

# THE FIRST CONSEQUENCES OF SIN: MAN'S TRAGIC FALL FROM PERFECTION

## GENESIS 03:07–13

### *Introduction*

There was a time when there was no evil — no sin whatsoever — upon earth, a time when the whole world was perfect, clothed in perfection. But the day came when sin entered the world. This we saw in Gen 3:1-6. When sin first entered the world, catastrophic consequences began immediately to take place. This passage covers *The First Consequences of Sin: Man's Tragic Fall from Perfection* (Gen 3:7-13). Note how sin affected Adam and Eve's image of themselves. Sin crushed and devastated their self-image. All five of these consequences are tendencies or traits of a low self-image.

- I. The sense of being naked — of being imperfect and corruptible, short of God's glory and righteousness (v. 7).
- II. The attempt to cover sin (v. 7).
- III. The running away and hiding from God (v. 8).
- IV. The alienation from God and the breaking of God's heart (v. 9).
- V. The disturbed relationships and the severe divisions caused by sin (vv. 10-13).

### **I. *Genesis 03: 07 Results of Sin: Being Imperfect, Corruptible***

There is the sense of being naked — of being imperfect and corruptible, short of God's glory and righteousness. As soon as Adam and Eve sinned, their eyes were opened and they immediately knew something: they were stark naked. What does this mean? It probably means two things.

1. The clothing of perfection and innocence was stripped away. Note the statement: their eyes "were opened and they knew that they were naked" (v. 7). This could not mean their physical eyes, for the eyes of their body had been opened since their creation. It must mean, therefore, the eyes of their heart and mind, of their conscience. Before their sin, Adam and Eve were *morally* perfect and innocent, sinless and righteous. But when they sinned, a radical change took place within their hearts and minds. They immediately knew that something was wrong, tragically wrong — something terrible had happened. They no longer felt perfect or innocent, sinless or righteous. Within their hearts and minds they sensed guilt and shame, and they knew — beyond all question — they had done wrong. They knew *both good and evil*, for they had eaten *the fruit of evil*. They had turned away from God, disobeyed His Word and rebelled against Him. The consequence of sin had taken effect: sin had stripped them naked. They were now...
    - imperfect, not perfect
    - guilty of rebelling against God, not innocent
-

- sinful, not sinless
- unrighteous, not righteous

The radical change within their hearts and minds was traumatic. Their hearts and minds had never known anything but perfection. But now their sin had changed all that.

=> They had perfect peace, but sin made them feel disturbance.

=> They had perfect security, but sin made them feel insecure.

=> They had perfect comfort, but sin made them feel restless.

=> They had perfect goodness, but sin made them feel bad and evil.

=> They had perfect joy, but sin made them feel sad.

=> They had perfect love, but sin made them feel rejected.

=> They had perfect strength, but sin made them feel weak.

=> They had perfect control, discipline, and obedience; but sin made them feel guilt and shame.

Adam and Eve stood there, having just sinned, stripped of all the perfection and innocence of their being. They knew — sensed and felt within their minds and hearts — that they were naked. The clothing of their perfection and innocence was now stripped away.

**Thought 1.** Every human being — every thoughtful and honest person — senses and knows that he is imperfect, that he often comes short of what he should be and do. This is what the Bible calls *sin or unrighteousness*. We just fail to do the right thing and often do the wrong thing. This sense and knowledge of sin — of unrighteousness, of being short — entered the world through Adam. But there is glorious news: God has counteracted the sin of Adam. God has provided a way for us to be saved from sin and death. How? Through His Son, the Lord Jesus Christ.

**Rom 5:12** *Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.*

**John 3:16** *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*

**1 Pet 2:24** *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

**1 Pet 3:18** *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.*

2. The clothing of God's glory and righteousness was stripped away. Remember, Adam had been created in the image and likeness of God. Scripture tells us that “God is light” (1 Jn. 1:5) and that “[God] covers Himself with light as with a garment” (Psa 104:2). God's glory is so brilliant and full of so much splendour and light that it has stricken a terrifying fear in men when they have witnessed it. An example is

the shepherds at the birth of Christ (Lk. 2:9-10; see Isa 6:1f). Remember also the transfiguration of Christ: the glory of God changed the whole countenance of Christ. His face shone like the sun and His clothes became as white as light itself (Mt. 17:2f).

Just imagine what the “image and likeness of God” is like in His glory, in the brilliance and splendour of the light of His presence. The point is this: Adam and Eve had been created in the “image of likeness of God.” This was bound to include — at least to some degree — some of the glory and righteousness of God's being. In their perfect bodies and within their perfect environment (the Garden of Eden) some of God's glory and righteousness must have dwelt within and shone out of their bodies. The image and likeness of God — some of His glory and righteousness — must have covered and clothed Adam and Eve in their perfect state of being.

But note what happened when they sinned: they immediately became naked. They lost the covering of God's glory and righteousness. They had turned away from God, rejected His way of life, the way of perfection, glory and righteousness. Apparently, sin caused a radical change within their bodies and countenance, a change so radical that the glory, light and righteousness of God was stripped away from them. Their bodies were radically changed...

- from perfection to imperfection
- from incorruption to corruption
- from glory to dishonour
- from power to weakness
- from spiritual to natural bodies (see 1 Cor 15:42-44)

**Thought 1.** Scripture declares two significant facts about our spiritual nakedness, about our having lost God's glory.

1) It is sin that causes us to come short of God's glory.

**Rom 3:23** *For all have sinned and fall short of the glory of God.*

2) Believers shall receive a perfect body when Christ returns. The glory of God will once again return and *be manifested* in the bodies of believers.

**2 Cor 5:2** *Meanwhile we groan, longing to be clothed with our heavenly dwelling.*

**1 Cor 15:42-44** *So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.*

**1 Cor 15:49** *And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.*

**Phi 3:20** *But our citizenship is in heaven. And we eagerly await a Saviour from there, the Lord Jesus Christ.*

*Phil 3:20-21* But our citizenship is in heaven. And we eagerly await a Saviour from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

## II. *Genesis 03: 07 Attempt to Cover Sin and Shame*

There is the attempt to cover one's sin and shame. This is always true of the person who sins: he tries to hide and cover his sin to keep others from finding out. Why? Because of shame. He is ashamed of his sin and failure, so he does not want people to know about it. This was true of Adam and Eve. Immediately, when they partook of the forbidden fruit, they felt shame and guilt. Before, they felt no shame, none whatsoever. But now, they felt deep, intense shame. Remember, we see and experience so much sin and shame that we become hardened and immune to both. But not Adam and Eve. They had never seen nor experienced wrong-doing. This was the first sin and shame ever seen or experienced by man. The shame they felt must have been the most intense and terrifying shame imaginable. This is what made them cover themselves with aprons made from fig leaves. They were trying to cover the shame and guilt they were feeling.

