people who mistakenly see a contradiction between Genesis 1&2. The grain plants were made on Day 3 according Genesis 1, but some say a contradiction is mention Genesis 2:5 says that Adam was made on Day 6 before any grain plants had grown. However, there is no contradiction because God caused the grain plants to grow on Day 3, but they had not yet sprouted with their fruit on Day 6. Now that Adam has sinned, they will grow in such a way that Adam will have to gather grain through his sweat

IV. Adam's Baptism

“In the sweat of your nose you shall eat bread”

The word for nose, or nostrils, is the same word used for when God breathed into Adam's nose the breath of life (2:7). Now sweat will drip from Adam's nose reminding him of God's curse, yet also a means to sustaining his life with food. Thus, Jim Jordan points out that the sweat that drips from Adam's nose is a type of baptism:

“Since the water of this sweat flows down from the forehead to the nose, there is a hint of baptismal grace in this phenomenon. It is this baptism of the nose, of the defiled center of the face, that makes possible our daily bread as a continuing gift from God. The "baptism" of the nose leads to the "supper" of the bread, just as the initial inbreathing of the Spirit's life through the nose lead to the initial food of the Garden.” *Trees & Thorns*, pg. 156

V. Adam's Little Death

“till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return”

In our last study I pointed out the mercy of this sentence and distinguished between returning to dust versus the *ultimate* death penalty (i.e. hell). Klass Schilder, in *Christ Crucified* pgs. 489-491, points out the difference between the ultimate death penalty versus the temporal separation of soul from body.

Schilder points out that the hell is the fullness and ultimate manifestation of the death penalty which God threatened. However, the “return to dust” judgment does not exhaust the fullness of God’s death penalty. In words, it is *a type of* death, but not the ultimate or essential death that God first threatened in Genesis 2:17. Hear to Schilder:

“ ‘Dying the death’ (Gen.2:17) is the descent into complete punishment. ‘Returning to dust’ (Gen.3:19) may be compared to a person’s entering the reception room until such time as the judge opens the session at which the real execution of punishment will take place.” pg.491.

There is a little temporal death of returning to dust, and there is a greater eternal death of suffering God’s hell. Adam returned to dust temporally, yet he did not suffer the ultimate death penalty of going to hell because he had faith in the promise that God made concerning the woman’s Seed.

Critically to understanding the gospel Schilder uses this distinction of death to explain both of them in Jesus death on the cross. While Jesus was alive on the cross, He suffered the greater and ultimate death: hell. This was the first type of death that He suffered in His body. Schilder says:

“When God forsook Him He was oppressed by a burden which weighed more heavily than His human strength could sustain. It is for this reason that the church confesses that His divinity had to support Him. When He suffered the affliction of hell a force accrued to Him which struck deeper wounds, and which permitted severer torments to come to Him than His human knowledge could understand and assimilate.” pg. 493

After Christ suffered the greatest death of hell in His living body, then Christ *voluntarily* laid down His life in that lesser death of separating soul from body. Again hear Schilder:

“How the free will of this act of sacrifice dazzles in its glory! When life could be endured again after that affliction in hell, when the burdens were diminished, when the condition of brokenness existed no longer, when light returned to caress His body, when His flesh no longer was the field of operation for the devastation of wrath – then He has to present the sacrifice, had to give the offer. He had to disappear in natural death, He had to commit Himself into the hand of Him who had stricken Him. He gave Himself thus, and in this way performed the extreme act of willingness.” pg. 497.

Christ suffered both the eternal and temporal death, in that order, so that we - like the first Adam - would only suffer the temporal death of returning to dust.

A Bad Husband Made Better

Genesis 3:20

“And the man called the name of his wife Eve, because she was the mother of all living”

The first man and woman were real individuals with real emotions in a real marriage. As we have meditated upon Genesis 3, we can see the reality of their marriage, even the conflict between them due to sin.

Adam sinfully neglected to rule as a husband and guard his wife from the serpent’s lie. Nevertheless, within the judgments of God, God also demonstrated mercy. God restored Adam to rule as a husband, and God renewed Woman’s desire for him. Satan has sabotaged that first marriage, then in Genesis 3:16 God stepped in as a token of redemption to bring them back to together as a ruling husband and a desiring wife. Since Satan failed to successfully divorce the first marriage, he will later seek to work against the seed of the woman, which we see in his assault against Cain.

