



*Deborah's Messianic Ministries*

*Teaching - Training - Worship Center*

*Proclaiming The Way of Messiah*

## THE FALL OF MAN: GEN 3:1–24 PART 1B

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### III. SPIRITUAL DEATH—GENESIS 3:7–8

The key result of the Fall was spiritual death, which is defined as “separation from God.”

#### A. The Loss of Innocence—Genesis 3:7

*And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

The initial result of the disobedience of Adam and Eve was: *the eyes of them both were opened*. This means they came to a certain understanding, but it was not what the serpent had led them to believe. It states: *they knew that they were naked, not that they had a knowledge of evil*. There was a recognition of a new relationship to each other, embodied by a self-consciousness. **Instead of knowing good and evil in a positive sense, they now knew that they were naked in a negative sense.** In Genesis 2:25, that which was a sign of a healthy relationship now became a sign of shame. **Indeed, while the Hebrew word for “naked” in 2:25 and 3:7 is the same word, its spelling is slightly different to emphasize the loss of innocence, because lust was born.**

The passage goes on to state: *and they sewed fig leaves together*. The knowledge they had gained was actually overwhelming them so that they sewed fig leaves together. **The Hebrew word for sewed here is used only three other times in the Hebrew Bible (Job 16:15; Eccl. 3:7; Ezek. 13:18).** Why did they choose fig leaves? Probably because in the context of the Middle East, this was the largest leaf available, providing the most covering.

The rabbis say that the fig leaf was used because the fig was the forbidden fruit. The *Talmud* says, “Where they would have sinned, they also made amendment.” From these things, they *made themselves aprons*, meaning “girdles.” It is used of an article of woman’s dress in Isaiah 3:24. It is also used as the belt of a warrior (2 Sam. 18:11; 1 Kg. 2:5; 2 Kg. 3:21).

**They now attempted to hide their nakedness.** They tried to cover their genitals because there was now a clear recognition that the very source of human life had been contaminated by sin. **Now, through sexual intercourse, not only will they continue the race of humanity, it also would be the means by which the sin nature will be transmitted from generation to generation** (Ps. 51:5).

(Psa 51:5 AMPC) Behold, I was brought forth in [*a state of*] iniquity; my mother was sinful who conceived me [*and I too am sinful*]. [[Joh 3:6](#); [Rom 5:12](#); [Eph 2:3](#)]

They succeeded in hiding their nakedness from each other, **but of course, not from God.** Now, nakedness before someone other than one’s mate will be shameful (Gen. 9:23; Ex. 20:26; Rev. 3:18).

(Gen 9:23 TLV) So Shem and Japheth took the cloak and laid it over both their shoulders and walked backwards and with it covered their father’s private parts. But their faces were turned away, so they did not see their father’s private parts.

(Exo 20:26 TLV) Nor are you to go up to My altar on steps, so that your nakedness would not be uncovered while on it.”

(Rev 3:18 TLV) I advise you to buy from Me gold refined by fire so that you may be rich, and white clothes so that you may dress yourself and so the shame of your nakedness will not be revealed, and eye salve to anoint your eyes so that you may see.

## **B. The Actual Separation—Genesis 3:8**

*And they heard the voice of YHVH ELOHIM walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of YHVH ELOHIM amongst the trees of the garden.*

The actual separation from God begins with the hearing in verse 8a. **The fact that they heard the voice of YHVH ELOHIM shows that the Shechinah Glory made a daily, visible manifestation in the garden to fellowship with Adam and Eve.** Up until this point, they had heard the voice before they saw the brightness. The text says that God was walking in the garden; the Hebrew word for *walking* means “walking to and fro.” It is a habitual aspect, meaning that God regularly did so. The phrase *in the cool of the day* means it would be toward sundown in the context of the Middle East.