**Thought 1.** Everyone needs to ask himself the same questions Job asked hundreds of years after Adam and Eve:

*Job 31:33* “[Have] I concealed my sin as people do, by hiding my guilt in my heart?”

Remember this: Adam and Eve had lost the covering of God's glory, light and righteousness. They were feeling naked and unclothed. They felt what we feel when we are naked and unclothed and ready to go out and move about in public: the instinctive move to reach for clothing and to dress ourselves.

But note this: why did they cover only the sexual organs? There are at least two reasons.

First, it was the only part of the body that leaves could reasonably cover. A person's movement would be greatly hindered if leaves were wrapped around his legs, shoulders and arms, and over his head and face. To cover these body parts would not make much sense — not with aprons of leaves.

Second, the great Lutheran expositor H.C. Leupold is probably right in what he says: Adam and Eve covered that part of the body from which human nature comes. They covered the reproductive organs. Why? Because they instinctively felt that human life was now contaminated by sin. It was from that part of the body that fallen mankind was now to be born. Therefore, Adam and Eve were instinctively led to cover that which best represents the fallen, corrupted nature of man. (H.C. Leupold. *Genesis*, Vol. 1, p. 154).

**Thought 1.** Some may argue against the inner, instinctive sense of nakedness and sin. For example, there have been tribes of natives in the jungles of the world who wear no clothing whatsoever and feel no shame. Similarly, there are many people in technological cultures who walk about in the presence of their spouses or sexual

partners who feel no shame. There are even nudist colonies scattered around the world, people who live together and wear no clothes, and they sense no shame.

Why do these have no instinctive sense of shame? Because we can adjust and condition ourselves to accept nudity. As human beings, we are creatures of conditioning. We can harden our sensitivity and consciences against sin and shame. Remember, Adam and Eve had not had time to condition themselves against anything. They had just committed the very first sin upon earth. They felt immediate and intense shame. Consequently, they tried to do what we do when we sin: they tried to cover and hide their sin. They instinctively — because of a convicting conscience — tried to cover their nakedness.

**Rom 5:12** *Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.*

**Eph 5:12** *For it is shameful even to mention what the disobedient do in secret.*

**Psa 19:12** *Who can discern his errors? Forgive my hidden faults.*

**Psa 28:3** *Do not drag me away with the wicked, with those who do evil, who speak cordially with their neighbours but harbour malice in their hearts.*

**Isa 30:1** *“Woe to the obstinate children,” declares the Lord, “to those who carry out plans that are not mine, forming an alliance, but not by my Spirit, heaping sin upon sin.*

**Thought 2.** James Montgomery Boice has an excellent discussion on how we go about trying to cover and conceal our sin. His discussion is based upon C.S. Lewis' discussion in Lewis' *The Problem of Pain* (pp. 47-48). Boice says the following: (James Montgomery Boice. *Genesis*, Vol. 1, pp. 147-148)

- 1) We try to conceal our shame and sin by “looking on the outside of things rather than on what is within.” Just as Adam and Eve, we dress ourselves up to cover our sin, who we really are. We dress up as much as possible to attract attention instead of rejection. We also compare ourselves to others and their goodness or sinfulness so that we will feel that our failures are not so bad after all. We are as good and no worse than anyone else.
- 2) We try to conceal our shame and sin by “focusing on corporate sin rather than our wrongdoing.” Boice admits there are corporate or social sins and guilt. But the institutions of society, government and business are formed and operated by us. They are, therefore, sinful — short of what they should be — because of our sin and shortcomings. Society and its institutions are merely extensions of ourselves.
- 3) We try to conceal our shame and sin by “assuming that time conceals sin.” This is seen when we refer to sins that we committed a long time ago. The sins fade in our memory and we refer back to them, not remembering the terrible hurt and pain they caused. They cut the heart of God, who is eternal and who always knows about our terrible sins and depraved nature. In addition, our sins often hurt

others far more deeply than we can imagine. Yet, too often, we refer to our past sins, sometimes even jokingly. We think that time has taken care of our sins and diminished our guilt and shame. But not so — not in the eyes of God. Christ and Christ alone can take care of sin.

- 4) We try to conceal sin by “thinking that there is safety in numbers.” If everyone does it, then I can do it. It must not be so bad a thing. God certainly will not be too harsh with me when everyone else is doing it. He would not reject me — not in the final analysis — not for doing something everyone else is doing.

### III. *Genesis 03:08 Sin and Alienation from God*

There is the running away and hiding from God. Note two significant facts in this point.

1. It was apparently the habit of God to appear to Adam and Eve and share with them in fellowship and communion. Remember: fellowship was one of the primary reasons God had created man (see notes, Gen 2:15; 2:16-17). Therefore, God “walking in the garden in the cool of the day” is to be expected. This was His habit, His custom, to come to Adam and Eve and fellowship with them. Does this mean that God appeared to them in bodily form? Several things can be said in seeking the answer to this question.

=> This seems to be the picture painted by verse 8.

=> God — apparently in the person of Jesus Christ — did appear to men throughout the Old Testament (see *Angel of the Lord*, Gen 16:7). This could easily be the way God appeared to Adam and Eve and fellowshiped with them. In the future — when the new heavens and earth are created — Scripture emphatically declares that all believers will have face to face fellowship with God. Why would God have done any less for Adam in his perfect world? Adam and Eve were created perfect and placed in a perfect world. Consequently, they must have had face to face contact with God.

