

## Chapter I

### LESSONS FROM THE FALL OF ADAM AND EVE

In the Introduction to this book we mentioned that Adam is revealed to have been the federal head of the human race (being its progenitor). Federal headship is essential to the redemption of man, which is the central theme of the Bible. This principle establishes that one man (Adam) plunged the entire human family into sin by his disobedience, so that One Man (Jesus Christ) could make provision for its redemption through His obedience *unto death, even the death of the cross* (Philippians 2:8). The Bible also discloses many other truths in the presentation of the redemption of man that may whet our appetites for these subjects, but Biblical information on these subjects is limited to their relationships to the theme of redemption.

One such bit of information, or non-information, is the number and gender of the children of Adam and Eve, besides Cain, Abel and Seth. This lack of information has caused some to mockingly question, "Where did Cain get his wife?" This is easily answered by the rather obvious fact that Adam and Eve had many children (Genesis 5:4), who in turn had many children, and they

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populated the earth. The Scriptures do not give us this information directly, but it is revealed in the federal headship of Adam and in the later testimony of the apostle Paul before the Athenians, when he said:

*God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. (Acts 17:24-27, emphasis mine)*

The three sons named in the Genesis account of the lineage of Adam are important to the Bible's theme of the redemption of man. The other sons and daughters of Adam and Eve, mentioned in the Scriptures but not directly named, are not. In Cain, the firstborn, and in Abel, the second-born, we have significant information provided relevant to redemption. In Seth, the third named son, we have the lineage through which the fulfillment of the promise of redemption would come at the appointed time. We will consider Cain and Abel in their relationships to redemption in our next chapter, but now it is important to consider the circumstances which brought about the fall of the human family, necessitating its redemption.

The Scriptures tell us Adam was created in the image and likeness of God. By analysis we know this image was both physical and spiritual. It was physical because Adam bore the physical image Jesus Christ bore when, in the omniscience of God, He was crucified before the foundation of the world (Revelation 13:8). It was spiritual because *God is a Spirit, and they that worship Him must worship Him in spirit and in truth* (John 4:24). Thus in keeping with the Biblical theme of redemption, Adam and Eve were created as free agents with the power of choice.

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This power of choice was an essential aspect of Adam's ability to love and to fellowship with God. Without it Adam would have been no more than a robot, incapable of love or fellowship, but he was no robot. He was an intelligent, physical, spiritual and sinless being with great powers of discernment and intellect. This was demonstrated in the naming of all of the animals God had created (Genesis 2:19-20) -- a feat modern man would have difficulty duplicating.

Adam was not produced by an evolutionary process. Such a process would have negated the possibility of his federal headship, which, as stated, is absolutely necessary to the theme of redemption. (Creation versus evolution is too vast a subject to be properly treated here, but suffice it to say, evolution directly denies the Scriptural fact of Adam's creation in the image of God. It also denies the fact that in the world created by God, all things reproduce after their own kind. Sometimes there can be seeming exceptions to this when there is outside interference such as cross pollination, grafting, and cross breeding between similar species -- conditions which do not generally occur in nature without the interference of man.)

When Adam had finished naming all of the animals God had created, God declared, *It is not good that the man should be alone; I will make him an help meet for him* (Genesis 2:18). God caused a deep sleep to fall upon Adam, and He removed a rib from Adam's side and with it made him a wife. This information is rejected by some as myth. However it is an essential piece of information and must not be passed over lightly. The apostle Paul spoke to the Corinthian church of the fact that all people come from women through the process of birth, but Eve was formed from Adam (I Corinthians 11:12). This information is not spurious, or fanciful, but is essential to the federal headship of Adam and to the Bible's theme of redemption. It provides for Eve's

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salvation through her link to Adam and Adam's link to Christ, Who died for Adam's race.

Adam and Eve lived in the garden of Eden after their creation. It was an earthly paradise which provided for their sustenance and was entrusted into their care, but with one prohibition: *[T]he LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die* (Genesis 2:16-17).

This command reveals that Adam and Eve were to live their lives in dependence upon the provisions and promises of God. They were not to live their lives on the basis of self-determination, but on the basis of God's determination through the spoken Word of God. God gave them permission to eat of every tree of the garden which produced food, but one: *the tree of the knowledge of good and evil*. When God warned Adam concerning this tree, He said (in the Hebrew text), *dying, thou shalt die*. This meant they would immediately die spiritually and they would begin to die physically the moment, through disobedience to God's warning, they would eat of this tree.

