

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

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The screenshot displays the Faithlife interface for the "SLBC Genesis Class" group. At the top, there is a navigation bar with links for Faithlife, Blog, Logos, Vyrso, Bible, Proclaim, and Forums. A search bar is located next to the group name. The group profile shows the administrator, Ed Allsteadt Sr., and the group description: "From God's Creation to God's Nation Verse by verse lessons from Genesis 1:1 to Exodus 17:16". The "Documents" tab is active, showing a list of files: "Genesis Course Outline" (358.82 KB), "Genesis Handout 001" (20.11 KB), and "Genesis Lesson 001" (1.35 MB). The right sidebar contains "Group settings", storage usage (1.73 MB of 1 GB), "Upload a document", "Manage your Logos documents", "Group Readings", and "Contact Info" (phone: 2813235449, email: eallsteadt@hotmail.com). Prayers for the day are also listed.

From God's Creation to God's Nation

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

Lesson 1

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From God's Creation to God's Nation

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Showing May 17, 2015

9:45 a.m. in the

Fellowship Room



Tom Wallace is the founder of Fortress of Faith, a national radio program that airs over 50 million people in America and Canada. Tom does not attack the people of Islam, but he compassionately warns America that the same trends he witnessed first hand in England and Europe are now occurring in the United States.

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- Chapter 4: Violence in Islam
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- Chapter 7: What Muslims Believe about the Bible
- Chapter 8: The Seven Versions of the Qur'an
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Title 1

ISLAM

Some of its teachings:



32:39 DVD ◯ ◀ ▶ ⏪ ⏩ 🔊 🔌

From God's Creation to God's Nation

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Fellowship Room

Fortress of Faith

Tom Wallace is the founder of Fortress of Faith, a national radio program that airs over 50 million people in America and Canada. Tom does not attack the people of Islam, but he compassionately warns America that the same trends he witnessed first hand in England and Europe are now occurring in the United States.

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- Chapter 5: Shariah Law in the UK
- Chapter 6: Shariah Enforced on Non-Muslims
- Chapter 7: The Rise of Islamic Fundamentalism
- Chapter 8: Why Turkey should Concern Us
- Chapter 9: Islam in America
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- Chapter 11: Spotlight on CAIR
- Chapter 12: Islam's Strategy to Destroy America
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DVD VIDEO

Chapter 13

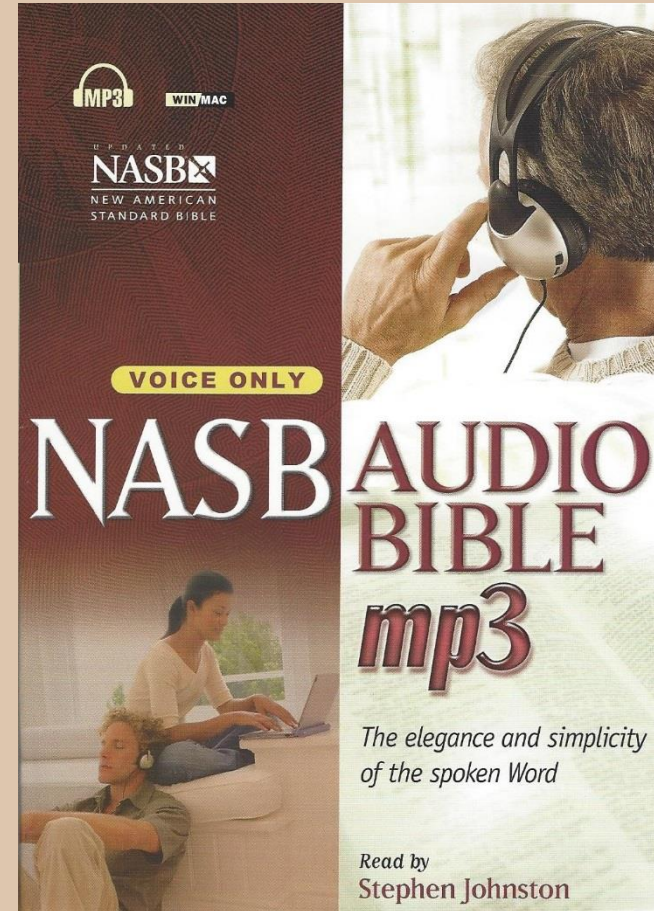
What do we do?

01:07:37 DVD

From God's Creation to God's Nation

Part One: Section One

GENESIS 3





From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

God's judgment on each trespasser (the snake, the woman, and the man) involved both a life function and a relationship. In each case the punishment corresponded to the nature of the crime.

