

What Did Adam Do Wrong?

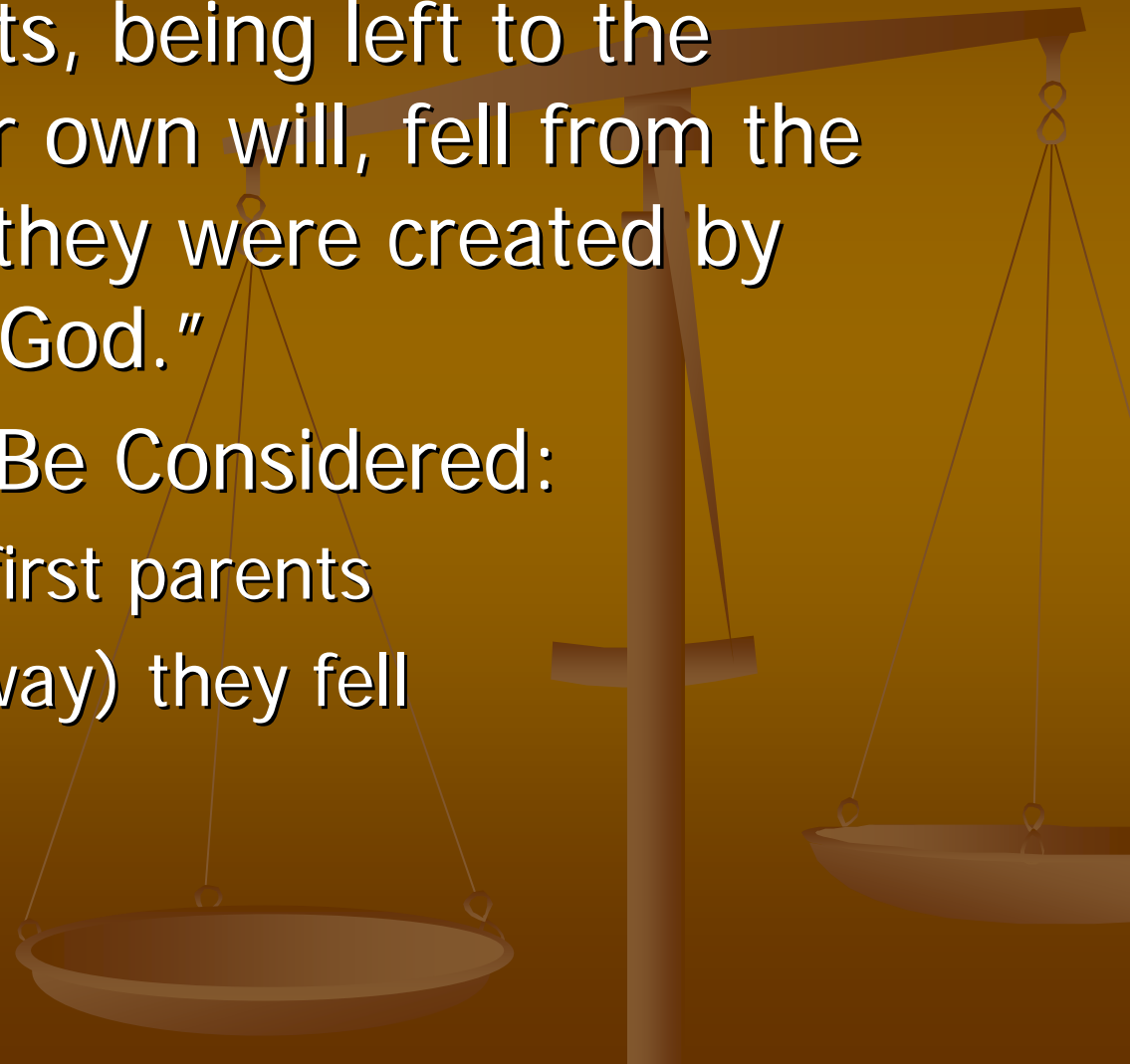


And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Genesis 3:6-7

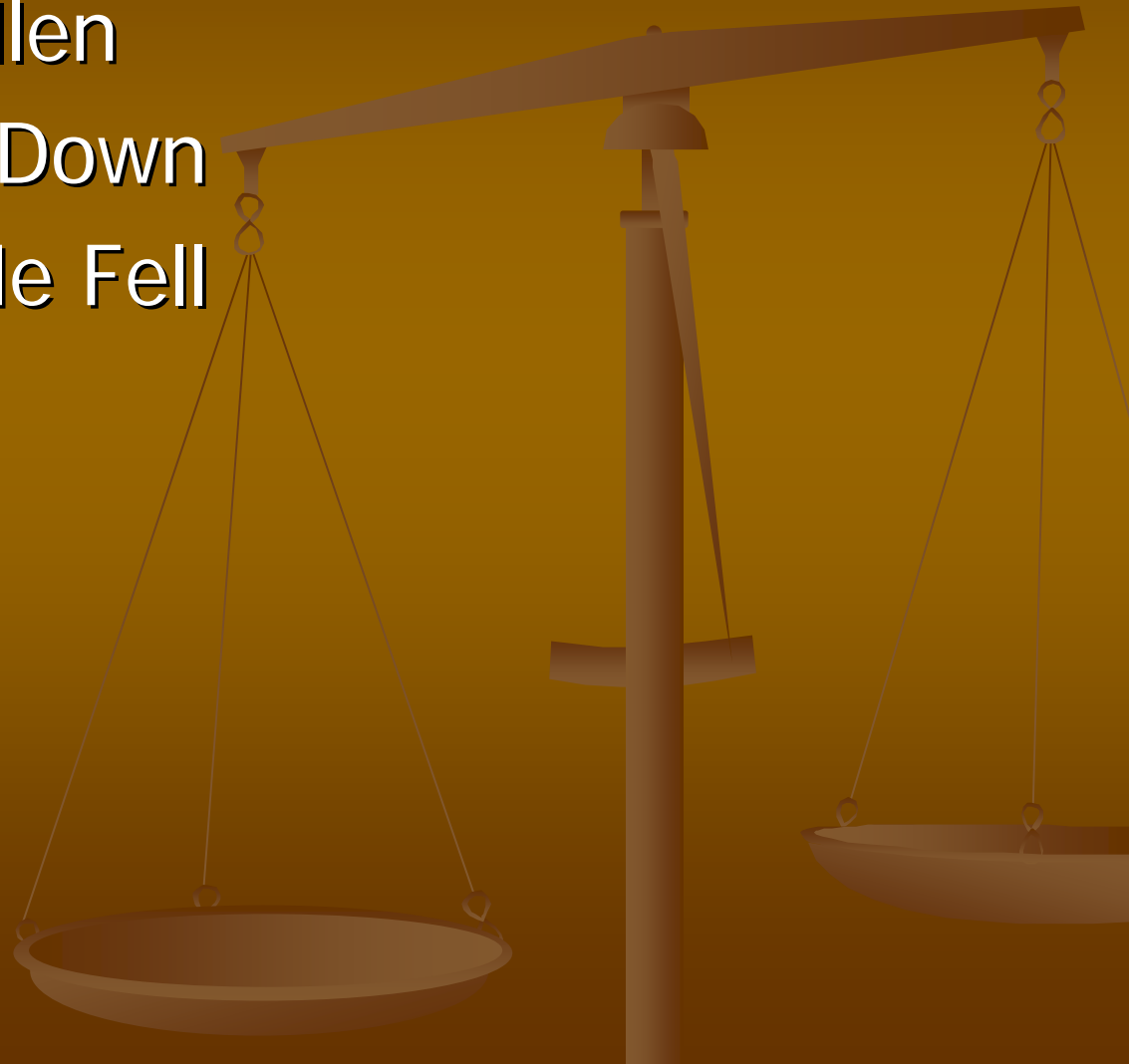
Doctrine

- “Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.”
- Two Things To Be Considered:
 - The fall of our first parents
 - How (or what way) they fell