We can presume Adam and Eve selected fruits for their meals from the trees of the garden and had fellowship with God on a regular basis. This continued for an undisclosed period of time, until Satan entered into the serpent to deceive Eve -- to perpetuate his plan to overthrow the purpose of God. It is important for us to understand that the deception of Eve and the sin of Adam did not occur because of any flaw in their character, or their essential being. It occurred because Satan, the avowed enemy of God, had attempted to usurp his authority over the authority of God. This began when as Lucifer, *son of the morning*, he was lifted up in pride because of his great

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beauty (Ezekiel 28) and rebelled against God by trying to make himself God (Isaiah 14). He convinced one-third of the angels to follow him and set about the task of making himself *the god of this world -- the prince of the power of the air*. From the time of Lucifer's sin, Satan's plan and program have been in continuous opposition to God. This has been evident throughout the history of the world, and it will continue until the day Satan is brought to his final judgment and is cast into the lake of fire (Revelation 20:10).

The serpent is described in Genesis 3:1 as being *more subtle than any of the beast of the field, which the Lord God had made*. Thus he was used by the devil to tempt Eve when he said, *Yea, hath God said, Ye shall not eat of every tree of the garden?* This question was designed to throw Eve off her guard. She replied: *We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die* (Genesis 3:2-3, emphasis mine).

This response is evidence of the serpent's cunning. Eve acted independently of God and His Word. She increased God's prohibition and lessened God's punishment. Nowhere in Scripture does it say they were not to touch this tree. So if we take this fact, along with the fact that she lessened the punishment for eating of this tree, this tends to prove she was wrong on both counts. Eve's argument of not being able to eat of the tree, nor to touch the tree, *lest we die*, was born of independent thinking, without reference to what God had actually said.

The language in the Hebrew text (to which we previously alluded), *dying thou shalt die*, is exact. It tells us death was a certainty, not just a possibility, and that it was both physical and spiritual. Despite this, the serpent said: *Ye shall not surely die: for God [Elohim] doth know that*

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*in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [Elohim], knowing good and evil* (Genesis 3:4-5).

With this statement, the serpent did what every false religion (associated with the Bible) from that day to this has done. He took bits and pieces of what God had said and corrupted it so that Eve reasoned apart from the exact Word of God. Then he promised her she would live and not die. Remarkably she never reasoned how it would be possible for her disobedience to God to make her like God. She simply looked at the tree and saw that it was good for food, which produced the lust of the flesh; she saw that the tree was pleasant to the eyes, which produce the lust of the eyes; and she saw that the tree was a tree to be desired to make one wise, which produced the pride of life. With this, being deceived, she ate of the tree and then she gave the fruit of the tree to Adam, who also ate of it.

This had an immediate and damaging effect upon Adam and his race: he died spiritually and the whole human family (yet in his loins) was plunged into sin with him. Adam's sin became their sin by reason of Adam's federal headship over his race. Thus Adam and his race were changed from *the image of God* into a fallen image. The Bible says, *Adam ... begat a son in his own likeness, after his image* (Genesis 5:3). This suggests that Adam and his race were no longer in the precise image of God.

Adam still had a physical body like the body of the Lord Jesus Christ, but it had become subject to sin, sickness and death. He still possessed intelligence, imagination and a will, but they were subject to his sin nature. The image in which Adam had been created had been altered by the fall so that *man's ways are not God's way*. Despite the devastating changes to Adam and his

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race, one day the redeemed will be restored to the image of God -- when by their resurrection, glorification and adoption -- when they *see Him, they shall be like Him* (I John 3:2).

Sin came into the world full grown. It did not take time to develop. Cain, the firstborn son of Adam and Eve, murdered his brother Abel. Then, a few pages later, the Bible tells us: *The LORD God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually* (Genesis 6:5).

This depravity was produced by the three components of the forbidden tree: *the lust of the flesh, the lust of the eyes, and the pride of life* (I John 2:16). The first two have provided man with his knowledge of evil. All of the overt sins of man are found in the lust of the flesh and the lust of the eyes, while the pride of life has provided man with his knowledge of good. In the area of what man calls *good*, he has pride of performance; so that in all of the aspects of the tree of the knowledge of good and evil, man has a corrupted sense of right and wrong.

It is interesting to note: all of Adam's and Eve's knowledge of good or evil, prior to eating of the tree of the knowledge of good and evil, had come from God by direct revelation. This Source provided for their well-being, but the tree of the knowledge of good and evil provided them knowledge in these areas, independent of God and of their well-being. It is this independent knowledge, commonly called reason, that has man in rebellion against God.

It is also interesting to note: Webster defines morality as being the quality of knowing the difference between good and evil. He also tells us morality is subject to the influence of society. When a manner of thinking or a conduct becomes socially acceptable, it is then considered moral. This makes human morality to be subject to ever-changing social conventions. This makes it

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without absolute values. Consequently human morality is not the absolute determination of good and evil; it is society's determination, and it is as varied as the societies of this world are varied.

Let me illustrate: if a man were to measure himself by God's absolute standards, as proclaimed by the law of Moses, he would be found guilty before God, because the Scriptures say: *we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his [God's] sight: for by the law is the knowledge of sin* (Romans 3:19-20).

