

*The fall of man: and other sermons preached before the University of Cambridge, and on various public occasions. by Farrar, and no man gave unto him XI.*

Preached before the University of Cambridge. And the Lord God said unto the woman, What is this that thou hast done? Preached before the University of Cambridge, March 8, In the day that thou eatest thereof thou shalt surely die 27 III. Preached before the University of Cambridge, March 15, Follow me, and let the dead bury their dead 55 IV. Preached before Harrow School, June 28, The creature itself also shall be delivered from the bondage of corruption 80 V. Preached before Harrow School, on Ascension Day, And a cloud received him out of their sight 97 VI. What is man, that thou art mindful of him? Quit you like men, be strong VIII. Isaiah LIV 11 “ Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord ; and great shall be the peace of thy children IX. I was glad when they said unto me, We will go into the house of the Lord X. Preached before Harrow School, January 15, And he would fain have filled his belly with the husks that the swine did eat: And the boys grew, and Esau was a cunning hunter, a man of the field ; and Jacob was a plain man, dwelling in tents XII. And their works do follow them XIV. And there is no discharge in that war XV. And I will restore to you the years that the locust hath eaten XVI. Preached before Harrow School, September 30, And they shall see his face ; and his name shall be in their foreheads XVII. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Preached before Harrow School, Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee Digitized by Google.

**Chapter 2 : Topical Bible: The Fall of Man: Man in Consequence of Defiled in Conscience**

*Bible Sermons Online, Sermon Preached by 1 Maurice Roberts, Inverness: The Fall and Recovery of Man, Genesis ch.3 v and in many other ways. It is of the.*

How did the Fall affect humanity? The effects of the Fall are numerous and far reaching. Sin has affected every aspect of our being. It has affected our lives on earth and our eternal destiny. One of the immediate effects of the Fall was that mankind was separated from God. When they rebelled against Him, that fellowship was broken. They became aware of their sin and were ashamed before Him. They hid from Him Genesis 3: Because of the Fall, death became a reality, and all creation was subject to it. All men die, all animals die, all plant life dies. Because of sin, death is an inescapable reality, and no one is immune. Worse still, we not only die, but if we die without Christ, we experience eternal death. Another effect of the Fall is that humans have lost sight of the purpose for which they were created. Hence, love to God is the core of all morality and goodness. The opposite is the choice of self as supreme. Selfishness is the essence of the Fall, and what follows are all other crimes against God. In all ways sin is a turning in upon oneself, which is confirmed in how we live our lives. We call attention to ourselves and to our good qualities and accomplishments. We minimize our shortcomings. We seek special favors and opportunities in life, wanting an extra edge that no one else has. We display vigilance to our own wants and needs, while we ignore those of others. When Adam chose to rebel against his Creator, he lost his innocence, incurred the penalty of physical and spiritual death, and his mind was darkened by sin, as are the minds of his successors. The Fall produced in humans a state of depravity. In this state, man is utterly incapable of doing or choosing that which is acceptable to God, apart from divine grace. Without the supernatural regeneration by the Holy Spirit, all men would remain in their fallen state. But in His grace, mercy and loving-kindness, God sent His Son to die on the cross and take the penalty of our sin, reconciling us to God and making eternal life with Him possible. What was lost at the Fall is reclaimed at the Cross.

