THE CONSEQUENCES OF SIN

Genesis 3:7-24
11/9/97

Introduction:
**** Sin has serious consequences!***

I. MAN'S <u>RESPONSE</u> TO HIS SIN (V.7-13)

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B. God graciously provided <u>the first sacrifice as a covering</u> (v.21)

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Introduction:

Before the fall of man:
Because there was no sin, there was no selfishness.
Because there was no sin, there was no lustfulness.
Because there was no sin, there was no fighting.

Before sin entered the world, there was never a lustful, self-centered thought.

Before the fall, there was a marvelous oneness, sharing, caring, giving (each living for the other) in a perfect utopia.

Verses 7-24 entail several strong words depicting the motif of the consequences for sin:

"Hid. . . naked. . . cursed. . . enmity . . . bruise . . . sorrow. . . thorns. . . sweat. . . dust. . . a flaming sword."

The concepts describing the consequences of sin include: fear, guilt, self-vindication, conflict, struggle for domination, sorrow and pain, death, etc. (cp. Allan P. Ross, p. 141).

It pays to sin. . . sin's wages are death (Rom. 6:23).

Sin kills everything it touches:

Sin kills relationships
Sin kills friendships
Sin kills families
Sin kills life's potential
Sin kills life itself

The sinner always loses (sinning is never winning).

1. Israel lost her opportunity to enter the Promised Land

2. Moses lost his privilege of entering that land as well

3. Achan lost his life

4. Hezekiah lost his health (II Ki. 20:1)

5. Lot lost his daughters

6. David lost four of his children

7. Samson lost his power and his eyes

8. Ananias and Saphira lost their lives

There are consequences to sin: Prov. 6:27-29 - Can a man take fire in his bosom, and his clothes not be burned?
28 Can one go upon hot coals, and his feet not be burned?
29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

You can't play with sin (ILLUS: the circus lion trainer who thought he could stick his head into the lion's mouth [and he did for some time] until one day the lion chomped.)

The following story was often told by Charles Haddon Spurgeon: "A cruel king called one of his subjects into his presence and asked him his occupation. The man responded, 'I'm a blacksmith.' The ruler then ordered him to go and make a chain of a certain length.

"The man obeyed, returning after several months to show it to the monarch. Instead of receiving praise for what he had done, however, he was instructed to make the chain twice as long.

"When that assignment was completed, the blacksmith presented his work to the king, but again was commanded, 'Go back and double its length!' This procedure was repeated several times. At last the wicked tyrant directed the man to be bound in the chains of his own making and cast into a fiery furnace."

Like that cruel king, sin exacts from its servants a dreadful price: "The wages of sin is death" (Rom. 6:23).

** Sin has serious consequences!*

I. MAN'S <u>RESPONSE</u> TO HIS SIN (V.7-13)

Because of Sin, people will have:

A. A tendency to <u>hide from God</u> (v.7-11)

v. 7

"The eyes of them both were opened" - Opened as to the reality of sin.

Both conceptually and experientially, Adam and Eve encountered evil. Innocence was gone forever.

Note the contrast between the "not ashamed" of 2:25 and the shame of 3:7.

"They knew they were naked" - Having experienced an inner/spiritual nakedness, they now also become aware of an outer physical nakedness.

The feeling of barrenness of soul is now coupled with a barrenness of body.

This reality is suggested to them by someone else. That is why God asks: "Who told thee that thou wast naked?" (3:11). This information (intended to preoccupy their minds) was told them no doubt by Satan.

Did they not see each others' nakedness prior? Yes. But now a selfish self-consciousness resulted from sin.

Now sin caused a preoccupation (obsession) with each other's nudity. They now focused on what made them different, rather than what made them alike.

Because of the natural tendency toward lustful thoughts (obsessions over the physical; carnal), I believe in modest clothing. (I Tim.2:9)
(NOTE: God, knowing man's sinful tendencies, clothed Adam and Eve - Gen. 3:21).

Satan ruins things in two ways:

1) He either puts too much attention on something (making it an obsession - an idol)

or 2) He alters its God-intended design (making it a perversion)

Today we live in a sex-mad world. Many things are geared toward sex appeal (ILLUS: TV commercials). The pornography that is flooding this country is ruining it!

God created sex (see Heb. 13:4), not Satan (he perverted it).

God designed sex to be an unselfish expression of love only for marriage (I Cor. 7:1-5).

v. 8

"They heard the voice" - i.e. they heard the sound; they perceived God's presence by the sound of the rustling leaves, etc., as God's Spirit moved through the Garden of Eden.

"In the cool of the day" - In the breezy part of the day ("cool" = *ruach* = wind). As the sun came up and the breezes started blowing, Adam and Eve were cognizant of the Lord's presence.

