

Genesis

Creation, Covenants, All Grace – study 7



(part 2)

WHERE ARE YOU? (3:9-13)

3:9 *God's first question -- and one's which echoes far beyond Eden's boundary. What does it imply as to the nature of death, and the sequence in salvation?*

(1) God seeks him, not because he is lost from His knowledge, but from His communion. -- **Franz Delitzsch**, *New Commentary on Genesis* (1889) Vol. 1, p. 158

(2) It is a consequence of the very being of God as a person, if he would not violently surprise man with his omnipresence and his omniscience, that he should freely assume the form of seeking him, that is, of drawing nigh unto him gradually, in a way of mercy; since man must seek and find Him. The Good Shepherd seeks and finds the lost sheep; the sinner must seek and find God; the relation must be an ethical covenant relation. -- **J.P. Lange**, *Genesis* p. 231

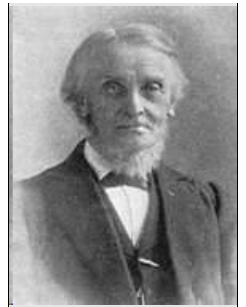
(3) God comes to man; man seeks not his God. Despite all the doctrines which proud free-will has manufactured, there has never been found from Adam's day until now a single instance in which the sinner first sought his God. God must first seek him. -- **C.H. Spurgeon**, *Treasury of the Old Testament* p. 11

3:10-13 *If shame is sin's first seed, what do Adam and Eve's answers to Yahweh show is sin's second offspring? (Rom. 1:20)*

(4) That was the answer of unutterable meanness, revealing the capacity of man out of touch with God, for dastardly action towards a fellow being. Adam was the first cad, and there has been a long succession of them. -- **G. Campbell Morgan**, *Great Chapters of the Bible* p. 25

(5) The second consequence of the fall is the disturbed relation with God, which is presented in the highly symbolical form fitting for early ages, and as true and

impressive for the twentieth century as for them. Sin broke familiar communion with God, turned Him into a "fear and a dread," and sent the guilty pair into ambush. Is not that deeply and perpetually true? The sun seen through mists becomes a lurid ball of scowling fire. The impulse is to hide from God, or to get rid of thoughts of Him. And when He *is* felt to be near, it is as a questioner, bringing sin to mind. The shuffling excuses, which venture even to throw the blame of sin on God ("the woman whom *Thou* gavest me"), or which try to palliate it as a mistake ("the serpent beguiled me"), have to come at last, however reluctantly, to confess that "I" did the sin. Each has to say, "I did eat." So shall we all have to do. We may throw the blame on circumstances, weakness of judgment, and the like, while here, but at God's bar we shall have to say, "*Mea culpa, mea culpa.*" -- **Alexander Maclaren**, *Genesis* p. 9



ALEXANDER
MACLAREN
God becomes a
"fear and a
dread"

SIN'S SENTENCE (3:14-24)

3:14-15 *The serpent is suddenly silent. Why have some regarded literalism impossible here? (Rev.12:9)*

(6) The first Messianic prediction, which was uttered immediately after the fall of Adam, is also the most indefinite. Opposed to the awful threatening there stands the consolatory promise, that the dominion of sin, and of the evil arising from sin, shall not last for ever, but that the seed of the woman shall, at some future time, overthrow their dreaded conqueror. With the exception of the victory itself, everything is here left undetermined. -- **E.W. Hengstenberg**, *Christology of the Old Testament* p. 2

(7) Therefore the victory will rest with man. -- **J.H. Hertz**, *The Pentateuch and Haftorahs* p. 15

3:16 *Although it is plain that some of sin's effects will be peculiar to woman, what privilege will also be uniquely hers? (Isa. 7:14)*

(8) She sought to control him by taking control into her own hands (2 Tim. 2:14) and even by leading him on in the temptation. As a result her penalty is that she shall be the one that is controlled. -- **H.C. Leupold**, *Exposition of Genesis* p. 172