**Chapter 3 : 8 Bible verses about Fall Of Man**

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The Fall of Man Genesis 3: I would imagine that the American Civil Liberties Union would immediately file suit against God and in defense of Eve and her husband the order of the two is not accidental, Adam. The suit would probably be pressed on the grounds of an illegal eviction. Could God really be serious in what this account claims to report? And more than this, that due to this one act the whole world and all mankind continue to suffer the evils about us? Those who do not take the Bible seriously or literally have little difficulty here. They simply write off the third chapter of Genesis as a myth. To them it is merely a symbolic story which endeavors to account for things as they are. The details of the fall present no problems for they are not fact, but fiction. Evangelicals probably have tended to console themselves with the reminder that this was the long ago and the far away. Since the fall occurred so long ago, we do not tend to face the issues that glare at us from this passage. Why, for example, must Adam assume primary responsibility when Eve is the principle character in the narrative? To put the question in more contemporary terms, why did Adam get the blame when Eve did all the talking? What was so evil about this sin that brought about such a harsh response from God? In chapter 4 we find jealousy and murder. In the following chapters mankind goes from bad to worse. Genesis 3 answers this question. And so this chapter is vital because it explains the world and society as we observe it today. It informs us of the strategies of Satan in tempting men. It explains the reason for the New Testament passages that restrict women from assuming leadership roles in the church. Here is not a chapter that we will regret having studied, however. He seeks out the sinner and provides him with a covering for sin. He promises a Savior through whom this whole tragic event will be turned into triumph and salvation. Adam, Eve, and the garden we are prepared to find, for we have seen them before. While it was an actual snake, later revelation informs us that the beast was being used by Satan, who is described as a dragon and serpent cf. While we may wish to know the answers to questions pertaining to the origin of evil, Moses had no intention of supplying them for us here. The point God wishes to make is that we are sinful. To pursue more distant causes only removes our responsibility for sin from the focus of our attention. Notice especially the approach which Satan takes here. Satan often stands behind the pulpit, holding a Bible in his hand. The effect of it is this: But when Satan referred to the Lord God it was merely God. Satan came to Eve as an inquirer. That chain was Adam, Eve, creature. Eve would no doubt have rebuked such a conversation if it were not for the manner in which it was initiated by Satan. He stated the question so as to appear that he was misinformed and needed to be corrected. Few of us can avoid the temptation of telling another that they are wrong. And so, wonder of wonders, Eve has begun to walk the path of disobedience while supposing that she was defending God to the serpent. Did you notice that Satan has not mentioned either the tree of life or the tree of the knowledge of good and evil? What a subtle attack! She brought it up. Satan does not wish us to ponder the grace of God, but to grudgingly meditate upon His denials. Likewise Eve had a distorted impression of the severity of God in prohibiting the fruit of the tree of the knowledge of good and evil. The second attack is bold and daring. How could anyone be wrong who was so certain? Many today, my friend, are convinced more of the dogmatic tone of a teacher than they are by the doctrinal truthfulness of his teaching. Dogmatism is no assurance of doctrinal accuracy. Many have tried to determine precisely what Satan is offering in verse 5. In other words, they are living in a state of incompleteness, of inadequacy. But once the fruit is eaten, they would enter into a new and higher level of existence: This would stimulate the curiosity of Eve. One of my friends tells me that women are, by nature, more curious than men. I do not know if this is so, but I know that I have an active curiosity as well. The mysteriousness of this possibility of knowing more and living on some higher plane surely invites speculation and consideration. I find an illustration on this play upon human curiosity in the book of Proverbs: The woman of folly is boisterous, she is naive, and knows nothing. The woman of folly is herself naive and unknowing, but she entices her victims by offering them a new experience, and the fact that it is illicit simply adds to the appeal verses That is the kind of offer which Satan made to Eve. Satan, I