The comments of H.C. Leupold — because of his great scholarship — are helpful at this point:

*Yahweh God is represented as “walking about in the Garden. ” The almost casual way in which this is remarked indicates that this did not occur for the first time just then.... That God had repeatedly done this is quite feasible.... There is extreme likelihood that the Almighty assumed some form analogous to the human form which was made in His image. Nor is there anything far-fetched [to say that]... our first parents had freely met with and conversed with their heavenly Father (H.C. Leupold. *Genesis*, Vol. 1, p. 155)*

2. Adam and Eve ran away and hid themselves from God. What an abrupt change! They had often heard God walking about and calling out to them in the garden. Their hearts had always leaped with joy, excitement and great expectation when they heard the sound of His strong, yet tender and welcoming voice. They had always run to meet Him, just as a child runs to meet his father who has been away for a while.

But not now, not this time. Something terrible had happened since God's last visit. Adam and Eve...

- had turned away from God
- had disobeyed God
- had rebelled against God
- had decided to do what they wanted instead of what God wanted
- had chosen to follow self and Satan instead of following God

The result had been catastrophic: their whole being — both inwardly and outwardly, both spirit and body — had been marred and corrupted. They were stripped naked: no longer perfect and innocent. They no longer possessed the glow of God's glory, light and righteousness. They were now separated, cut off, alienated from God. This is the reason Adam and Eve fled and tried to hide from God. They did not want...

- to face God
- to face the fact of their sin
- to give an account for their behaviour
- to suffer the judgment and punishment

Very simply stated, they did not want to face the consequences of their sin. God had made it clear: if you partake of the forbidden fruit, *you shall die*. No doubt, God had explained exactly what He meant by *death*, just as He has to explain death (that it means separation not annihilation) to us in the Holy Scriptures. Adam and Eve knew exactly what lay ahead. It was this — the judgment and punishment of death — that made them flee and hide from God.

**Thought 1.** Man still tries to run away from God, to hide from Him. He tries to run and hide...

- by staying away from church
- by refusing to sit under the preaching of God's Word
- by never seeking God
- by never reading and studying the Bible and by never praying
- by refusing to allow loved ones and neighbours to talk about God
- by denying the existence of God
- by ignoring God
- by neglecting God
- by pushing thoughts about God out of his mind
- by denying there is such a thing as sin, guilt or conscience
- by stressing the physical world of science, technology, philosophy and psychology and minimizing or denying the spiritual world

On and on the list could go. People try to hide behind everything imaginable to keep from facing God. But no person — not a single person — can hide from God. Everyone of us will have to face God — someday, someplace — we will all have to stand face to face with Him. No person can hide from Him. He sees us, no matter where we are and what we are doing, good or bad.

***Psa 139:7-12** Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.*

***Prov 15:3** The eyes of the Lord are everywhere, keeping watch on the wicked and the good.*

***Jer 23:24** "Can anyone hide in secret places so that I cannot see him?" declares the Lord. "Do not I fill heaven and earth?" declares the Lord.*

***Mat 25:32-34, 41** "All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.... Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"*

***Rom 14:12** So then, each of us will give an account of himself to God.*

***2 Cor 5:10** For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.*

***Rev 20:12** And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.*

#### **IV. Genesis 03:09 Alienation from God and the Need for Reconciliation**

There is the alienation (separation) from God and the breaking of God's heart. Adam's sin separated (alienated) man from God and broke God's heart. The separation is seen in Adam running away and hiding from God's voice, and the broken heart of God is seen in His seeking after Adam (v. 9). Note that Adam is not seeking after God, but God is seeking after Adam.

Note God's question: "Adam, where are you?" This is a startling question, for God knew exactly where Adam was. God knows everything. What, then, is God doing?



1. This is the call of the *seeking Saviour*. God's heart had been broken by Adam's sin. In His infinite knowledge...

- God saw all the ages, centuries, decades, years and days of sin and shame that lay ahead for fallen man: acts of lying, stealing, cheating, killing, wars, maiming, immorality — all the broken homes and lives — all the pain and hurt and suffering that would be borne by men, women and children down through the days and centuries of history.
- God saw the great price He would have to pay to complete His purpose upon earth. God saw that He would have to give His Son to pay the penalty for man's sin.

As stated, God's heart was broken — broken because He saw the terrible sin of man and the great price He, as God, would have to pay to save man from sin. God is love — His very nature is love — therefore, God set out to demonstrate His love. God went after Adam, went seeking after him: "Adam, where are you?" This is the call of God as the seeking Saviour.

*Mat 22:3* He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

*Luke 15:4* "Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?"

*Luke 19:10* "For the Son of Man came to seek and to save the lost."

*Rev 3:20* Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

**Thought 2.** Arthur W. Pink says, "This was not the voice of the policeman, but the call of a yearning love. Dark as is the background here, it only serves more clearly to reveal the riches of God's grace. Highly favoured as our first parents were, blessed with everything the heart could desire, only a single restriction placed upon their liberty in order to test their loyalty and fidelity to their Maker — how fearful then their fall, how terrible their sin! What wonder if God had consigned them to 'everlasting chains under darkness,' as He did the angels when they sinned? What wonder if His wrath had instantly consumed them? Such would have been no undue severity. It would simply have been bare justice. It was all they deserved. But no. In His infinite condescension and abundant mercy, God deigned to be the Seeker, and came down to Eden crying, *Where art thou?*" (Arthur Pink. *Gleanings in Genesis*, p. 41).

2. This is the call of *godly conviction*. God knew exactly where Adam was. The question, "Adam, where are you?" was not for God's information; it was to stir Adam to think about where he was. He was running away and hiding from God. God was calling out to Adam in order to arouse conviction within him. Adam needed to think about what he was doing: he was running away and hiding from the only Person...
- who could reconcile and help him

- who could correct, rectify and salvage the situation
- who could give Him guidance and direction, peace and security, love and joy, hope and life upon this earth
- who could save and restore him to his former position of perfection, glory and righteousness
- who could tell him how to escape the judgment of death that was to soon fall upon and snatch him from this world

Remember: Adam had lost his being of perfection, glory and righteousness. There was no longer a glow within his heart nor shining in his body. He had been stripped naked of perfection, glory and righteousness. Remember also that Adam had lived in a perfect world. The only way he could have known what death meant was for God to explain the meaning to him. This is, apparently, what God did. Adam knew that he was to die.

Adam needed to think about these things; he needed to sense conviction, sense his need for God, sense his need to be reconciled to God. Adam needed to seek after God, not run away from Him.

