

10/10/04

It's Not My Fault!

Gen. 3:9-24

The fall of man in the Garden of Eden has been revealed to have taken place through a conversation between the serpent and Eve, which was the result 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

What follows is a judicial court scene where the guilty parties are held responsible for their sin regarding the fall, revealed in three movements.

- I.** The confrontation of Sin. Vs. 9-13
- II.** The discrimination of Sin. Vs. 14-19
- III.** The reconciliation from sin. Vs. 20-24

I. The confrontation of Sin. Vs. 9-13

* This is the first trial held on earth.

A. The cross-examination of Adam. Vs. 9

- 1.** The present scene is set for us in verse eight, a transitional verse.
 - a.** The man Adam and his wife hid themselves among the trees of the garden, having eaten of the tree of good and evil.

- b.** Their eyes were open and they knew “yada” by personal perception that they were naked, so they covered themselves with fig leaves.
- c.** Rather than their eyes being opened and becoming like God, they were no longer in fellowship with God but separated from Him.

- 2.** The presiding judge is God. Vs. 9a
 - a.** He is identified by the phrase Yahweh Elohim.
 - b.** He is the Creator of the heavens, the earth and of Adam, the covenant God.
- 2.** The proclamation of the presiding Judge was the cry of a broken hearted father, not of a dictatorial policeman. Vs. 9a-b
 - a.** The word call “qara” means to cry out, the root has the idea of accosting a person or encountering, causing to meet.
 - c.** The important thing to note is that the guilty party Adam was sought out by God, not the reverse.
- 3.** The question of the presiding judge was not to gain information but rather to elicit conviction and confession.
 - a.** The expression, “Where are you?” refers to the fallen spiritual state of Adam, due to his sin.
 - * The similar expression appears with Cain. Gen. 4:9

- b. God wanted Adam to acknowledge and confess his sin.
 - c. God knew they were full of guilt and shame and spiritually dead.
- B.** The self-incrimination of Adam. Vs. 10-11
1. Adam attempting to justify himself describes all the symptoms of one who had sinned and full of guilt. Vs. 10
 - a. “I heard Your voice in the garden. Vs. 10a-b
 - * He had heard the voice of God before and it did not bother them.
 - b. “I was afraid because I was naked.” Vs. 10c
 - * He had never been afraid of God before even though they were physically naked.
 - c. “I hid myself.” Vs. 10d
 - * He never hid himself before but rather enjoyed openly sweet fellowship with God.
 - d. All these, fear, shame and guilt are symptoms of sin, resulting from disobedience revealing that he had the real disease now, sin nature.
 2. The presiding judge asked for clarification. Vs. 11
 - a. God sought the identification of the one who had informed Adam about

- his nakedness, “Who told you that you were naked? Vs. 11a-b
- 1) Though there were four individuals in the Garden. There was only one right answer.
 - 2) The one who told Adam he was naked was his conscience, accusing him of the wrong he committed.
- b.** The presiding judge pressed Adam about his personal sin and guilt, “Have you eaten from the tree of which I commanded you that you should not eat?” Vs. 11c
- 1) In affect saying, “Are you saying you disobeyed my command to not eat?”
 - 2) God is waiting to hear, yes, confessing, but it does not come!
- C.** The sinful accusation of Adam. Vs. 12
1. Adam accused his wife Eve, “Then the man said, “The woman”. Vs. 12a-b
 - a. Behaving treacherous towards his bride.
 - b. Behaving irresponsible for his headship role.
 - c. Behaving selfish and loving self more than his bride.

2. Adam did not stop there, he accused God also, “Whom You gave to be with me.” Vs. 12b
 - a. Berating the Creator for His lack of wisdom.
 - b. Bluntly telling Him, He was the One indirectly responsible for the fall.
 - c. Adam was the first Calvinist, he blamed God for the fall.
 - * Calvinist teach that God decreed the fall, because nothing happens apart from God’s decrees, man has no free will, therefore God is the author of sin, the fall!
 3. Adam justified his disobedience by emphasizing the woman’s guilt, “She gave me of the tree, and I ate.” Vs. 12b-c
 - a. As if to say, if she would not of given it to me, I would not have eaten it, she is directly at fault.
 - b. Adam was a free moral agent, who was responsible for his choice to sin, he should have said, “I have sinned and repent!”
- D.** The cross-examination of Eve. Vs. 13
1. The presiding judge is again God. Vs. 13a
 - a. The phrase Yahweh Elohim is stated again.
 - b. The covenant and Creator God.

