

# MAN'S FALL, PART 1

(SUNDAY, SEPTEMBER 27, 2015)

---

**Scripture Reading:** Gen. 3:1-8; Rom. 5:12-17

## INTRODUCTION

in our series in the Westminster Confession of Faith looking at the first chapter which deals with the fall of man.

is already covered in our series?

significantly the Confession begins with Scripture, not because we worship Scripture but rather it is the foundation for what we know about God and the world.

The Confession focuses on God and His triune nature.

Chapter 1 of the Confession deals with God's decree.

Chapters 2 and 3 show how God's decree, His eternal plan, is executed in His providence.

Chapter 4 shows how there is significant overlap in the doctrines of God's decree and Providence.

In chapters 5 and 6 we have to give attention to how God's plan includes the most wicked of men and yet God is not the author of sin.

Chapter 7 is not blamed for man's sin and rebellion.

Chapter 8 deals with man and the horrific consequences of his rebellion against God.

Chapter 9 provides the ground for the next section in the Confession which deals with God's covenant of grace.

Chapters 6 and 7 prepare the foundation for chapter 8 which deals with the Law.

## ALL WAS PART OF GOD'S PLAN, YET MAN'S REBELLION

of us have been disappointed watching a movie about a Biblical story.

asons is that Biblical narratives in general are very brief and to the poi  
tives were written to be read out loud. They are not screen plays.

cus on secondary matters but that which is theologically important.

oesn't understand theology but does give a great deal of attention to de

rom Genesis 3 that there is very little background material.

an important word play in verse 1 of chapter 3 and the last verse of cha

25 we are told that the man and his wife were naked and not ashamed.

ced is very similar in sound to the word cunning that is used to describ

dictionary the words appear one after the other – arom and arum.

l all other narratives in Scripture do not contain any useless details or ;  
nformation.

d to keep in mind other related Scripture passages.

le, Genesis 3 talks simply about a serpent.

that the serpent was being directed or controlled by Satan.

**we should never ask questions, but clearly our focus must be on what is true rather than our own speculation on God's Word.**

How does Genesis 3 emphasize with respect to the Fall?

As noted, the first thing that comes into focus is the cunning nature of the serpent. So observe that Satan's strategy at least here in Genesis 3 is to question God's Word.

Notice that the serpent never directly states that Eve should eat of the fruit of the tree of good and evil?

The serpent never tells Adam or Eve, eat the forbidden fruit.

The serpent focuses on deceiving Eve that there won't be any consequence for eating the fruit and that God is being unreasonable and unfair.

When observing that the serpent (Satan) only speaks two times.

Notice the long, detailed conversation.

The serpent uses deception and the encouragement to question God and to think that the consequences of disobeying God are not all that serious.

The serpent continues to work this way in temptation.

Notice how he tries to get you to think that the consequences of sin won't be so bad or won't be

as bad as you think. He says that we will be happy and that the consequences will not be as bad as you think.

Notice how you see how Satan wants you to think that what your parents ask you to do is not fair?

Notice how you should notice Eve and Adam's response to the temptation and deceitful

for a moment on the nature of man's rebellion against God.

Adam and Eve as perfect and holy creatures.

placed in what arguably was the most beautiful place you could ever imagine.

Given permission to enjoy all the blessings that God offered them in terms of

.

that was forbidden.

As seen from Genesis 3 how utterly foolish and stupid sin is?

Consider the evil of Satan and the nature of temptation.

Even if we do not understand all of how this works, we are able to say that God was wise.

His wise and holy counsel to permit the fall, having purposed to order

## **AND EVE'S SIN HAD DEVASTATING CONSEQUENCES FOR THEMSELVES.**

Let's record some of the consequences of Adam and Eve's sin.

They wanted to be wise. They wanted forbidden knowledge.

They got what they wanted, but it wasn't what they expected.

Their eyes were opened but it was not a blessing but something awful.

They knew they were naked. They needed to cover themselves.

**And all they needed to hide from the presence of the LORD.**

Genesis 3:8-10 is the beginning of a new paragraph, but it is best to see

Adam and Eve hear some quiet sound which they realized was the presence of the LORD. This sound then scared them, kind of like when you hear something scratching on the wall at night?