After the hearing came the hiding in verse 8b: ***the man and his wife hid themselves from the presence of YHVH ELOHIM amongst the trees of the garden.*** Adam and Eve tried to hide from God’s presence, because fellowship was no longer possible. **There was a recognition of a new relationship with God. There was now guilt and fear of punishment. Instead of hiding their nakedness from each other, they tried to hide it from God. This they could not do.**

## **IV. THE DIVINE CONFRONTATION—GENESIS 3:9–13**

### **A. God’s First Question—Genesis 3:9**

*And YHVH ELOHIM called unto the man, and said unto him, Where are you?*

In this passage, the divine confrontation opens up with some questions. **The first question is from God, “Where are you?”** Of course, God knows exactly where they are. The real issue is, “Why are you hiding?” This is similar to God’s other “Where” questions, posed not because God does not know where, but to give them an opportunity to admit their guilt. For example, in Genesis 4:9, God asks Cain, *Where is Abel your brother?* God knew Abel was dead. God was giving Cain the opportunity to confess. In Genesis 16:8, God asks Hagar, “Where are you going?”

### **B. Adam’s Answer—Genesis 3:10**

*And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.*

Verse 10 contains Adam’s answer, “I heard your voice in the garden.” Adam is not answering the question, “Where are you?” Adam is answering the implication of the question, “Why are you hiding?” **He says, “I heard your voice in the garden, and I was afraid.” Adam admits a fear of God that he had not experienced before. It was the fear of God in the same garden that provoked Adam to hide.** Adam’s stated reason for hiding was: *because I was naked.* It was not his nakedness as such that caused the hiding, for he had been naked before God in the past. It was not an inappropriate way to meet God prior to the Fall. At this point, their nakedness was covered by fig leaves, so they were, in fact, no longer even naked. When they hid, they were already covered. Their fear was based upon the knowledge of nakedness. **Adam knew that he was in sin. His guilt has been uncovered. He stood naked, not physically naked, but spiritually naked, in shame before God.** Then he said: I hid myself. For the time being, Adam does not also incriminate Eve. He used the singular pronoun, including only himself. **The Hebrew word for “hiding”**

is a term used of hiding from God, found only here in verses 8 and 10; the common Hebrew word for “hiding” is a different word altogether.

### C. God’s Second Question—Genesis 3:11a

*And he said, Who told you that you were naked?*

Nakedness is not a condition of which one is normally unaware. The real question is this: “What is the source of your knowledge and feeling of your guilt and shame?” No answer is given, and no answer is expected.

### D. God’s Third Question—Genesis 3:11b

*Have you eaten of the tree, whereof I commanded you that you should not eat?*

Literally, the Hebrew reads, “From the tree which I commanded you not to eat, did you eat?” This shows God knows their sin. Their state is one of disobedience. God now goes from the general to the specific while moving into the role of a prosecutor. The question urges confession rather than mere condemnation.

### E. Adam’s Answer: Genesis:3:12

*And the man said, The woman whom you gave to be with me, she gave me of the tree, and I did eat.*

Notice that Adam does not make a simple confession in the way he should have. Adam begins by blaming God indirectly, “The woman whom You gave me.” Then he moves from blaming God indirectly to blaming Eve directly, “She gave me of the tree.” His rationalization is that the criminal becomes the victim; he is the criminal, but he wants to make himself a victim. It shows how quickly sin has corrupted him. This tendency continues today in that the criminal is turned into a victim and set free. Only after indirectly blaming God and directly blaming Eve does he finally make an admission and states: *I did eat*. The admission comes only at the end of the sentence, thus minimizing as much as possible his own involvement in the sin.

### F. God’s Fourth Question—Genesis 3:13a

*And YHVH ELOHIM said unto the woman, What is this you have done? This is the only question God asks directly to Eve.*

### G. Eve’s Answer—Genesis 3:13b

*And the woman said, The serpent beguiled me, and I did eat.*

Eve’s answer is: *The serpent beguiled me*. She, too, lays the blame on another, “It is the serpent’s fault.” Her answer is less accusatory. What did Adam say? Adam said, “The woman whom You gave me.” Eve does not say, “The serpent You made,” or “The serpent You created.” Nor does she say, “The man You created did not stop me.” She simply says: *The serpent beguiled me, the serpent tricked me*. Eve admits simply that she was deceived, a fact that is clearly affirmed by the New Testament. Then she states: *and I did eat*. Her admission also comes only at the end of the sentence, again minimizing the issue. This shows how sin has corrupted fully. Neither Adam nor Eve is willing to make a simple confession and take full responsibility and blame.