2. The presiding judge confronts the woman with her deed, “What is this you have done?” Vs. 13b
 - a. As if to say, “Do you realize what you have done?”
 - b. “Do you understand all the implications.”
3. The accused Eve, follows the example of her husband. Vs. 13c-e
 - a. The woman accuses the serpent, “The serpent.
 - b. The woman explains how it happened in order to excuse herself, “deceived me.”
 - c. The woman also attempts to justify herself, “and I ate”, due to the deception.
 - d. The woman did not acknowledge or confess her sin, she was a free moral agent responsible for her choices.

Illustration

The classic illustration of avoiding confrontation of sin and personal responsibility leading to confession was the conduct of ex-President Bill Clinton in his adulterous affair with Monica Lewinski. Splitting hairs on the meaning of “sexual relations” and the word “is”!

Application

1. God is forever seeking out the lost, as Adam and Eve.

- a. Taking every situation.
- b. Taking every circumstance.
- c. Taking every tragedy.
- d. Taking every disappointment.
- e. Taking every sinful decision.

* “For the Son of Man has come to **seek** and to save that which was lost.” Lk. 19:10

2. Man in his sinful state is forever justifying, excusing and accusing others for their sin or sinful life-style.

- a. The philosophy of disfunctionalism is nothing new it began in the Garden.
- b. The blame is always on others, the environment, etc.

* “In those days they shall say no more:
 `The fathers have eaten **sour grapes**,
 And the children's teeth are set on edge.”
Jer. 31:29

- c. The choices made are now attributed to diseases, rather than willful choices logic progresses to the point that God is blamed for many things.

1) Let no man say, I am tempted of God....
Ja. 1:13

2) God will always give the way of escape.
1Cor. 10:13

3. Man in his sinful state will forever choose self-protection over confession, for it is his nature.

- a. Husbands and wives ruin their marriages because they will not acknowledge their sin.
- b. Husbands and wives accuse the other completely for everything.
- c. Husbands and wives justify their behavior or unfaithfulness, for the others conduct.

* Paul says, “The work of the law written in their hearts, their **conscience** also bearing witness, and between themselves their thoughts accusing or else excusing them.” Rom. 2:15

4. God is forever separated from man until he confesses his sin.

- a. The acknowledgment of his sin against God.
- b. The confession of that sin.
- c. The abandonment of the sin.
- d. The attempt to make restoration whenever possible, though it is not always possible or wise to do so!

1) “If we **confess** our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.” 1Jn. 1:9

2) Eve was beguiled by the serpent yet she exercised her free will to disobey what she knew to be truth, sinning against love and light. 2Cor. 11:3

3) Adam was not deceived, but the woman Adam transgressed. 1Tim. 2:14

5. God reveals from the very beginning that sin tends to do several things.

- a. Sin destroys my fellowship with God.

- b. Sin blinds me regarding the immediate and long-term consequences because I have me and my benefit in mind.
- c. Sin violates the word and holiness of God, resulting in fear, guilt and shame.
- d. “There is a way that seems right to a man, But its end is the way of death.” Prov. 14:12,
- e. “The fear of the LORD is the instruction of wisdom, And before honor is humility.” Prov. 15:33
- f. “He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy.” Prov. 28:13,
- g. “He who is often rebuked, and hardens his neck, Will suddenly be destroyed, and that without remedy.” Prov. 29:1
- h. “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.” 1Jn. 1:6-7

The confrontation of Sin was not a pretty picture!

II. The discrimination of Sin. Vs. 14-19

- A. The judicial verdict over the serpent. Vs. 14-15

- 1. The presiding judge who pronounces the sentence is Yahweh Elohim, “So the LORD God said to the serpent”. Vs. 14a
 - a. The One who covenant with all of creation to sustain and maintain it.
 - b. The order of sentencing is important and very insignificant.
 - c. The one who had the greatest privilege had the greatest responsibility, therefore receives the greater punishment.
 - d. In this case the serpent was the mere instrument but becomes a symbol of evil in Scriptures.
 - e. The one being addressed is Satan, Lucifer, the one who dwelt in heaven second to God, a cherub who had rebelled and took one-third of the angels with him. Is. 14, Ezk. 28, Rev. 12
 - 1) The word serpent “nachash” means snake but comes from the root enchantment.
 - 2) The word appears five times in this chapter and thirty in Old Testament. Gen. 3:1, 2, 4, 13, 14
- 2. The verdict of the presiding judge for the serpent is three-fold. Vs. 14b-f
 - a. The verdict is associated with the crime committed, “Because you have done this.” Vs. 14b

