



MBS188

A MESSIANIC BIBLE STUDY FROM ARIEL MINISTRIES



# THE FALL OF MAN: GEN 3:1-24



By Dr. Arnold G. Fruchtenbaum



[ariel.org](http://ariel.org)

**THE FALL OF MAN: GEN 3:1-24****By Dr. Arnold Fruchtenbaum****TABLE OF CONTENTS**

I. THE TEMPTATION - GENESIS 3:1-5 .....	4
A. The Introduction of the Tempter - Genesis 3:1a .....	4
B. The Attacks of the Tempter - Genesis 3:1b-5 .....	5
1. The First Attack - Genesis 3:1b-3 .....	6
a. The Questioning of God's Integrity - Genesis 3:1b .....	6
b. The Response of Eve - Genesis 3:2-3 .....	6
2. The Second Attack - Genesis 3:4-5 .....	6
a. The Denial of the Penalty - Genesis 3:4 .....	6
b. The Denial of God's Integrity - Genesis 3:5 .....	7
II. THE FALL - GENESIS 3:6 .....	7
A. The Areas of Temptation - Genesis 3:6a.....	7
B. The Fall of Man - Genesis 3:6b.....	8
III. SPIRITUAL DEATH - GENESIS 3:7-8 .....	8
A. The Loss of Innocence - Genesis 3:7 .....	8
B. The Actual Separation - Genesis 3:8.....	9
IV. THE DIVINE CONFRONTATION - GENESIS 3:9-13 .....	10
A. God's First Question - Genesis 3:9.....	10
B. Adam's Answer - Genesis 3:10.....	10
C. God's Second Question - Genesis 3:11a .....	10
D. God's Third Question - Genesis 3:11b .....	11
E. Adam's Answer - Genesis:3:12.....	11
F. God's Fourth Question - Genesis 3:13a .....	11
G. Eve's Answer - Genesis 3:13b.....	11
V. THE ADAMIC COVENANT - GENESIS 3:14-19 .....	11

A. The Serpent - Genesis 3:14 .....	12
1. Cursed Above All Other Animals .....	12
2. Destined to Crawl .....	12
3. Cursed Above all Creatures .....	12
B. Satan - Genesis 3:15.....	13
1. Enmity Between Satan and Womankind.....	13
2. Enmity Between the Seed of the Woman and the Seed of Satan .....	13
3. The Bruising of Satan's Head .....	14
4. The Bruising of the Messiah's Heel.....	14
C. The Woman - Genesis 3:16 .....	14
1. Pain and Conception Multiplied .....	15
2. Childbearing Involved with Pain .....	15
3. A Desire to Control Her Husband .....	15
4. Put in Subjection to Her Husband .....	15
D. The Man - Genesis 3:17-19 .....	16
1. The Cursing of the Earth - Genesis 3:17b-18a.....	16
2. The Human Diet - Genesis 3:18b .....	16
3. Hard Labor - Genesis 3:19a .....	16
4. Physical Death - Genesis 3:19b .....	17
VI. THE RESULTS OF THE FALL - GENESIS 3:20-24 .....	17
A. The Naming of Eve - Genesis 3:20 .....	17
B. The Coats of Skins - Genesis 3:21.....	17
C. The Expulsion from the Garden - Genesis 3:22-24 .....	18

© 1996, 2005 Ariel Ministries. All rights reserved. No part of this manuscript may be reproduced in any form, except in brief quotation in a review or professional work, without written permission from the publishers.

Cover illustration by Olivier Melnick.

Email: [Homeoffice@ariel.org](mailto:Homeoffice@ariel.org) • [www.ariel.org](http://www.ariel.org)



*These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.*  
Genesis 2:4

NOTES

## I. THE TEMPTATION - GENESIS 3:1-5

### A. The Introduction of the Tempter - Genesis 3:1a

*Now the serpent was more subtle than any beast of the field which Jehovah God had made.*

Verse 1a introduces the tempter, whose major characteristic is described as *more subtle than any beast of the field*. The creature here is a literal serpent or a literal snake, which Satan uses to carry out this temptation. Therefore, the serpent is connected with Satan. Satan and the serpent are connected in other passages; such as, II Corinthians 11:3; Revelation 12:9; and 20:2. In fact, one rabbinic interpretation of the passage is that this serpent is Satan. A second interpretation by the rabbis is that the serpent represents the evil inclination.

