

9/26/04

The Fall, From Riches To Rags
Gen. 3:1-8

Have you ever read the story of the Prodigal Son, having everything he could of ever wanted or need in his Father's house, he chose to sin as a life-style, only to end up eating corn with the pigs.

* He chose to go from "riches to rags", what a picture of Adam at the fall!

The fall of man in the Garden of Eden is revealed through a conversation between the serpent and Eve, which resulted in believing three lies.

- I. To doubt the word of God. Vs. 1-3
- II. To mistrust the character of God. Vs. 4-5
- III. To trust in oneself more than God. Vs. 6-8

I. The first lie was to doubt the word of God.
Vs. 1-3

- A. The serpent was the instrument of the temptation to disobey God. Vs. 1a
 - * "Now the serpent was more cunning than any beast of the field which the LORD God had made."
- 1. The serpent was more cunning.
 - a. The word cunning "arum" means shrewd, crafty and prudent.

- b. The word is used in a positive virtue the wise should cultivate in proverbs. Prov. 1:4, 5:1, 12:23, 15:5
- c. The word when used in the negative note as in our context, refers to be wiliness and manipulation to deceive or gain advantage of one. Ex. 21:14, Josh. 9:4
- d. There is a direct correlation and play on words in the text between their perfect fellowship with God in the last chapter.
 - 1) They were both naked "arom", the man and his wife, and were not ashamed." Gen. 2:25
 - 2) The serpent was cunning "arum" crafty deceitful. Gen. 3:1
 - * There is a direct connection between the two events.
 - 3) The shrewdness of the serpent and theirs would bring about ruin to their perfect fellowship with God and themselves.
- 2. The serpent held the highest position among the animals.
 - a. God created all the animals at creation.
 - 1) The sea life and birds the fifth day. Gen. 1:20-23
 - 2) The beast, cattle, reptiles on the sixth day. Gen. 1:24-25

- 3) The word make is “asah”, out of existing material.
- b. The serpent being created by God was to be in subjection to the Creator as the covenant God.
 - 1) The phrase LORD God, makes this clear.
 - 2) The serpent from this point on is used for sin and evil.
 - 3) Satan is the evil behind the serpent.
- c. The rebellion of Lucifer had to of taken place before the creation because God said it was “good” and “very good”.
 - 1) He was in Eden, the garden of God, second to God and he was perfect in his ways, until iniquity was found in him. Ezk. 28:13-15
* Which has to be different from the one in Genesis, probably in heaven, there is no room for his rebellion in our text nor as we have seen, was there death or rebellion between verse one and two of chapter one.
 - 2) His threats to dethrone God are given to us in Isaiah. Is. 14:12-19
 - 3) The result was two wills in the universe.

- B. The words of the serpent implanted doubt in the mind of the woman Eve, about the accuracy of the words declared by God . Vs. 1b-d
* “And he said to the woman, “Has God indeed said, “You shall not eat of every tree of the garden?””
 - 1. The serpent did not come to Adam with his attack but the woman.
 - a. Man was placed as the head of the garden by cultivate and caring for it. Gen. 2:15
 - b. The LORD God who had entered into a covenant with the Adam commanded him, “Of every tree of the garden you may freely eat; 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.” Gen. 2:16-17
* Literally dying you shall die!
 - c. Man was placed as the head of the woman who was created for the man to complete the man, being his suitable counterpart. Gen. 2:21-22
 - d. Adam as head communicated this prohibition to his wife, she was not yet created at the time of the command.
 - 2. The serpent was attempting to have the woman doubt the prohibited boundaries

by maligning the generosity of God to provide every tree, except for one.

- a. The first word indeed means “really”, “Really, has God said”, perhaps with a sarcastic skepticism.
 - 1) The serpent did not use the phrase “LORD God”, the covenant Creator.
 - 2) The serpent only used God “Elohim” the Creator, distancing himself from one who is loyal to the covenant.
- b. The second thing was to misquote God, magnifying the prohibition of what He said, in order to provoke the woman against the prohibition.
 - 1) The serpent put it in the negative, “You shall not eat of every tree in the garden”.
 - 2) God put it in the affirmative, “Of every tree of the garden you may freely eat.” Gen. 2:16c
 - 3) The only prohibition was one, “But the tree of knowledge of good and evil you shall not eat”. Gen. 2:17a

C. The words of the woman reveal her deviation from the words of God through the subtle temptation to doubt the words of God. Vs. 2-3