believe, leaves Eve with her thoughts at this point. His destructive seeds have been planted. While she has not yet eaten the fruit, she has already begun to fall. She is seriously contemplating disobedience. Sin is not instantaneous, but sequential James 1: Notice that the tree of life is not even mentioned or considered. Here before Eve were the two trees, the tree of life and the tree of the knowledge of good and evil. Seemingly it was not a choice between the one or the other. She only saw the forbidden fruit. But Eve had eyes only for what was forbidden. And this tree offered some mysterious quality of life which appealed to the woman. Satan lied outright in assuring Eve that she would not die, but he simply failed to tell her the fine print in his promise of what the forbidden fruit would offer. Having studied that tree for some time I would imagine , she finally determined that the benefits were too great and the consequences were unreasonable and therefore unlikely. At that moment she snatched the fruit and ate it. While I am not as dogmatic on this possibility as I once was, two words of Moses could give us the answer: When the woman saw that the tree was good for food, and that it was a delight to the eye, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate Genesis 3: Is it possible that Eve was never alone with the serpent? If he were there, listening to every word and assenting by his silence, then it is little wonder that he simply took the fruit and ate it when it was offered by Eve. It is something analogous to my wife and I sitting in the family room. When the doorbell rings, my wife gets up to answer it while I keep on watching my favorite TV program. I can overhear my wife letting in a vacuum cleaner salesman and listening with increasing interest to his sales pitch. I do not want to stop watching my program, so I let the conversation continue, even to my wife signing a contract. By default I have allowed my wife to make a decision and I have chosen to go along with it. If Adam were not present throughout the entire dialogue between the serpent and his wife, one can still conceive of how it may have happened. Eve independently could have eaten the fruit and then hastened to tell her husband of her experience. I can well imagine that Adam would want to know two things. First, he would want to know if she felt any better—that is, did the fruit have any beneficial effect on her. Secondly, he would want to know if it had any detrimental effect. After all, God had said that they would die that very day. What a tragic error! Verses 7 and 8 are particularly informative, because they instruct us that sin has its consequences as well as its punishment. God has not yet prescribed any punishment for the sins of Adam and Eve, and yet the consequences are inseparably coupled with the crime. The consequences of sin mentioned here are shame and separation. The nakedness which Adam and Eve shared without guilt was now a source of shame. Sweet innocence was lost forever. Remember, there was no man in the garden but the two of them. But they were ashamed to face each other without clothing. Not only could they not face each other as they had before, but they dreaded facing God. When He came to have sweet fellowship with them, they hid themselves in fear. God had said that they would die in the day that they ate the forbidden fruit. Some have puzzled over this promise of judgment.

Chapter 4 : The Fall of Man in God's Perfect Plan | [theinnatdunvilla.com](http://theinnatdunvilla.com)

*Farrar spent his life preaching and writing, and the sermons in this collection demonstrate his wisdom and knowledge on many important topics. He discussed the fall of man, the kingdom of heaven, prayer, everyday Christian life, sincerity of the heart, and much more.*

This double covenant is proposed to us in Scripture: Twofold of nature and of grace; of works and of faith; legal and covenant: For in the former, God as Creator demands perfect obedience from innocent man with the promise of life and eternal happiness; but in the latter, God as Father promises salvation in Christ to the fallen man under the condition of faith. The former rests upon the work of man; the latter upon the grace of God alone. The former upon a just Creator; the latter upon a merciful Redeemer. The former was made with innocent man without a mediator; the latter was made with fallen man by the intervention of a mediator. The covenant of nature is that which God the Creator made with innocent man as his creature, concerning the giving of eternal happiness and life under nature. God, who as the Creator of man, must also be his governor and from this, his legislator, and because good in his own nature, the rewarder also of those who seek him Heb. Man who, because a creature, must also wholly depend upon God and, because upright, could keep the inscribed law, and because rational, ought not otherwise than in a rational manner i. For he who receives it, binds himself officially to obedience under the punishment denounced through the same; he who gives it for the very reason that he exacts obedience is bound to furnish indemnity and security to the one obeying. Third, the passage in Hos. For although these words may also be explained of the inconstancy of men that they may be said to have transgressed the covenant as men are wont to do, who are naturally false and fickle, and often deceive expectation , still nothing prevents their being referred also to Adam that they may be said to have violated the covenant like Adam, their first parent, who miserably broke the covenant contracted with him by God. A similar locution occurs in Job In this covenant we consider: The contracting parties are God and man. God contracts as Creator and Lord. Under this relation schesei , two things ate included: The former because as Creator he cannot but govern the creature, nor can he govern except suitably to his nature i. The latter because he could not help loving and rewarding the creature doing his duty. Man must be viewed under a double relation â€” Man as just and as the first. He had the power to perform the prescribed duty. In the latter, Adam in a certain manner included the whole human race, which was to spring from him, both as the root and the seminal principle from whom the whole human race was to descend Acts Hence that covenant pertained not only to Adam, but to all his posterity in him. Now the foundation of this union arises from the twofold bond connecting men with Adam: The pact consists of two parts: The duty was partly general, partly special obedience due to according to the twofold law given to him: The general was the knowledge and worship of God, justice towards his neighbor and every kind of holiness; the special was abstinence from the forbidden fruit in which obedience to the whole law was contained as in a compendium and specimen. Thus they who are without the written law are not without the engraven law since they through the dictates of conscience are a law unto themselves. The latter was founded upon the symbolic and positive law. The sanction of the covenant attended the exaction b The sanction of duty. It consisted both in the promise of reward and in the threatening of punishment. The promise was of the highest happiness of eternal life to be passed not on earth but in heaven. However, from this pact arises the mutual obligation of the parties, differing according to their condition. But with respect to God, it was gratuitous, as depending upon a pact or gratuitous promise by which God was bound not to man, but to himself and to his own goodness, fidelity and truth, Rom. If the apostle seems to acknowledge this right or debt Rom. If therefore upright man in that state had obtained this merit, it must not be understood properly and rigorously.