We have also seen that God rendered judgment and mercies to Adam as well. In judgment his work would not be hard and difficult, but in grace and mercy he would still eat bread. His sweat would baptize him into a life of difficult labor, but through that baptism God would provide bread for life and longevity. Additionally, there is *a degree* of mercy in that Adam will return to “dust”. The death he deserved was the uttermost wrath of God in hell, the ultimate death, and at that moment. Yet, we see that Adam did not go to hell at that moment, and God merely said he would return to dust. In other words Adam’s return to the dust was more like a return to his mother, which anticipates a rebirth, a resurrection from the dead, just Job looked forward to in saying, “I know my Redeemer lives, and He shall stand at last on the dust...in my flesh I shall see God” (Job 19:25,26).

Job anticipated a bodily resurrection after he returned to dust, and we have every reason to believe that Adam anticipated the same after he returned to dust. To support this assertion we will see that Adam demonstrates saving faith after God rendered His merciful judgments.

I. Adam’s Rule, Repentance, and Faith

Adam has witnessed both the severity and goodness of God. God directly cursed the serpent and promised that Eve’s Seed would crush the serpent’s head. God judged his wife with birth-pains, but would graciously increase her conception and heal their marriage. God cursed the ground as a judgment directed toward Adam, but God mercifully said Adam would have bread. The God leaves Adam with an implicit hope of resurrection and rebirth saying he will return back to dust. Therefore, Adam had a lot to be thankful for, especially for what God would do through his wife.

Thus it is very fitting that we see Adam respond with saving faith and seek to be a better husband. Adam repents from being a lazy husband and stands up to rule rightly again over his wife, and in a better way. Adam first ruled over his wife by naming her Woman, which is how he demonstrated a ruling position over the beast and cattle as well. In sin Adam forsook that ruling position over her, handing her over to Satan. With redeeming grace God restored his rule over the woman in Genesis 3:16. Now Adam will

live out that *restored rule* by renaming his wife. Adam first generically called her “Woman”. Now he calls her Eve, which is a much more glorious name.

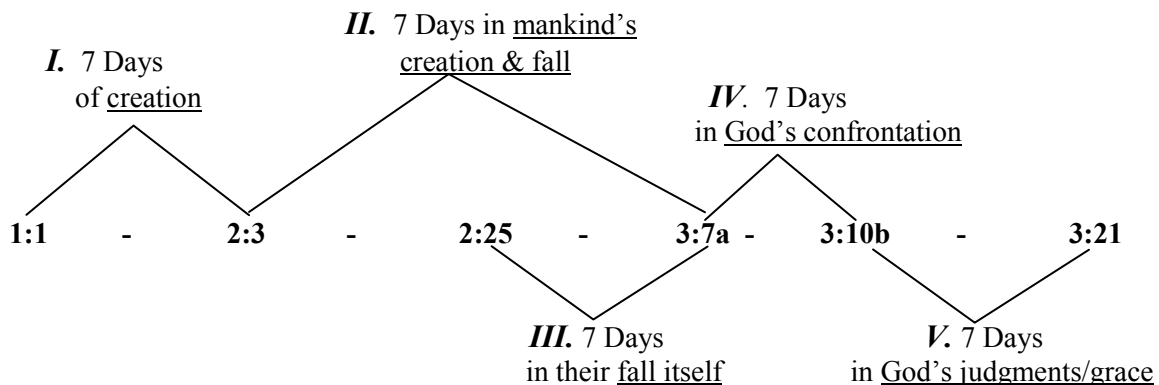
Notice that Adam now rules over his wife rightly by honoring her with the name Eve, meaning “life”, signifying that her motherhood is a high and holy calling. As Woman she was literally “built” by God and prefigured the church in a marriage relationship with Jesus Christ (Eph.5:30-33). Now as mother Eve, she prefigured the heavenly church on earth who is now the mother of God’s New Creation people (Gal.4:26-27). However, our focus is now on Adam. He has repented of his lack of rule, and now stepped up to rule. The following is a brief outline of what happens to Adam’s rule in Genesis 2-3.

