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18 October 2026

The Fall of Mankind

Did God Actually Say?

Scripture: Genesis 3:1-24 **Sermon Series**: *Genesis: The Beginning*

Topic: Sin, The Fall

Introduction



Our focus today is on Genesis chapter 3, in which we find *The Fall of Mankind.*

Review

We are now in our 5th week of our series through the first book of the Bible. Last week we finished the last half of the second chapter. In the first half of chapter 2 we saw that God created the first man and put him in the first garden. We discovered four purposes for which the man was created; 1) to enjoy personal communion[1] with God, 2) to work, 3) to keep/protect the garden, and 4) to obey God's commands.

In the last half of chapter 2 we heard God say, "*It is not good for the man to be alone*" (Gn 2:18). God promised to solve this problem. But before He did, He first granted the man to share His dominion over creation by allowing the man to name all the animals. The result of this was that the man discovered that everything had a partner except him.

Apparently God wanted the man to be aware of the fact that he was "alone." The man was with God so he was not absolutely alone, but he was alone in the sense that he was the only human being. So God then put the man to sleep, removed a rib from his side, and out of his own flesh and bone God created "*a helper fit for him*" (Gn 2:18). God created a woman to be with the man. We discovered 4 purposes for which woman was created; 1) to enjoy communion[2] with God, 2) to share with the man the exercise of dominion[3] over the animals and

[1] By bearing God's image and likeness in the world, by sharing His breath, and by dwelling in Eden with Him.
[2] By bearing God's image and likeness in the world, by sharing His breath, and by dwelling in Eden with Him.
[3] Genesis 1:28.

the earth, 3) to be a complementary partner[4] for the man in supplying support and strength where it is lacking, and 4) to partner with man in marriage for the purposes intimate companionship and fruitful childbearing.

God then became the first anesthetist, the first surgeon, the first father of the bride, and the first officiant at the first marriage, during which we find the first human speech and the first poem. Chapter 2 ends with a pure statement of sinless innocence and unashamed security.

> And the man and his wife were both naked and were not ashamed.
> Genesis 2:25 (ESV)

This paradise garden in which these two enjoy unbroken communion with God is place of goodness, delight, and unashamed openness. There is no need for clothes and there is no shame in this. There is nothing to fear and nothing to hide.

This is a striking sentence for this is certainly not the ways things are now. What has gone wrong in this world? Who is responsible for this pain? Can it be fixed? Will right win out over wrong? Will good defeat evil? Will the light overcome the darkness? Chapter 3 helps frame an answer these questions.

Preview

Chapter 3 reveals one of the most significant events in all of human history. We have previously noted that the Old Testament authors—the prophets, kings, and psalmists, Jesus, the gospel authors, Paul, and the apostles, refer to and interpret these first chapters in Genesis as divinely revealed historical fact and not humanly contrived mythological fiction. Since this is how the divinely inspired biblical authors and our Lord Jesus interprets these chapters, then so too should we. Since Jesus understood these chapters to have contemporary relevance, then so too should we.

Chapter 3 reveals the tragic rebellion against God of the first man and first woman and the devastating consequences of their sin. We learn that there is an enemy of righteousness and a tempter who casts doubt on the trustworthiness of God's word and character. We learn that God's word is true and rejecting it leads to death. But we also learn that God is gracious and merciful and plans to recover all that has been lost.

In this chapter we will meet the temper (3:1) and see the temptation (3:1-7). We'll witness a trial (3:8-13) and hear the verdict (3:14-19). We'll learn of God's grace (3:15, 20-21) and be confronted with the consequences of sin (3:22-24).

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[4] Genesis 2:18.

I. The Tempter (3:1)

The first character we meet is the serpent who turns out to be the temper.

> 1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. Genesis 3:1 (ESV)

Now the serpent was more crafty than any other beast (v.1). In the Hebrew there is a wordplay here that we miss in English. The word 'crafty' (*ʿārûm*) sounds very similar to to the word 'naked' (*ārôm*).[5] Since, in the original, there were no chapter divisions, 3:1 would have been read immediately following 2:25 and the effect would have been to draw the reader into what is about to unfold. We may experience this effect if we were to say something like,

> The man and his wife were unashamed though both were nude.
> Now the serpent, more than any other beast the LORD God made, was more shrewd.