The Hebrew word for *serpent* is *nachash*. This is the same root as another Hebrew word, *nechoshet*, which means “bronze.” In Numbers 21:9, God told Moses to make a bronze serpent. The Hebrew words used for “bronze serpent” are *nachash nechoshet*. Later, in II Kings 18:4, it was called *Nehushtan* because of that same connection. The serpent's connection with bronze indicates that the snake appeared shiny and luminous, similar to the way Satan appears as *an angel of light* (II Cor. 11:14). That is the meaning of the word *nachash* as a noun. Also as a noun, it has the meaning of “divination,” showing the very close connection between the occult world and Satanism (Num. 23:23; 24:1). In fact, divination practices of the ancient Middle East often included the use of a serpent. As a verb, *nachash* means “to practice divination” and “to observe signs” (Gen. 30:27; 44:5, 15; Lev. 19:26; Deut. 18:10).

Moses states that the serpent *was more subtle than any beast of the field*.

The Hebrew word for *subtle* is *arum*. This is a wordplay with Genesis 2:25, which states that Adam and Eve were *arumim*, meaning “naked.” So, Adam and Eve were *arumim*, but Satan was *arum*. In other words, human nakedness was not something that was problematic before the Fall, because there was no lust involved. Now, the integrity of humanity became the target of Satan's attack. Their nakedness meant that they were oblivious to evil; they did not know where the traps lay, but Satan, of course, did. The same word used of Adam's and Eve's nakedness is used of the serpent's craftiness, because he would use it to take advantage of their integrity.

This Hebrew word has a wide range of meanings: “subtle,” “crafty,” “shrewd,” “sensible,” “prudent,” and “cunning,” with a mixture of both good and bad. In a good sense, it has the concept of being “prudent,” and that is its usage in the Book of Proverbs (1:4; 12:16, 23; 13:16; 14:8, 15, 18; 22:3; 27:12). It is also used in an evil sense, meaning “crafty” (Job 5:12; 15:5). In Hebrew, the word is neutral. Shrewdness is not evil in itself, but it can be used in an evil way. Because the serpent was more subtle or “more shrewd” than all the other animals, Satan chose to use the serpent. Satan's aim in using the shrewd serpent is to try to regain his authority over the earth, something he had lost when he fell.

The verse continues: *which Jehovah God had made*. God did create the serpent and God made the serpent shrewd, but again, “shrewd” can be used in a good sense as well as an evil sense. In this case, it is used in a neutral sense, because there was no evil within the animal kingdom at this point. The rabbinic interpretation of this phrase is that God had intended for the snake to be elevated above the creatures of creation as a servant of mankind, and so He gave him human characteristics. The snake, the rabbis teach, had the power of speech and walked upright. The rabbinic view contains parts that are accurate, but also parts that are questionable. God created the snake with the neutral characteristics of prudence or shrewdness, which Satan will now use for sinful purposes.

The length of time between Genesis 2:25 and 3:1 is unknown, so it is impossible to know how long they lived in the garden when the temptation took place. However, contrary to the opinion of many liberal theologians, this temptation is viewed as a historical event. Much of what the New Testament teaches on this passage is based on it's being a true historical event (Jn. 8:44; Rom. 5:12; 16:20; I Cor. 15:21; II Cor. 11:3 4; I Tim. 2:14).

## **B. The Attacks of the Tempter - Genesis 3:1b-5**

In this temptation, Satan launched two separate attacks, speaking through the snake.

### **1. The First Attack: Genesis 3:1b-3**

**a. The Questioning of God's Integrity - Genesis 3:1b**

*And he said unto the woman, Yea, has God said, Ye shall not eat of any tree of the garden?*

The first attack begins in verse 1b: *And he said unto the woman*; this is the first question recorded in the Scriptures, “Has God really said you shall not eat of any tree of the garden?” It was a query that questioned the integrity of God, Satan's initial method was to question the reality of the command. What God had actually said was quite clear. Now, “Satan the theologian” is going to make it unclear so that it becomes a matter of debate, when, in reality, even he knew there was only one tree which was forbidden to them.

**b. The Response of Eve - Genesis 3:2-3**

*And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

Eve's response contrasts the permitted from the prohibited. The permitted food is in verse 2: *Of the fruit of the trees of the garden we may eat*; there is a recognition by Eve of divine liberty. As she was not yet in existence when God gave the order to Adam, she obviously received it by oral instruction from her husband.

Verse 3 contains the prohibition: *but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it*. She also reveals a recognition of divine limitation to the liberty they had been given earlier. So Eve clearly understood what the prohibition was. She could not eat of this tree and, she adds: *neither shall ye touch it*. Some have claimed that here she added to the Word of God, but this need not be taken as an addition on Eve's part, for this, too, might have come to her by oral instruction. Remember, she was not yet present when God had given the commandment to Adam. At any rate, the fact that she could not eat it or touch it shows that she clearly recognized the strict nature of the prohibition. She confirms this with the words: *lest ye die*. There is also a recognition of the penalty for disobedience. All of this shows clearly that Eve understood the situation quite well.