Curses are uttered against the serpent and the ground, but not against the man and woman, implying that the blessing has not been utterly lost. It is not until human murder, a transgression against the imago Dei, that a person (Cain) receives the divine curse



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

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From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

This passage gives the account of the Adamic Covenant with its various provisions. The provisions of the Adamic Covenant can be divided into four categories: the serpent, Satan, the woman, and the man.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the **serpent**, Satan, the woman, and the man.

A total of three provisions are listed for the serpent in Genesis 3:14.

First: Cursed are you above all cattle, and above every beast of the field. The whole animal kingdom is cursed, but the serpent is cursed above them all.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the **serpent**, Satan, the woman, and the man.

A total of three provisions are listed for the serpent in Genesis 3:14.

Second: Upon your belly shall you go. In addition, according to 3:14, the serpent is now destined to crawl on its belly. This shows that, before the Fall, the snake moved in an upright position. This does not necessarily mean the serpent had legs. Discussions over the issue of whether this curse meant that originally the serpent had legs or did not have legs before the Fall are foolish since the Bible is silent on this issue. The only thing that is important from this verse is to note that that the serpent did move in an upright position at first.

From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the **serpent**, Satan, the woman, and the man.

A total of three provisions are listed for the serpent in Genesis 3:14.

Third: Dust shall you eat all the days of your life. This clause of 3:14 is not a commandment to be obeyed, but a declaration of how the serpent's life will be from now on. The problem phrase is: Dust shall you eat, for it is known that a snake does not eat dust. Some critics of the Bible have used this to show error in Scripture; but here they miss the point of Hebrew phraseology, for even ancients knew from observations what snakes ate. The "eating dust" was a figure of speech for being cursed above all creatures. This is clear, for example, in Isaiah 65:25, where even in the Messianic Kingdom this is still going to be true. The same figure of speech is also used in Micah 7:17. Dust for food was also a figure for defeated enemies (Ps. 72:9, Isa. 49:23). Therefore, God used the eating of dust in a figurative sense of being cursed and being defeated.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

First: I will put enmity between you and the woman. There will now be a special animosity between Satan and womanhood and womankind. The reason for this persistent animosity is because of woman's redemptive role, which is going to be spelled out later in this verse. When God said: I will put, it means that animosity will be put there by God.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

Second: the animosity will persist between your seed and her seed. The animosity of the first provision in 3:15 will be generated prospectively through two seeds: the woman's seed and Satan's seed. The "Seed of the Woman" is the Messiah Himself, making this the first messianic prophecy in the Bible. To refer to the Messiah as the Seed of the Woman goes contrary to the biblical norm, since in Scripture, the seed is always traced after the male line. The genealogies throughout the Bible, including those in Genesis, always give the male line. However, with the Messiah, this is going to be different. Moses does not explain why it is going to be different and why the Messiah will be reckoned after the Seed of the Woman.

From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

Only centuries later, in Isaiah 7:14, is it made clear that the Messiah will be conceived in the womb of a virgin. Yet from the beginning, the Seed of the Woman implies a supernatural conception. The Messiah will have no human father, so His lineage can only be traced through the mother. This fact will lead to Satan's trying to corrupt the Seed of the Woman in Genesis 6:1–4.

The second seed mentioned in 3:15 is the seed of Satan. Moreover, this will be the anti-Messiah or the Antichrist. The term seed is used twice in the same verse and must be understood in the same way. Just as the Seed of the Woman implies a supernatural conception, even so the seed of Satan implies a supernatural conception.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

This contains an implication of a supernatural conception on the part of Satan that will produce the Antichrist. Like the Messiah, the Antichrist will not have a natural human father. He will be generated by Satan. Daniel 9:26–27 points out that the woman he will use will be a Gentile woman of Roman origin.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

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From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

Third: He shall bruise your head. In other words, the woman's Seed will bruise the head of Satan. Initially this was done by Messiah's death and resurrection (Heb. 2:14–18). However, Romans 16:20 sees the bruising of Satan's head as being future, so the finality will come only when Satan is cast into the Lake of Fire (Rev. 20:10). Crushing the head of a snake is fatal to the snake.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan, the woman, and the man.**

A second category of four provisions was directed at Satan himself.

Fourth: You shall bruise his heel. Satan will bruise the heel of the Woman's Seed, accomplished at the Crucifixion. The bruising of the heel is painful, but not terminal. The Hebrew word for bruise is used only in 3:15 and two other places in the Hebrew Bible (Job 9:17, Ps. 139:11).

