

The Gospel in the Fall  
Genesis 3

Introduction

1. At the end of day 7, everything was “**very good**” (citation)—there was no sickness, disease, evil, sin or death; God’s creation was perfect
2. But then we come to Genesis chapter 3, we find the most tragic and devastating chapter in the entire Bible:
  - a. As a result of Adam’s and Eve’s sin, we see the introduction of all sorts of evil into God’s creation: deception; sin and rebellion; sickness, disease, and death; fear and shame
  - b. The consequences of their sin extended beyond themselves into all of Creation, and to every human being to ever live
  - c. Romans 8 says that both creation and humankind anxiously waits for redemption as it groans and suffers like a mother in childbirth
3. However, in spite of the devastation we see in Genesis 3, we also see shadows of the Gospel just as we do in all of the major events in Genesis 1-11:
  - a. We saw this in Genesis 1-2 last week as we learned that before God created anything, He already had His redemptive plan—the Gospel—in place, even choosing us before the foundation of the world
  - b. As we dive into Genesis 3 today, we’ve going to focus on how the Gospel is reflected on one of mankind’s darkest days
  - c. Outline:
    - 1) We’re going to begin by looking at Satan’s attack on mankind (3:1-5)
    - 2) We are then going to examine the origin of sin and its consequences (3:6-19)
    - 3) And, finally, in the midst of all this we’ll see glimpses of the Gospel (3:20-24)

A. Our passage opens with Satan’s attack on mankind (READ Genesis 3:1-5)

1. The attack begins with Satan disguising himself as a serpent (the most common word for snake):
  - a. The Bible doesn’t reveal a lot about Satan’s origins but does provide some clues:
    - 1) He was originally created by God as a sinless heavenly host; he may have been an angel, but the Bible doesn’t specifically state that; Ezekiel referred to him as a cherub (Isaiah 14:12-14; Ezekiel 28:15-17)
    - 2) He ultimately rebelled against God and was cast out of heaven along with a third of the angels who rebelled with him (Isaiah 14:12; Daniel 8:10; Revelation 12:4-9)
    - 3) The Bible doesn’t say when he was created or when he rebelled, but it’s generally accepted that all the heavenly hosts were created during the six days of creation, and that Satan and his minions rebelled sometime after day seven but before the Fall
  - b. We know the serpent here is Satan because he is identified as the “**serpent of old**” in Revelation 12:9: so, he was either disguised as a serpent or more likely demonically possessing a serpent
2. Satan’s attack involved DOUBT, DENIAL, and DISPARAGEMENT:
  - a. He begins by **DOUBTING** God’s Word; he does two things here:

- 1) First, he questions whether God indeed said what He said: **"Indeed, has God said..."**
- 2) Second, he twists what God said: **"...You shall not eat from any tree of the Garden?"** – God didn't say they couldn't eat from any tree, but rather that they could eat from any tree but one
- b. He continued by **DENYING** God's Word (4): **"You surely will not die!"**—this was a direct affront to God; Satan was calling God a liar; in essence, he was saying "Even if God did say you shouldn't eat from the tree, God is lying to you; you won't die!"
- c. Finally, he **DISPARED** God (5): **"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."**—here Satan is calling into question God's motives; He was hiding something from Eve; God didn't want Eve to be like Him
3. What we see here in Genesis 3 is just the beginning of Satan's relentless attacks against mankind, and they will continue until the end of days when He is cast into the Lake of Fire (Revelation 20:10):
  - a. We see this in the story of Job as Satan ruthlessly attacks him in an effort to get him to curse God (READ JOB 1:1-11; 2:1-5)
  - b. Jesus told His disciples that Satan is a thief and **"comes only to steal and kill and destroy"** (John 10:10)
  - c. He warned Peter, **"Simon, Simon, behold, Satan has demanded permission to sift you like wheat, but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers"** (Luke 22:31)
  - d. Peter in turn warned his readers, **"Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. 9 But resist him, firm in your faith..."** (1 Peter 5:8)
  - e. Paul also warned us about the attacks of the Devil and how to prepare for them (READ Ephesians 6:11-18)
4. Takeaway: What we see here is that from the beginning, and throughout all of human history, Satan has been trying to destroy the relationship between God and man:
  - a. When he saw Adam and Eve in the Garden in perfect harmony with God, and God walking in the Garden among them, Satan set out to destroy that relationship
  - b. When he succeeded in that, it wasn't enough; since the Garden he has been continually trying to circumvent God's plan to redeem mankind through the Gospel and fix that broken relationship
  - c. Satan does this by blinding the eyes of the unsaved (2 Corinthians 4:3-4): **"And even if our gospel is veiled, it is veiled to those who are perishing, 4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."**
  - d. He also does it by trying to deceive and destroy the body of Christ (1 Timothy 4:1): **"But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons"**

<p>B. Next, we see the origin of sin and its devastating consequences (READ Genesis 3:6-19)</p>
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1. According to 1 John 2:16, temptation generally comes in one of three forms; Eve fell prey to all three and ultimately committed the first sin by disobeying God's command:

