

Good, Evil, and Seed (Part 2)

1. Intro

- a. Review of Gen 1 and 2
 - i. Good in creation week (Gen 1)
 - ii. Good in Eden (Gen 2)
 - iii. Import: "Give thanks to the LORD for He is good" (Ps. 107:1)
- b. Proper Hermeneutics
 - i. Last week: Exegesis, Analogy of Scripture, Analogy of Faith
 - ii. Today: Centrality of Christ also
- c. Gen 3 focus:
 - i. Evil: How was paradise lost?
 - ii. Good: What is the hope for humanity?

2. Evil:

- a. Command
 - i. Gen. 2:17, "but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
 - ii. Evil would come through rebellion
 - iii. Rebellion would come through deception
- b. Deception
 - i. What exactly is this deceiver/serpent (3:1)?
 - 1. Zoological creature of nature
 - a. Compared to other animals (3:1 and 14)
 - b. Not a metaphor or a spiritual entity only
 - 2. But something more
 - a. Converses with a human (3:1-5)
 - b. Deceives with his words (3:13)
 - c. Expresses cynicism toward God (3:5)
 - 3. It is evil, not good
 - a. Between end of day six and 3:1, this creature became evil.

- b. How did this happen?
 - i. Answer is found elsewhere in Scripture (Analogy of Scripture)
 - ii. The answer clarifies that the serpent was the embodiment of Satan.
- 4. It is Satan
 - a. Direct identification in Rev. 12:9 (also 20:2)
 - i. “the serpent of old who is called the devil and Satan, who deceives the whole world”
 - ii. “of old” = *ar-chai-os* (ἀρχαῖος) means “ancient” or “original”
 - iii. He is a deceiver
 - b. Detailed description of his demise in Ezek. 28:13-17
 - i. Prophecy is a lamentation over the king of Tyre who is likened to the Devil
 - 1. The two share common features of pride, self-exaltation, and condemnation
 - ii. Story of the Devil:
 - 1. An angel (a cherub), “Full of wisdom and perfect in beauty” (28:2).
 - 2. In the Garden of Eden (28:13).
 - 3. Sought to usurp the place of God (28:2)
 - 4. Became unrighteousness (28:15)
 - 5. Because of pride (28:17, “heart was lifted up”).
 - ii. His strategy in Eden
 - 1. Seen in Jesus’ description of him from John 8:44
 - a. “a murderer from the beginning”
 - b. “liar” and “the father of lies”
 - 2. Murder is his objective and deception is his method
 - iii. Three stages of deception:
 - 1. God is restrictive (3:1)

- a. "Indeed, has God said, 'You shall not eat from any tree of the garden'?"
 - b. Life in Eden as unfair and miserable
 - c. God is unjust and oppressive
 - i. Same tactic of Satan persists today
 - d. Eve see how outlandish his words are and answers with correction (3:2-3)
 - 2. God is deceptive (3:4)
 - a. "You surely will not die!"
 - b. Contradicts God
 - c. Calls Him a liar
 - i. Same tactic today
 - 3. God is miserly (3:5)
 - a. "God knows that in the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil"
 - b. God is withholding good from man
 - c. He is holding out
 - d. Same tactic today
 - i. Temptation comes as FOMO
 - ii. Respond with FOFA
 - iii. "This is Satan's chiefest subtlety, to cause us not to fear God's threatenings" (Geneva Bible).
- c. Rebellion
- i. Eating of the fruit was their act of rebellion
 - 1. 3:6 "she took from its fruit and ate; and she gave also to her husband with her, and he ate"
 - ii. Rebellion, because they were fully aware of God's command
 - 1. Eve clearly conveyed it to the serpent
 - 2. Adam heard the command (2:16) and taught it to Eve
 - iii. Why did they rebel?
 - 1. For Eve, because of deception (3:13)

2. For Adam, it was willful and defiant
 - a. He was not deceived
 - b. 1 Tim. 2:4 "*it was not Adam who was deceived, but the woman being deceived, fell into transgression*"
 3. Eve fell for a lie. Adam disobeyed willfully.
 - a. Therefore, the original sin is attributed to Adam, not to Eve.
 - b. Rom. 5:19 "through the one man's disobedience the many were made sinners"
- iv. Rebellion expressed in lawlessness
1. 1 John 3:4 "sin is lawlessness"
 2. Sin is rejection of God's law
 3. Sin is not what we feel is morally right or wrong
 - a. Conscience is only reliable if properly informed
 - b. Conscience can be skewed (e.g., sociopaths)
 4. God's word determines moral absolutes, because the world is God's domain and He is its Lawgiver.
 - a. Psalm 24:1
 - b. Deut. 10:14
 - c. 1 Chron. 29:11
 5. To rebuff God's law is "high treason against the king of heaven"
- d. Aftermath
- i. Spiritual death
 1. 2:17 "in the day that you eat of it you will surely die"
 2. Adam lived to be 930 years old, with most of those years lived outside of Eden
 3. How did Adam die "in that day"?
 4. His soul died.
 - a. Death is separation
 - b. Spiritual death is separation from God
 5. Broken relationship with God evidenced in:
 - a. Hiding, shame, fear, and blame shifting

