

We continue in Genesis 3. First we will review a little of verses 6-7 and draw some implications from them, and then we will study verse 8, etc.

Genesis 3 comes after chapters 1 and 2 where we have a very good creation. But we are not living in a very good one now; chapter 3 explains the reason why.

1.31 God saw all that He had made, and behold, it was very good.

We are still living in the effects of **The Fall** of mankind recorded in chapter 3.

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|---|-----------|
| I. The Primeval History                   | 1:1-11:26 |
| A. The History of the Creation            | 1:1-2:3   |
| B. The Early History of Mankind           | 2:4-3:24  |
| 1. The Creation of Mankind - in innocence | 2:4-25    |
| 2. The Fall of Mankind -into sin          | 3:1-24    |
| a. The Dangerous Temptation - of Satan    | 3:1-5     |
| b. The Damaging Transgression -of man     | 3.6-7     |

### Origin of Evil

- |              |                   |
|--------------|-------------------|
| 1. Angels -  | heaven, not earth |
| 2. Mankind - | sin on earth      |

We don't actually know when some of the angels 'fell' in heaven, where sin originated. It could have been before the creation of the heavens and earth, before Genesis 1. Job 38 is a place which talks about the angels *rejoicing* at the creation or at the foundation of the earth. So that is the more likely occasion. Some theologians put it between verses 1 and 2 of chapter 1; they use that to introduce the Gap Theory, both a theological gap and also a physical gap. This is where you could put the 'billions of years', but this theory has been largely discredited and it doesn't

solve any of the problems of dating. Satan falling between verses 1 and 2 is a possibility but certainly not related to the age of the earth.

Other theologians place it between chapter 2 and 3, the end of the description of day 6, the end of that 'very good creation'. And obviously there was a creature that is not godly, the agent of Satan, the serpent. Personally I prefer the time of the origin of evil probably even before the creation.

### Implications

1. Origin of Evil- not on earth

Actually it was in heaven where angelic creatures reside, though obviously not the throne of God. Likewise, the origin of evil never in Scripture is attributed to God, and the basis of that is because God is *holy*. Also He is immutable, He doesn't change, so His holiness never changes. He also is a very *just*. So evil cannot emanate from Him and we can never blame Him for evil, calamity, sickness or anything related to evil.

So, what is holiness?

### God's Holiness and Justice:

#### Holiness is ...

- > Totally other
- > Totally separate
- > Separate from sin

Holiness is something totally other than we can conceive of, and God is incomprehensible, *totally other*. There is nothing that we can see in the material realm that gives us a good or accurate picture of who God is. So He is totally other—which can be a description of holiness.

Secondly, God is totally separate in every way; that would include His transcendence. Generally we think of holiness as

being separate from sin. This is how most of the theologians tend to describe God's holiness. For example:

'God is absolutely separate from and exalted above all His creatures, and He is equally *separate from all moral evil and sin*.'

—Theissen

And, there are hundreds of Scriptures that are reflected by Revelation 4.8 ... 'Holy, holy, holy is the Lord God, the Almighty, ...' (from Isaiah 6.3) The holy God is praised by the host of heaven in Revelation 4.

His holiness is related to His *justice*—which is an expression of His holiness.

### Justice

- > Expression of Holiness
- > Moral Equity
- > Perfectly Righteous
- > Impartial

Justice is also *moral equity*, that which governs the entire moral realm that He has created—a universe with morality as part of it, and even beyond the universe, in the spiritual realm as well.

God is *perfectly righteous* and His justice is also.

And, there are passages that indicate that His justice is *impartial*, so we can trust anything that the Bible tells us about God's justice and holiness.

The theologian WGT Shedd said:

'Justice is that phase of God's holiness which is seen in His treatment of the obedient and the disobedient subjects of His government. It is that attribute whereby He gives to every one what is due him.'—WGT Shedd

'What is due him' includes punishment as well as reward.

There are a lot of passages relating to justice:  
Genesis 18.25 '... Shall not the Judge of all the earth deal justly?'