- 1) Defamed the character of God.
- 2) Deceived the woman and man.
- b. The verdict is more severe than the rest of creation, “You are cursed more than all cattle, And more than every beast of the field.” Vs. 14c-d
 - 1) All of creation suffered in the fall, decay and death entered. Rom. 8:20
 - 2) The phrase “more than” gives emphasis to the increased degree of affect by the curse.
- c. The verdict speaks of punishment, “On your belly you shall go, And you shall eat dust All the days of your life.” Vs. 14e-f
 - 1) The reference to “On your belly you shall go”, is the curse, indicating abasement or humbling of the individual.
 - * The implication could indicate that the serpent walked up right before the fall, even though some object to it.
 - 2) The reference to “And you shall eat dust all the days of your life”, speaking of defeat, degradation and submission. Ps. 72:9 Mic. 7:17
 - * The interesting things is that in the millennium the dust shall be the serpent’s meat, being the only

- one not to be restored to it’s original creation. Is. 65:25
- 3. The presiding judge pronounced the spiritual power struggle now in existence and the promised Redeemer. Vs. 15
 - a. The pronouncement is to Satan as the source of the evil in the temptation and seduction of Eve and Adam.
 - b. The Lord points out the perpetual spiritual warfare in the human race, “I will put enmity between you and the woman. And your seed and her seed.” Vs. 15a-b
 - 1) The word enmity “eybah” means hatred, referring to the two families, the godly seed and the ungodly seed to come including Israel. Gen. 4: 8, Rev. 12:5
 - 2) But most definite the “seed of the woman” refers to the first promise of the Messiah, to be born without a man, by the Holy Spirit, for a woman has no seed, but an egg. Is. 7:14, Matt. 1:20, Gal. 4:4
- c. The Lord promised the permanent defeat of Satan by the Messiah. Vs. 15c
 - 1) The reference to “He shall bruise your head”, indicates a permanent fatal blow to the authority of Satan

over mankind being crushed in His two comings.

a) At His First Coming Christ destroyed him who had the power of death, that is, the devil. Heb. 2:14

b) Christ made an open display of his triumph over Satan and his angels. Col. 2:15

c) Christ was manifested to destroy the works of the Devil. 1Jn. 3:8

d) The final defeat at His Second Coming. Rom. 16:20, Rev. 12:9

2) The reference to “And you shall bruise his heel”, refers to Satan’s temporary blow to Jesus as He died on the cross.

a) He was wounded for our transgressions and bruised for our iniquities. Is. 53:5

b) God made Him to be sin... 2Cor. 5:21

c) Notice where there should have been judgment, there was first the promise of redemption.

B. The judicial verdict over the woman. Vs. 16

1. The presiding judge addressed Himself to the woman. Vs. 16a

a. He is her Creator and covenant God with whom she broke trust.

b. He addressed her secondly, being the next most responsible for the fall, after Satan, she ate first and then gave to her husband.

2. The presiding judge pronounced a three-fold verdict on family life. Vs. 16b-e

a. The verdict is related to her God given ability to bear children, “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children”. Vs. 16b-c

1) The implication being, in the original created state she would not of experienced sorrow.

2) The sorrow is identified by the description of pain “etseb” during giving childbirth, physical and emotional.

3) The entire life of man was now marred, sorrow and pain would exist in human relations instead of perfect harmony for eternity.

4) Though sin is forgiven the consequences of sin remain for life, she brought them on herself.

b. The verdict is related to her rebellion against her God given head, her husband “Your desire shall be for your husband.” Vs. 16d

- 1) Some say this refers to the submission of the woman and sexual desire for her husband.
- 2) But that was the original design, the context is the curse, so it must refer to the opposite
- 3) The word desire “t@shuwqah” means to long or crave for.
- 4) The word and same grammatical structure appears only three times in the Scriptures and the context dictates the specific meaning.
 - a) In the Song of Solomon, the reference to the sexual desire of the bride for her husband. Song. Sol. 7:10
 - b) In the next chapter it refers to longing and craving of sin’s desire to master Cain due to his sin nature. Gen. 4:7
 - c) Here in our text, it is the very first appearance and the context is the curse being pronounced, indicating that now in her fallen nature, her sinful desire would be long to usurp the authority of husband.
- c. The verdict relates to her being dominated by her God given head, her husband, “And he shall rule over you.” Vs. 16e

- 1) As in the first part, the context is the curse, it is opposite to the original creation, prior to the fall.
- 2) The man in his sinful nature would now want to rule “mahal”, which means to dominate and reign over the woman.
- 3) The battle of the sexes came about as the result of the fall, not God’s, but they brought this judgment on themselves by disobedience.