From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

Combining the third and fourth provisions, the figure is based upon the way one kills a poisonous serpent in the Middle East and in Israel. The way to kill a poisonous serpent is not to step on its tail or the main part of his body, but to step on his head and crush the head against the ground. A picture is being conveyed by the third and fourth provisions here taken together. As the heel of the Messiah is coming down on Satan's head, Satan, the serpent, leaps up and bites the heel, causing pain, but not a fatal pain of eternity. Meanwhile the heel continues to come down, finally crushing Satan's head. Initially Satan's head is bruised by Messiah's death and resurrection; and, ultimately, Satan's head is crushed when he is cast into the Lake of Fire.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, **Satan**, the woman, and the man.

A second category of four provisions was directed at Satan himself.

Genesis 3:15 contains the proto-evangelium, meaning “the first gospel,” because this is the first messianic prophecy of the First Coming. Chapter 3 is the logical place to find this prophecy, since this chapter contains the origin of human sin, and the purpose of Messiah's coming is to deal with the problem of human sin.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, **the woman**, and the man.

A third category of four provisions was directed at the woman.

First: I will greatly multiply your pain and your conception. There is a multiplication of menstrual pain; the woman will suffer the monthly cycle, something that did not exist before the Fall. Furthermore, there is a multiplication of conceptions. Woman had the ability to conceive before the Fall, but that ability is now increased, as the woman has the ability to conceive once a month. This is necessary to populate the earth in the face of physical death that will limit human population. Before the Fall, woman was not able to conceive as frequently, because the earth would be naturally filled with birth at a slower pattern since man would not die. With the Fall, death is part of the human experience; and therefore in order to fill the earth, it becomes necessary to increase a woman's ability to conceive.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, **the woman**, and the man.

A third category of four provisions was directed at the woman.

Second: In pain you shall bring forth children. Birth would now come with pain. Before the Fall, giving birth would have been painless, but now a woman gives birth with pain. However, John 16:21 states that once birth takes place, a woman does have joy. So there is a joy that follows the pain. First Timothy 2:15 talks about a woman being saved by childbirth. The point is not that she is saved spiritually by childbirth, as that would make it salvation by works. Rather, it means that the woman is saved from her inferior status through childbirth, because continuous human existence is determined by a woman's ability to give birth.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, **the woman**, and the man.

A third category of four provisions was directed at the woman.

Third: Your desire shall be to your husband. The word desire is teshukah, a word found only twice elsewhere in the Hebrew Bible. Genesis 4:7 references a desire to rule; and, as in Genesis 3:16, it is also coupled with the Hebrew word for ruling, mashal. The Song of Solomon 7:10 uses the term in dealing with sexual desire. It is the usage in Genesis 4:7 that applies to 3:16. God is not dealing here with a woman's desire in sexual union or a woman's desire to be with a husband, although that is the meaning of the word in the Song of Solomon 7:10 and certainly is the translation broadly accepted by literalists today.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, **the woman**, and the man.

A third category of four provisions was directed at the woman.

More relevant to 3:16 is the immediate context of the Genesis account. Moses wrote both Genesis 3 and 4 but did not write the Song of Solomon; therefore, the meaning of teshukah in this verse is to be the same as Genesis 4:7. Furthermore, in both verses in Genesis, this term is connected with the word “to rule.” Therefore, the woman is placed into a subordinate role, and the point of 3:16 is that the woman will desire to rule over her husband who is to master her. She will seek to gain authority over the husband just as sin desired to rule over Cain. However, Adam should master her. Teshukah is a word that emphasizes a desire to possess.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, **the woman, and the man.**

A third category of four provisions was directed at the woman.

The woman chose to act independently of the man, and now she will have a desire to rule and possess him. She shall desire to control the man, and to dispute the headship of the husband. Man was already in authority over the woman before the Fall, but now she will have a tendency to rebel and try to rule him.

From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, **the woman**, and the man.

A third category of four provisions was directed at the woman.

Fourth: He shall rule over you. This emphasizes her subjection to the husband. The husband shall rule the wife. Again, the Hebrew word for rule is mashal, and it means more than just a loving leadership; the word has the meanings of “dominance,” “mastery,” “lordship.” Therefore, Adam shall rule over her, as Cain was to rule over sin. She led her husband to sin, and she will now be mastered by him. This does not mean that before the Fall they were on a co-equal authority structure. Even before the Fall, there was subordination of the wife to the husband, as there was between the Father and the Son. The new element is that of subjection, with the man exercising lordship, mastery, dominance, etc., with her desire to rebel against it.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, the woman, and **the man**.

