

# Genesis: The Fall, part 1 – Sin’s Course of Deception

## Genesis 3:1-13

**MPS** All are sinful by nature because of the fall of one man, Adam, but in love God seeks to save through Jesus.

**OBJ** Every person can understand the Fall of humanity into total depravity by Four Moves.

### READ Genesis 3:1-13

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”<sup>2</sup> And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, <sup>3</sup>but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”<sup>4</sup> But the serpent said to the woman, “You will not surely die. <sup>5</sup>For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”<sup>6</sup> 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. <sup>7</sup>Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup>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. <sup>9</sup>But the LORD God called to the man and said to him, “Where are you?”<sup>10</sup> And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.”<sup>11</sup> He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”<sup>12</sup> The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.”<sup>13</sup> 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 3:1-13

**INTRO** In your opinion, what is the most powerful act of evil that has ever affected the world? I suspect that none of us would be quick to say it, and most would not even conceive of this as an answer, to response, “my sin.” I propose that what we will learn today is that the most powerful act of evil is the simplest act of rebellion against God’s glory and disobedience to His command.

**How important is Genesis 3?** From a Biblical perspective, to fail to understand this chapter is to miss the root of all evil, death, and all that causes it, pain and suffering in the world. You cannot understand the entirety of the rest of the Bible without accurately understanding Genesis 3. Genesis 3 is a real, historical record, and not a fable, fairytale or mythical tale. All the problems of every human and the whole universe originate here. Until you believe what the Bible teaches in Genesis 3, your worldview will always be skewed and in need of reinterpreting the vast “voids” of understanding. Therefore, I propose that Genesis 3 is the most important chapter in the whole Bible.

All are sinful by nature because of the fall of one man, Adam,  
but in love God seeks us out to save through Jesus.

**TRANS** When we reach Genesis 3, Adam and Eve are enjoying the full pleasure and provision of the garden of Eden. But things are about to go terribly wrong. I hope our study of Genesis 3 helps and encourages you to always follow this second path, to learn where temptation meets you and what it tells you so you can FLEE to God for covering in Jesus.

**OBJ** Today we will consider the first two of Four Moves of man’s Fall to total depravity.

Temptation to sin always follows a familiar course to naked shame and ruthless blame,  
but God in love seeks us out to save.

### Move #1. Temptation twists Truth to deceive. .1-7

**Genesis Three opens with creation turning upside down.** The serpent approaches the woman to tempt and deceive her. He questions her about what God said with a subtle twist that states more than it asks, “Did God actually say, ‘You shall not



eat of any tree in the garden?’” The serpent’s question has no interest in what God said but confusing the woman about what God said. [Temptation is first and foremost an attempt to twist and speculate about the truthfulness and trustworthiness of God’s Word.](#)

**Notice where and how the serpent tempts the woman.** Satan does not nest among the good blessing, provision or pleasure of godliness. He lurks at the single point of human option and opinion, at the line between trust and obedience in divine command and human free will and determination. Satan chooses his point of attack at a position of opportunity for your disobedience. He draws attention to the forbidden, dismissing the abundance of God’s provision. He cloaks his intentions with inquiry that appeals to natural appetite and raises curiosity. The, he executes his attack by subtle speculation and twisting of God’s Word. Like a roaring lion, Satan prowls seeking someone to devour.(1 Peter 5.8) Satan is an enemy, never a friend. His intentions are to harm and destroy and his tactics always attack by cloaked speculation, lies and accusation. [Temptation is never a mere chance encounter, but an intentional act of war to steal God’s glory.](#)

**The woman commits two subtle errors in her reply that expose her to deception.** She diminishes God’s provision by generalizing (withholding *every*) while she exaggerates God’s command by adding to it (*neither shall you touch it*) making it something God did not say. These subtle shifts and additions may not seem like much because we tell ourselves that it’s not a big deal all the time, but in temptation they are the one-way path into sin. These are the “superpower self-reactor” capable of rationalizing to justify any sin in one’s own mind. [Anytime you make light of God’s provision for you, or gift to you, while exaggerating His command on you, God becoming smaller and temptation becoming greater, you are distancing yourself from Him to turn and go your own way into sin.](#)

**The serpent, now recognizing the woman’s vulnerability, attacks.** He denies God’s truth with a lie, *You will not surely die*, and makes God like man (limited in wisdom and power) by accusation, tempting man with the deception of every sin, that he can become like God. A life is never more vulnerable to temptation than when the mind and heart are no longer guarded by truth. A lie never leads us toward God and an accusation strips our want / desire for God. The problem here is NOT the serpent’s overwhelming but the ever-so-slight feeding of Eve’s pride. The smallest seed of pride-appealing lie can sprout the greatest darkness of deception for all of life. [The farther we stray from God’s truth the more susceptible we become to deception by Satan’s lies and accusations that appeal to our pride.](#)