**Chapter 5 : How did the Fall affect humanity?**

*In this sermon we discuss the fall of man and some of the effects of sin. Genesis (Pt. 8) (The Fall of Man) Text: Genesis By: Ken McKinley (Read Text) What we just read there was the saddest moment in all of human history.*

Links to Bible chapters open in a new window. God is here speaking, and God says to the serpent - "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" Genesis 3 , There is more wisdom and more understanding to be gained from a realisation of the meaning of this chapter, than there is from studying half the books in the British Museum. Because, here, of course, in this chapter we are informed about the original state of man: Certainly, we must agree that Adam and Eve, when we first meet them here, in chapter 3, are perfect: Then, and nobody can disagree with this; we meet them secondly in a condition in which they are fallen from that condition of innocence and perfection into state of sin and rebellion against God, as we shall see. Not everyone agrees with the third point I wish to make but, I for myself, am convinced, I think on satisfactory reasons, that we also, thirdly, find Adam and Eve here, at the end of the chapter in a state of grace and salvation. They came to be converted as believers today are converted, to faith in the promise of the Gospel. Therefore, I beg to look at this section of Scripture with you today, by no means confining our thoughts to this one verse - important as it is - but looking at this most valuable and important passage of Scripture as a whole. I believe the place to begin, in understanding this chapter, is with the two trees that were planted in the Garden of Eden. We discover, indeed, that there were two special trees that differed from all the rest. The first of these is the Tree of the Knowledge of Good and Evil. That was located in the centre of the Garden of Eden, in the middle of the garden. God said, "For in the day that thou eatest thereof from that tree thou shalt surely die Genesis 2 , Therefore, we now need to ask the question: Why should God put that tree in the garden at all? Why did God not simply leave that tree out, unplanted? Why did He insist on planting such a tree, knowing, of course, that it constituted a temptation and a danger to the whole human race? The answer we must give to that question is this: You understand that the distance between God and man is so vast that it was absolutely proper and right, that God, if He saw fit to do so, should impose an examination and a test upon mankind, as to whether we would obey and submit to His authority and to His Word or not. It would have been perfectly possible, of course, for God to have planted the trees of the garden and not to have put there this Tree of the Knowledge and Evil; there can only be one purpose why God put it there, and as I say, it was to test our obedience as a human race. Evidently, there had already been a similar test in heaven, amongst the very angels of God. We may not know on which day of the week - there being six days of creation - the angels were created on, but we do know this: They were cast out of heaven and were no longer angels but demons or, if you like, devils: Satan, himself, being the chief. Therefore, we must conclude that in heaven also, the angels in glory, at their creation, were placed under some similar moral test of their obedience. Some failed the test. That had already happened before Genesis 3. Satan comes now to tempt mankind into a similar rebellion to the rebellion which he had already committed against his Maker and his God. That then is the background to the Tree of the Knowledge of Good and Evil. No, it was a test: My dear friends, we are all in a similar condition. We are all under this similar test. God has given us His Word in the Bible, and you and I, and all the rest of mankind, will be, in the end, tested by our attitude to this Book and to this Word, and to this message which is to be found in the Bible. God is giving us the same test - not identical, certainly - but in a similar manner today. Your whole future, your whole destiny, depends on your attitude, I say, to His Word which is found in the Bible. The bread and the wine are the emblems, symbols if you like, of the body broken and the blood shed of our great and glorious Saviour, Jesus Christ. That single first test was the one and only test of its kind they would have had. Had they passed the test and refused the temptation then they would have had a right to eat from the Tree of Life, which was the sacrament confirming to them the promise of God of everlasting life. This is implied in Genesis 2 , verse seventeen, where God says, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. No doubt what would have happened to Adam and Eve, and all the human race is, they would never have died, but would have been carried

