VII. **Consequences of the Fall**

14-Jul-02  Genesis 3:14-24  Schaeffer pp. 93-108

**Theme:** Despite the curse on Fallen Man which greatly increased toil and sorrow in the Creation mandates to fill the earth and subdue it, God promises a “Seed” to come that will succeed where Adam failed and redeem a people to Himself.

**Review**

Last week, we looked at the Fall of Man. We saw that God puts Adam and Eve in a perfect environment, the Garden of Eden, which was especially prepared for them. There was only one prohibition in all the Garden, and that was they were forbidden to eat of the fruit of the Tree of the Knowledge of Good and Evil. Why does God set out this test? Schaeffer points out that for Adam and Eve to truly love God, they must demonstrate it through obedience. “If you love Me, keep My commandments.” Adam and Eve in their original created state were sinless, but they have the ability to sin. Adam and Eve had the freedom to love and obey God without imposed constraints. They had the unique ability to choose perfectly to love God. And they failed.

We looked at the temptation from the Serpent, and we saw the subtlety of Satan in his half-truths to Eve. When Eve conceived the lust in her heart to eat of the fruit, she had already sinned. Eating the fruit just finalized the transaction. Meanwhile, where was Adam? Genesis 3:6 indicates that he was right there beside Eve. Perhaps he was testing to see if God’s word was true, to see if Eve would really drop dead if she ate the fruit. Eve was Adam’s guinea pig, his canary. And when she didn’t die immediately in front of him, he must of thought, “Well, I guess it’s safe for me to eat, too.”

Adam’s sin is quite complex. On one level there is rebellion against God, disobeying a direct command. Then there is the desire of Adam to be like God, to grasp after the one thing he is not permitted to have. Unlike Christ, who did not consider equality with God something to be grasped, Adam seized the forbidden fruit, and so fell into sin. But we also saw that Adam had already failed to obey God even before he ate of the fruit. For God told him in Genesis 2:15 to tend the Garden and to keep it or guard it. Adam failed to guard the Garden. He allowed the Serpent in to tempt Eve. He failed to protect the holiness of the Sanctuary of God. And Adam also failed to guard his wife. He was the covenant head. Adam names Eve in 3:20 after the Fall, but he had already given her the name “Woman,” because “she was taken out of Man.” Adam names Eve and thus shows his headship over her. Adam was responsible for her safety just like everything else in the Garden. And he failed to protect her from the Serpent. In fact, as I just speculated, he might have actually “offered” Eve up as a test of the word of God. Adam failed. But let’s not be too hard on Adam. I am sure that had anyone of us been in the Garden that day, we would have failed too.

But there is One who has not failed. We saw that the Second Adam comes to complete what the First Adam failed to do. Jesus Christ is the Second Adam, the Second perfect Man who obeys the law of God completely. Christ does not “seize” what is not His, but waits patiently and suffers greatly until He is exalted. And just as all Mankind were represented by Adam and fell into sin, all those who are in Christ as the head of the New Covenant are saved and will one day be restored to the Edenic state with a major improvement: Revelation gives us a picture of heaven where it is impossible to sin. The effects of the curse are reversed in Christ. The Second Adam has come, and He has initiated the re-creation of all things.
Introduction

Let me discuss for a moment another parallel between the First Adam and the Second Adam before we return to our text today. In Matthew 4:1-11 we read:

Mt. 4:1-11

1 Then Jesus was led by the Spirit into the desert to be tempted by the devil.  
2 After fasting forty days and forty nights, he was hungry.  
3 The tempter came to him and said, ‘If you are the Son of God, tell these stones to become bread.’  
4 Jesus answered, ‘It is written: “Man does not live on bread alone, but on every word that comes from the mouth of God.”’  
5 Then the devil took him to the holy city and had him stand on the highest point of the temple.  
6 “If you are the Son of God,’ he said, ‘throw yourself down. For it is written: “He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”’  
7 Jesus answered him, ‘It is also written: “Do not put the Lord your God to the test.”’  
8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.  
9 All this I will give you,’ he said, ‘if you will bow down and worship me.’  
10 Jesus said to him, ‘Away from me, Satan! For it is written: “Worship the Lord your God, and serve him only.”’  
11 Then the devil left him, and angels came and attended him.”