- | | |
|--|---------|
| 1. Adam ruled by naming animals and his wife as Woman. | 2:20,23 |
| 2. Adam failed to rule by handing his wife over to Satan. | 3:6 |
| 3. Adam restored to rule again, when God heals their marriage. | 3:16 |
| 4. Adam repents and rules better by renaming his wife as Eve. | 3:20 |

Biblical rule has nothing to do with tyranny and fearful domination of an oppressive threatening force. Our sinful world distorts what it means for a husband to rule well. Adam, even in his *sinful repentant* condition gives us a glimpse of godly rule when he honors his wife with this new name; evidencing repentance for blaming her earlier. Godly rule is built upon self-sacrifice as Christ evidenced with he conquered the world by dying for us.

“We have seen that Adam's calling his wife "Life" is a confession that he accepts God's promise of the future Messiah who will come from his wife. God has promised to bring life out of death, a savior out of the poisoned soil of Eve, and Adam accepts this. Chiasmically, Adam's acceptance of Eve reverses his rejection of her, his attempt to blame her for his own sin. It restores true community.” Jim Jordan, *Trees & Thorns*, pg. 168.

Notice that Jordan identifies a chiasmic structure emphasizing Adam’s repentance. He is referring to a 5 seven day pattern that is reflected in different parts of Genesis 1-3. I will now diagram these patterns and then put them together on the next page:



Day 1: Light

2. 2:4-7. Man as light.
3. 2:25. Man's light not hidden.
4. 3:7b. Man's light hidden by a self-made covering.
5. 3:11a. "*who told you that you were naked?*" (Adam did not wait for God's light-like or rainbow-like garment)

Day 2: Firmament

2. 2:8. Garden.
3. 3:1. Serpent enters garden.
4. 3:8a. Yahweh enters garden.
5. 3:11b. "*...did you eat of the tree?*" (The Knowledge Tree was a type of firmament barrier)

Day 3: Land and Trees

2. 2:9-14. Tree, food, and outflow.
3. 3:2-3. Eve speaks of trees and food.
4. 3:8b. Hiding among trees; retreat instead of outflow.
5. 3:12 "*... the woman You gave me....and I ate*" (Eating forbidden tree-fruit)

Day 4: Firmament as Silent Rulers

2. 2:15-17. Adam as speaking ruler; threat of death.
3. 3:4-5. Serpent as speaking counterfeit ruler; rejection of death threat.
4. 3:9a. Yahweh speaks as Ruler; beginning of implementation of death threat.
5. 3:13-16 Serpent demoted for rule, Man restore back to rule

Day 5-6a: Living Creatures and Commands

2. 2:18-20. Creatures as inadequate helpers.
3. 3:6a. Woman disobeys command; inadequate as helper.
4. 3:9b. Yahweh interrogates. Interrogation as the "reverse" of command.
5. 3:17-19 "*Cursed is the ground...dust you shall return*" (Adam's new hard duty & death)

Day 6b: Humanity and Community

2. 2:21-24. Community.
3. 3:6b. False community created around false sacrament.
4. 3:10a. Community with God, as He draws near after having left Adam and Eve alone.
5. 3:20 "*...he called his wife Eve...*" A new community/humanity through Eve.

Day 7: Sabbath Judgment

2. 2:25-3:7a. Sabbath sin.
3. 3:7a. Covering nakedness.
4. 3:10b. Hiding because naked.
5. 3:21 "*... God made tunics of skin, and clothed them.*" Atonement, covering, forgiveness

I have provided the previous outlines simply to show why Jordan says, “Chastically, Adam's acceptance of Eve reverses his rejection of her...” Different chiasmic structures are suggested for the seven days. In the previous quote Jordan may be thinking of aligning Day 3 with Day 6. If so, notice that Adam blamed Woman for his eating of the tree, thus rejecting her in 3:11b, now it is reversed.

However, if we align the Day 6 with Day 2 (which I'm accustomed to doing) then we can appreciate a different emphasis in the 5th section. In the 3:11b God accuses Adam of transgressing a type of firmament barrier by eating of the tree. Transgressing that barrier brought destruction within the marriage. Now their marriage is reconciled, he names her Eve because they will start having children. Marital division that came through a sinful type of firmament has now been removed. The door of Eve's heart is now opened to her husband so that the door of her womb will open with conception. Thus, Adam glorifies her with a new name, accepting her, and looking in faith for the Seed to come.