The same man who is made guilty by the law of Moses (properly interpreted and applied) can measure himself by his own standards, or by the standards of the society in which he lives, and proclaim himself a *good man*: one who is moral. So by use of his own standards, or those of society, man can justify himself, but not before God. The Bible says: *we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise* (II Corinthians 10:12, emphasis mine).

In the garden of Eden, not far from the tree of the knowledge of good and evil, was the tree of life. It was one of the trees of which Adam and Eve could freely eat. Yet it was a tree in which they showed no apparent interest: probably because they did not have a sense of needing it. Even so the tree of life promised eternal life to whoever ate of it. The promise was God's, so it was absolute. Adam and Eve simply had to act on the basis of God's Word, and taste of the fruit of the tree of life and live forever. It took no meritorious action to taste of the fruit of the



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tree of life: just a simple act of faith, but they did not make that choice. Rather Eve was deceived into eating of the forbidden fruit; and Adam, though not deceived, also ate of it.

The choice which mankind has today is very much akin to the choice which Adam and Eve had then. The human family can believe on the Lord Jesus Christ as the One who bore their judgment on a cruel cross (*the tree of life*), or they can depend upon their moral choices (*the tree of the knowledge of good and evil*) to try to make themselves fit for heaven. The choice of self-effort shall fail in condemnation and death, while the choice of faith in Jesus Christ shall result in eternal life.

Ironically man's moral nature is evidence of his disobedience to God and his fall from the image of God rather than being a manifestation of having been created in the image of God, as so many suppose. Subsequent to the fall, the human family has not functioned in the image of God; it has functioned in the image of Adam, who gave it a sin nature. The Scriptures declare the natural man to be ignorant of the Word of God. This ignorance is not due to a lack of intelligence, but is the direct result of the federal headship of Adam.

After Adam and Eve ate of the tree of the knowledge of good and evil, they were confronted with their first *moral* judgment because *the eyes of them both were opened, and they knew that they were naked*. Their self-appraisal resulted in an attempt at self-justification through their efforts to make themselves acceptable to God: when *they sewed fig leaves together, and made themselves aprons*. Adam must have known their efforts of self-justification, through the works of their own hands, were futile -- for though he and Eve had clothed themselves with fig leaves, they knew they were still naked before God:

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And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (Genesis 3:8-11)

Their response was an odd response for those who had newly become *like God*, if, indeed, this were so. They had acquired a knowledge of good and evil, but it did not draw them closer to God, it drove them apart -- because it was a corrupt knowledge, born in disobedience to God.

We have previously seen that Eve saw three things in the tree of the knowledge of good and evil which attracted her: it was good for food; it was pleasant to the eyes; and it was a tree to be desired to make one wise. The account in Genesis does not tell us when or how this tree came to be in the midst of the garden of Eden. It simply says: *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil* (Genesis 2:9). It is assumed because of this verse that God put the tree in the Garden of Eden, when all the verse says is that God allowed it to grow. Rarely, if ever, does one book of the Scriptures supply all of the information on a subject. This tree certainly had a place in the overall plan and purpose of God; but, like the tares, in the parable of the tares and wheat, it was not sown by the Lord, but by the enemy. The tares were out of place in the midst of the wheat, just as an independent knowledge of good and evil was out of place in man's relationship with God.

The Scriptures provide more information about this tree, but not in the account in Genesis. This additional information is found in the first epistle of John, where it is described by what it

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produced, rather than by its name:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (I John 2:15-16, emphasis mine)

This should change our perspective of the fall. This should forever silence those who would find God culpable for Eve's deception and Adam's willful sin. These things were *not of the Father*. The apostle James supplied additional information on this subject, when he wrote:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:13-17)

God certainly had foreknowledge of Adam's sin, but the choice was Adam's. In keeping with the theme of redemption: when they sinned, it was God who sought them, not they who sought God. In keeping with the theme of redemption: the confession of their sin was evoked when God asked, *Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat?* Then the Lord said unto the serpent:

Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it

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wast thou taken: for dust thou art, and unto dust shalt thou return. (Genesis 3:14-19)

With God's pronouncement of judgment there was also the manifestation of His grace. God promised that the serpent's seed would be judged by the *Seed of the woman*. This meant God promised to provide a Redeemer, One near of kin (i.e., of the seed of the woman) to stand in their stead in life and in death. The Redeemer was to deliver a crushing blow to the head of the serpent, which would provide for the judgment of the serpent and at the same time provide for the redemption of the human family. In delivering this crushing blow, *the Seed of the woman* would have His heel bruised, which in the imagery of Scripture speaks of our Lord's triumph over death by His resurrection -- a bruised heel is not fatal.

