



II. THE FALL OF MAN (Genesis 3:1-24)

A. The Assault (Genesis 3:1-5)

1. The origin of the assault—the serpent (Genesis 3:1)
 - a. The chosen vessel
 - (1) “The serpent was more subtil than any beast of the field”
 - (2) “The serpent beguiled Eve through his subtilty” (2 Corinthians 11:3)
 - b. The culprit behind the vessel
 - (1) Identified as the king of Tyrus (Ezekiel 28:12-13)
 - (2) Identified as the anointed cherub (Ezekiel 28:14-19)
 - (3) Note: All things considered, it is clear that the “old serpent, called the Devil, and Satan, which deceiveth the whole world” (Revelation 12:9) is the one who embodied the serpent in the garden and who is also identified elsewhere as the king of Tyrus and the anointed cherub.
2. The process of the assault (Genesis 3:1-5)
 - a. Doubt (Genesis 3:1)
 - (1) The origin of doubt—“the serpent...And he said”
 - (2) The means of doubt—“Yea, hath God said, Ye shall not eat of every tree of the garden?”
 - b. Corrupt (Genesis 3:2-3)
 - (1) The origin of corruption—“the woman said unto the serpent” (Genesis 3:2)
 - (2) The means of corruption (Genesis 3:2-3)
 - a) Truth—“We may eat of the fruit of the trees of the garden:” (Genesis 3:2)
 - b) Truth—“But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it,” (Genesis 3:3)
 - c) Lie—“neither shall ye touch it,” (Genesis 3:3); There is no record of God saying this.
 - d) Neutral (could be true; could be false)—“lest ye die” (Genesis 3:3; see Genesis 2:17)
 - (3) The motive of corruption—unknown
 - c. Deny (Genesis 3:4-5)
 - (1) The origin of denial—“the serpent said unto the woman” (Genesis 3:4)
 - (2) The means of denial—“Ye shall not surely die:” (Genesis 3:4)
 - (3) The assigned motive of denial (Genesis 3:5)
 - a) The person—“For God”
 - b) The problem
 - i) “The day ye eat thereof,”
 - ii) “Your eyes shall be opened,”
 - iii) “Ye shall be as gods, knowing good and evil”



B. The Sin (Genesis 3:6-10)

1. The choice (Genesis 3:6)

- a. Eve was deceived (1 Timothy 2:14; see Genesis 3:13; 2 Corinthians 11:3).
 - (1) The corruption of her mind (2 Corinthians 11:3)
 - a) She “saw that the tree was good for food.”
 - b) She “saw...that it was pleasant to the eyes.”
 - c) She “saw...that it was...a tree to be desired to make one wise.”
 - (2) The consequences of her corruption
 - a) “She took of the fruit thereof, and did eat.”
 - b) “She...gave also unto her husband with her; and he did eat.”
- b. Adam sinned willfully (1 Timothy 2:14). Note: A word of caution seems fitting. While it makes for good typology and preaching to suggest that Eve ate by herself and then, dead in trespasses and sins, took the fruit to Adam who ate to die for and with his wife, it may or may not be provable from scripture. In fact, the wording of Genesis 3:6 could just as easily suggest that they ate, for the first time, together.
- c. God’s foreknowledge of the event
 - (1) His knowledge of and plans for the fall
 - a) Christ was foreordained (1 Peter 1:20).
 - b) Christ was slain (Revelation 13:8).
 - (2) His preparations for reconciliation, restoration, and reward
 - a) The reconciliation in Christ (Ephesians 1:4)
 - b) The plans for a kingdom (Matthew 13:35; Matthew 25:34)
 - c) The names in the book of life (Revelation 17:8)

2. The consequences (Genesis 3:7)

- a. Their eyes were opened.
- b. They knew they were naked.
- c. Note: **This is the introduction of a conscience!**
 - (1) Man’s responsibility
 - a) God gave only one commandment of what not to do (Genesis 2:16-17). It concerned the tree designated by God as “the tree of the knowledge of good and evil.” Man had no need of the knowledge of good and evil, but God—in His infinite wisdom—allowed man to have the freedom to choose.
 - b) Up to this point, Adam and Eve only knew good. Their unbelief and subsequent sin brought about the outcome of the wages of sin (Romans 6:23). They could have remained in a perpetual state of innocence pleasing God through a life of faith (Hebrews 11:6). Adam and Eve’s success or failure was riding solely upon faith and whether to trust in an omniscient God.



