



The Story of Separation

Summary and Goal

Humanity was created to know, love, and reflect God, yet we rebelled against the Creator by rejecting God's sovereignty in exchange for our own self-rule. This rejection of God is sin and infects every person. The consequences of sin are death (spiritually, relationally, and physically), suffering, disease, conflict, injustice, pain, toil, and separation between God and humanity.

Main Passages

John 1:10-13; Genesis 3:1-7

Session Outline

1. Lest You Die (Genesis 3:1-7)
2. Bent from Birth (John 1:10-13)
3. Under God's Wrath (John 1:10-13)

Theological Theme

All people are born with corrupted hearts that have a propensity toward rebellion against God. All have sinned and fall short of the glory of God (Romans 3:23). None is righteous, no, not one (Romans 3:10).

Christ Connection

Sin is the curse. Christ is the cure. God, in His kindness and mercy, has appointed Christ to be the sacrificial lamb for all sinners who call upon His name in repentance of sin and faith in the sufficient substitutionary sacrifice.

Missional Application

Every person in every tribe, tongue, and nation is born under the law, condemned for sin, guilty of infraction. The cure for sin is the same on every continent, in every language, in the midst of every culture.

Historical Context of Genesis

Purpose

Genesis lays the groundwork for everything else we read and experience in Scripture. Through Genesis we understand where we came from, how we got in the fallen state we are in, and the beginnings of God's gracious work on our behalf. Genesis unfolds God's original purpose for humanity. Genesis provides the foundation from which we understand God's covenant with Israel that was established with the giving of the law. For the Israelite community, the stories of the origins of humanity, sin, and the covenant relationship with God helped them understand why God gave them the law.

Author

Since pre-Christian times authorship of the Torah, the five books that include the book of Genesis, has been attributed to Moses, an enormously influential Israelite leader from the second millennium BC with an aristocratic Egyptian background. Even though Genesis is technically anonymous, both the Old and New Testaments unanimously recognize Moses as the Torah's author (Jos 8:35; 23:6; 1Kg 2:3; 8:9; 2Kg 14:6; 23:25; 2Ch 23:18; 25:4; 30:16; 34:14; 35:12; Ezr 3:2; 6:18; Neh 8:1; 9:14; Dn 9:11,13; Mal 4:4; Mk 12:19,26; Lk 2:22; 20:28; 24:44; Jn 1:17,45; 7:19; Ac 13:39; 15:21; 28:23; Rm 10:5; 1Co 9:9; Heb 10:28). At the same time, evidence in Genesis suggests that minor editorial changes dating to ancient times have been inserted into the text. Examples include the mention of "Dan" (14:14), a city that was not named until the days of the judges (Jdg 18:29), and the use of a phrase that assumed the existence of Israelite kings (Gn 36:31).

Setting

The Torah (a Hebrew term for "law" or "instruction") was seen as one unit until at least the second century BC. Sometime prior to the birth of Christ, the Torah was divided into five separate books, later referred to as the Pentateuch (literally, five vessels). Genesis, the first book of the Torah, provides both the universal history of humankind and the patriarchal history of the nation of Israel. The first section (chaps. 1-11) is a general history commonly called the "primeval history," showing how all humanity descended from one couple and became sinners. The second section (chaps. 12-50) is a more specific history commonly referred to as the "patriarchal history," focusing on the covenant God made with Abraham and his descendants: Isaac, Jacob, and Jacob's twelve sons. Genesis unfolds God's plan to bless and redeem humanity through Abraham's descendants. The book concludes with the events that led to the Israelites being in the land of Egypt.

Special Features

The book of Genesis is the great book of beginnings in the Bible. True to the meanings of its Hebrew and Greek names (Hb bere'shith, "In Beginning" [based on 1:1]; Gk Geneseos, "Of Birth" [based on 2:4]), Genesis permits us to view the beginning of a multitude of realities that shape our daily existence: the creation of the universe and the planet earth; the origins of plant and animal life; and the origins of human beings, marriage, families, nations, industry, artistic expression, religious ritual, prophecy, sin, law, crime, conflict, punishment, and death.