*Psa 38:4 My guilt has overwhelmed me like a burden too heavy to bear.*

*Psa 51:3 For I know my transgressions, and my sin is always before me.*

*John 16:8 "When he comes he will convict the world of guilt in regard to sin and righteousness and judgment."*

*Acts 16:28-31 But Paul shouted, "Don't harm yourself! We are all here!" The jailer called for lights, rushed in and fell trembling before Paul and Silas. He then brought them out and asked, "Sirs, what must I do to be saved?" They replied, "Believe in the Lord Jesus, and you will be saved — you and your household."*

3. This is the call of *God's justice*. Adam's sin was a terrible sin against God. In fact, Adam's sin was the same terrible sin that we commit against God. Adam did the same terrible thing that we do when we sin:

=> turned away from God

=> disobeyed God

=> rebelled against God

He refused to live for God, refused to do what God said. He rebelled against God, committed the most violent act a person can ever commit: that of rebellion.

When God created Adam, He told Adam the penalty of sin: the penalty was death. Therefore, God's call to Adam was a summons to judgment. Adam was to appear before the court of God and face the sentence of death. He had to bear the judgment for his rebellion and insurrection against God.

**Thought 1.** A person may try to run away and hide from God. He may deny, ignore and neglect God. But the day is coming when God will call him and everyone else before His court of justice. And every person — all who ran away and tried to hide from God — will be judged...

- judged because they turned away from God
- judged because they disobeyed God
- judged because they rebelled against God

**Mat 25:31-32** *“When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.”*

**2 Th 1:7-8** *And give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus.*

**Heb 9:27** *Just as man is destined to die once, and after that to face judgment.*

**2 Pet 2:9** *If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.*

**2 Pet 3:7** *By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.*

**Jude 1:14-15** *Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.”*

**Rev 20:12-13** *And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.*

**Jer 16: 16-17** *“But now I will send for many fishermen,” declares the LORD, “and they will catch them. After that I will send for many hunters, and they will hunt them down on every mountain and hill and from the crevices of the rocks. My eyes are on all their ways; they are not hidden from me, nor is their sin concealed from my eyes.”*

## **V. Genesis 03:10–13 Disturbed Relationships and Divisions**

There is the disturbed relationships and the severe divisions caused by sin. Note two significant facts.

1. Sin disturbs a man's relationship with God, and sin causes a division between him and God. This has already been seen when Adam ran away and hid from God.

The perfect relationship he had known with God no longer existed. He had shared and fellowshiped face to face with God, but not now. Adam now feared God (v. 10). Note why he feared God: because he was naked. Adam was...

- no longer perfect and innocent
- no longer full of God's glory and righteousness
- no longer like God
- no longer in the image and likeness of God

Adam was now totally different from God. A wall of disturbed feelings and division separated Adam from God. Adam was the sinner, and God was the perfect and holy God, the glorious and righteous God. Adam was now naked, stripped of God-likeness. If he faced God, he would have to bear the penalty and judgment for sin, for having disturbed the relationship between himself and God. He would be judged and condemned for sin, for causing the great division — the great alienation and separation — between himself and God. This is the reason Adam feared God.

Simply stated, he was naked before God, alienated and separated from God. He had disturbed the relationship between himself and God, created a great gulf — a terrifying division — between man and God. And Adam was to be judged for his terrible sin.

**Thought 1.** Sin has caused a great gulf — a terrifying division — between us and God. Our relationship with God has been so disturbed by sin that we are doomed, doomed unless we cast ourselves totally upon God and commit all we are and have to follow God. Sin separates us from God.

**Mat 15:8** *'These people honour me with their lips, but their hearts are far from me.'*

**Eph 4:17-19** *So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.*

**Psa 66:18** *If I had cherished sin in my heart, the Lord would not have listened.*

**Isa 59:2** *But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.*

**Isa 64:7** *No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins.*

2. Sin disturbs man's relationship with others and causes severe division (v. 11-13). God asked Adam two questions: Who told you that you were naked? Have you disobeyed me; have you eaten the forbidden fruit? Note three facts.

- a. Adam blamed Eve (v. 12). In essence, he said: “The woman gave me the fruit. I did not eat it until she enticed me to eat it. I would have never touched it if she had not enticed me.”

**Thought 1.** This is the way of sin, blaming others and trying to escape as much guilt as possible. Whatever happens to us — no matter the circumstances — we often lay the major blame at the feet of...

- husband
- wife
- parent
- in-laws
- employer
- employees
- government
- economy
- conditions
- situations or circumstances

- b. Adam blamed God (v. 12). Note how insidious this is: “The woman *you* gave to be with me, she enticed me to eat the forbidden fruit” (v. 12). Emphasize the word “*you*” and the fact is clearly seen. This is the depth of sin: blaming God for our failure, shortcoming, circumstances, sickness, disease, death — for whatever evil and bad thing happens to us. Yet, this is exactly what Adam did and what we sometimes do. We often ask why God let such a terrible thing happen to us, as though God caused the temptation or tragedy. But note: God did not tempt Adam, nor does God tempt us and cause bad things to happen to us. It was Adam's sin and it is our own sin that causes corruption and death in the world.

Adam desired and craved the forbidden fruit. He knew exactly what he was doing. Scripture is clear about this: he was not deceived by anyone (1 Tim 2:14). He and he alone made the choice to eat the forbidden fruit.

**James 1:13-15** *When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does he tempt anyone. But each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.*

**James 4:1-3** *What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.*

- c. Eve blamed the serpent, the devil. She simply said, “The serpent deceived me” (v. 13). Note: this was the truth, but Eve still chose — made the decision — to eat the forbidden fruit.

Note this also: Eve did not accept blame for her sin any more than Adam did. She blamed someone else, the devil. By so doing, she plummeted to the depth of sin that Adam had fallen into: she indirectly charged God with being the cause of the sin. She was saying that God could have kept the devil from tempting her, that it was He, God, who had allowed the devil to enter the Garden and entice her.

**Thought 1.** Note how progressive sin is — how sin just grows and grows once it has been committed:

=> Adam and Eve ate the forbidden fruit.

=> Adam blamed Eve, and Eve blamed the devil.

=> Then, Adam and Eve both blamed God.

Note also how the relationships between all the parties were tragically affected.

=> Adam and Eve's love and oneness of spirit were greatly disturbed.

