

AFTER THE FALL

GENESIS 3:6

6 ¶ And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

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.

8 And 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.

[STOP]

GENESIS 3:9

9 ¶ And the **LORD God** called unto Adam, and said unto him, Where art thou?

GENESIS 3:10

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

GENESIS 3:11

11 ¶ And he said, **Who** told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

GENESIS 3:12

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

GENESIS 3:13

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

The same disposition is in Eve also, who takes no shame to herself, but transfers it all to the serpent.

II CORINTHIANS 11:2

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

II CORINTHIANS 11:3

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

I TIMOTHY 2:13

13 For Adam was first formed, then Eve.

I TIMOTHY 2:14

14 And Adam was not deceived, but the woman being deceived was in the transgression.

GENESIS 3:13

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

LUKE 15:17

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, **I have sinned against heaven, and before thee,**

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

GENESIS 3:14

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

LISTEN TO THIS FROM ADAM CLARKE 1762-1832 ENGLISH METHODIST

And here we must consider a twofold sentence, one on Satan and the other on the agent he employed. The *nachash*, **whom I suppose to have been at the head of all the inferior animals, and in a sort of society and intimacy with man**, is to be greatly degraded, entirely banished from human society, and deprived of the gift of speech. Cursed art thou above all cattle, and above every beast of the field - thou shalt be considered the most contemptible of animals; upon thy belly shalt thou go - **thou shalt no longer walk erect**, but mark the ground equally with thy hands and feet; and dust shalt thou eat - though formerly possessed of the faculty to distinguish, choose, and cleanse his food, thou shalt feed henceforth like the most stupid and abject quadruped, all the days of thy life. God saw meet to manifest his displeasure against the agent employed in this melancholy business; and perhaps this is founded on the part which the intelligent and subtle *nachash* took in the seduction of our first parents. We see that he was capable of it, and have some reason to believe that he became a willing instrument.

LISTEN TO WHAT JOHN GILL SAID: 1697-1771) was an English Baptist

And dust shalt thou eat all the days of thy life; meaning not that particular serpent, and as long as that should live, **but all of the same kind, as long as there were any in the world**, even

to the end of it: it is probable, that when the serpent **moved in a more erect posture, it lived on herbs and plants as other creatures**; but when it was obliged to go upon its belly or breast, it licked up the dust of the earth, and which it could not well avoid in eating whatsoever food it did.

GENESIS 3:14

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

LOOK AT WHAT SCOFIELD SAID:

The serpent, Satan's tool, is cursed ([Ge 3:14](#)), and becomes God's illustration in nature of the effects of sin--from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, "made sin for us," in bearing our judgment, is typified by the brazen serpent [Nu 21:5-9](#);

JOHN 3:14

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

JOHN 3:15

15 That whosoever believeth in him should not perish, but have eternal life.

II CORINTHIANS 5:21

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

GENESIS 3:15

15 And 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.

The offspring ("seed") of the serpent and of the woman represent Satan's family and God's family. In the Parable of the Tares ([Matt 13:24-30,36-43](#)), Jesus states clearly that Satan has "children," people who profess to be true believers but who are actually counterfeits.

(from The Bible Exposition Commentary)

The Pharisees were "children of the devil" according to John the Baptist ([Matt 3:7-10](#)) and Jesus ([12:34; 23:15,28,33; John 8:44](#)). There's no record that Jesus ever called the publicans and sinners "children of the devil"; He reserved that title for the self-righteous Pharisees who crucified Him.

So, throughout history, there has been a conflict between Satan and God, Satan's children and God's children. The battle continued with Cain murdering Abel, for Cain was "of that wicked one" ([1 John 3:12](#)), that is, a child of the devil.

(from The Bible Exposition Commentary)

GENESIS 3:16

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

I CORINTHIANS 11:7

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

I CORINTHIANS 11:8

8 For the man is not of the woman; but the woman of the man.

I CORINTHIANS 11:9

9 Neither was the man created for the woman; but the woman for the man.

EPHESIANS 5:22

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

EPHESIANS 5:23

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

EPHESIANS 5:24

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

EPHESIANS 5:25

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

I TIMOTHY 2:11

11 Let the woman learn in silence with all subjection.

I TIMOTHY 2:12

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

I TIMOTHY 2:13

13 For Adam was first formed, then Eve.

I TIMOTHY 2:14

14 And Adam was not deceived, but the woman being deceived was in the transgression.

GENESIS 3:16

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy ***DESIRE** shall be to thy husband, and he shall rule over thee.

DESIRE: tshuwqah {tesh-oo-kaw'}

desire, longing, craving of man for woman, of woman for man

GENESIS 3:17

17 ¶ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

GENESIS 3:17

17 ¶ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

GENESIS 3:18

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

PROVERBS 24:30

30 ¶ I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

ISAIAH 5:5

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

ISAIAH 7:19

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

ISAIAH 34:12

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

MATTHEW 13:7

7 And some fell among thorns; and the thorns sprung up, and choked them:

MATTHEW 13:22

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

GENESIS 3:18

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

The amazing fertility of some of the most common thistles and thorns renders them the most proper instruments for the fulfillment of this sentence against man. Thistles multiply enormously; a species called the Carolina sylvestris bears ordinarily from 20 to 40 heads, each containing from 100 to 150 seeds.

Another species, called the Acanthum vulgare, produces above 100 heads, each containing from 3 to 400 seeds. Suppose we say that these thistles produce at a medium only 80 heads, and that each contains only 300 seeds; the first crop from these would amount to 24,000. Let these be sown, and their crop will amount to 576 million. Sow these, and their produce will be 13,824,000,000,000, or thirteen billion, eight hundred and twenty-four thousand million; and a single crop from these, which is only the third year's growth, would amount to 331,776,000,000,000,000, or three hundred and thirty-one

thousand seven hundred and seventy-six billion; and the fourth year's growth will amount to 7,962,624,000,000,000,000,000, or seven thousand nine hundred and sixty-two trillion, six hundred and twenty-four thousand billion. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets of the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

As to Thorns, the bramble, which occurs so commonly, and is so mischievous, is a sufficient proof how well the means are calculated to secure the end. The genista, or spinosa vulgaris, called by some furze, by others whins, is allowed to be one of the most mischievous shrubs on the face of the earth. Scarcely any thing can grow near it, and it is so thick set with prickles that it is almost impossible to touch it without being wounded. It is very prolific; almost half the year it is covered with flowers which produce pods filled with seeds. Besides it shoots out roots far and wide, from which suckers and young plants are continually springing up, which produce others in their turn. Where it is permitted to grow it soon overspreads whole tracts of ground, and it is extremely difficult to clear the ground of its roots where once it has got proper footing. Such provision has the just God made to fulfill the curse which he has pronounced on the earth, because of the crimes of its inhabitants.

GENESIS 3:18

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

GENESIS 3:19

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.