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Session Plan

The Story of Separation

Introduction

- ? Have you ever heard anyone refer to a car as a “lemon”? What are some characteristics of a car that is described this way?
- ? Have you ever had the experience of purchasing a car that fit this description? How did you deal with the situation?

In our study of the Scriptures today we will consider a different kind of lemon: a spiritual lemon. The Bible teaches that all people are born into this world with a “lemon” of a soul. There are many folks that look from the outside as though everything is in good working in order, but inside is a corrupted, malfunctioning soul. We will examine the problem of sin and man’s relationship to sin. We will specifically consider the origin of man’s sinfulness, the depth of man’s corruption, and the consequences of our sinful state.

1. Lest You Die (Genesis 3:1-7)

The result of Adam and Eve’s (and ours) sin was full and final spiritual death (Romans 6:23). They still had physical life and they weren’t completely cut off from God. They were able to look to God for the hope of redemption because of his promise to them in Genesis 3:15, but their hearts of flesh had been replaced with hearts of stone. The communion that they enjoyed with God was shattered (Isaiah 59:2). Instead of basking in the warmth of God’s love they now had to seek shelter from His consuming wrath. Yet God promised that He would send a Redeemer. The seed of the woman would one day come to destroy the work of the enemy. The curse would be lifted. A Rescuer would come (Genesis 3:15).

- ? After God rested from creating the heavens and the earth and all that they contain, what did He see according to Genesis 1:31? How does this compare to our experience of the world today?
- ? Look back at Genesis 1 and 2. What do we know about the nature and purpose of mankind from the creation account? How was mankind intended to bring God glory?

- Application Question: Do you believe that God's character and His Word are completely trustworthy? How do your life and actions give evidence for what you believe?

2. Bent from Birth (John 1:10-13)

The tragedy in the garden and the ensuing drudgery that is the story of mankind's constant rebellion against a merciful and gracious God was the backdrop of John 1 and the coming of the Redeemer. Intermingled with the astounding news that the Word became flesh and dwelt among us is the description, "the world did not know him" and "his own people did not receive him" (vv 10c, 11b). How can this be? How could people see the power, teaching, and compassion of Jesus Christ and still not recognize Him and reject Him? The answer can be traced all the way back to the garden.

- How was Adam's sin connected to the reality that mankind rejected Jesus at His coming? Why are we unable to change the impact of sin in our lives apart from Christ?
- Application Question: How have you experienced the reality that you are unable to turn from sin on your own? How have you experienced freedom from areas of sin in your life through Christ?

3. Under God's Wrath (John 1:10-13)

The sinful condition itself is terrible. The thoughts, words, and actions that our sinfulness produces are nauseating. But what makes a corrupted state so desperate and hopeless is the fact that it places us against God. Those who remain in their sin are God's enemies and under His wrath.

- How can we reconcile the wrath of God with the great love of God? What does it mean to be under the wrath of God? Why must we tell others the truth about God's wrath in order to truly love them?
- Application Question: Have you come to grips with the reality that God's wrath against those who remain in their sin is just and fitting? Why or why not? How does this reality affect your worship, prayer life, and evangelism?

Conclusion

- Are there any passages of Scripture that have been especially meaningful to you as you have sought to obey the Lord and give Him glory in your context? What are they? How do they connect with your present life?
- What sins does your old self still pull you toward? How do you battle against sin and battle for God's glory in your life? How can your fellow church members and pastors help you?

? For Further Discussion

If you are in Christ and no longer under God's wrath, have you truly let that reality set in? How might you be shaped by meditating on the fact that God now feels no wrath whatsoever toward you—even when you sin—because Christ has already bore that wrath? How should this make you a more joyful, thankful, loving person?



Expanded Session Content

The Story of Separation

Introduction

- ❓ Have you ever heard anyone refer to a car as a “lemon”? What are some characteristics of a car that is described this way?
- ❓ Have you ever had the experience of purchasing a car that fit this description? How did you deal with the situation?