A rabbinic interpretation of this verse says that the serpent pushed Eve until she touched the tree and when she did not die, she said to herself, “Now as there is no death in touching, there is no death in eating.” These rabbinic interpretations are noted, not because they are agreed with, except where they correspond with the text, but simply to give a Jewish perspective on these things. Nevertheless, as always, our final authority is the written Word of God.

**2. The Second Attack: Genesis 3:4 5****a. The Denial of the Penalty - Genesis 3:4**

*And the serpent said unto the woman, Ye shall not surely die.*

This is the first lie recorded in Scripture, and it came from the mouth of Satan. This is why Jesus called Satan “the father of lies” (Jn. 8:44).

**b. The Denial of God's Integrity - Genesis 3:5**

*for God does know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.*

Satan moved from a perverse question to a clear, outward denial of God's integrity. As he launched this temptation, Satan said that God knows if she partakes of this tree, she will be *as God*. He wanted to create a motivation within Eve to partake of the forbidden fruit so that she will proceed to do it. The motivation is to be like God. According to Isaiah 14:14, it was this desire that caused the fall of Satan. Prior to Satan's fall, he declared five "I wills," the fifth of which was: *I will make myself like the Most High*. It was Satan's desire to be like God that caused his own fall, and now Adam's and Eve's desire to be like God will cause their fall as well.

One leading rabbi, Rashi, interpreted this phrase to mean, "they wished to be like God in being able to create the world's universe." The specific way they will be like God is by knowing good and evil. Satan tried to convey to Eve that it is God's knowledge of good and evil that makes Him God. In other words, the knowledge of good and evil is what will make them like God.

This was a bold satanic denial of God's goodness in which Satan was accusing God of selfishness and jealousy. He charged that the good God who gave them good is now withholding from them the greater good. Satan tried to convey the impression that man was capable of knowing good and evil as perfectly and as completely as God knows it, and so man could be like God. Furthermore, God was jealous of His knowledge of good and evil and did not want to share it with anybody else. Satan's method was to raise doubts concerning the wisdom of God, the justice of God, and the love of God. He made a direct contradiction to God's command. He declared that disobedience to God will result in the highest good. But the fact will be that they would know good and evil only from the standpoint of sinners, not from the standpoint of being God. Romans 7:19 teaches that they will know good, but they will be unable to do it; they will know evil, but they will be unable to resist it.

**II. THE FALL - GENESIS 3:6****A. The Areas of Temptation - Genesis 3:6a**

*And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise.*

Satan tempted Eve in three areas, the same three areas in which he always tempts. According to I John 2:16, there are three areas of temptation: the lust of the flesh, the lust of the eyes, and the pride of life. All three categories are found here. First, the woman saw *that the tree was good for food*; here, then, is *the lust of the flesh*, with the focus on the physical, something that was physically appealing to her. Secondly,



it was *a delight to the eyes*; here is *the lust of the eyes*, with the focus on something, which was aesthetically pleasing. Thirdly, *the tree was to be desired to make one wise*; here is “the pride of life,” and the temptation was in the realm of the spiritual and the mental. This would be mentally transforming. It would give them instantaneous knowledge, making them akin to God. It was: *to be desired*. The Hebrew word for “desired” is *nechmad*, which has the same root as “to covet.” Eve was coveting God's position and knowledge. She felt that eating the fruit would give her something she did not now possess. This is always the essence of covetousness, to obtain something, which one does not now possess.

### **B. The Fall of Man - Genesis 3:6b**

*she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.*

This led to the Fall of man in two stages. The first stage was the fall of Eve: *she took of the fruit thereof*; the touching of it did not cause her death. Although in Gentile traditions the fruit is often pictured as an apple, the primary views of rabbis are that it was either the grapevine, an *etrog* or citron, or a fig. She *did eat*, and when she ate of it, she failed to exercise her subordinate role. She committed the sin of initiation, and that caused her fall.

Then came the second stage, the fall of Adam: *she gave also unto her husband with her*. Eve now became to Adam what the serpent had been to Eve. The serpent had tempted her; thus, she now tempts Adam. Those two words, *with her*, show that Adam was present all along and did not try to stop her. While she failed to exercise her subordinate role, he failed to exercise his headship. *and he did eat*, and became guilty of the sin of acquiescence.

Both Adam and Eve fell, but the Bible distinguishes their fall (I Tim. 2:13-14). The distinction is this: Eve was deceived, a point also made in II Corinthians 11:3, but Adam sinned with full knowledge; for him, it was an act of rebellion. The Bible clearly places the responsibility of the Fall of man upon Adam as the representative head (Rom. 5:12-21; I Cor. 15:20-24). This marked the breaking of the Edenic Covenant (Hos. 6:7).