(9) The punishment of Eve takes the form of **sorrow** and **subjection** -- sorrow in childbirth and subjection in the home. As to the former, the cry of travail is never silent. In this, woman seems to be unique in comparison with living creatures on the earth in general. What is joy to them is to her excruciating pain. As to the latter, the rendering of the Vulgate is clear: "Thou shalt be under the power of thy husband." The history of womankind, particularly in heathen lands, is one practically unbroken record of subservience; sometimes taking the form

of denial of the elements of education; regarded as lacking the possession of a soul; commonly refused the companionship of her husband; and frequently degraded to a position analogous to that of the beasts of the field, being bought and sold. This condition is only radically reversed when Christianity takes possession. Jesus Christ is woman's truest Emancipator. Should she ever forget it, she will do so at her peril. -- **D.E. Hart-Davies**, *The Genesis of Genesis* p. 103 (emphasis added)

3:17-19 *Although woman may be under man, man will be metaphorically (and finally literally!) under the ground from which he came; i.e. conquered by it. Will his struggle be less rewarding than her suffering?*

(10) It had now been demonstrated that environment could do nothing for man. There are those who think that the ills of our day are caused by the bad environment of children in the slums, or in some



DONALD GREY BARNHOUSE
Which will change first – the
pig or the parlor?

other place where circumstances are not just what the theorists desire. But environment can change nothing. Tie ribbons around a well-washed piglet, put him in a parlor and see which will change first, the pig or the parlor. -- **Donald Grey Barnhouse**, *Genesis* p. 28

(11) Work will become toil. Working with the ground that is henceforth cursed will be difficult and will involve conflict. It is the weeds that will grow effortlessly. Long will be life's struggle, and its only certainty at the end of the day will be death. For "man is the loser in his struggle with the ground, for, as it were, the ground will at last overcome him." -- **Henri Blocher**, *In the Beginning* p. 183

3:20-21 *Is there hope for Adam and Eve?*

(12) It becomes necessary, moreover, that, even before his departure from Paradise, man should see, in the spectacle of the bleeding beasts, how serious his history has become. -- **J.P. Lange**, *op.cit.*, p. 240

(13) Since the actual commission of sin the author has with very deliberate purpose been using the name "Yahweh God" for the deity. In the temptation the devil naturally could not want to refer to Him as such. But now, since v. 8, it has been the definite purpose of Moses to portray God as one who, though eternal and unchangeable, manifested the unchangeableness to His mercy toward even the fallen ones. The God of mercy has been portrayed since v. 8. So here too in v. 22 barring man from approach to the tree of life is mercy. Therefore *Yahweh* is used, as well as *Elohim*. -- **H.C. Leupold**, *op.cit.*, p. 180

3:22-24 *The expulsion from Eden was both a punishment and a extension of mercy. Explain. (hint: is living forever the equivalent of eternal life? John 5:24,25; 10:10)*

(14) Previously, direct communication with God was the source of life to Adam; but, from the moment in which he became alienated from God, it was necessary that he should recover life by the death of Christ, by whose life he then lived. -- **J. Calvin**, *Genesis* p. 184

(15) The mainstream of Judaism refused to make the tale of Eden an important part of its world view and maintained that the only road to salvation was through godly deeds (*mitzvot*), rather than through belief in a savior, and that, while men tended to corruption (Gen. 6:5; 8:21), he was not basically a corrupt creature. -- **W. Gunther Plaut**, *Genesis The Torah* p. 34

(16) Three kinds of disorder, covering the greater part of human suffering, make their germinal appearance in this chapter. In *personal* relations there are the first signs of mutual estrangement (7) and the brutalizing of sexual love (16b). Here in embryo are the mistrusts and passions which will ravage society. In the *spiritual* realm man has become, in his self-contradiction, simultaneously in flight (and banishment) from God (8,24) and in battle with evil (15). On the *physical* plane, his life is to be a painful struggle to renew (16) and sustain (19) its basic processes, which are in some degree disturbed. -- **Derek Kidner**, *Genesis* p. 73