

✧ Genesis 3 ✧

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" {2} And the woman said to the serpent, "We may eat the fruit of the trees of the garden; {3} but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " {4} Then the serpent said to the woman, "You will not surely die. {5} For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

✧ Genesis 3 ✧

{6} So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. {7} Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. {8} And they heard the sound 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 among the trees of the garden.

✧ Genesis 3 ✧

{9} Then the LORD God called to Adam and said to him, "Where are you?"
{10} So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." {11} And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" {12} Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate." {13} And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

✧ Genesis 3 ✧

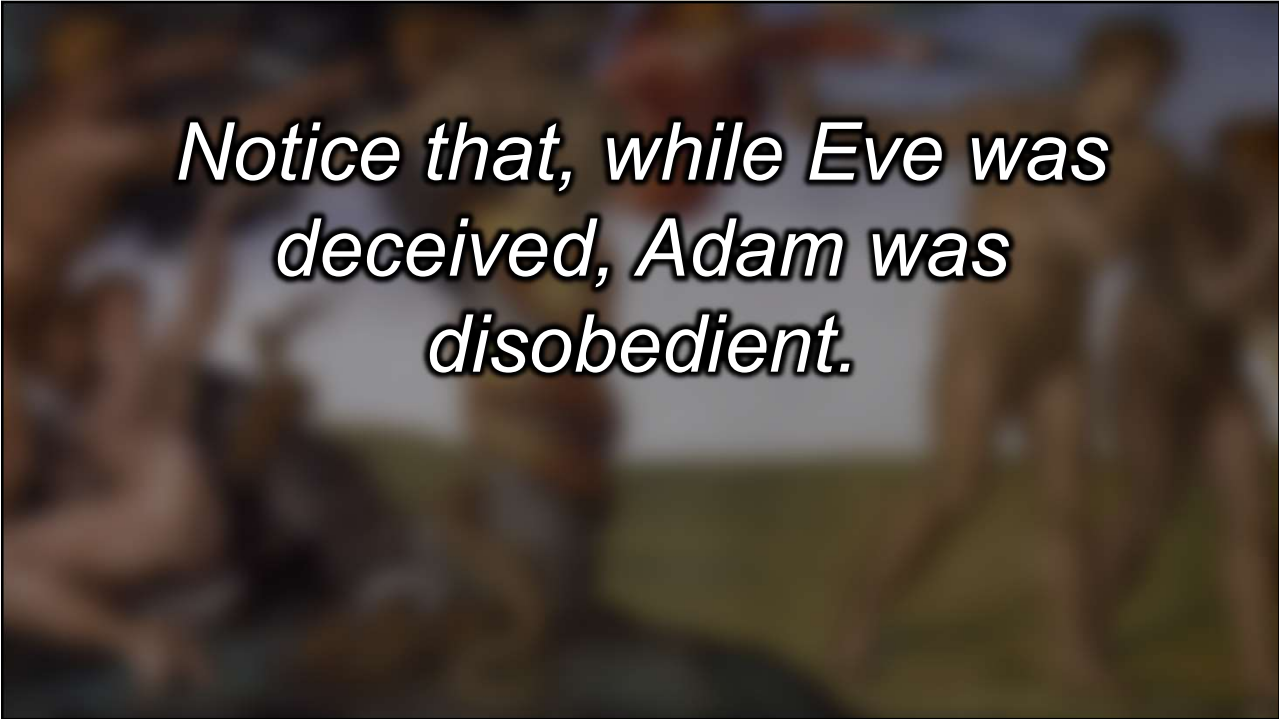
{14} So the LORD God said to the serpent{ "Because you have done this, You are cursed more than all cattle, and more than every beast of the field; On your belly you shall go, and you shall eat dust All the days of your life.
{15} And I will put enmity Between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel." {16} To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, and he shall rule over you."

✧ Genesis 3 ✧

{17} Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. {18} Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. {19} In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, and to dust you shall return." {20} And Adam called his wife's name Eve, because she was the mother of all living.

✧ Genesis 3 ✧

{21} Also for Adam and his wife the LORD God made tunics of skin, and clothed them. {22} Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— {23} therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. {24} So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.



*Notice that, while Eve was
deceived, Adam was
disobedient.*



✎ 2 Corinthians 11:3 ✎

But I fear, lest somehow, as the serpent
deceived Eve by his craftiness, so your
minds may be corrupted from the simplicity
that is in Christ.

☞ 1 Timothy 2:13-14 ☞

For Adam was formed first, then Eve. {14}
And Adam was not deceived, but the woman
being deceived, fell into transgression.



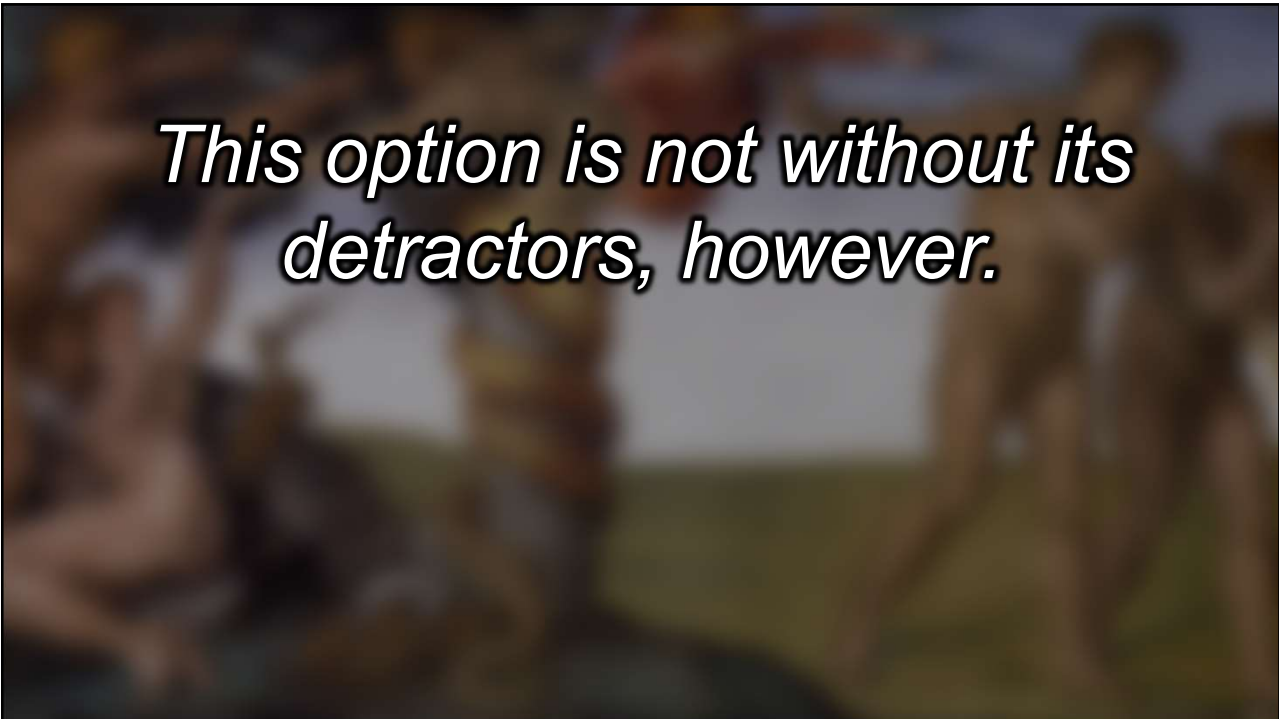
How Did
Adam Sin?

Usually we explain the occurrence of sin by appealing to the sin nature, that aspect of our moral makeup that inclines us to chose evil.

But his explanation will not do in explaining how Adam and Eve sinned since neither of them possessed a sin nature before the fall.



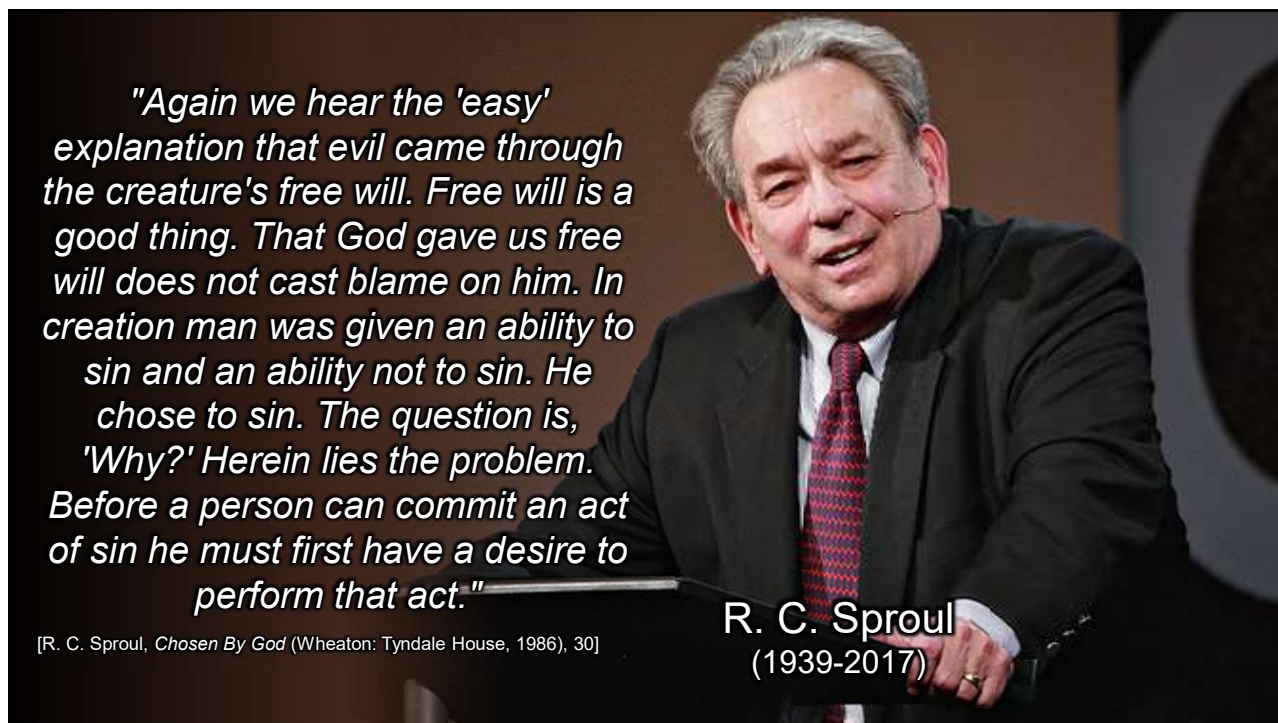
*The most common explanation
is that they sinned from their
own free will.*