Adam also reflects God's image in naming his bride with a greater name, for God will do the same throughout Biblical history. The names used to identify the covenant lineage in Gen. 5 & 11 are the *Sethites*, then the *Shemites*. Eber is the root word for Abraham the *Hebrew* (10:25,14:13). Later when God matured his covenant people He gave them the name Israel (32:28). When they returned from Babylonian exile they were named Jews (Est.4:13). After Pentecost, now God's covenant people are named Christian (Acts 11:26).

For this reason a husband gives his new wife a new name at their marriage. He is called to rule over her with the integrity of his name and to love her as an extension of his own body (Eph.5:28). Likewise when a child transitions from the womb to the world, parents identify their child with a name; then when she comes to the church for baptism the Lord publicly seals His Triune name upon her.

Naming people is a way of ruling them. When someone calls your name, you obey by turning around to see who was calling. Likewise God rules over us by identifying us by our *Christian* name, so that He will comfort, encourage, and when necessary, admonish. Because His name is placed upon us, he calls us to love, obey, and serve him with all our heart, mind, and strength.

God's Clothing

Genesis 3:21

With a merciful judgment we have seen God restore the marriage of Adam and Woman. And in repentant faith we have seen Adam honor and rename his wife Eve. At this moment we now see God continue with his initial goal of making mankind more and more like Him. Satan sought to interrupt this plan of God, but this text reveals that Satan can not stop God's goal of glorifying dust to be more and more like him.

I. Redemption Clothing

God acted with redeeming grace to God killed an animal, making tunics of skin for them, and clothing them. Here we see God's redemption come by inflicting the death sentence upon a substitute. *Also*, we should notice that this historical and literal event is the back ground and example-pattern for why God would call on mankind to sacrifice animals unto him. Those sacrifices were substitutionary, anticipating the sacrifice of Christ. Later, the apostate descendents of Adam and then Noah would pervert this God-given example by seeking to appease false gods with the blood of animals and their children. Here God inaugurates a legitimate animal sacrifice *only to the extent* that it anticipated the victory of the woman's Seed. It is important to realize that the victory of Christ was promised in the same chapter and context in which animal sacrifice was initiated. As Hebrews will argue, the one explains the other.

Now for Adam and Eve, this was a small sample of a new creation. It was a new beginning for them, for they would be sent out into a new jurisdiction with forgiveness, a renewed marriage, a wife's new name, and new promises of redemption. Notice in this small new beginning, God inaugurated it with bloodshed, just as the ultimate new creation would come through the faithful bloodshed of Christ. In various ways, on macro and micro levels, new creations are inaugurated with blood shed – whether through Jesus' blood on the fulcrum of history, in that baptismal blood-sign of church membership, or in the earthy realities of virgin-blood and birth-blood. With all this, we can appreciate the prostitute's new beginning signified by hanging that scarlet cord out of her window (Joshua 2:21). That blood color signified to the armies of Israel that she had been spiritually re-virginized and had entered in to a covenantal union with God's people. Like a faithful husband, the Israelites were now obligated to protect her from Jericho's destruction for she metaphorically and craftily told the king of Jericho, "Yes, the men entered in to me" (Joshua 2:4). Even so, here in Genesis 3:21, God acknowledges with bloodshed that He is in a new covenantal relationship with Adam and Eve even though they had just prostituted themselves out to a rebellious angel. The Day of Coverings (i.e. Atonement) would demonstrate this in vivid detail:

Leviticus 16 delineates the ritual of the Day of Covering (which is the accurate translation; not Day of Atonement). On this day, the Cover (not Mercy Seat) of the Ark of the Covenant was covered by blood sprinkled on it. That Cover represented the firmament between heaven and earth, and blood put upon it meant that God viewed the world through the blood of a propitiatory offering. The world of God's people was covered by this blood, under the protection of this blood, which averted His wrath. The High Priest wore only special linen garments while doing this ritual. At the end of the

ritual, the High Priest would put back on his garments of glory and beauty, and thus he was re-covered as God's High Priest (Lev. 16:23-24). In other words, the High Priest was restored to a position of glory and rule on the basis of the shed blood of the animal sacrifices, and this was signified by his being re-covered with garments made of both vegetable and animal fibers. Trees & Thorns, pg. 170

As a comparison and contrast to the High Priest, the seamless tunic of Christ was removed from Him when He covered our sins in his blood. He wore no glory garments when He suffered for us, because it was Adam's damnation and our damnation that He suffered. Christ never sinned, and yet he experienced no mercy on the cross, only to suffer the utter fury Almighty God. So there is a lot of significant depth to the fact that He was exposed with no tunic on the criminal's cross.