=> Love and oneness of spirit with God was greatly disturbed.

They were both fallen from their perfect state. They were now blaming each other, criticizing and accusing each other. What a terrible and devastating tragedy sin is!

**Rom 2:1** *You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.*

**Job 9:20** *Even if I were innocent, my mouth would condemn me; if I were blameless, it would pronounce me guilty.*

**Prov 20:6** *Many claim to have unfailing love, but a faithful man who can find?*

**Prov 30:12** *Those who are pure in their own eyes and yet are not cleansed of their filth.*

**Jer 2:35** *You say, 'I am innocent; he is not angry with me.' But I will pass judgment on you because you say, 'I have not sinned.'*

**Thought 2.** We must confess and repent of our sins. God has provided salvation — eternal life — for us, but we must be honest and quit blaming others. We must do just what Scripture says: repent and confess our sins.

**Mat 3:2** *And saying, "Repent, for the kingdom of heaven is near."*

**Luke 13:3** *"I tell you, no! But unless you repent, you too will all perish."*

**Acts 2:38** *Peter replied, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."*

**Acts 3:19** *Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.*

**Acts 8:22** *Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.*

**Acts 17:30** *In the past God overlooked such ignorance, but now he commands all people everywhere to repent.*

**1 John 1:9** *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.*

**2 Chr 7:14** *If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.*

**Isa 55:7** *Let the wicked forsake his way and the evil man his thoughts. Let him turn to the Lord, and he will have mercy on him, and to our God, for he will freely pardon.*

**Ezek 18:21** *“But if a wicked man turns away from all the sins he has committed and keeps all my decrees and does what is just and right, he will surely live; he will not die. ■*

# THE FIRST JUDGMENT UPON SIN (PART 1): JUDGMENT UPON THE TEMPTER, THAT OLD SERPENT CALLED THE DEVIL GENESIS 03:14–15

## ***Introduction***

Adam sinned, and when he sinned he immediately suffered terrible consequences. The consequences of sin are covered in the former passage (Gen 3:7-13). Now comes the judgment upon sin. Sin is to be judged; perfect justice is to be executed. It was true in the beginning with Adam; it will be true with us in the final judgment of all men. This passage covers the first judgment ever pronounced upon earth. It covers *The First Judgment upon Sin (Part 1): Judgment upon the Tempter, That Old Serpent, Called the Devil*. (See note 1, Gen 3:1 for just who or what the serpent was, a creature serpent or Satan Himself.)

- I. He was cursed above all creatures (v. 14).
- II. He was to crawl upon his belly: to be detested, degraded and miserable — always (v. 14).
- III. He was to eat dust: to be defeated and humiliated — always (v. 14).
- IV. He was to be the object of enmity — enmity was to be waged between him and the woman and her seed (v. 15).
- V. He was to be crushed by one particular seed or descendant of the woman (v. 15).

## **I. *Genesis 03:14 Serpent, the Cursed Creature***

The tempter was cursed above all creatures. Two points need to be considered in this part of the judgment.

1. Was the serpent a literal serpent or a reference to Satan himself? This has already been discussed in a previous note (see note 1, Gen 3:1).
- a. James Montgomery Boice holds that the serpent is to be understood as literal. However, before the curse, he walked upright and was a most magnificent creature. Boice says:

*There is something very striking in this literal judgment. We do not know what the serpent looked like before this judgment, though he must have been a beautiful and upright creature, perhaps the most splendid of all the creatures. Nor do we know precisely when the judgment here pronounced was executed, though it was probably at this point. What we can know — because we can put ourselves in their place — is the horror of Adam and Eve as they heard the voice of God and witnessed the terrifying transformation of this once beautiful creature into the hissing, slithering,*

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*dangerous creature we know as a snake today. They must have recoiled in mortal fear, recognizing that God had every right to pronounce this same or even a more terrible judgment on themselves. They must have expected that He would do so, and the devil must also have expected this judgment.* (James Montgomery Boice. *Genesis*, Vol. 1, p. 159).

- b. Other scholars hold that the serpent was literal, but he was a reptile from the beginning, not necessarily a magnificent, upright creature. (Derek Kidner. *Genesis*, p. 70) .
- c. Scripture says this when referring to Satan and these two verses of judgment upon the serpent (vv. 14-15):

**Rom 16:20** *The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.* (this is clearly a reference to Gen 3:15).

**Rev 12:9** *The great dragon was hurled down — that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.*

**Rev 20:2** *He seized the dragon, that ancient serpent, who is the devil or Satan, and bound him for a thousand years.*

- d. The present passage of Genesis 3:14-15 definitely refers to Satan. Therefore, if the serpent is to be understood in a literal sense, then the passage must have a double reference. It must refer to both the serpent as a creature and to Satan who is “that old serpent, called the Devil” (Rev 12:9). This will be clearly seen as we discuss the specifics of the judgment upon the tempter.

=> For example, in the third judgment, the serpent is condemned to eat dust (v. 14c). Snakes do not eat dust. This is symbolic language meaning that the tempter is to *eat the dust* of defeat and humiliation.

=> Another example is the reference to the seed of the woman and the seed of the serpent (v. 15). This curse of God is not talking about all the little snakes crawling all over the world. It is referring to the followers of that “old serpent, called the Devil” (Rev 12:9). As stated, the judgment definitely refers to Satan. If a serpent creature is also involved, then the judgment has a double reference to both Satan and the serpent creature (see note 2, Gen 3:1).

- 2. The tempter was cursed above all creatures. All creation was affected by the sin and fall of man:

=> All creatures were cursed and condemned. But note: the serpent and tempter were *cursed above all* other creatures.

=> Man and woman were condemned (vv. 16-19).

=> The earth with its vegetation was cursed (vv. 17-19).

The point is this: the judgment upon the tempter was the most severe judgment pronounced by God. Note exactly what Scripture says: “Because you have done this

— because you are the tempter, because you tempted and led man to sin — you are cursed *above all other creatures*” (v. 14).

Man’s sin was most tragic, and the judgment he brought upon himself was terrible, but a way of salvation was to be offered to man. The earth also was to suffer a terrible corruption under the curse of God, but it, too, is to be delivered from the bondage of corruption and made incorruptible (Rom 8:19-21). But not the tempter. He is doomed forever. Scripture never says — not anywhere, not in any passage or verse — that the tempter will ever be saved and freed from the judgment pronounced upon him. In fact, Scripture declares the very opposite.