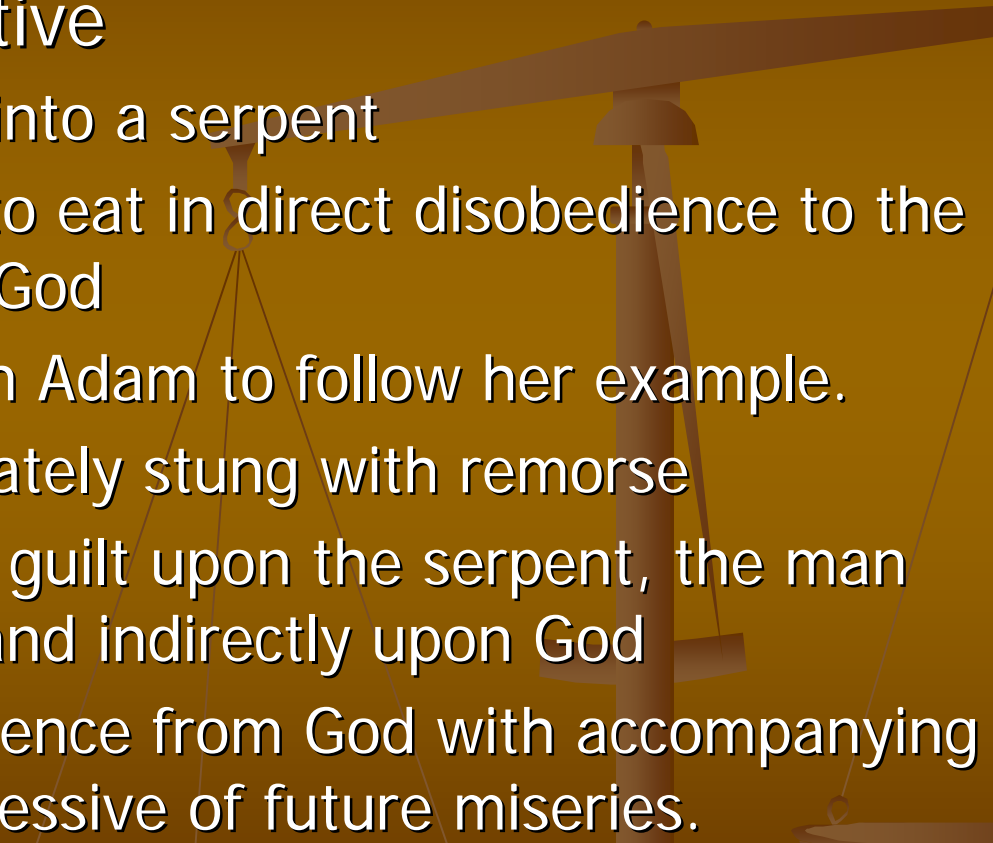


The Fall of Our First Parents

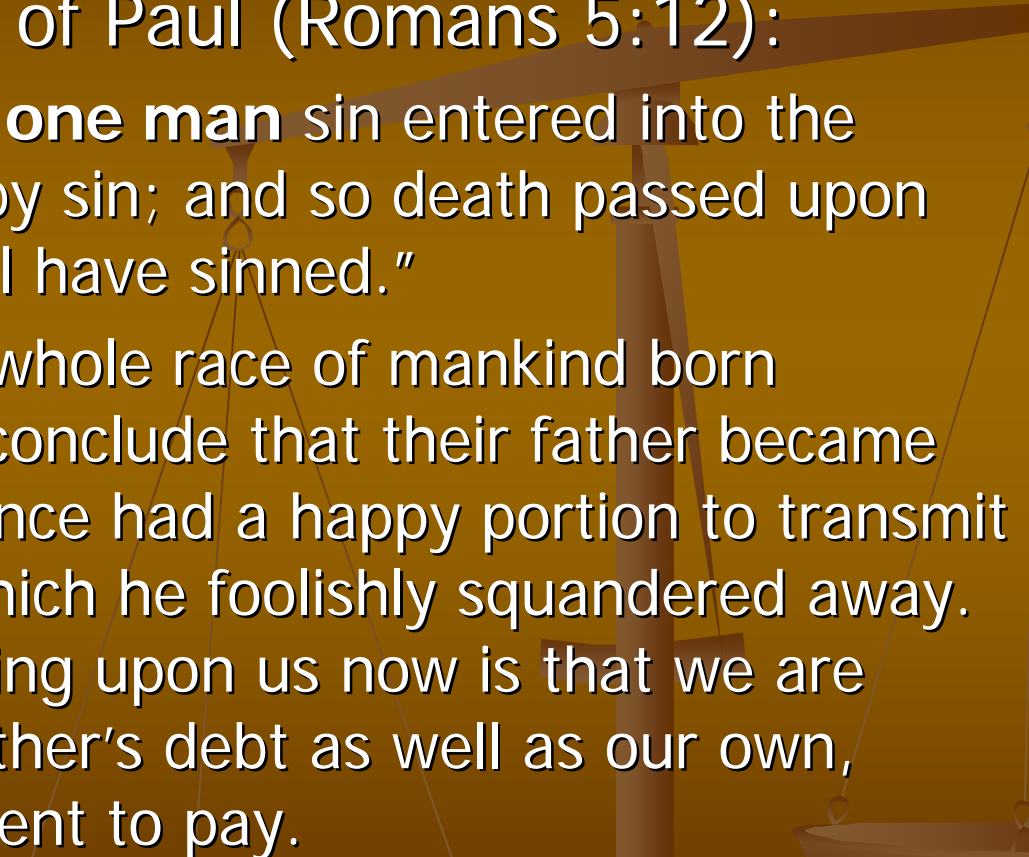
- That Man *Is* Fallen
- What Cast Him Down
- From Whence He Fell



The Man Fell

- The express narrative
 - The devil entered into a serpent
 - Eve was tempted to eat in direct disobedience to the commandment of God
 - She prevailed upon Adam to follow her example.
 - Both were immediately stung with remorse
 - The woman threw guilt upon the serpent, the man upon the woman and indirectly upon God
 - Both received sentence from God with accompanying punishments, expressive of future miseries.
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The Man Fell

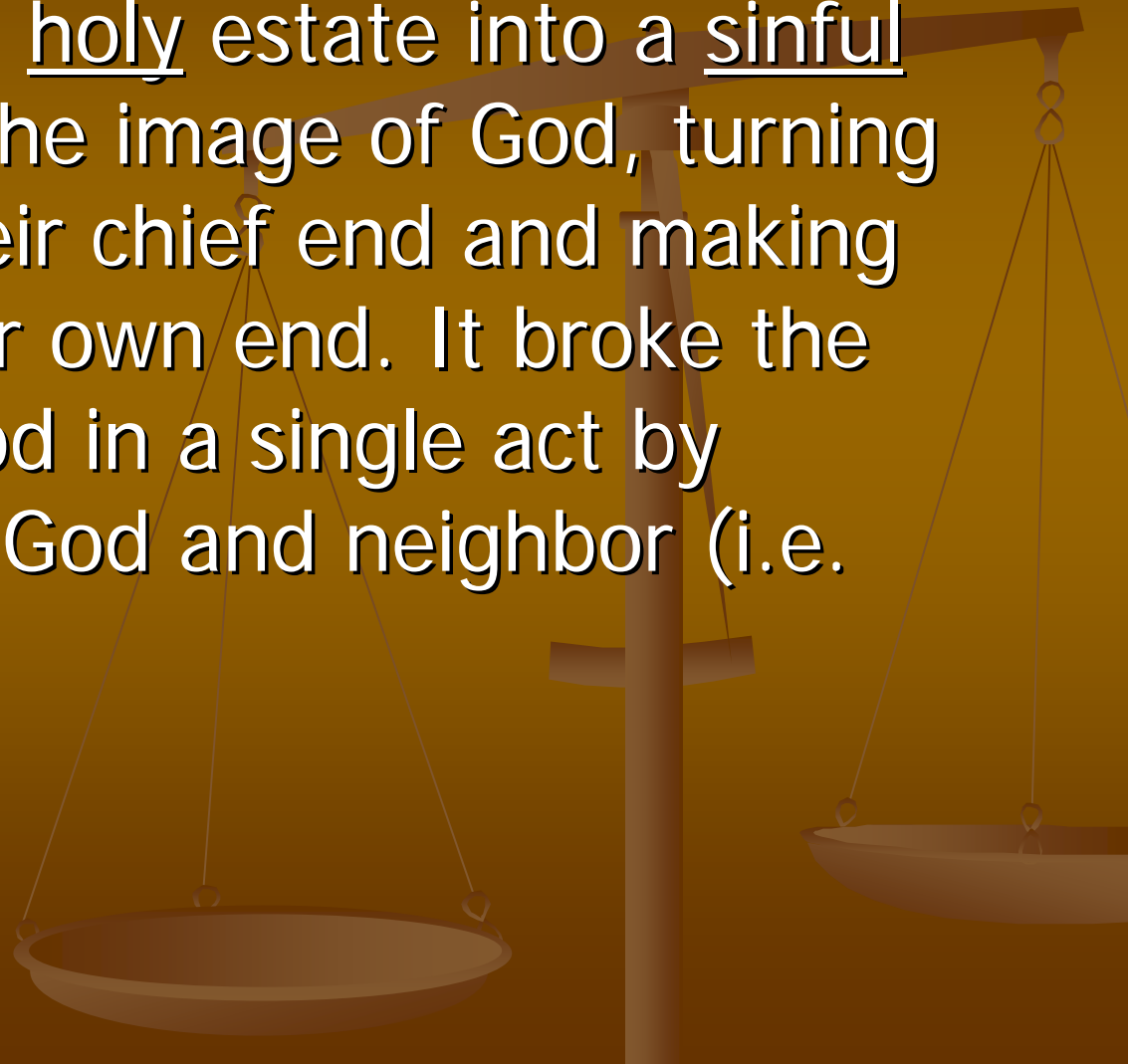
- Add the testimony of Paul (Romans 5:12):
 - “Wherefore, as by **one man** sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”
 - When we see the whole race of mankind born beggars, we may conclude that their father became bankrupt; for he once had a happy portion to transmit to his posterity, which he foolishly squandered away. The misery attending upon us now is that we are pursued for our father’s debt as well as our own, without having a cent to pay.
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What Cast Him Down

- In a word, it was his sinning against God. While Adam & the woman followed God, they stood; when they departed from him they fell. The sin itself shall be considered further in a subsequent session, but suffice to say that they hoped to rise by their sin to be God's equal, but it was their ruin. Seeking to be more than God made them, they became less.