II. Glorification Clothing

However, the clothing of tunics does not merely signify that sins are forgiven, but that a greater degree of glory has come, and that also by the grace of God. Isaiah saw God clothed in majesty and glory when he entered the temple (Is. 6), for "the train of His robe filled the temple". And as God made man in His image, should understand that it was not God's ultimate intention for them to stay naked, nor eternally confined to the constraints of the garden. God desired for them to grow up to inherit royal clothing. By waiting patiently, and obeying, they would have eventually been clothed with righteous garments resembling more and more that they were made as images of God. So in addition to showing forgiveness of sins, the tunics signify a gracious advancement in glory and royalty. Notice the following quote:

The word "tunic" (*k-thoneth*) indicates a garment of privilege. It is used eight more times in Genesis, in Genesis 37:3 for the tunic Jacob made for Joseph as a sign of his authority, and then seven more times in 37:23-33 in the story of the brothers' attack upon Joseph. The seven-fold use of the term in this passage indicates that it was the garment as a sign of authority that was a large part of what provoked the brothers. Trees & Thorns pg. 169

Now I want to fast-forward and show that Paul desires us to be adorned with new creation clothing, "*the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works*" (I Tim. 2:9-10).

I do not think that Paul is outrightly forbidding any woman to wear gold or pearls. I think "moderation" is operative word in context; and the emphasis is *cloth yourself with godliness and good works*.

We are certainly to dress appropriately and pleasingly, but how many often do we forget that good works is just as much personal clothing? How often do we focus on old creation clothes, and neglect the clothing of the new humanity? For us to continue maturing from glory to glory we should focus on clothing ourselves with garments that will last forever, "*for the fine linen is the righteous acts of the saints*" (Rev. 19:8)

The Fall Into Greater Responsibility

Genesis 3:22-23

We come now to the last section of Genesis 3. The following is a translation of the passage which seeks to outline the clauses as a substructure.

v.22 “And LORD God said, ‘Behold the man has become like one of Us,
knowing good and evil.

And now lest he send out his hand
and take also from the Tree of Life
and eat and live forever – ”

v.23 And LORD God send him out from the Garden of Eden
to work the ground from which he was taken.

[I will explain this passage using foundational assumptions and arguments established in many of our previous studies. Thus, in this study, I will not seek to exhaustively different every point, but I will explain points in summary fashion.]

I. When Children *Fall* Into Adulthood (v.22 – 23)

Twice, Satan spoke *the truth* when he told the Woman “your eyes will be opened”, and secondly, “you will be like God, knowing good and evil” (3:5). The lie was when he introduced these truths saying, “You will not surely die.” God made and intended mankind to mature to be more and more like him, just as Satan said, but not in Satan’s disobedient way, nor time.

God’s words in 3:22 speak the serious truth of man, even in his fallen condition. The fundamental and essential problem with man was *not* in simply being “like God”, which is good, but in the *time* and *manner* that man became more like God. Man become more like God before he was given permission to eat of “every tree” for food (1:29), and thus he acquired this God-like knowledge in a disobedient manner. Nevertheless, though he disobeyed, his eyes were opened and he did obtain, to a degree, knowledge of good and evil like God.

Knowing good and evil does not refer to *moral knowledge*, as if Adam first became aware of right and wrong by eating the forbidden fruit. Rather, the term “knowledge of good and evil” is *royal knowledge*. It is for those who mature to rule wisely as kings in positions of authority (II Sam. 14:17, 19:35; I Kings 3:9; Heb. 5:14). Adam seized this royal position and knowledge when he was not ready for it, and as a consequence, he had to live with it even when he was not ready for it.

“God confirms Adam's self-promotion. God never runs history backwards, undoing what man has done. Rather, God moves history forward, and transforms human evil into good, ultimately by sending His Son to die on the cross for our sins. We have seen that Eve as the new mother of all New Life, and the promise of the Messiah, point toward to God's great action in the future.” (Jordan, *Trees & Thorns*, pg. 171)

I think Jordan is exactly right in seeing that God confirmed Adam’s sinful self-promotion when he seized that kingly wisdom. As a result, God treated him accordingly. Once Adam grasped for that royal knowledge, God now caused him to live in that

position with that *responsibility*, though he was way too immature for it. God clothed Adam with a kingly tunic, and sent him out of the garden to take dominion over the surrounding world which would even bear thorns and thistles against him. Child-like Adam seized an adult position, and ushered him into a world of responsibilities which he was not ready to handle.