### **III. SPIRITUAL DEATH - GENESIS 3:7-8**

The key result of the Fall was spiritual death, which is defined as “separation from God.”

#### **A. The Loss of Innocence: Genesis 3:7**

*And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

The initial result of the disobedience of Adam and Eve was: *the eyes of them both were opened*. This means they came to a certain understanding,



but it was not what the serpent had led them to believe. It states: *they knew that they were naked*, not that they had a knowledge of evil. There was a recognition of a new relationship to each other, embodied by a self-consciousness. Instead of knowing good and evil in a positive sense, they now knew that they were naked in a negative sense. In Genesis 2:25, that which was a sign of a healthy relationship now became a sign of shame. Indeed, while the Hebrew word for “naked” in 2:25 and 3:7 is the same word, its spelling is slightly different to emphasize the loss of innocence, because lust was born.

The passage goes on to state: *and they sewed fig leaves together*. The knowledge they had gained was actually overwhelming them so that they sewed fig leaves together. The Hebrew word for sewed here is used only three other times in the Hebrew Bible (Job 16:15; Eccl. 3:7; Ezek. 13:18). Why did they choose fig leaves? Probably because in the context of the Middle East, this was the largest leaf available, providing the most covering.

The rabbis say that the fig leaf was used because the fig was the forbidden fruit. The *Talmud* says, “Where they would have sinned, they also made amendment.” From these things, they *made themselves aprons*, meaning “girdles.” It is used of an article of woman's dress in Isaiah 3:24. It is also used as the belt of a warrior (II Sam. 18:11; I Kg. 2:5; II Kg. 3:21).

They now attempted to hide their nakedness. They tried to cover their genitals because there was now a clear recognition that the very source of human life had been contaminated by sin. Now, through sexual intercourse, not only will they continue the race of humanity, it also would be the means by which the sin nature will be transmitted from generation to generation (Ps. 51:5). They succeeded in hiding their nakedness from each other, but of course, not from God. Now, nakedness before someone other than one's mate will be shameful (Gen. 9:23; Ex. 20:26; Rev. 3:18).

### **B. The Actual Separation - Genesis 3:8**

*And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.*

The actual separation from God begins with the hearing in verse 8a. The fact that they *heard the voice of Jehovah God* shows that the Shechinah Glory made a daily, visible manifestation in the garden to fellowship with Adam and Eve. Up until this point, they had heard the voice before they saw the brightness. The text says that God was walking in the garden; the Hebrew word for *walking* means “walking to and fro.” It is a habitual aspect, meaning that God regularly did so. The phrase *in the cool of the day* means it would be toward sundown in the context of the Middle East.

After the hearing came the hiding in verse 8b: *the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.* Adam and Eve tried to hide from God's presence, because fellowship was no longer possible. There was a recognition of a new relationship with God. There was now guilt and fear of punishment. Instead of hiding their nakedness from each other, they tried to hide it from God. This they could not do.

NOTES

#### IV. THE DIVINE CONFRONTATION - GENESIS 3:9-13

##### A. God's First Question - Genesis 3:9

*And Jehovah God called unto the man, and said unto him, Where are you?*

In this passage, the divine confrontation opens up with some questions. The first question is from God, "Where are you?" Of course, God knows exactly where they are. The real issue is, "Why are you hiding?" This is similar to God's other "Where" questions, posed not because God does not know where, but to give them an opportunity to admit their guilt. For example, in Genesis 4:9, God asks Cain, *Where is Abel your brother?* God knew Abel was dead. God was giving Cain the opportunity to confess. In Genesis 16:8, God asks Hagar, "Where are you going?"

##### B. Adam's Answer - Genesis 3:10

*And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.*

Verse 10 contains Adam's answer, "I heard your voice in the garden." Adam is not answering the question, "Where are you?" Adam is answering the implication of the question, "Why are you hiding?" He says, "I heard your voice in the garden, and I was afraid." Adam admits a fear of God that he had not experienced before. It was the fear of God in the same garden that provoked Adam to hide. Adam's stated reason for hiding was: *because I was naked.* It was not his nakedness as such that caused the hiding, for he had been naked before God in the past. It was not an inappropriate way to meet God prior to the Fall. At this point, their nakedness was covered by fig leaves, so they were, in fact, no longer even naked. When they hid, they were already covered. Their fear was based upon the knowledge of nakedness. Adam knew that he was in sin. His guilt has been uncovered. He stood naked, not physically naked, but spiritually naked, in shame before God. Then he said: *I hid myself.* For the time being, Adam does not also incriminate Eve. He used the singular pronoun, including only himself. The Hebrew word for "hiding" is a term used of hiding from God, found only here in verses 8 and 10; the common Hebrew word for "hiding" is a different word altogether.