- * “And the woman said to the serpent, “We may eat the fruit of the trees of the garden; “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.”
1. The woman is now starting down the same road, she misquotes God by omitting the word “every”.
 - a. The text does not imply in any way that the woman was either startled nor thought the situation odd, which could imply it was not the first time it happened.
 - b. The woman should of turned to her husband or God.
 - c. The woman took the bate and she ran with her curiosity.
 2. The woman also now adds to the words of God regarding the tree of good and evil, “nor shall you touch it”.
 - a. She was now speaking from her own authority.
 - b. She has already moved from God to the serpent’s mindset by addressing the words to God “Elohim”, instead of “Yahweh Elohim”, the covenant God like the serpent.
 - c. She was now usurping the authority of her covenant Creator and her husband.

- d. The word of God is the absolute authority for the life of man and woman, we must not think to improve on them.

Illustration

In certain parts of the world, the way they hunt for monkey is by drilling a hole in a coconut and put rice in it. The hole is large enough for the monkey to insert his hand and grab the rice but not enough to withdraw it with his fist clinched. So the monkey not willing to let go of the rice will proceed to hit the coconut on the tree in attempts to brake it, which in fact is the signal to the hunter that they have their monkey.

* The serpent knew the bait was working!

Application

1. The serpent is used for Satan throughout the Scriptures.
 - a. He is called the great Dragon the old serpent, called Devil and Satan who deceives the whole world. Rev. 12:9
 - b. He is the god of this world and the entire world is under his influence. 2Cor. 4:4, 1Jn. 5:18
 - c. He is as a roaring lion, seeking whom he may devour. 1Pet. 5:8
2. Satan is subtle and cleaver to seduce people spiritually away from God.
 - a. He is the father of lies. Jn. 8:44

- b. He is to be resisted by the believer, bringing every thought into captivity that comes against the knowledge of God. 2Cor. 10:4-5
 - c. But the danger is a real on that is why Paul told the Corinthians that he feared lest they somehow, as the serpent deceived Eve by his craftiness, so their minds might be corrupted from the simplicity that is in Christ. 2Cor. 11:3
3. Satan brings up many conversations to believers.
 - a. Really, has God said you can not drink any longer?
 - b. Really, has God said you can not fornicate any more or commit adultery?
 - c. Really, has God said that you can not be unequally yoked?
 - d. Really, has God said you have to go to church?
 - e. Really, has God said you have to study the word. pray and be a doer?
 4. The danger is in our responding to his seductive solicitations of Satan and answer him by adding and omitting from the word.
 - a. We may drink in our own home, as long as no one sees us!
 - b. We may fornicate or commit adultery if we really love the person!
 - c. We may be unequally yoked because God will save them!

- d. We may miss church because where two or three are God is there or when guest speakers come!
 - e. We may don't have to study, prayer or be a doer all the time, only the pastors and elder do, because I am just a regular Christian!
 - e. We can not add or take away from the word, modify it or interpret it the way we want to. Deut. 4:2, Prov. 30:6, Rev. 22:18-19, 1Tim. 3:16-17, 2Pet. 1:20-21
5. The disappointments in life can cause us to doubt God is faithful, true and good.
- a. A Christian takes advantage of us.
 - b. A marriage doesn't work out.
 - c. A fatal illness or tragic death causes bitterness and a hard heart towards God.

The fall was the result of a first lie, doubting the word of God!

II. The second lie was to mistrust the character of God. Vs. 4-5

- A. The words of the serpent move on to bring an attack on the personal integrity of God. Vs. 4
 - * "Then the serpent said to the woman, "You will not surely die."
 - 1. The serpent was saying that God can not be trusted as a person, He lies.