In this sense, Adam experienced what teenagers experience when they unwillingly become parents. When teenagers seize the forbidden fruit of pre-marital sex they have to live with the pains of growing up quickly. They are rushed to the altar to be *clothed* in marriage, *sent out* of their parents' house, and often forced to *work* even without an education. The young couple can not move history backwards, but they can look forward to God's forgiveness, grace, and trust in His provision. This is exactly what Adam and Eve experienced when God *clothed* them and *sent them out* of the garden so that Adam would *work* the ground from which he came. God originally intended for Adam and Eve to mature into doing all of this in His time and on His terms, but now they have sinfully fallen into adulthood.

II. Privileges Lost and Regained

For the first time God forbids Adam and Eve from eating of the Tree of Life. Only the Tree of Knowledge was originally forbidden, and if they were obedient to God, desiring to rightly grow in wisdom, they should have rejected Satan's counsel and eaten of the Tree of Life. Instead of eating from the Tree of Life they ate from what effectively became the Tree of Death. So then, they were privileged to eat from the Tree of Life in the first place. Now that privilege is taken away lest they eat from it and live forever.

As with many of God's words in Genesis 3 we can see a judgment and a mercy when God forbids them from eating this of tree. Since they rejected the original privilege that God provided, now as a judgment it is taken away. God closes the door to eternal life that was once opened to them. Now Adam and Eve will inevitably experience the painful journey of returning back to dust, instead of advancing more and more with eternal life and maturity. We can appreciate God's mercy in the sense that He would not let man live forever in a fallen condition, but promises redemption through Eve's Seed, after Adam returns to dust.

As a result of Adam's sin the original order in which he was to eat of the two trees was re-arranged. Adam was to first eat of the Tree of Life, and then wait for the kingly Tree of Knowledge. After maturing with eternal life, God would have eventually permitted him to eat of the kingly tree to rule rightly like God outside the garden.

But with the fall of man, the Tree of Life now moves from protological to eschatological – from first to last. After redemption is accomplished, Revelation 22:2,14 tells us that the door is re-opened so that we can now re-enter paradise and eat from the Tree of Life. We can see now that access to the Tree of Life is re-opened because Jesus has reckoned with the Tree of Death.

The Tree of Knowledge of Good and Evil (the Kingly Tree) appears in the New Testament as the cross of Christ. Jesus is nailed to the wood of that tree, even suffering the death penalty of it. The *full* death that Adam deserved when he ate from the Kingly Tree was fully applied to Christ on the cross. We should appreciate the kingly and priestly work of Christ on the cross. In reference to sin, Jesus fulfilled a *priestly* work in

providing atonement. In reference to His people, Jesus fulfilled a *kingly* work in laying down his life for them. As Christ taught, the greatest among you shall be your servant (Mark 10:43). King Jesus demonstrated the greatest of his kingly rule when he pursued the cross to die for His people. The right way to have the kingly knowledge of good and evil is through self-sacrifice. Christ rightly achieved this kingly position through His bloodshed. Therefore, in Him we are rightly promoted with a knowledge of good and evil, and in Him we now have access to that great benefit of the Tree of Life, eternal life.

The Gospel of John (chapter 19) gives several parallels of contrasts and comparisons of Jesus' cross to Adam's original fall. First, even though the context and intention is different God and Pontius Pilate both use the words "Behold the man..." God used this phrase to introduce the emphatic reality of what Adam sinfully seized. Whereas, Pilate told the Jews to look at Jesus and release Him. Nevertheless, the words "behold the man" are used by both God and Pilate.

Secondly, Adam was clothed with a type of royal tunic as a result of *falling* into that stage of maturity. Christ, as He pursues the cross, was presented to the Jews with a crown of thorns and the royal tunic of a purple robe.

Thirdly, while God certainly found fault in Adam; Pilate rightly judged saying "I find no fault in Him."

Fourthly, the Jews condemned Jesus with charges similar to Adam's original sin of seizing a status of God-likeness. They accused him saying, "He made Himself the Son of God" (19:7).

Fifth, Jesus is delivered over to be crucified, and it is declared to the entire world that He is king (19:19).