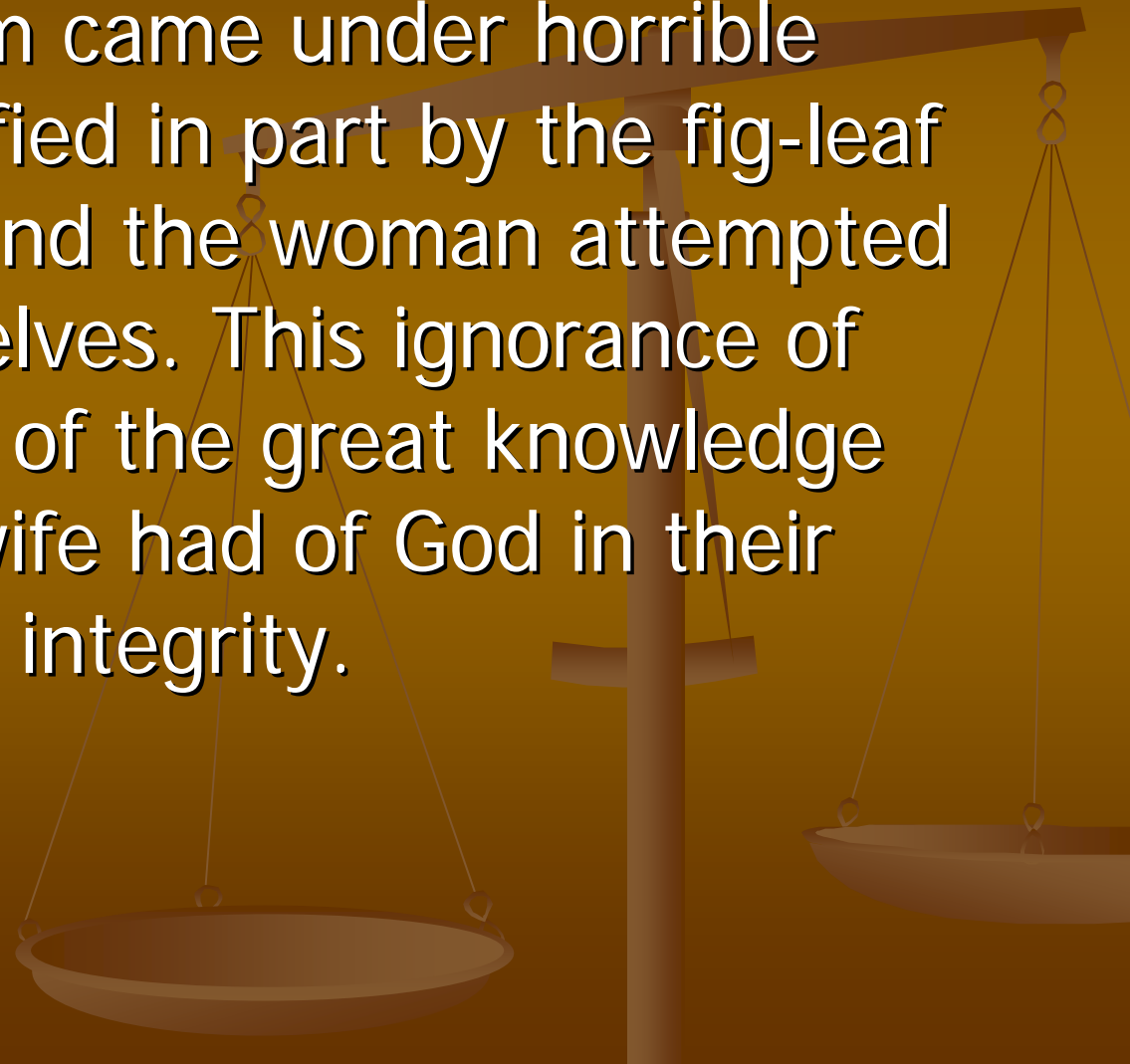
From Whence Adam Fell

- They fell from a holy estate into a sinful one. They lost the image of God, turning from God as their chief end and making themselves their own end. It broke the whole law of God in a single act by striking against God and neighbor (i.e. posterity).



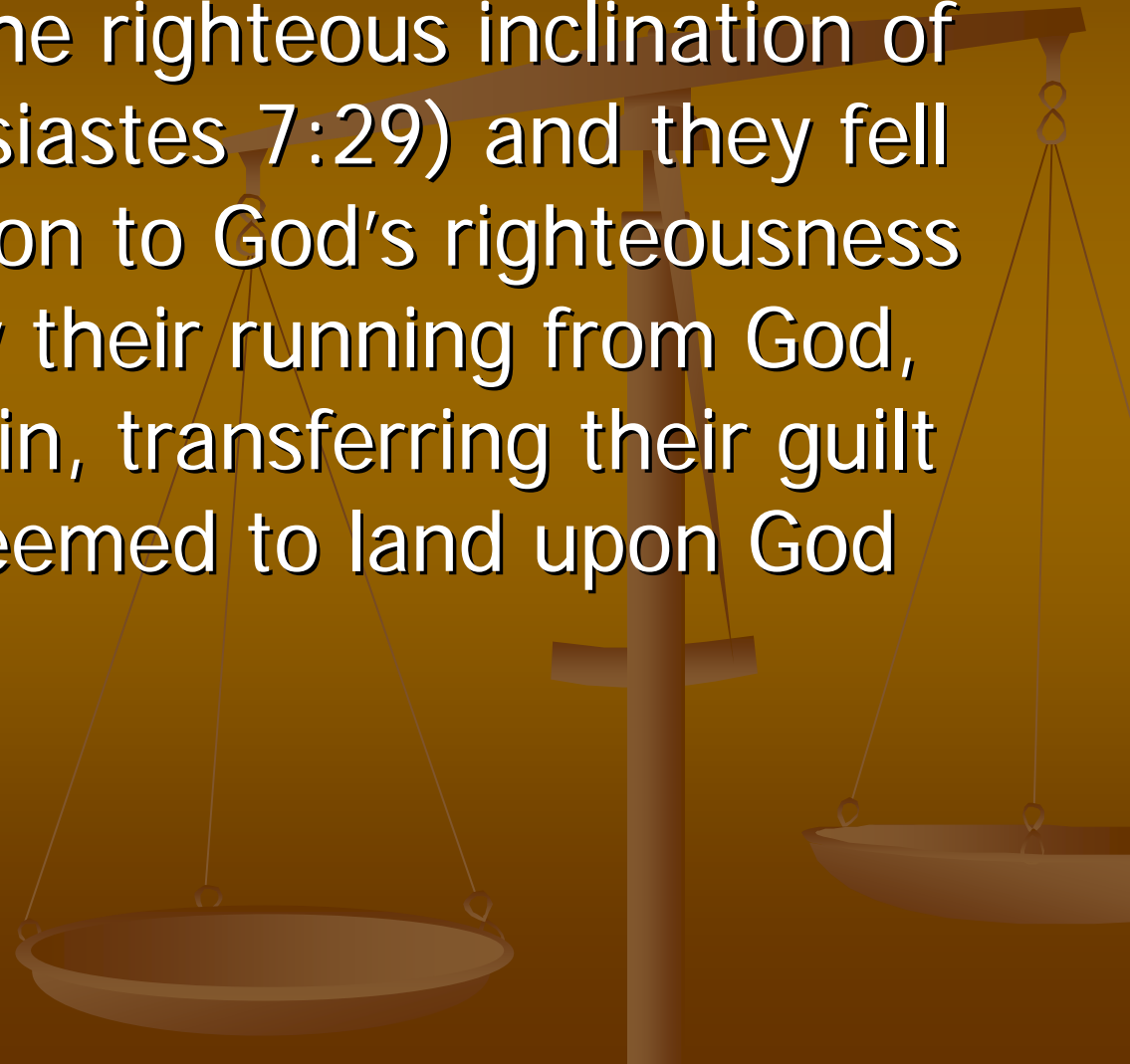
Lost Knowledge

- By his fall, Adam came under horrible blindness, signified in part by the fig-leaf with which he and the woman attempted to cover themselves. This ignorance of God is opposite of the great knowledge Adam and his wife had of God in their original state of integrity.



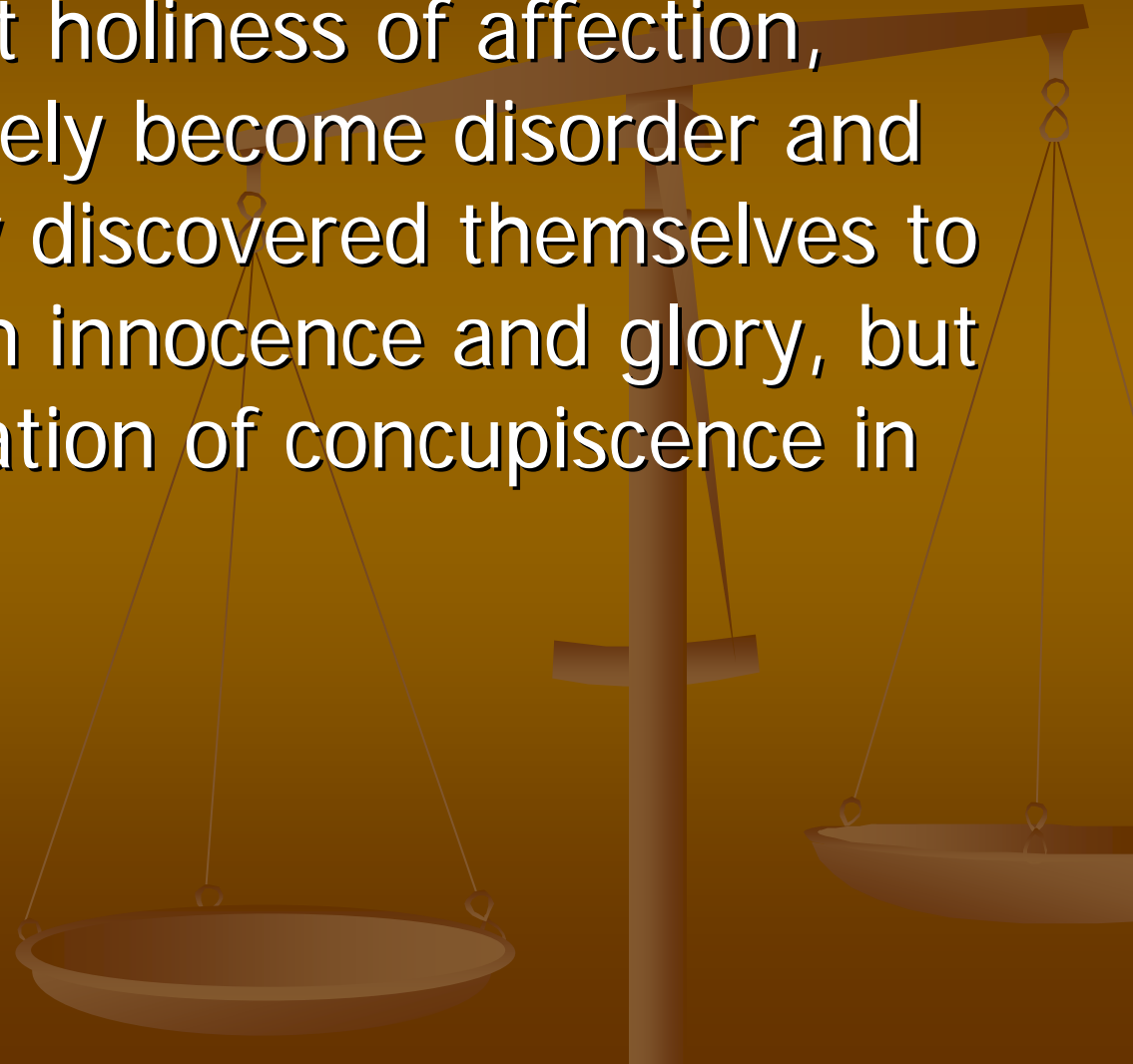
Lost Righteousness

- They lost also the righteous inclination of their will (Ecclesiastes 7:29) and they fell under an aversion to God's righteousness as witnessed by their running from God, excusing their sin, transferring their guilt until at last it seemed to land upon God himself.