This is Abraham in conversation with God concerning the announced judgment of Sodom and Gomorrah. Obviously God will judge justly; the answer is absolutely 'yes'!

Psalm 9.7 *But the Lord abides forever; He has established His throne for judgment.*

So His *ruling* throne is also a *judgmental* throne and God always is sovereign, always rules and includes judgment that He brings.

### Implications

1. Origin of Evil- not on earth
2. God is Holy - not the source of evil

Even though evil comes into the universe as a result of man and the agent of Satan, the Bible never attributes it to God because God is holy, so He is *not* the source of evil.

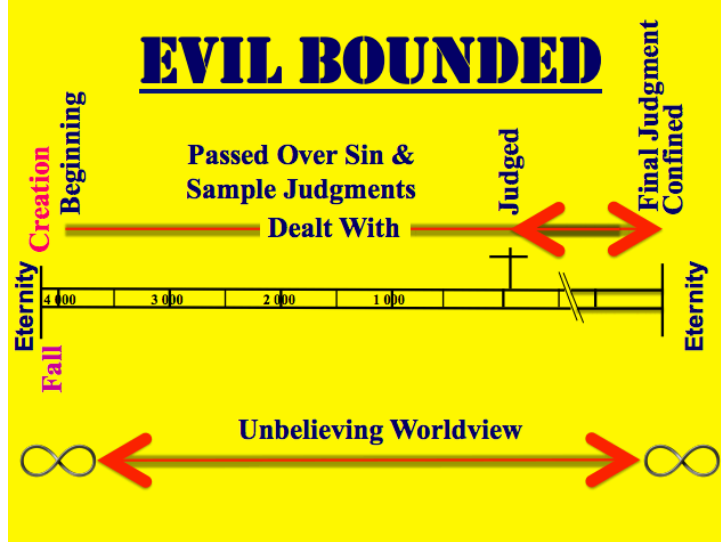
3.6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

We read this verse last time. We see the nature of sin but I think we tend to minimize it. I think the passage is going to demonstrate that **sin is serious, no matter how small!** You might say: 'What's wrong with eating a piece of fruit?' And why is that so bad? We try to think in terms of 'levels' of evil, but even this can be very serious; in fact it plunged all of humanity into the condition we find it today.

### Implications

1. Origin of Evil- not on earth
2. God is Holy - not the source of evil
3. Nature of Sin - rebellion

So the nature of sin is not so much in the *act* itself—which may seem insignificant—but it's more the *rebellion* behind the act that is the nature of sin. It's rebellion against God that works itself out in actions. Temptation, in and of itself, is *not* sin; the sin comes in the acting out the rebellion against those standards that God has made. So it's not temptation but it is generally either an act of thinking or an act of actions or responses even to emotions. We will also talk about the shame and see that the emotions were involved. But even emotions in and of themselves are not sin; it's how we react or respond to those emotions that make it sin. The bottom line is rebellion.



Another implication is that the Biblical concept of evil is different from the worldly or secular view of evil. We believe that evil is bounded; that is what the Bible teaches. The secular or unbelieving world view just sees evil as just what is, what exists. The thinking would be that there has always been evil and there will always be evil, so that line on the bottom kind of represents eternity in both directions. This person doesn't think in terms of

evil being bounded because they don't know that evil entered and God is going to deal with it, and evil will be confined at least and will not have any impact in eternity future.

We can plot this on a time line. After the Fall, we will see in Genesis 3.15, God promises that He is going to deal with evil in an ultimate and final way. It is going to come through the seed of the woman; in other words, there will come a descendant—this would be the first Messianic passage that describes a *person*. Someone that comes from the woman that will in fact ultimately deal with evil.

But God *continually* deals with evil; throughout history we see examples of that. When we say that evil is bounded we mean that it had a beginning—on earth with the Fall of mankind, and amongst the angelic creatures with the fall of Satan. So it had a beginning, is not eternal.

In the OT, God passed over sin, that is, not dealing with it in a final way, but with the coming of Jesus and His death on the Cross God effected a 'final' dealing with a final judgment of sin. Now sin continues but we can escape it only on the basis of what Jesus has done.