##### C. God's Second Question - Genesis 3:11a

*And he said, Who told you that you were naked?*

Nakedness is not a condition of which one is normally unaware. The real question is this: "What is the source of your knowledge and feeling of your guilt and shame?" No answer is given, and no answer is expected.

**D. God's Third Question - Genesis 3:11b**

*Have you eaten of the tree, whereof I commanded you that you should not eat?*

Literally, the Hebrew reads, "From the tree which I commanded you not to eat, did you eat?" This shows God knows their sin. Their state is one of disobedience. God now goes from the general to the specific while moving into the role of a prosecutor. The question urges confession rather than mere condemnation.

**E. Adam's Answer: Genesis:3:12**

*And the man said, The woman whom you gave to be with me, she gave me of the tree, and I did eat.*

Notice that Adam does not make a simple confession in the way he should have. Adam begins by blaming God indirectly, "The woman whom You gave me." Then he moves from blaming God indirectly to blaming Eve directly, "She gave me of the tree." His rationalization is that the criminal becomes the victim; he is the criminal, but he wants to make himself a victim. It shows how quickly sin has corrupted him. This tendency continues today in that the criminal is turned into a victim and set free. Only after indirectly blaming God and directly blaming Eve does he finally make an admission and states: *I did eat*. The admission comes only at the end of the sentence, thus minimizing as much as possible his own involvement in the sin.

**F. God's Fourth Question - Genesis 3:13a**

*And Jehovah God said unto the woman, What is this you have done? This is the only question God asks directly to Eve.*

**G. Eve's Answer - Genesis 3:13b**

*And the woman said, The serpent beguiled me, and I did eat.*

Eve's answer is: *The serpent beguiled me*. She, too, lays the blame on another, "It is the serpent's fault." Her answer is less accusatory. What did Adam say? Adam said, "The woman whom You gave me." Eve does not say, "The serpent You made," or "The serpent You created." Nor does she say, "The man You created did not stop me." She simply says: *The serpent beguiled me*, the serpent tricked me. Eve admits simply that she was deceived, a fact that is clearly affirmed by the New Testament. Then she states: *and I did eat*. Her admission also comes only at the end of the sentence, again minimizing the issue. This shows how sin has corrupted fully. Neither Adam nor Eve is willing to make a simple confession and take full responsibility and blame.

**V. THE ADAMIC COVENANT - GENESIS 3:14-19**

This leads to the making of the Adamic Covenant. The Edenic Covenant (Gen. 1-2) was a conditional covenant. Because it was conditional, it was now broken and is no longer in force today. It is no longer man's rule of life. It was replaced by the Adamic Covenant, which is an unconditional, eternal covenant and, therefore, will be in force until the end of human history, until the end of the Messianic

Kingdom.

The Adamic Covenant can be subdivided into four categories, as it is addressed to four different persons: the serpent, Satan, the woman, and the man.

### **A. The Serpent - Genesis 3:14**

*And Jehovah God said unto the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life.*

The reason the serpent is judged is because the serpent allowed itself to be used by Satan. Normally, animals are not morally responsible for their actions, but if an animal causes harm to man, then the animal must suffer the consequences (Gen. 9:5; Ex. 21:8). Because animals were created for man, such violations incur the judgment of God. There are three provisions to the judgment.

#### **1. Cursed Above All Other Animals**

The first provision is: *cursed are you above all cattle* above all other animals, *and above every beast of the field*. Although the whole animal kingdom is cursed, the serpent is cursed above them all.

According to rabbinic tradition, the curse includes the snake's long gestation period, which they claim is seven years. Another rabbinic writing says the snake was smitten with leprosy, and the cracks on the skin of the snake are the signs of this disease. In the Messianic Kingdom, while all other animals will be cured of their curse and illnesses, the rabbis say the snake will not be healed.

#### **2. Destined to Crawl**

The second provision is: *upon your belly shall you go*; 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 mean that it had legs. It simply means that the snake walked in the erect position.

#### **3. Cursed Above all Creatures**

The third provision is: *dust shall you eat all the days of your life*. This is not a commandment to be obeyed, but it is a declaration of how the serpent's life will be from now on. The statement in Isaiah 65:25: *dust shall be the serpent's food*, has caused unbelievers to mock the Bible, pointing out that snakes do not eat dust. Of course, they eat other snakes, as well as mice and other animals of that size. They do not eat dust. However, in their mocking, they show their own ignorance of biblical figurative speech.

The phrase “dust for food” is a Hebrew figure of speech for being cursed above all creatures. Isaiah 65:25 says that this will be true even in the Messianic Kingdom and the same point is made in Micah 7:17. The term *dust* is also used to refer to a defeated enemy (Ps. 72:9; Is.