Without the remainder of Scripture, it would be difficult to see the promise of *the Seed of the woman* being the promise of salvation in Jesus Christ, but the Bible is God's unfolding plan of redemption and the terms of redemption are revealed in a progressive manner as we travel in time from Genesis to Revelation. This can be seen in the book of Hebrews, where *we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man* (Hebrews 2:9, emphasis mine). *And: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage* (Hebrews 2:14-15, emphasis mine). It is, then, by the revelation of all of the Word of God that we know Christ to be *the Seed of the woman: slain before the foundation of the world and revealed in the fullness of time*.

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To this point, we have used the name Eve to address Adam's wife, but she did not receive this name until after God had spoken the prophecy of *the Seed of the woman*. It seems because of the limited information God had given about the seed of the woman, Adam believed his wife to be the woman and called her Eve. Then, *Unto Adam and to his wife did the LORD God make coats of skins, and clothed them*. This was the next step in the progressive revelation of the redemption of man. Redemption was to be through the *Seed of the woman*, but not without *the shedding of blood*. Since the judgment for Adam's sin was death, both spiritual and physical, the judgment of sin could be satisfied by the sacrifice of a vicarious atonement. This atonement was prefigured with the skins of the sacrificial animals. The sacrifice and covering of animal skins agrees with a future step in the progressive revelation of the Scriptures: *Without the shedding of blood there is no remission*, and this agrees with God's revelation to Moses: *the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul* (Leviticus 17:11).

Adam could not redeem himself by dying because death was the judgment for his sin. For Adam and his race to be redeemed, it required a vicarious sacrifice of a near Kinsman, Who was without sin and was willing and able to stand in the stead of Adam and his race. The sacrificial lambs which God provided to clothe Adam and Eve represented this Redeemer; while the covering of fig leaves, which Adam and Eve had provided for themselves, represented the totally inadequate efforts of man to make himself fit for the presence of God. The fig leaves were inadequate because they would dry and crumble and fall away in a short time, leaving Adam and Eve naked once again. Not only were the fig leaves a tenuous covering, there was nothing about them that

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provided for the judgment of their sin. This required the forfeiture of the life of a substitute, by the shedding of blood, to make Adam and Eve judicially fit for the presence of God. God's covering (Hebrew: *kaphar*, which is translated: *atonement*) speaks of the blood of Christ which would be shed to pay for the sins of the transgressors, and the skins of the sacrificial animals speak of Christ's perfect righteousness, which would be provided to make them fit for God's presence: *For he hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him* (II Corinthians 5:21).

God's grace prevailed and Adam and Eve secured their eternal salvation by faith in the promise of God, which would be effected at the first advent of Christ. So, at their deaths, as with all Old Testament saints, they were ushered into paradise, to await the crucifixion, burial and resurrection of the Lord and the day He would lead *captivity captive*.

Then, after providing the *covering* for Adam and Eve, God showed still more grace toward the offenders when He said: *Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life* (Genesis 3:22-24, emphasis mine).

What a tragedy it would have been if Adam or his posterity had been able to eat of the tree of life in their fallen condition. God would not allow that. In His grace He put them out of the garden of Eden, *lest ... he take also of the tree of life, and eat and live for ever* -- in bodies subject

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to sin, sickness and all of the other maladies associated with the fall. As we have seen in the judgment of the serpent, God promised Adam and Eve eternal life through another tree of life: one which would make provision for sin. Thus this tree of life would be a cruel cross upon which the Kinsman Redeemer would die a ransom for sin, bearing their judgment. This tree of life would be the cross of Calvary.

From the day Adam and Eve were created until the day they will be raised in resurrection, Adam and Eve will have made a journey from Eden to Eden, from the paradise of God to the paradise of God, because the Scriptures tell us: *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is* (I John 3:2).

Between birth and death (or as in the case of Adam and Eve, between creation and death) mankind is given life. During this life he has the opportunity, for the most part, to live his life in accordance with his own will. Even so God did not create mankind to be selfish and concerned only with their own wants and cares. God created mankind so that God and man might have fellowship together. So God portrayed the gospel to Adam and Eve so that the fellowship which had been broken by sin might be restored by faith in the promise of the *Seed of the woman*. In doing this, God gave Adam and Eve the purpose of life.

During man's short sojourn on this earth, he has the opportunity to believe the gospel and then to aid in its proclamation, so that others might also believe it. Adam and Eve believed the gospel as it was proclaimed by God. We know, because of Abel and Seth, Adam conveyed the gospel to his children so that they might also believe it and be saved. We also know, because of

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Cain, it is not possible by human endeavor to effectively force the gospel upon anyone; but as God gives us opportunity we proclaim the truth of the gospel, and God in His infinite grace gives the gift of faith to as many as are *ordained to eternal life*: that they may believe to the salvation of their eternal souls.