**Now exposed and vulnerable, the woman has a new revelation.** Satan’s subtle tactics led her to see the world for her, instead of for God. The fruit of the forbidden tree promised to satisfy every need and longing of her life by providing all the world had to offer, *the desires of the flesh and the desires of the eyes and pride of life.*(1 John 2:16) Once Satan’s lie was most appealing she had nothing left to do by believe. So, she took the fruit and ate it. And she also gave some to her husband who was with her and he ate too. The woman’s second mistake was that she stopped listening to the Creator and listened to another creature. [Once we stop listening to God, we become vulnerable to every lie the world tells. And it’s every lie tells us that we can be god-like.](#)

**Their action resulted in immediate exposure, but not as the lie told.** Immediately their eyes were opened and they knew they were naked. They had always been naked, but now their knowledge, recognition or awareness of it had radically changed. The immediate exposure from their sinful act did not verify Satan’s lie, that God was not good, but to expose it, that he was a liar. Immediately fear made them react and try to cover up what they had done. [Sin’s full effect stands displayed, the lie exposed and the sinner condemned, living in the decay of fear.](#)

**Temptation to sin begins by twisting God’s truth to change the narrative, from God’s goodness to your potential god-ness.** Once we see the world as for us and our good, we are open to believing whatever lie it offers. But every lie leads to the same place. Sin manifests itself in the way you think, speak, act or omit good.<sup>1</sup> [Temptation is a one-way path with only one destination, the fear, guilt shame and condemnation of sin.](#)

<sup>1</sup> John MacArthur, sermon “What is sin?”, January 30, 2000. MacArthur identifies the four ways you sin as think, speak, act and omit.



## Move #2. Sin's dark knowledge fuels shame and blame. .8-13

Upon sinning, Adam and Eve immediately experienced a first that no other person on earth would ever have, the plunge from perfection to depravity. God pursues them, but sin's lie confuses them with fear, shame and guilt. So they hid from God. Nothing changed about God. Nothing changed about their daily routine or time with God. The only thing that changed is how they now thought about God, and what they believed about Him coming to them. Sin made them doubt God.

God calls to them, "Where are you?". Adam and Eve come out from hiding, tell God that they heard him in the garden and were afraid because they were naked. God asks, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" Adam blames God by pointing at Eve. When God asks Eve, she blames the serpent. One thing Eve gets right is her confession, she knew she had been deceived from the truth but she didn't know what to do about it. The shame of sin is the most uncomfortable loathing of all that causes us to blame others in attempt to cast it off.

**ILLUS Memories triggered by familiar senses.** Isn't it interesting how familiar senses trigger memories. Certain songs remind us of periods in our life or certain smells recall places, people, experiences and memories. And what we recall by the "triggering" of our senses exposes not only what occurred or who was present, but what we believed about those people or experiences.

**We don't know how much time passed between verse 7 and 8, likely not much.** What we know is that Adam and Eve feared God because of what and how they begin to think about themselves, NOT because of what they knew about Him. Too much and ill-ordered thinking of self always leads to wrongful thoughts about God. Fear swelled when "they heard the sound of the LORD God walking in the garden in the cool of the day". The sound of God in the garden was not new to them. But today this sound caused something new. Why? Because they chose to exist for "me", and not for God. Their free choice is the first incidence of free will. And they show us where free will leads every time, away from God to self-servitude. Instead of welcoming God, they hid from Him. They were afraid of God because of what they knew about themselves, that they were naked, and this made them feel ashamed. Their darkened knowledge caused them to hide from God, deny their sin and blame others. Dark thinking ("Does God really know? This is good for food. I can become like God.") produces acts of disobedience that enslave us to sin's fear and leads us to blame others to try and remove our guilt and shame.

**Here we see how sin condemns.** When sin infects (rebellion and disobedience) it affects (darkens mind / thinking) to bring about its effects (deception and condemnation). Sin condemns with guilt and shame by darkening our mind through perverting of the product, the processing, and the pattern of our thinking, as well as the way we think about our thinking. We often think of sin's guilt as being a feeling, but K. A. Mathews helps us with a better understanding when he says, "True guilt is not manifest primarily in feeling but in knowledge."<sup>2</sup> Yes, feelings are often sin, but not in and of themselves. Feelings are ALWAYS and ONLY a product of wrong thinking (believing). Guilt from sin is not primarily about our feeling but the product of our knowledge of self in light of God.