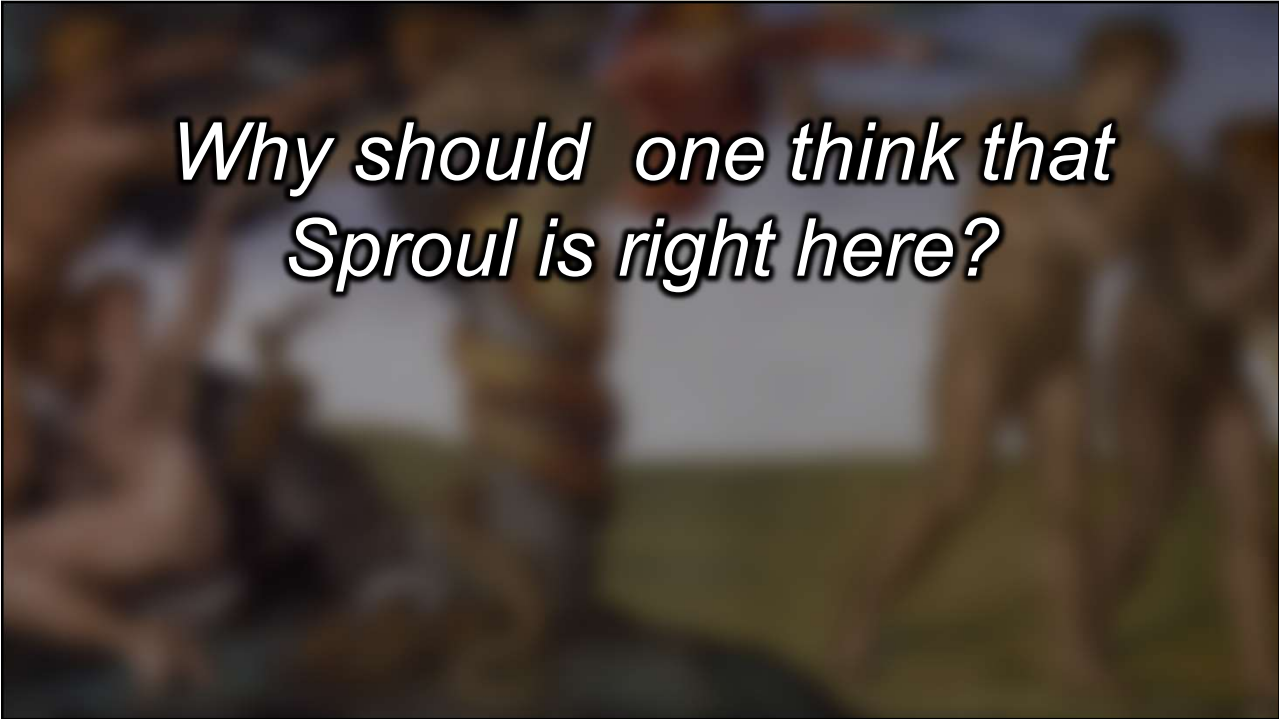
*This option is not without its
detractors, however.*



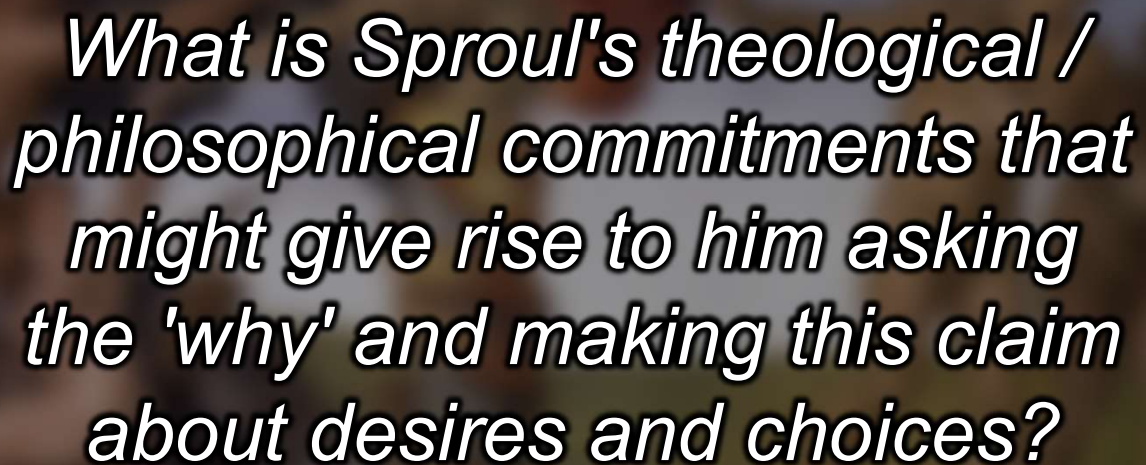
R. C. Sproul
(1939-2017)



R. C. Sproul
(1939-2017)



*Why should one think that
Sproul is right here?*



*What is Sproul's theological /
philosophical commitments that
might give rise to him asking
the 'why' and making this claim
about desires and choices?*

*"The Bible tells us that
evil actions flow from
evil desires."*

[R. C. Sproul, *Chosen By God* (Wheaton: Tyndale House, 1986), 31]

R. C. Sproul
(1939-2017)

✧ James 1:14 ✧

"But each one is tempted when he is drawn
away by his own desires and enticed."



*From the fact that each one is
tempted when*

"he is drawn away by his own desires and enticed"

*does it follow that each one is
tempted **ONLY** when*

"he is drawn away by his own desires and enticed"?

**Positions on
the Nature of
the Will**

∞ *Libertarianism* ∞

- ❖ *This view should not be confused with the political ideology of the same name.*
- ❖ *It maintains that human beings have free will such that our choices are not necessitated by any antecedent factors.*
- ❖ *It is sometimes referred to a "agent causation."*
- ❖ *It regards free will and any notion of determinism to be incompatible.*

∞ *Determinism* ∞

- ❖ *This view is also known as hard determinism.*
- ❖ *It denies any notion of free will.*
- ❖ *It maintains that all human actions are necessitated by antecedent factors.*

"Nothing in the universe is contingent, but all things are conditioned to exist and operate in a particular manner by the necessity of the divine nature."

[Baruch Spinoza, *The Ethics*, I, Prop. 29, in R. H. M. Elwes, trans., *The Chief Works of Benedict De Spinoza* (New York: Dover, 1955), 68]

Baruch (Benedict) Spinoza
(1632-1677)

∞ Determinism ∞

- ❖ *This view is also known as hard determinism.*
- ❖ *It denies any notion of free will.*
- ❖ *It maintains that all human actions are necessitated by antecedent factors.*
- ❖ *It too regards free will and any notion of determinism to be **incompatible**.*

Compatibilism vs. Incompatibilism

Incompatibilism

The view that any form of determinism on the one hand and free will and responsibility on the other are incompatible with each other.

Generally speaking, both libertarians and hard determinists are incompatibilists.

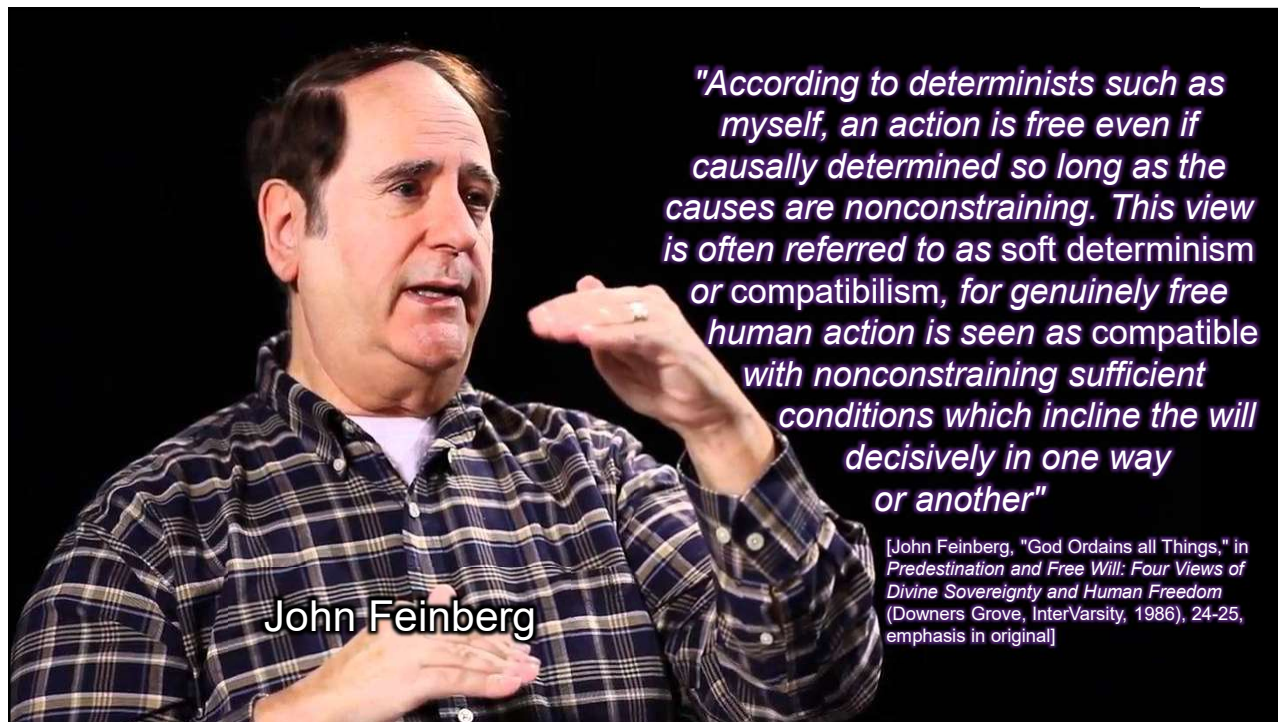
Compatibilism

The view that certain forms of determinism on the one hand and free will and responsibility on the other can be compatible with each other.

For the most part, the terms 'compatibilism' and 'soft determinism' mean the same thing.