A fourth category of four provisions was directed at the man.

First: Cursed is the ground for your sake. That which was under man's authority is now cursed. This represents a common biblical principle. When God judges a person in authority, He also judges that which is under that person's authority. The result of the curse is: In toil shall you eat of it all the days of your life. Labor was part of man's estate before the Fall in the Edenic Covenant. Now in the Adamic Covenant there is a toilsome aspect that is added to labor. He brought pain into the world; now he will have painful toil. The verse goes on to say: Thorns also and thistles shall it bring forth to you. The curse that falls upon the earth is a curse that is symbolized by thorns and thistles.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, the woman, and **the man**.

A fourth category of four provisions was directed at the man.

Under the Edenic Covenant, the earth produced readily and easily, but under the Adamic Covenant, the land will easily produce thorns, thistles, and weeds. He sinned by eating; now he will suffer to eat. Just as when Satan was judged, God judged that which was under Satan's authority; so now when Adam was judged, that which was under Adam's authority was also judged. Romans 8:20–23 declares that the earth also groans, waiting for the messianic redemption. Romans 8:20 states, Creation was subjected to vanity; verse 21 states that creation is in bondage of corruption waiting to be liberated; and verse 22 states, the whole creation groans and travails in pain together until now. This is the origin of the Second Law of Thermodynamics, the law of disorder, the law of death, the law that is reflected in Hebrews 1:10–12 and I Peter 1:21.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, the woman, and **the man.**

A fourth category of four provisions was directed at the man.

Second: You shall eat the herb of the field. In other words, under the Adamic Covenant, man is to remain vegetarian; the diet remains the same as that which was under the Edenic Covenant. It is not known if the same was true for the animal kingdom; but at least for man, he was to remain vegetarian.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, the woman, and **the man**.

A fourth category of four provisions was directed at the man.

Third: In the sweat of your face shall you eat bread. Here again, the toilsome aspect is added to labor. Again, under the Edenic Covenant, labor was easy, without sweat and without body odor. Under the Adamic Covenant, labor is hard, with sweat. Man's ability to eat will be based on the work ethic.



From God's Creation to God's Nation

Part One: Section Two

Adam's defense (3:12–19)

Adamic Covenant ... four categories: the serpent, Satan, the woman, and **the man**.

A fourth category of four provisions was directed at the man.

Fourth: till you return unto the ground. Hard labor is to continue until the day of his death. The reason given is: For out of [the ground] were you taken: for dust you are, and unto dust you shall return. The same point is made in Job 34:15, Psalm 104:29, and Ecclesiastes 12:7. Man is dust and clay according to Job 4:19 and 10:9 and Ecclesiastes 3:20. The New Testament teaches that physical death originates with Adam. Romans 5:12–21 puts it this way: Through one man sin entered into the world, and death through sin. I Corinthians 15:20–22 states: as in Adam all die.

From God's Creation to God's Nation

Part One: Section One

Edenic Covenant (Gen 1:28-30; 2:15-17; Hos 6:7)