The word 'crafty' (עָרוּם) could also be translated as 'shrewd.'[6] You can hear the wordplay in 'nude' and 'shrewd.' The emphasis on the fact that the serpent is more 'crafty' or 'shrewd' alerts us that whatever is about to happen ought to be carefully considered. The word 'crafty' is not itself a negative word.[7] It can be used positively (Pro 12:23) or negatively (Job 15:5). The use of this word is a call for discernment. Whatever this serpent is up to, it is certainly more than it appears to be.

Beast of the field that the LORD God had made (v.3:1). This serpent was a serpent. It was a "*beast of the field*" that God "*had made*." This is a creature made by God, thus it is completely under God's control and authority. According to Leviticus 11 and Deuteronomy 14 serpents were unclean animals, so the reader is wary and watching.

II. The Temptation (3:1-7)

Now we see the temptation.

The serpent said to the woman (v.1). The serpent speaks to the woman, not to the man. He asks a question. Such a scene is surprising to us, but it apparently was not surprising to the woman. We are not told how this could be. We are simply informed that this is what happened.

Did God actually say (v.1). We should also note that the serpent refers to God here merely as '*God*' rather than "*LORD God*," which has been the pattern since the creation of mankind has

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[5] John H. Sailhamer, "Genesis," in *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers*, ed. Frank E. Gaebelein, vol. 2 (Grand Rapids, MI: Zondervan Publishing House, 1990), 49.

[6] Gordon J. Wenham, *Genesis 1–15*, vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 72.

[7] Iain M. Duguid, "Genesis," in *Genesis–Numbers*, ed. Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar, vol. 1, ESV Expository Commentary (Wheaton, IL: Crossway, 2025), 60.

been introduced. LORD is God's personal name. Since 2:4, God has been referred to as "LORD God" 12 times. The language of the serpent changes this pattern. He is refusing to use the personal name of God. This hints at distance and separation from Him. Notice also that this interchange begins with a question regarding the word of God. The *word of God is being questioned* by this serpent. The serpent knows that God has spoken. We are not told how he knows this. Was he close by when God said this?

You shall not eat of any tree in the garden (v.1). This question relates to what God said to the man. We must ask *why is the serpent not speaking to the man*? The woman was not even created when God first spoke these words. If he genuinely wanted to know what God actually said, then why did he not go directly to the man, the one to whom God originally spoke the words in question? Is the serpent intentionally avoiding the man?

Note that the question is framed entirely negatively. God's actual words gave *expansive permission* to eat, saying, "*You may surely eat of every tree*" but one (Gn 2:16-17). But the serpent flips God's words by framing a question as an *entirely negatively prohibition*. The question misquotes God's word. Is this an innocent question, or a crafty misdirection and misrepresentation?

We may eat of the fruit of the trees in the garden… but not… of the tree that is in the midst of the garden, neither shall you touch it, lest you die (v.2-3). The woman answers the snake's question and she follows the lead of the snake by calling God "God" rather than "LORD God." Now she too has avoided using the personal name of God.

The woman did not refer to the tree by the same name as God did. She simply identifies the forbidden tree as "*the tree in the midst of the garden*," while God had called it the "*tree of the knowledge of good and evil*." Thus, use of the word 'evil' has been avoided.

The woman adds something that God did not say, which is the prohibition "*neither shall you touch it*." God did not say these words. The women either inferred this from what the man accurately told her God had said or the man inferred it from what God said to him and inaccurately reported this to the women, but in either case *an additional negative command has been added to what God actually said*.

> 4 But the serpent said to the woman, "You will not surely die. 5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Genesis 3:4-5 (ESV)

You will not surely die (v.4). Now the serpent directly contradicts the word of God. He flatly denies the truthfulness of God's word. His subtlety is now gone. He does not use these words, but *he calls God a liar*. And he goes on to question and attack God's character by insinuating that behind the prohibition against eating the tree is an unwillingness in God to permit them to *"be like God, knowing good and evil*" (v.5). The truth is that they were *already* like God. God had "*created man in the image and likeness of God*" (Gn 1:26-27). The serpent presents "*knowing good and evil*" as actually something desirable, when God has stated that such knowledge was undesirable for it would certainly lead to death. The only thing God is keeping

from the man and woman is certain death, while the serpent presents God as trying to withhold what He has actually already granted. Something shrewd and crafty is definitely happening.