∞ Compatibilism ∞

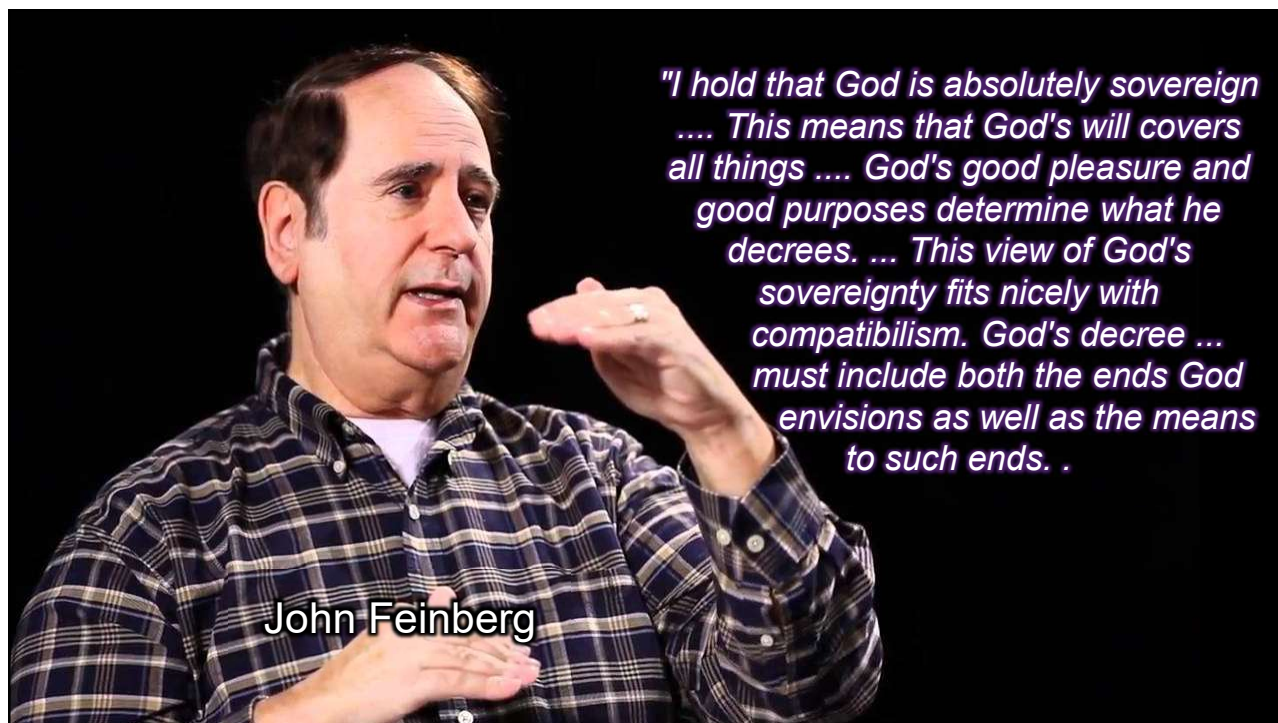
- ❖ With this definition, the desires of the will can be determined by antecedent conditions and the will still be regarded as free.*
- ❖ The Christian version of compatibilism sees these antecedent conditions as from the sovereignty of God.*
- ❖ This version is sometimes called theological determinism.*



"According to determinists such as myself, an action is free even if causally determined so long as the causes are nonconstraining. This view is often referred to as soft determinism or compatibilism, for genuinely free human action is seen as compatible with nonconstraining sufficient conditions which incline the will decisively in one way or another"

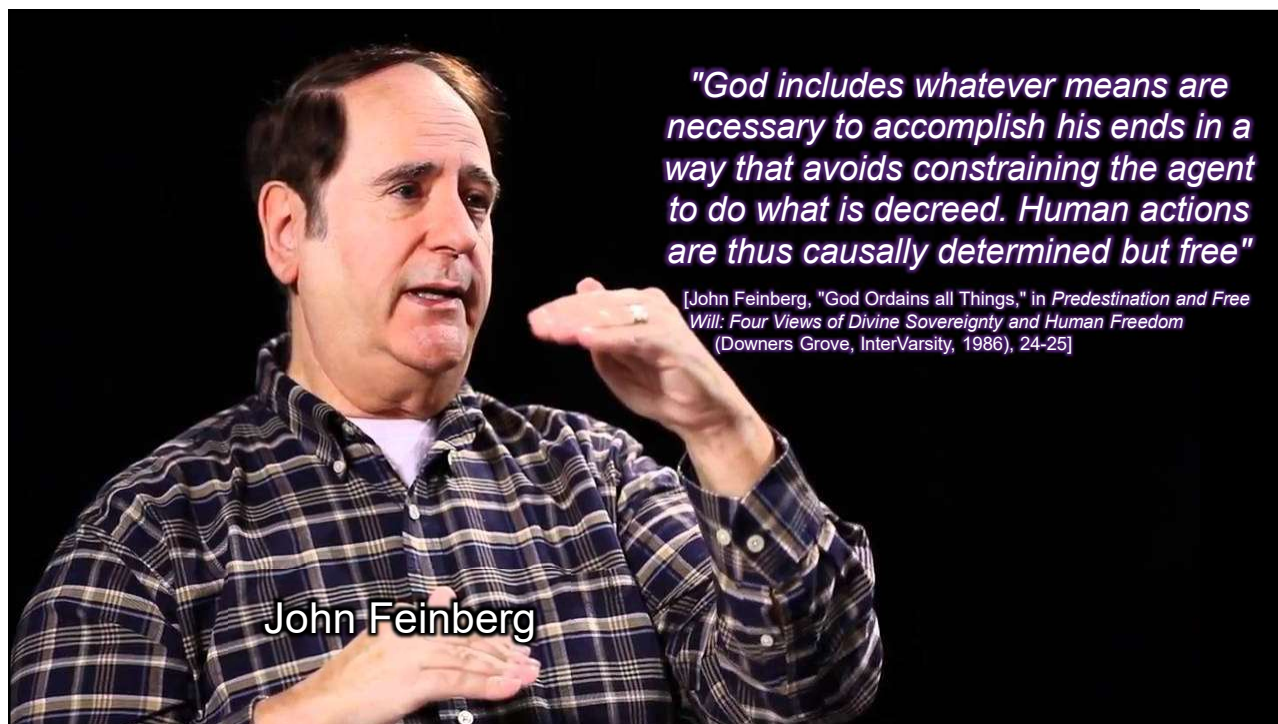
[John Feinberg, "God Ordains all Things," in *Predestination and Free Will: Four Views of Divine Sovereignty and Human Freedom* (Downers Grove, InterVarsity, 1986), 24-25, emphasis in original]

John Feinberg



"I hold that God is absolutely sovereign This means that God's will covers all things God's good pleasure and good purposes determine what he decrees. ... This view of God's sovereignty fits nicely with compatibilism. God's decree ... must include both the ends God envisions as well as the means to such ends. .

John Feinberg



∞ Molinism ∞

- ❖ *Molinism is named after the 16th century Jesuit theologian Luis de Molina (1535-1600).*
- ❖ *It employs the notion that God has middle knowledge.*
- ❖ *Middle knowledge means that God knows everything that would happen under various circumstances.*

"The key to understanding Molinism is Molina's doctrine of what he called middle knowledge. This is God's knowledge of everything that would happen under various circumstances, and he called it middle knowledge because it's in between, so to speak, God's natural knowledge, which is his knowledge of everything that could happen, and his free knowledge, which is his knowledge of everything that will happen. So, in between everything that could happen and everything that will happen is everything that would happen under different circumstances.



William Lane Craig

"And so the key to Molina's doctrine of providence is that by means of his middle knowledge God knows what free agents would freely do in any set of freedom-permitting circumstances that God might put them in. So, by creating those circumstances and putting the agents in them, God then, so to speak, takes hands off and he lets the agent freely choose how he wants but he knows how that agent would choose if in those circumstances.

[William Lane Craig, "Molinism vs. Calvinism: William Lane Craig and Paul Helm, <https://www.reasonablefaith.org/videos/interviews-panels/calvinism-vs-molinism1/>, accessed 09/23/20]



William Lane Craig

☞ Thomistic View ☞

- ❖ *Aquinas understands human free will in terms of the nature of the will's ability to deliberate among choices.*
- ❖ *Because there is nothing in the will itself that necessitates it toward one choice over the other, it is free.*
- ❖ *God's knowledge of what a given will will choose in a given situation is eternal and infallible.*

☞ Thomistic View ☞

- ❖ *Because of this, some have argued that this entails that no choice is actually free.*
- ❖ *They argue this because they define free will as the absolute power of contrary choice.*
- ❖ *This contrary choice, they maintain, is impossible since they do not have the power to choose contrary to what God knows they will chose.*

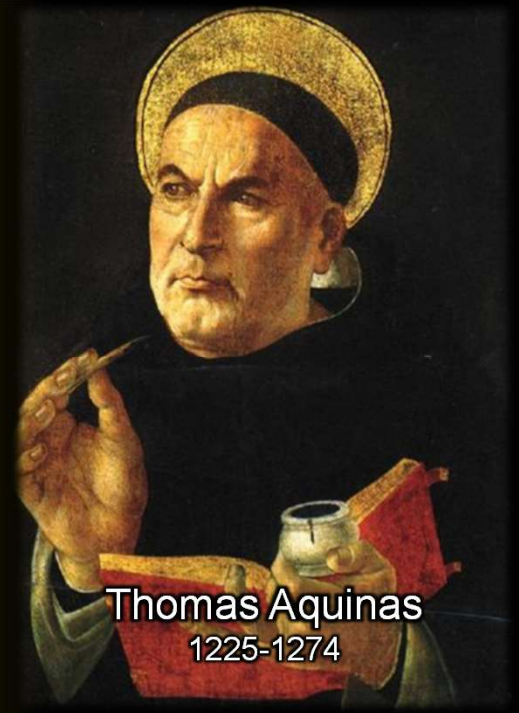
☞ Thomistic View ☞

- ❖ *Aquinas responds that regarding whether X is necessary or contingent, one must distinguish between how X is in itself vs. how X is in the intellect.*
- ❖ *For example, for Aquinas (following Aristotle) when the intellect knows a material thing, that material thing exists immaterially in the intellect of the knower.*

☞ Thomistic View ☞

- ❖ *Thus, it does not follow that because God necessarily knows what we will choose to do, that the necessity of God's knowledge accrues to our actions.*
- ❖ *In other words, God necessarily knowing our actions does not mean that our actions are themselves necessary.*

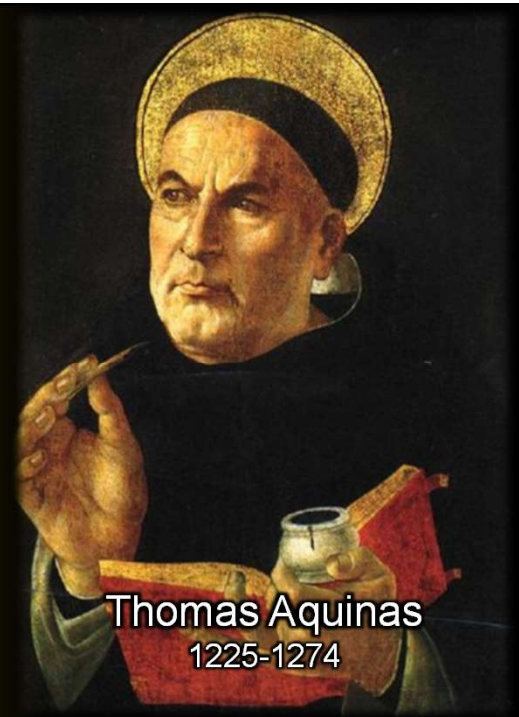
"When the antecedent contains anything belonging to an act of the soul, the consequent must be taken not as it is in itself, but as it is in the soul: for the existence of a thing in itself is different from the existence of a thing in the soul. For example, when I say, 'What the soul understands is immaterial;' this is to be understood that it is immaterial as it is in the intellect, not as it is in itself.