"Hid themselves from the presence of the LORD" - Filled with shame and guilt, Adam and Eve attempted to do that which is impossible to do. No one can hide from the all-knowing and all-seeing God (Ps. 139:7-12).

The reason people hide from God is singular: Sin.

John 3:19-20 - And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

We don't want the rebuke from God and we don't want the chastisement from God; therefore, we try to avoid the presence of God.

Although the evidence of God's existence abounds all around us, many suppress that evidence as they "hold [down] the truth in unrighteousness" (Rom. 1:18).

Ways people hide from God today:

(1) The Unsaved:

--Avoid conversations about the Bible, Christ, the Gospel (like cockroaches flee when the lights are turned on, so people suddenly have to leave when conversation comes up about Christ and the Bible).

--Ignore tracts or other Gospel-related literature

--Don't pay attention to preaching

--Bury themselves in activities which preoccupy their time and attention (so that they don't have to concern themselves with God)

--Readily accept evolutionary teaching which denies God's existence

(2) The sinning Christian:

--Avoids Bible reading and prayer

--Avoids church attendance
- Stays away from Christian brothers and sisters

--Forfeits close fellowship with the Lord

"From the presence of the Lord" - Adam and Eve's hiding was not from each other, but from God, showing that their shame and guilt was primarily spiritual in nature.

v. 9

While Adam and Eve both hid themselves (v. 8), God calls for Adam to give an account. This action implies the headship of the man in the home.

Men, you are going to answer to God for what goes on in your home.

Using a poetic device, God in His questioning moves from the man to the woman to the serpent. Then in the curses, He moves up the ladder from the serpent to the woman to the man.

"Where art thou?" - It's not that God didn't know where Adam was hiding; it's that He wanted Adam to see his attempt to hide.

Everytime God asks a question, it's not because He doesn't know the answer; He asks questions so as to quicken the conscience of man and to get him to seriously think about his actions.

v. 10

"I was afraid" - People hide from God because of fear of God due to disobedience against God.

It is natural to fear the consequences of sin. Adam's fear, however, was due to his nakedness. Having sinned, he became vulnerable to Satan's lies. Satan told him he was now naked and God would not be pleased with his nakedness. What a lie! God created him naked. But he did not have a nakedness of soul and spirit as originally created.

v. 11

"Who told thee that thou wast naked" - Answer: Not God, but perhaps Satan.

Because of Sin, people will have:

B. A tendency to blame others for personal sin (v.12-13)

V. 12

"The woman whom thou gavest to be with me" - Adam indirectly blames God for His sin. He says in affect, "It's really all your fault, God; if You hadn't given her to me, I wouldn't have sinned."

You cannot blame anyone else for the sinful choices you make. Your sin is never excusable or justifiable. No one makes you do anything!

v. 13

"The serpent beguiled me" - as if to say, "I couldn't help it, the serpent deceived me, he tricked me." -- "The devil made me do it."

The devil does not make us do anything; he simply dangles the bait, lies about the consequences, and suggests we go for it. We must take the blame (Ja. 1:14 - But every man is tempted, when he is drawn away of his own lust, and enticed.)

Who gets blamed for the sin of Gen. 3?

1. God
2. Others
3. Satan

We are prone to be excuse makers; to offer alibis; to present justifiable reasons as to why we sin.

However, if we know the truth and do not do the truth, we have sinned (Ja. 4:17). To willfully violate God's clear commands merits a severe penalty (Lk. 12:47).

Until you take personal responsibility for your sin, you will never see your personal responsibility to come to God for forgiveness and cleansing (I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. (Psalms 32:5 AV)

II. THE <u>PUNISHMENT</u> FOR MAN'S SIN (V.14-19)

Because of Sin:

A. The SERPENT was cursed (v.14-15)

v. 14

The serpent was asked no questions, but simply cursed to fall to the ground and crawl in the dust in humiliation (for being the tool Satan used to deceive the human race).

v. 15

"Enmity" - Deep-rooted hatred; an abhorrence to; Eve, who listened to the serpent, would now despise the serpent.

That which had attracted her would now become despicable to her.

That is why most women to this day naturally hate snakes.

This verse seems to have a dual meaning:

The <u>literal</u> (natural) meaning: People abhor serpents and serpents abhor people. People step on serpents (crushing their heads), and serpents strike at people (bruising their heels).

The <u>prophetic</u> (spiritual) meaning:

Satan's seed (offspring - Jn. 8:44; Eph. 2:2 - perhaps personified ultimately in the Antichrist) will abhor a particular seed of the woman (Gal. 4:4) - namely, Christ.

"It" or "He" (the singular seed Christ) shall crush Satan's head, but Satan himself will bruise His (Jesus') heel.

A foreshadowing of the crucifixion, where Christ's hands and feet were driven through with spikes - Lk. 24:40.

