

THE FALLEN, THE FORBIDDEN, AND THE FINAL HOUR

2.4 The Fall - What Adam and Eve actually did

The apostle Paul, writing to Timothy, draws an important distinction. Eve was deceived. She believed what she had been told. Adam was not deceived. He acted with full awareness of what he was doing. The first sin involved both deception and willful disobedience, operating in tandem.

Adam stood as the federal head of the human race. His action represented his entire posterity. When he fell, humanity fell with him. This headship is the theological foundation for the doctrine of original sin. Paul develops this principle most fully in his letter to the Romans.

Romans 5:12

Wherefore, as **BY ONE MAN SIN ENTERED INTO THE WORLD**, and death by sin; and so, death passed upon all men, for that all have sinned.

What was lost in the fall

The consequences of the fall extended through every dimension of human existence.

- **Innocence.** Adam and Eve became aware of their nakedness. Shame entered the human heart.
- **Intimacy.** They hid themselves from the presence of God. Fellowship was broken at the very moment it should have been most needed.
- **Inheritance.** Their dominion did not disappear, but it was hijacked. The keys of authority Adam had been given passed into the hand of the usurper.
- **Immortality.** Death entered. Bodies began to age. Decay became the new law of the planet.
- **Identity.** Some Hebrew teachers have observed that the word for skin in Genesis three verse twenty-one bears a phonetic resemblance to the word for light. Whether or not the wordplay is intentional, the contrast is striking. The covering of glory that Adam and Eve had possessed before the fall was replaced by skins taken from dead animals.

Genesis 3:8

They heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife **HID THEMSELVES FROM THE PRESENCE OF THE LORD GOD** amongst the trees of the garden.

The transfer of dominion

When Adam yielded to the serpent, he handed over the keys of the planet. The principle is consistent throughout scripture. Authority follows obedience. Whatever a person obeys, that person empowers. By submitting to the voice of the serpent, Adam transferred his stewardship to the one whose voice he obeyed.

This explains an otherwise puzzling passage in the temptation of Christ. When Satan offered Jesus all the kingdoms of the world in exchange for worship, the offer was not a bluff. Satan actually possessed what he was offering. Adam had legally surrendered it.

Luke 4:5-6

The devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. The devil said unto him, **ALL THIS POWER WILL I GIVE THEE, AND THE GLORY OF THEM: FOR THAT IS DELIVERED UNTO ME;** and to whomsoever I will I give it.

The Greek word translated delivered is *paradidomi*. The same word is used elsewhere for the handing over of a deposit or the transfer of a trust. Satan was holding what Adam had signed over to him. This is also why the apostle

Paul, in Second Corinthians chapter four, refers to Satan as the god of this world. The functional rulership of the present world system rests in his hand by legal transfer.

2 Corinthians 4:4

In whom the **GOD OF THIS WORLD HATH BLINDED THE MINDS OF THEM WHICH BELIEVE NOT**, lest the light of the glorious gospel of Christ... should shine unto them.

The cross of Jesus Christ was not only the payment for sin. It was the legal recovery of stolen dominion.

2.5 The First Gospel - The *protoevangelium*

Before God passed sentence on Adam, before He passed sentence on Eve, He passed sentence on the serpent. Within that sentence, He hid the first announcement of the gospel. Theologians have long called this verse the protoevangelium, which means the first good news. It is the earliest declaration of redemption found in the Bible. The setting is significant. The first gospel sermon was not preached in a temple. It was preached in a courtroom, with the serpent standing as the defendant.

Genesis 3:15

I will put **ENMITY BETWEEN THEE AND THE WOMAN,**
and between thy seed and her seed; **IT SHALL BRUISE**
THY HEAD, AND THOU SHALT BRUISE HIS HEEL.

Five truths are embedded within this single verse, each of which carries profound implications for everything that follows in scripture.

- **The seed of the woman is unique.** Within Hebrew biology, seed is normally associated with the male. The phrase her seed is grammatically unusual. **It hints at a child who will come into the world without a human father.** The earliest whisper of the virgin birth is found here.
- **There will be enmity.** God Himself establishes a hostility **between two seeds, two lines, two destinies.** From this point forward, the entire Bible records the unfolding of that conflict.
- **The serpent has a seed.** A line exists that traces back to rebellion. **The seed war is not merely spiritual. It carries a physical and historical dimension that runs through Genesis, the wilderness wanderings, the conquest, the monarchy, and the prophets, even into the NT.**
- **The seed of the woman will crush the serpent's head.** Crushing the head is mortal damage. Bruising the heel is

not. The cross looks like a wound to the heel. The resurrection demonstrates that it was actually a crushing of the serpent's head.

- **The gospel was preached at the gates of Eden.** Before the first sacrifice, before the first altar, before the first prophet, the gospel was on the lips of God.

The first sacrifice

Adam and Eve attempted to cover themselves with fig leaves. The covering they manufactured represented the religion of self-effort. It was the work of human hands attempting to deal with a problem that human hands could not resolve. ***God rejected their leaves and provided a different covering. He clothed them with coats of skins. An animal had to die. Blood had to be shed. The covering came from God's side, not man's.***

Genesis 3:21

Unto Adam also and to his wife did the LORD God **MAKE COATS OF SKINS, AND CLOTHED THEM.**

This event represents the first recorded physical death in the Bible. **An innocent animal died so that guilty humans could be covered.** The picture of the cross is present in

Genesis chapter three before the rest of the Bible has even begun.