Parties to the Covenant

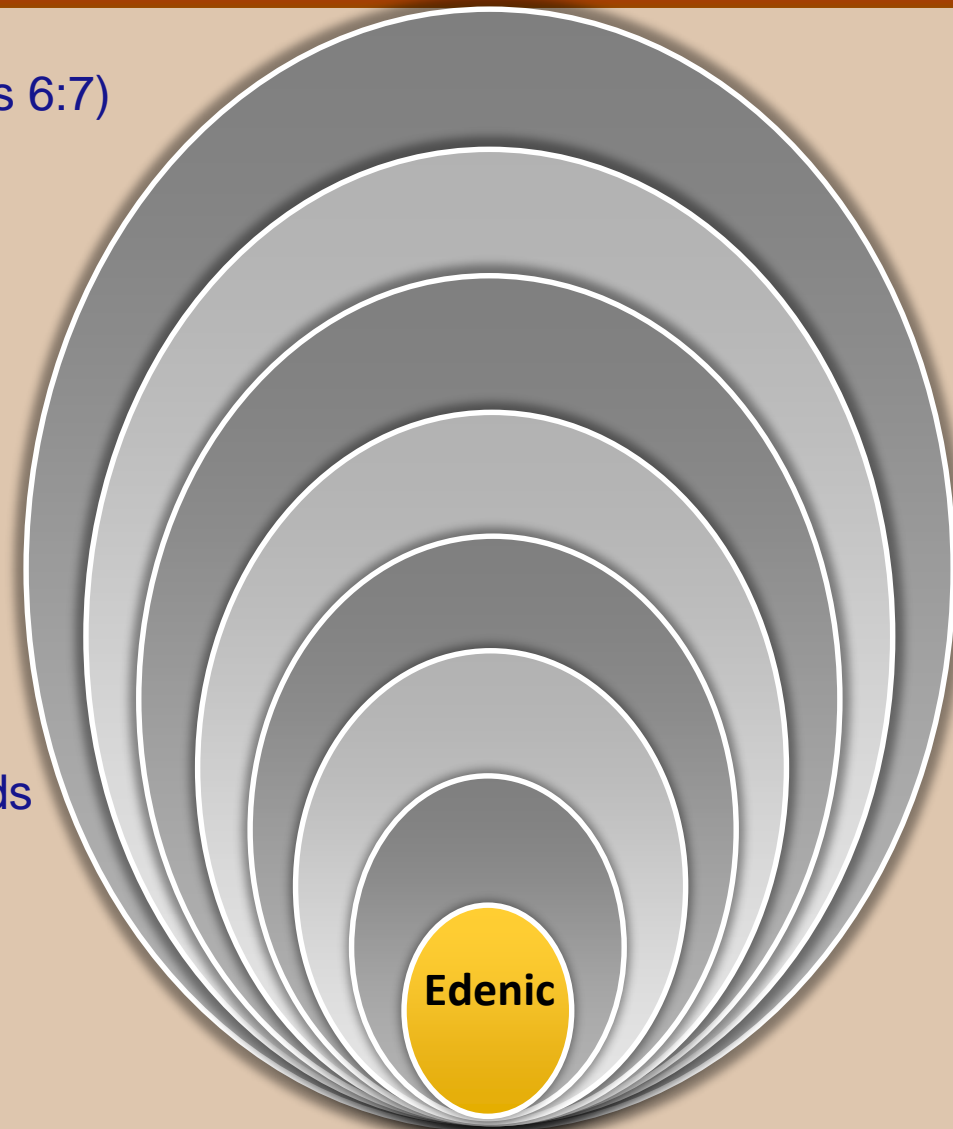
- God and Adam

Conditions of the Covenant

- Be fruitful, multiply, fill the earth
- Subdue the Earth
- Rule over the animal kingdom
- Plants are for food (vegetarian)
- Defined roles
- Guard the garden
- Not eat from one tree
- Penalty for violating the commands is death

Token of the Covenant

- Tree of Life



From God's Creation to God's Nation

Part One: Section One

Adamic Covenant (Gen 3:14 – 3:21)

Parties to the Covenant

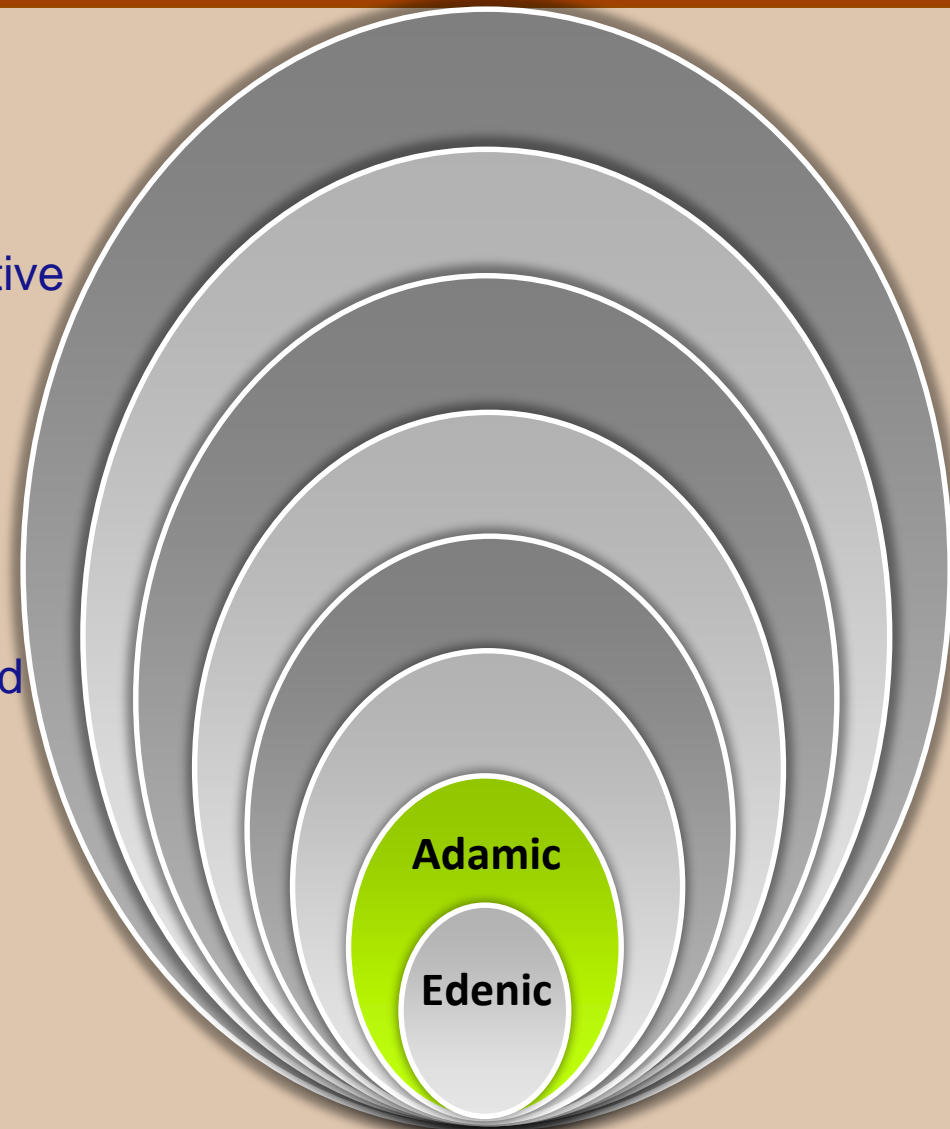
- God and Adam as the representative for mankind

