



Major Bible Themes

52 VITAL DOCTRINES OF THE SCRIPTURE
SIMPLIFIED AND EXPLAINED

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REVISED BY

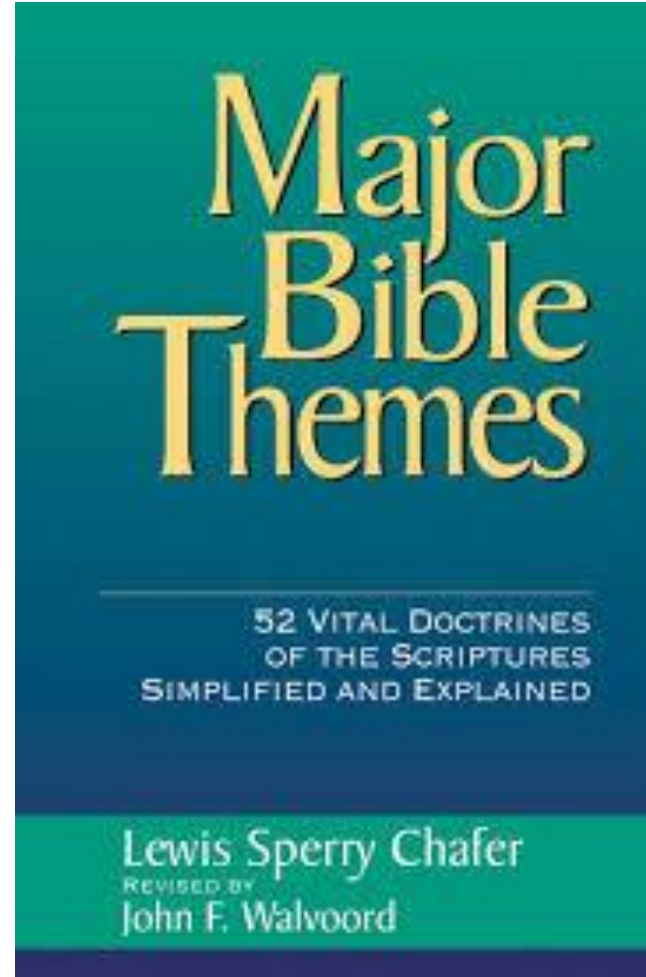
John F. Walvoord

Chapter Twenty Five : Man

His Fall

Step # One Chapter Twenty Six : Man: His Fall

Find the Outline



Chapter Twenty Six : Man: His Fall

A. Adam **before** the fall

B. Adam **after** the fall

C. **Effect** upon the human race

MBT Chapter Twenty Five Outline

A. Adam **before** the fall

The problem of how sin entered the universe is a question which every system of thought encounters. Only the Bible, however, provides a reasonable explanation.

When both Adam and Eve sinned against God, **sin entered the human race and this is referred to in the Bible as the fall** of man. Scripture does not indicate the length of time the first man and the first woman remained in an unfallen state. Adam and Eve like all the works of God were "very good". Their **spiritual state was one of innocence**, that is, freedom from sin; but **their character was short of holiness or perfection**, such as is seen as an attribute of God which is a positive term, making it impossible for God to sin.



MBT Chapter Twenty Five Outline



Man, because he was made in the image of God, possessed a complete personality and the capacity to make moral decisions. In contrast with God who cannot sin, both men and angels could sin. Man did not originate sin, but became a sinner due to satanic influence.

Satan's original temptation mirrors his attack today. Lust of the flesh- tree was good for food; Lust of the eyes- *pleasant to the eyes*; Pride of life- *a tree to make one wise*.



To accomplish the fall Satan said to Eve, "*Yea, hath God said, Ye shall not eat of every tree of the garden?*". The implication was that God was holding something back that was good and was being unnecessarily severe in His prohibition and bringing doubt about God's word. Eve replied to the serpent, "*We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*"

Eve in her reply fell into Satan's trap by leaving out the word "*freely*" in God's permission to eat of the trees of the garden, and she left out also the word "*surely*" in God's warning. Satan reply , "*Ye shall not surely die: For God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil*" .

MBT Chapter Twenty Five Outline

According to Genesis 3:6, the fall of Adam and Eve into sin is recorded, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave unto her husband with her; and he did eat."



