

- b. On the woman 3:16
- c. On the man 3:17-19
- 4. Protections
 - a. From temporal shame 3:20-21
 - b. From eternal shame 3:22-24

3. Satan's lie – The heart and Word of God are not to be trusted.

- a. **II Cor.1:3** “but I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be let astray from the simplicity and purity of devotion to Christ.” Satan messes with Eve's mind. “If you do things God's way you will not find life but will be harmed.”
- b. **Jn.6:44** “he is a liar, and the father of lies.” There are many issues in our day that are more confusing than they need be because Satan has muddied the water – sexual ethics (homosexuality), gender distinctives, eternity of hell, exclusivity of the gospel, blood atonement, resurrection of Jesus, etc.

4. Eve's choice – common sense or God's Word.

- a. There seemed to be no good reason (from a sensual perspective) not to eat of the fruit.
- b. Eve puts a subtle spin on the original command. She says, “you must not touch.” This makes the command seem even more unreasonable. We can do the same thing by taking God's Word to extremes (gender roles, legalisms).

5. Adam's silence – Adam participated but does nothing to counter the serpent.

- a. In Rom.5:12 Adam is seen as culpable even though it was Eve that fell at the temptation.
- b. Original Sin is tied to this one act of Adam and Eve. But even though we might find the imputation of Adam's sin onto us to be hard to accept, we cannot deny that we have sinned like Eve. We have protected ourselves with lies, tried to find wholeness in power, sexual license, and social position, and sought freedom in writing our own rules.

6. The discernment of evil – three indications that we can discern evil.

- a. **Covering** – a sense of shame. “Wretched man that I am.” Shame is God's tool before repentance and Satan's after.
- b. **Avoiding** – hiding out of fear. The fear of and attempts to avoid moral authority are increasing characteristics of our culture. This indicates that we are all in deed sons and daughters of Adam and Eve.
- c. **Excusing** – blaming others. “You are more responsible than I am.” When we take the blame we end the strife.

Note that “walking in the light” consists of more than knowing evil. It also consists of knowing the solution to the human dilemma of shame and guilt. I Jn.5-10

7. The curses of the Fall have a God ordained purpose.

- a. The curses seem to be related to God's callings.
- b. The curses are gender specific.
- c. The curses have a God ordained purpose.
 - 1. The curses came from God not Satan.
 - 2. God is not removing His call on our lives but He is rendering it less joyful and more painful.

3. The object of this curse is the Gospel. **Rom.8:18-25**
 - a. Our present suffering is nothing compared to the coming glory. Vs.18
 - b. Our present bondage is to showcase our coming freedom. Vs.19-21
 - c. Our present groaning sets the stage for our coming redemption. Vs.22-23
 - d. Our present lack gives meaning to our coming hope. Vs.24-25
- d. We should respond to the frustrations of living in a fallen world with wisdom.
 1. Be patient – there will not e full relief until Christ returns.
 2. Be assured – our frustration will be overwhelmed by the glory that awaits us.
 3. Be diligent as you wait – resisting the impulse of the curse by walking in the Spirit of Christ and by resisting the temptation to find hope in something less than Christ.

8. What ended in the Garden?

- a. The good old days ended with the Fall.
- b. The present age of darkness is initiated.
 1. The Fall was not the end of all life.
 2. The Fall was not the end of God's care.
 3. The Fall was the end of our access to the tree of life.
- c. The age to come will bring back the tree of life through Christ.