- (2) Man's rebellion
 - a) Because of Adam and Eve's disbelief concerning God's warnings and the acceptance of the serpent's words, Adam and Eve disobeyed God's command.
 - b) Thus, sin ended the Age of Innocence and doomed the race of man until a way of eternal redemption (Hebrews 9:12) would be provided through the shed blood of the Lord Jesus Christ (Romans 3:24). Adam and Eve's disobedience made them sinners.
 - c) Adam and Eve ate of the forbidden fruit and immediately became conscious of their sinful condition.
- (3) Man's revelation
 - a) The conscience of Adam and Eve was developed and began to accuse (Romans 2:15).
 - b) Their newfound conscience convicted them of their sin and they attempted to cover their sin, but to no avail. Man died not only spiritually but also brought God's judgment on his physical life (Genesis 3:16-19). Adam and Eve traded spiritual life for spiritual death and traded a glorious covering for fig leaves and later skins of lambs.
 - c) Sin changed Adam and Eve by bringing about the knowledge of good and evil thus awakening the conscience.
 - i) The prefix *con* means with while the root word *science* means knowledge (1 Corinthians 8:7, 10).
 - ii) This conscience was to give man the knowledge of the existence of God (Romans 1:19) in addition to the knowledge of what constituted good and evil (Romans 9:1; Romans 2:15).
 - iii) God designed a man's conscience as an internal tool to be exercised to place pure and righteous knowledge within an individual, such knowledge that he would otherwise lack.
 - d) Man now lived in a fallen world (Genesis 3:17) with the loss of innocence (Genesis 3:22), with a sinful nature (Genesis 4:1-10; John 6:63; Romans 7:18; Galatians 5:17), with a loss of God's presence (Genesis 3:24; Genesis 4:16), and with the beginning of prayer (Genesis 4:26). As such, man spoke to God through prayer, and God spoke to man through his conscience.
- (4) Man's ramifications
 - a) The introduction of a living conscience was the replacement for a dead spirit.
 - b) As promised, Adam and Eve died spiritually when they disobeyed God (Genesis 2:16-17; Romans 7:9).
 - c) This will be discussed in more detail when we cover the doctrine of sin!



3. The conviction (Genesis 3:8-10)
 - a. They heard the LORD's voice in the garden (Genesis 3:8).
 - b. They hid themselves (Genesis 3:8).
 - c. The LORD God called unto Adam (Genesis 3:9).
 - d. Adam acknowledged his fear and apprehension (Genesis 3:10).
 - (1) He acknowledged his awareness of God.
 - (2) He acknowledged his guilt.
 - (3) He acknowledged his condition.
 - (4) He acknowledged his response.

C. The Consequences (Genesis 3:11-19)

1. The initial blame (Genesis 3:11-13)
 - a. The questions from God (Genesis 3:11)
 - b. The blame from the man (Genesis 3:12)
 - c. The blame from the woman (Genesis 3:13)
2. The judgment on the serpent (Genesis 3:14-15)
 - a. The initial curse (Genesis 3:14)
 - (1) Cursed above all cattle and every beast
 - (2) Upon his belly he would go and eat dust all his days
 - b. The enmity (Genesis 3:15)
 - (1) Between the serpent and the woman
 - (2) Between the seeds
 - a) The woman's seed would bruise the serpent's head.
 - b) The serpent would bruise the seed's heel.
3. The judgment on the woman (Genesis 3:16)
 - a. The sorrow in conception
 - b. The submission in marriage
4. The judgment on the man (Genesis 3:17-19)
 - a. The curse upon the ground (Genesis 3:17-18)
 - b. The curse upon the labour (Genesis 3:19)

D. The Provisions (Genesis 3:20-24)

1. The provision of a name for the woman (Genesis 3:20)
 - a. Her name was previously called Adam in association with her husband (Genesis 5:2).
 - b. Adam now called her name Eve, because she was the mother of all living.
2. The provision of coats of skin (Genesis 3:21)
 - a. The recipients of the coats—Adam and Eve
 - b. The provider of the coats—the LORD
3. The provision of preservation from the tree of life (Genesis 3:22-24)
 - a. The council—"the LORD God said, Behold, the man is become as one of us" (Genesis 3:22)
 - b. The concern (Genesis 3:22)
 - c. The consequences (Genesis 3:23-24)