- b. Death is an apt description of a broken relationship
 - 6. Biblical doctrine of spiritual death
 - a. Jesus' teaching (cf. John 6; Rev. 3:1)
 - b. Paul (Eph. 2:5; Col 2:13; 1 Tim. 5:6)
 - c. Jesus' own life (John 1:4; 5:26; 8:29; Ps. 16:11)
 - ii. Pain
 - 1. Pain for woman (3:16, "pain [עֲצָבוֹן]")
 - 2. Pain for man (3:17, "toil [עֲצָבוֹן]")
 - 3. Conflict in marriage
 - a. 3:16 "your desire will be for your husband, And he will rule over you"
 - b. Same language of conflict between sin and Cain (4:7, "its desire is for you, but you must master it")
 - c. Instead of working as co-regents, there will be power-struggle and domination/oppression.
 - iii. Physical death
 - 1. 3:19 "you are dust, And to dust you shall return"
 - 2. Death is unnatural, because we were made for immortality with access to the tree of life (2:9; 3:22)
 - 3. Death is the human experience because of the rebellion at Eden
 - iv. Expulsion (3:22-24)
 - 1. Banned from the tree of life
 - 2. Cut off from the provision of Eden (cultivate the ground)
 - 3. Cherubim kept them out
- 3. Seed:
 - a. Two-part curse on the serpent (3:14-15)
 - i. Physical curse on the serpent to go on its belly and eat dust
 - ii. Threefold enmity
 - b. #1 Woman vs. Satan
 - i. Eve entertains no further conversation with the serpent
 - c. #2 Woman's Seed vs. Satan's Seed

- i. Singular and plural meaning of “seed”
- ii. Singular meaning
 - 1. Her seed is Christ
 - 2. His seed is the Antichrist
 - a. Embodiment of Satan’s will
 - b. Has a fatal head-wound (Rev 13:3)
 - c. Christ defeats him
- iii. Plural meaning:
 - 1. Rom. 16:20 the people of God crush Satan
 - 2. Offspring/children of the Devil
 - a. No progeny, but unrepentant sinners (1 John 3:10)
 - 3. Enmity between the redeemed people of God and the world.
 - a. Examples: Abel and Cain, Jacob and Esau, Moses and Pharaoh, David and Saul, Jeremiah and the Jews, Mordecai and Haman, Daniel and his enemies, Jesus and the Jews, Christians and the world
 - i. John 15:18 “if the world hates you, you know that it has hated Me before it hated you”
 - ii. John 15:20 “if they persecuted Me, they will also persecute you”
 - 4. God’s people have always been at war with the world
 - a. 2 Tim. 3:12 “Indeed, all who desire to live godly in Christ Jesus will be persecuted.”
 - 5. Christ shares His victory with all who belong to Him
 - a. Never walk in the darkness (John 8:12) but will have the light of life
 - b. The truth will set you free (John 8:31-32)
 - c. Jesus the truth reconciles us to God (John 14:6)
- d. #3 Woman’s Seed vs. Satan
 - i. Head-wound vs. heel-wound
 - 1. Rom. 16:20 “crush Satan”
 - ii. Seed of the woman

1. Anticipation in Cain, Seth, Noah, Abraham, Isaac, and Jacob
2. Developed into the full-fledged Messianic promise of the deliverer from the royal line of David
- iii. Satan's work has persisted beyond Eden to today
 1. 2 Cor. 4:4 "blinded the minds of the unbelieving"
 2. Eph 2:2 "the course of this world... the spirit that is now working in the sons of disobedience"
 3. Rev. 12:9 "deceives the whole world"
 4. 1 John 5:19 "the whole world lies in *the power of* the evil one"
- iv. The Victor over the Devil is Jesus Christ
 1. He is the seed of the woman, the seed of Abraham and David
 2. His victory is seen in:
 - a. Resisting the Devil (Matt. 4:1-10)
 - b. Casting him out of his position of unchallenged authority (John 12:31)
 - c. Rendering him powerless through His atoning sacrifice on behalf of sinners (Heb. 2:14)
 - d. Drawing men out of his clutch (John 12:32)
 - e. Destroying his works (1 John 3:8)
 - f. Dispelling his deception as light shines in the darkness (Acts 26:18; 2 Cor. 4:3-6)
 - g. Bringing judgment upon him in hell (Rev. 20:10)

4. Conclusion

- a. Why does God promise the seed?
- b. God is the God of grace (3:21)
 - i. Clothing of Adam and Eve
 - ii. Provision of bread outside of Eden
- c. God turned evil for good (50:20)
 - i. The history of the world is the story of divine providence. Man and Satan meant evil but God meant it for good to bring many sons to glory (Rom. 8:28-30)