C. The judicial verdict over the man. Vs. 17-19

1. The presiding judge addressed Himself to the man. Vs. 17a
 - a. He is Adam’s Creator and covenant God with whom he broke trust.
 - b. He addresses Adam thirdly, being the last to sin at the hand of his wife.
 - c. This first time “Adam” is used as a personal name.
 - d. He is addressed the longest of all three and three times more as Eve, one verse as opposed to three.
2. The presiding judge pronounced the reason for the verdict, which is two-fold . Vs. 17b-e
 - a. Because he acted like the tail instead of the head, “Because you have heeded the voice of your wife.” Vs. 17b

- 1) Adam should not of listened to his wife.
 - 2) Adam should not of eaten of the fruit.
- b.** Because he acted in disobedience to God, “And have eaten from the tree of which I commanded you, saying, `You shall not eat of it.” Vs. 17c-e
- 1) God gave to Adam the command directly. Gen. 2:16-17
 - 2) Adam was directly responsible to God and for that reason, the fall is attributed to Adam not Eve, she was deceived, Adam transgressed. 1Tim. 2:14
 - 3) It is one of the two reasons why God does not allow a woman to usurp authority over a man as a Pastor of a church.
* “And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.” 1Tim. 2:12-14
- c.** Because of these two things the verdict is pronounced, “Then to Adam He said, “Cursed is the ground for your sake; In toil you shall eat of it All the days of your life.” Vs. 17d-f

- 1) The ground being cursed now, rather than yielding abundant perfection of harvest.
 - 2) The daily ordeal of work would be hard work all the days of his life.
- 3.** The presiding judge describes the curse on the ground. Vs. 18-19
- a.** Rather than seeing a flawless garden by merely caring and keeping the garden, God said, “Both thorns and thistles it shall bring forth for you.” Vs. 18a
 - b.** Rather than eating of every tree in the garden permitted he was told, “And you shall eat the herb of the field.” Vs. 18b
 - c.** Rather than living a life of peace in Paradise forever with God, He would live a life of sinful tendencies, toil and sweat to provide for his daily food till he died. Vs. 19
 - 1) He was taken from the ground and breathed life into by God. Gen. 2:7
 - 2) He would return to the ground after physical death as God promised him. Gen. 2:17

Illustration

There was a recent ruling by a judge regarding a 18-21 year old man who raped a 12 or 13 year old

girl and declaring that he was not mature for his age, he gave him only probation.

Application

1. The priority and degree in which justice is to be carried out must follow the amount of culpability, based on privilege and responsibility.

a. In a marriage the man is most responsible for all that take place or allows in his home, due to his God ordained position of head of the home. 1Cor. 11:3

b. He as the head is to be the spiritual high priest of the home to instruct, direct and execute the running of his home according to the Scriptures. Eph. 5:23

1) Not as a dictator but as a loving type of Christ!

2) His wife being the corresponding and complementing agent while he is at work, tending for the home and children, therefore he is able to work without distraction or anxieties.

* “That they admonish the young women to love their husbands, to love their children. to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.” Tit. 2:4-5

c. When men do not take the headship of the home contrary to the teaching of the Bible.

1) The result is tension and confusion of roles for the children.

2) Often it is years of failing to deal and confront ones mate with their carnal state and sinful disobedience to God.

d. Some women have great husbands, loving providers but the wife is not a servant, complains and nags him to death, particular if her husband is involved in ministry.

1) How foolish, she fails to see the benefit and protection of the Lord, for their family being unappreciative!

2) “Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. For some have already turned aside after Satan.” 1Tim. 5:14-15

2. In the disciplining of the children and punishment is to be executed in view of culpability, privilege and responsibility also.

a. Though it is very difficult at all times to find out which child is the instigator or perpetrator, the attempt must be made.

b. This will not only show the children your intent to be just but establish your authority and integrity.

c. Then bring about the discipline according to guilt and responsibility; keeping you from unfair discipline.