> 6 So 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 to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.
> Genesis 3:6 (ESV)

So when the woman saw. The woman saw what the serpent described. We've all heard the phrase "the power of suggestion." Here the truth of that phrase in on full display. The woman was deceived into seeing what the serpent suggested was true. She did not see rebellion against God's command as bad, but rather it was as good. Rejecting God's word would not bring eyes closed in death, but eyes open in wisdom. Denying the goodness of God's character is not a danger to the soul, but an elevation of it "to be like God."This serpent is crafty indeed.

She was also deceived into thinking that what she already had was insufficient. If you recall, we have already been told that "*every tree*" in this garden was "*pleasant to the sight and good for food*" (2:9). But notice that the woman has now stepped into the role of God. She has embraced this idea that she ought to desire "*to be like God*." And indeed she has stepped into the role of God.

- Whereas in the first chapter God was the one who "*saw that it was good*," here in chapter 3 it is the woman who "saw as good" what God said was bad.
- Whereas God had previously declared what was wise, now the woman has decided that she knows better what is wise and what is not.
- Whereas God previously declared that eating from the forbidden tree would bring certain death, the woman has decided that doing so would bring a better life.
- Whereas previously she had been completely dependent upon God for all her needs, she now declared herself completely autonomous, completely independent of God's provision. She will decide what she eats and does not eat. Tragically, she ate!

One can't help but wonder ***where is Adam in all this***?

And she also gave some to her husband who was with her, and he ate (v.6). Adam "*was there with her*" and he did nothing to stop her from eating. Adam "was there with her" and he did nothing to correct her deception? Adam "was there with her" and he did not refuse to join her in this rebellion? Adam "was there with her" and he chose to follow her lead into death?

Everything is upside down.

- God created the man first and gave him primary responsibility to lead, and yet here he is not leading, but rather silently following.

- God created the woman as a helper of the man to obey God's word, yet here she is helping him to disobey it.
- God gave His word to the first husband who then was to teach truth to his wife and yet here it is the wife who was teaching lies to her husband.
- God put the man in the garden to keep and guard the garden from evil and yet here the only thing the man is keeping is his mouth closed while guarding neither God's word and character, nor his wife women from evil.
- God gave mankind the right to exercise dominion over the animals and yet here an animal is exercising dominion over mankind.

The results of this inversion is destruction.

> 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.
> Genesis 3:7 (ESV)

Then the eyes of both of them were opened, and they knew that they were naked (v.7). The wisdom obtained was less than that which was promised. Their disobedience led them to be ashamed. Now for the first time they have something to hide. Their naked bodies had not been a problem up to this point, but now suddenly they were each exposed to the sin of the other and their first impulse was to cover themselves, so "*they sewed fig leaves together and made themselves loincloths*." Were they covering themselves from each other or from God? The next scene points to them attempting to cover themselves from the eyes of God.

Thus, concludes the scene of their temptation. The serpent asked a question that cast doubt on the truthfulness of God's word and on the goodness of God's character. First came an apparently innocent but crafty question and then came a clear contradiction. This was followed by a misrepresentation of how to seek wisdom and finally by an invitation to "be like God" in ways different from the ways in which they were already like God. The result is guilt, shame, and hiding. Notice this sense of guilt and shame has arrived even before God has arrived.

III. The Trial (3:8-13)

The next scene is the trial.

The Arrival of the Judge
God, the judge, arrives and begins asking questions.

> 8 And 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.
> Genesis 3:8 (ESV)

They heard the sound of the LORD God walking in the garden in the cool of the day (v.8). The phrase '*in the cool of the day*' is literally "in the wind of the day." The word 'wind' is *rûaḥ*, which is the same word used to describe the presence of the Holy Spirit. We have already seen in chapter 2 that God's presence was with the man in this garden paradise. The language here seems to indicate that walking in the garden was a habit of God, to walk with the man and his wife in the garden. "Maybe a daily chat between the Almighty and his creatures was customary."[8] Perhaps the creation of the fig leaves was in preparation for this very encounter which they knew was inevitable. They do not want to be seen by God.