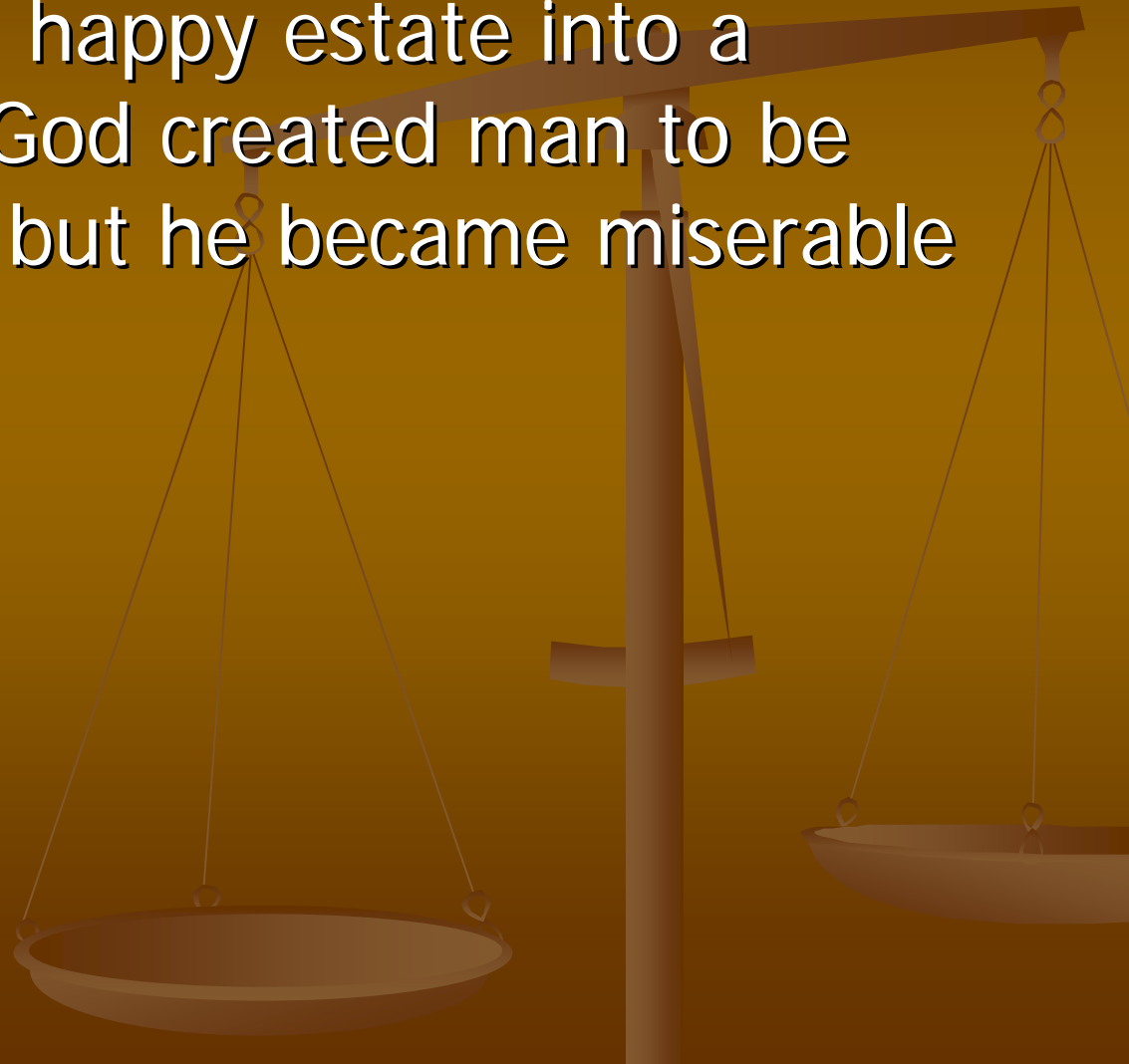
Lost Holiness

- Finally, they lost holiness of affection, which immediately become disorder and confusion. They discovered themselves to be naked, not in innocence and glory, but in the evil operation of concupiscence in their minds.

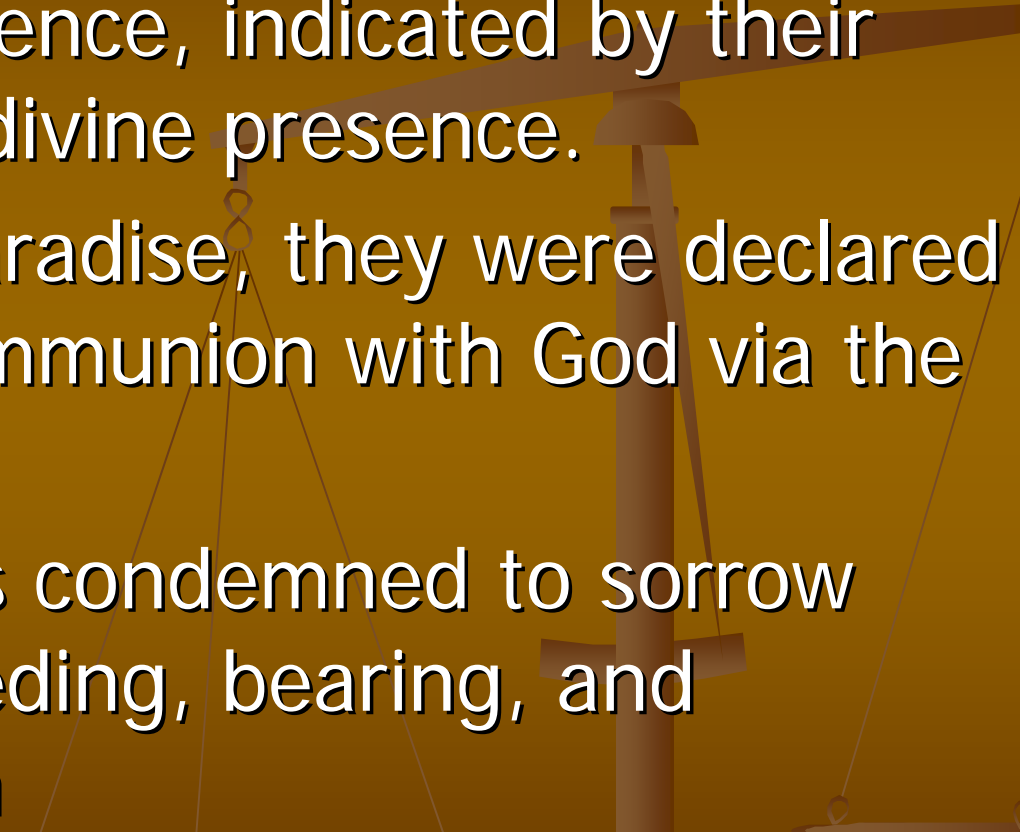


From Whence Adam Fell

- They fell from a happy estate into a miserable one. God created man to be blessed in God, but he became miserable apart from God.