The word “lemon” has long been used to refer not only the citrus fruit that is a staple in southern iced tea and with fried catfish, but to a product of substandard quality. It is especially used to refer to a used car that is presented as being in good condition, only to be discovered to be the opposite after purchase. Most states have laws known as “lemon laws” that help protect buyers from being deceived into purchasing a vehicle that is in bad condition but is presented as being in good working condition.

In our study of the Scriptures today we will consider a different kind of lemon: a spiritual lemon. The Bible teaches that all people are born into this world with a “lemon” of a soul. There are many folks that look from the outside as though everything is in good working in order, but inside is a corrupted, malfunctioning soul.

The Bible says that the “heart is deceitful above all things, and desperately sick” (Jeremiah 17:9) and that “there is none righteous, no, not one.” (Romans 3:10) The common belief in Western culture today is that people are inherently good and that people do evil things because they have been pushed to do so due to their circumstances. In this view of the world, the way to foster a safer, more just, and productive society is to work to remove all influences that might cause people to do harm to one another. Thus, much effort is made to alleviate poverty, create jobs, secure medical care for everyone, and expand educational opportunities. These are noble causes and would benefit any community. However, they leave the root of the problem untouched. We might as well put a new coat of paint on a vehicle that has a cracked block.

Session Summary

John wrote his Gospel to show that Jesus was the Christ so that people would believe. John's message isn't simply informational for information's sake. He wasn't endeavoring to create an accurate record simply for historical reference. John's message is timelessly important, applicable, and life changing. Why? Because of the fix that John's readers (including us) were in. John expressed this at the beginning of his gospel.

In this lesson we will consider John's words and what he meant. We will examine the problem of sin and man's relationship to sin. We will specifically consider the origin of man's sinfulness, the depth of man's corruption, and the consequences of our sinful state.

1. Lest You Die (Genesis 3:1-7)

- ❓ After God rested from creating the heavens and the earth and all that they contain, what did He see according to Genesis 1:31? How does this compare to our experience of the world today?

The book of Genesis records that "God saw all that he had made, and it was very good indeed." All of God's creation was good and pure and right. The quality of the creation reflected the character of the Creator. The creation was good because God Himself is good. It lacked nothing and gave testimony to the greatness and glory of God. Furthermore, God's creation is self-revealing. Paul wrote to the Romans, "For his invisible attributes, that is, his eternal power and divine nature, have been clearly seen since the creation of the world, being understood through what he has made. As a result, people are without excuse." (Romans 1:20) God's general revelation of Himself to the world through creation is an act of mercy and grace by which He prepares hearts to respond to the gospel with faith and repentance.

- ❓ Look back at Genesis 1 and 2. What do we know about the nature and purpose of mankind from the creation account? How was mankind intended to bring God glory?

Mankind has been given the great privilege to bring glory to God by our own freewill. All of creation glorifies God simply by existing and fulfilling its role by nature and instinct. Mankind, however, was given the capacity to glorify God beyond our natural state of existence, as well as to blaspheme Him. Thus, our nature is distinct from the rest of creation in that we are image bearers of our Creator, and our purpose is distinct in that we may choose to glorify ourselves instead of God.

Adam and Eve were to give glory to God by trusting and obeying Him. God placed Adam and Eve in a beautiful garden where they enjoyed God's good creation and an intimate relationship with the Creator. Not only did God speak the world into existence, but He also spoke directly to Adam. God told Adam that he was permitted to eat freely from every tree in the garden—except the tree of the knowledge of good and evil. He promised that death would come if Adam partook of that tree. (Genesis 2:16) All matter obeyed God in Genesis 1, and God was glorified. Would Adam and Eve trust and obey God's words and bring Him great glory?

Set Apart from Creation

Genesis 1 described mankind as a part of God's creation that is distinct in nature and purpose. Verse 27 says, "So God created man in his own image; he created him in the image of God; he created them male and female." This verse makes it clear that we were created in God's image, which is distinct from the rest of creation.