Adam’s test in the garden points toward the testing of Christ, although Adam’s disobedience turns the parallel into a contrast. While there are differences between the two accounts (e.g., garden vs. wilderness, surrounded by food vs. 40 days of fasting), there are many similarities as well. In fact, there is an underlying reference to Adam’s testing in the garden within the Gospel accounts of the temptation of Christ.

Christ’s testing came at the very outset of His ministry, just as Adam is tested at the outset of his creation. Adam was tested that he might be confirmed in his sonship. Jesus was tested in sonship, too. He was tested as the Messianic Son who was also the only begotten and beloved Son of the Father: the divine Son in human flesh.

A key to understanding the parallels between this passage and the Fall is in recognizing the moral state of the participants in each instance. Christ is sinless, and at this point in the garden, so were Adam and Eve. When we realize that, we can see that Christ’s temptation was not endured primarily in order to give us an example of how we should deal with temptation. The temptations Satan used to assault Jesus were surely not the temptations he would use for already fallen sinners. Certainly, Satan does not find it necessary to offer all the kingdoms of the world to the average sinner. He can buy most sinners for “chump” change. No, Satan’s temptations of Jesus were directed at His consciousness that He was the divine Son, and that He had come to do His Father’s will. Satan aimed to cause Jesus to doubt the goodness of God. With that same aim he tempted Eve: “Did God really say, ‘You must not eat from any tree in the garden’?” (Gen. 3:1). He grotesquely exaggerated the divine prohibition in Eden to insinuate that God was incredibly uncaring about human needs and hostile to human progress.

In the wilderness, it might seem that Satan would have a much easier task. Adam and Eve lacked nothing; Jesus was in the last stages of starvation. God had put Adam and Eve into the garden; He drove Jesus into the wilderness. Yet, Satan did not approach Christ nearly so directly. Rather, he only suggested that Christ provide for Himself, since it would seem that His Father was not providing for Him. At the same time, Satan suggested that by providing for Himself, Jesus could clear up any doubts about His own identity. Jesus had heard the voice from heaven at His baptism declare that He was the Son of God. Satan would have Him question that
word. “Has God really said?” echoed in the wilderness from the voice of the serpent in the garden.

Jesus repulsed the first temptation by using the Word of God, quoting from Deuteronomy. This is exactly what Adam should have done, to remember the words that God had spoken to him. But Adam failed. Jesus, in contrast to Adam, was obedient as the true Son of God. Thus, Jesus fills the role of the second Adam, the true Son of God. He lived by the word of God.

After his first temptation failed, Satan took Jesus to the pinnacle of the Temple and urged Him to cast Himself down. That temptation invited Jesus to exchange faith for sight. It had more force than we might recognize, for Satan quoted a psalm that clearly contained God’s promise to His Messiah:

Ps. 91:9-12  
9 If you make the Most High your dwelling—even the LORD, who is my refuge—
10 then no harm will befall you, no disaster will come near your tent.  

11 For he will command his angels concerning you to guard you in all your ways;
12 they will lift you up in their hands, so that you will not strike your foot against a stone.”

You see, Satan knew his Scripture well, probably better than us! Seeing how Christ quoted the Scriptures to refute the first temptation, the tempter now tries to warp Scripture to justify his next offer. Satan was now asking Jesus not to disobey Scripture, but to fulfill it. Jesus shaped His life as the one in whom the Scriptures were fulfilled. Now what Satan really was proposing was presumption in the name of faith—he was suggesting that Jesus would lack faith if He refused to put God to the test. Surely, if He did not jump, it must be because He couldn’t believe that the angels would lift Him up before He struck the pavement of the Temple below.