Note: It is the serpent and <u>not</u> his seed which is said to be bruised. The cross ultimately fulfilled this prophecy (cp. Col. 2:14-15; Rom. 16:20).

Because of Sin:

B. The WOMAN was cursed (v.16)

1. The fall resulted in <u>PAIN IN CHILD-BEARING</u>

"I will greatly multiply thy sorrow (pain)" -

Pain (due to nerve endings in the body) did exist before the Fall; however, now the pain would be greatly increased due to sin.

(Note: no more pain in heaven - Rev. 21:4)

"Conception" - child bearing. Due to the Fall, the woman's body would undergo hormonal and physiological changes which would lead to menstrual problems, pre-natal problems, and delivery (of children) problems.

Many of women's physical problems (ailments; cancers, etc.) are gynecological in nature.

You can thank Eve for that!

Since the Fall, delivery of a baby is a painful and a potentially dangerous time.

--Rachel died in giving birth to Benjamin (Gen. 35:18).

--Paul promised safety through the time of child birth for Godly Christian women (Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (1 Timothy 2:15 AV)

2. The fall resulted in <u>DOMESTIC CONFLICT</u>

Today, whenever we see marriage portrayed on TV, etc., it is a scene of fighting, immorality (adultery, fornication, etc.).

What happened?? Why the change??

(ILLUS: viewing a happy scene when looking at wedding pictures, and a sad scene in the divorce court)

Why is the marriage relationship so difficult?
ANSWER: Sin cursed it.

Comments on the Temptation passage:

The Serpent bypassed the headship of the man.
He deceives the woman. She disobeys God's command.
The woman then gives the forbidden fruit to the man.
The man listens to the suggestion of his wife to eat the forbidden fruit

NOTE: Marriage started its downward fall when the roles were switched -

--Eve disobeyed her husband (who had received the prohibition. Gen.2:17)

--Adam listened to his wife (Gen.3:17)

When sin entered the world, everything that was so perfect is now effected by the curse. That wonderful relationship that worked with no problems will now be an upward battle - that is when man tries to make it work without God's life-changing power.

a. The woman's "desire" to control the husband

"Desire" - different views: Some say this refers to sexual desire; Others say this was a psychological desire; Another view is that it was a negative desire to control the husband. In light of the context, this third view seems to be correct. God here is not speaking of a positive effect of the fall, but a negative. He is pronouncing a curse, not affirming a blessing.

"Desire" תְּשׁוּקָה - In the original sense of stretching out after; a longing (The word can refer to a positive very strong desire as in Song of Solomon 7:10; but here it seems to be a negative very strong desire):

"Desire" - from a root word meaning to have a <u>violent craving</u> for something (Delitzch)

The idea of the two words "desire & ruling" together is only used by God in a <u>negative</u> sense in the Bible (see Gen. 4:7 - And unto thee shall be his desire, and thou shalt rule over him.).

In 4:7, God is warning Cain that sin desires to control him, but that he must conquer it! Sin is depicted as a wild animal that is ready to pounce on Cain and have its savage <u>craving</u> satisfied.

NOTE 3:6 in context: Eve wanted authority that God never gave her. She ate the fruit and led her husband to also. This is the first time a woman ever led her husband.

Adam submitted to her (v. 17). He "hearkened unto" her voice. Man is to do all the leading according to the Word of God. Paul proves this point using this very incident in Genesis to do so. (I Tim. 2:11-14) ----

I Tim. 2:14 - "And Adam was not deceived, but the woman being deceived was in the transgression."

Since the fall, women will have a natural tendency to seek to over-rule or usurp the man's authority.

According to its use in Gen. 4:7, "desire" probably should be interpreted to describe prompting to evil" (Ross, p. 146).

This view of a woman's sinful desire to control the husband is further explained in The Westminster Journal (Vol. 37, p. 74-75) by Susan Foh.

b. The man's despotic "rule" over his wife

"He shall rule over thee"

"He shall rule over thee" - Rule = מֹשֵׁל - (Mashal) - to dominate. To have control over (as in 1:16,18).

The "rule" here is not positive; But is a negative result of the fall, as the woman's "desire" was.

Every sensible man knows he should be the leader; the problem he now has is that the woman will not always want to be led. This will tend to cause a man to be despotic, and to use his brute force to compel the weaker vessel to submit, and this is wrong! This is the way the flesh wants to fulfill a God-ordained role.

Since the fall, men seek to suppress, dominate women. Be a dictator, subdue, oppress, crush, and treat like a slave. EX: Male chauvinism.

Some "saved" men think that being the head of their home is to be some kind of a brute.

Never abuse or mistreat your wife!

Until the sin-destroying grace of the Gospel appeared through Christ, women were treated like mere properties. Woman was crushed into nothing more than a slave.

