

- d. Only the blood of Jesus Christ can WASH AWAY the sins of man.  
(Hebrews 9:11-14; 10:1-10, 11-14)
- B. The Society in the Consequences (Genesis 3:8-9)
1. Sin shuns the fellowship of the Lord and his believers.
  2. Sin brings a decrease in the interest of God and his word.
    - a. Those who increase their pleasures of sin will have a decrease in their interest in church attendance and fellowship with God.
    - b. Sinners do not seek time with the saints but of sinners.
    - c. Adam and Eve kept company with each other but were afraid when God showed up in the Garden of Eden.
  3. The efforts of man to run God out of society is the fruit of increased sin in the society of man.
- C. The Fear in the Consequences (Genesis 3:10)
1. Sin brings temporary enjoyment.
  2. However, after that brief time of enjoyment it is replaced with dread, hurt and fear.
    - a. Adam and Eve were afraid when they heard the voice of God.
    - b. God does not give the spirit of fear (2 Timothy 1:7). Therefore, it stands to reason that sin, this world and the Devil gives man that spirit of fear.
      - (1) When the wicked rule, good men hide themselves (Proverbs 28:28)
      - (2) When righteous men rule, the people rejoice (Proverbs 29:2)
    - c. Sin causes "*the wicked flee when no man pursueth*" (Proverbs 28:1)
- VI. THE SEEKING AFTER THE FALL (Genesis 3:8-13)
- A. The Mercy Displayed (Genesis 3:8)
1. After Adam and Eve sinned and hid themselves, God came seeking for Adam and his wife.
    - a. God is ever seeking man. (Luke 19:10)
    - b. Salvation is more of a matter of God seeking man than man seeking God. God sent his son to die for the sins of the world, even while we did not love him. (1 John 4:9-14, esp. v. 10)
  2. The voice of the LORD God came in the cool of the day.
    - a. Notice that the Lord did not chase after them in the heat of the day to apprehend them and destroy them.
    - b. God would have been just in coming to Adam and Eve and destroying them for what they had done, however, he did not.
    - c. He came to them in the cool of the day and came calling out to them.
      - (1) So, the son has come with arms open wide to this world (John 3:16-17).
      - (2) Christ came to bear the sins of many, offering a way of salvation (Hebrews 9:28)

- B. The Voice That Spoke (Genesis 3:8)
  - 1. How ironic that the scripture describes God seeking Adam and Eve as the “*voice*” of God.
    - a. This is an instructive reference to the Word of God.
    - b. Leave out the Word and you will not have a salvation message.
      - (1) Christ came as the Word (John 1:1, 4)
      - (2) God and his word are highly connected to one another.
        - (a) God exalts his word above his own name (Psalm 138:2)
        - (b) His word shall not pass away (Matthew 5:18; 24:35)
    - c. The message of the Incarnate Word comes in the written word of God.
- C. The Manner of the Seeking (Genesis 3:11-13)
  - 1. The manner in which God sought Adam and Eve was with poignant questions.
  - 2. The questions and the responses to those questions are highly instructive. ‘
    - a. The asking – The Lord asked three (3) basic questions.
      - (1) Where are you? (Genesis 3:9)
      - (2) Who told you that you were naked? (Genesis 3:11)
      - (3) What have you done? (“*hast thou eaten of the tree?*”) (Genesis 3:11)
    - b. These questions had to do with their location, their learning, and their eating.
      - (1) Be careful of where you are.
      - (2) Be careful of what, and who you are learning from.
      - (3) Be careful of what you are taking (eating) in.
    - c. The answers – Adam and Eve gave answers that simply “passed the buck.” They demonstrated that they were not willing to take responsibility.
      - (1) God was blamed (Genesis 3:12)
      - (2) Eve was blamed (Genesis 3:12)
      - (3) The serpent was blamed (Genesis 3:13)
      - (4) They confessed their sin (Genesis 3:12, 13)
      - (5) Mankind still “passes the buck” today. It is called the victim syndrome.
        - (a) Blaming everyone but yourself for your problems.
          - i. Other people (1 Samuel 15:20-24)
          - ii. Living conditions
          - iii. Income (Judges 6:13-16)
          - iv. But especially... God. (James 1:13-15)

## VII. THE SENTENCING BECAUSE OF THE FALL (Genesis 3:14-20)

- A. All Inclusive
  - 1. Everyone involved in the fall was given some type of sentencing.
  - 2. Not one was left out.

