

The Prototype Family

I. Slide1 Announce:

- A. Slide2,3 Good Friday Communion & Crosswalk & Easter Services.
- B. Prayer: Open our **hearts** to you **God**. Open our **eyes** to the tricks of *the evil one*. Open our **minds** to fighting off evil.

II. Slide4 Intro: The Prototype Family

- A. Humpty Dumpty sat on a wall. Humpty Dumpty had a great fall. [King Richard the III, England?]
All the king's horses and all the king's men. Couldn't put Humpty together again.
 1. Here we have a great fall. The corruption of all things.
 2. *Let's learn to fly by those who fell.*
- B. "If **Adam** is a myth, so is **Christ**. How can a mythical son become one of the ancestors of the actual Christ?" (see Jesus genealogy going back to Adam end of Lk.3) *Kelly Bell, quoting Herbert Lockyer*
- C. The 1st 2 chapters focus on **goodness & life**, now **ch.3** answers the question, *Why is there evil & death?*

III. Slide5 ORIGIN OF SIN (1-7)

- A. (1) So far we have only heard the voice of **God**, (creating & commanding) **And** briefly from **Adam**. **Now** we're introduced to *a new voice*, the **serpent** himself.
 1. You and I hear **the same 2 voices today** & we choose **which one** we will obey.
- B. Satan fell into sin prior to this. He was a beautiful angel originally, rejoicing at God's Creation (Job 38:4-7), **but** he sinned and was judged by God (Isa.14:12-17; Ezek.28:11-19).
 1. Pride and wanting to be like **the Most High**. (same as vs.5)
- C. Notice Satan's drew 1st aim is at Eve's **Mind**. [**choices will always be challenged**]
- D. (5) God created the **test** by issuing the prohibition of Gen 2:16,17, **but** *He did not intend the temptation to be overwhelming*. The **serpent** is the one who makes it seem **irresistible**.
 1. Slide6 Reminds us of 1 Cor.10:13 *NLT The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure.*

- E. **Knowing good and evil** - This **does not** refer only to the ability to choose between right and wrong. If the man and woman did not already possess this ability, the original command would have been meaningless. **Rather**, knowing good and evil refers to divine wisdom, which corresponds with the idea of becoming like God or the gods.
- F. (6) Adam seems to be **right by her side** through all of this.
1. **Slide7** We also note the **3 biggies** John names are all right here... ***Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world - the desires of the flesh (good for food) and the desires of the eyes (a delight to the eyes) and pride of life (desired to make one wise) - is not from the Father but is from the world.***
1 Jn.2:15,16
 2. As long as **the mind** holds to **God's truth**, Satan cannot win; **but** once the mind **doubts** God's Word, there is room for **the devil's lies to move in**. *Wiersbe*
- G. (7) **Both** ate. **Both** experienced the new knowledge of rebellion.
1. Immediately there came a loss of **innocence and glory and a sense of guilt**.
 2. **Guilt, fear, and shame** broke the fellowship with God.

IV. **Slide8 JUDGMENT OF SIN (8-19)**

- A. (8) **Yahweh God walking** - This signals that the writer wants the reader to picture God as a human being (**an anthropomorphism**/having human characteristics) present in the garden of Eden.
1. This is the first **theophany** in the OT *an appearance of God* to human beings in a manner that can be processed by the human senses.
- B. **Used to** run to **meet God now** running to **hide from Him** :(
- C. They heard the sound of the LORD God walking in the garden in the cool (wind/ruach) of the day (yom) - This may mean that it is intended to **evoke** the **unmistakable power of God's presence**.
1. Isaiah 27:8 contains both ruach and yom. **he removed them with his fierce breath** (ruach) **in the day** (yom) **of the east wind**.
 2. **i.e.** Adam and Eve heard God coming **in the wind of the storm**.
 - a) This might explain why Adam and Eve were **fearful** and **desired to hide**.