Conditions of the Covenant

- Transformation of the animal kingdom
- Protevangelium (first gospel) and promise of Satan's defeat
- Woman cursed in area of assigned duties
- Man cursed in area of assigned duties
- Physical death (return to ground)
- Man remains a vegetarian

Token of the Covenant

- Spiritual death





From God's Creation to God's Nation

Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

I. THE TRANSGRESSION OF ADAM (3:1–24)

e. Adam's discipline (3:14–19): God sets up his divine court in Eden and imposes the following sentences:

- i. Upon the serpent (3:14–15): to be the most cursed of all creatures and to crawl on its belly, eating dust. Also, his head will be crushed by the offspring of the woman.
- ii. Upon the woman (3:16): to suffer pain in childbirth and to be ruled by her husband.
- iii. Upon the man (3:17–19): to endure wearisome labor as he grows food from unproductive soil and to eventually die physically.
- iv. Upon nature (3:18): to be infested with thorns and thistles.

From God's Creation to God's Nation

Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

I. THE TRANSGRESSION OF ADAM (3:1–24)

f. Adam's deliverance (3:15, 20–21)

- i. The promise (3:15): Someday a Savior will defeat Satan, the serpent!
- ii. The provision (3:20–21): After Adam names his wife Eve, God clothes both of them with animal skins.



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

The primary seed of the woman is, of course, the Lord Jesus Christ; and it is not the seed of the serpent, but Satan himself, who battles and is destroyed by this Seed, according to verse 15.

There is clearly an inference of human birth here; in fact, verse 16 mentions the sorrow that would attend conception of the woman's children. It is also clearly implied that someday one would be super-naturally conceived and born of a virgin. This promised Seed would not partake of the inherited sin nature of Adam's children, but would nevertheless be a man. He would not be born under Satan's dominion as would other men, and would thus be able to engage the Serpent in mortal combat. Finally, though bruised in the conflict, He would emerge as victor, "bruising" (literally crushing) the Serpent's head, destroying the works of Satan and setting the captives free!



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

This promise is, of course, fulfilled in Jesus Christ. He appeared to be mortally wounded when He died on the cross, but He rose again and soon will return to cast the devil into the lake of fire (Revelation 20:10). And in His very dying, “bruised for our iniquities” (Isaiah 53:5), He satisfied the just requirements of God's holiness. He died for the sin of Adam, and therefore also for the sin of all who were “in Adam.” “For as in Adam all die, even so in Christ shall all be made alive” (1 Corinthians 15:22).



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

There is an implied reference to this great prophecy in Isaiah 7:14, which should read: "Therefore the Lord himself shall give you a sign: behold the virgin shall conceive and bear a son, and shall call his name Immanuel." The definite article before "virgin" (ha almah in the Hebrew text) indicates one that was previously promised. Similarly in Jeremiah 31:22: "For the Lord hath created a new thing in the earth, A woman shall compass a man." An ordinary conception would not be a new thing.