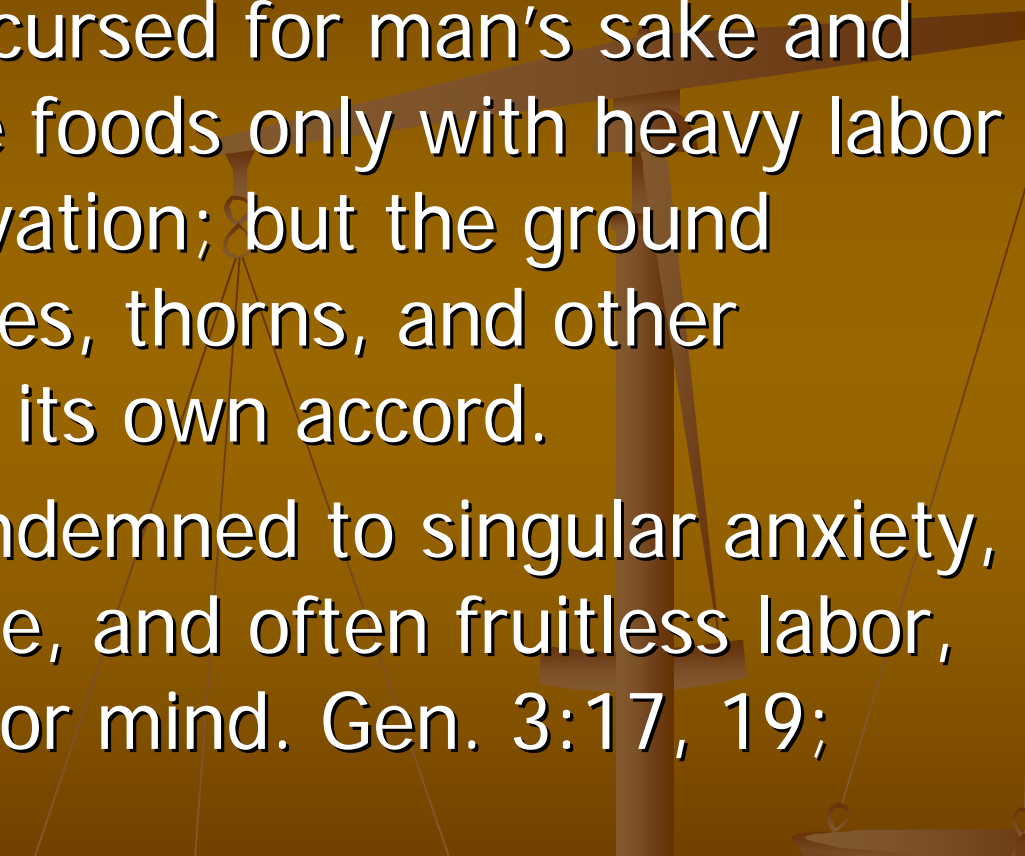
Man's Miserable Estate

- Horror of conscience, indicated by their flying from the divine presence.
 - Driven out of paradise, they were declared ineligible for communion with God via the tree of life.
 - The woman was condemned to sorrow and pain in breeding, bearing, and birthing children
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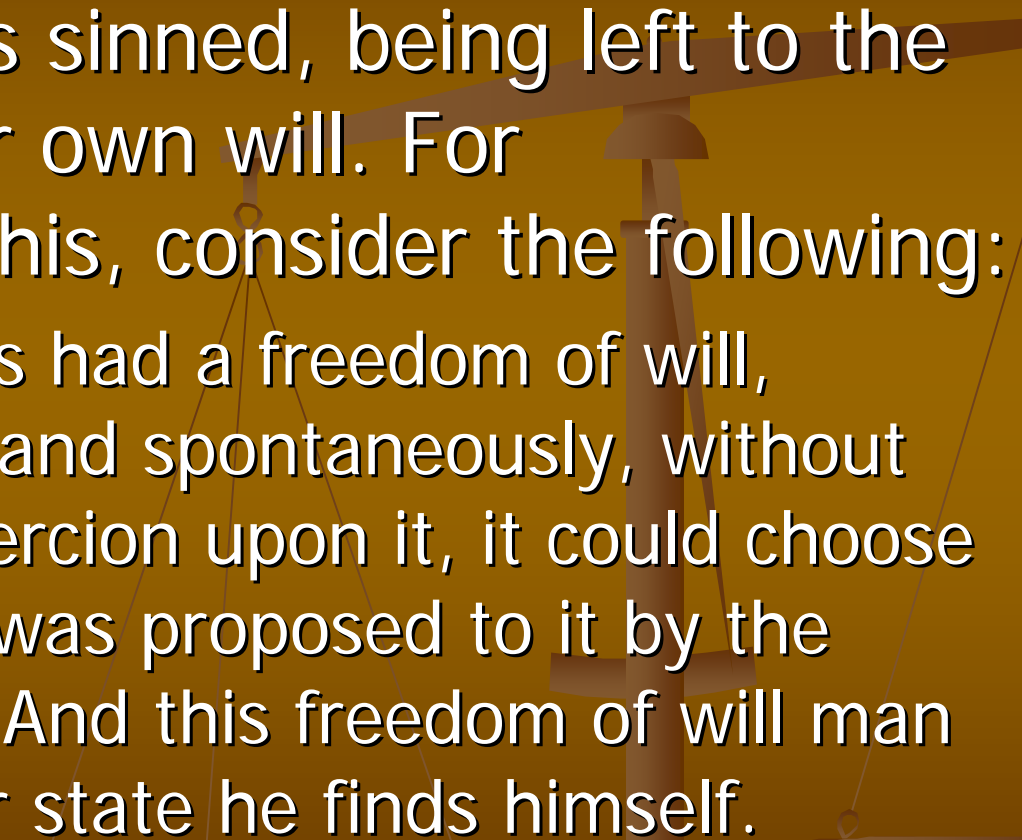
Man's Miserable Estate

- Further, the woman was placed under a yoke of subjection to her husband. This is not to say she was not previously subject to her husband, but now all her desires are subject to her husband to grant them or deny them as he sees fit. This is likely due to the fact that she did not seek his advice before eating the forbidden fruit.

Man's Miserable Estate

- The ground was cursed for man's sake and bears wholesome foods only with heavy labor and diligent cultivation; but the ground brings forth thistles, thorns, and other noxious plants of its own accord.
 - The man was condemned to singular anxiety, to weary, toilsome, and often fruitless labor, whether of hand or mind. Gen. 3:17, 19; Eccl. 1:13, 18.
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How or What Way Man Fell

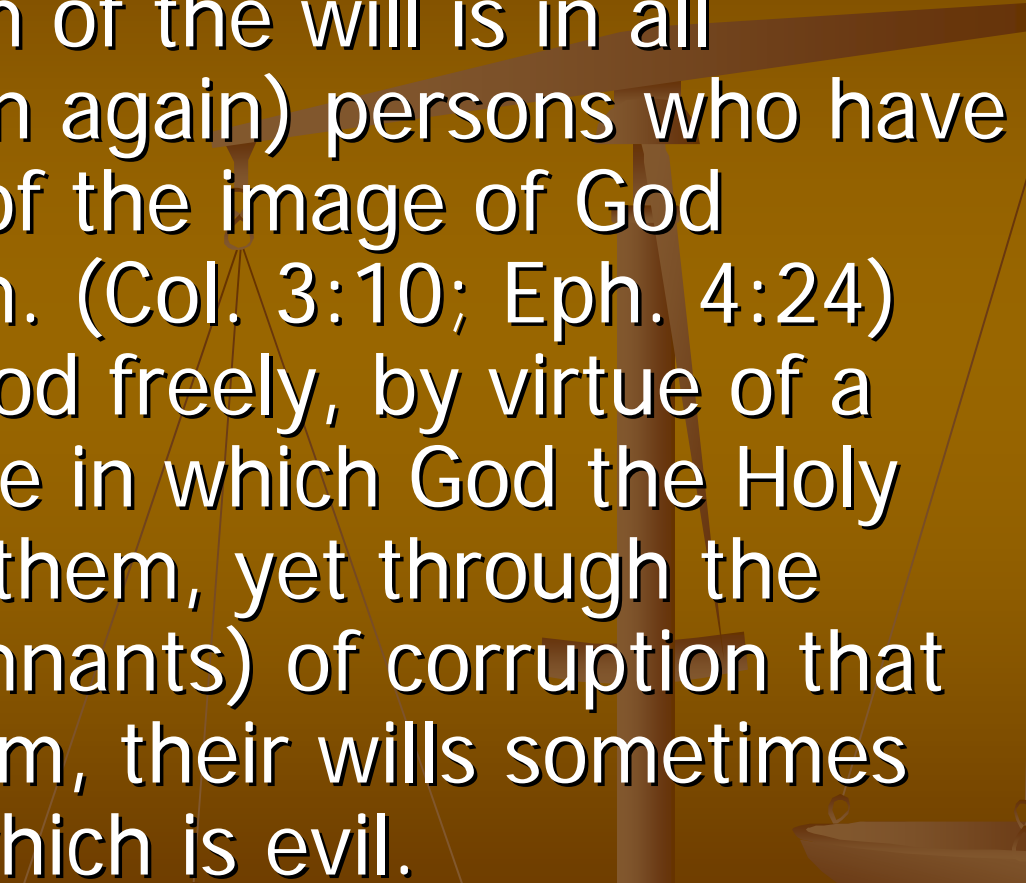
- Our first parents sinned, being left to the freedom of their own will. For understanding this, consider the following:
 - Our first parents had a freedom of will, whereby freely and spontaneously, without any force or coercion upon it, it could choose or refuse what was proposed to it by the understanding. And this freedom of will man has in whatever state he finds himself.
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Freedom of the Will

- ***BUT***, there is a great difference of the freedom the will exercises in the different states human nature is in:
 - In the natural (fallen) state, man has a will that is free only toward evil. (Gen. 6:5; Eph. 2:1) In such a state man chooses evil without any force placed upon his will; and he cannot do otherwise than sin because he is a bond-slave to sin.
 - In the state of grace (regenerate), man has a free will partly to good and partly to evil. (Rom. 7:22, 24) In this state the will sometimes chooses that which is good and sometimes it chooses evil.

Freedom of the Will

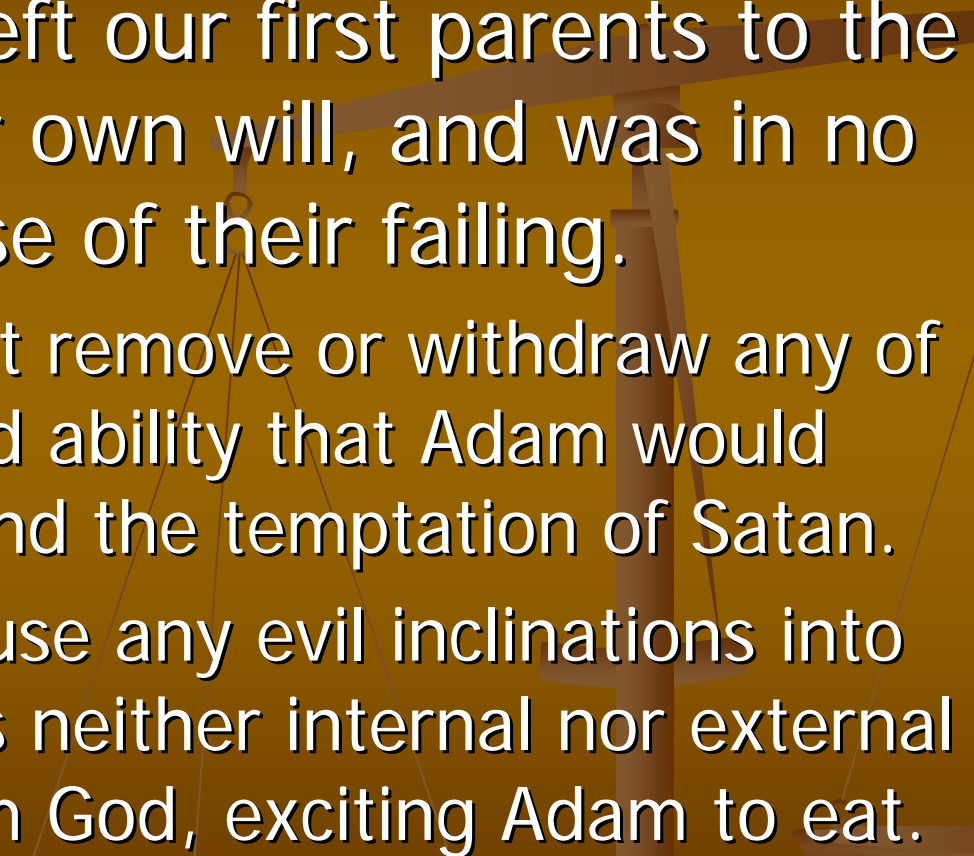
NB: Freedom of the will is in all regenerate (born again) persons who have some measure of the image of God restored in them. (Col. 3:10; Eph. 4:24) They choose good freely, by virtue of a principle of grace in which God the Holy Spirit sanctifies them, yet through the remainders (remnants) of corruption that continues in them, their wills sometimes incline to that which is evil.