=> The tempter is to eat dust (be defeated and humiliated) *all the days* of his life (v. 14).

=> The tempter will eat dust in the future world, during the millennial reign of Christ upon the earth.

**Rev 20:2-3** *He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.*

**Isa 65:25** *“The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent’s food. They will neither harm nor destroy on all my holy mountain,” says the LORD.*

=> The tempter, “that old serpent, called the Devil,” is doomed to an eternity in the lake of fire.

**Rev 20:10** *And the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. (see 19:20).*

The point is this: the tempter was cursed above all created creatures. There is no hope for him. He will never be freed from his judgment and condemnation, never freed because of his terrible atrocity against God and man.

## II. **Genesis 03:14 Judgment of Satan, Serpent**

The tempter was cursed to crawl upon his belly all the days of his life. This means he was cursed to be detested, degraded and miserable.

=> A crawling creature (e.g., a serpent) is the picture of a being that is detested, degraded, repulsive, contemptible and scorned — an abomination (Lev 11:42).

=> A body that bows low and clings to the ground is a picture of misery (Psa 44:25).

Note that this curse could apply either to the serpent or the devil. Most people despise, detest and scorn both. Even if this judgment is directed at the snake as an earthly creature, its main thrust is levelled at the devil who is the prime tempter of man. It is he — “that

old serpent, called the Devil” — that God is primarily judging and condemning. It was the devil who desired, planned and initiated the temptation, sin, and fall of man. The devil is condemned to be...

- despised
- degraded
- miserable
- detested
- repulsive
- abhorred
- hated
- scorned
- disgusting

**Thought 1.** One of the names given Satan is Beelzebub. The name means the god of flies, the god of filth or the god of dung. Satan is known as the god of unclean spirits (see *Beelzebub*, Mk. 3:22).

### III. *Genesis 03:14 Judgment of Satan, Serpent*

The tempter was cursed to eat dust all the days of his life. This means he is cursed to be defeated and humiliated. In the Scripture, *to eat or lick dust* means to be defeated, to be humiliated.

**Psa 72:9** *May the desert tribes bow before him and his enemies lick the dust.*

**Isa 49:23** *“Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the LORD; those who hope in me will not be disappointed.”*

**Micah 7:17** *They will lick dust like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in fear to the Lord our God and will be afraid of you.*

Donald Grey Barnhouse says,

*To eat dust is to know defeat, and that is God’s prophetic judgment upon the enemy. He will always reach for his desires and fall just short of them. There will be continuous aspiration, but never any attainment, (Donald Grey Barnhouse. Genesis, Vol. 1. Grand Rapids, MI: Zondervan Publishing House, 1970, p. 22).*

Again, if the judgment is against the serpent as a creature, the major wrath is still thrust against the devil. “That old serpent, called the Devil” is condemned to be...

- defeated
- triumphed over
- disgraced
- smashed
- smashed
- shamed
- overthrown
- humiliated
- debased

**Thought 1.** Satan has been defeated and always will be. His final destiny is utter destruction in the lake of fire.

**Luke 10:17** *The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.”*

**Rev 20:2-3** *He seized the dragon, that ancient serpent, who is the devil or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.*

**Rev 20:10** *And the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.*

#### **IV. Genesis 03:15 Enmity between the Tempter and the Woman and Her Seed**

The tempter was to be the object of enmity: enmity was to be waged between him and the woman and her seed throughout history. The word *enmity* (ebhah) means hatred, antagonism, hostility. In the Bible it is always used to refer to the enmity between people, not animals. This fact alone, as well as the rest of this part of the judgment, points to the tempter being the devil and not just a serpent. (H.C. Leupold. *Genesis*, Vol.1, p. 164).

1. There is always to be enmity between the tempter and the woman.
  - a. It is God who puts enmity between the serpent and man. It is God who stirs man to oppose evil. It is God who says “I will put enmity.” Enmity is usually sinful, but enmity against evil is a virtue. Believers are to always be angry at sin and stand against all evil. (See note, Eph 4:26-27 for notes on *Anger*.)
  - b. This enmity actually began when woman was first created. James Montgomery Boice points out that Satan hated woman from the moment she was created. But now — from the moment of this judgment — woman was to hate Satan. She might love her sin, but she would also hate it. As Boice says,  
*When we sin, we often find that we like the sin but want to escape sin’s consequences. We would like to destroy ourselves in comfort, like the addict destroying himself in the dreamlike stupor of debilitating drugs or booze. We would like to go to hell happy.* (James Montgomery Boice. *Genesis*, Vol 1, p.162)
  - c. Woman was to also hate the destruction Satan and his evil wrought upon her family through divorce, illness, accident, drugs, alcohol, war and death. History shows that woman, by her more delicate and parental nature, is much more sensitive to sin and its effects upon human families and society. She usually hates and attacks injustice and evil with a greater diligence — not always, but usually.
  - d. Note another fact as well: Satan would never be able to dominate the woman entirely. He had attempted to conquer the human race by getting the woman and man to act selfishly — to do their own thing — against God. This they did — acted selfishly — sought to do what they wanted. But in this act of selfishness, Satan doomed himself, for man would forever act selfishly. Man would forever tend to selfishly put himself before anyone and everything, including Satan. Satan may want the human race to do

his bidding, but most men usually seek their own desires and lusts. In the words of Donald Grey Barnhouse,

*[Satan] does not want the good of the race nor does the race want his good. Each, in fact, selfishly desires his own good. Therefore, there can be no...coalition between man and Satan. A few may become the children of the devil, but the majority are...addicted to the love of their own interests.* ( Donald Grey Barnhouse. *Genesis*, p. 23).

The point is this: even the selfishness of Satan and the selfishness of the woman (mankind) was cursed to enmity. God put enmity (antagonism) between the selfishness of Satan and the selfishness of the woman — selfishness acting against selfishness. God used the very thing Satan injected into the human race — selfishness — to doom Satan to defeat. Satan would never be able to conquer the human race because most of the race would always act selfishly, seek after their own desires, even before the desires of Satan.