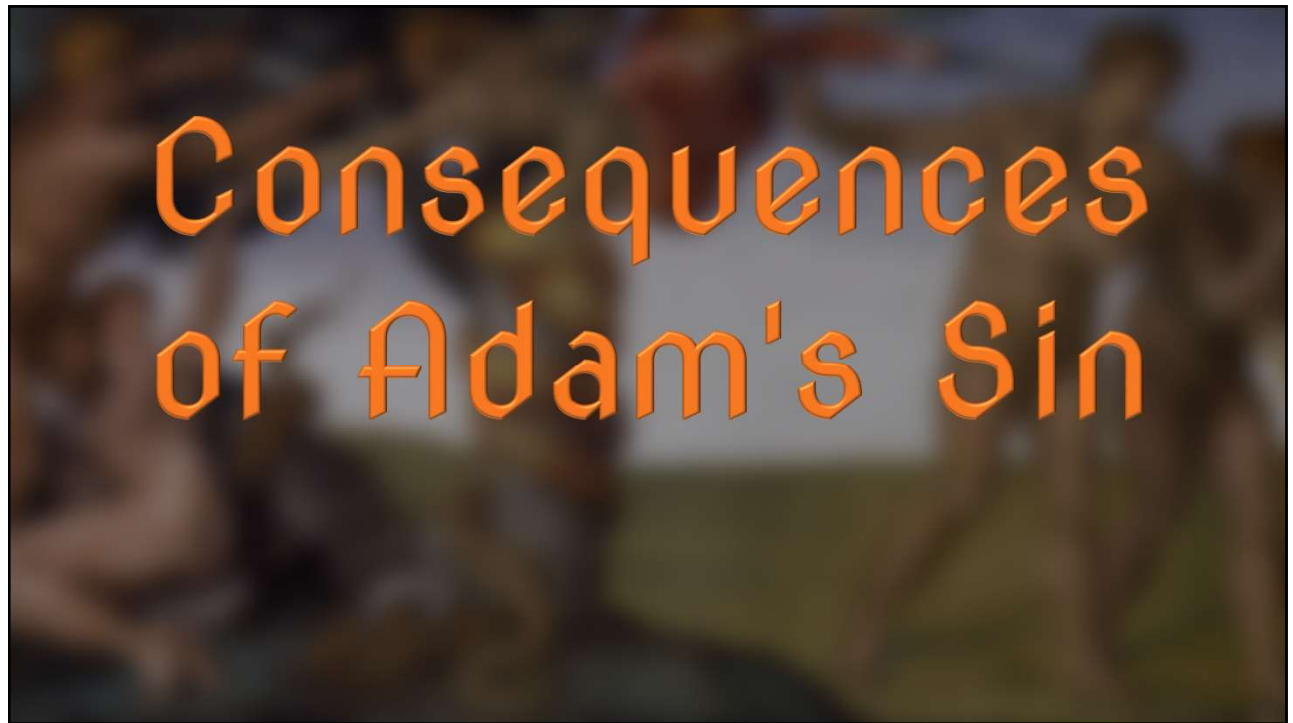
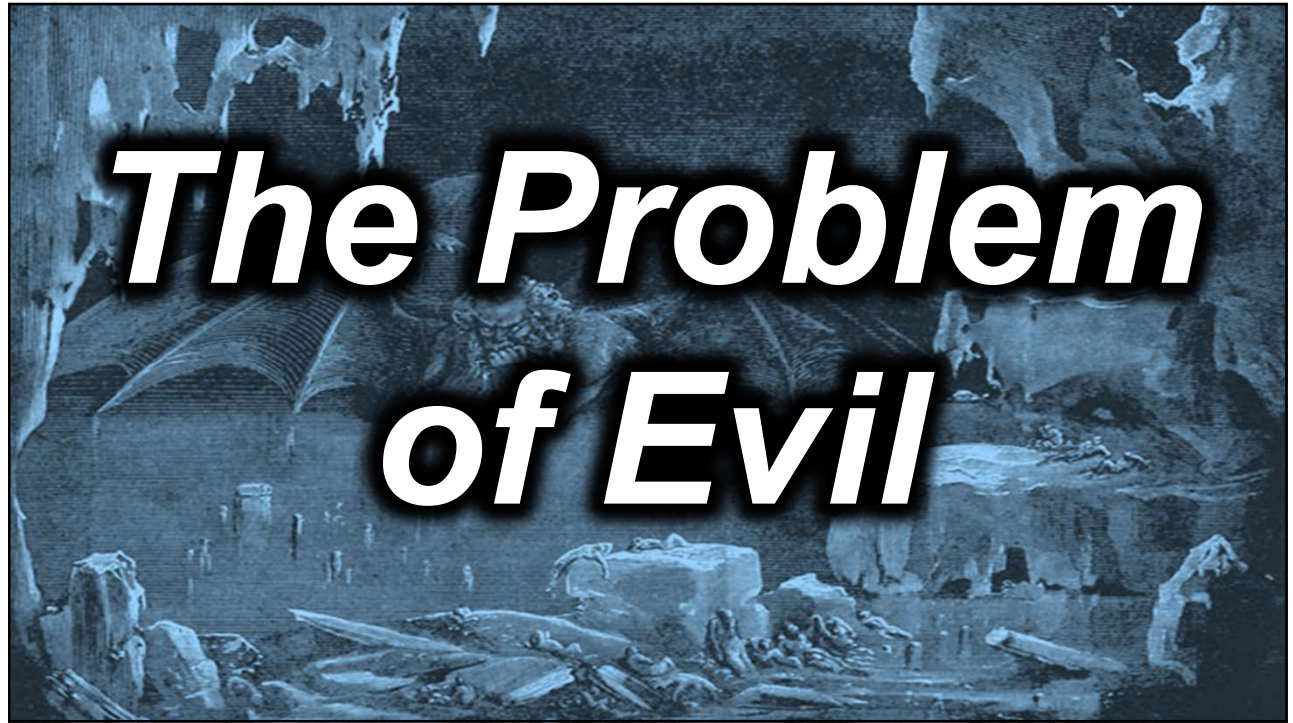
Thomas Aquinas
1225-1274

"Likewise if I say, 'If God knew anything, it will be,' the consequent must be understood as it is subject to divine knowledge, that is, as it is in its presentiality. And thus it is necessary, as also is the antecedent, 'for everything that is, while it is, must necessarily be,' as the Philosopher says in On Interpretation, i."

[Thomas Aquinas, *Summa Theologiae*, I, 14, art. 13, sed. 2]



Thomas Aquinas
1225-1274



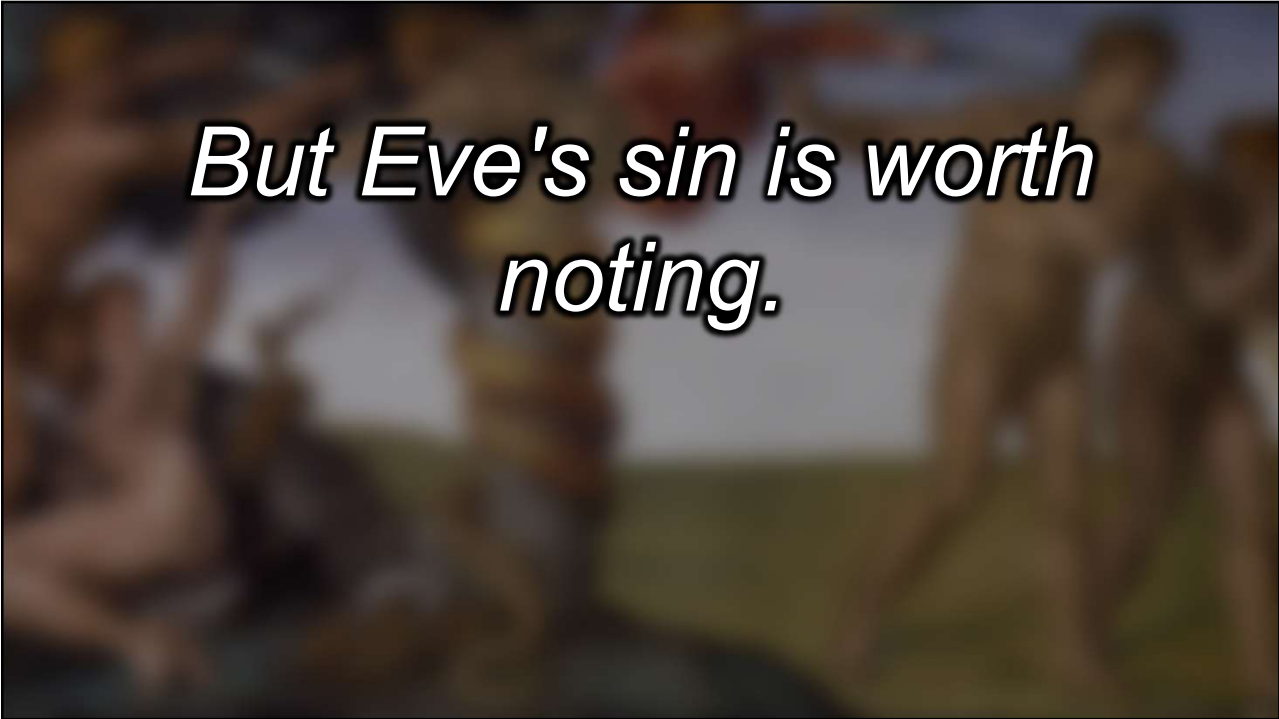


*The human race is not
fallen until Adam sins.*

✧ Romans 5:12-14 ✧

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—{13} For until the law sin was in the world, but sin is not imputed when there is no law. {14} Nevertheless death reigned from Adam to Moses, even over those who had not sinned **according to the likeness of the transgression of Adam**, who is a type of Him who was to come.





But Eve's sin is worth noting.