**APPL** That feeling of guilt and shame that you have is very real because of sin. But if you do not seek to get underneath why it is there, why you entered into it, what you believed that got you to the place that made you feel that way, you will not be able to be delivered from it. You will keep treating the fever and never get to the disease. And if in your following of Jesus you have defined your Christianity based on an emotion or feeling, and you run after that feeling, and you soar when you have it and you plummet when you lose it, you will never walk with Christ as a Biblical Christian. You will walk near to Him but miss Him. You must get below the thrill and euphoria of a felling and ask, "What must I know and believe in order to repent and receive?" That is Biblical Christianity.

<sup>2</sup> K. A. Mathews, [Genesis 1-11:26](#), vol. 1A, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 225.



**TRANS** Consider how sin works it's darkening process. Sin manifests itself in every personal lack of moral conformity to God's law and curses the deepest level of our whole being, to our very nature. [Far more than only a wrong act, sin manifests the disposition of the heart.](#) [Some ways are found, and adapted from, in John MacArthur's sermon.<sup>3</sup>]

**First, sin defiles.** The primary way sin defiles is by darkening the mind to pervert our thinking. Sin darkens our [knowledge of God](#) to make us think wrongly about His character and nature. Adam had ZERO reason or evidence (knowledge) to think he needed to run from God, except his sin telling him to hide. We were created for and long for God, but sin tells us that we can and should run and hide from God when He pursues us. We cannot run from God and hiding from God is always and only futile<sup>Psalm139:7!</sup> [Sin darkens our mind about God so that when we fail to flee from it, as the New Testament repeatedly warns us to do \(1 Cor 6:18; 1 Cor 10:14; 1 Tim 6:11; 2 Tim 2:22\), we expend our life in futility fleeing from God.](#)

[Sin darkens our knowledge of self.](#) Adam and Eve felt fear from shame and guilt because they began to think differently about themselves. Their condition did not change, but the way they thought about it did. They cared more about how they felt about what sin did to them than they did about what their rebellion and disobedience did to God because sin deceived them. They knew their defilement and loathed themselves because of it but had no way to deal with it. Any explanation of sin without taking personal responsibility for sin is a pathetic excuse to deny sin without the ability to stop loathing self. [Sin promises to satisfy personal longings but only creates a deep self-loathing and shame.](#)

**Second, sin deceives.** [Sin darkens our knowledge of others and the world.](#) We spend countless hours trying to play God by comparing ourselves to others. All the while we spend zero time comparing ourselves to the only One who IS God. This sin-darkened knowledge of self leads to blame others out of a self-effort for sin-cleansing. [Sin causes us to fail to see things as they are but rather to see them as we need or want them to be.](#)

**Third, sin in-gratiates and greedies.** Romans 1:21 makes clear that our failure to honor and thank God was a clear product of our rebellion against Him. Once we fail to acknowledge that all things are FROM God then we begin to think that all things are FOR me. [Sin steals our gratitude to God and makes us greedy for all things for self.](#)

**Fourth, separates from God.** We will see this more fully next week, but today it is sufficient for us to know that our sin separates us from God.<sup>Rom 3:23; Eph2:12</sup> No one knew this better than Adam and Eve, but we should not believe that it describes our situation less for us. [Sin separates from God without excuse and without hope of reconciliation on our own.](#)

**Fifth, sin wearies us.** Jeremiah 9:5 states this when it says, "*they weary themselves committing iniquity.*" When the men of the city tried to take the two angels in the form of men from Lot's house to rape them, it says, "*they wore themselves out groping for the door.*" (Gen 19:11) [The incessant striving of sin's demand leads all the way to Hell in a pool of sweat-drenched exhaustion.](#)

**Sixth, sin condemns.** Romans states, "*And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation.*" (Rom 5:16) [The condemnation of sin is incurable and fatal.](#) (Jer 17)

**CLOSE** This is not the story of one man and his wife, but of every person. As we read the whole Bible we learn in more fulness all that occurred in Genesis 3. These verses outline the Doctrine of Original sin. Romans tells us,

*For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. **Romans 5:17***

There's only one place in all of this to avoid sin and its deception, and that is at the point of temptation. FLEE

*Therefore let anyone who thinks that he stands take heed lest he fall. <sup>13</sup>No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. **1 Cor 10:13***

<sup>3</sup> John MacArthur, sermon "What is sin?", January 30, 2000.



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Do you know where your “exposure” and vulnerability to temptation lures you? Do you see where sin is having its affect upon you? Are you turning to Jesus to save you?