2. There is always to be enmity between the seed (offspring) of the tempter and the seed of the woman. Who is the seed (offspring) of the tempter or serpent?

The serpent's seed could not be all the snakes of future generations which were yet to be born. Such an interpretation just makes no sense. In addition, as stated above, the word *enmity* always refers to hostility between persons, not creatures. It is also doubtful, very doubtful, that the serpent's seed would be referring to the demons who serve under Satan. Satan does not bear demons as *offspring*: demons are not increasing in numbers. They were all created by God as angelic beings and fell from their exalted position when Satan fell. Who then is the seed or offspring of "that old serpent, called the Devil?" Who are the children and descendants of the devil? Scripture tells us: the seed or offspring of the devil are...

- Persons who live after the lusts of the flesh

**John 8:43-45** *You belong to your father, the devil, and you want to carry out your father's desire.*

- Persons who are enemies of God, those who deny, curse, neglect and ignore God

**Rom 5:10** *For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!* (see Rom 5:6-9).

**Col 1:21** *Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now he has reconciled you.*

- Persons who are adulterers and adulteresses

**James 4:4** *You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.*

- Persons who commit sin

**1 John 3:8** *He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.*

- Persons who are unrighteous and do not love others

**1 John 3:10** *This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.*

The seed (offspring) of the devil refers to the ungodly men and women upon earth, and the seed of the woman refers to the godly men and women of earth. There are two seeds upon earth, two offsprings, two descendants:

- => Those who follow after righteousness and those who follow after unrighteousness.
- => Those who follow after the way of God and those who follow after the way of self and the devil.
- => Those who follow after the good of God and those who follow after the sin and evil of the devil.
- => Those who follow after God Himself and those who follow after the devil himself.

The godly seed of the woman is in a struggle against the ungodly seed of the devil. This verse — Genesis 3:15 — is a prophecy of human history. History is to be a great struggle between good and evil among men and nations. History is to be a stage upon which the play of conflict is to be acted out, a conflict between the godly and the ungodly — between the good and the evil — upon the earth. There is a good and godly seed upon earth, and there is an evil and ungodly seed upon earth. There is a godly humanity and an ungodly humanity upon earth, and there always will be.

But note this: God will not let Satan triumph. There will always be godly people upon earth. No matter how much Satan tries to destroy godliness upon earth, God will make sure there are always some godly people someplace upon earth. Satan and his followers will never be free from the enmity they feel toward the godly, the true followers of God. The ungodly will bum with enmity against true godliness as long as the earth stands.

**John 16:2-3** *“They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or me.”*

**John 15:20** *“Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also.”*

**John 16:1-4** *“All this I have told you so that you will not go astray. They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will*

*think he is offering a service to God. They will do such things because they have not known the Father or me. "I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you."*

**1 Th 3:3** *So that no one would be unsettled by these trials. You know quite well that we were destined for them.*

**Phil 1:29** *For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him.*

**2 Tim 3:12** *In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted.*

**1 John 3:13** *Do not be surprised, my brothers, if the world hates you.*

**1 Pet 4:12-14** *Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.*

## **V. Genesis 03:15 The Tempter Crushed by the Seed of the Woman**

The tempter was to be crushed by one particular seed or descendant of the woman. This is a glorious promise: some descendant of the woman was to destroy the serpent. The serpent would strike the descendant's heel and bruise him, but the descendant would strike the final and fatal blow. The descendant would crush the serpent's head. This is definitely a promise of the Saviour, the Lord Jesus Christ. Note: this is the first promise of the Saviour in the Bible, and the promise is unconditional: the Saviour would come and He would destroy the serpent (tempter) in order to reconcile man with God. This is what is known as the *Adamic covenant*, God's unconditional promise to Adam and man, the unconditional promise to send the Saviour to deliver man.

Verse fifteen is also known as the *Protevangelium*, which means the very first declaration of the gospel. Note several facts.

1. The New Testament clearly tells us who *the promised seed* is. The seed may sometimes refer to the descendants of humanity or Israel, but the primary meaning of *the promised seed* is singular: it is Christ Jesus Himself.

**Gal 3:16** *The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.*

2. *The promised seed* is said to be the seed of the woman, not of the man. This points toward the virgin birth — the incarnation — of Christ.
3. The devil — from this point on — would try to destroy the seed of the woman. But note: God never said which woman would bear the seed. Satan was always left

guessing. In fact, Satan has tried from the very beginning to destroy the seed of the woman. He has been waging war against the *Seed* of God, the Saviour of the world, ever since God promised to save the world. The great Baptist preacher W.A. Criswell points this out by tracing some of the attempts of the devil throughout the Bible. (W. A. Criswell. *Expository Sermon On Revelation*, Vol. 4. Grand Rapids, MI: Zondervan Publishing House, 1969, PP. 86-87) For clarity the attempts are put in chart form.

***The Seed or Line Through Whom the Promised Seed Was to Come (=>)***

***The Strategies of Satan to Destroy the Seed or Devour the Child and God's Great Deliverance (\*\*)***

=> *There was the line of Abel, Adam's Son.*

\*\* Satan led Cain to kill Abel, but God gave Adam another son, Seth (Gen 4:1f).

=> *There was the early line of the godly seed.*

\*\* Satan led the godly line to mix with the ungodly and led them into such vile wickedness that God had to destroy the earth. But God raised up Noah (Gen 6:5f).

=> *There was the line of Abraham, Isaac, and Jacob.*

\*\* Satan led Esau to threaten to kill his brother, Jacob. But God protected Jacob (Gen 27:41f).

=> *There was the line of the children of Israel.*

\*\* Satan led Pharaoh to attempt to kill all the male babies of Israel. But God saved Moses (Exo 1:8f).

=> *There was the line of David.*

\*\* Satan led several of David's sons into sin, led them to commit murder and disqualify themselves from the godly line. But God always kept at least one son of David alive (2 Sam 13f).

=> *There was the line of the sons of David.*

\*\* Satan led Jehoram, one of Jehoshaphat's sons, to kill all his brothers. But God caused sons to be born to Jehoram to carry on the line (2 Chr 21:1 f).

=> *There was the line of Jehoshaphat's sons.*

\*\* Satan led an enemy to come in and kill all the sons but one — Ahaziah (2 Kng 8:251).