MBT Chapter Twenty Five Outline

B. Adam **after** the fall



1. They became subject to both spiritual and physical death. God had said, "*In the day that thou eat thereof thou shalt surely die*"; and this divine declaration was fulfilled. Adam and Eve passed immediately into a state of spiritual death, meaning that spiritually they were separated from God. Their fall into sin also introduced into their bodies the process of age and decay and they now had a fallen nature, and in due time they also suffered the penalty of physical death, which separates the soul from the body.

MBT Chapter Twenty Five Outline

2. God's judgment also fell upon Satan, and the serpent was condemned to crawl on the ground. The warfare between God and Satan is described as it relates to the human race, and God said, "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.

This refers to the conflict between Christ and Satan, in which Christ died on the cross but could not be held by death, as anticipated in the expression, "Thou shalt bruise his heel." Satan's ultimate defeat, however, is indicated in the fact that the seed of the woman "shall bruise thy head," that is, inflict a deadly and permanent wound. The seed of the woman refers to Jesus Christ, who in His death and resurrection conquered Satan.



MBT Chapter Twenty Five Outline

3. A special judgment also fell on Eve, who would experience pain in giving birth to children and would be required to submit to her husband (Gen. 3:16). The fact of death would necessitate multiplied births.

4. A special curse fell on Adam, and he was assigned to the hard labor of bringing forth from the soil, now cursed with thorns and thistles, the necessary food for his continued existence. Creation itself would, accordingly, be changed by man's sin. Later Scripture indicates how the effects of sin would be partially alleviated by salvation in the case of man and by partial lifting of the curse in the future millennial kingdom



MBT Chapter Twenty Five Outline

C. **Effect** upon the human race

The immediate effect of sin on Adam and Eve was that they died spiritually and became subject to spiritual death. Their nature now was depraved and, henceforth, the human race would experience the slavery of sin.

Three imputations are set forth in Scripture: (1) The sin of Adam is imputed to his posterity (2) the sin of man is imputed to Christ and (3) the righteousness of God is imputed to those who believe.



MBT Chapter Twenty Five Outline

It is obvious that there was a judicial transfer of the sin of man to Christ the Sin-Bearer. Jehovah has laid on Him the iniquity of us all. So, in the same way, there is a judicial transfer of the righteousness of God to the believer; for there could be no other grounds of justification or acceptance with God.



This imputation belongs to the new relationship within the new creation. Being joined to the Lord by the baptism of the Spirit and vitally related to Christ as a member in His body it follows that every virtue of Christ is extended to those who have become an organic part of Him. The believer is "in Christ" and thus partakes of all that Christ is.

MBT Chapter Twenty Five Outline

In like manner, the facts of the old creation are actually transferred to those who by natural generation are "in Adam." They become possessed of the Adamic nature and themselves are said to have sinned in Adam. This is as real in constituting a sufficient ground for divine judgment as the imputation of the righteousness of God in Christ is a sufficient ground for justification; the result is the divine judgment upon the race whether or not they have sinned as Adam did.

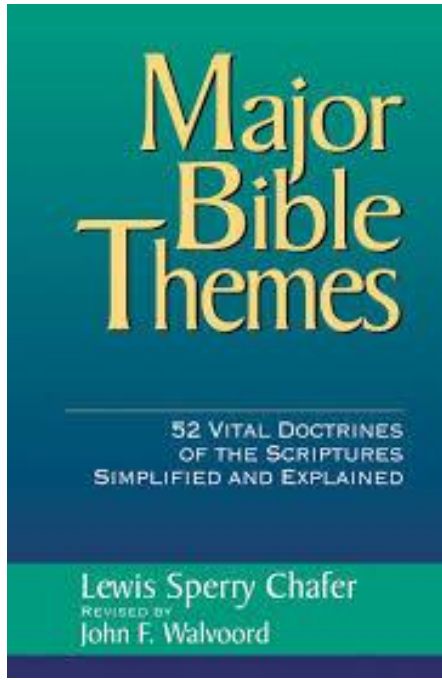




The holy judgments of God must rest upon all men outside of Christ, (1) because of imputed sin, (2) because of an inherited sin nature, (3) because they are under sin, and (4) because of their own personal sins. Though these holy judgments of God cannot be diminished, the sinner may be saved from them through Christ. This is the good news of the Gospel.

The penalties resting on the old creation are (1) physical death, which is separation of the soul from the body; (2) spiritual death, which (like Adam's) is the present estate of the lost and is the separation of the soul from God; and (3) the second death, which is the eternal separation of the soul from God and banishment from His presence forever.