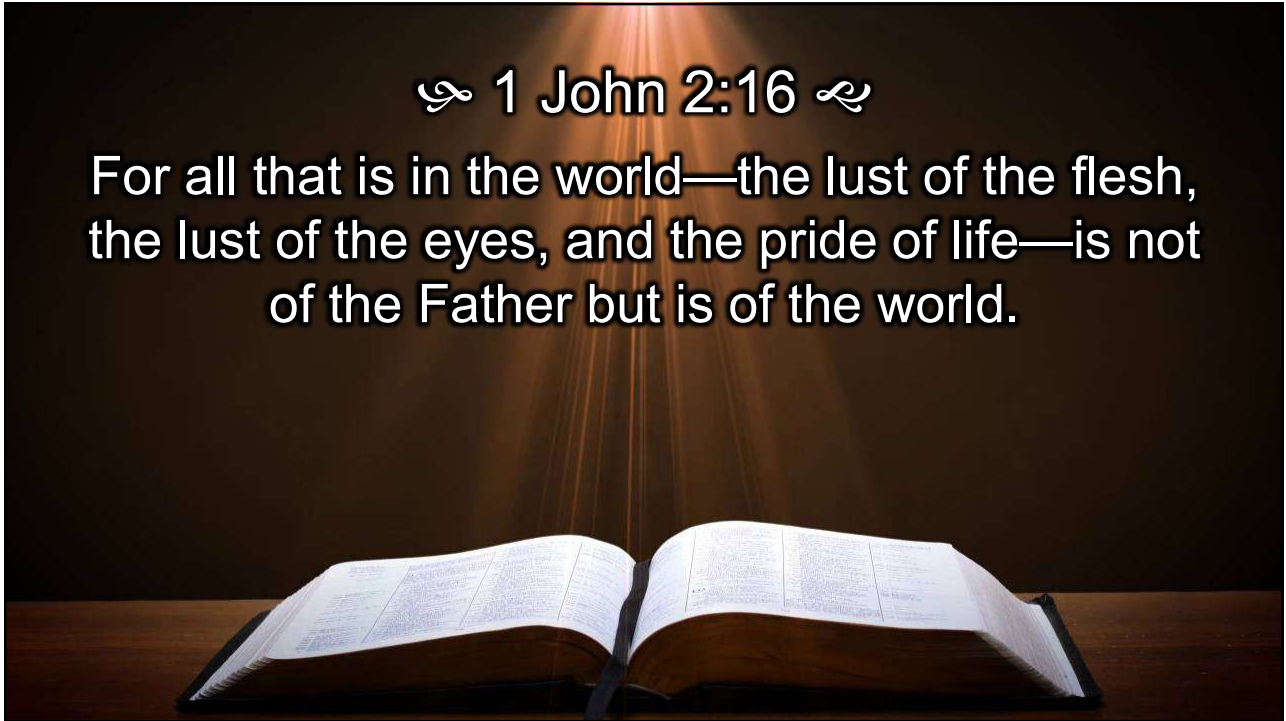


✧ Genesis 3:6 ✧

So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

☞ 1 John 2:16 ☞

For all that is in the world—the lust of the flesh,
the lust of the eyes, and the pride of life—is not
of the Father but is of the world.

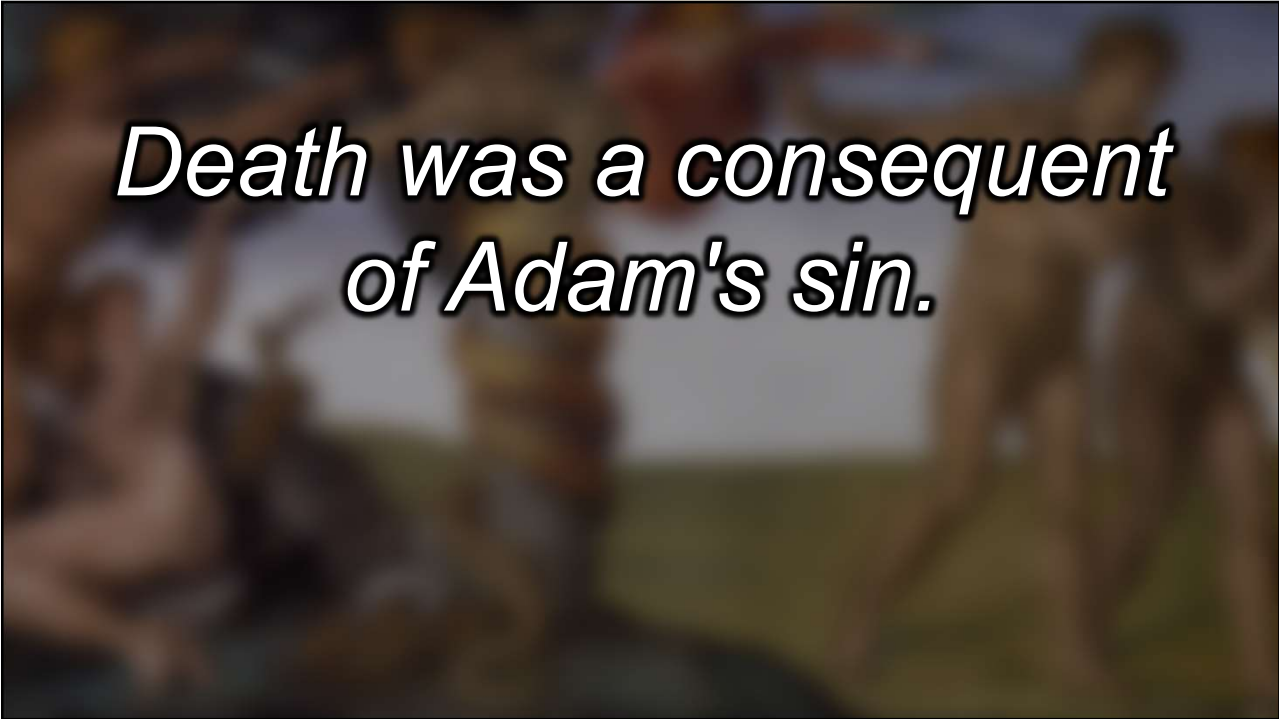


Genesis 3:6

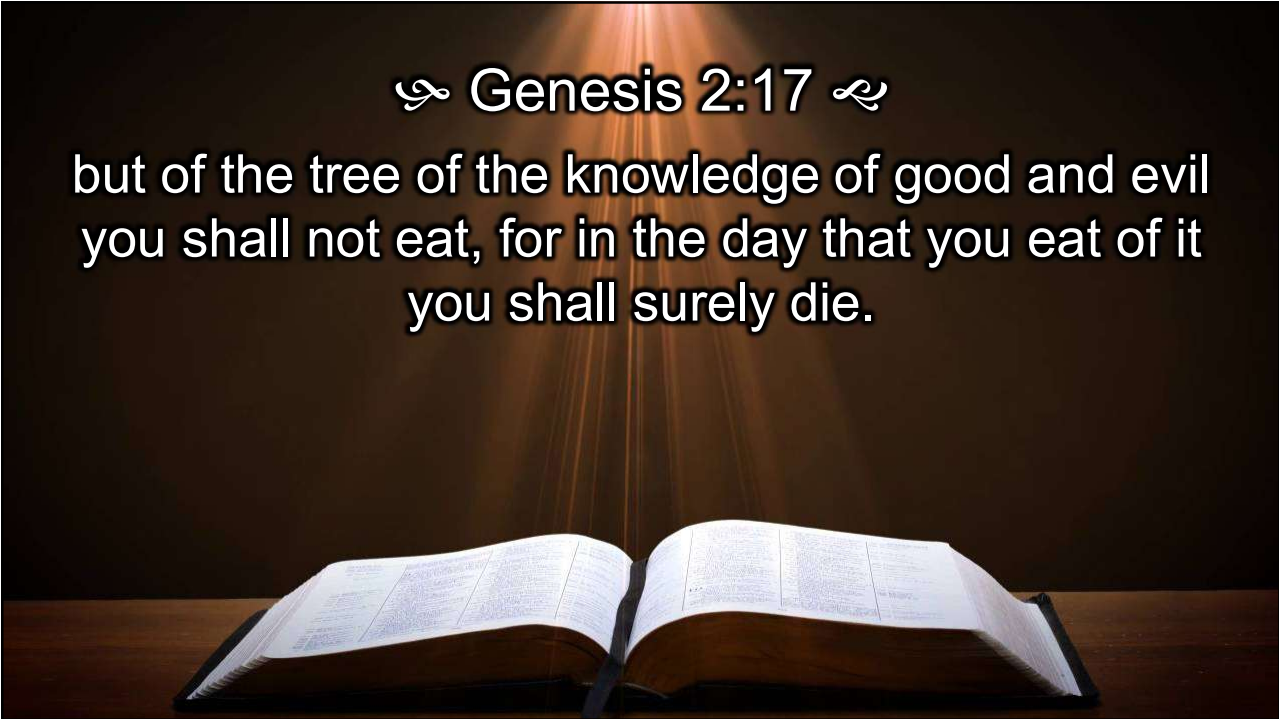
So when the woman saw that the tree was
good for food
that it was pleasant to the eyes
and a tree desirable to make one wise
she took of its fruit and ate. She also gave
to her husband with her, and he ate.

1 John 2:16

For all that is in the world—
the lust of the flesh
the lust of the eyes
and the pride of life
—is not of the Father but
is of the world.



*Death was a consequent
of Adam's sin.*



✧ Genesis 2:17 ✧

but of the tree of the knowledge of good and evil
you shall not eat, for in the day that you eat of it
you shall surely die.

*Death was a consequent
of Adam's sin.*

Death takes three forms.

❖ *Spiritual death*

➤ *immediate*

➤ *estrangement (separation) from God*

• *They hid themselves from God.*

• *They knew they were naked.*

➤ *They were forbidden from eating of the tree of life.*

➤ *Note the aposiopesis in Genesis 3:22.*

✧ Genesis 3:22 ✧

Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"—

1. Spiritual death

- *immediate*
- *estrangement (separation) from God*
 - *They hid themselves from God.*
 - *They knew they were naked.*
- *They were forbidden from eating of the tree of life.*
- *Note the aposiopesis in Genesis 3:22.*
- *Another example of aposiopesis is Daniel 3:15.*

☞ Daniel 3:15 ☜

Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?"



☞ Daniel 3:15 ☜

Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, good! But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?"