We have also seen that historically evil is dealt with in history every time God judges—those are *samples* of God dealing with evil. So the judgments in the OT, like in Genesis 3 and the Flood are God judging in order to preserve that which He loves—that is the essence of judgment, separating that which He loves. The Flood is very much a story of salvation—of Noah's family and through them their descendants. Sodom and Gomorrah was a judgment of evil in the cities of the plain and then the *saving* of Lot and his family.

You can trace this throughout the OT—other judgments as well. But the most important one is where God judged sin on the Cross, and when we trust personally in what He did for us, not on anything we do—salvation is on the basis of what *God* did and what Christ accomplished on the Cross, not on any works—we have salvation. The Bible predicts that there will be a final

judgment, the Great White Throne judgment, where God will deal with sin in an ultimate way.

And I see Genesis 3.15 as kind of an outline of world history where ultimately God in a final and complete way will deal with evil. That is what we mean with the idea of evil being bounded: it had a beginning and ultimately, Revelation 20 tells us, that it will be confined in the Lake of Fire never to affect creatures anymore, except for those that are also in the Lake of Fire.

### Implications

1. Origin of Evil- not on earth
2. God is Holy - not the source of evil
3. Nature of Sin - rebellion
4. Evil is Bounded - abnormal

There are implications that can be drawn very early in Genesis 3. The idea that evil is bounded in the universe—in fact it is abnormal, even though most of world history has been under that condition, but God is going to reverse that process having begun it in a major way, accomplishing much of it on the Cross.

3.7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

They knew that they were naked. That goes back to 2.25: the creation of man and woman and, after the description of marriage, the two were naked—the concept of freedom from sin and nakedness being innocence. But with the sin now there is an awareness. There was a promise by the serpent that their eyes would be opened—which was a half truth, their eyes were opened to some extent. But they are *experiencing* evil which has an effect on their consciousness; now they are aware that they are naked and also it is implied in the next part of the verse that they need to be covered—their sin needed to be covered, so they sewed fig l

leaves and made themselves loin coverings. So sin needs to be dealt with but man cannot adequately and we will see that God is the only one that can do that. We are introduced to that in verse 7.

Another thing that we can also see here and one of the themes that I am going to develop here: I think we will see the Nature of Death from the Bible. This is very important because I think most Christians do not have a proper understanding of death and what the Bible speaks of. Death as described here includes lots of aspects of who we are. I think what is in view here ‘Then the eyes of both of them were opened, means that Death has an effect on our intellect, on our observations, on our analysis of situations. And here is the man and woman who know something has happened to them which has an effect. The book of Ephesians tells us that the mind is darkened, that is, we can’t see clearly, we can’t see spiritual things. For example:

Ephesian 4.17-18 *So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind. That’s the natural state; it’s the unbelieving mind and heart, a futility of thinking, not accurately in terms of reality and certainly not thinking on spiritual things.*

*18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart;*

Adam and Eve experienced that for the first time the *moment* they took the fruit and rebelled against the clear command that God gave them. So death includes the intellectual aspect.

### Death

1. Intellectual (v 7) - darkened
2. Moral - shame

Death also includes the *moral*: they sensed nakedness, which becomes clearer later on when they are experiencing *shame* and they are trying to cover it with fig leaves—man-made religion you

might say, covering their sin. So death includes the moral aspect in the sense of shame—that is part of death; we died morally and we died intellectually.

That brings us to the next passage in chapter 3, beginning in verse 8. Now we will have the Confrontation, a diagnostic confrontation, in that God is going to ask a series of questions and they are not to gain information but are more rhetorical. God knows the answers; I think He is asking the questions to bring to the surface the awareness of not only their guilt, but the seriousness of it and a need essentially to repent. You might even see that they turn to Him for a solution.