The next principle is to build a physical file cabinet



Mike Borland

What does the Bible teach about Man's Fall?

Chapter 26 : Man
His Fall

Using Major Bible Themes
write a study explaining
Man and his Fall

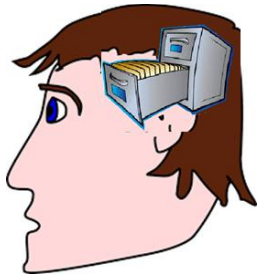
Memorize it

Chapter Twenty Six : Man: His Fall



Chapter Twenty Six : Man: His Fall

A. Adam **before** the fall



B. Adam **after** the fall

C. **Effect** upon the human race

Chapter Twenty Six : Man: His Fall

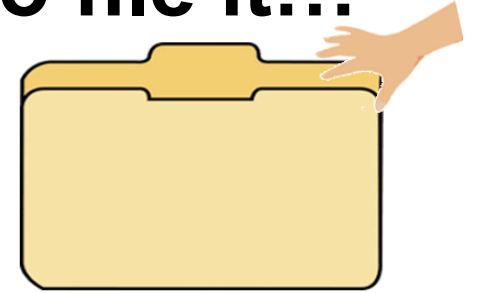
Chapter Twenty Six : Man: His Fall

- A. Adam **before** the fall

- B. Adam **after** the fall

- C. **Effect** upon the human race

To file it...



Write it Down



Underline Main
Words...



Step # Two

Read the Section and look up the passages



Gen 1:31 *And God saw every thing that he had made, and, behold, it was very good.*

To accomplish the fall Satan twisted the God's word

Gen. 3:1 *"Yea, hath God said, Ye shall not eat of every tree of the garden?"*

Eve's response leaving out "Freely eat"

Gen 3:2 *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*

Eve's response adding shall not touch it, and leaving out "ye shall surely die"

Gen 3:3 *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

The Devil's response was to challenge the word and offer to be like God

Gen 3:4-5 *And the serpent said unto the woman, Ye shall **not surely die**: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, knowing good and evil.*

This is the same pattern of temptation used today

1Jn 2:16 *For all that is in the world, the **lust of the flesh**, and the **lust of the eyes**, and the **pride of life**, is not of the Father, but is of the world.*

Lust of the flesh- tree was good for food; Lust of the eyes- *pleasant to the eyes*; Pride of life- *a tree to make one wise*.

The same pattern was used to tempt Christ

Lust of the Flesh *Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*

Pride of Life *Mat 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

Lust of the Eyes *Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them;*

Eve was deceived, but Adam was not deceived

1Ti 2:14 *And Adam was not deceived, but the woman being deceived was in the transgression.*

They became subject to both spiritual and physical death.

Eph 2:5 *Even when we were **dead in sins**, hath quickened us together with Christ, (by grace ye are saved;)*

God's judgement fell on Satan and the Serpent was cursed

Gen 3:14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; **upon thy belly shalt thou go**, and dust shalt thou eat all the days of thy life:*

There will be warfare between Satan's seed and the woman's seed

Gen 3:15 *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.*

A special judgment also fell on Eve

Gen 3:16 *Unto the woman he said, I will greatly multiply thy **sorrow and thy conception**; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

A special curse fell on Adam

Gen 3:17 *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake**; in sorrow shalt thou eat of it all the days of thy life;*

Creation came under the curse

Rom 8:22 *For we know that the **whole creation groans and travails in pain together until now.***

Three imputations are set forth in Scripture:

(1) The sin of Adam is imputed to his posterity

Rom 5:12 *Wherefore, as **by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:***

(2) the sin of man is imputed to Christ

2Co 5:21 *For he hath **made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.***

(3) The Righteousness of God is imputed to those who believe

Gen 15:6 *And he believed in the LORD; and he **counted (Imputed) it to him for righteousness.***

Rom 3:22 *Even the **righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:***

Rom 4:3 *For what saith the scripture? Abraham believed God, and it was **counted** (imputed) **unto him for righteousness.***

Rom 4:22-24 *And therefore it was **imputed to him for righteousness.** Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it **shall be imputed,** if we believe on him that raised up Jesus our Lord from the dead;*

A judicial transfer of the sin of man to Christ

Isa 53:5 *But he was wounded for **our transgressions,** he was bruised for **our iniquities:** the chastisement of **our peace** was upon him; and with his stripes **we are healed.***

Joh 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.***

1Pe 2:24 *Who his **own self bare our sins** in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