ILLUS: of certain countries where the wife must walk 8 feet behind her husband; some never communicate.

Today in America, we are seeing an opposite extreme, where men are weak, wimpy cowards who are letting their wives treat them like slaves. This reversal is also extremely sinful.

Husbands by their harsh treatment often make a wife's subordination extremely difficult (I'm not excusing insubordination, though).

And wives, by their desire to usurp the husband's role of authority, make his role as a loving leader a lot harder (either he will give up the role or abuse it)

The answer is for **both** you and your husband to surrender to God.
Whether or not your spouse does, you must!

Because of Sin:

C. The MAN was cursed (v.17-19)

1. Cursed to TOIL for his food (v.17-19a)

v. 17

"Hearkened" - obeyed

"Cursed is the ground" - the ground from which grew the fruit of which Adam ate would not be under a curse.

"For thy sake" - Because of you

The curse is in a sense commensurate with the crime:

Eve gave (3:6, 12); now there will be pain associated with giving birth (v. 16).

Adam ate (3:6, 12); now there will be pain associated with eating his bread.

"In sorrow" - pain (the same word used to describe the pain of childbirth -v. 16).

Work was established before the fall (Gen. 2:15), but now it would be painful, agonizing, and many times frustrating.

v. 18

"Thorns and thistles" - the sharp pointing and painful thorns are a reminder of the consequences of sin.

All of the troublesome weeds and tares are also a result of Adam's sin.

"Herb of the field" - No longer would Adam enjoy the luscious trouble-free fruit of Eden's garden of paradise. Instead, he would now have to work the dry and difficult fields for a harvest (cp. Gen. 3:23).

v. 19

"In the sweat of thy face" - Man would no longer merely pick (harvest) food, but would have to work the soil to produce it. Toil would enter in at every phase: from cultivation of the soil, to planting, to weeding and pest control, to harvest.

One day, the curse on the earth will be removed. All of creation (as it were) groans in pain, longing to be delivered from the present bondage (Rom. 8:18-22).

2. Cursed to DIE and turn back to dust (v.19b)

The funeral dirge ("from dust to dust") is derived from Gen. 3:19.

"Unto dust shalt thou return" - a promise of physical death as the result of sin.

"The wages of sin is death" (Rom. 6:23).

"Wherefore as by one man sin entered the world and death by sin, and so death passed upon all men for that all have sinned" (Rom. 5:12).

III. GOD'S GRACIOUS PROVISION FOR MAN (V.20-24)

A. God graciously allowed for <u>the perpetuation of human life</u> (v.20)

Even in the midst of curses on man for his sin, we find a verse depicting hope. God could have destroyed the human race, but chose to let Adam and Eve procreate and replenish the earth.

"Eve" = life; life producer.

The entire human race can trace its existence back to Eve's womb. We all started with Adam's seed; we are all made out of the same stock; therefore, there is no reason for racial prejudice.

B. God graciously provided <u>the first sacrifice as a covering</u> (v.21)

Adam and Eve's attempts to cover themselves with fig leaves (3:7) would not suffice. Just as man's attempts today to cover his sin do not suffice.

God must provide a covering, and He did. Bloodshed was necessary for their covering, and bloodshed would be necessary for our covering (heb. 9:22).

Here is the first sacrifice in the Bible, and God did it. He also performed the <u>last</u> acceptable sacrifice for sin, in giving His son (Is. 53).

Do you have on the covering God provides? (Mt. 22:11ff).

Genesis 3 not only describes the beginnings of <u>sin</u>, but the beginnings of <u>sacrifice</u> (for sin)

C. God graciously <u>restricted man from living forever in a fallen state</u> (v.22-24)

v. 22

"One of us" - The plural pronouns imply the triune nature of God.

'to know…evil" - God knows evil conceptually; Adam and Eve came to know it conceptually (in mind) and experientially (in personal life).

"Eat and live forever" - For man to live forever in a sinful body with a sinful heart would be misery.

"Driving Adam and Eve from the Garden was both a punishment and an act of mercy, lest they should eat of the Tree of Life and live forever in a state of death and alienation" (Ryrie note).

Man will have no right to eat of the tree of life until he is regenerated by Christ and is in heaven (Rev. 2:7; 22:2, 14).

v. 24

"So he drove out the man" - Expulsion from the Garden is symbolic of man's expulsion from God's paradise (heaven) -- Unless God in His grace and mercy saves man and allows him admittance into His heavenly abode (cp. Rev. 2:7; 22:2 - He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

By allowing lightning to fall or by some other mysterious restraining force, the angelic cherubim guarded Eden's Garden.

CONCLUSION:

Because of the curse of sin, Christ came to earth and chose to take the curse of sin on Himself (Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: (Galatians 3:13 AV)