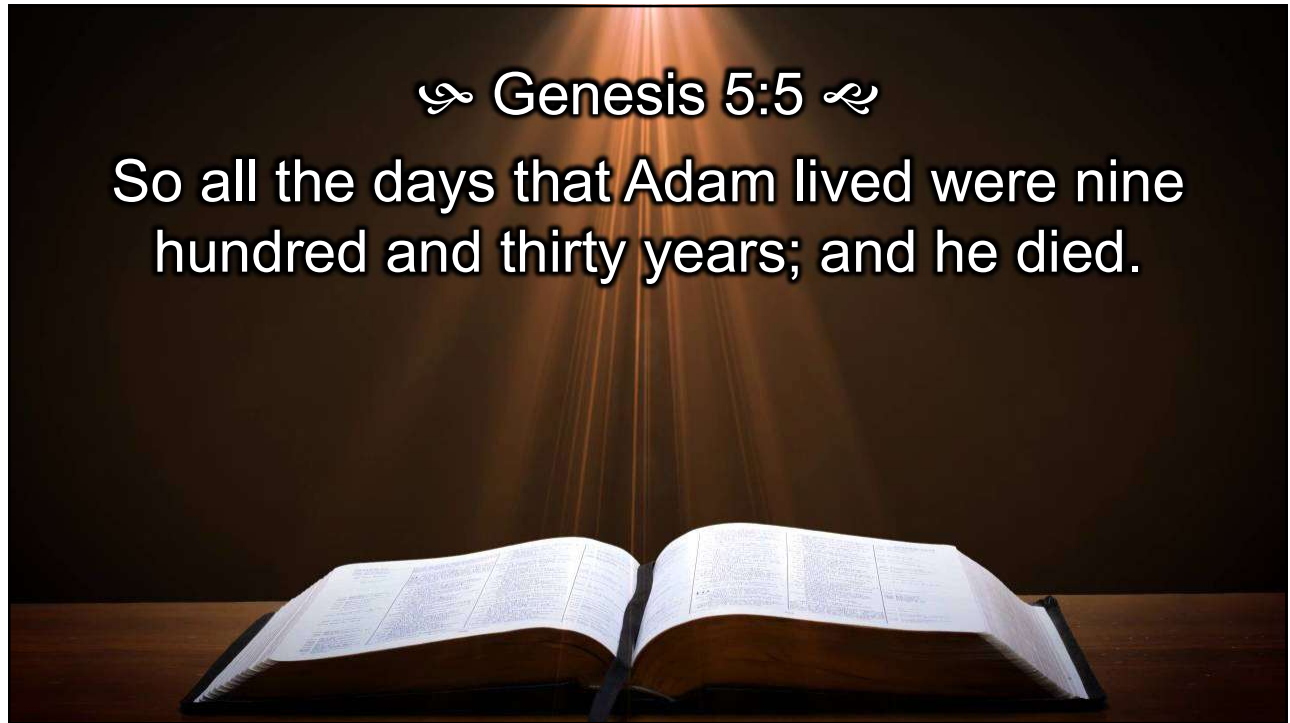
☞ Daniel 3:15 ☞

Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?"

2. Physical death

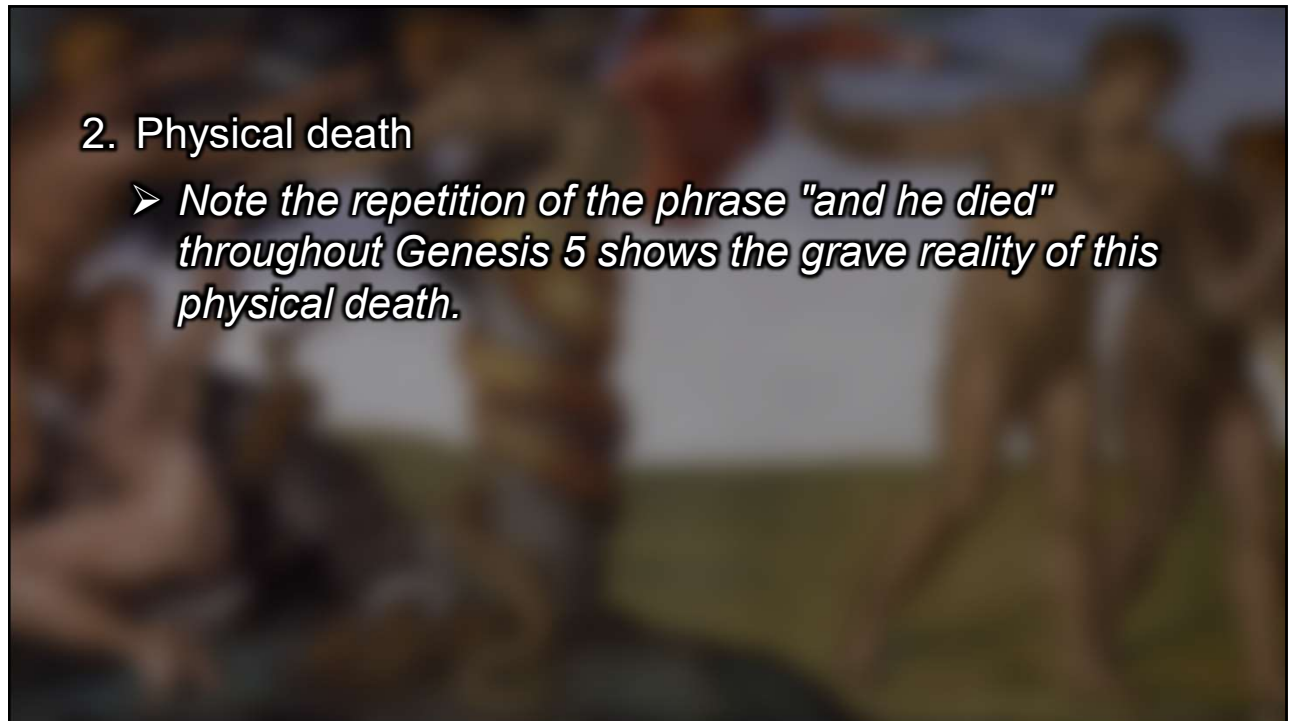
✧ Genesis 5:5 ✧

So all the days that Adam lived were nine hundred and thirty years; and he died.



2. Physical death

- *Note the repetition of the phrase "and he died" throughout Genesis 5 shows the grave reality of this physical death.*



This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created. And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; **and he died**. Seth lived one hundred and five years, and begot Enosh. After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. So all the days of Seth were nine hundred and twelve years; **and he died**. Enosh lived ninety years, and begot Cainan. After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. So all the days of Enosh were nine hundred and five years; **and he died**. Cainan lived seventy years, and begot Mahalalel. After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. So all the days of Cainan were nine hundred and ten years; **and he died**. Mahalalel lived sixty-five years, and begot Jared. After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. So all the days of Mahalalel were eight hundred and ninety-five years; **and he died**. Jared lived one hundred and sixty-two years, and begot Enoch. After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. So all the days of Jared were nine hundred and sixty-two years; **and he died**. Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him. Methuselah lived one hundred and eighty-seven years, and begot Lamech. After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years; **and he died**. Lamech lived one hundred and eighty-two years, and had a son. And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. So all the days of Lamech were seven hundred and seventy-seven years; **and he died**. And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

3. Eternal death

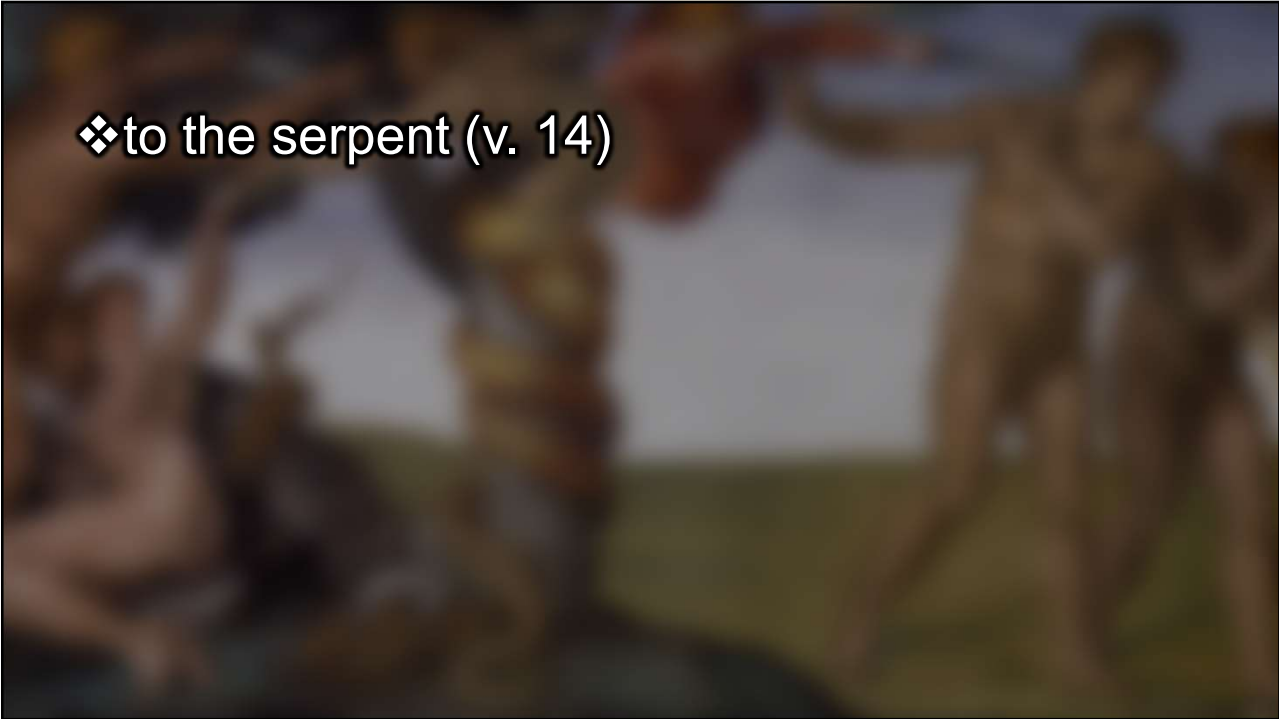
- *the final result of spiritual death*
- *the irrevocable, and hence eternal, spiritual separation of the person from God in hell*