49:23). English also uses *dust* in a figurative sense; such as, “He bit the dust.” This does not mean that a person ate a mouthful of dust, but that he died. It is an English figure of speech. In Hebrew, the same kind of figure of speech is used, but it means “to be cursed above all other creatures.”

According to the rabbis, the serpent was cursed with ten curses. First, angels cut off his hands and feet, because he brought death into the world. Secondly, until now he ate spiritual food, but from now on would eat the dust of the earth; even when eating regular food, he would taste only dust. Thirdly, in place of being the king of animals, he would be cursed above all creatures. Fourthly, he would always be leprous, having white spots. Fifth, he would shed his skin painfully every seven years. Sixth, there would be hatred between the serpent and the woman. Seventh, a human can smash a snake's head and, in retaliation, a snake could bite the man's heel. Eighth, burning poison exists in its mouth. Ninth, it dies. And tenth, when the Messiah comes, all will be healed except the serpent, which will continue “to eat dust” into the Messianic Age.

## **B. Satan - Genesis 3:15**

*and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.*

The second category of the Adamic Covenant concerns Satan himself, and four specific provisions are made.

### **1. Enmity Between Satan and Womankind**

The first provision is: *I will put enmity between you and the woman*. There is to be a special animosity between Satan and womankind. The reason is because of her redemptive role to be spelled out in this chapter, particularly in this verse. God states: *I will put*, showing that the animosity is put there by God.

### **2. Enmity Between the Seed of the Woman and the Seed of Satan**

The second provision is: *between your seed and her seed*. Again, animosity will be generated into each other's respective seed. The Seed of the Woman is the Messiah. Calling the Messiah the “Seed of the woman” goes contrary to biblical norm, because the biblical norm is to trace the seed through the male line. That is why genealogies trace only the male line, but the Messiah's lineage is going to be different. Moses does not tell us why this will be true, nor does he tell us why Messiah will be reckoned after the Seed of the Woman. The reasons are supplied only centuries later, when Isaiah 7:14 states that the Messiah will be born of a virgin; therefore, with no human father, there is no choice but to trace Messiah's seed through the woman. Hence, the Seed of the Woman implies a supernatural conception producing the Messiah. This will later lead to Genesis 6:1-4, where Satan has some of his fallen angels intermarry with human women to try to corrupt the Seed of the Woman.

While the Seed of the Woman is the Messiah, the seed of Satan will be the Anti messiah or the Antichrist. The term *seed* is used twice in the same verse, so it must be understood in the same way in each phrase. There is also an implication of a supernatural conception by the power of Satan to produce the Antichrist. Just as the Messianic Seed will be supernaturally conceived, the satanic seed will also be supernaturally conceived. Furthermore, Daniel 9:26-27 teaches that the Antichrist will be of Roman origin. This means that Satan will some day impregnate a woman of Roman origin. The Antichrist will be of Roman origin, “humanly speaking,” but Satan will be his actual father.

### 3. The Bruising of Satan's Head

The third provision is: *he shall bruise your head*. The Woman's Seed will bruise the head of Satan. According to Hebrews 2:14-18, this bruising happens initially by His death and Resurrection, but Romans 16:20 still sees it as something future. The final bruising comes when he is cast into the Lake of Fire (Rev. 20:10). Only then will the head of Satan finally be crushed. The Hebrew word for “bruising” is found two other times: in Job 9:17 and in Psalm 139:11.

### 4. The Bruising of the Messiah's Heel

The fourth provision is: *you shall bruise his heel*. Satan will bruise the heel of the Woman's Seed. This comes with the Crucifixion. The biting of the heel is only painful, not deadly. Eventually, the Messiah is raised from the dead.

Genesis 3:15 is *Protoevangelium*, “the first gospel.” This is the first messianic prophecy of the First Coming. The point is that the Messiah will be of the Seed of the Woman by a miraculous conception and, as a result, He will some day defeat Satan. Satan knows that a descendant of the woman he tempted in the garden will some day defeat him, because God was speaking to Satan when He declared these things. That is why Satan causes the intermarriage of Genesis 6:1-4; it is an attempt to corrupt the Seed of the Woman to keep the Messiah from being born.

## C. The Woman - Genesis 3:16

Unto the woman he said, I will greatly multiply your pain and your conception; in pain you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

The third category of the Adamic Covenant has four specific provisions which refer to the woman.

### 1. Pain and Conception Multiplied

The first provision is: *I will greatly multiply your pain and your conception*. There will be a multiplication of menstrual pain. This refers to the monthly cycle, which did not exist before the fall. Furthermore, there

is a multiplication of conceptions. The woman had the ability to conceive before the Fall, but the ability is now increased. This was necessary because part of this covenant is physical death; now, in order to populate the earth, there is the need to increase her ability to conceive and give birth.