## V. THE ADAMIC COVENANT—GENESIS 3:14–19

**This leads to the making of the Adamic Covenant. The Edenic Covenant (Gen. 1–2) was a conditional covenant. Because it was conditional, it was now broken and is no longer in force today. It is no longer man’s rule of life. It was replaced by the Adamic Covenant, which is an unconditional, eternal covenant and, therefore, will be in force until the end of human history, until the end of the Messianic Kingdom.**

The Adamic Covenant can be subdivided into four categories, as it is addressed to four different persons: the serpent, Satan, the woman, and the man.

### A. The Serpent—Genesis 3:14

*And YHVH ELOHIM said unto the serpent, Because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life.*

The reason the serpent is judged is because the serpent allowed itself to be used by Satan. Normally, animals are not morally responsible for their actions, but if an animal causes harm to man, then the animal must suffer the consequences (Gen. 9:5; Ex. 21:8). Because animals were created for man, such violations incur the judgment of God.

**(Gen 9:4 TLV)** Only flesh with its life—that is, its blood—you must not eat!

**(Gen 9:5 TLV)** Surely your lifeblood will I avenge. From every animal and from every person will I avenge it. From every person’s brother will I avenge that person’s life.

**There are three provisions to the judgment.**

#### 1. Cursed Above All Other Animals

**The first provision is:** *cursed are you above all cattle above all other animals, and above every beast of the field.* Although the whole animal kingdom is cursed, the serpent is cursed above them all.

**According to rabbinic tradition,** the curse includes the snake’s long gestation period, which they claim is seven years. Another rabbinic writing says the snake was smitten with leprosy, and the cracks on the skin of the snake are the signs of this disease. In the Messianic Kingdom, while all other animals will be cured of their curse and illnesses, the rabbis say the snake will not be healed.

#### 2. Destined to Crawl

**The second provision is:** *upon your belly shall you go;* the serpent is now destined to crawl on its belly. This shows that, before the Fall, the snake moved in an upright position. This does not mean that it had legs. It simply means that the snake walked in the erect position.

#### 3. Cursed Above all Creatures

**The third provision is:** *dust shall you eat all the days of your life.* This is not a commandment to be obeyed, but it is a declaration of how the serpent’s life will be from now on. The statement in Isaiah 65:25: *dust shall be the serpent’s food,* has caused unbelievers to mock the Bible, pointing out that snakes do not eat dust. Of course, they eat other snakes, as well as mice and other animals of that size. They do not eat dust. However, in their mocking, they show their own ignorance of biblical figurative speech.

**The phrase “dust for food” is a Hebrew figure of speech for being cursed above all creatures.** Isaiah 65:25 says that this will be true even in the Messianic Kingdom and the same point is made in Micah 7:17.

(Mic 7:16 TLV) Nations will see and be put to shame despite all their might. They will put a hand on their mouth, their ears will be deaf.

(Mic 7:17 TLV) They will lick dust like a snake. Like crawling things of the land, they will come trembling out of their hiding places. To Adonai Eloheinu they will submit in awe—in awe of You.

The term *dust* is also used to refer to a defeated enemy (Ps. 72:9; Is. 49:23).

(Psa 72:9 TLV) Let desert dwellers bow before him, and his enemies lick the dust.

(Isa 49:23 TLV) Kings will be your guardians, their princesses your nurses. They will bow down to you with their face to the ground, and lick the dust of your feet. Then you will know that I am Adonai—those hoping in Me will not be ashamed.”

**English also uses *dust* in a figurative sense; such as, “He bit the dust.”** This does not mean that a person ate a mouthful of dust, but that he died. It is an English figure of speech. **In Hebrew, the same kind of figure of speech is used, but it means “to be cursed above all other creatures.”** (i.e. Hebrew Idioms)

**According to the rabbis, the serpent was cursed with ten curses.**

1. First, angels cut off his hands and feet, because he brought death into the world.
2. Secondly, until now he ate spiritual food, but from now on would eat the dust of the earth; even when eating regular food, he would taste only dust.
3. Thirdly, in place of being the king of animals, he would be cursed above all creatures.
4. Fourthly, he would always be leprous, having white spots.
5. Fifth, he would shed his skin painfully every seven years.
6. Sixth, there would be hatred between the serpent and the woman.
7. Seventh, a human can smash a snake’s head and, in retaliation, a snake could bite the man’s heel.
8. Eighth, burning poison exists in its mouth.
9. Ninth, it dies.
10. And tenth, when the Messiah comes, all will be healed except the serpent, which will continue “to eat dust” into the Messianic Age.