The result of Adam and Eve's (and ours) sin was full and final spiritual death (Romans 6:23). Yet, they still had physical life and they weren't completely cut off from God. They were able to look to God for the hope of redemption because of His promise to them in Genesis 3:15, but their hearts of flesh had been replaced with hearts of stone. The communion that they enjoyed with God was shattered (Isaiah 59:2). Instead of basking in the warmth of God's love they now had to seek shelter from His consuming wrath. Yet God promised that He would send a Redeemer. The seed of the woman would one day come to destroy the work of the enemy. The curse would be lifted. A Rescuer would come (Genesis 3:15).



Application Question: Do you believe that God's character and His Word are completely trustworthy? How do your life and actions give evidence for what you believe?

2. Bent from Birth (John 1:10-13)

The tragedy in the garden and the ensuing drudgery that is the story of mankind's constant rebellion against a merciful and gracious God was the backdrop of John 1 and the coming of the Redeemer. Intermingled with the astounding news that the Word became flesh and dwelt among us is the description, "the world did not know him" and "his own people did not receive him" (vv 10c, 11b). How can this be? How could people see the power, teaching, and compassion of Jesus Christ and still not recognize Him and reject Him? The answer can be traced all the way back to the garden.



How was Adam's sin connected to the reality that mankind rejected Jesus at His coming? Why are we unable to change the impact of sin in our lives apart from Christ?


In Adam we all sinned (Romans 5:12ff). Our sin problem started with Adam. When sin infected the heart of Adam and Eve, it infected all that would come after them. It may be helpful to think of sin as a disease that is passed from parent to child. Sin is the spiritual disease that infected Adam and Eve and has been passed down to every person throughout history. In sin we were conceived (Psalm 51:5). This means we are born in need of a spiritual heart transplant (see Ezekiel 36). It also means that

we are bent from birth toward sin. Have you ever noticed that sin comes naturally to children? They don't have to be taught how to lie to their parents or steal from their siblings. Sin is already in them waiting for opportunities to be exercised.

You may have noticed this in your own life. Have you ever wondered why sinning comes so easily and righteousness is so difficult? Paul said, "For I do not understand what I am doing, because I do not practice what I want to do, but I do what I hate" (Romans 7:15). We know this from experience. If we can't relate to Paul, it isn't that we have become so mature that we forgot what it feels like to battle, it's that we have become extremely adept at self-deception (1 John 1:8). Like Adam, we have all acted without any outside compulsion and deliberately transgressed God's law. If we are honest, even Christians still battle this tendency. However, those in Christ will increasingly hate sin, grieve when they commit sin, and walk in humble repentance rejoicing in the effectual work of Christ on the cross for their sin.


This cancer of sin that infects our souls is in stage 4. It's reached every organ, every appendage, and every cell. We are radically corrupted. There is no part of our being that has been left untouched by the scourge of sin. We are indeed in a hopeless situation. If you are wondering about the net effect of our radical corruption, flip on the news this evening. Visit the Holocaust museum. Look up the latest numbers on children in the foster care system.


It may seem hard to believe, but the human heart and the actions that follow are only the opening act. Not only are we infected by and enslaved to sin, but also all are under the wrath of God facing the price for our sinfulness unless some outside force intervenes.

 Application Question: How have you experienced the reality that you are unable to turn from sin on your own? Have you experienced freedom from areas of sin in your life through Christ? If so, share what this has been like.

3. Under God's Wrath (John 1:10-13)

The sinful condition itself is terrible. The thoughts, words, and actions that our sinfulness produces are nauseating. But what makes a corrupted state so desperate and hopeless is the fact that it places us against God. Those who remain in their sin are God's enemies and under His wrath.

 How can we reconcile the wrath of God with the great love of God? What does it mean to be under the wrath of God?

 Why must Christians tell others the truth about God's wrath in order to truly love them?

God has shown his lovingkindness to all His creation in a multitude of ways. He causes the rain to fall on the just and the unjust (Matthew 5:45). All things have their existence because of God's grace and kindness. It is not wrong to say that God has shown His grace, mercy, and lovingkindness to all people. However, this show of love does not indicate that all people won't be held responsible for their sins. The fact is that all sin will be accounted for. Every transgression will be punished. Everyone who remains in his or her sin also remains under the wrath of God.