Of course, there is a notable contrast between this temptation and that of Eve in the garden. In the garden, Satan had directly contradicted the word of God: “You will surely die” (Gen. 3:4). But in speaking to Jesus, Satan, far from contradicting the word of God, appears to be calling Jesus to believe it and to act on it. But it is not faith to demand that God show, once and for all, whether His promises are true. This is putting God to the test. This is presumption. This is arrogance. Adam and Eve tempted God by daring Him, as it were, to carry out His threatened punishment for disobedience. Satan wanted Christ to challenge God’s faithfulness in a much less direct way, but he wanted Him to act on doubt of the same kind. There would be no other reason to leap from the Temple roof, except to determine, once and for all, whether God would keep His promise. To Eve, Satan essentially said, “Eat, you will not surely die—for God has lied to you.” To Christ he said, “Jump, You will not surely die—unless God has lied to You.”

Satan’s last temptation of Christ is to offer him all the glory of the kingdoms of this world, if He would fall down and worship Satan as the one authorized to give them away. Again, the parallel with the temptation in the garden is striking. Adam had been given dominion over the world by God: it was his legitimate calling. Yet Satan suggested that a greater dominion was possible, one in which the royalty of Adam and Eve would take on a different character, a glory they could barely imagine. They could become as God: mighty rivals to God Himself, having the knowledge that God Himself possesses of good and evil.

As Satan would have it, God was not to be worshiped, but envied; not served, but thwarted. Man could be his own god, build his own dominion, possess the world not as God’s steward but as absolute monarch. If Adam and Eve had not first been blinded by their own desires, they would have questioned the authority of the serpent. Who was this creature who called God a liar?
What new relationship would be the outcome of heeding the serpent rather than the Creator? If the serpent offered to make them rivals of God, what were his own desires? It is evident enough that Adam and Eve could not reject the word of the Lord without becoming captive to the word of the Devil. Satan did not openly ask for the homage of Adam, but that was plainly the outcome of his success. By obeying the serpent, Adam and Eve made themselves the friends of Satan and the enemies of God.

In tempting Jesus, Satan followed the same strategy, but again the issue was enlarged by the nature and calling of Jesus as the true Son of God. He was heir of all the kingdoms of the world. To receive His proper dominion at once would obviously mean avoiding the suffering and death He knew to be His Father’s calling to Him. Satan pretended that Jesus could gain His inheritance intact at the price of a brief acknowledgement of him as the Donor.

Jesus refused Satan’s offer, and proceeded to demonstrate an authority that Satan had not offered: the authority to command Satan to depart. The analogy to the sin of Adam is present by total contrast. Adam desired a greater authority that God had given, and inherited sin and doom. He would be God’s rival and thereby set himself against God, siding with the Enemy. Jesus desired to serve His Father, and inherited a dominion beyond the dreams of Adam or of Satan: a dominion that does not rival God’s Kingdom, but that is one with His Kingdom. So, we see that whereas Adam failed the test, Jesus passed it. The second Adam comes to do what the first Adam could not – live a life in perfect obedience to God.

*Read Genesis 3:14-24*

**The Sentencing (3:14-19)**

*Atkinson*: The curse is the converse of the blessing. There is an exuberance in divine blessing, and abundance of life in all its fullness, a joy and a delight. But the word here in chapter 3 is “curse.” This is an expression of God’s judgment, and indication of coming misfortune. The blessings are reversed. To be under God’s curse is to have to bear His judgment. It does not, however, put us beyond His reach. Christ “redeemed us from the curse of the law, having become a curse for us.”

*On the Serpent (3:14)*

*Schaeffer*: As God speaks to the parties involved at this moment of history, we find four steps in his judgment of their action. First, he speaks to the serpent (3:14). As we shall see, all nature becomes abnormal yet the serpent is singled out in a special way “from among all cattle.” Second, in verse 15 he speaks to Satan; we will return to that.

*Eveson*: While the snake is described in verse 1 as “more cunning than any beast of the field,” he is now “cursed … more than every beast of the field.” This verse implies that the whole animal kingdom, domesticated and undomesticated, was affected by this rebellion (see Rom. 8:22). The curse on the snake involved two related parts. First, the characteristic feature of the snake is described (3:14). It writhes in the dust scavenging for food. All creatures that move on their bellies are regarded as unclean (Lev. 11:42). The snake is the largest and most typical of such creatures. What is literally true of the snake became symbolic of the devil’s punishment. God was actually pronouncing judgment on the Evil One. The snake’s position and movement came to be symbolic of those who are cursed, humiliated, and brought low.
On the Woman (3:16)

Schaeffer: Third, he speaks to the woman (3:16). There are two parts here: the first relates to the womanness of the woman—the bearing of children—and the second to her relationship to her husband. In regard to the former, God says that he will multiply two things—not just the pain but also the conception.

