

**Intro:**

We are completing Section VII of Ryrie's *Basic Theology*. Our subject has been Man: The Image of God. The formal name for this aspect of Christian theology is called *Anthropology*, the study of man.

We have covered:

1. Evolution and Origins
2. The Bible and Origins
3. The Creation of Man
4. The Facets of Man

Now we come to The Fall of Man

Three views of the Fall:

1. Legend: no facts, only a general instructive picture of religion and morals – a look at ancient events through the cultural and religious eyes of a later period and interpreted in terms of that later period
2. True myth: details not historical but are a mythical representation of something that is quite true, *i.e.*, we are fallen creatures, the story of Adam and Eve is our story, even if Adam and Eve never existed as such
3. Literal truth: details are all historical, factual, and true; revealed by God to Moses for the benefit of God's people for all time

The testimony of other Scriptures

- 1 Cor 15.21-22
- 1 Tim 2.14
- Rm 5.12-21

“Paul's comparison and contrast in the passage demands either that both Adam's and Christ's actions be true or that both be legend or myth. To accept Christ's death as factual and Adam's sin as not is, to say the least, straining the passage to the breaking point.”<sup>1</sup>

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<sup>1</sup> Ryrie, *Basic Theology*, p. 230.

## I. Adam's Nature before the Fall

### A. His Endowments

1. Understanding and reason (Gen 2.19-23)
2. Language and Communication (Gen 2.16, 20, 23)

### B. His Moral Nature (a reasoned position)

#### 1. Without Sin

- a. According to some, this is *passive* holiness or 'innocence'
- b. To say Adam had *positive* holiness is too strong since he had not yet chosen for God against sin
- c. Ryrie: Adam had unconfirmed creature holiness
  - 1) Unconfirmed: because he had neither passed nor failed the test
  - 2) Creature: because his holiness was not the same as the Creator's
  - 3) Holiness: because he was more than 'innocent'

#### 2. Freedom and intelligence

- a. Able to make choices
- b. Ability to discern between choices

“Adam, therefore, could have stood if he would, since he fell merely by his own will; but because his will was flexible to either side, and he was not endued with constancy to persevere, therefore he so easily fell. Yet his choice of good and evil was free; and not only so, but his mind and will were possessed of consummate rectitude, and all his organic parts were rightly disposed to obedience, till, destroying himself, he corrupted all his excellencies.”<sup>2</sup>

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<sup>2</sup> John Calvin, *Institutes*, I, XV, 215, quoted in Ryrie, *Basic Theology*, p. 231.

### C. His Responsibilities

1. To exercise dominion over the earth (Gen 1.26, 28)
  - a. Dominion does not mean bring the world's system under lordship of Christ by overthrowing worldly systems of government
  - b. Dominion means to bringing the earth under cultivation in order to produce food for Adam's children
2. To enjoy the fruits of his care of the Garden (Gen 2.16-17)

## II. Adam's Failure in the Fall

### A. The Test (Gen 2.15-17)

1. The nature of the test
  - a. Obedience (Rm 5.19)
  - b. Authority (Gen 3.17)
  - c. Transgression (Rm 4.15, 5.14)
2. The design of the test
  - a. Deliberately set
  - b. Change desired – no lingering untested state
  - c. Success desired

### B. The Temptation (Gen 3.1-7)

1. Wiles of the devil
  - a. Satan used a creature with which Eve was familiar: temptation came in disguise (Gen 3.1)
  - b. Satan craftily set himself up as God – the authority on the question (Isa 14.14)
  - c. Satan exaggerates the restrictions of God – has God really said you shall not eat of any tree of the garden? (Gen 3.1)
  - d. Satan subtly attacks the character of God (Gen 3.4-5)
    - 1) You will not die, but will be like God
    - 2) God is holding out on you – God is not good
    - 3) Implication: Satan is good and is on your side

All of these assertions are lies. Jesus said that Satan is a liar and the father of lies (Jn 8.44).

The essential lie: You can sin and get away with it.

Note: man would also have come to know the difference between good and evil if he had chosen good.

## 2. Deception of Eve

- a. Eve is led into a defence of God's commands that isn't strictly true: an over-reaction (Gen 3.2-3)
  - 1) We may eat of every tree
  - 2) But we may not eat of one tree
  - 3) We may not even touch it
- b. Eve considers the serpent's lie by reassessing her understanding of the tree (Gen 3.6)
  - 1) The fruit of the tree was good for food
  - 2) The fruit of the tree was good to look at
  - 3) The fruit of the tree was good for making wise

At this point, she has accepted the lie of the serpent.

## 3. The Sin of Adam

- a. The race was condemned for Adam's sin, not Eve's
  - 1) Rm 5.12
  - 2) 1 Cor 15.21-22
- b. The sin of Adam was qualitatively different from the deception of Eve (1 Tim 2.14)
  - 1) Deception for Eve
  - 2) Rebellion for Adam

## III. The Penalties from the Fall

### A. On the Race (Gen 3.7-13)

1. A sense of guilt (7)
2. A loss of fellowship (8)
3. The sorrow of death (Rm 5.12)

**B. On the Serpent (Gen 3.14)**

1. The literal serpent condemned to crawl, implying some kind of change in physical nature
2. The whole creation was affected by the fall [allowing fallen man to still exercise some measure of dominion over it<sup>3</sup>] (Rm 8.20)

**C. On Satan (Gen 3.15)**

1. Enmity between Satan's seed and the Woman's seed
  - a. Jn 8.44
  - b. Eph 2.2
2. Destruction for Satan (but a bruise for Christ)
  - a. Heb 2.14
  - b. 1 Jn 3.8

**D. On Eve and all Women (Gen 3.16)**

1. Difficulty in conception and childbirth
2. Desire for her husband
  - a. Some say that in spite of pain, she will still desire to have children
  - b. Others say that she will desire to rule her husband, see Gen 4.7, where same word is used with that connotation
3. Husband shall rule over her
  - a. Stated as if a frustration of her desire
  - b. This is not the imposition of headship – headship is rooted in creation (1 Cor 11.3, 8-9; 1 Tim 2.13)
  - c. This is the companion of her frustrations – she will desire to rule, but will be ruled

**E. On Adam and all Men (Gen 3.17-24)**

1. Curse on the ground
  - a. Work becomes difficult
  - b. Work becomes empty and unsatisfying

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<sup>3</sup> Ryrie's notion.

2. Death – dust you are, to dust you return
3. Expulsion from the presence of God

#### **IV. Ramifications of the Fall**

##### A. All sin affects others

1. Eve’s sin affected Adam
2. Adam’s sin affected the race

##### B. Sin can never be undone

1. Forgiveness is possible
2. Fellowship can be restored
3. History cannot be changed or erased

##### C. God’s grace can overcome sin

1. God clothed Adam
2. God gave hope to Eve
3. God so loved the world that he gave his Son