- a. The implication is that God was not being completely truthful with them.
 - b. The lie of the serpent was a half truth, they would not die immediately physically, that would take Adam 930 years to experience. Gen. 5:5
 - c. But spiritual death would take hold of them immediately. Gen. 3:7
2. The serpent was saying that God does not mean what He says.
- a. There is a double-entendre in the statement, "You will not surely die".
 - 1) Certainly you will not die.
 - 2) Or it is not certain that you will die.
 - b. The art of seduction is in being able to convince someone to do what you want them to do, without telling them to do it.
 - c. The art of deception is also in being able to convince the person that the consequences of what is prohibited are really not as bad as one has been told or thinks they will be.
 - d. Satan always minimizes the consequences, even to make people think that they are the exception from the principle of sowing and reaping.
- B. The words of the serpent progress the logic to bring an attack on the very motives behind God's words. Vs. 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.”
1. The serpent was attacking the goodness of God, in other words, He is in it for Himself.
 - a. God is attempting to keep you from your full potential intellectually, “For God knows in the day you eat of it your eyes will be open”.
 - * The eyes been open indicative of perception and understanding.
 - b. God wants to control you and keep you ignorant, confined.
 - c. God wants to keep you from enjoying life on your own.
 2. The serpent was appealing to the woman’s pride to exercise her power of choice to aspire a self-determinate life, “
 - a. The woman and her husband could free themselves from these false restraints, “And you will be like God”.
 - 1) The same lie that Mormons teach that Mormons will become gods like Adam and will populate their own planet with their many wives.
 - 2) The revelation that supposedly was given to Joseph Smith by the angel Moroni, was no other than Satan repeating the same lie he told Eve.

- b. The woman and the man would be able to make their own moral and ethical judgments, “knowing good and evil” and they would know for themselves and not have to be deceived by God.
 - 1) The problem with experiencing evil is that it does not teaches us but taints us.
 - 2) They would have no ability to not sin any longer.

Illustration

I have told you before how the Eskimos hunt wolf.....

Application

1. The warfare is intense hand to hand combat, Eph. 6:12
 - a. It is not against flesh and blood, though Satan will use flesh and blood.
 - b. The forces vary in rank and authority.
 - 1) We wrestle indicating contact between two men, each endeavoring to throw the other and press and hold him down.
 - 2) In Greek wrestling, the loser had his eyes gouged out, Satan blinds man’s eyes. 2Cor. 4:4
 - 3) Paul fought the good fight and kept the faith. 2Tim. 4:7
2. The warfare has a strategy. Eph. 6:11

- a. It is described by the word wiles, cunning arts, deceit, craft, treachery.
 - b. It comes from the verb, to follow up or investigate by method and settled plan.
 - c. Satan has his methods or stratagems to seek out our most vulnerable areas of our lives!
 - 1) To keep us in fear, doubt, discouragement and depression.
 - 2) To keep us angry, resentful and bitter by not forgiving.
 - d. Six times the word “against” appears in the section of warfare, constant opposition. Eph. 6:11-12
 - * The armor of God must be put on. Eph. 6:10-18
 - e. We are not ignorant to his devices in order that he not take advantage of us. 2Cor. 2:11
 - f. Satan and his angels can transform themselves into angels of light. 2Cor. 11:14-15
3. The warfare can be resisted and overcome.
- a. Jesus resisted and overcame in the wilderness.
 - b. Jesus has provided us with the necessary weapons.
 - 1) These are the same ones Jesus used, the Holy Spirit, prayer the Word. Lk. 4:1-13
 - 2) They are spiritual not carnal. 2Cor. 10:3-5
 - c. Paul tells us that God will never allow us to be tempted more than we are able but give us a way of escape. 1Cor. 10:13

- * He is our merciful High Priest able to give us grace and help in time of need, Heb. 4:15-16
4. The responsibility of the believer is to be a doer of what the word of God instructs us.
- a. James tells us the following. Ja. 4:7a-b
 - 1) We are to submit to God.
 - 2) We are to resist the devil and he will flee.
 - 3) We are to draw nigh to God and He will draw nigh to you.
 - * Both must take place, not just one!
 - b. We are not to be angry, and sin, not letting the sun go down on your wrath. Eph. 4:26
 - c. We are to give no place, foothold, to the devil, that he might cause us to mistrust the words or wisdom of God in whatever prohibitions He has clearly revealed. Eph. 4:27
 - e. We are to present our bodies as a living sacrifice, holy and acceptable to God which is our reasonable service and not to be conformed or fashioned to this world but be transformed by the renewing of our mind to prove what is that good and acceptable and perfect will of God. Rom. 12:1-2

The fall was the result of a second lie, mistrusting the character of God!

III. The third lie was to trust in oneself more than God. Vs. 6-8

- A.** The woman was unable to discern the deceptive words of the serpent and believed in herself to know better than God. Vs. 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.** The woman succumbed to the seductive temptation and took of its fruit and ate, acting apart and independent of her husband by a three-fold process. Vs. 6a-d
 - a.** The first step the woman took down the road towards sin was in seeing the tree was good for food, the lust of the flesh, appealing to the body senses.
 - 1)** A perfectly legitimate benefit created for man, food to eat, but the one that was forbidden.
 - 2)** The word saw “ra’ ah” means to perceive and look after.
 - b.** The second step the woman took down the road towards sin was in seeing the tree pleasant to the eyes, the lust of the eye, appealing to my soul, the emotions, intellect and will.
 - 1)** The word pleasant “ta’ avah” means to desire or the longing of one’s heart.