Freedom of the Will

- In the state of glory, man has a free will only toward that which is good. In that state, the blessed choose good freely; and being confirmed in their holy estate, they cannot choose to sin.
- The freedom of will that Adam had in the garden was different from all these. Adam had the freedom to choose good or to choose evil, but he had no promise of perseverance. Though he had the power to do so in his own nature, yet he lost that power when he fell. God gave Adam the strength and power to persevere in righteousness, but the will he left to Adam.

How or What Way Man Fell

- Secondly, God left our first parents to the freedom of their own will, and was in no respect the cause of their failing.
 - The Lord did not remove or withdraw any of the strength and ability that Adam would need to withstand the temptation of Satan.
 - Nor did God infuse any evil inclinations into man. There was neither internal nor external compulsion from God, exciting Adam to eat.
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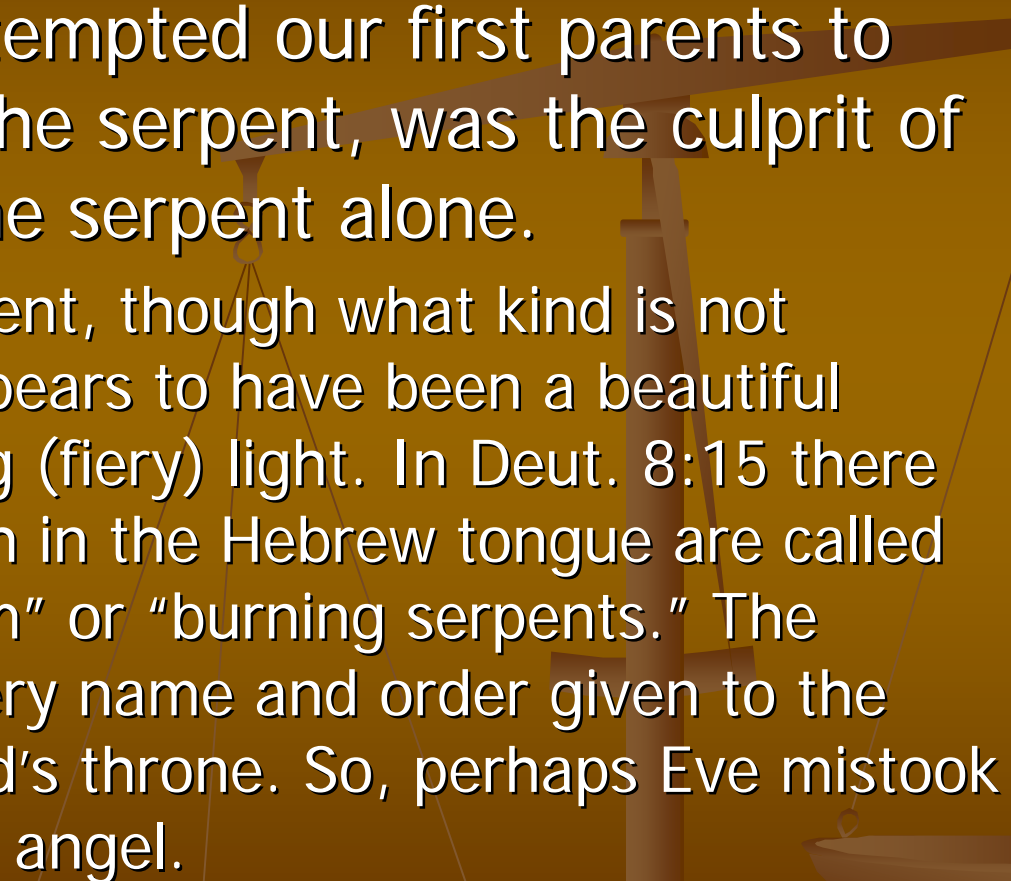
God Not Author of Evil

- It was in man's power to continue in obedience or not. Adam's fall was perfectly voluntary. Consider:
 - While he continued innocent, he had sufficient power to persevere; i.e., had he pleased, he might have effectually resisted the temptation, else it was impossible for him to continue in his estate.
 - The devil only allured, he did not destroy Adam's will. Though he may have an infinite hatred, yet his power is limited. Therefore in paradise Satan must use an external object to incite man to sin.

God Not Author of Evil

- Consider finally that Adam's disobedience was the fruit of his own choice to disobey. The temptation worked from his sense to his fancy (desires). But he was not beguiled as the woman was. Though there was a negligence in considering the danger yet the understanding thoroughly concurred in Adam's will. Adam, after understanding the danger, resolved to embrace the sin. Now any action that results from the understanding of the mind and the choice of the will must be regarded as absolutely free of coercion. The devil prevailed by persuasion, not by force.

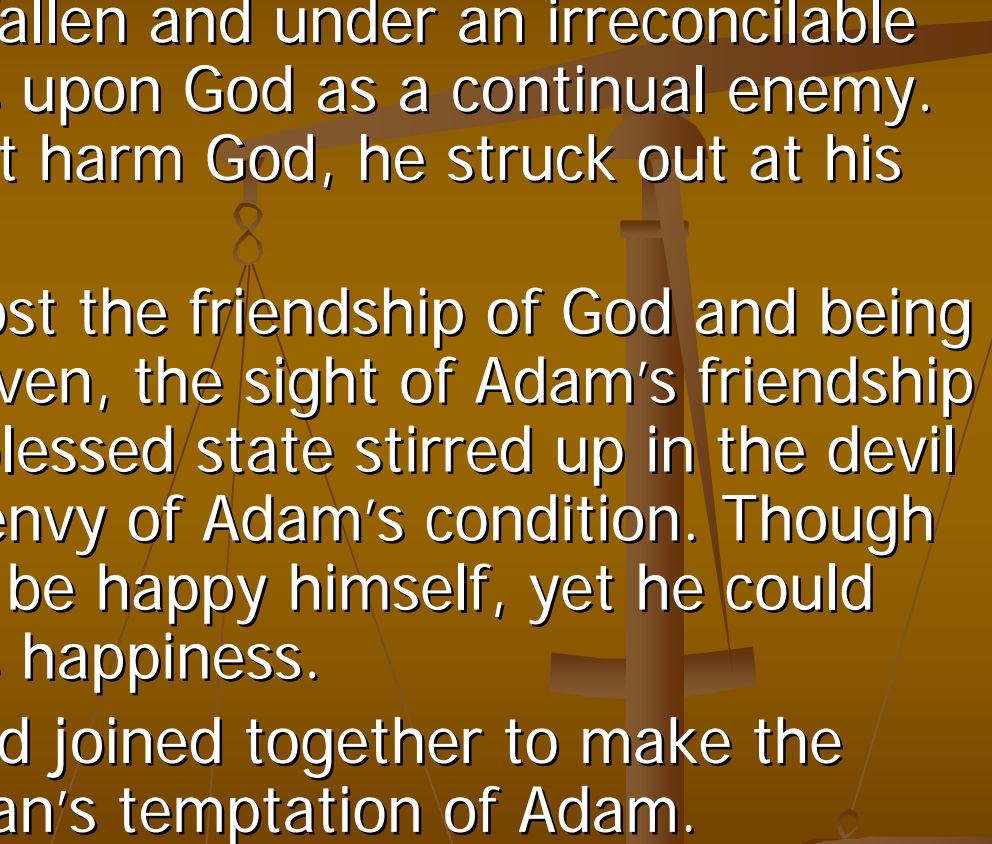
How or What Way Man Fell

- Thirdly, the devil tempted our first parents to sin. The devil, in the serpent, was the culprit of temptation; not the serpent alone.
 - It was a true serpent, though what kind is not determined. It appears to have been a beautiful creature of shining (fiery) light. In Deut. 8:15 there are serpents which in the Hebrew tongue are called "nachash seraphim" or "burning serpents." The seraphim is the very name and order given to the angels around God's throne. So, perhaps Eve mistook the serpent for an angel.
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How or What Way Man Fell

- Though Moses made no mention of the devil, yet he was surely the prime instrument in man's rebellion. Yet, serpents cannot speak nor reason. So we may conclude that there was a rebellious spirit inhabiting the serpent. He is therefore called, in Scripture, "the old serpent" Rev. 12:9; 20:2, "a liar and a murderer from the beginning" John 8:44, etc. The devil seems to be motivated by two things: envy and hatred.