- D. (10) **I was afraid** - Adam says he is afraid because he is **unclothed**, but he really *fears the shame of appearing naked* in God's presence.
1. **His awareness of that shame exposes his guilt.** See, before their disobedience, Adam and Eve had *no reason to be ashamed* (2:25).
- E. (11) **Who told you that you were naked?** - God asks **not because He lacks information**, but to elicit a confession. That God appears so soon after the transgression suggests that He already knew what happened. [*shows up quickly*, to punish or to restore?] *How do u c God?*
- F. (12) **Adam** immediately tries to *pass responsibility/blameshifts* to his wife & pos to God.
- G. (13) Then **Eve** tries to *pass the buck* to serpent.
- H. (14) God's cosmic enemy, has been made docile (*i.e.* he is defeated).
1. Not a snake like we know it. **His name suggests brightness & glory.**
- I. **Slide9** (15) **Satan's offspring?** Those who follow his ways.
1. This is the first Gospel declared in the Bible: *the good news that the woman's seed (Christ) would ultimately defeat Satan and his seed.*
 2. Satan and his family/followers (seed) oppose God and His family.
 3. 1 John 3:12 informs us that Cain was *"of that wicked one"* a child of the devil.
 4. **The OT** is the record of the **2 seeds in conflict**. **The NT** is the record of the **birth of Christ** and His **victory over Satan through the cross**. *Wiersbe*
- J. (16) **Your desire shall be contrary to your husband** - The Hebrew word used here, *teshuqah*, occurs elsewhere only twice. (Gen.4:7. Song 7:10)
1. In Gen 4:7 the word connotes *desire to control* or *desire to conquer* (4:6,7 *The Lord said to Cain, "Why are you angry, and why has your face fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it)*
 - a) Having overstepped her bounds in this, she would now be *ruled by him*.
- K. (19) Paul clearly set out the doctrine of original sin, noted in Rom.5:12 *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.*
1. And then vs.15 says, *But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free*

gift by the grace of that one man Jesus Christ abounded for many.

V. Slide10a CONSEQUENCE OF SIN (20-24)

- A. Here they are...*getting on with life*.
- B. (21) The garments of skins are pictures of *the salvation we have in Christ*.
1. The prodigal son was clothed w/new clothes when he came home (Lk.15:22).
 2. The garments of *self-righteousness and good works* are but *filthy rags* in God's sight (Isa. 64:6).
 3. Note that God wanted Adam and Eve to be **covered**.
- C. Slide10b (22,23) This is a beautifully/strange action of *the Grace of God* - God removes them from the garden *so that* they cannot eat of the tree of life and *live forever in* their *sin*. [+ if they stayed & ate from it, they would be immortal *thus* thwarting God's penalty]
- D. (24) The guards - God stations angelic beings with flaming swords at the eastern entrance of Eden to keep Adam and Eve out. [Adam/Eve flee East. Cain flees East. Abraham brought from the East & brings him West]
- E. (Wiersbe) Rom.5 and 1Cor.15 *contrasts* between the first Adam *and* Last Adam, Christ.
1. **Adam** was made from the earth, **but Christ** came down from heaven.
 2. **Adam** was tempted in a perfect garden, **while Christ** was tempted in a terrible wilderness.
 3. **Adam** deliberately disobeyed and plunged the human race into sin and death, **but Christ** obeyed God and brought righteousness.
 4. As a thief, **Adam** was cast out of paradise. Speaking to a thief, **Jesus** said, *"Today you will be with Me in Paradise"*.
- F. Slide11 Christian missiologists identify **3 responses to sin in human cultures: guilt, shame & fear**. These 3 moral emotions have become the foundation for 3 types of culture:¹
1. **Guilt-Innocence cultures** are *individualistic societies* (mostly **Western**), where people who break the laws are **guilty** and **seek justice** or **forgiveness** to rectify a wrong.
 - a) **Right & wrong** are foundational pillars in our culture.

¹ The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures.

2. **Shame-Honor cultures** describes *collectivistic cultures* (common in the **East**), where people shamed for not fulfilling group expectations seek to restore their honor before the community.
 - a) In the wake of the tragic Boston Marathon bombing in 2013, the media found the suspects' **uncle**. On public television, the **Chechen** uncle denounced his nephews; “You put a **shame** on our entire family - the *Tsarnaev family*. And you put a **shame** on the entire Chechen ethnicity. . . . Everyone now puts that **shame** on the entire ethnicity.”
 - b) One **Thai** word for *shaming* means “to rip someone’s face off,” such that they *appear ugly before others*.
3. **Fear-Power cultures** refers to *animistic* contexts (typically **tribal** or **African**), where people afraid of evil and harm, pursue power over the spirit world through magical rituals.
 - a) In fear-based cultures, *it is not important to genuinely believe in certain truths or follow ethical standards*. Rather, *practices that placate the spiritual powers* define acceptable human behavior.
 - b) **Animism** believes spirits that inhabit the physical world (in trees, weather, people, illness, etc.) can be manipulated through magical rituals for personal benefit.
4. **Slide12** We have all 3 here in **Gen.3:7-13** Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (**shame**) 8 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. (**fear**) 9 But the Lord God called to the man and said to him, “Where are you?” 10 And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” 11 He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” 12 The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” 13 Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.” (**guilt**, seen in *shifting blame*)
5. **Slide13** Jesus takes all 3 of these on...*in the crucifixion*.

- a) Jesus took on **Fear** in the Garden of Gethsemane.
 - b) Jesus took on **Shame** in His humiliation on the cross.
 - c) Jesus took on **Guilt** as *the Lord laid on Him the iniquity of us all*.
6. **But** not only does Christ *take these things on* for us, *He imparts to us* **His honor, power, and innocence**.