Ephesians 2:3 says that we "were by nature children under wrath." To be under the wrath of God means to be exposed to the just anger of God. Romans 1:18 says that "God's wrath is revealed from heaven against all godlessness and unrighteousness." These verses describe the fitting position of a person who remains in their sin and rebellion against God. This reality is seen as unkind and intolerant by many, and is often outright rejected as elitist, antiquated, and dangerous. Christians, however, are called to believe and tell the truth no matter what the social climate is. It is right and fitting for the divine Judge to exercise righteous retribution and be revolted by evil.

To be clear, God's personal anger against transgression of His law by people isn't arbitrary. On the contrary, God's wrath is a direct expression of His holiness, goodness, and righteousness. The OT describes several manifestations of God's wrath (e.g. Exodus 32:10-12; Numbers 11:1; Jeremiah 21:3-7).



Application Question: Have you come to grips with the reality that God's wrath against those who remain in their sin is just and fitting? Why or why not? How does this reality affect the way you respond to God with your life?

Conclusion

In our lesson today we dove deep into the state of man since Genesis 3. It's a desperate picture of apparent hopelessness. Adam and Eve, although they had the clear Word of God, disobeyed God's Word and chose to trust their own wisdom and the words of the enemy. They metaphorically shook their fists in God's face and did what was right in their own eyes. They were meant to glorify God, not only through the magnificence of their physical bodies and mental capacities, but also through their willing obedience to and love for their Creator. Instead of bringing Him glory they transgressed His law.

At that moment, sin infected their hearts and with them we fell also, for that spiritual cancer has been passed down until today. Every person, though created by God and bearing His image, is infected with sin all the way to the core. Mankind is radically corrupted and absolutely incapable of self-help. In fact, it is more plausible for a stage 4 cancer patient to go home and remove his own cancer than for a person to cleanse himself of his own sinfulness. Both are impossible.

Yet we are not left to despair. John wrote his testimony, under the inspiration of the Holy Spirit, so that dead sinners might hear the message of life and be raised. He wrote down what he saw and heard so that slaves of sin might be set free. There are two movements in our passage. The first focuses on who Jesus was. He was the Christ, the Son of the Living God, God in flesh. The second describes what He did. We have concluded that we are without hope unless someone greater than us acts on our behalf. Thankfully, that is exactly what God has done through Jesus.

- ❓ Are there any passages of Scripture that have been especially meaningful to you as you have sought to obey the Lord and give Him glory in your context? What are they? How do they connect with your present life?
- ❓ What sins are you most often drawn toward? How do you battle against sin and battle for God's glory in your life? How can your fellow church members and pastors help you?
- ❓ If you are in Christ and no longer under God's wrath, have you truly let that reality set in? How might you be shaped by meditating on the fact that God now feels no wrath whatsoever toward you—even when you sin—because Christ has already bore that wrath? How should this make you a more joyful, thankful, loving person?

Prayer of Response

Pray humbly before the Lord with repentance. Spend time recognizing that we are radically corrupted, spiritually dead, and absolutely hopeless unless He acts on our behalf. Praise Him for acting on our behalf. Let your heart be drawn out toward God in love and worship because of the gospel.

Additional Resources

- *What is the Gospel?* by Greg Gilbert
- *Just Love* by Ben Cooper
- *Fallen* by Christopher Morgan and Robert Peterson

For Next Week

Session Title

- The Story of Redemption

Main Passages

- John 1:10-13; Romans 3:23-26

Session Outline

1. Believers are Receivers (John 1:12)
2. He Gave the Right (John 1:12)
3. By God's Will (John 1:13)

Memorize

² *The woman said to the serpent, "We may eat the fruit from the trees in the garden."* ³ *But about the fruit of the tree in the middle of the garden, God said, "You must not eat it or touch it, or you will die."*

