

## Five Fatal Firsts from the Fall

## 1. The First Enemy

## 2. The First Temptation

## 3. The First Sin

## 4. The First Effects of Sin

## 5. The First Promise of a Savior

*Firsts*

- Often our most vivid & longest lasting memories: memories of 1<sup>st</sup>s. Perhaps from childhood you remember 1<sup>st</sup>: bedroom, stuffed animal, bicycle. Maybe as young adults remember 1<sup>st</sup>: job, car bought, Presidential vote. I bet with spouse remember 1<sup>st</sup>: date, kiss, argument. And plenty of people remember 1<sup>st</sup> time getting trouble – 1<sup>st</sup>: spanking, detention, pulled over. Often most vivid & lasting of 1<sup>st</sup>s.
- Gen 3: chapter of 1<sup>st</sup>s – memory of 1<sup>st</sup>s, but not all good 1<sup>st</sup>s. In fact, Gen 3 called most tragic chapter in Bible – for good reason; it tells story of catastrophic Fall of humankind, from paradise God's perfect creation, into devastating/damning curse of sin/death. This terrible tragedy called simply: the Fall; impacts every one of us to this day. So today, we look back on that day, when all began (we remember that tragedy from Gen 3) – there we find 5FFF.

*The First Enemy*

- 1<sup>st</sup> FFF we find in Gen 3: 1<sup>st</sup> enemy. **Vs. 1a.** Now, nothing inherently sinister re a snake. But there in Garden of Eden, Stn, 1<sup>st</sup> enemy, took control of this particular snake, used for evil purposes. Where did Stn come from, anyway? When God created world, called very good; absolutely perfect; no sin. So how sin/Stn arrive on scene in 1<sup>st</sup> place?
- Stn is fallen angel. Angels were part of God's creation; God created them to serve him. So sometime between end of creation (Gen 1&2) & this incident (Gen 3), something terrible happened: rebellion in heaven. Faction of disgruntled angels, under leadership of one now called Stn, rebelled vs God. God punished by sentencing fiery prison called hell. Hear re that book Job: **"The angels who did not keep their positions of authority but abandoned their proper dwelling – these he has kept in darkness, bound with everlasting chains for judgment on the great Day" (Job 6).** Hear same 2Pt, **"God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment" (2:4).** So Stn/demons condemned angels, banished to hell. But just like vicious Pitbull, tethered to tree, with a limited circle of freedom, God has given Stn some limited freedom to roam earth. 1Pt, **"Your enemy the devil prowls around like a roaring lion looking for someone to devour" (5:8).** This 1<sup>st</sup> enemy, who...

*The First Temptation*

- Introduced 1<sup>st</sup> temptation. Watch how this 1<sup>st</sup> temptation unfolds: **vs. 1b.** See: twisting what God actually said. God'd graciously given Adam & Eve a whole garden of trees to eat from – minus 1: tree knowing good/evil. By not eating from that 1 tree: Adam & Eve would worship, serve, obey God. But Stn made seem like God withholding something good from them & imposing burdensome restriction on them. Eve picks up: **vs. 2-3.** So she's being tempted; fighting temptation. Stn comes back: **vs. 4-5.** Boldfaced lie. "Not die; God's holding back on you; if you eat that fruit, have wisdom of God." And that appealing to Eve – even though in reality knowing good & evil would mean: knowing good you've lost, and knowing evil you've brought upon world.
- But this: 1<sup>st</sup> temptation, Stn's lie. Jesus spoke re Stn's lies in John 8: **"[The devil] was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he speaks, he speaks his own lies, for he is a liar and the father of lies" (8:44).** And this father/lies continues lie to us to this day; his tactics remain exactly the same. Has centers expressing tempting people, like us, in same way tempted Eve; and has centers of success. Book James talks re Stn's successful tactics: **"Each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is fully grown, gives birth to death" (1:14-15).** These are some FFF: 1<sup>st</sup> enemy/temptation. And this same enemy tempts every one of us to this day; and his temptations lead to next FFF: 1<sup>st</sup> sin.

*The First Sin*

- **Vs. 6** (there's the temptation; sin). It's always pictured as apple; don't know; could any fruit. But as eating fruit, most disasters, tragic event in human history was taking place – the Fall, 1<sup>st</sup> sin. Remember in old Wizard of Oz movie: how everything between tornado, house lands; then Dorothy steps out into an amazing technicolor world? I ~picture opposite happening here: everything in Garden of Eden beautiful, vibrant, colorful, perfect. But when Adam & Eve committed 1<sup>st</sup> sin, whole world fell into dark, grey, between existence – a curse really. The dark shroud of sin/death completely enveloped God's perfect creation. And this: 1<sup>st</sup> sin.
- And really 1<sup>st</sup> sin actually took place moments before sank teeth fruit, because sin starts in heart. As soon as Adam & Eve, in heart, decided: disobey God, follow own desires, take fruit – that 1<sup>st</sup> sin. Looked God square in eye, said: "No, we will not follow your command; we'll do what we want to do." And that's essence of sin. Fundamentally that's no different than what devil did when rebelled vs God in heaven. "No, God; my way." And when we sin, we're following in footsteps of Stn; saying to God: "No, my way." For mankind, that happened for very 1<sup>st</sup> time, right here, at this tree, with this fruit, with this man/woman, with our 1<sup>st</sup> parents, in their hearts, saying no to God. It's happened many times since. But this 1<sup>st</sup> sin.