- 2)** That which takes the place of God.
- c.** The third step the woman took down the road towards sin was in seeing that the tree was desirable to make one wise, the pride of life, appealing to be like God.
 - 1)** The word desirable “chamad” means to covet, to take pleasure or delight in.
 - 2)** The sin of coveting is idolatry. Col. 3:5
 * “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.”
- d.** These three steps are to sin what three strikes are to baseball, you strike out.
 - 1)** Every step will be checked by the Holy Spirit of God in the life of every believer, to not go further.
 - 2)** Once I take the first, it is much more difficult to not take the second, it is as if the one demands the other.
 - 3)** The last chance or hope of not sinning is just before I take the third step, the chances of this are minimal.
- 2.** The woman solicited her husband and Adam, joined her in her sin. Vs. 6e-f

- a. Eve also gave to her husband.
 - 1) Adam should of rejected the fruit.
 - 2) Adam must of also gone through these three steps.
 - 3) Adam must have been close by during the seduction.
- b. Adam ate.
 - 1) All that God had prepared for them to enjoy in the Garden and creation was lost.
 - 2) All that the serpent promised them, they had and would of attain through obedience.
 - 3) All the human race was affected by Adam's sin. for he was the Federal head, the first man. Rom. 5:12
 - 4) They disobeyed and exercised the choice of their will and came to know evil by experience through disobedience.

B. The wonderful state that Adam and Eve both possessed was ruined. Vs. 7-8

- * "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."
- 1. The outcome for both of them, for acting as their own gods did not accomplish what was promised, to be like God, but

rather the image and likeness of God in which they were created became marred. Vs. 7a-b

- a. Their eyes were open to see themselves no longer in their state of innocence.
 - 1) The eyes of both of them were opened, and they knew that they were naked "erom", which comes from the word "aram", which is the root for the word cunning "arum", in verse one. Gen. 3:1, 7
 - 2) They were no longer in the nakedness of innocence but sinful judgment. Gen. 2:25
- b. Their previous proper relationship to each other, as God intended in the creation had been corrupted.
- c. They both experienced guilt and shame seeing their nakedness.
- 2. The response of both of them was to cover their nakedness to cover their shame and guilt from each other. Vs. 7c
 - a. They sewed fig leaves together to make covering for themselves.
 - b. The trees that were intended for their good to nourish them, are now used for cover their sin of evil.
 - * "For we know that the whole creation groans and labors with

birth pangs together until now.”
Rom. 8:22

5. The outcome for both of them was to be separated from their original fellowship with God. Vs. 8
- * Many divide the text at verse eight but I think it is a transitional verse and is needed to complete the section!
- a. And they heard the sound of the LORD God walking in the garden in the cool of the day, yet all was not well in the Garden. Vs. 8a
- 1) Their guilt and shame kept them from coming before God as they always had, the oneness was broken.
 - 2) Walking is symbolic of fellowship and oneness.
- b. And Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Vs. 8b
- 1) They both hide from God out of fear, knowing they had chosen to act as their own god.
 - 2) The warning and promise of spiritual death had occurred and physical death was now in affect and would follow. Gen. 2:17, Ch. 5

- c. Their nature was affected intellectually, morally and spiritually by knowing good and evil resulting in a sinful nature.
- 1) Now Adam was not able to not sin!
 - 2) Augustine said, "posse non peccare" able not to sin, prior to the fall, but after the fall man became "non posse non peccare" not able not to sin.

Illustration

Donald Grey Barnhouse put it this way, “Man is like a three story house that was bombed in wartime:”

- a. His spirit was destroyed.
- b. His soul was ruined.
- c. His body was destined to final collapse.