- a. She saw that the tree was **“good for food”** (the lust of the flesh)
  - b. She saw that it was **“a delight to the eyes”** (the lust of the eyes)
  - c. And, she saw **“that the tree was desirable to make one wise”** (the pride of life)
2. Eve ultimately succumbs to temptation and sins against God by violating His one command regarding the tree
3. While the Bible attributes Eve’s sin to being deceived (something she repeats to God), Adam’s sin is attributed to him obeying his wife rather than God
4. The consequences of their sin are described in the next few verses and were IMMEDIATE, DEADLY, and UNIVERSAL:
  - a. The consequences of their sin were IMMEDIATE:
    - 1) As soon as they sinned their eyes were opened and they became aware of good and evil (7)
    - 2) They realized they were naked and experienced shame (7)
    - 3) They not only experienced fear for the first time, but tragically that fear came in the presence of the very One who created them (8-10)
    - 4) We also see blame-shifting for the first time: Eve blaming the serpent and Adam blaming Eve (and possibly God for giving him Eve; 11-13)
  - b. The consequences of their sin were DEADLY:
    - 1) Sin resulted in PHYSICAL death (Genesis 3:19): **“By the sweat of your face You will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return”**
    - 2) Sin resulted in SPIRITUAL death (Genesis 2:17): **“But from the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat from it you will surely die”** (since Adam and Eve didn’t die physically that day this must be a reference to spiritual death)
  - c. The consequences of their sin were UNIVERSAL:
    - 1) What I mean by universal here is that ALL of God’s creation suffers as a result of Adam’s and Eve’s sin:
    - 2) All of mankind is cursed:
      - a) Every descendant of Adam and Eve faces the same consequences they did when it comes to childbearing/rearing and work (READ Genesis 3:16-19)
      - b) In addition, every descendant faces both physical and spiritual death (READ Romans 5:12, 18)
    - 3) Even Creation itself was cursed:
      - a) Genesis 3:17: **“Then to Adam He said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying “You shall not eat from it”; cursed is the ground because of you...”**
      - b) Romans 8:20: **“For the creation was subjected to futility...”**
5. Takeaway: When we look around the world and see all the pain, suffering, sickness, disease, death, even things like natural disasters, etc., it’s all the result of sin and a broken relationship with our Creator, God
  - a. As a result, the only to fix it is to deal with sin and this is precisely what Jesus did; it’s the heart of the Gospel:

- 1) When the angel of God told Joseph that Mary would bear God's Son, He said, "**She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.**"
  - 2) This is why when John the Baptist saw Jesus approaching him in Bethany, he declared (John 1:29): "**...Behold, the Lamb of God who takes away the sin of the world.**"
  - 3) 1 John 3:5, "**You know that He appeared in order to take away sins; and in Him there is no sin.**"
- b. These verses focus on the redemption of mankind, but ALL of creation will be redeemed through Jesus:
- 1) All of creation will be set free from corruption (READ Romans 8:19-22)
  - 2) God promised to restore all of creation (READ Acts 3:19-21)
  - 3) Jesus will make all things new, including a new heavens and new earth (READ Revelation 21:1-5)

C. Finally, in the midst of Satan's attack and the introduction of sin, we see glimpses of the Gospel (READ Genesis 3:20-24)

1. We see the Gospel foreshadowed in the protoevangelium (READ 3:15):
  - a. You're heard Dustin and I refer to Genesis 3:15 as the first mention of the Gospel in the Bible; the technical term is protoevangelium
  - b. Some scholars interpret the words of this verse to simply describe the ongoing struggle between humans and Satan and claim that no foreshadowing of the Gospel was intended
  - c. However, most conservative scholars see it as a foreshadowing of Christ's crucifixion and ultimate defeat of Satan; the "seed" of Eve is a reference to Jesus
  - d. Support for this view includes:
    - 1) Theologically it fits (READ 1 John 3:8)
    - 2) Some of the earliest church fathers—all the way back to the first and second century—interpreted it this way
    - 3) Eve's declaration when Cain was born \*may\* support it if one accepts an alternate translation (READ Genesis 4:1): "**I have gotten a man with the help of the Lord**" vs. "**I have gotten a man, the Lord**"
    - 4) Lamech's declaration about Noah (READ Genesis 5:29): "**This one will give us rest from our work and from the pain of our hands arising from the ground which Yahweh has cursed.**"

2. We see the Gospel foreshadowed in God's clothing of Adam and Eve (READ 3:21):
  - a. This verse is a foreshadowing of the OT sacrifices for atonement, which were ultimately a foreshadowing of Christ's atonement for our sin
  - b. Rather than explain this myself, I'd like to read from Dr. Jonathan Safarti's commentary:

"Adam and Eve had already tried to clothe themselves with fig leaves. But now God gives them clothes of skin. This entails that God must have killed animals. God May well have killed the animals in front of Adam and Eve, so that they saw for the first time what physical death meant. So, this was the first lesson for humanity that 'without the shedding of blood there is no forgiveness for sins' (Hebrews 9:22). Fruchtenbaum (a Messianic Jewish theological) explains: 'Physically, he clothed their nakedness but spiritually he also covered their sin by making for them their first atonement. The lessons to be drawn from this verse or as follows. First, to approach God, one must have a proper covering

[meaning to address our sin]. Second, man-made coverings are not acceptable [man made efforts to address sin]. Third, God Himself must provide the covering. Fourth, the proper covering required the shedding of blood.” (modified, p. 387)

3. Finally, we see the Gospel foreshadowed in God’s removal of Adam and Eve from the Garden (READ 3:22):
  - a. Had Adam and Eve eaten from the Tree of Life in their fallen state, there would have been no hope of redemption because they would have lived forever in that fallen state
  - b. By removing Adam and Eve from the Garden and blocking the entrance so they could not take and eat from the Tree of Life, God preserved the opportunity for not just their redemption but all of mankind
  - c. Being removed from the garden was certainly a consequence of their sin, but it wasn’t an act of judgment as much as it was an act of mercy and grace on God’s part
4. Takeaway: While Genesis 3 reveals the darkest day in human history, it also reveals God’s love for us and His desire to reconcile both us and His creation to Himself:
  - a. Romans 5:8 says, **“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”**
  - b. God didn’t abandon Adam and Eve to their sin; immediately after their sin He made atonement for it through an animal sacrifice that while it couldn’t save them directly, pointed to the future atonement He would make for all mankind through His Own Son