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

The great sign which John saw in heaven (Revelation 12:1–17) points to the final fulfillment of the prophecy. The woman in this passage seems to represent the chosen nation Israel in general, and Mary the mother of Jesus in a specific sense, although she may also be understood to symbolize all the true people of God. The man-child is Christ and the Dragon is that old Serpent waiting to destroy Him. But He is caught up into the heavens, and the Serpent, defeated in his attempt to destroy the true Seed, angrily continues to “make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” Finally, the Dragon is to be bound in the abyss for a thousand years, and eventually cast into the lake of fire (Revelation 20:2, 10).



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

The promised Seed would one day be born of a human woman, but Satan was left in the dark as to which woman and at what time. Both he and Eve may have thought initially it would be her firstborn son. Later on, as the centuries passed, Satan continued his attacks against all the males born in the promised line, particularly those who were objects of special prophetic interest (e.g., Noah, Abraham, Jacob, David), in case one of them might be the promised Seed.



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

Adam's faith and God's provision are noted in these verses. God would save them and ensure that they would not live forever in this state. Adam's faith is seen in his naming his wife Eve (lit., "living"). Thus Adam was looking to the future and not primarily to death. Eve's faith is seen later (4:1) when she named her firstborn Cain because he was from the Lord.



From God's Creation to God's Nation

Part One: Section Two

Adam's deliverance (3:15, 20–21); The promise (3:15), The provision (3:20–21)

All God's dealings with people as sinners can be traced back to this act of disobedience by Adam and Eve. God is a saving God, however, and the fact that He clothed ... Adam and Eve testifies to that. An animal was sacrificed to provide garments of skin, and later all Israel's animal sacrifices would be part of God's provision to remedy the curse—a life for a life. The sinner shall die! (Ezek. 18:20; Rom. 6:23) Yet he will live if he places his faith in the LORD, who has provided a Substitute. The skin with which God clothed Adam and Eve perpetually reminded them of God's provision. Similarly in the fullness of time God accepted the sacrifice of Christ, and on the basis of that atonement He clothes believers in righteousness (Rom. 3:21–26).



From God's Creation to God's Nation

Part One: Section Two

SECTION OUTLINE TWO (GENESIS 3–5)

I. THE TRANSGRESSION OF ADAM (3:1–24)

g. Adam's dismissal (3:22–24)

- i. The grace (3:22–23): God removes them from the garden so that they cannot eat of the tree of life and live forever in their sin.
- ii. The guards (3:24): God stations angelic beings with flaming swords at the eastern entrance of Eden to keep Adam and Eve out.

From God's Creation to God's Nation

Part One: Section Two

Adam's dismissal (3:22–24); The grace (3:22–23), The guards (3:24)

v. 24. [He drove out the man] Apparently a superfluous repetition, for we have already been told in the preceding verse: therefore the Lord God sent him forth from the garden of Eden. It is impossible, however, to regard this as a variant reading, because a vital point is missing here—mention of the place from which the man was expelled. If we examine the text carefully we shall clearly see that the Torah has a definite purpose in reverting to the subject again in different words. In the first place, the verb *gēraš* ['drive out'] has a stronger connotation than the verb *šillaḥ* ['send forth'] ... A twofold expression is used here, as there, with the identical aim of achieving a climax: God did not just send him forth, an act that would not have precluded all possibility of his returning, but He drove him out—completely.



From God's Creation to God's Nation

Part One: Section Two

Adam's dismissal (3:22–24); The grace (3:22–23), The guards (3:24)

Furthermore, here the object—the man—is emphasized, and not without reason. The severance of man's association with the garden of Eden may be viewed from two aspects: from the standpoint of the man, who was compelled to leave the garden; and from the angle of the garden, which was left without man. The preceding verse speaks of the transformed situation of the man: the Lord God sent him forth from the garden in order that he should be forced to till the ground and bring forth from it his sustenance; and here, in v. 24, the new circumstances affecting the garden are referred to: although the Lord God had driven the man out of the garden, yet the garden was not left unprotected. The task of guarding it, which originally had been given to the man, was not annulled, but was handed over to someone else, to the cherubim.



From God's Creation to God's Nation

Part One: Section Two

Adam's dismissal (3:22–24); The grace (3:22–23), The guards (3:24)

The story closes with the Lord's reasoned decision to prevent humankind from extending life in such a painful state. The reasoning in verse 22 may be literal, that humans actually had become like God in this respect, but it may also be irony, for in general they had become anything but divine. It is clear that whatever they had become was evil, for God acted to prevent them from continuing on perpetually in that condition. Consequently, he drove them out from the garden and stationed his angels and the flashing sword (possibly a reference to lightning) at the entrance of the garden.