Is it the voice of the LORD an ear-deafening sound, like the roar of a low-flying jet over your house?

The commentator in particular has argued that the expression cool of the day should be understood in the **wind of the storm**.

During the LORD coming to the garden for a late afternoon stroll, the LORD is coming in a powerful windstorm to confront Adam and Eve of their rebellious act. This is a second interpretation but purposely the story doesn't give us all the details.

What we can see is a very pathetic picture at the end of verse 8.

Adam and Eve know they have sinned. They try to cover their nakedness with fig leaves. They foolishly attempt to hide from the LORD.

The LORD has so powerfully presented the horror of sin, the reality of God's judgment, and the need for you to try to cover yourself.

How can you ever hide from the God who has created all things, who knows all things, who is perfect in absolute perfection?

Remember the horror of sin. Never forget that you cannot cover your sin or restore your relationship with God.

What are the consequences for Adam and Eve because of their sin?

**They are driven from their original righteousness and communion with God.**

theology we often speak of the doctrine of Total Depravity.

very much misunderstanding of what this means.

It means that sin affects every aspect of man's being and cuts off a sinners access to grace.

John Calvin in his commentary gives a good illustration of this.

Imagine a glass of water. Stir in a teaspoon of deadly poison. The whole glass of water is now poisoned. It could be "ruined even more" by adding another teaspoon of poison here and another. However, one teaspoon spreads the poison throughout the whole glass. The effects of Adam's first sin: it has poisoned the whole of human nature. This does not mean that a particular man is as evil as he can ever become. By any means, men do not become totally evil in degree, as they are now totally depraved in extent. This is an important doctrine to understand.

When Adam enters the world totally depraved.

Even the most wonderful people who are still lost in sin are totally depraved.

Therefore, as sinners we still deal with the consequences of sin affecting every part of our lives. But praise be to the Lord that where sin abounds, grace abounds even more!

## **AND EVE'S SIN HAD DEVASTATING CONSEQUENCES FOR ALL MANKIND.**

As we have seen before about the serious problems one faces trying to fit the clear history of the Bible with what science supposedly teaches about the origin of man.

Was Adam a real, historical figure or was he a mythical figure the Bible uses to simply

clearly teaches that the sin of Adam did not just affect Adam.

It teaches that Adam and Eve are the root of all mankind.

Adam and Eve's sin has been imputed or accounted to every single person in every **ordinary generation.**

The totally depraved nature, of Adam and Eve also has been passed on to every person in every ordinary generation.

Psalm 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. And this we have to understand the principle of covenantal headship and substitution.

It is not like this doctrine or understand it, but it is part of how God created and sustains the world.

Someone who doesn't have a working parachute may not like the law of gravity, but that doesn't change the reality of gravity.

Many people today would say, it is not fair that Adam's sin has affected me.

But we answer this is by saying, well, you are not just affected by Adam's sin.

It is a question.

Why should Jesus Christ stand in the place of others?

There are very clear NT passages which show how Adam's sin affects all of mankind. Jesus Christ died in the place of others.

2 Therefore, just as through one man sin entered the world, and death passed on to all men because all sinned. — 12 (Romans 5:12)

## ION

In his commentary quoted the words of Augustine, “O wretched freewill man, how often thou art overcome, and how often thou art overcome, had so little stability.”

And the words of Bernard “Since we read that a fall so dreadful took place, what can we do on the dunghill?”

There is no real struggle against sin.

For every man, woman, or child, who is outside of Christ there is no battle against sin, but only a desire to please God.

They may certainly do good things externally but there is no desire to please God, and they have no real value in the eyes of God.

For the believer there is a very real battle and struggle against sin.

Never forget the horror of sin and its consequences.

Remember that we have no power in ourselves to fight against sin and sinfulness. It is only by the power of God in the resurrection of Jesus Christ and in the working of the Holy Spirit that we can turn from sin and live truly for God.

Remember that Christ, having been raised from the dead, dies no more. He has the same dominion over Him. **10** For *the death* that He died, He died to sin once for all; but for *the life* that He lives, He lives to God. **11** Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.