- d. Do not discipline in your anger but asking God for wisdom and being Spirit controlled.
 - 1) “And you, fathers, do not **provoke** your children to wrath, but bring them up in the training and admonition of the Lord.” Eph. 6:4
 - 2) “Fathers, do not **provoke** your children, lest they become discouraged.” Col. 3:21
- 3. The only hope for men and women relations and into marriage is “In Christ”.
 - a. The Old sin nature is ever present, you must reckon it dead. Rom. 6:6, 11
 - b. The word, prayer and the filling of the Holy Spirit are essentials for a loving marriage, not a perfect one, understanding each others roles. Eph. 5:18-31
 - c. The man has the greater responsibility in the marriage, to dwell according to knowledge so his prayer not be hindered. 1Pet. 3:7
 - d. Individuals as well as married couples have to own up to the consequences of their sin blaming the other or God nor attempt to lay a guilt trip on others as if they are responsible to remedy your problem.
 - 1) Be it a permissive life style and ending up an emotional and physical wreck.
 - 2) Be it an unwanted pregnancies leaving you as a single mother.
 - 3) Be it that you married a person you shouldn't of and now you are stuck.

- 4) Forgiveness is absolute but the consequences of choices will manifest the principle of sowing and reaping!
- 5) “Do not be deceived, God is not mocked; for whatever a man sows, that he will also **reap**. For he who sows to his flesh will of the flesh **reap** corruption, but he who sows to the Spirit will of the Spirit **reap** everlasting life. Gal. 6:7-8
- 4. The man is to be the provider of the home and the woman can care for the home and the children.
 - a. “For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.” 2Thess. 3:10
 - b. “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.” 1Tim. 5:8
 - c. The book of Proverbs says much about the lazy man.
 - 1) “A lazy man buries his hand in the bowl, And will not so much as bring it to his mouth again.” Prov. 19:24
 - 2) “The **lazy man** says, “There is a lion outside! I shall be slain in the streets!” Prov. 22:13
 - 3) “As a door turns on its hinges, So does the lazy man on his bed.” Prov. 26:14

The discrimination of sin was righteous judgment!

III. The reconciliation from sin. Vs. 20-24

- A.** God reconciled man by faith in the promise of the future redeemer. Vs. 20-21
1. The man Adam named his wife. Vs. 20
 - a. He named his wife Eve. Vs. 20a
 - b. He did so with understanding the promise of God, “Because she was the mother of all living.” Vs. 20b
 - 1) The first time Adam identified Eve as to her extension of himself, woman, for she was taken out of man. Gen. 2:23
 - 2) This time Adam names her after her role in marriage and society regarding the human race.
 - 3) All children to come would be born of her as living beings, in her own image, fallen.
 - 4) All that would follow would know the fall came through the woman and that the Messiah would also come by a woman. Gen. 3:15
 2. The man Adam and his wife were atoned for by God, “Also for Adam and his wife the LORD God made tunics of skin, and clothed them.” Vs. 21
 - a. God made atonement for Adam and Eve's sin, sin had to be atoned.

- b. An innocent, spotless animal paid for their sin blood provided the atonement, the type of substitute for their sin. Lev. 17:11, 14
 - * All Old Testament sacrifices prefigured Christ. Jn. 1:29
 - c. God provided a manner for man to approach God without fear, guilt or shame.
- B.** God recognized the sinfulness of man and took steps to insure Adam and Eve's protection from ruining the promise of redemption. Vs. 22-23
1. The Godhead, the Holy Trinity converse among themselves about the fallen state of man, “Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil.” Vs. 22a-d
 - a. Adam and Eve came to know good and evil, but through disobedience.
 - b. Adam and Eve's knowledge corrupted them, instead of enlightening them.
 2. The Godhead, the Holy Trinity converse about the potential danger, “And now, lest he put out his hand and take also of the tree of life, and eat, and live forever.” Vs. 22e-g
 - a. God protected man from himself lest he enter the garden and eat of the tree of life and live fallen eternally.

