



Introduction

- Genesis present real history, and Adam and Eve were real historical persons.
- Genesis 1:31
- Genesis 2:8–9
- Chapters one and two of Genesis present a creation that is very good.
- There are also three major distinctions that are brought out in the first two chapters of the Bible.
 - Genesis 1:1 – the Creator is distinct from his creation.
 - Genesis 1:26; 2:20 – man is distinct from the rest of creation, especially the animals.
 - Genesis 1:27 – there is distinction between male and female.
- Genesis 1:28–30; 2:15–17 – man is given the dominion mandate.

The Fall

Genesis 3

The Serpent

- The serpent is targeting the sinless innocence of Adam and Eve.
- Satan, through the serpent, comes to Adam and Eve to deceive.

The Temptation

The Serpent's Question

- Did God actually say, 'You shall not eat of any tree in the garden'?
- The serpent's question to Eve included Adam because the Hebrew for "you" is plural. So the serpent is asking, "Did God actually say, 'You and Adam shall not eat of any tree in the garden'?"
- The origination of all sin is unbelief, and unbelief is to doubt the truthfulness of God's Word.
- The serpent is questioning God's character.
- The serpent's question removes the personal aspect of God towards man.
- The serpent reorders and changes the wording of God's command.
- God emphasizes freedom, but the serpent emphasizes restriction.

Eve's Response

- Eve is responding to an animal. Adam did not exercise dominion over the creation.
- Eve misrepresents God's command.
- Eve identifies the prohibited tree by its location instead of its importance.
- Eve adds the prohibition "neither shall you touch it, lest you die."
- Eve no longer believes God's Word because she no longer believes God is good.

The Serpent's Response

- "You will not surely die" – a direct contradiction of what God said.
- The serpent is directly denying God's judgment against sin.



- The serpent offers Adam and Eve the opportunity to be like God.
- The serpent took Eve's eyes off all the goodness of God towards man and said God is evil because he is withholding the knowledge of good and evil.
- The serpent offers Eve autonomy.
- Adam and Eve will know good and evil by becoming evil.
- Isaiah 5:20

The Sin

- Eve finds herself drawn to the tree.
 - The tree was good for food, even though there was no lack of many different types of food.
 - The tree was pleasing to the eyes, even though she had a whole garden full of trees that were pleasing to the eyes.
 - The tree would make her wise, even though she lacked no wisdom necessary for life – Proverbs 3:7, 1 John 2:15–16.
- Adam bears the blame – 1 Timothy 2:13–14.
- Adam sinned willfully. The blame for the fall is ultimately on Adam.

The Result

1. Once their eyes were opened, they knew they were naked. The shame of nakedness shows the significance of the fall because shame indicates guilt.
2. The image of God in man is marred. Man is no longer a perfect reflection of the Creator God.
3. Fellowship between God and man was broken. God is now alienated from man because God is holy and man is now unholy. Genesis 3:8–9.
4. Fellowship between man and man was broken.
5. Man now tries to self-justify.
6. The creation was cursed. Genesis 3:17–19, Job 25:5, Romans 8:20–23
7. Man is now subject to death, both physical and spiritual.
8. Adam's guilt is imputed to all of his progeny, and Adam's corruption is inherited by all of his progeny.

Conclusion

- God curses the serpent for his role in the Fall.
- Genesis 3:15
- John 8:44



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- And what wonders come into view as “the eyes of both were opened” (Gen. 3:7)? None. No power. No pleasure. No freedom. No feeling-like-God euphoria. Rather, a sudden realization of ugliness, of nakedness, of shame and disillusion. Instead of power, there are vulnerability and helplessness. Instead of pleasure, there are pain and suffering. Instead of freedom, there is bondage. Instead of feeling like God, there is the searing reality of frail creatureliness. Wounded by guilt of their own moral irresponsibility, Adam and Eve hide themselves from God. Instead of experiencing harmony and fellowship with their God, they feel exposed before his holy justice. Paradise has been lost. – Scott Christensen.¹
 - 1 John 3:8

¹ Scott Christensen, *What About Evil?: A Defense of God's Sovereign Glory* (Phillipsburg, NJ: P&R Publishing, 2020), 266-267.