## 2. Childbearing Involved with Pain

The second provision is: *in pain you shall bring forth children*. Birth will now involve pain. Had she given birth before the Fall, it would have been without pain. John 16:21 states that once birth takes place, she has joy, and I Timothy 2:15 states that a woman *shall be saved by childbearing*. This does not refer to spiritual salvation, but to the fact that a woman is saved from her seemingly inferior status by her ability to give birth, thus sustaining human existence.

## 3. A Desire to Control Her Husband

The third provision is: *your desire shall be to your husband*. The Hebrew word for desire is used only twice elsewhere: Genesis 4:7, where there is a desire to rule; and in the Song of Solomon 7:10, where it talks about sexual desire. The woman will desire to rule over that which is to master her, just as sin desired to rule over Cain who should have mastered it. The point is a desire to possess. Eve will be placed under Adam's authority, but she will desire to supersede that authority. She chose to act independently of the man, and now she will have a desire to rule and to possess him, a desire to control the man, to dispute the headship of the husband.

## 4. Put in Subjection to Her Husband

The fourth provision is: *he shall rule over you*. The husband is now to rule over the wife. She is to be in subjection to the husband, and the husband is to rule the wife. The Hebrew word for *rule* is *mashal*, which means more than just the love and leadership roles. It refers to "dominance," "mastery," and "lordship." Adam is to rule over her as he was to rule over sin. Because she led her husband to sin, now she must be mastered by him. This does not mean that before the Fall they were on a coequal authority basis. Even before the Fall, there was the subordination of the wife to the husband, just as there was the subordination of the Son to the Father. The new element is that of her subjection, with the man exercising lordship, mastery, and dominance, coupled with her desire to rebel against him.

According to the rabbis, the woman was cursed with ten curses: first, menstruation; secondly, bleeding as a virgin; thirdly, the discomfort of pregnancy; fourthly, miscarriage; fifth, the pains of childbirth; sixth, the anguish of raising children; seventh, the covered head; eighth, subjection to her husband; ninth, forbidden to testify in court; and tenth, death.

NOTES



### D. The Man - Genesis 3:17-19

The fourth and last category under the Adamic Covenant involves Adam, beginning with the cause in verse 17a: *And unto Adam he said, Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it.*

The covenant is made between God and Adam. Just as he did with the Edenic Covenant, Adam again stands as the representative head of the human race. The text says, "Because you have hearkened unto the voice of your wife." This showed clear failure of his headship. Then comes the judgment upon Adam, which is also a judgment on humanity. It is Adam, not Eve, who is held responsible for the present human condition. This category contains a total of four specific provisions of God's judgment on humanity.

#### 1. The Cursing of the Earth - Genesis 3:17b-18a

*cursed is the ground for your sake; in toil shall you eat of it all the days of your life; 18thorns also and thistles shall it bring forth to you.*

That which was under man's authority, *the ground*, is now cursed. The aspect of *toil* is added: *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 a toilsome aspect is added to the labor. Adam and Eve brought pain into the world, now they will have painful toil in their respective lives.

The curse is symbolized by *thorns* and *thistles* in verse 18. Under the Edenic Covenant, the earth produced readily and easily. Under the Adamic Covenant, the earth now easily produces thorns, thistles, and weeds. They sinned by eating, now they will suffer to eat.

Just as when Satan was judged, God judged that which was under Satan's authority; now when Adam is judged, that which is under Adam's authority is judged. Romans 8:20-22 says the earth also groans, waiting for the messianic redemption; creation itself is subject to vanity (v. 20); creation is in *bondage of corruption*, waiting to be liberated (v. 21); the whole creation groans and travails in pain until now (v. 22). This is the origin of the second law of thermodynamics, the law of disorder and death. The same point is made in Hebrews 1:10-12 and I Peter 1:23.

#### 2. The Human Diet: Genesis 3:18b

*and you shall eat the herb of the field.*

Man was to remain vegetarian for now; the diet remains the same under the Adamic Covenant as it was under the Edenic Covenant, although it is not known if this was also true of the animal kingdom.

#### 3. Hard Labor - Genesis 3:19a

*in the sweat of your face shall you eat bread.*

The toilsome aspect is added to labor. Under the Edenic Covenant, labor was easy and without sweat. Under the Adamic Covenant, labor is hard, with sweat; the ability to eat will now be based on the work ethic.