- Genesis 3:2-3

Daily Readings

- Monday - Genesis 3:8-15
- Tuesday - Genesis 3:16
- Wednesday - Genesis 3:17-19
- Thursday - Genesis 3:20-24
- Friday - Genesis 5:12
- Saturday - Genesis 5:23

Extended Commentary

Genesis 3:1-7

3:1-4. A serpent is introduced both as a created being and as one who spoke against the revelation of God. He is said to be more crafty than any of the wild animals the Lord God had made. The word crafty indicates that this creature was subtle in its actions. One might ask why Eve was not disturbed by an animal who spoke to her. But everything was new to her. Perhaps before the alienation that would come with the fall, mankind and animals could communicate. While the serpent is not identified here as Satan, he spoke against the word of God. Later revelation referred to “that ancient serpent called the devil, or Satan” (Rev. 12:9; cp. Rev. 20:2; Rom. 16:20), which shows a close connection between this serpent and Satan.

The serpent caused Eve to question the word of God. He planted doubt in her mind when he asked, Did God really say, “You must not eat from any tree in the garden”? (emphasis added). What God had said to the man was, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die” (Gen. 2:16-17). Notice how the Evil One, through the serpent, focused on the negative, the prohibition, rather than on the generosity of God. The serpent did not dare suggest that perhaps if God had withheld this tree from humanity, it was not needed by humans. God’s prohibition was really his line of protection.

Notice too that the Evil One through the serpent addressed the woman and not the man. It was the man to whom God had originally given his revelation about the food that they were to eat (Gen. 2:16-17). Apparently Adam had passed on to Eve what God had declared to him before she was created. It may be that the Evil One knew that stipulations given through someone else might be easier to ignore or disobey than that received as a direct revelation from God.

Eve’s response shows that the Evil One succeeded in getting her to question the word of God or at least to get her phrasing it in such a way that it didn’t seem so restrictive. Her response reveals a number of subtle shifts in thought. First, she disparaged her privileges. God said, “You are free to eat from any tree.” But Eve said, We may eat fruit from the trees. God just didn’t seem as generous in Eve’s phraseology.

Second, she overstated the restrictions. God said, “You must not eat from the tree of the knowledge of good and evil.” But Eve said, You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it (emphasis added).

Third, Eve underrated her obligations. God said, “For when you eat of it you will surely die” (emphasis added) while she merely stated, Or you will die.

Eve would come to understand that God’s word is not just generally true; it’s absolutely and precisely true. God says what he means—and he means what he says. This understanding of the

absolute authority of God's word is necessary for mankind to acknowledge so he might respond in a God-honoring manner.

Satan's response to Eve's somewhat less-than-accurate understanding of God's word was to deny that God's word was true: You will not surely die. This contradicted God's revealed word to Adam. The very first doctrine in Scripture that Satan denied is that sin results in death (or to put it another way, Satan declared that God would not punish sin). If he could have God's created human beings believing this, then sinning would not seem too serious.

3:5. In this verse the Evil One questioned the goodness of God when he declared, God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil. Satan had already hinted that God must not be good if he had restricted mankind in any way. His next attack was consistent with what he had already implied. God reveals his character through his Word. When the serpent questioned God's word, he questioned God's goodness. When he questioned God's goodness, he questioned God's word.

The serpent was not totally lying. There was a half-truth here, which was acknowledged by God in verse 22. They would gain an insight that they did not presently have, but what the Evil One didn't explain was that this insight would come at a high price. His teaching contradicted the main points of Genesis 1 and 2—that God has provided what is good for man. God's true motives and actions were in the interest of man, but Satan implied it was God's welfare at man's expense.

3:6. Notice the threefold temptation experienced by Eve: When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. Eve allowed her God-given desires to be wrongly satisfied. This threefold temptation is similar to the various means of temptation detailed in 1 John 2:16: "For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world." The difference is that Eve did not have a sinful nature within her. These appetites that Eve had were before sin entered the world. They were hers as a created being.

These desires—to satisfy herself with food, to appreciate the beauty of the fruit, and to gain knowledge and wisdom—were all legitimate and God-given and could be satisfied in a God-ordained manner. The problem for Eve, however, was in how these desires would be fulfilled. No doubt there was a lot of fruit she could eat, lots of beauty to appreciate, and much about which she could learn and gain wisdom. There was a whole new world for her to explore and master.