Eveson: It is clear that, despite her sin, there is no withdrawal of the blessing to be fruitful and multiply. We are told that she will give birth, but it will involve much pain. The blessing of bearing children is to become bitter and burdensome. The second part of the punishment concerns the woman’s relationship to her husband. Another blessing is adversely affected. The marriage relationship will continue, but it will suffer disruption. The punishment is open to at least two possible interpretations: it either refers to the woman’s craving for her man, whatever his demands, so that she becomes his slave; or it may mean her urge to so control and manipulate her husband that he will need to exert effort in mastering her. This latter suggestion is supported by Genesis 4:7, where sin’s “desire” (same word) is for Cain and he must master it. The punishment, then, is describing either the exploitation of women by men or the beginnings of the battle of the sexes. On either view the harmonious relationship of love is wrecked, to be replaced by exploitation, subjection, and struggle.

On the Man (3:17-19)

Schaeffer: Fourth, God speaks to the man (3:17). At this point, the external world is changed. God is relating these abnormalities to what Adam has done in the Fall. All of these changes came about by fiat. Creation, as we have already seen, came by fiat. And, though we have come to the conclusion of creation with the creation of Eve, yet fiat has not ceased. The abnormality of the external world was brought about by fiat. The universe does not display a uniformity of cause and effect in a closed system: God speaks and something changes. Why is it like this? Nature had been under the dominion of Adam. When Adam changed, God changed the objective external world. It as well as Adam is now abnormal.

Eveson: In his struggle with the ground, the ground will overcome him. “Dust you are, and to dust you shall return,” reminds us of the judgment on the snake. Man is reduced to the dust and the snake moves in the dust. They are both brought to the same end.

Schaeffer: It is interesting that in each of the steps of God’s judgment toil is involved: The serpent goes upon his belly; the woman has pain in childbirth, the man has toil in his work.

Atkinson: Mankind’s relationship with the natural world now takes on the features of a struggle. There is a significant reference to “eating.” The sin of verse 6 was that they “ate” (cp. 3:17a). Now in everything they eat, they will have this reminder of the result of their sin (3:17b); for the ground which will give them their food will only yield its fruit through toil (3:17) and sweat (3:19). For women, the pain is that of childbirth. For the man, it is the toil and sweat of the cultivation of fertile ground. The two earlier divine commands, to be fruitful and to till the ground, are now both occasions for misery. The giving of life and the processes of life are now marred by struggle and pain. The man taken from the dust of the ground, one with the created order, now finds himself at odds with it. It is as if the creation itself, degraded and defiled by human sin, is fighting back, enraged that its beauty has been marred, for it remains God’s creation and on His side.
Schaeffer: Verse 18 suggests that the appearance of thorns and thistles was also wrought by fiat. Furthermore, the phrase suggests the modern biological term *mutation*, a non-sterile sport. That is, the plants had been one kind of thing and were reproducing likewise, and then God spoke and the plants began to bring forth something else and continue to reproduce in that new and different form.

On Satan (3:15)

Schaeffer: In Genesis 3:15 God speaks to Satan who used the serpent. It is important to note that the seed here is considered personal, “he.” The one who is promised here is a person. A person will bruise Satan’s head, and in doing so will be wounded. The reference to “her seed” is peculiar in Semitic languages because as in our own thinking the male is considered the one who has the seed.

Eveson: This is the first glimmer of the gospel, the *protevangelium*, “the first good news.” The term “seed” is of special interest. It is one of the key words in the book of Genesis, occurring fifty-nine times. The Hebrew word for “seed” can be singular or plural. The “seed” of the woman can, therefore, be taken either in a collective sense for descendants in general, or for one descendant in particular. The snake’s seed includes all who belong to his rule (Mt. 3:7; Jn. 8:44). The enmity between the devil’s seed and the woman’s seed suggests a collective struggle between the devil’s descendants and the woman’s descendants.