#### 4. Physical Death - Genesis 3:19b

*till you return unto the ground; for out of it were you taken: for dust you are, and unto dust shall you return.*

Hard labor is to continue until the day of his death. The reason is: *for dust you are, and unto dust shall you return*, a point also made in Job 34:15; Psalm 104:29; and Ecclesiastes 12:7. Man is pictured as being both dust and clay (Job 4:19; 10:9; Ps. 103:14; Eccl. 3:20). Romans 5:12-21 states: *as through one man sin entered the world, and death through sin.* And I Corinthians 15:10-22 says plainly: *as in Adam all die.*

The rabbis teach that there were also ten curses upon man. First, his stature was reduced. Secondly, there was weakness after ejaculation. Thirdly, there were thorns and thistles. Fourthly, there was anguish over earning a living. Fifth, the earth was cursed so that only grass would grow for man to eat. When Adam complained, this fifth curse was replaced by the sixth one, which was sweating from work. Seventh, glory was removed so another can look on him. Eighth, the serpent's hands and feet were cut off so that it no longer was able to do any useful work for man. Ninth, there was the expulsion from the garden. And tenth, there was death and burial in the ground.

## VI. THE RESULTS OF THE FALL - GENESIS 3:20-24

### A. The Naming of Eve - Genesis 3:20

*And the man called his wife's name Eve; because she was the mother of all living.* Before the Fall, Eve was merely called *Woman* or *ishah* as in Genesis 2:23. Now she is to be called *Eve* or *Chavah*, which means "life." The words *the man called* show the first exercise of Adam's lordship over Eve. It also shows Adam's faith in the promise of the Seed of Genesis 3:15. He calls her *Chavah: because she was the mother of all living.*

Here we have a Hebrew wordplay. The name Eve in Hebrew is *Chavah*, which comes from the Hebrew word *chayah*, meaning, "to live." The Hebrew word for *living* is *chai*, which also comes from *chayah*. This again shows that Hebrew was the original language, as these wordplays make sense only in Hebrew. Although physical death is the verdict, the woman will provide for the continuity of life through her childbearing.

### B. The Coats of Skins: Genesis 3:21

*And Jehovah God made for Adam and for his wife coats of skins, and clothed them.* The second result of the Fall begins with the phrase *And Jehovah God made*, showing it is a divine provision. In Hebrew, *coats of skins* means "animal skins" like those used in Genesis 27:16, when Rebecca used the skins of the kids to disguise Jacob.

The use of animal skins required the shedding of blood. Animal blood was shed to give Adam and Eve a new covering. This was the first observation of Adam and Eve as to what physical death meant. Until now, they had not observed physical death taking place. It is also

the first blood sacrifice, showing grace in the context of judgment. The *coats of skins* replaced the covering of the fig leaves.

This verse concludes: *and clothed them*. God clothed them physically, covering their nakedness, and He also clothed them spiritually, covering their sin, which was their atonement. This lesson teaches five points: first, that one must have a proper covering to approach God. Secondly, that a man made covering is not acceptable. Thirdly, that God Himself must provide the covering. Fourthly, that a proper covering requires the shedding of blood. And fifth, that God's grace is seen in that the covering comes before the expulsion from the garden.

### C. The Expulsion from the Garden - Genesis 3:22-24

The third result of the Fall begins with the reason for the expulsion in verse 22a: *And Jehovah God said, Behold, the man is become as one of us, to know good and evil.*

While they know it, they do not have the power to choose the good or to conquer the evil. Once man knew only the goodness of God; now man knows the evil inherent in rejecting God's Word. Their desire to be like God led to something far less than God, in fact, it led to something far less than they were before the Fall. Notice God states: *like one of us*, which again reveals the concept of plurality in the Godhead.

Another new danger is mentioned in verse 22b: *and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.*

There was a real danger that, if they would eat of the tree of life, they would live physically forever in the state of sinfulness, something that cannot be allowed.

Verses 23-24a contain the actual expulsion from the garden: *therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man.*

God sent them outside the garden to begin the toilsome aspect of labor: *to till the ground*, which is the origin of man. The action is in verse 24a: *So he drove out the man*. This is a geographical expulsion, outside the garden, as well as a spiritual expulsion, a loss of fellowship with the visible manifestation of the Shechinah Glory. The Hebrew word requires it to mean "a very forceful expulsion."

In verse 24b, He places two divine guards: *and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.*

The first guard is the *Cherubim*, who are members of the highest order of angels that are often associated with the Shechinah Glory. The second guard is the Shechinah Glory itself in the form of *a flame of a sword which turned every way* in order to keep the entry guarded into the Garden of Eden, where *the tree of life* was located. Now, the Shechinah Glory was no longer a means of fellowship, but a means of keeping man out of the garden, and remained so until the Flood. With the Flood, the garden ceased to exist.✠

**IF YOU ENJOYED THIS  
BIBLE STUDY,  
DR. FRUCHTENBAUM  
RECOMMENDS:**

*MBS085, 086, 088, 091, 093  
and 187.*