The narrator has chosen again to use the personal name of "the *LORD God*." The "God" referred to by the snake and by the women is the personal Yahweh God who now comes to meet with those whom He has created.

The man and his wife hid themselves from the presence of the LORD God among the trees of the garden. For the first time the man and his wife have something to hide. For the first time in stead of moving toward their Creator upon His arrival, they retreat from His presence. The two of them realize their fig leaves are insufficient covering. They seek the help of the trees. But the trees cannot help in this way.

Questioning the First Witness: The Man

Now the questions begin. God begins with the man. God goes first to him who bears primary responsibility. While the serpent avoiding speaking directly with the man, God does not.

There is a chiastic structure to this section. First, God questions man, then the woman and finally He addresses the serpent. God does not question the serpent, but rather pronounces his sentence. God then returns to the woman and pronounces judgment upon her and then finally the man, with whom He began this series of confrontations.

> [9] But the LORD God called to the man and said to him, "Where are you?"
> Genesis 3:9 (ESV)

Here is the first instance of grace in Scripture. God could have simply struck the man dead at the very instant that he disobeyed and yet God did not do that. He would have been completely just if He had done so, for so He had warned the man (2:16-17). Some say there is no grace of God in the OT, but how can we fail to miss this great grace on these first pages of Scripture. The gracious patience and kindness of God in withholding immediate justice is intended to give room for repentance (Rom 2:4).

God seeks the lost. God comes seeking the hiding man. God seeks the sinner though He is an omniscient God and knows exactly where the hiding man is. The geographic location of the man is not unknown to God. He is not seeking information that He does not have, but rather He is creating an opportunity for confession.

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[8] Gordon J. Wenham, *Genesis 1–15*, vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 76.

> 10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."
> Genesis 3:10 (ESV)

Adam has the opportunity to confess, but he refuses to do so. He like a reporter describes the ill effects of his sin, but he refuses to confess his sin. Adam does confess his fear of God, but it is too late. If only that fear of offending God and disobeying His command had been present earlier, then things might have turned out differently. The Judge of course sees through this and He does go to the source of the problem.

> 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"
> Genesis 3:11 (ESV)

God is still graciously giving Adam a chance to confess what he has done. Will Adam confess and take responsibility for his actions?

> 12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."
> Genesis 3:12 (ESV)

This is breathtaking. No. Adam continues to refuse to confess his sin. He does not say, Yes, I disobeyed your command and I rebelled against your word and ate from the tree from which you told me not to eat. Adam does not say this. In stead, he blames his wife! And then he blames God himself. "*The woman*" are the first words out of his mouth. In Hebrew these are the first words of this sentence and reveals the position of grammatical emphasis. The emphasis is on "the woman." The first thing Adam does in judgment is throw his wife under the bus. She is the first problem in Adam's mind. The second problem in his mind is God Himself. "*Whom you gave to be with me*." *You* created that woman and "*she gave me the fruit of the tree and I ate*." *You* gave her to me and she caused me to eat. The implication is clear; if only *You* had not given her to me! The man reports this as if he had no choice but to follow the leadership of his wife. He still does not confess his own sin.

Judge Questions Second Witness
Now God turns to address his questions to the woman.

> 13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."
> Genesis 3:13 (ESV)

Again, the question does not flow from lack of knowledge. God knows exactly what she has done. God is not unaware of the sin she has committed. He is here being gracious to the woman. He is giving her an opportunity to fully confess. Will she confess? No. Now the woman

follows the man's lead and she too passes the blame rather than confess her sin. She blames the serpent.

The Verdict (3:14-19)

Now we move to the issuing of the verdict.

Judge Addresses the Third Witness

God now turns his attention to the serpent, who is not given any grace. The serpent is not given an opportunity to confess. In fact, he is not even given an opportunity to speak. The serpent is not asked any questions at all. When God speaks to the serpent He is fully aware of his sinful role in this tragedy.

The Verdict Against the Serpent

God begins by announcing the verdict. The serpent is immediately cursed.