Eveson: The final phrase, however, “He shall bruise your head,” strongly supports the view that the reference is to a particular individual. Interestingly, it does not say that the seed of the woman will bruise the seed of the serpent, but that the woman’s seed will bruise the serpent itself. This is another indication that more than a mere snake is in mind. The verse speaks of the great adversary of humanity being given a deadly wound on the head, whereas the woman’s “Seed” receives a wound to the heel that is not fatal. The woman herself seems to have taken God’s word to refer to an individual, for we find Eve saying in the next chapter, “God has appointed another seed for me instead of Abel, whom Cain killed” (4:25).

Heb. 2:13-14 “13 And again, ‘I will put my trust in him.’ And again he says, ‘Here am I, and the children God has given me.’ 14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil.”

In Hebrews 2:14, we have an indication that Jesus fulfilled the promise in Gen. 3:15, for it is the Messiah who is to be bruised, and yet in the bruising, destroy the power of death and the devil. There is also a tie between Gen. 3:15 and Hebrews 2:13 that is not just coincidental—the phrase *I and the children God has given me*. The chief thrust is undoubtedly on the substitutionary aspect of Christ’s death, yet it reminds us of Isaiah 53:10:

Is. 53:10 “Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.”

Note again: *he will see his seed*. It is in this sense, therefore, that God has given Jesus children.

Rom. 16:20 “The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.”
The reference in Romans 16:20 is to the second coming of the Lord Jesus Christ when God himself shall bruise Satan under the feet of the Christians.

_Schaeffer_: Therefore, from passages such as Hebrews 2:13-14, Isaiah 53:10, and Romans 16:20, we find that indeed Christ _is the seed_ of the woman in Genesis 3:15. And yet from his unique redemptive work he _has a seed_ which shall stand against the seed of Satan. What is gradually developed through Scripture beginning from this phrase in Genesis 3:15 is that Christ is to be the second Adam and the second founder of the race.

_Eveson_: The rest of Genesis keeps on emphasizing the importance of a special “seed.” This “seed” is connected to a chosen family line through Shem, Abraham, Isaac, and Jacob. By the end of the book it is clearly associated with kingship (49:8-12) and Joseph becomes a type of this future royal Seed who will come from the line of Judah. The rest of the Old Testament builds on this until we come to the fulfillment in the coming of the Messiah. Jesus is _the Seed_.

_Eveson_: Adam stood before God under the covenant of works. When Jesus came, Jesus worked. He continued and finished the work under the covenant of works. Because of the Fall and our own sinning, we can no longer come to God under this covenant. But Christ finished the work needed for us in his substitutionary death, and in doing so he became the second Adam—the second founder of the human race.

**Separations**

_Schaeffer_: Another way to look at the results of the Fall is to notice the separations that are caused by sin. First is the great separation, the separation between God and man. It underlies all other separations. Man no longer has the communion with God he was meant to have. Therefore, he cannot fulfill the purpose of his existence—to love God with all his heart, soul, and mind. When man sinned, the purpose of his existence was smashed.

_Schaeffer_: The second great separation is separation of man from himself. Man has fear. Man has psychological problems. We have self-deception. A related aspect is the loss of ability to acquire true knowledge. All his knowledge is now out of shape because the perspective is wrong, the framework is wrong. That is, man does not lose all his knowledge, but he loses “true knowledge.” Finally, at physical death comes the separation of the soul from the body, the great separation of a man from himself.

_Schaeffer_: The third of the great separations is man from man. This is the sociological separation. We have already seen how Adam was separated from Eve. Not only was man separated from his wife, but soon brother became separated from brother, Cain killing Abel. And as we will see, there is a separation between the godly and the ungodly line of men. In the midst of one humanity, there are two humanities—the humanity that still stands in rebellion and the humanity that is redeemed. Soon in the flow of history we come to the tower of Babel, and with it we have the division of languages. Then after the time of Abraham comes the division between Jew and Gentile.