## **B. Satan—Genesis 3:15**

*and 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.*

The second category of the Adamic Covenant concerns Satan himself, and four specific provisions are made.

### **1. Enmity Between Satan and Womankind**

The first provision is: *I will put enmity between you and the woman.* There is to be a special animosity between Satan and womankind. The reason is because of her redemptive role to be spelled out in this chapter, particularly in this verse. God states: *I will put*, showing that the animosity is put there by God.

### **2. Enmity Between the Seed of the Woman and the Seed of Satan**

**The second provision is: *between your seed and her seed.*** Again, animosity will be generated into each other's respective seed. **The Seed of the Woman is the Messiah.** Calling the Messiah the "Seed of the woman" goes contrary to biblical norm, because the biblical norm is to trace the seed through the male line. That is why genealogies trace only the male line, **but the Messiah's lineage is going to be different.** Moses does not tell us why this will be true, nor does he tell us why Messiah will be reckoned after the Seed of the Woman. The reasons are supplied only centuries later, when **Isaiah 7:14** states that the Messiah will be born of a virgin; therefore, with no human father, there is no choice but to trace Messiah's seed through the woman. Hence, **the Seed of the Woman implies a supernatural conception producing the Messiah.**

(Isa 7:14 TLV) Therefore Adonai Himself will give you a sign: Behold, the virgin will conceive. When she is giving birth to a son, **she will call his name Immanuel. (God with us)**

This will later lead to Genesis 6:1–4, where Satan has some of his fallen angels intermarry with human women to try to corrupt the Seed of the Woman. (We will look at that latter)

**While the Seed of the Woman is the Messiah, the seed of Satan will be the Anti messiah or the Antichrist.** The term *seed* is used twice in the same verse, so it must be understood in the same way in each phrase. There is also an implication of a supernatural conception by the power of Satan to produce the Antichrist. **Just as the Messianic Seed will be supernaturally conceived, the satanic seed will also be supernaturally conceived.** Furthermore, Daniel 9:26–27

(Dan 9:26 TLV) Then after the 62 weeks Mashiach will be cut off and have nothing. Then the people of a prince who is to come will destroy the city and the sanctuary. But his end will come like a flood. Until the end of the war that is decreed there will be destruction.

(Dan 9:27 TLV) Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering. **And on a wing of abominations will come one who destroys, until the decreed annihilation is poured out on the one who destroys."**

(Rev 12:1 TLV) A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. **(Israel and the 12 Tribes)**

(Rev 12:2 TLV) She is pregnant—crying out in birth pains, in agony to give birth. (Birth of Messiah)

(Rev 12:3 TLV) Then another sign appeared in heaven: a great fiery red dragon that had seven heads and ten horns, and seven royal crowns on his heads.

(Rev 12:4 TLV) His tail sweeps away a third of the stars of heaven—it hurled them to the earth. Now the dragon stood before the woman who was about to give birth, so that whenever she gave birth he might devour her child. (Satan's fall)

(Rev 12:5 TLV) **And she gave birth to a son, a male child, who is to rule all the nations with an iron rod.** And her child was snatched away to God and to His throne. **(Yeshua's Ascension after the Resurrection)**

### Revelation 12:1-5

Whether favoring literal or figurative interpretation of the book of Revelation, nearly all commentators agree that these verses depict the birth of Yeshua the Messiah and his ascension to heaven after being resurrected. This means that Revelation is not simply a presentation of future events in chronological order, since this passage flashes back to past history.

## Revelation 12:5

**A male child.** Compare [Isa 66:7](#); see [Rev 12:17](#). **Who will rule all the nations with a staff of iron.** This phrase from Psalm 2, in its entirety about the Messiah, is also quoted at 2:26-27 and 19:15; see also [Rev 11:18](#).