> 14 The LORD God said to the serpent,
> "Because you have done this,
> cursed are you above all livestock
> and above all beasts of the field;
> on your belly you shall go,
> and dust you shall eat
> all the days of your life.
> 15 I will put enmity between you and the woman,
> and between your offspring and her offspring;
> he shall bruise your head,
> and you shall bruise his heel."
> Genesis 3:14-15 (ESV)

There is another wordplay here. The "crafty" (*ʿārûm* v.1) snake is now the "cursed" (*ʾārûr* v.14) snake.[9] The serpent is cursed in two particular ways.

First, he is to be the lowliest of all beasts of the field. In pride he sought to exalt his word above God's, thus his curse brings him low. He sought to exercise dominion over mankind, but he is cursed to be the most humble of all animals. His defeat will be to daily crawl in the dust. His face will be in the "*dust all the days of his life*." He will never rise above this curse or overcome it.

Second, he sought to take mankind down therefore by a man he will be taken down. He craftily avoided the man by attacking the woman, therefore the serpent is cursed to be perpetually attacked by the woman and her offspring.

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[9] John H. Sailhamer, "Genesis," in *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers*, ed. Frank E. Gaebelein, vol. 2 (Grand Rapids, MI: Zondervan Publishing House, 1990), 55.

Furthermore, one of her offspring in particular is singled out in this curse (as seen in the use of the singular pronoun 'he' and 'his'). One offspring of woman will bruise the head of the serpent, while the serpent will bruise his heel. A head wound can be fatal, while a wounded heel would not be. The perpetual enmity between the offspring of the serpent and the offspring of the woman will eventually result in victory of mankind.

Here we see the first hint of God's plan for redemption. Here we see the Judge of all the earth promising that one born of woman will arise and defeat this evil. The early church fathers, Justin (ca. A.D. 160) and Irenaeus (ca. 180), "regarded 3:15 as the *Protoevangelium*, the first messianic prophecy in the OT."[10] The apostle Paul interpreted this verse as a promise of the ultimate victory of our Messiah, the Lord Jesus.

> 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. Romans 16:20 (ESV)

Paul here helps us to have a fuller understanding of this serpent in Genesis 3. Yes, it was a physical snake with whom Eve was conversing, but *Satan was was the evil spirit speaking* through that beast. Remember that Jesus once said to the apostle Peter, "*Get behind me Satan*" (Mt 16:23). Just as Satan was speaking through Peter to Jesus, so he was speaking through the snake to Eve. And thus we discover in the Revelation that at the end of time Jesus will fulfill this promise of God first mentioned in the verdict against the serpent.

> 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world… Revelation 12:9 (ESV)

The Verdict Against the Woman

After cursing the serpent God now gives the verdict against the woman, which strictly speaking is not a curse, but rather the consequence of her sin. Neither the man nor the woman are cursed, but only the serpent and the soil.

> 16 To the woman he said,
> "I will surely multiply your pain in childbearing;
> in pain you shall bring forth children.
> Your desire shall be contrary to your husband,
> but he shall rule over you."
> Genesis 3:16 (ESV)

For the first time we see the word pain. Here pain enters this perfect world and it relates to the primary purposes for which God created woman; to be a wife and mother. Thus, the consequences of rebellion will be felt most acutely in these two areas.

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[10] Gordon J. Wenham, *Genesis 1–15*, vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 81.

First there will be pain in childbirth. God uniquely created woman to bear children and to help her husband to fulfill God's first blessing of "being fruitful and multiplying and filling the earth." The great blessing of motherhood will be marred by pain in giving birth.

Second, there will be pain in the marriage relationship. God says, "*Your desire will be contrary to your husband, but he shall rule over you.*" This same language is used in Genesis 4 when God is talking to Cain and warning him that sin was crouching at the door and "*its desire is to contrary to you, but he must rule over it*" (Gn 4:7). Thus, God is warning the woman that there will be in her a sinful tendency to resist her husband's headship and to desire to dominate him by asserting leadership over him, but it won't work because, "*he will rule over you.*" Just as Eve sought to take the leadership role over Adam and the result was disastrous, so a wife will tend to seek to take over leadership from her husband, but that attempt will always be frustrated and end in pain.