=> *There was the line of Ahaziah.*

\*\* Satan led Jehu to kill Ahaziah, and the queen's mother, Athaliah, took over the throne and killed all the sons but one. God led the wife of the high priest to save one small baby, Joash. At this point the line of the promised seed rested in the saving of this one little baby's life (2 Kng 9:11f).

=> *There was the line of the chosen people.*

\*\* Satan led King Ahasuerus to plan to exterminate all of God's people. But



God gave him a most restless and frightening night of sleep. The king, therefore, spared the chosen line (The Book of Esther).

=> *There was the line of the Promised Seed, Jesus Himself, at His birth.*

\*\* Satan led King Herod to slay all the babies in Bethlehem in an attempt to kill the promised child. But God warned Joseph and told Joseph to flee with the child (Mt. 2:1f).

=> *There was the line of the Promised Seed, Jesus Himself, at his temptation.*

\*\* Satan tempted Jesus to cast Himself down from the pinnacle of the temple, to secure the loyalty and worship of the people by a spectacular sign instead of the cross. But Jesus chose God's way, the way of the cross, instead of Satan's way (Mt. 4:1f).

=> *There was the line of the Promised Seed, Jesus Himself, at his hometown, Nazareth.*

\*\* Satan led the citizens of Nazareth to try to cast Jesus off the cliff of a hill, but Jesus escaped (Luke 4:29).

=> *There was the line of the Promised Seed, Jesus Himself, in facing the religionists.*

\*\* Satan led the religionists to hate Jesus and to plot His death time and again (Jn. 7:1f). But Jesus escaped time and again.

=> *There was the line of the Promised Seed, Jesus Himself, on the cross.*

\*\* Satan led the world to put Jesus on the cross and to kill Him. But God raised Jesus from the dead (Jn. 19:1f).

This is how Satan has attempted to hurt God, by doing all he could to devour the woman and her godly descendants down through the centuries. He did all he could to keep the Saviour, the Lord Jesus Christ, from being born. Now that Christ has come, Satan does all he can to turn people away from repentance and from following the Lord. Even when people do repent and turn to follow Christ, Satan does all he can to turn the followers of the Lord away from Him.

4. *The promised seed* of the woman, the Lord Jesus Christ, was to crush the head of the serpent. Jesus Christ crushed Satan when He died upon the cross.

a. Christ crushed Satan's head by never giving in to the devil's temptations (Mt. 4:1-11) and by never sinning (2 Cor 5:21; Heb 4:15; 7:26; 1 Pet 1:19; 2:22). Christ lived a perfect life; he was perfectly righteous. Therefore, He became the Perfect Man, the Ideal Man, the Ideal Righteousness...

- whom all men are to trust
- whom all men are to follow
- whom all men are to use as the *pattern* for their lives (see note, Mt. 8:20)

Satan was defeated in that an Ideal Righteousness was now provided for man. Man could now become acceptable to God by putting on the righteousness of Christ through faith (2 Cor 5:21; Eph 4:23-24. See *Justification*, Rom 4:22; 5:1.)

- b. Christ crushed Satan's head by dying *for man*, by bearing all of man's guilt and punishment for sin. On behalf of man, Christ took all of man's sins upon Himself and bore the judgment of God against sin. He is the *Ideal Man*, so His death becomes the *Ideal Death*. Just as His *Ideal Righteousness* stands for and covers every man, so His *Ideal Death* stands for and covers every man. Consequently, the penalty and punishment for sins has now been paid. Man no longer has to die and be separated from God (see *Death*, Heb 9:27). The way to live forever in the presence of God is now open. Satan's power is broken and destroyed.

**Heb 2:14-15** *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.*

**John 12:31-33** *“Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself.” He said this to show the kind of death he was going to die. (See Jn. 14:30, esp. v.28-31; 16:11.)*

**Col 1:13-14** *For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves. In whom we have redemption, the forgiveness of sins.*

- c. Christ crushed Satan's head by being raised from the dead. Again, as the *Ideal Man*, Christ's resurrection becomes the *Ideal Resurrection*. His resurrection stands for and covers every man. Note two facts.
- 1) It was the *perfect spirit of holiness* (perfect righteousness) that raised up Christ from the dead. Death could not hold perfection, for death is the result of sin. Christ, being perfect, was bound to arise.
  - 2) When Christ arose, He triumphed over Satan, openly showing that death is the work of Satan. Death is not to be the natural experience of man. Death was never the purpose of God; life is the purpose of God. The resurrection of Christ openly shows this.

**Col 2:12, 15** *God who raised him from the dead...And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*

- d. Christ crushed Satan's head by His Incarnation, that is, by coming into the world and being revealed as the Son of God. Think about it: the fact that the Son of God came into the world destroys the works of the devil. As soon as the Son of God appeared on the scene, His coming meant that the works of the devil were to be destroyed.

**1 John 3:8** *He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.*

**John 3:16-17** *“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send*

*his Son into the world to condemn the world, but to save the world through him.”*  
(see Jn. 3:18-21).

- e. Christ crushed Satan’s power to charge men with sin. Satan’s power *to charge men with sin* is now “cast out.” Men now have the power to escape the penalty of sin. Christ took the sins of men upon Himself and paid the penalty for their sin. He died for the sins of the world.

**1 Pet 2:24** *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

**Rom 8:33** *Who will bring any charge against those whom God has chosen? It is God who justifies.*

- f. Satan’s power *to cause death* is now “cast out.” Men no longer have to die. Christ died for man, became man’s substitute in death.

**Heb 2:14-15** *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.*

- g. Satan’s power *to cause men to be separated from God* is now cast out. Men no longer have to go to hell and be separated from God. Christ was separated from God for man (see note, Mt. 27:46-49). Man can now be reconciled to God and live forever.

**1 Pet 3:18** *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.*

**Rom 8:11** *And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.*

- h. Satan’s power *to enslave men* with the habits of sin and shame is now *cast out*. By His death, Christ made it possible for man to be freed from sin. The believer, cleansed by the blood of Christ, becomes a holy temple unto God, a temple fit for the presence and power of God’s Spirit. Man can now conquer the enslaving habits of sin by the power of God’s Spirit.

**1 Cor 6:19-20** *Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own. You were bought at a price. Therefore honour God with your body.*

**1 John 4:4** *The one who is in you is greater than the one who is in the world. ■*