(Rev 12:6 TLV) Then the woman fled into the wilderness, where she has a place prepared by **God so they might take care of her for 1,260 days.**

(Rev 12:7 TLV) **And war broke out in heaven,** Michael and his angels making war against the dragon. The dragon and his angels fought,

(Rev 12:8 TLV) but they were not strong enough, and there was no longer any place for them in heaven.

(Rev 12:9 TLV) **And the great dragon was thrown down**—the ancient serpent, called the devil and satan, who deceives the whole world. He was thrown down to the earth, and his angels were thrown down with him. *(Satan's fall and angels who followed him)*

(Rev 12:10 TLV) Then I heard a loud voice in heaven saying, **“Now have come the salvation and the power and the kingdom of our God and the authority of His Anointed One,** for the accuser of our brothers and sisters—the one who accuses them before our God day and night—has been thrown out. *(Yeshua The Anointed One, our Redeemer)*

(Rev 12:11 TLV) **They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives even in the face of death.**

(Rev 12:12 TLV) Therefore rejoice, O heavens, and you who dwell in them! Woe to the earth and the sea, **for the devil has come down to you with great rage, knowing that his time is short.**

(Rev 12:13 TLV) Now when the dragon saw that he had been thrown to the earth, he stalked the woman who had given birth to the male child. *(Satan revenge towards Israel from where Messiah came)*

(Rev 12:14 TLV) **But the woman was given two wings of the great eagle, so that she might fly away from the presence of the serpent into the wilderness, to the place where she is taken care of—for a time, times, and half a time. (Supernatural protection, catching away?)**

(Rev 12:15 TLV) And from out of his mouth, the serpent spewed water like a river after the woman, in order to sweep her away with a flood.

(Rev 12:16 TLV) But the earth came to the aid of the woman. The earth opened its mouth and swallowed the river that the dragon had spewed from his mouth.

(Rev 12:17 TLV) So the dragon became enraged at the woman and went off to make war with the rest of her offspring—**those who keep the commandments of God and hold to the testimony of Yeshua.**

(1Jn 2:18 TLV) Children, it is the last hour. Just as you heard that the anti-messiah is coming, even now **many anti-messiahs have come**—by this we know that it is the last hour.

(1Jn 3:7 TLV) Children, let no one mislead you! The one who practices righteousness is righteous, just as Yeshua is righteous.

(1Jn 3:8 TLV) The one who practices sin is of the devil, for the devil has been sinning from the beginning. Ben-Elohim appeared for this purpose—to destroy the works of the devil.

(1Jn 3:9 TLV) No one born of God practices sin, because God's seed remains in him. He cannot sin, because he is born of God.

(1Jn 3:10 TLV) It is clear who are the children of God and who are the children of the devil by this—anyone who does not act righteously or love his brother is not of God.

(Mat 24:23 TLV) “Then if anyone says to you, ‘Look, here’s the Messiah,’ or ‘There He is,’ do not believe it.

(Mat 24:24 TLV) For false messiahs and false prophets will rise up and show great signs and wonders so as to lead astray, if possible, even the chosen.

### 3. The Bruising of Satan’s Head

**The third provision is:** *he shall bruise your head.* The Woman’s Seed will bruise the head of Satan. According to **Hebrews 2:14–18**, this bruising happens initially by His death and Resurrection, but **Romans 16:20** still sees it as something future.

(Heb 2:13 TLV) And again, “I will put My trust in Him.” And again, “Here am I and the children God has given Me.”

(Heb 2:14 TLV) Therefore, since the children share in flesh and blood, He Himself likewise shared the same humanity—**so that through death He might break the power of the one who had the power of death (that is, the devil)**

(Heb 2:15 TLV) and free those who by fear of death were in bondage all their lives.

(Heb 2:16 TLV) For surely He is not concerned about angels, but about the seed of Abraham.

(Heb 2:17 TLV) Therefore He had to be made like His brothers in all things, so He might become a merciful and faithful Kohen Gadol in matters relating to God, to make atonement for the sins of the people.

(Heb 2:18 TLV) Because He Himself suffered when put to the test, He is able to help those being tested.

(Rom 16:20 TLV) Now the God of shalom **will soon crush satan under your feet.** May the grace of our Lord Yeshua be with you.

