

“The Aftermath of the Fall of Man”  
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An Excursus to *Spirit, Soul, Body: The Blueprint of Man in the Image of God*  
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## THE AFTERMATH OF THE FALL OF MAN

We immediately see the fellowship with God has been broken:

And when they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, "Where are you<sup>1</sup>?" (Gen. 3:8-9).

The Knowledge of Good and Evil proved to Adam his evil, plagued him with guilt, and caused him to hide. Adam and Eve moved from spirit to soul, from life to death, from blessing to judgment, from faith to fear, and from fellowship to separation. How interesting that God's first words after Man's sin were not out of anger and wrath. He knew their sin – that they deserved immediate death. Yet our God is slow to anger and quick to love.<sup>2</sup> His first words called for reconciliation. Every prodigal needs to hear, "Where are you?" God wants you back.

In judgment, God cursed the serpent and the ground, but He did not curse Adam or Eve.<sup>3</sup>

The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel (Gen. 3:14-15).

The serpent eating dust symbolizes Satan eating spiritually dead men, who are made from dust and return to dust (3:19).<sup>4</sup> Our "adversary the devil prowls around like a roaring lion, seeking someone to *devour*" (1 Pet. 5:8). But God preaches the Gospel: the Seed<sup>5</sup> of the woman refers to Christ (see Gal. 4:4, cf. 3:16 and Jn. 12:24). Satan bruised His heel by crucifying Him, but in that very act, Christ bruised Satan's head, triumphing over him (Col. 2:15). Christ will soon crush him completely (Rom. 16:20, Rev. 20).

To the woman he [the LORD God] said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be *for* your husband, and he shall rule over you" (Gen. 3:16).

ESV footnotes the word "for" because the translation could be, "Your desire shall be *against* your husband." Eve usurped her husband's role as leader (1 Cor. 11:3) by taking the lead in the dialogue with the serpent and in the eating. The nature of that sin caused a long-term disposition to resist the husband's leadership. Because Eve spurned the blessing of Genesis 1:28, her role of being fruitful and multiplying children became painful.

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<sup>1</sup> "In Hebrew *you* is singular in verses 9 and 11" (ESV Footnote). Yahweh called to Adam as the head of the species. Eve ate first, but Adam had to answer for it.

<sup>2</sup> Ex. 34:6; Nu. 14:18; Neh. 9:17; Ps. 86:15, 103:8, 145:8; Joel 2:13; Jonah 4:2.

<sup>3</sup> Galatians 3:10-14 teaches Christ redeemed us from the curse of *the law* – incurred after this exchange in Genesis.

<sup>4</sup> Gen. 3:19, 22:8; Job 34:15; Ps. 90:3; Eccl. 3:20, 12:7; 1 Cor. 15:47, 49

<sup>5</sup> The word here should be neuter (no gender assigned), but the Septuagint (Greek Old Testament) broke the rules (only this once amongst almost 150 others) to be singular masculine, speaking of Jesus Christ. Walter C. Kaiser, Jr., "Hermeneutics And The Theological Task," 1 *Trinity Journal* 12:1 (Spring 1991): 13. Therefore, many count this the first outright Messianic prophecy. Indeed, the rest of Genesis, the Law, and the Prophets trace Eve's descendants, anticipating this Seed.

And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust and to dust you shall return" (Gen. 3:17-19).

"Cursed is the ground because of you." Land symbolizes the place and position of relationship with God. The Promised Land is a focal call and blessing for Abraham and all Israel, because that is the place where the Lord says, "I will be their God, and they shall my people."<sup>6</sup> God desires to dwell with Man in the land,<sup>7</sup> but the land is cursed. Because of Adam, every man's relationship with God is broken. Holy God cannot dwell with sinful men. Ken Ham teaches that the sentence of death is both just and merciful.<sup>8</sup> If God left us in our current state (sinful flesh, rebellious souls, and dead spirits), then we could never fully relate to God. Therefore, to be reconciled to God, we must die, which God ordains so He can redeem us and resurrect us into spiritual bodies (1 Cor. 15:42-57).

Adam grasped something of this mercy after his immediate life was spared. Though he surely understood the penalty of death, "the man called his wife's name Eve,<sup>9</sup> because she was the mother of all living" (Gen. 3:20). Before this verse, Eve is only called the "woman" or "wife." Only after the Fall does Eve receive her meaningful name. Adam believed God's prophecy about her Seed (3:15), and even after the sentence of death, he responded to the mercy and grace of God with hope of *living*.

Genesis 3:21 reports, "And the LORD God made for Adam and for his wife garments of skins and clothed them." Where did the skins come from? God sacrificed an animal – the first death and a foreshadow of the sacrifice of Jesus Christ, the Lamb who takes away the sin of the world.<sup>10</sup> Hebrews 9:22 teaches that "without the shedding of blood there is no forgiveness of sins." Life is in the blood, and therefore, only blood can atone for the sinner's soul (Lev. 17:11).

Even after that atoning act, God still drove them out of the Garden and placed an angel with a flaming sword to keep them from the Tree of Life (Gen. 3:22-24). This symbolized what had already happened in the spiritual realm. They had been separated by sin from the Life-giver. Their spirits could no longer receive from Him, so neither could they eat the supernatural Tree, which dispensed life into their spirits. They lost *life*, and they lost the *authority* to execute the commission to subdue and rule the earth. And all creation, cursed in bondage to decay (Gen. 3:17, Rom. 8:19-22), lost the hope of Eden.

While studying this passage to prepare the *Spirit, Soul, Body* booklet, I was amazed by the mercy of God. No doubt the consequences of their sin are extreme, but God could have killed them immediately and justly. He could have cursed them. Instead, He called for repentant reconciliation, covered them with skins that foreshadowed the atoning sacrifice of His Son, and prophesied that Eve would live to mother a Seed who would destroy the enemy. Because God perfectly orchestrated 4,000 years of history to accomplish all of this in Jesus, we can stand in this grace and say, "Though I die, yet shall I live. Thanks be to God in Jesus Christ my Lord!"<sup>11</sup>

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<sup>6</sup> Gen. 12:1, 17:8; Jer. 32:36-38; Ezek. 27:26-27

<sup>7</sup> Ezek. 37:26-27; Rev. 21:3, 22, 22:3-5

<sup>8</sup> *The Lie: Evolution* (Green Forest, AR: Master Books, 1987) 88.

<sup>9</sup> ESV Footnote: *Eve* sounds like the Hebrew for *life-giver* and resembles the word for *living*.

<sup>10</sup> Jn. 1:29, 36; Acts 8:32-35; 1 Cor. 5:7; 1 Pet. 1:19; Rev. 5:6-13, 7:9-8:1, 12:11, 14:1.

<sup>11</sup> Paraphrasing (by personalizing) Jn. 11:25 and Rom. 7:25.