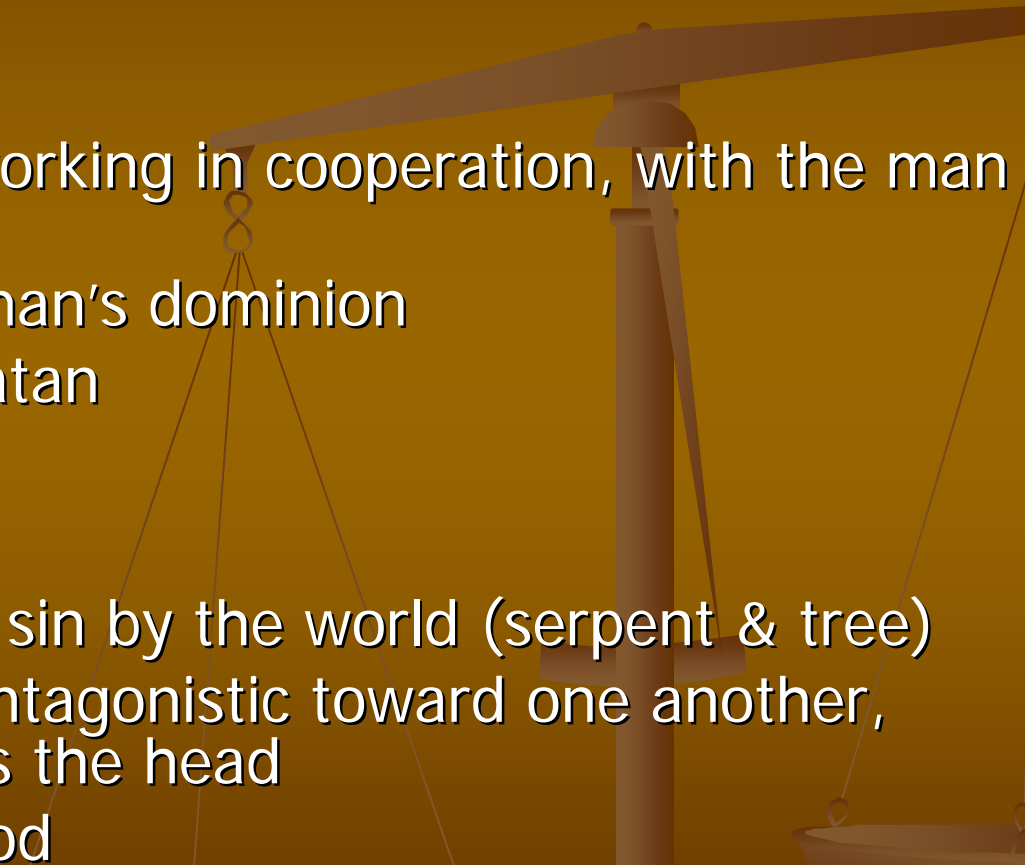
How or What Way Man Fell

- Hatred. Being fallen and under an irreconcilable doom, he looks upon God as a continual enemy. Since he cannot harm God, he struck out at his image.
 - Envy. Having lost the friendship of God and being cast out of heaven, the sight of Adam's friendship with God and blessed state stirred up in the devil an intolerable envy of Adam's condition. Though he could never be happy himself, yet he could destroy Adam's happiness.
 - Envy and hatred joined together to make the mischief of Satan's temptation of Adam.
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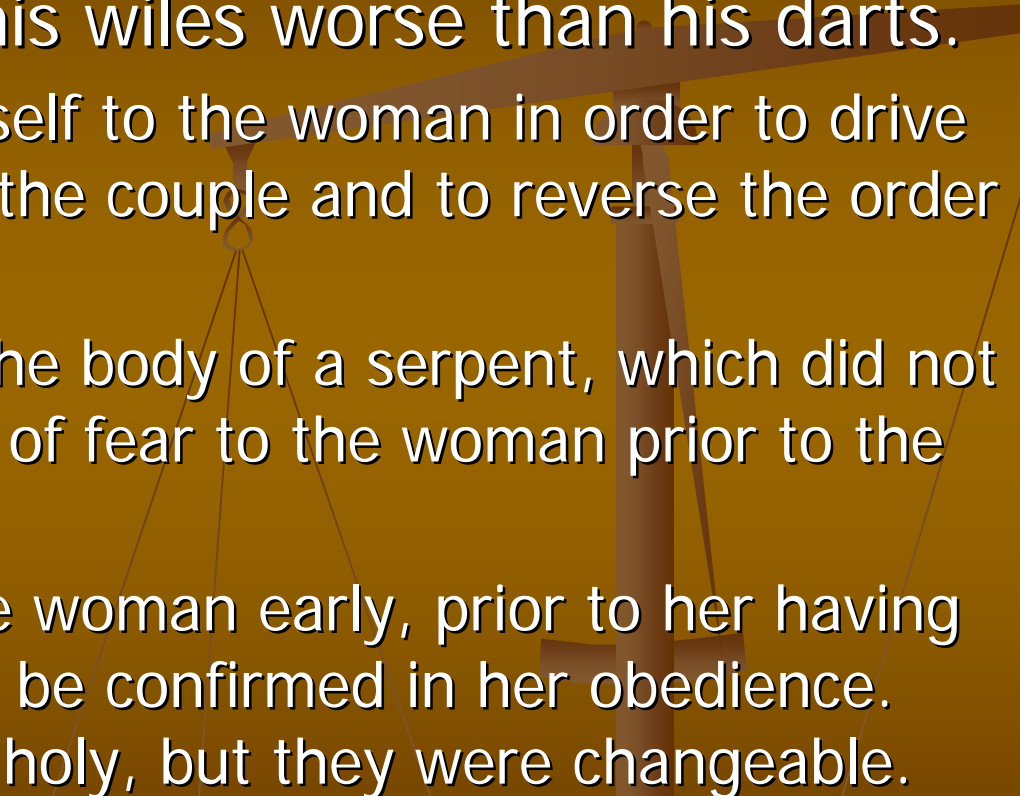
How or What Way Man Fell

- Consider the temptation itself:
 - It was suitable to the nature of man, even in his un-fallen estate. The lure was both to knowledge and sensual pleasure. Three things proposed to the woman's consideration:
 - It was agreeable to the palate. The woman saw *that it was good for food*. Satan told her that it was of a most sweet and delicious taste and would highly gratify her appetites.
 - It was *pleasant to the eye*; a charming and beautiful fruit, which had an inviting appearance.
 - There was a desire that one could become wise through eating it. It was *a tree to be desired to make one wise*. The temptation was to be omniscient.

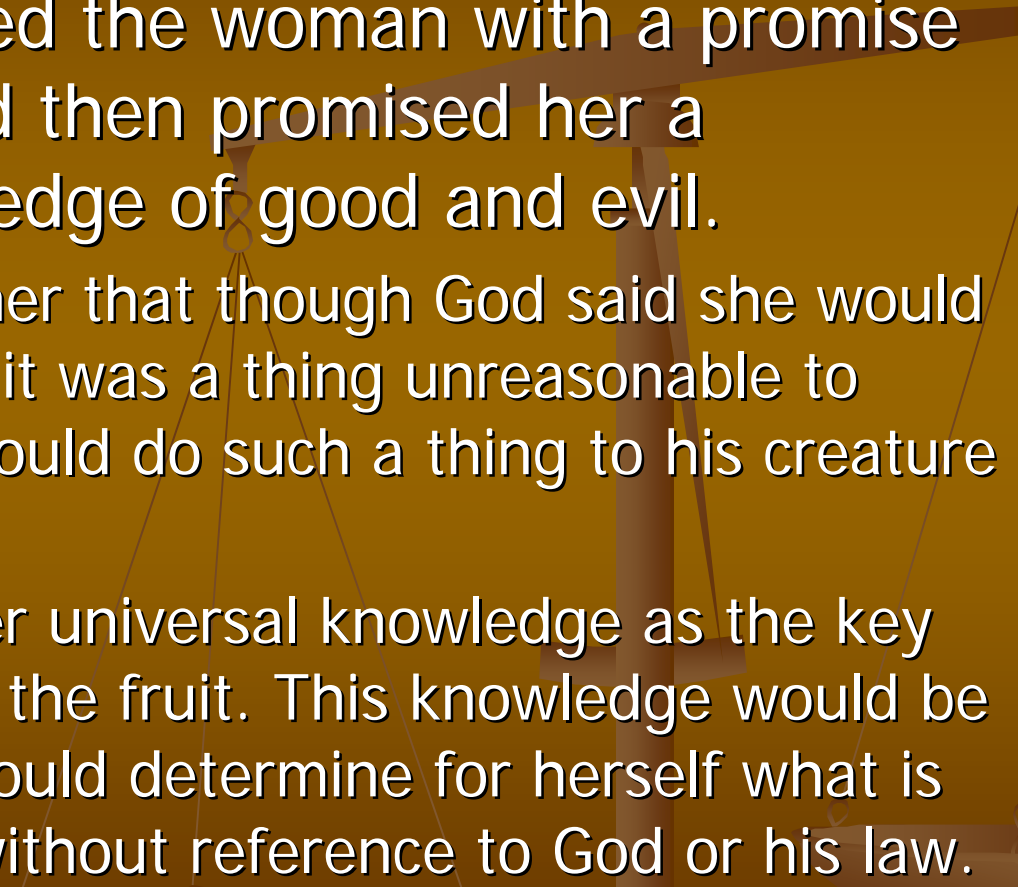
The Temptation Itself

- God's Worldview
 - A sovereign God
 - A human couple working in cooperation, with the man as the head
 - A creation under man's dominion
 - A world without Satan
 - Satan's worldview
 - A sovereign devil
 - A man tempted to sin by the world (serpent & tree)
 - A human couple antagonistic toward one another, with the woman as the head
 - A world without God
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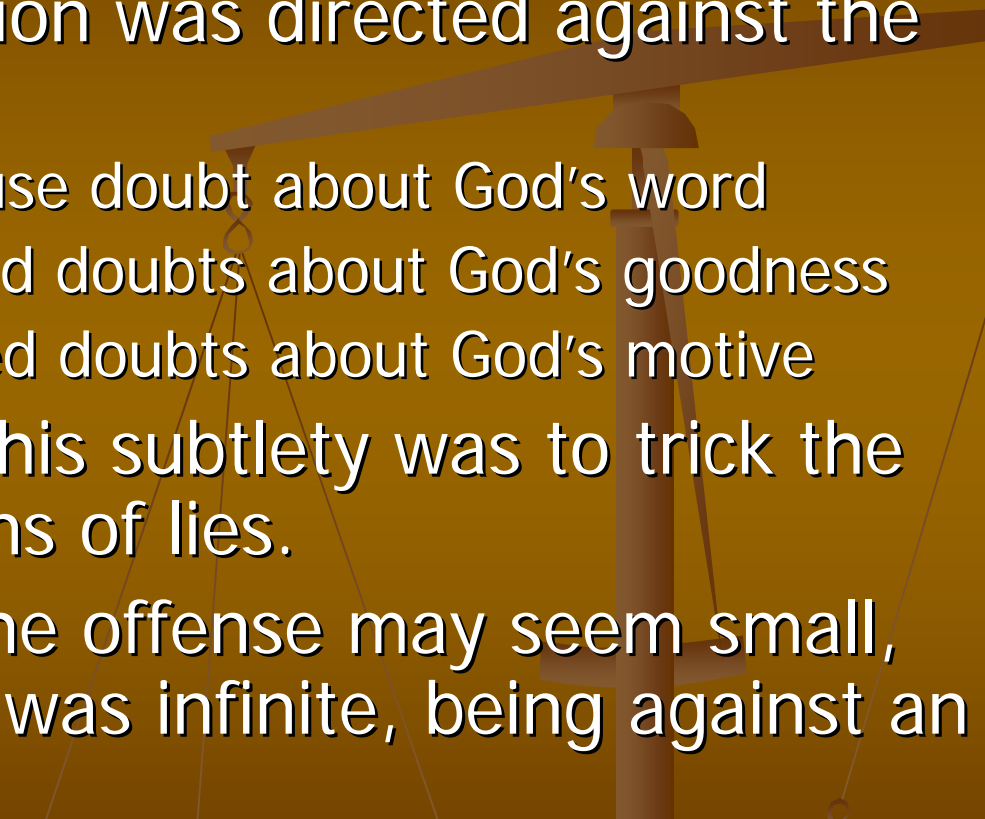
The Temptation Itself