Being joined to the Lord by the baptism of the Spirit

1Co 12:13 *For by one Spirit are we all **baptized into one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

2Co 5:17 *Therefore if any **man be in Christ**, he is a new creature: old things are passed away; behold, all things are become new.*

Gal 3:27 *For as many of you as have been **baptized into Christ** have put on Christ.*

Member in His body

Eph 5:30 *For we are **members of his body**, of his flesh, and of his bones*

The penalties resting on the old creation are:

(1) Physical death, which is separation of the soul from the body;

Heb 9:27 *And as it is **appointed unto men once to die**, but after this the judgment:*

(2) spiritual death, which (like Adam's) is the present estate of the lost and is the separation of the soul from God

Eph 2:1 *And you hath he made alive, **who were dead** in trespasses and sins;*

Eph 4:18 *Having the understanding darkened, being **alienated from the life of God** through the ignorance that is in them, because of the blindness of their heart:*

(3) the second death, which is the eternal separation of the soul from God and banishment from His presence forever

Rev 20:14 *And death and hell were cast into the lake of fire. This is the **second death.***

Step # Three

Memorize one Passage per section

Learn general and specific later.

- Highlight key words
- Understand difficult words and the meaning



Read out loud 5 times what you are trying to memorize



Write the verse on paper or put the verse into you phone



Step # Four Take the Test at the end of the chapter

Chapter Twenty Six : Man: His Fall

1. How does the Bible explain the origin of sin in the universe and in the human race?

Sin entered the world through Satan's temptation of Adam and Eve. When they sinned against God, sin entered the human race and this is referred to in the Bible as the fall of man.

2. What was the state of man before he sinned?

Their spiritual state was one of innocence, that is, freedom from sin; but their character was short of holiness or perfection, such as is seen as an attribute of God which is a positive term, making it impossible for God to sin.

3. How did Satan tempt Eve?

Caused her to question God's word

4. How did Eve misstate God's prohibition'?

Eve's response leaving out "Freely eat"

Gen 3:2 *And the woman said unto the serpent, We **may eat** of the fruit of the trees of the garden:*

Eve's response adding shall not touch it, and leaving out "ye shall surely die"

Gen 3:3 *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, **neither shall ye touch it, lest ye die.***

5. How did Satan lie to Eve and expressly deny the word of God?

Gen 3:4 *And the serpent said unto the woman, Ye shall **not surely die**:*

6. How did Satan misrepresent the desirability of the power to know good and evil?

Gen 3:5 *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, knowing good and evil.*

7. How does I John 2: 16 indicate three lines of temptation?

1Jn 2:16 *For all that is in the world, the **lust of the flesh**, and the **lust of the eyes**, and the **pride of life**, is not of the Father, but is of the world.*

8. What was the effect on Adam and Eve after they sinned?

A special judgment also fell on Eve, who would experience pain in giving birth to children and would be required to submit to her husband. A special curse fell on Adam, and he was assigned to the hard labor of bringing forth from the soil, now cursed with thorns and thistles, the necessary food for his continued existence.

9. What was the effect upon Satan and the serpent after Adam and Eve sinned?

God's judgment fell upon Satan, and the serpent was condemned to crawl on the ground.

The warfare between God and Satan and ultimately God will win, "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.

10. What was the effect upon Adam and Eve's descendants because Adam had sinned?

The sin of Adam is imputed to his posterity

Rom 5:12 *Wherefore, as **by one man sin entered into the world**, and death by sin; and so death passed upon all men, for that all have sinned:*

11. State the three imputations set forth in Scripture.

(1) The sin of Adam is imputed to his posterity

(2) the sin of man is imputed to Christ

(3) The Righteousness of God is imputed to those who believe

12. Why is it true that man does not become sinful by sinning'?

Man is sins because he has a sin nature

13. Why do God's holy judgments rest upon men outside of Christ?

The holy judgments of God must rest upon all men outside of Christ, (1) because of imputed sin, (2) because of an inherited sin nature, (3) because they are under sin, and (4) because of their own personal sins

14. What is the penalty resting on the old creation?

Creation came under the curse

Rom 8:22 *For we know that the **whole creation groans** and travails in pain together until now.*

15. Why is salvation in Christ the only hope for man in his fallen estate?

Man is incapable of salvation: (1) because of imputed sin, (2) because of an inherited sin nature, (3) because they are under sin, and (4) because of their own personal sins. Man is incapable of paying for sin.