Application

1. Through Adam's fall the entire human race fell from God's original creation to the state of “Total Depravity”. Rom. 5:12
 - a. Sin was imputed to humanity because of Adam's sin as a federal head.(Imputation)
 - b. The phrase “All sinned” is in the aorist tense pointing to one act rather than one's own acts of sin.
 - c. The entire passage from, verse twelve to twenty-one is both a contrast and comparison of the one man Adam or type of

Christ and the one man Christ, the anti-type to come redeem man from the fall. 1Cor. 15:45

* Adam was not deceived but transgressed. 1Tim. 2:14

- d. Total depravity doesn't mean man has no potential for good for he can choose between right and wrong, between lesser and greater sins, even resist some temptations but his bent is towards evil.
 - 1) Rich young ruler. Mk. 10:21
 - 2) Pharisees and Scribes paid tithes. Matt. 23:23
 - 3) Gentiles do by nature things contained in the law. Rom. 2:14.
 - 4) Cornelius the centurion was devout, feared God, gave alms and prayed to God always. Acts 10:1-2
- f. Total depravity means man possesses no potential for pleasing God nor can he do anything to change his sinful character and heart; he cannot regenerate his soul, repent with godly sorrow or exercise faith which results in salvation on his own, apart from God, Is. 64:6, Rom. 3:10-12
 - * Man is a slave to sin due to his sin nature having no power to resist consistently or victoriously.
- g. Eve became the mother of all living and Adam begot Seth in his own likeness, with a sinful nature. Vs. 20, 5:3

* If we say we have no sin nature we deceive ourselves, and the truth is not in us. 1Jn. 1:8

- 2. Every man and woman is tempted in the very same three basic areas of life. 1Jn. 2:16
 - a. The lust of the flesh is from within; that sinful nature that attempts to pervert and distort my physical drives. (body)
 - b. The lust of the eyes is from without; that stirs up my emotions and desire to obtain what I see. (soul)
 - c. The pride of life is from within; that arrogance to be self-sufficient, boastful and self-centered in my spirit. (spirit)
 - * "There is a way that seems right to a man, but its end is the way of death." Prov. 14:12, 16:25
- 3. There are three conversations of Satan recorded in Scripture.
 - a. The first conversation is found in the book of Genesis where Satan slanders God to man. Gen. 3:1-5
 - 1) He slanders God to man by questioning God's word to stir up doubt. Gen. 3:1
 - 2) He slanders God to man by saying God lies to bring about mistrust.
 - 3) He slanders God to man by stating that God is trying to keep us from what is good and beneficial for us, to cause us to rebel and disobey.

- b.** The second conversation is found in the book of Job where Satan slanders man to God. Job 1-2
- 1) He slandered Job before God saying that he was faithful only because God had protected him with a hedge around his household and prospered him, Job 1:9-12
* Job maintained his integrity. Job 1:21-22
 - 2) He slandered Job before God a second time saying that if Job's health was removed, he would curse God. Job 2:4-6
* Job maintained his integrity. Job 2:7-10
- c.** The third conversation is found in the temptation of Jesus in the wilderness. Lk. 4:1-13
- 1) He tried to tempt Jesus to satisfy the physical hunger for strength rather than drawing strength from the Word.
* By turning the stones to bread, body. Lk. 4:3-4
 - 2) He tried to tempt Jesus to worship him by appealing to His intellect, will and emotions rather than obedience to the word.
* By offering the kingdoms of the world, Soul. Lk. 4:5-8
 - 3) He tried to tempt Jesus to tempt God in what he clearly knew was wrong and presumptuous.

- * By trying to get Jesus to cast himself from the temple, Spirit. Lk. 4:9-12
- d.** Jesus was tempted in every area and level of temptation that man can or ever will be tempted, yet without sin, depending on the Father. Heb. 4:15
- 1) That means Jesus experienced the full impact and power of evil in every kind of temptation which no man will ever experience because He didn't give in.
 - 2) Not only did Jesus resist in these three areas, but Luke tells us that He was being tempted for the forty days, then the three major ones came. Lk. 4:2
 - a) Adam and Eve had only the one temptation.
* Luke says Jesus was being tempted for forty days by the devil. Lk. 4:2
 - b) Adam and Eve were in the garden with tame animals.
* Mark says Jesus was with the wild beast. Mk. 1:13
 - e) Adam and Eve were not fasting. Matt. 4:2, Lk. 4:2
* Matthew and Luke both tell us that Jesus fasted for forty days and nights. Matt. 4:2, Lk. 4:2
 - f) Satan departed for a season, till a better opportunity. Lk. 4:13
* He always comes back!

The fall was the result of a third lie, trusting in oneself more than God!

Conclusion

The fall of man in the Garden of Eden is revealed through a conversation between the serpent and Eve, which resulted in believing three lies.

- I.** To doubt the word of God!
- II.** To mistrust the character of God!
- III.** To trust in oneself more than God!