- Satan's Subtlety: his wiles worse than his darts.
 - He addressed himself to the woman in order to drive a wedge between the couple and to reverse the order of God's creation
 - He hid himself in the body of a serpent, which did not present any cause of fear to the woman prior to the fall.
 - He approached the woman early, prior to her having any opportunity to be confirmed in her obedience. The humans were holy, but they were changeable.
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The Temptation Itself

- Satan first allured the woman with a promise of impunity, and then promised her a universal knowledge of good and evil.
 - He persuaded her that though God said she would surely die, that it was a thing unreasonable to suppose God would do such a thing to his creature whom he loves.
 - He promised her universal knowledge as the key effect of eating the fruit. This knowledge would be such that she could determine for herself what is good and evil without reference to God or his law.
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The Temptation Itself

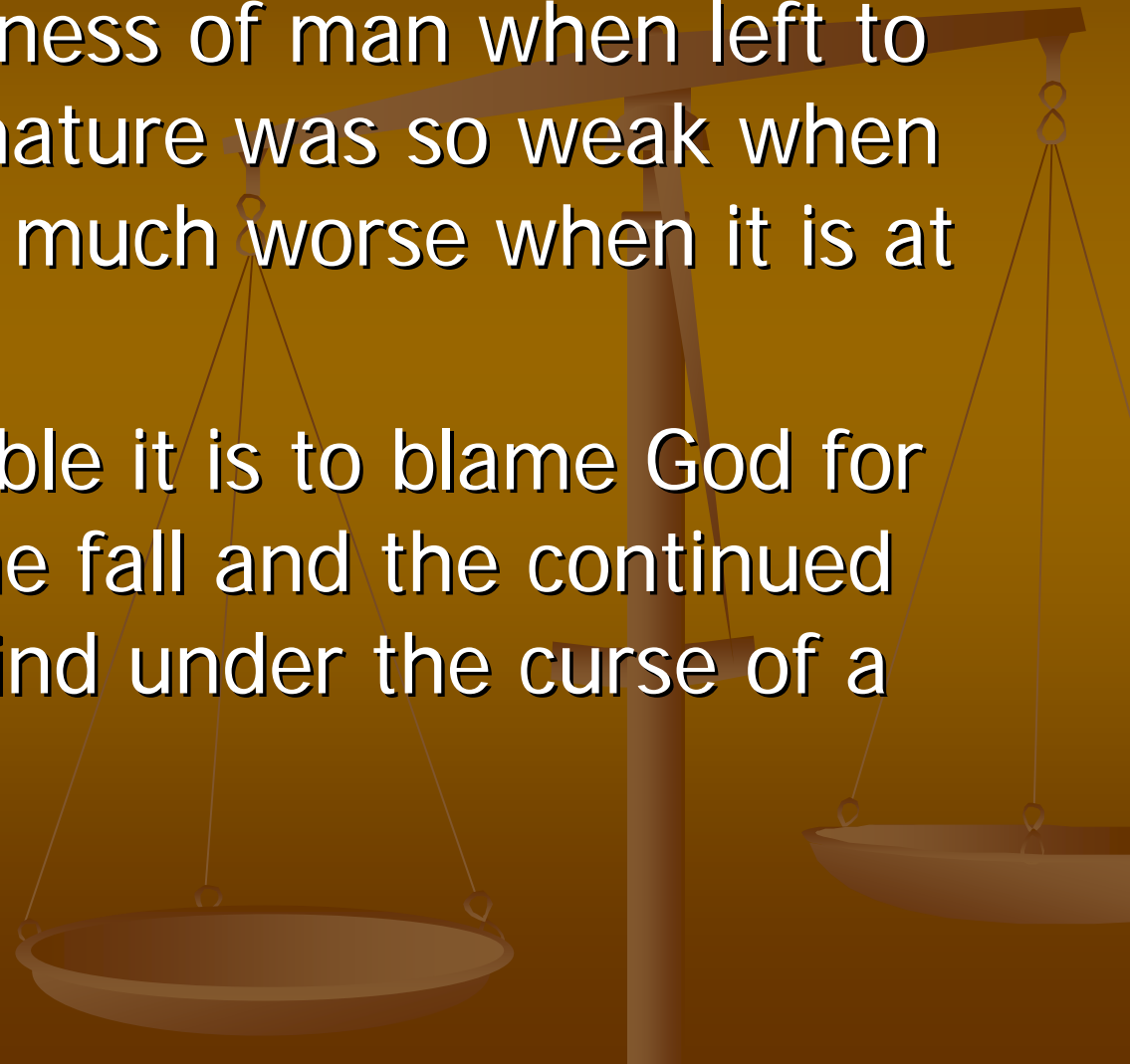
- Satan's temptation was directed against the woman's faith.
 - He tried to arouse doubt about God's word
 - Then he aroused doubts about God's goodness
 - Finally he roused doubts about God's motive
 - The essence of his subtlety was to trick the woman by means of lies.
 - The matter of the offense may seem small, but the sin of it was infinite, being against an infinite God.
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The Temptation Itself

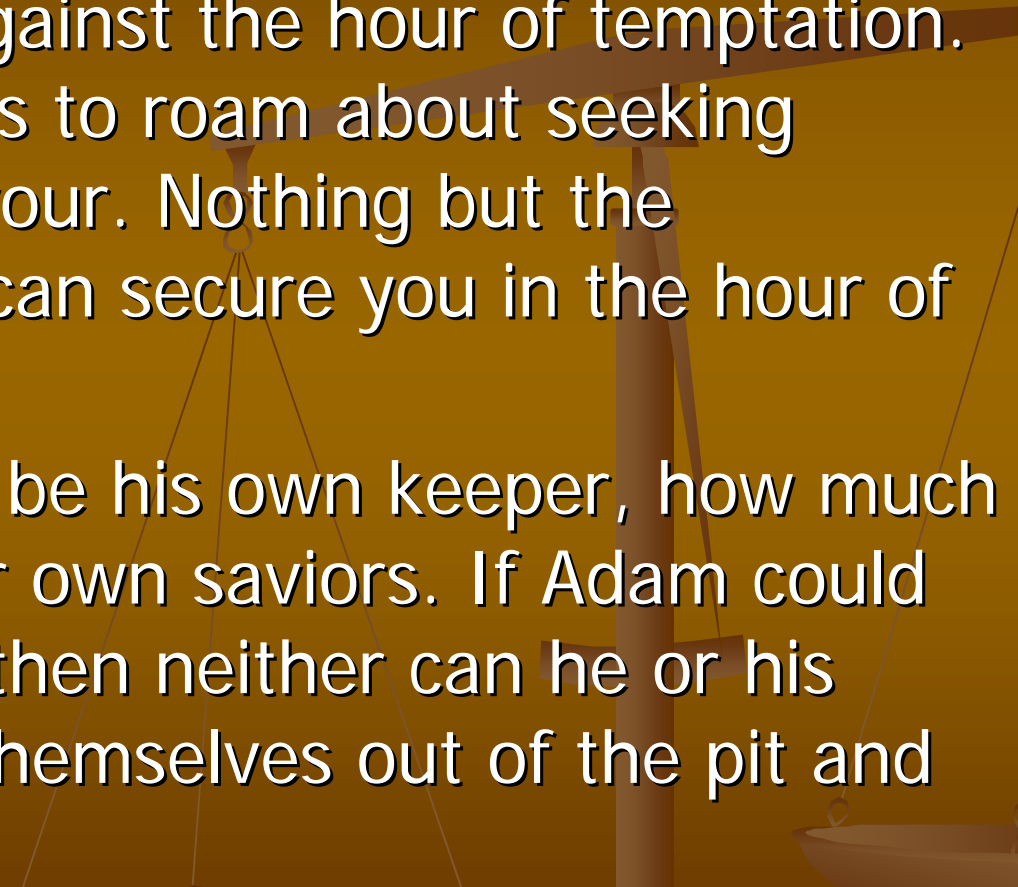
- Though Satan was a tempter, yet man was liable for his own action, being left to the freedom of his own will. Satan could not force Adam to sin, though he did use trickery to deceive the woman. God could allow Adam to sin, but he did not in any manner cause Adam to sin, as he is altogether holy. The whole blame, then, for man's fall lies with man.

Some Inferences

- The great weakness of man when left to himself. If our nature was so weak when at its best, how much worse when it is at its worst?
- How unreasonable it is to blame God for the misery of the fall and the continued misery of mankind under the curse of a fallen creation.



Some Inferences

- Watch and pray against the hour of temptation. The devil continues to roam about seeking whom he may devour. Nothing but the friendship of God can secure you in the hour of temptation.
 - If Adam could not be his own keeper, how much less can we be our own saviors. If Adam could not keep himself, then neither can he or his descendents pull themselves out of the pit and trap of Satan.
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Some Inferences

- There is no justification in the works of the law. Adam broke the covenant of works and made it impossible for any of his offspring to save themselves by works.
 - Finally, see how clear is our absolute need for the grace and mercy of Christ. There is no other name under heaven, given among men, whereby we must be saved.
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