

## The Fall of Man | Genesis 3

from the series, *Worldview Matters: Studies in Genesis 1-11*

**MAIN IDEA: Sin is the source of the world's pain.**

### 1. The woman deceived by the devil (v. 2-7)

In this passage, we see the anatomy or structure of the fall. First, discussion (v. 1-2). Eve enters into a conversation with the serpent. While we don't know the exact nature of the relationship, at the very least, Satan is using the serpent to achieve his ends. Any dialogue, any exchange of words with the devil is too much. The devil sows doubt ("Did God actually say...?") and uses deceit. The first lie recorded in the Bible is "you will not die" (v. 4). This is a lie that will be repeated again and again, that there is no judgement for sin. Eve begins to distrust God, which leads to her disobedience. The first sin is not actually the eating of the fruit. Before that there was a sin of the heart, a willingness to disbelieve God. We see the same pattern in James 1:14-15 where desire gives birth to sin, which in turn brings forth death.

### 2. The couple discovered among the trees (v. 8-13)

Adam and Eve hide from God; God takes the initiative to find them. The world is hiding from God. Our job in evangelism is to introduce that which is hiding to that which is seeking. Adam tries to shift the blame to Eve and even to God. We also try to shift the blame. But our problem is not outside, but inside.

### 3. The guilty denounced by the Lord (v. 14-19)

Sin has real consequences. God is the judge and shows no partiality.

#### a. Serpent: dust becomes death.

Satan has already been cast out of heaven. The cursing of the serpent points to the further punishment he will receive in the lake of fire; and also allows the snake to serve as a reminder of the reality of sin.

#### b. Woman: Birth become pain.

Although procreation was ordained before the fall, now it will occur with pain and difficulty. But, within this curse is a promise: of a child who would be born to crush the head of the serpent and claim victory over sin and death—Jesus is the connection to the redemptive arc. He is not God's plan B; he was on the scene from the beginning.

#### c. Man: Work becomes toil.

Working the earth was likewise ordained before the fall, but it is now also going to be difficult. Adam had a responsibility for guarding and keeping the garden, but he failed in that responsibility. Sin entered the world. While before the fall Adam and Eve had the ability to not sin, they will now not be able to not sin—as will all their descendants. However, we anticipate a glorified state in which we will not be able to sin.

#### **4. The man deported from the garden (v. 20-24)**

God meets guilty people in their need. He clothes them, using the skin of an animal who died that their shame might be covered. Thus is initiated the concept of a sacrificial covering for sin. In the removal of Adam and Eve from the garden, we see the separation from God that sin causes. Adam's death is a change of place, a relocation.

Adam was punished for what he willingly did. A second Adam was punished for what he did not do. Jesus lived a sinless life, but died a sinner's death to undo the power of the curse that humanity might have redemption in him.

#### **DISCUSSION QUESTIONS**

- 1. How have we seen the pattern of the fall (discussion, doubt, distrust, and disobedience) played out in our own lives or the lives of others?**
  
- 2. How does knowing the big picture of the Bible help us to live on mission, to help those who are hiding to connect with the one who is seeking?**
  
- 3. What legacy has the fall left us? What does it mean about us that we are not able not to sin?**



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