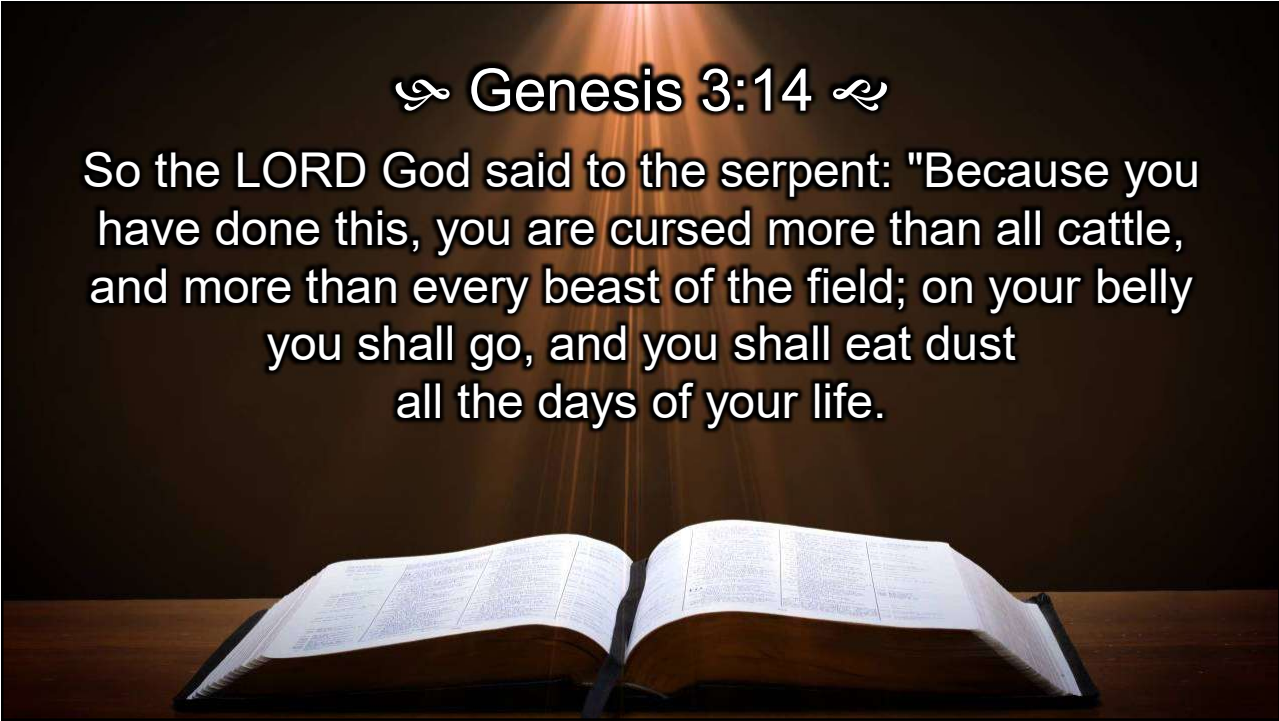
The Biblical Doctrine of Hell



*Specific Penalties
from Sin: Genesis 3*

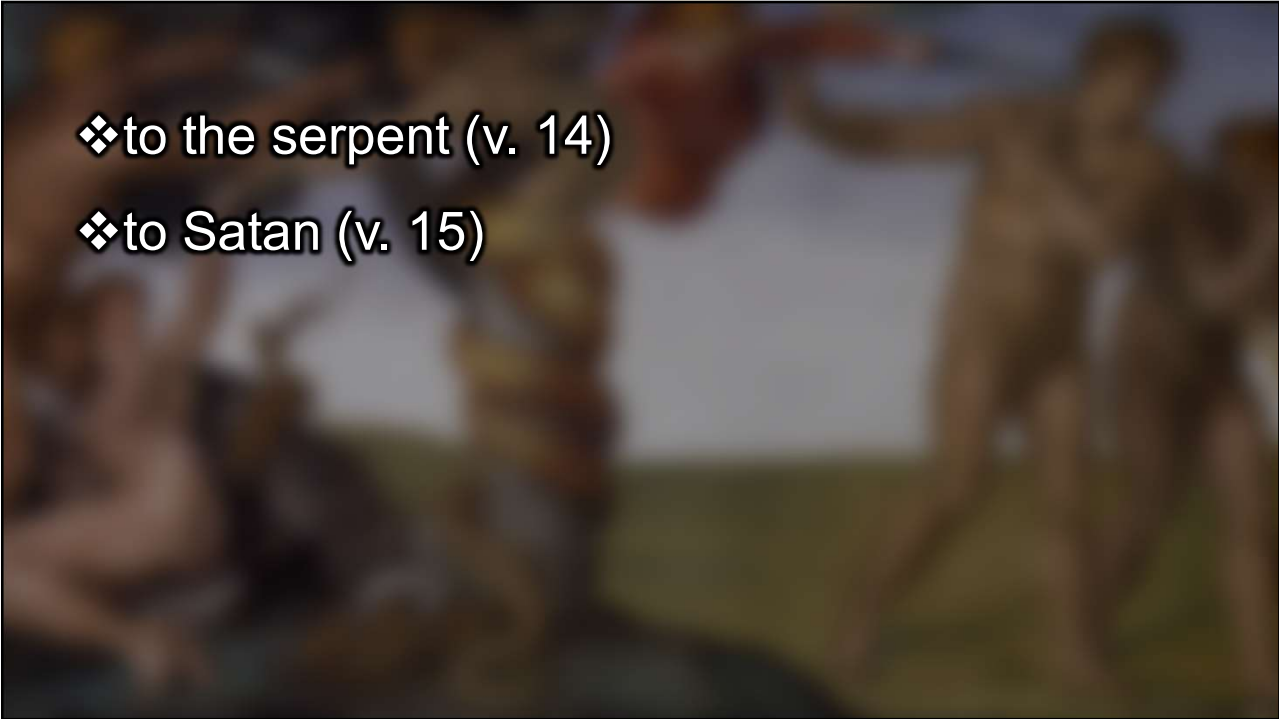


❖ to the serpent (v. 14)



☞ Genesis 3:14 ☞

So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life."



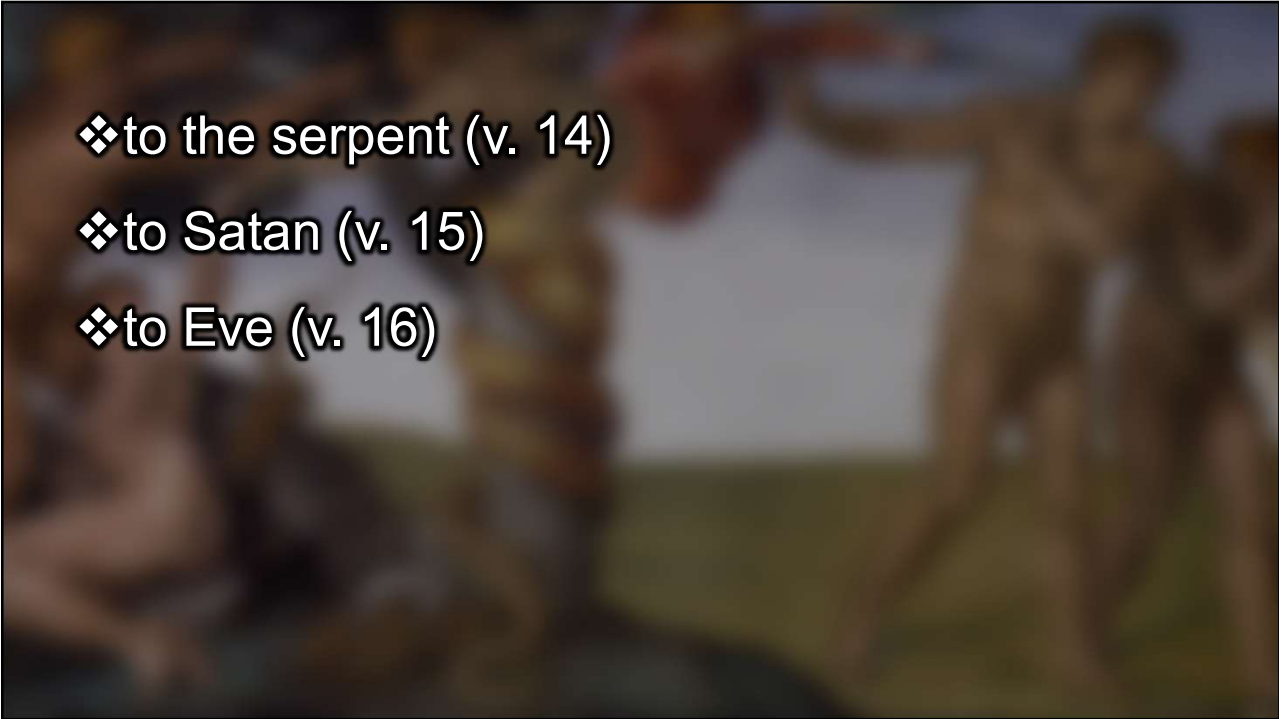
❖ to the serpent (v. 14)

❖ to Satan (v. 15)

☞ 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.





❖ to the serpent (v. 14)

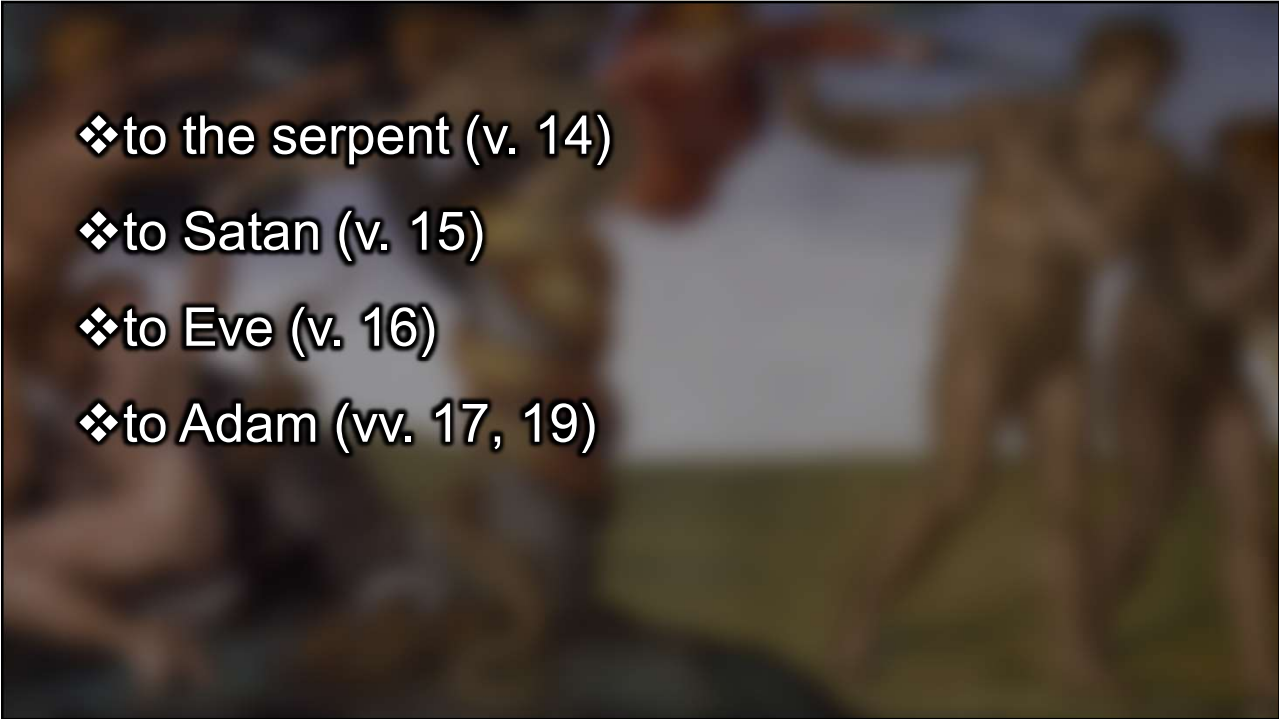
❖ to Satan (v. 15)

❖ to Eve (v. 16)

☞ Genesis 3:16 ☞

To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."