The man from the beginning was intended to exercise a leadership and headship role in marriage, and that will remain. The challenge going forward for the man will be to exercise that God-given role in love and gentleness and without harshness and anger. Thus, the distinctive and complementary roles for men and women will remain God's plan, but now they will be lived out in pain. Thus, pain in childbirth and pain in the marriage relationship will be a consequence for this sin.

The Verdict Against the Man

Now God address the verdict against the man. God created man to work and here's were his pain is acute.

> 17 And to Adam he said,
> "Because you have listened to the voice of your wife
> and have eaten of the tree
> of which I commanded you,
> 'You shall not eat of it,'
> cursed is the ground because of you;
> in pain you shall eat of it all the days of your life;
> 18 thorns and thistles it shall bring forth for you;
> and you shall eat the plants of the field.
> 19 By the sweat of your face
> you shall eat bread,
> till you return to the ground,
> for out of it you were taken;
> for you are dust,
> and to dust you shall return."
> Genesis 3:17-19 (ESV)

Because you listened to the voice of your wife and have eaten from the tree (v.17). God here confronts the man's failure to listen to God's voice first. He ought not to have obeyed the voice

of his wife, who invited him to disobey God, but rather he ought to have obeyed the voice of God who commanded him *not* to eat of that one tree.

Cursed is the ground because of you; in pain you shall eat of it (v.17). Because of man's sinful rebellion the ground is cursed. The very earth itself is cursed. Man was intended to work the ground and yet because he sought forbidden food, therefore the ground is forbidden from easily yielding its fruitfulness with ease, but rather will only now be fruitful in pain and difficult labor. The ground that God intended to yield "*good and pleasant fruit*" will now yield "*thorns and thistles*."

You are dust, and to dust you shall return (v.19). Here is the certain death that God had previously mentioned. This is the consequence of sin. "*The wages of sin is death.*" God's word proves true. Here God is speaking of physical, bodily death. From dust the body was formed and to dust the body will return. God had said that on the day they rebelled death would become a certainty and here we see that consequence will surely come.

The Grace of God (3:20-21)

Here we see a glimmer of hope and God's great grace.

> 20 The man called his wife's name Eve, because she was the mother of all living. 21 And the LORD God made for Adam and for his wife garments of skins and clothed them.
> Genesis 3:20-21 (ESV)

The man called his wife's name Eve, because she was the mother of all living (v.20). Here we see a return to God's created order. Here we see the man exercising authority over the woman by naming her. This is now the second time he has named her. First he name her woman, "*for she was taken out of man.*" Here he names her "*Eve, because she was the mother of all living*." Perhaps Adam does this because of the hope that Eve will have a son who will crush head of the serpent. Perhaps he has hope in God's prophecy and so he knows God is being gracious to them by allowing them to live and have children, even though they deserve to die.

LORD God made for Adam and for his wife garments of skins and clothed them (v.21). God cares for them. He covers their sin. Apparently by killing an animal and using it's "skin." Here is the first shed blood in order to cover their sin. The idea of atonement comes from the notion of covering. That the innocent had to die in order to cover the sin of the guilty may also here point to what messiah will do.

God is gracious. His character was attacked and yet His kindness is seen in granting grace rather than justice. He did keep His word and death came to Adam and Eve but that penalty was delayed (hundreds of years) rather than executed immediately. God's character is gracious and through the sin of man God planned redemption that came at great cost to Himself.

The Exile (3:22-24)

Finally, we see the permanent exile into which mankind was cast due to their sin.

> 22 Then the LORD God said, "Behold, the man has become like one of us in knowing
> good and evil. Now, lest he reach out his hand and take also of the tree of life and eat,
> and live forever—" 23 therefore the LORD God sent him out from the garden of Eden to
> work the ground from which he was taken. 24 He drove out the man, and at the east of
> the garden of Eden he placed the cherubim and a flaming sword that turned every way
> to guard the way to the tree of life.
> Genesis 3:22-24 (ESV)

LORD God sent him out from the garden of Eden… He drove out the man. Man is here removed from the garden of God's presence. God "*drove*" him out. Evidently he did not want to leave. But God removed him from His presence. The communion that the man and his wife enjoyed is now severed. Mankind is now cut off from God. God is life and so being cut off from Him is to be cut off from life itself. God is Spirit thus here is the spiritual death of mankind. And only after this did Adam and Eve have children, thus all of their descendants are born outside of Eden and cut off from spiritual communion with God. Thus, all of humanity is born spiritually dead and prone tornado corruption.