- a. The serpent was cursed above all cattle and beast and was made to crawl upon the ground. Having to push his nose through the dust and dirt of the earth (Genesis 3:14; Micah 7:17)
- b. The woman was cursed with pain and sorrow in childbearing (Genesis 3:16; John 16:21), and sorrow in life (v. 16).
- c. The man was cursed with pain and sorrow in work; working the ground and in trying to get the earth to produce for him (Genesis 3:17-19)
  - (1) The earth would no longer easily produce for man (v. 17).
  - (2) Man would have to work “in the sweat of his face” (v. 19).
  - (3) The earth would now “bring forth thorns and thistles” (v. 18).
  - (4) Sorrow is added to living (v. 17).
- d. Death in the sentence
  - (1) Adam and Eve are sentenced to die.
  - (2) While Satan had said “*thou shalt not surely die*” the truth is that they died spiritually that day and would eventually die physically because of their sins (Romans 5:12-21). Satan “*is a liar, and the father of it*” (John 8:44).

B. Salvation in the Sentencing (Genesis 3:15)

1. The Seed promised (Genesis 3:15)
  - a. This is the first and one of the most outstanding prophecies concerning the coming of the Messiah found in the Old Testament.
  - b. The serpent and his seed (Antichrist) to be forever at war with the woman and her seed (Jesus) (Isaiah 7:14; Galatians 4:4).
  - c. The serpent was to bruise the heel of the woman’s seed (Jesus). The “heel” of Jesus is bruised. This refers to his temporary pain on the cross of Calvary (Isaiah 53:3-4, 12; Daniel 9:26; John 14:30-31).
  - d. The woman’s seed to bruise the head of the serpent (Romans 16:20; 1 John 3:8; Revelation 20:1-3, 10). Note:
    - (1) A heel injury is not fatal.
    - (2) While a head wound can be very fatal.
  - e. Jesus Christ is the “seed of a woman” because he was born of Mary without a human father (Luke 1:30-35).

VIII. THE CLOTHING AFTER THE FALL (Genesis 3:21)

- A. The Apron of Fig Leaves (Genesis 3:7)
  1. God did not approve of the man-made coverings that Adam and Eve had provided for themselves.
  2. In comparison, man-made righteousness is not righteousness at all. (Romans 10:3)
- B. The Coats of Skins (Genesis 3:21)
  1. In order to clothe Adam and Eve and cover their shame, God had to slay an animal and shed its blood. (Genesis 3:21)

2. In order to clothe mankind in robes of righteousness in salvation, a perfect sacrifice had to be made and blood had to be shed (Hebrews 9:22). Christ is that perfect sacrifice for mankind. He provided the clothing of righteousness that was needed (Isaiah 61:10).

## IX. THE SETTLEMENT AFTER THE FALL (Genesis 3:20, 22-24)

- A. The Naming of Eve (Genesis 3:20)
  1. Named by Adam.
  2. Named *Eve* because she was the mother of all living.
- B. The Casting from the Garden (Genesis 3:22-23)
  1. To separate them from the tree of life (Genesis 3:22)
    - a. The tree of life would have kept them alive in their fallen condition.
    - b. The ability to depart this life is a gift from a merciful God.
    - c. It would be awful for mankind to have to live forever in this fallen state without escaping it by death.
    - d. A principle in this reason reminds us that sin kills, it does not give life to anyone (Romans 6:23).
  2. To till the ground from whence he came (Genesis 3:23).
- C. The Guarding of the Garden (Genesis 3:24)
  1. God put up guards (Cherubims) to repel and keep man out of the Garden of Eden.
  2. Arming them with a flaming sword.
    - a. Which turned every way.
    - b. To keep them away from the tree of life.