From God's Creation to God's Nation

Part One: Section Two

Adam's dismissal (3:22–24); The grace (3:22–23), The guards (3:24)

The lesson from this narrative is timeless: Sinful rebellion against God brings pain, conflict, and death; but confession to God ensures God's gracious provisions. If the preceding narrative was a test case for temptation, then this narrative is one for the inevitable results of sin. Israel would be warned through it and instructed to confess their sin and receive God's gracious provisions in spite of the curse. The point from the beginning to the end is the institution of the new order of existence for humankind, which will remain until the end of the age. Life as it was for Israel, or as it is today, is not the way God created it. There was a break in the continuity from creation to the present condition. This passage explains why men and women labor in toil and agony and conflict all their days, and why they die. Sin has wrought this dilemma, and nothing short of the removal of sin will end it.



From God's Creation to God's Nation

Part One: Section Two

Adam's dismissal (3:22–24); The grace (3:22–23), The guards (3:24)

By this report Israel would also learn that all the dealings of God with sinners can be traced back to the first disobedience. Their God was a saving God, however, to which the provision of clothes for Adam and Eve attested. In Israel sacrifices were made according to the prescribed manner of the law: the animals' lives were taken in exchange for the human seeking atonement, and the skins were given to the priests for their use. (No priest could read this passage without thinking of the connection.) The sinful worshiper thus lived because of God's gracious institution. The human race of course lives on in the present evil world, and so the curse remains in effect. But for the believer, Israelite or New Testament Christian, there are better prospects. The sting of the curse has been removed in view of the glorious prospects that lie ahead. There is no going back to the garden; the only way now is on to glory to join the last Adam, who died as the curse for the human race and changed death into life through his resurrection from the dead.

From God's Creation to God's Nation

Part One: Section Two

Effects of the
Curse on
Human Race

- Sense of guilt (Gen. 3:7)
- Loss of fellowship with God (Gen 3:8)

Removal of
the Effect @
2nd Coming

- Removed for believers:
 - Gladness and joy, not sorrow (Isa. 35:10)
 - Everlasting joy (Isa. 51:11)
 - New Covenant provisions (Jer. 31:31-34)
 - Earth full of the knowledge of God (Isa. 11:9)
- Not removed for unbelievers

From God's Creation to God's Nation

Part One: Section Two

Effects
of the
Curse on
Serpent

- Condemned to crawl (Gen. 3:14)

Removal
of the
Effect @
2nd
Coming

- Not removed, will still crawl in the Millennium (Isa. 65:25)

From God's Creation to God's Nation

Part One: Section Two



Effects of
the Curse
on **Satan**

- Enmity between Satan's seed (the lost) and the woman's seed (the family of God)(Gen. 3:15)
- Death to Satan; bruise to Christ

Removal
of the
Effect @
2nd Coming

- Not removed – lost will exist in millennium (Zech. 5:1-4; 13:2-6; Rev. 20:7-10)
- Not removed – Satan lost permanently due to Christ's work on cross in which He was bruised

From God's Creation to God's Nation

Part One: Section Two

Effects of
the Curse
on **Eve and
Women**

- Pain in childbirth (Gen. 3:16)
- Women's desire is for her husband (to rule him) He will dominate her

Removal of
the Effect
@ 2nd
Coming

- Removed – tremendous increase in birth rate (Jer. 30:19-20; Eze. 47:22) Birth with no pain (Isa. 66:7)
- Removed, joy and peace for believers. May not be removed for unbelievers

From God's Creation to God's Nation

Part One: Section Two

Effects of the Curse on Adam and Man

- Curse on ground so must work hard for food (Gen. 3:17-24)
- Death (Gen. 3:10)
- Expulsion (Gen. 3:23-24)
- Dominion over creation distorted

Removal of the Effect @ 2nd Coming

- Removed – plentiful growth of food
 - No more weeds (Isa. 55:13)
 - Land will increase its yield (Isa. 30:23)
 - Deserts will bloom (Isa. 35:1-2)
 - Plentiful water (Isa. 30:25; 35:6-7)
 - Desert becomes like Garden of Eden (Isa. 51:3)
- Removed, except for certain sins of unbelievers (Zech. 5:1-4; 13:2-3; Isa. 11:6-7; 65:20-25); No sickness (Isa. 33:24; 29:18; 35:5-6)
- Not removed but desert will be like Garden of Eden (Isa. 51:3; Eze. 36:35) and man will walk in fellowship with God upon the earth once again
- Removed – even a little boy will lead the animals (Isa. 11:6)