_Schaeffer_: The fourth separation is a separation of man from nature and nature from nature. Man has lost his full dominion, and now nature itself is often a means of judgment. There is, for example, the flood at the time of Noah and, of course, nature pitted against Job.

_Schaeffer_: Man’s sin causes all these separations between man and God, man and himself, man and man, and man and nature. In wanting to be what man as a creature could not be, man lost what he could be. But there is one thing which he did not lose, and that is his mannishness, his
being a human being. Man still stands in the image of God—twisted, broken, abnormal, but still the image-bearer of God. Man did not stop being human. Modern man does not see man as fallen, but he can find no significance in man. In the Bible’s teaching, man is fallen but significant. Man still has tremendous value.

**Two Suits of Clothes (3:20-21)**

Eveson: Adam “called his wife Eve,” a form of the word for “life.” In the middle of the death sentence there was the promise of life and hope. This is what the gospel is—light in the midst of darkness, life in the midst of death, blessing in the midst of curse. The name of his wife also reasserted his authority over her. The proper order in the home, which the Evil One had sought to destroy, was re-established. Adam and Eve also allowed themselves to be clothed by God. While this action would have continually reminded them of their sinfulness, it also displayed the grace of God.

Eveson: God’s grace is also evident in the fact that he provided clothes of animal skins. Adam and Eve had simply strung together leaves which they had plucked from a tree, whereas God used the skins of dead animals to cover human guilt and shame. It showed how easy-going and cheap were the human efforts to deal with sin, and how thorough-going and costly was God’s way. It involved the “shedding of blood.”

Schaeffer: Probably these were the first animals to die. This indicates, I believe, that man could not stand before God in his own covering. Rather, he needed a covering from God—a covering of a specific nature—a covering that required sacrifice and death, a covering not provided by man but by God. This likely was the beginning of the Old Testament sacrificial system looking forward to the coming of the one who would crush Satan’s head.

Eveson: Clothing is a theme running throughout Scripture in connection with the essential truth of the gospel (Is. 61:10; Mt. 22:11-14; Rev. 7:9).

Is. 61:10 “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, and as a bride adorns herself with jewels.”

Zech. 3:3-5 “Then Joshua was clothed with filthy garments, and was standing before the Angel. ‘Then He answered and spoke to those who stood before Him, saying, ‘Take away the filthy garments from him.’ And to him He said, ‘See, I have removed your iniquity from you, and I will clothe you with rich robes.’ And I said, ‘Let them put a clean turban on his head.’ So they put a clean turban on his head, and they put clothes on him. And the Angel of the LORD stood by.”

Eveson: We cannot cover up the results of our sin. Only God can properly clothe the guilty sinner.

**The Punishment Inflicted (3:22-24)**

Eveson: God prevented them partaking of the tree of life which symbolized fullness of life. The way He did so powerfully demonstrated their cursed position. Adam and Eve did not leave the garden out of choice; they were thrown out. Israel’s ultimate punishment for disobedience was removal from God’s land (Dt. 28:63-68). The couple experienced exile from the good land.

Eveson: The measures God took to prevent them from re-entering the garden were symbolic. We have seen how the garden was a prototype of the Israelite camp and tabernacle. This again
comes to mind when we read of the “cherubim … to guard the way to the tree of life” (3:24; cp. Ex. 26:1, 31; 1 Kgs. 6:29). Sin has caused a barrier between ourselves and God and has shut us all out of the place where God has chosen to reveal Himself and to call His home. Sin pollutes, and nothing unclean can enter God’s heaven. There is now no easy access to God. The Israelites were later taught that God could be approached and life gained through the offering of sacrificial animals. It is no coincidence that immediately preceding this scene is the account of God’s clothing Adam and Eve. No Israelite with knowledge of the Mosaic sanctuary and sacrifices could fail to see the connection between God’s clothing the couple and the means for overcoming the barrier preventing access to God and life.

Eveson: All these divinely appointed symbolic actions pointed forward to the Son of God who became a human being to represent us and be our substitute. He is the Seed of the woman. Every aspect of the original curse He endured. Thorns were placed on His head. He knew what it was like to be an exile when He suffered outside the camp and cried out on the cross, “My God, my God, why have You forsaken Me?” (Heb. 13:12; Mk. 15:34). Our Lord also experienced the deadly sword of God’s wrath piercing His heart.