From the very first sin, God established the principle that without the shedding of blood there is no remission.

2.6 Cain and the First Front of the Seed War - Two brothers, two altars, two lineages

Genesis chapter four follows immediately upon the fall. The first generation born outside Eden **produces the first murder. Two brothers approach the worship of God in opposite ways.**

- Abel offered an acceptable sacrifice. He brought the firstlings of his flock with the blood. His worship reflected an understanding of what God had established in Genesis three. The way of approach is through substitutionary sacrifice.
- Cain offered an unacceptable sacrifice. He brought the fruit of the ground, the very ground that God had pronounced cursed. His worship represented the religion of self-effort that had already been rejected when Adam and Eve attempted to cover themselves with fig leaves. When his offering was not received, Cain

killed his brother rather than humble himself before the God whose worship he had refused on God's terms.

1 John 3:12

Not as Cain, who was **OF THAT WICKED ONE**, and slew his brother.

The apostle John says that Cain was of the wicked one. The Greek phrase is ek tou ponerou.

- This expression must be handled carefully. **It does not mean that Cain was the literal biological son of Satan.**
- The so-called serpent seed doctrine, **which teaches that Cain was sired by Satan through a sexual encounter with Eve**, has been rejected by historic Christian scholarship for sound reasons.
- The Greek phrase is moral and spiritual in its meaning.
- Cain belonged to the moral realm of the wicked one by his loyalty, by his nature, and by his actions. He did not belong to that realm by physical descent.

The seed war is not a question of who biologically fathered Cain. It is a question of which moral lineage each soul belongs to. SCRIPTURE CONSISTENTLY PRESENTS TWO LINES RUNNING THROUGH HUMAN HISTORY. The line of those who walk in faith and worship. The line of those who walk in rebellion and self-will.

Two lineages develop:

Genesis chapter four traces the line of Cain.

- This lineage produces the first city
- the first polygamist
- the first murderer-poet in Lamech
- the first metalworkers.

The civilization that emerges from this line develops outside the presence of God. Its achievements are real. Its trajectory is away from the Lord.

Genesis chapter five traces the line of Seth.

- This lineage produces Enosh, in whose day men began to call upon the name of the Lord.
- It produces Enoch, who walked with God and was not, for God took him.
- It produces Methuselah, the longest-lived man in scripture.
- It produces Noah, whose name means rest, and through whom the human race would be preserved.

By the time the narrative reaches Genesis chapter six, only one line remains uncorrupted. The assault that follows will target that line specifically.

The seed of the serpent has always sought to destroy the seed of the woman before the seed of the woman could crush the head of the serpent.

PART THREE: GENESIS SIX AND THE SEEDING OF HUMANITY

3.1 The Sons of God and the Daughters of Men

Genesis 6:1-4

It came to pass, when men began to multiply on the face of the earth... that the **SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR**; and they took them wives of all which they chose... There were **GIANTS IN THE EARTH IN THOSE DAYS; AND ALSO AFTER THAT**, when the sons of God came in unto the daughters of men, and they bare children to them, the same became **MIGHTY MEN WHICH WERE OF OLD, MEN OF RENOWN.**

Identifying the sons of God:

The Hebrew phrase translated sons of God is *bene ha-Elohim*. It carries the meaning, sons of the Mighty One.

- **Every other occurrence of this exact phrase in the Old Testament refers to angelic beings, not to human descendants of any patriarchal line.**
- Job uses this expression three separate times. In each instance the context places these figures within the heavenly court.

The Septuagint, the Greek translation of the Old Testament produced approximately three centuries before Christ, renders the phrase in Genesis six as *angeloi tou Theou*, **angels of God**.

- The Jewish scholars who produced that translation had no doubt about the identity of these beings.
- **They understood the text to describe an incursion of fallen angels into the human realm.**

A different reading, known as the *Sethite view*, gained popularity centuries after Christ.

- This view suggests that the sons of God were merely the godly descendants of Seth marrying the ungodly daughters of Cain.
- The ***Sethite*** reading developed in part to soften the supernatural implications of the passage.
- ***The earliest Jewish witnesses, the earliest Christian witnesses, and the Septuagint itself all stand against this later interpretation.***

Both Peter and Jude reference these events within the New Testament. **They treat the angelic incursion as historical reality, not as allegory.**

2 Peter 2:4-5

If God spared not the angels that sinned, but cast them down to hell, and **DELIVERED THEM INTO CHAINS OF DARKNESS, TO BE RESERVED UNTO JUDGMENT**; spared not the old world, but saved Noah the eighth person, a preacher of righteousness, **BRINGING IN THE FLOOD UPON THE WORLD OF THE UNGODLY...**

Peter's order is significant. **He moves directly from the angels that sinned to the flood of Noah. The two events are linked.** The fallen ones who committed the original transgression are still bound in chains of darkness today.

Jude 6

The angels which kept not their first estate, but **LEFT THEIR OWN HABITATION**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

The Greek word translated first estate is *arche*. It refers to **their original principality, their assigned domain, their proper rank within the heavenly order.**

- The Greek word translated **habitation** is *oiketerion*. This word appears only one other time in the New Testament. The apostle Paul uses it in Second Corinthians chapter five to describe the resurrection body. The same Greek word that describes the resurrection body describes what these angels left.
- The implication of Jude's vocabulary is striking. **These angels left their assigned dimension and took on a body that did not belong to them. They crossed an ontological boundary that God had established. The transgression was not simple immorality. It was an act of rebellion against the very order of being.**