### *The First Effects of Sin*

- And this chngd evthng. Anther FFF we see here: 1<sup>st</sup> effcts/sin. One of 1<sup>st</sup> effcts/sin: guilt. **Vs. 7.** Now that guilty of sin, also ashmd of nkdns. Guilt can be subjctv/feeling; also objctv/reality. Here's what mean: you know that terrbl feeling guilt/shame you feel when done smthng wrong, you know it – all began here. But you can be guilty even if don't feel guilty – that's objctv guilt – that began here too. Whether you feel guilty re it/not, this incdnt w/A&E & fruit tree, makes us all guilty before God. Ap Paul very clear on this in Rom 5: **“Sin entrd wrld thru 1 man, and dth thru sin, and in this way dth came to all ppl, bec all sinned. 1 trsps resltd in condmtn for all ppl. Thru the disobdnc of 1 man the many were made sinners” (5:12,18,19).** A&E felt guilty bec were guilty. But take 1 step further: their guilt is passed on to you/me, makes us guilty, too. In Xian doctrn, called orig sin. You inherit from parnts more than just facl frs – also their sin. And this can traced all way back to A&E. When they sinned, that curse of sin fell upon nt only them, also their descndts – you/me. So we are inherently, in our nature, sinful, w/orig sin. That's objctv guilt before God; and that's one of effcts/sin.
- Anther: seprtn from God. **Vs. 8.** Used to run to God; now from, bec, as Isa: **“Your iniqts have sepd you from your God; your sins have hidn his face from you (59:2).** Bec of our sin, there's Grnd Cnyn sized chasm betwn God/humans that cannt be brdgd on our own. Sin seps us from God.
- And anther effect/sin: it puts us in conflct w/one anther. God appchd A: **vs. 11b.** And A blamd E; threw her under bus. How think made her feel? But wait, we blame each other, we're in conflct w/each other all time! Conflct in marriage, in fams, betwn parnts/childrn, among cowkrks, within church, betwn nations – that's one effcts/sin.
- God appchd E: **vs. 13b.** She blamd serpent. Dvl made me do it. And all thruout lives, we look for ways pass our guilt off onto someone else. Last thing want do: admit done wrong. So blame, point fingr, don't take respblty for sin. And all this: guilt, seprtn from God, conflct w/one anther – these effcts/sin that effect us all.

### *The First Promise of a Savior*

- But 1 more FFF find in Gen 3. In mid most tragic ch of Bible, we have 1<sup>st</sup> prom Sav. Finly there's a FF that's not fatal for us! God deals fatal blow Stn when (break down w/me phrs/phrs): **vs. 15a, enmity**, hostlty, oppstn, make enemies of. **Offsprng:** Stn doesn't have biolgcl offsprng; so must be enemies/God, unbelvrs. Then E's offsprng must be ppl/God, belvrs in J. So, there'll be enmity betwn bels/un, until J seps sheep/goats Last Day. But then among E's offsprng, 1 indivl is mentnd – **vs. 15b.** That he/his: J! God here is making 1<sup>st</sup> prom of Sav J.
- Write these words in letrs gold, engrv on hrt: God promsng that J'd crush Stn's head. Like pwrfl foot stompng down, smashing brains out evil serpnt – so complete'd J's victry over dvl be. Yet at same time, **you strike heel** – one last latchng of Stn's fangs into flsh of Sav: crucfxn, suffng/pain of GF. But in contest betwn J & Stn, J always our champ. You see that today in wldrns, when Stn uses his same tmptn tactics on J; and J says yes to God, no to Stn. And J does this whole life – he's sinless Son God, who paid all our sins cross. And here, very 1<sup>st</sup> prom Sav.

### *Conclusion*

- Often our most vivid & longst lstng mems: mems of 1<sup>st</sup>s. Let us never forget these 5FFF. What hapd in Eden hapd to you/me and effects every one of us. This our story: sin & salvtn. Praise be to God that these FFs do not result in our death; but rather thru sinlessness of Xp our Sav, only fatality is Stn's, and we have life.

### **Genesis 3:1-15**

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”<sup>2</sup> The woman said to the serpent, “We may eat fruit from the trees in the garden,<sup>3</sup> but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”<sup>4</sup> “You will not certainly die,” the serpent said to the woman.<sup>5</sup> “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup> 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. She also gave some to her husband, who was with her, and he ate it.<sup>7</sup> Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup> Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.<sup>9</sup> But the LORD God called to the man, “Where are you?”<sup>10</sup> He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”<sup>11</sup> And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”<sup>12</sup> The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.”<sup>13</sup> Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

<sup>14</sup> So the LORD God said to the serpent, “Because you have done this, ‘Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life.’<sup>15</sup> And I will put enmity [↑] between you [Stn] and the woman [E], and between your offspring and hers; he will crush your head, and you will strike his heel.”