

Genesis: The Book of Beginnings
Paradise Lost
Genesis 3:1-24

Adam and Eve are naked, unashamed, eating fruit, and enjoying this beautiful garden. Adam is praising and delighting in Eve, and she is a perfect companion. In this chapter everything comes apart and the foundation is laid for the sin we experience in our own lives and the world. But the promise is also given for our redemption, the defeat of sin.

I. Sin

The serpent was more crafty than any beast of the field (v1; Prov. 12:23; 14:18). This is not a garter snake but “the dragon, that ancient serpent, who is the devil and Satan” (Rev. 20:2; 12:9). Satan is shrewd, and his first move is to cast doubt on what God has said. He smuggles in the assumption that **God’s** word is subject to our judgment. **We’ve seen God setup a life for Adam and Eve full of freedom and delight. Eden is a garden of yes,** with only one *no*, and that one to protect them. But to an accuser, everything is an opportunity for accusation. He begins with suspicion, and adds exaggeration: “from *any* tree in the garden?” (v1; cf. 2:16). Eve bites, and **says God forbade the tree in the midst of the garden, even to touch it (v3). We’re not to add or take away from God’s word, which doesn’t work anyway** (Rev. 22:18-19). The devil crowns his suspicion and exaggeration with flat out contradiction (v4). His lie is big enough to account for the consequences of their disobedience (v5). The fruit is good to eat, beautiful, and able to give wisdom—the lust of the flesh, the lust of the eyes, and the pride of life (v6; 1 Jn. 2:16). We lust after the same things and they still destroy us.

II. Consequences & Curse

Their eyes are opened, but what do they see? Their own nakedness and shame (v7). This is the first awful **aftertaste of sin, and also the first attempt to cover it. It’s also the first tragically funny scene where they hide themselves from the Lord God** (v8). Adam ought to have protected Eve; instead, he blames her and the Lord (v12). But he was made and given the rules first, was told to guard the garden (2:15-17). He may have wondered if Eve would die when she ate (v6). God curses the serpent first to crawl on his belly, eat dust, and ultimately have the head of his seed crushed by the seed of the woman (vv14-15). Second, Eve would have pain in childbearing and the desire to rule over her husband (v16). And last, the ground would be cursed on account of Adam and only be sweat and toil would he eat from it, battling down thorns and thistles, and ultimately returning to it (vv17-19). All of these consequences are real to us, **but mitigated by God’s grace** and ultimately reversed in our final redemption.

III. Promise

God **doesn’t even curse the devil without making the promise of grace to us (v15). He’s quick to bless! He doesn’t even rebuke Adam for his pitiful blame-shifting.** God is patient and kind to give Adam and Eve physical life, time to repent, even as they are spiritually alienated from him. They would be foolish to conclude that everything is okay because they are still breathing. “Therefore, just as sin entered the world through one man, and death through sin, so death spread to all men because all sinned” (Rom. 5:12). An Adam got us into this mess, and we need an Adam—a covenant representative--to get us out. This is what Jesus did. He is the seed that crushed the head of the serpent *by destroying* the work of the devil (v15; Gal. 3:16; 1 Jn. 3:8). That work was our rebellion against God, the rebellion that Jesus paid for on the cross (Col. 2:14). Cherubim with a flaming sword barred the way in to Eden, and on the veil outside the holy of holies **embroidered cherubim symbolized man’s exile from God** (Ex 25:18-22; 36:35; 37:7-9). That veil was torn down when Jesus died (Matt. 27:51; Heb. 9:11-12). Jesus crushed Satan on the cross so we could walk with him in the garden city **of the new Jerusalem, the church. We’re part of the making of that garden city, and part of the mop up operation against the seed of the serpent** (Rom. 16:20).

NOTES FOR LITTLE SAINTS

Today's Passage: **Genesis** 3:1-7

*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?’**” 2 And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, 3 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.**’” 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.” 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. 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.*

1. The serpent, the devil, was crafty and tricky. How is what he says different than what God says (verse 1)?
2. Another name for the devil is “Satan” which means accuser. An accuser is someone who attacks and blames others. Why is this an easy temptation for us to fall into? How is it tempting for you?
3. Adam and Eve thought they would be like God, but how did they feel after they sinned (verse 7)?
4. Jesus took all our sin and shame upon himself on the cross. He crushed the head of the dragon! Draw picture of his foot on the head of the serpent-dragon.

Memory Verse to Recite Next Week:

*And I will put enmity between you and the woman, And between your seed and her Seed;
He shall bruise your head, And you shall bruise His heel.”—Genesis 3:15*