one-by-one into the glory of God, just as Elijah was; and before him, just as Enoch was. So the Tree of Life then, was something they were disqualified from taking from, once Adam and Even had sinned. There is, of course, this lesson to you and to me: The highest worship is the worship in which we are obedient to God. Beautiful language, flowery words, may have their place; ornate buildings, gorgeous ceremonies, perhaps may occasionally be in place - just occasionally. However, God has no interest in anything, my friends, apart from one thing: Adam and Eve were placed under this moral test, when the Tree of the Knowledge of Good and Evil was there to test their obedience. The devil, we are told, was extremely subtle, crafty, cunning and ready to tell lies, or to do anything which furthered his cause and advanced his interests. We are told by Jesus Christ that the devil was a liar and a murderer John 8 , It was murder, not simply of the body, but of the soul. What the devil wanted to do was to have them in hell with himself. He knew that once he sinned against God he was cast out of heaven with his fallen angels; demons or devils we call them today. They are a great empire of wickedness against God and against the souls of men. In this chapter, we see how he begins his campaign of evil against the human race. That, by the way, is the way sinners are in this world. Those who are drunkards would like to make others drunkards. Those who are fornicators would like to encourage others to be fornicators. Those who are unfaithful in their private lives would wish everybody to be unfaithful. Those who are child molesters would encourage it, and they do so on the Internet these days, and in many other ways. It is of the nature of sin that, when we are under the power of sin, we desire others to be under the power of it. We desire others to be under the same bondage to sin that we are ourselves. The devil was in that condition, and he endeavours now to murder the entire human race. My dear friends that is the world we are living in. The devil is still doing that. He does it in newspapers, magazines, videos, films, television, pop music, and a thousand other schemes that he has. I am not saying that all these things are absolutely wrong; some are more dangerous than others. What I am saying is: That is how the Christian must live. He must realise that he is in a dangerous world, where the devil with subtlety, and craftiness, and persuasiveness, and cunning, and flattery, and a thousand wily arts, is trying to drag him down; we must know that. Every Christian understands that. The devil had already sinned and fallen, and he comes now, in the Garden of Eden, notice not to the man, but to the woman. The Bible uses this phrase: That the woman is the weaker vessel. It is not being sexist in that unkind sense. The Bible says that the man was given a certain function by God; he was to be the head of the home, and the woman was given to be his help-meet. So the devil craftily comes to her, as to the weaker vessel, and he begins to sow doubts in her mind, "Yea, hath God said, Ye shall not eat of every tree of the garden" Genesis 3 , 1? He is beginning to cast doubt on the Word of God. My beloved friends, this is ever the devils stratagem, this is ever his way. What the Bible says is taken with a pinch of salt. The students are taught to take the Bible with a pinch of salt. They refer to the Bible very often in these divinity departments as being a historical document of great antiquity in which men were groping after an explanation for the truth. It is the record of a revelation, which has, in itself, many, many flaws and blemishes. He knows very well that the Bible is the infallible, inerrant, inspired Word of God, but he spends all his time sowing lies about it. Therefore, what he does here to the woman, he does to people still to this day. He comes to the woman, and having got her off her guard, he now tells her an outright lie. Alternatively, it could be translated equally well, "You will be like god. Well now, if you were to eat from that Tree, you would be far more understanding than you are. You would be so full of knowledge you would be like God Himself. Why then should you deny yourself this wonderful privilege of becoming like God? All you have to do is put forward your hand and eat from the Tree. We must beware of that. I have said already that what the devil aimed at was to murder us, body and soul; to bring us under the wrath and curse of God. He wanted to have us in hell with himself - the whole human race is what he aimed at. This is what we discover from the rest of Scripture: She did not see the crookedness which the devil was using; but we are told, Adam was not deceived. Why then did he eat? What he should have done is this. When he saw that she had sinned, he should have refused. God would, no doubt, have given him another wife in some other way.