Ignorance, disregard, or deception about God's word makes a person vulnerable to temptation. Psalm 119:11 declares, "I have hidden your word in my heart that I might not sin against you."

Failure to appreciate God's goodness leads to distrust of his goodness. Distrust leads to dissatisfaction and finally to disobedience. God's prohibitions as well as his provisions are for our good. But mankind wants to be independent, to go his own way, to be subject to no one. God has always asked people to believe and trust his word. God has always asked people to believe that he is sovereign and good. His desire is that we trust him so we will live abundantly (John 10:10;

17:3). God has always asked people to believe that true satisfaction comes by obeying him and respecting his prohibitions—to live by faith, not by sight.

Not only did Eve eat, but her partner participated in the sin as well: She also gave some to her husband, who was with her, and he ate it. Sinners have a way of involving others and then validating one another in their sinning. Romans 1:32 says, “Although they [sinners] know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.” Adam was not deceived (1 Tim. 2:14); he sinned with understanding.

It is important to understand that it was not when Eve sinned but when Adam sinned that the entire human race fell. Eve had not been created independently but was made from Adam. Adam had been created first, and from him came the whole human race, including Eve. The apostle Paul makes it clear in Romans that everyone born into the human race will be a sinner, for it was as head of the human race that Adam sinned. All participate in this “original sin.” Romans 5:12 declares, “Just as sin entered the world through 43 one man, and death through sin , and in this way death came to all men, because all sinned.”

3:7. As a result of their sin , Adam and Eve felt shame about their physical bodies. Before the fall, Genesis 2:25 declared, “The man and his wife were both naked, and they felt no shame.” But now they were no longer virtuous. They had a new awareness of themselves and of each other; they now knew that their bodies could be viewed and used with evil lusting. They sensed a need for concealment: They sewed fig leaves together and made coverings for themselves. They tried to change these conditions by their own effort. But these leaves from the fig tree were neither long-lasting nor effective.¹

References

1. Gangel, Kenneth O., and Stephen J. Bramer. *Genesis*. Edited by Max E. Anders. Nashville, TN: Broadman & Holman, 2002.

Author Bio

Kenneth O. Gangel (Genesis)

Dr. Kenneth O. Gangel (1935-2009): A prolific author and an experienced leader has been influential in the field of Christian education for over forty years. He's written numerous articles and over 50 books, while pastoring, teaching, raising a family and leading schools. His impact reaches around the world through students, co-authored books, and working with leaders of churches and schools.

Stephen Bramer (Genesis)

Dr. Bramer taught for 16 years at Briercrest Bible College and at Briercrest Biblical Seminary in Saskatchewan, Canada, before joining the faculty of Dallas Theological Seminary. He serves as an adjunct professor for Word of Life Bible Institute, Hungary; Briercrest Seminary, Canada; as well as at the Jordan Evangelical Theological Seminary (JETS) in Jordan. He is a teaching pastor at Waterbrook Bible Fellowship.

Greg Gilbert (What is the Gospel?)

Greg Gilbert (M.Div., The Southern Baptist Theological Seminary) is senior pastor at Third Avenue Baptist Church in Louisville, Kentucky. He is the author of *What Is the Gospel?*, *James: A 12-Week Study*, and *Who Is Jesus?*, and is the co-author (with Kevin DeYoung) of *What Is the Mission of the Church?*

Christopher Morgan (Fallen)

Christopher W. Morgan (PhD, Mid-America Baptist Theological Seminary) is professor of theology and dean of the School of Christian Ministries at California Baptist University. He is the author and editor of several books, including *Suffering and the Goodness of God*.

Robert Peterson (Fallen)

Robert A. Peterson (PhD, Drew University) is professor of systematic theology at Covenant Theological Seminary in St. Louis, Missouri. He is the author and editor of numerous books and articles, including *The Glory of God* and *The Deity of Christ*.