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| a. The Dangerous Temptation -of Satan    | 3:1-5     |
| b. The Damaging Transgression -of man    | 3:6-7     |
| c. Diagnostic Confrontation              | 3:8-13    |
| 1) Consciousness of Changes              | 3:8       |

Beginning in verse 8 you have the consciousness of changes. You could include verse 7 here also because they are already conscious of nakedness and they know that something is wrong and they need to cover something. But notice further in verse 8,

3.8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

The implication is that they would have fellowship with God, direct communication with Him and they would interact freely

with God. Notice that it is the LORD God again; in the early verses of the temptation, for example, when Satan raised the issue of God in verse 1, he addresses the woman with “*Indeed, has God said,...*” He does not say ‘LORD God’.

‘God’ is the transcendent God, the One that is separate and different from His creation, the God that you could say is distant in contrast to Yahweh who is the personal God that enters in the creation and has interaction and in terms of man has communication and fellowship.

So here Satan leaves that out and emphasizes the distant God. And, unfortunately, the woman follows through and in verse 3 says, *but from the fruit of the tree which is in the middle of the garden, God has said*, so she is almost sensing the Creator God, de-emphasizing the personal and intimate God that Yahweh seems to imply.

So they are hearing the sound of the Lord God walking the garden and the man and...

3.8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

... his wife hid themselves from the presence of the LORD God. So they have a sense that now there is a barrier, so they are hiding.

3.8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

There is an awareness that fellowship has been broken. Something has happened. Here I am emphasizing the Confrontation aspect, alongside the aspect of death. When the Lord interacts with mankind, *He* is approaching *them*; He always

takes the initiative. We see that throughout Scripture. Man runs but God always takes the initiative. We see the doctrine of *elección*—controversial among some people—we know from Ephesians 1.4 ...*He chose us in Him before the foundation of the world*,...that He always takes the initiative. I think that salvation goes all the way back to the choices that God made in eternity past.

### Confrontation

1. Lord's Initiative (8) - elects
2. Man's Fleeing - none seeks

Immediately after the first sin, God is the one that approaches and initiates the conversation in verse 9. This is a Biblical concept, Romans 3.11 *THERE IS NONE WHO SEEKS FOR GOD*; I think that theologically it is after God is working within the heart and beginning to convict and illuminate that man begins to realize his need for God and begins to seek. Depravity and man's sin is always one of man fleeing.

A lot of theological ideas are introduced here that are developed more elsewhere in Scripture.

So in verse 8 they are conscious of changes—in the relationship with God. Now beginning in verses 9-12 we have the confrontation of the man.

2. The Fall of Mankind - into sin 3:1-24
  - a. The Dangerous Temptation -of Satan 3:1-5
  - b. The Damaging Transgression -of man 3.6-7
  - c. Diagnostic Confrontation 3.8-13
    - 1) Consciousness of Changes 3.8
    - 2) Confrontation of Man 3.9-12
      - a) Search 3.9

3.9 Then the LORD God called to the man, and said to him, “Where are you?”

Again, God is the one that searches; He is already walking in the garden, seeking, but it is clearer when He initiates the conversation. LORD God called to the man, beginning with a question, rhetorical, not for God's benefit. It's to bring the surface the consciousness and the seriousness of sin.

3.9 Then the LORD God called to the man, and said to him, “Where are you?”

“Where are you?” Of course the omniscient God doesn't need information in terms of location; He knows where they are. But I think they need to be aware that they are separate from God, in a different spiritual place.

### Death

1. Intellectual (7) - darkened
2. Moral - shame
3. Spiritual (8-9) - separation

By the way, I think this is a good tactic for parents in dealing with children—to bring to their awareness, their sin, their disobedience by letting them have opportunity to confess and admit...but as you will see with children, they will come up with excuses, will deny, will try to avoid answering the questions. That is just human nature, who we are—from the beginning, with the same thing happening with Adam and Eve.

So death not only affected our mind, intellect and moral aspect, but very clearly the spiritual. Most theologians will emphasize this spiritual aspect. There is a separation; they are not in the same place as they were before sin. There is a break and God is the one initiating the restoration and He is raising the questions in order to lay the ground work for it.