Eveson: The garden sanctuary with its tree of life was deliberately preserved by God, at least for some time, not only to remind them of what they had lost, but to suggest this hope of a return from exile.

Conclusion
Now, what does all of this mean for you and me? Although Eve was deceived and fell into temptation first, the Bible clearly points out that the disastrous consequences for the rest of mankind occurred when Adam deliberately sinned.

1 Tim. 2:14 “And Adam was not the one deceived; it was the woman who was deceived and became a sinner.”

Rom. 5:12-19 “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—[13]for before the law was given, sin was in the world. But sin is not taken into account when there is no law. [14]Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. [15]But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! [16]Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. [17]For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. [18]Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. [19]For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Rom. 3:10-12 “As it is written: ‘There is no one righteous, not even one; [11]there is no one who understands, no one who seeks God. [12]All have turned away, they have together become worthless; there is no one who does good, not even one.’"
It becomes clear from the above passages that I am included in the “all.” This is not an abstract concept. This is where it becomes real. The Fall was a real event in history, and it had real consequences. Since Adam was in the position of covenant or “federal head,” his actions had consequences for all his descendents. “In Adam’s sin, we Fall all.” But praise be to God, because Jesus Christ, the second Adam, stands as a covenant or federal head for all of His covenant people for whom He died, for whom His righteousness is imputed.

We are all natural descendents of our father Adam, and thus we all inherit his Fallen, sinful nature. We have Original Sin. We are all sinners. We are all separated from God. We are all dead in our sins. And not just “we”, but “me.” Make it personal. Because it is personal. You are a person, created in the *imago dei* of the personal God. But you don’t stand before God like Adam did in the day of his creation, without sin, in perfect communion with the Creator. No, you stand before God like Adam did in the day of his sin, cowering from God’s presence, afraid of Him in broken fellowship. You are separated from God. You are dead. “Dead men don’t tell secrets,” and dead men don’t make decisions. You can’t “decide” to change your heart, to accept Christ.

Many in evangelical Christianity today believe and teach that we can make “decisions” to accept Christ. But the doctrine of The Fall, the doctrine of Original Sin, the doctrine of Total Depravity, the doctrine of the Sovereignty of God will have none of it. In the movie *The Princess Bride*, the hero Wesley is tortured to death. It’s quite a shock to have the hero of the story die before the end, because the evil prince still needs to be defeated and the princess bride still needs to be rescued. So Wesley’s two friends, Inigo Montoya and Fezzik the Giant, take Wesley’s body to Miracle Max for a miracle. After much prodding, Miracle Max reluctantly agrees to take the case. But then a most interesting thing happens. Miracle Max is able to revive Wesley because he wasn’t completely dead, he was just mostly dead. In fact, he was mostly dead all day. Wesley is revived, and slowly gains strength to complete his mission of defeating the bad guy and winning the hand of the princess bride. But you see, our spiritual health is not like Wesley’s condition in *The Princess Bride*. We aren’t mostly dead all day. We are completely, totally dead. And so we need a Savior to resurrect us from the dead. And the ironic thing is that in order for us to be resurrected, the Savior had to die!

The Ultimate Separation

*Schaeffer*: You recall that numerous separations came about because of The Fall. There were alienations between God and man, man and himself, man and other men, man and nature, and nature and nature. The last separation is the separation between the Father and the Son when Jesus died on the cross (cp. Mt. 27:46). The full impact of Romans 5:12-21 is exactly what was promised in Genesis 3:15. Already we have the death of Christ in promise—the first promise—made immediately after the rebellion and the Fall. The death of Christ, therefore, is presented as the solution to all the separations of which we spoke.

This is ultimately where an ancient picnic lunch in a beautiful Garden led to – the death of the Creator to save His creatures.

Amen.

Close in Prayer.

Next week: Lesson 8 – “The Two Humanities” (Gen. 4:1-26) Schaeffer pp. 109-118