❖ to the serpent (v. 14)

❖ to Satan (v. 15)

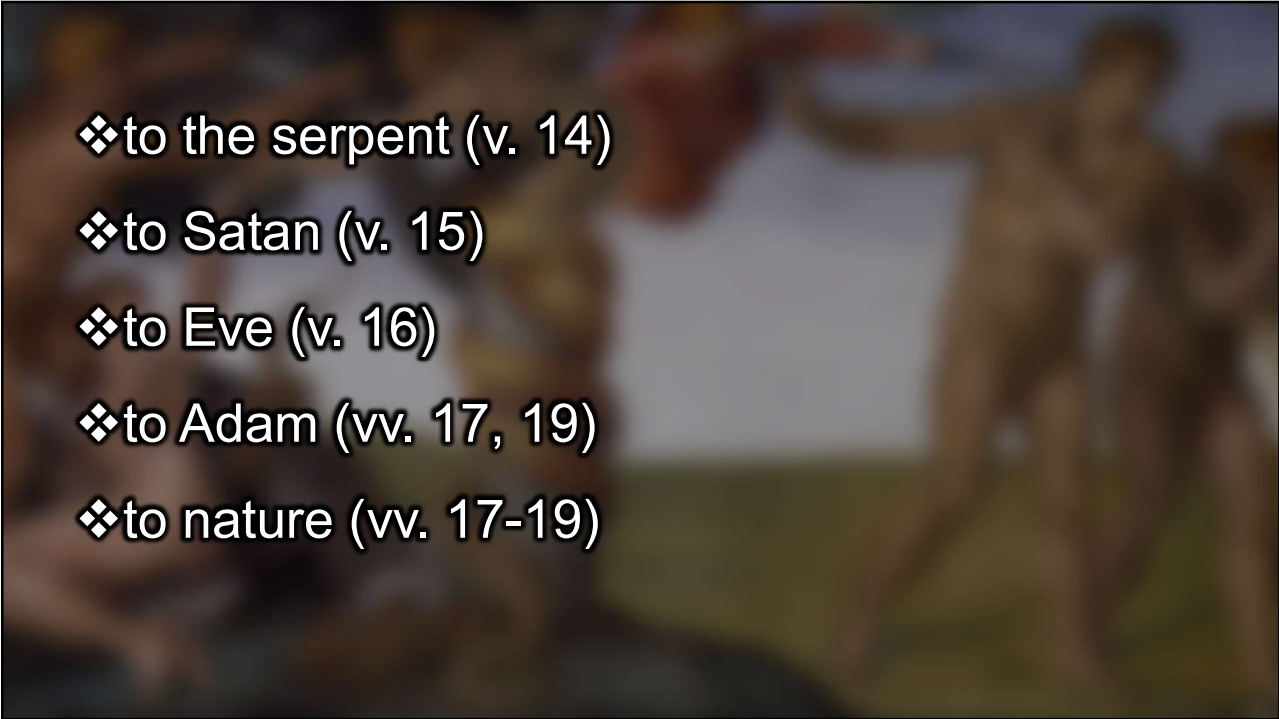
❖ to Eve (v. 16)

❖ to Adam (vv. 17, 19)



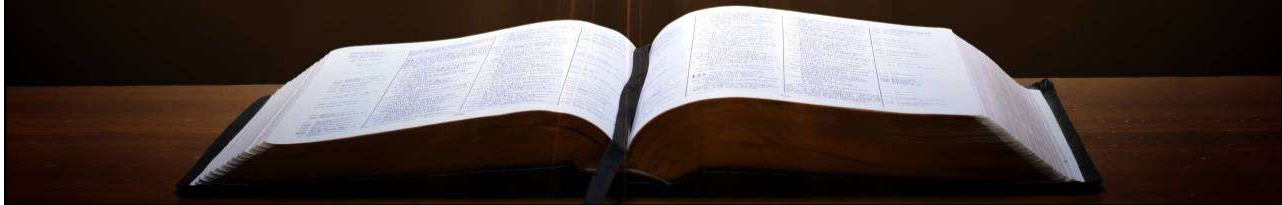
✧ Genesis 3:17, 19 ✧

Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. ... {19} In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."

- 
- ❖ to the serpent (v. 14)
 - ❖ to Satan (v. 15)
 - ❖ to Eve (v. 16)
 - ❖ to Adam (vv. 17, 19)
 - ❖ to nature (vv. 17-19)

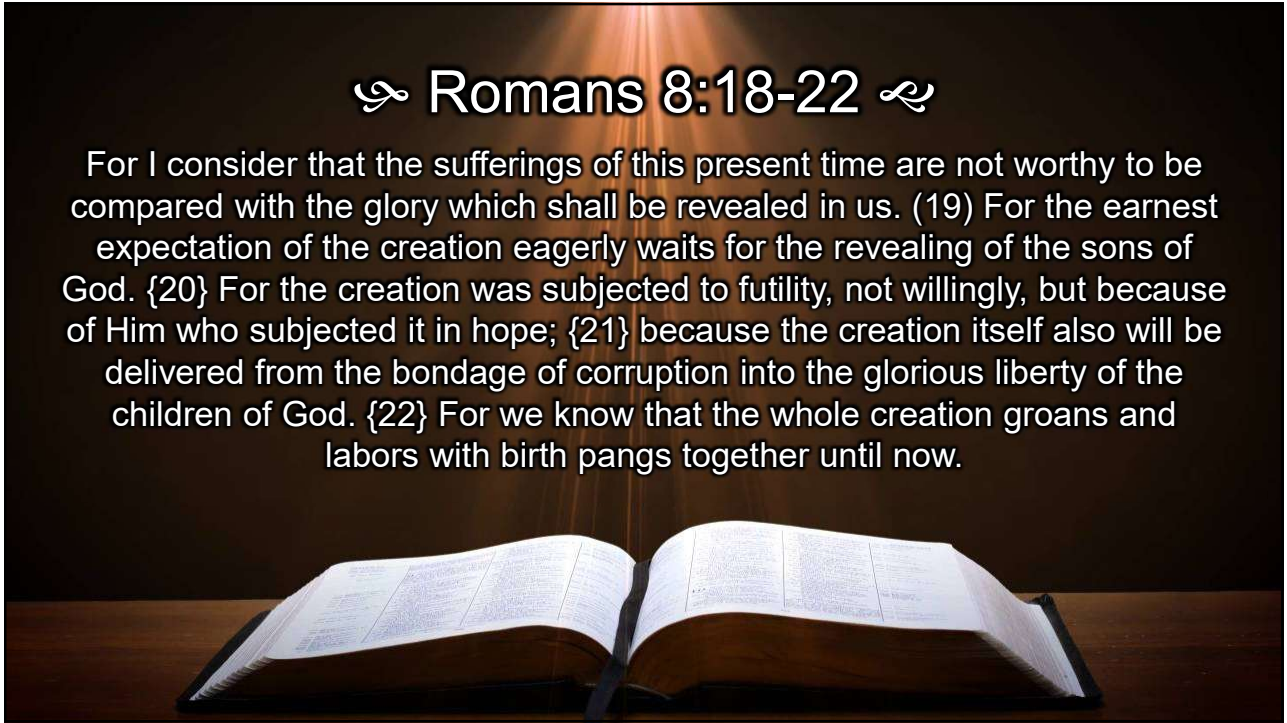
☞ Genesis 3:17, 18 ☞

... "Cursed is the ground for your sake ...
{18} Both thorns and thistles it
shall bring forth ...



✧ Romans 8:18-22 ✧

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (19) For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. {20} For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; {21} because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. {22} For we know that the whole creation groans and labors with birth pangs together until now.



The Promise



☞ 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 First Offerings



✧ Genesis 1:1-4 ✧

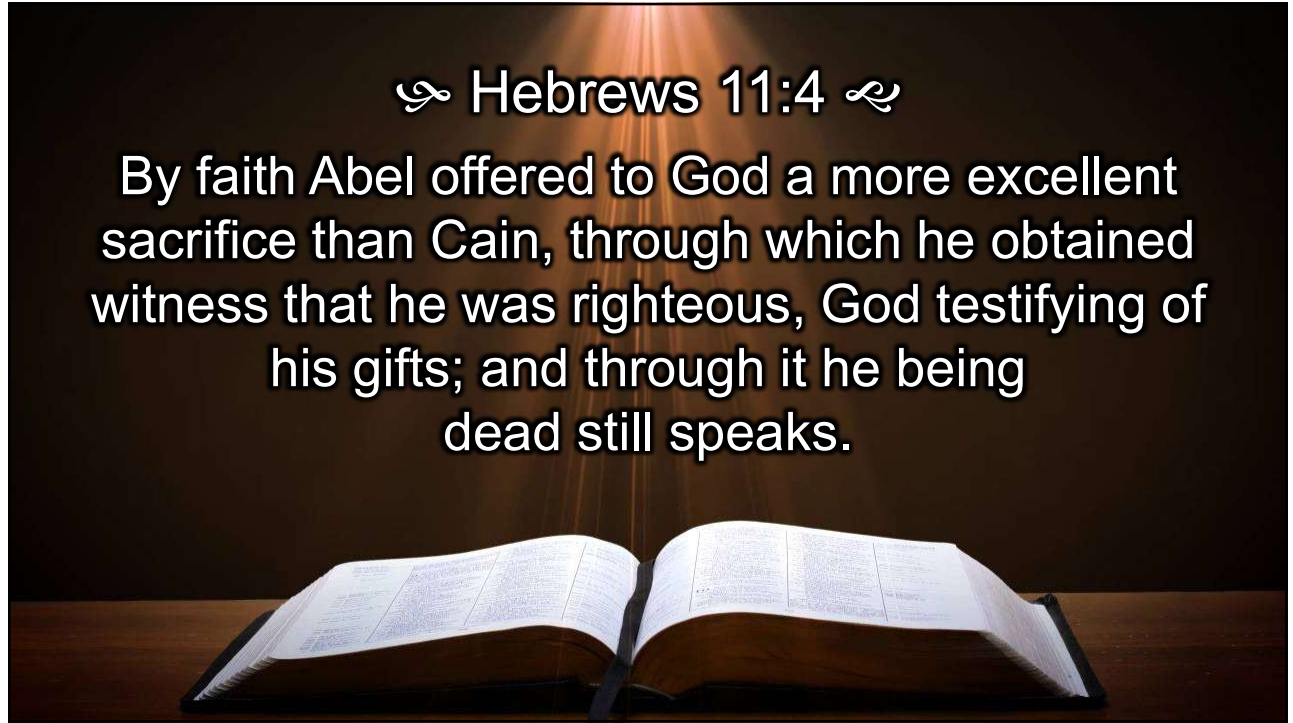
Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD." {2} Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. {3} And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. {4} Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, {5} but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

What was the difference between the two offerings?

- ❖ Some suggest that it was the fact that Abel's offering was a blood offering whereas Cain's was not.
- ❖ But, consider Heb. 11:4

☞ Hebrews 11:4 ☞

By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.



What was the difference between the two offerings?

- ❖ Since it is spoken of as a sacrifice (the argument goes), then it must have contained blood.
- ❖ However, consider Lev. 7:11-12

∞ Leviticus 7:11-12 ∞

This is the law of the sacrifice of peace offerings which he shall offer to the LORD: {12} If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.

What was the difference between the two offerings?

- ❖ I suggest that the differences had to do with the fact that Abel was offering to God that which God had provided whereas Cain had offered that which Cain produced with his own hands.

What was the difference between the two offerings?

- ❖ This is the picture of the idea that we are not acceptable before God because of the works that we do, but rather because of the work that God has done for us.
- ❖ Further, what Cain offered was from the cursed ground.