**Confrontation**

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|----------------------------|------------|
| 1. Lord's Initiative (8) - | elects     |
| 2. Man's Fleeing -         | none seeks |
| 3. Lord's Seeking (9) -    | draws      |

Man flees; God seeks, draws us to Himself, using a variety of means, not just the gospel message, but sometimes circumstances or friends to bring to our awareness a need.

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|---------------------------------------|--------|
| 2. The Fall of Mankind - into sin     | 3:1-24 |
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| c. Diagnostic Confrontation           | 3.8-13 |
| 1) Consciousness of Changes           | 3.8    |
| 2) Confrontación of Man               | 3.9-12 |
| a) Search                             | 3.9    |
| b) Emotions                           | 3.10   |

Then in verse 10: it involves the emotions.

3.10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

The man said, "I heard the sound of You in the garden,...

3.10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

...and I was afraid... He was afraid and with good reason: he was conscious of the justice of God, His holiness and with that the wrath and the judgment of God. ...because I was naked. In other words, 'I was uncovered and no longer innocent, blameless.' So now he was fearful.

**Death**

- |                       |            |
|-----------------------|------------|
| 1. Intellectual (7) - | darkened   |
| 2. Moral -            | shame      |
| 3. Spiritual (8-9) -  | separation |
| 4. Emotional (10) -   | fear       |

So we might include in death our emotions. When Adam and Eve died, something happened to their emotional makeup that was different. Death is very comprehensive Biblically, as illustrated in the first death. We see it in Paul's description: Romans 3.11 *THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;*

*12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD,*

You can see this comprehensive aspect of death and in Adam's case it produced *fear* for which there was reason.

**Confrontation**

- |                            |            |
|----------------------------|------------|
| 1. Lord's Initiative (8) - | elects     |
| 2. Man's Fleeing -         | none seeks |
| 3. Lord's Seeking (9) -    | draws      |
| 4. Man's Nakedness (10) -  | guilt      |

As far as the confrontation, in God's dealing with it, not only does God draw us but the passage exposes man's nakedness (10) which is a picture of his *guilt* that needs to be dealt with, be covered over. The entire sacrificial system of the OT was a means that God initiated for the nation of Israel to be able to cover their sins. In Hebrews and Romans we read where God passed over sin because it was not ultimately dealt with until the crucifixion of Jesus Christ. We read in Revelation of the saints covered in white clothing, a picture of cleanness. Here we have the opposite of that: man's nakedness and guilt.

3.10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

So I hid myself. Adam takes another action—a step away from God, the act of hiding. They had a sense of the holiness of God, the wrath of God—and their consciences were also telling them. They had a lot more information about, for example, right and wrong, that we know about from these short passages.

2. The Fall of Mankind - into sin 3:1-24
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  - c. Diagnostic Confrontation 3.8-13
    - 1) Consciousness of Changes 3.8
    - 2) Confrontación of Man 3.9-12
      - a) Search 3.9
      - b) Emotions 3.10
      - c) Questions 3.11

Then God begins to ask other questions.

3.11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”

Who told you that you were naked? Again rhetorical; God knows, but he raises the consciousness of the sin.

3.11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”

He gets right to the point now: Have you eaten from the tree of which I commanded you not to eat? Obviously, the answer is ‘yes’. So we have the probing of God Himself and He is bringing conviction, we might say. I think God elects individuals in eternity past; we always flee, God draws us because we are guilty before Him, we are naked in need of covering. And part of the Gospel message is to bring conviction to an individual.

If you are talking to an unbeliever, you are looking for an awareness of their nakedness, their guilt, their separateness from God and that they stand condemned apart from trusting in what Christ has done for them.

### Confrontation

1. Lord’s Initiative (8) - elects
2. Man’s Fleeing - none seeks
3. Lord’s Seeking (9) - draws
4. Man’s Nakedness (10) - guilt
5. Lord’s Questions (11) - conviction

So we have conviction...