**Chapter 6 : The Fall of Man and Other Sermons - Logos Bible Software**

*The structure of the first chapters of Genesis demands this description of man's fall. In Genesis chapters 1 and 2 we read of a perfect creation which received God's approval as being 'good' (cf. , 12, 18, 21).*

Pieces of wreckage were carefully removed and stored for further analysis. Since that time, the cause of the crash has been the focus of extended research, analysis, and even litigation. Understandably, the cause of such a tragedy is of great concern. Few could deny that something seems desperately wrong with the world in which we live. This very day Kurdish people endure unimaginable suffering at the hands of the Iraqi army and even of nature itself. Innocent children starve to death. The Nazi regime cruelly slaughtered millions of Jews not so long ago, while the world knew better and chose to look away. Rampant crime, cruelty, corruption, and injustice exist side by side. Pollution, nuclear waste, disintegration of the ozone layer, acid rain, and a host of other maladies are bringing the earth itself to the brink of disaster. Among the informed, little optimism remains. The desperate plight of our planet has convinced some that there is no God. Those who do believe in a God find God somehow responsible for all that is painful. They think God is either cruel or that He is not in control. But God is in control. His perfect plan does include the suffering and agony we see all about us. In this lesson we will trace sin and suffering to its earthly origins and causes. By divine permission Satan tempted Adam and Eve; they sinned, and God has graciously pronounced upon all creation a curse for which He has provided the cure. We begin our study at the outset of human history as recorded in the first few chapters of Genesis. We will consider the biblical account of creation, the fall, and its consequences for mankind. The Scene is Set: Genesis 1 and 2 The more I study the early chapters of Genesis the more convinced I have become of their purpose. Providing a scientific explanation of creation 39 is not the purpose of chapters 1 and 2. Rather, their purpose is to set the scene for the fall of man, a major turning point in the history of creation. Man was created by God to rule over His creation: And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day Genesis 1: Adam and his wife were to rule over the earth. Genesis 1 portrays the big picture, the role Adam and Eve were to play in relation to the entire creation. Genesis 2 narrows the focus to the garden of Eden. Adam was placed in the garden to cultivate or keep it. Eating its fruit would give the partaker a knowledge of good and evil, but it would also certainly produce his or her death. When God formed every creature from the dust of the ground, He caused each to pass before Adam for him to name. Each had its own mate, its counter-part. These pairs of creatures were able to procreate and fulfill the mandate to multiply and fill the earth. Not so with Adam. He too needed a counterpart--a wife. God wanted Adam to sense this need, and then joyfully receive the one whom He fashioned to meet his need. After showing Adam his need for a helper, God created one. Neither Adam nor Eve had parents. Eve had no tie to her parents, but only union with her husband. Because of the nature of this first relationship between Adam and Eve, Moses parenthetically interjects the principle that when a man and woman come together, the husband must subordinate the tie he once had with his parents to the tie he now has with his wife verse Before studying the fall of man in Genesis 3, let us pause to reflect on the setting described in the first two chapters. Genesis 1 serves as a commentary on the fall of man in chapter 3. According to this account, all of creation came into existence in response to one thing: God spoke creation into existence. Genesis 2 likewise is most significant when read in light of chapter 3. But all of chapter 2 denies what Eve assumed about God. Chapter 2 has a prominent theme: God provides what is lacking and necessary. No shrubs or trees were yet on the earth in chapter 2 verse 4. There was no rain to water the plants or a man present to cultivate the land. God therefore planted a garden with trees providing all that was needed, a river for irrigation, and a man to cultivate the land. There was also a need for a helper for Adam, and so God fashioned the perfect mate. At every point of legitimate need, God created what was needed. How, then, dare Satan suggest or Eve believe that God had withheld something from her which she needed? The Fall of Man: Genesis 3 Now the serpent was more crafty than any beast of the field which the Lord God had made. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. 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. Have you eaten from the tree of which I commanded you not to eat? And the Lord God made garments of skin for Adam and his wife, and clothed them. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life Genesis 3: This lesson seeks to view the fall of man in the light of the overall plan of God for creation. Therefore, although a more detailed exposition of the text would be most profitable, we must limit ourselves to a few observations and comments. Hopefully, they will serve as a stimulus for your additional study. Genesis 3 appears to have no struggle at all. Neither Eve nor Adam raise so much as one word of protest or argument against Satan. They appear to be easy prey for his cunning attack. Adam, come over here. Even in his unfallen state, man was no match for the wiles of Satan. The leader followed, and the followers led. Adam, Eve, creature which surely includes the serpent. The order of actions related to the fall are: When God confronts those responsible for the fall, the order is that of His chain-of-command: Adam verse 9 , Eve verse 13 , the serpent verse Eve did not know what she was doing as Adam did. Rather than assume responsibility for their own actions, Adam and Even passed the responsibility on. From their actions in Genesis 3: The forbidden fruit was now seen as desirable even though it was deadly. The tree of life was overshadowed by the tree of the knowledge of good and evil. The Word of God which so recently brought the universe into existence see 1: Why was the tree of the knowledge of good and evil forbidden? The tree of the knowledge of good and evil enabled one to know good and evil see 3: Eve only needed to know that God had forbidden the fruit of this tree. Had Eve trusted God, she would have found His Word sufficient. She needed only to know who had forbidden the fruit, not why the fruit was forbidden. Eve needed only to know what God had said--she did not need to understand why the fruit of that one tree was forbidden. There is an important principle to be seen here: God desires from us the obedience of faith. Such obedience is not based upon our understanding of why we are to act as God requires, but simply because it is God who requires it. The obedience of faith is based on our faith in God, not on our understanding of why God calls one thing good and another evil. Parents teach their children to obey on the same basis. You cannot explain to a young child why an electrical outlet is dangerous. You can only forbid them to touch it, because you said so, and because they trust your word. How quickly we shake our heads and point our finger at Eve. We say we desire to obey God, but we want to understand why we should obey Him before we do. We want to understand why God has commanded some things and prohibited others. One example relates directly to our text. Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says.

## Chapter 7 : Sermons about Sin Fall Of Man - theinnatdunvilla.com

*Sermons and Addresses in America VIII The Silence and the Voices of God X The Fall of Man, and Other Sermons XI Scanner Internet Archive HTML5 Uploader*

## Chapter 8 : Sermon Illustrations

*The Fall of Man explains why sin and misery exist in the world today. Every act of violence, every illness, every tragedy that happens can be traced back to that fateful encounter between the first human beings and Satan. Food, in the form of fruit and vegetables, was plentiful and free for the.*

## Chapter 9 : The State of Man Before the Fall and the Covenant of Nature | A Puritan's Mind

*1 A Reflection on the Story of The Fall of Man (Genesis , Revised Standard Version) The Hebrew and Christian understanding is that heaven was closed to all souls.*