Conclusion

In conclusion, consider 6 observations.

1. ***Every temptation is a lie***. Sin never delivers what it promisees. Goodness, beauty, life, and wisdom are promised, but death only results from sin. Do not believe the lies of the enemy.
2. ***Every temptation is an attack on the word of God and character of God***. God's word is always true. It is impossible for God to lie. It is impossible for Satan not to lie. God's was presented by Satan as one holding out on humanity and keeping something good from them. The only thing he was keeping from them was death. God is gracious even from the first pages of Scripture. He could have simply erased humanity, but He did not. In the middle of our fall into sin, God is promising a plan of redemption that He fulfilled in Christ Jesus.
3. ***There are always consequences to sin***. No one escapes the consequences of sin. Even when God is gracious in delaying death there are still present consequences to sinful actions. King David was told that God had forgiven his sin and that he would not die, but he still suffered many present consequences for his sin.
4. ***Satan will one day be crushed***. He sentence is final. He gets no grace, only dust in his face. Jesus will one day finally crush him under his feet. "*The reason the Son of God appeared was to destroy the works of the devil*" (1 Jn 3:8).

5. *Peace in marriage comes by embracing God's distinct plans for husband and wife in marriage rather than by overturning them*. Peace in marriage comes by obeying God's word not by reinterpreting it. Peace in marriage comes from self-denial not by self-assertion.

6. *Humans are born sinners, not blank slates*. We are all born outside of Eden. We sin because we are sinners. We do not become sinners because we sin. Every human being is born with a corrupt bent tendency toward sin and away from God. By nature we hid from God rather than run to him in full confession. We all naturally blame others rather then accept the blame for our sin. Only when we fully confess our sins and face our failure through the cross of Christ will we find forgiveness and restoration.

Discussion Questions

1. The enemy questions God's Word (Genesis 3:1–3). The serpent begins by asking, "Did God actually say?" How does Satan still cause people to question the truthfulness, authority, or goodness of God's Word today? What can we do to guard ourselves against this deception?
2. Sin promises what it cannot deliver (Genesis 3:4–6). Eve was tempted to believe that disobeying God would bring wisdom and a better life. What are some things sin promises us today that it ultimately cannot deliver? Why are those promises so appealing?
3. We often want what God has forbidden and overlook what He has provided. How did Eve begin to see what she already had as insufficient? In what ways might we fall into the same pattern of discontentment rather than trusting in God's goodness and provision?
4. Adam failed to take responsibility for his sin (Genesis 3:6, 12). According to the sermon, Adam was with Eve when she ate the fruit, yet he failed to intervene and then blamed both Eve and God. Why is it so difficult for us to take responsibility for our own sin? What does genuine repentance look like instead of making excuses or blaming others?
5. Sin brings shame, fear, and broken relationships (Genesis 3:7–13). Before the Fall, Adam and Eve were naked and unashamed; afterward, they hid from God. How does sin affect our relationship with God and with other people? What causes us to hide our sins rather than confess them?

6. God's judgment reveals the seriousness of sin (Genesis 3:14–19). What consequences of the Fall do we continue to experience in our work, relationships, suffering, and mortality? How should recognizing the seriousness of sin affect the way we live and respond to God?
7. God shows grace in the midst of judgment (Genesis 3:15, 20–21). Even after Adam and Eve rebelled, God promised that the serpent would ultimately be defeated and provided clothing for them. How do these acts reveal God's mercy? How does Genesis 3 point forward to the redemption accomplished by Jesus Christ?
8. We need more than self-improvement; we need redemption (Romans 16:20; 1 John 3:8). The sermon concludes that we are born sinners, naturally inclined to hide from God and blame others. How does the gospel address this problem at its root? What would it look like this week to confess your sin honestly, trust Christ more fully, and obey God's Word even when temptation offers something more attractive?
9. Of these questions, which one most challenges you personally, and what is one practical step you can take this week in response to God's Word?