2. The Fall of Mankind - into sin 3:1-24
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      - a) Search 3.9
      - b) Emotions 3.10
      - c) Questions 3.11
      - d) Blame 3.12

Conviction first of the man—who does what all two-year-olds do:

3.12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

The woman whom You gave to be with me, she gave me from the tree. He *blames* the woman, and God Himself:



3.12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

Whom You gave to be with me. So, he not only blames the woman but he blames God Himself. He has already forgotten that it is not good to be alone and all the things we talked about in chapter 2, and the wonderful experience of seeing what God had created. Now it turns into a negative in his thinking. Notice the darkened mind again: the thinking is just totally ‘off’. How can you blame God? But his thinking is clouded.

3.12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

Finally he admits, and I ate. So, after blaming Eve and God, there is admission.

### Death

1. Intellectual (7) - darkened
2. Moral - shame
3. Spiritual (8-9) - separation
4. Emotional (10) - fear
5. Social (11-12) - blame

We can add to Death: it includes a relationship, so it affects us socially, verses 11 and 12. Adam might have had something of a broken relationship with the woman, blaming her. It is a part of death: it touches everything about us. Biblically death is not just the ceasing of breathing, not just the stopping of our hearts, but it effects our whole being.

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  - c. Diagnostic Confrontation 3.8-13

- 1) Consciousness of Changes 3.8
- 2) Confrontación of Man 3.9-12
- 3) Confrontation of Woman 3.13
  - a) Question

3.13 Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

Then a confrontation of the woman, starting with a question much like the questions of the man. LORD God said...What is this you have done? A little bit more direct: ‘...this *you* have done?’

She responds similar to the man; she has the same nature.

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  - c. Diagnostic Confrontation 3.8-13
    - 1) Consciousness of Changes 3.8
    - 2) Confrontación of Man 3.9-12
    - 3) Confrontation of Woman 3.13
      - a) Question
      - b) Blame

3.13 Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

She blames something else: The serpent deceived me. And then she admits what she did. And I ate. It is interesting that Paul mentions this—that the woman was deceived, but the man was not—he willingly partook.

**Confrontation**

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|----------------------------|------------|
| 1. Lord's Initiative (8) - | elects     |
| 2. Man's Fleeing -         | none seeks |
| 3. Lord's Seeking (9) -    | draws      |
| 4. Man's Nakedness (10) -  | guilt      |
| 5. Lord's Questions (11) - | conviction |
| 6. Man's Blame (12-13) -   | depravity  |

The Lord is attempting to bring conviction, but man and woman blame—that is the nature of depravity, the nature of fallen man.

**Death**

- |                       |                |
|-----------------------|----------------|
| 1. Intellectual (7) - | darkened       |
| 2. Moral -            | shame          |
| 3. Spiritual (8-9) -  | separation     |
| 4. Emotional (10) -   | fear           |
| 5. Social (11-12) -   | blame          |
| 6. Purpose (17-18) -  | damaged        |
| 7. Physical (19) -    | pain and death |

Although this passage doesn't include it, when we get further on, we will see that the *purpose* of Adam and Eve is damaged (17-18) and then we will see in verse 19 that *pain* and death do include the physical. Did they die the moment they took of the tree? Yes, they started to die physically, biologically their cells started to die and were on their way to complete physical death. God had built in the body the process of rebuilding the cells.

**Implications**

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|----------------------|------------------------|
| 1. Origin of Evil-   | not on earth           |
| 2. God is Holy -     | not the source of evil |
| 3. Nature of Sin -   | rebellion              |
| 4. Evil is Bounded - | abnormal               |
| 5. Nature of Death - | comprehensive          |

Another implication is that the nature of death is comprehensive, not just physical, but including every aspect of who we are. When you read passages referring to salvation, think in terms of death in this comprehensive sense.

This leads to the condemnation, but God is not going to leave mankind condemned. The last part of the passage is very hopeful in that part of God's judgment will include an opportunity for restoration.

We always underestimate the damage of sin—as well as the concept of death. At the end of the Millennial Kingdom there will be depravity—without the influence of Satan as we have seen it here. I think one of the purposes of the Millennial Kingdom is to expose the depravity of mankind. Man can't blame it on the Serpent, Satan. In fact, even the world in the Millennial Kingdom is going to be idealized, so the only enemy left, after the world and Satan, is the flesh, the depravity of mankind.