The final bruising comes when he is cast into the Lake of Fire (Rev. 20:10). Only then will the head of Satan finally be crushed. The Hebrew word for “bruising” is found two other times: in Job 9:17 and in Psalm 139:11.

### 4. The Bruising of the Messiah’s Heel

**The fourth provision is:** *you shall bruise his heel.* Satan will bruise the heel of the Woman’s Seed. This comes with the Crucifixion. The biting of the heel is only painful, not deadly. Eventually, the Messiah is raised from the dead.

**Genesis 3:15 is Protoevangelium, “the first gospel.” This is the first messianic prophecy of the First Coming. The point is that the Messiah will be of the Seed of the Woman by a miraculous conception and, as a result, He will some day defeat Satan.**

**Satan knows that a descendant of the woman he tempted in the garden will some day defeat him, because God was speaking to Satan when He declared these things.**

### C. The Woman—Genesis 3:16



Unto the woman he said, I will greatly multiply your pain and your conception; in pain you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

**The third category of the Adamic Covenant has four specific provisions which refer to the woman.**

### **1. Pain and Conception Multiplied**

**The first provision is:** *I will greatly multiply your pain and your conception.* There will be a multiplication of menstrual pain. This refers to the monthly cycle, which did not exist before the fall. Furthermore, there is a multiplication of conceptions. The woman had the ability to conceive before the Fall, but the ability is now increased. This was necessary because part of this covenant is physical death; now, in order to populate the earth, there is the need to increase her ability to conceive and give birth.

### **2. Childbearing Involved with Pain**

**The second provision is:** *in pain you shall bring forth children.* Birth will now involve pain. Had she given birth before the Fall, it would have been without pain. John 16:21 states that once birth takes place, she has joy, and 1 Timothy 2:15 states that a woman *shall be saved by childbearing*: This does not refer to spiritual salvation, but to the fact that a woman is saved from her seemingly inferior status by her ability to give birth, thus sustaining human existence.

### **3. A Desire to Control Her Husband**

**The third provision is:** *your desire shall be to your husband.* The Hebrew word for desire is used only twice elsewhere: Genesis 4:7, where there is a desire to rule; and in the Song of Solomon 7:10, where it talks about sexual desire. The woman will desire to rule over that which is to master her, just as sin desired to rule over Cain who should have mastered it. The point is a desire to possess. Eve will be placed under Adam's authority, but she will desire to supersede that authority. She chose to act independently of the man, and now she will have a desire to rule and to possess him, a desire to control the man, to dispute the headship of the husband.

### **4. Put in Subjection to Her Husband**

**The fourth provision is:** *he shall rule over you.* The husband is now to rule over the wife. She is to be in subjection to the husband, and the husband is to rule the wife. **The Hebrew word for rule is *mashal*, which means more than just the love and leadership roles. It refers to “dominance,” “mastery,” and “lordship.”** Adam is to rule over her as he was to rule over sin. Because she led her husband to sin, now she must be mastered by him. This does not mean that before the Fall they were on a coequal authority basis. Even before the Fall, there was the subordination of the wife to the husband, just as there was the subordination of the Son to the Father. **The new element is that of her subjection, with the man exercising lordship, mastery, and dominance, coupled with her desire to rebel against him.**

**According to the rabbis, the woman was cursed with ten curses:**

1. first, menstruation;
2. secondly, bleeding as a virgin;
3. thirdly, the discomfort of pregnancy;
4. fourthly, miscarriage;
5. fifth, the pains of childbirth;

6. sixth, the anguish of raising children;
7. seventh, the covered head;
8. eighth, subjection to her husband;
9. ninth, forbidden to testify in court; and
10. tenth, death.

#### **D. The Man—Genesis 3:17–19**

The fourth and last category under the Adamic Covenant involves Adam, beginning with the cause in verse 17a: *And unto Adam he said, Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it.*

**The covenant is made between God and Adam. Just as he did with the Edenic Covenant, Adam again stands as the representative head of the human race.** The text says, “Because you have hearkened unto the voice of your wife.” This showed clear failure of his headship. **Then comes the judgment upon Adam, which is also a judgment on humanity.** It is Adam, not Eve, who is held responsible for the present human condition. **This category contains a total of four specific provisions of God’s judgment on humanity.**

**To Be Continued.....**