- b. God having prophesied of the Messiah, insured it. Gen. 3:15
 - 3. The Godhead, the Holy Trinity sent Adam and Eve from the garden, “Therefore the LORD God sent him out of the garden of Eden.” Vs. 23
 - a. Yahweh Elohim separated Adam from the garden He had prepared for him and his wife, God’s ideal. Gen. 2:8
 - b. The garden of Eden “ay’den” means pleasure, God removed and sent him away from the presence of God’s fellowship and provisions he would ever need, to a life of personal toil, sorrow and pain.
 - 4. The Godhead, the Holy Trinity sent man away to live out the consequences of his sin, depending on God, “To till the ground from which he was taken.” Vs. 23
 - a. Adam would have to till “abad”, labor in the ground he was taken from, instead of tending and keeping it. Gen. 2:15
 - b. Adam would see things grow from the ground, which would one day claim his very body.
- C. God realized the secure protection of the garden by an angelic sentinel. Vs. 24

- 1. The mercy of God is seen by His driving out the man. Vs. 24a
 - a. The word drove “garish” is a strong word and means to thrust out, emphasizing by force and expediency.
 - b. The same word is translated divorced three times, God divorce Adam and Eve from the garden.
 - c. The mercy of God is less than man deserves, law is what he deserves!
- 2. The love of God moved Him to place cherubim at the east of the Garden of Eden. Vs. 24b
 - a. Cherubim are angelic being of the highest order.
 - b. The word cherubim “k@ruwb” in its root is uncertain but it is believed it means “to cover” or “to guard” and the first appearance would certainly give credence to this meaning.
 - c. Psalm eighty says, “Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth! Ps. 80:1, Rev. 5:6
 - d. The singular form is Cherub and the plural form is Cherubim and they appear throughout the tabernacle, on the mercy-seat, the curtains and the veil, etc. Ex. 25:19-20, 26:1, 31

- e. Cherubim have two and four wings, with four faces of a man, lion, ox and eagle. Ex. 25:19, Ezk. 1:5-6
 - f. Lucifer is called a Cherub. Ezk. 28:14
 - g. The east marks the outer boundary of the Garden outside of the ideal fellowship with God.
 - h. The city of Babylon, Sodom and Gomorrah are identified with the direction of the east. Gen. 11:2, 13:11
3. The angelic Cherubim of God guarded the garden. Vs. 24c-d
- a. The weapon of choice was a flaming sword turning every way. Vs. 24c
 - 1) It was composed of fire, the word flame “lahat” in its root means to burn or blaze.
 - 2) It seems to indicate a circular revolving motion, to insure no entrance by man. Vs. 24c
 - b. Their soul responsibility was to guard the way to the tree of life. Vs. 24d
 - 1) The word guard “shamar” means to have charge of the tree that could impart to them eternal life.
 - 2) But eternal life of the wrong kind, being in a fallen state.

Illustration

God has given to the church Matthew 18 to hold people accountable for their words, actions and

conduct. It is for restoration not mere castigation, allowing people to experience the grace and love of God, also for people to bear the weight of their own sin. It is the greatest protection for the church.

Application

1. Man can only be reconciled to God by faith in the promises of God, it is the only thing God honors for salvation.
 - a. It is based on the first preaching of the gospel to Adam and Eve, regarding the promise Messiah. Gen. 3:15
 - b. It is based on the token of blood, for the forgiveness of sins. Gen. 3:21
 - c. It is the continuous typology throughout the Old Testament. Heb. 10:7
2. The First Adam forfeited the tree of life and was kept from eating from it till the appropriate time, through his descendents.
 - a. Adam brought a curse on creation by eating of the tree of good and evil. Gen. 3:6, 17
 - b. Adam affected the entire human race as the Federal head and brought sin-nature and death on the human race. Rom. 5:12
3. The Last Adam, Jesus regained the right to the tree of life lost in the Paradise of Eden.
 - a. The promised Messiah dies on a tree and redeemed us from the curse of the Law, having become a curse for us. Gal. 3:13, 1Pet. 2:24

- b. To the church of Ephesus the Spirit reminds them of this promise, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the **tree** of life, which is in the midst of the Paradise of God.” Rev. 2:7
- c. In the Eternal State, we are told that, “In the middle of its street, and on either side of the river, was the **tree** of life, which bore twelve fruits, each **tree** yielding its fruit every month. The leaves of the **tree** were for the healing of the nations. Rev. 22:2
- f. The last beatitude of Revelation regarding the Eternal State says, “Blessed are those who do His commandments, that they may have the right to the **tree** of life, and may enter through the gates into the city.” Rev. 22:14
* God comes full circle with His original intentions for man!

The reconciliation from sin was the work of God completely!

Conclusion

The judicial court scene in the Garden of Eden reveals the guilty parties being held responsible for their sin regarding the fall by three movements.

- I. The confrontation of Sin was not pretty!
- II. The discrimination of Sin was righteous judgment!

- III. The reconciliation from sin was the work of God!