S1E9: “Not Me” Did It

THE FALL: Humanity Rebels (Gen. 3)

After the fruit, Adam and Eve’s view of themselves, each other, and God goes crooked, and they hide. God then asks three questions. Not out of ignorance, but to expose what their choice did to his created order.

Three questions, one pattern. Cut off from God, ashamed before each other, unwilling to own what we’ve done.

The three questions (Gen. 3:9-13)

- “Where are you?” Relational, not geographic. They hid behind leaves from each other, then behind trees from God
    - “Naked” means more than no clothes: it’s lost innocence and transparency, where outside matches inside
- “Who told you that you were naked?” God didn’t impose the shame. It’s the natural byproduct of sin, and now we hide and project a better image than the truth
- “What is it you have done?” Adam blames Eve, Eve blames the serpent. “Don’t look at me!”
- Result: man is at odds with God, with one another, and (the curses show) with his place in the world. All three sides of the creation triangle are broken

Where does evil come from?

- Evil isn’t a created thing the serpent brought in to infect Adam and Eve. That isn’t the Bible’s picture
- Evil is the condition that results when God’s good, rightly ordered design is absent, caused specifically by human choice. The serpent tempted, but he didn’t make them do it
- Tied to dominion: God gave humanity real authority and broad freedom. When they gave that up, the world stopped working as designed, with deep and lasting effects

Who God holds accountable (the curses)

- The serpent is cursed, and the woman’s offspring will crush its head (3:15). The language is likely symbolic, and it foreshadows Jesus’ final victory over evil
- But Adam and Eve don’t get off the hook. Scripture never lets us say it’s not our fault, even with temptation and a sin nature in play

- Each curse lands where their role lives
    - Eve: childbirth continues, but with pain and conflict in marriage
    - Adam: cultivating the ground continues, but the earth fights back with drought, famine, weeds, and thorns
- God's design isn't erased, but it's badly damaged, and suffering and conflict are now woven in

Expelled from the garden (Gen. 3:22-24)

- The common view is that God banished them so they wouldn't eat the tree of life and live forever in a fallen state. But life comes from God, not magic fruit
- The trees are real but symbolic. Free access to the tree of life depends on honoring the other tree: God alone is king and the source of life
- "The man has now become like one of us" points to a mistaken conviction that they are the source of life and rulers under no one
    - Wesley: they "would no longer have God as their ruler," seeking happiness "in the works of their own hands"
- The rule of God's world: if you won't live under his rule, you can't live in his place. Exile makes that tangible

Ligon Duncan: God is "shutting the door on the possibility of our ever re-entering into that communion on our terms." If it's restored, God must do it. Genesis 1-3 gives the world God made and the mess we made, and the rest of the Bible is how he cleans it up for his glory and our good.