

The Gospel in Genesis

[Sin and Consequences]

Introduction

- **Today may God's word convert our souls... and make wise the simple (Psalm 19:7)**
- In Genesis... God continues so lay the foundation for our lives. We find in the beginnings the core doctrines of our faith. We have a lot of spiritual work to do today... may the Lord grant us mercy as we seek to honor and trust in Him.
- **Gen. 2:15** The LORD God took the man and placed him in the garden of Eden to work it and watch over it. ¹⁶ And the LORD God commanded the man, "You are free to eat from any tree of the garden, ¹⁷ but you **must not eat** from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die."
- The **man is not indigenous to the garden**. He is fashioned elsewhere and finds himself in it solely by the grace of the Lord (JPS).
- **The treat of death would have been intelligible to the man only if he had witnessed the demise of animals and birds**. Even without understanding the meaning of death, he would have inferred that disobedience incurs divine disapproval (JPS).
- **An understanding and an awareness of your sin is critical for salvation**. You will never see your need for a Savior until you see your sin (the thing you need saving from). Also, the problem is not your sin... its YOU
- God's Word gives us a devastating critique and a grave warning about sin. May we listen... may we repent... may we seek righteousness. May the sound of our Savior bring delight and not terror.

Read [Gen 3:1-5]

Genesis 3:1-5

- **to the Woman (3:1)**
 - she rather than her husband is approached because she has not received the prohibition **directly** from God. She is therefore the more vulnerable of the two, the more susceptible to the serpent's insidious verbal manipulation (JPS)

- *Vulnerability* → *The world knows who is vulnerable and knows when you are vulnerable.*
 - *The glorious truth is this... when you are vulnerable the world/your sin will destroy you. When you are vulnerable with the Lord, He graciously lifts your heard. He will heal your heart. He will forgive your sins.*
- **Said (3:1)**
 - “and he said to the woman, Though God said, you shall not eat from any tree of the garden---“
 - the subordinate conjunction that introduces the serpent’s first utterance does not have the sense of “truly” but is better construed as the beginning of a false statement **that is cut off** in midsentence (Alter).
 - Everything in this world... your world... your environment is challenging you to get into a conversation where you will doubt the trust worthiness of the Lord, and cast doubt on your faith.
 - *--beware of subtle changes, challenges, and open ended philosophies against the nature and Holiness of God.*
 - The serpent’s subtle changes to God’s words entirely distort the truth. He wants God’s word to appear **harsh and restrictive** (Waltke).
 - *Your heavenly Father is not harsh or restrictive. His love knows no bounds therefore He limits for your protection. If you are given the garden why seek the ONE forbidden tree?*

Genesis 3:6-7

- **Good and Pleasant 3:6** →
 - the **allure of forbidden fruit** has become irresistible. There is an undertone of irony in what the woman calls “**good**” and the “**good**” of Gods creation.
 - **Good has become debased in the woman’s mind.** Its definition is no longer God’s verdict but is rooted in the appeal to the senses and in utilitarian value. Egotism, greed, and self-interest now govern human action (JPS).
 - This is the deadly descent of sin. It takes what is good and turns it evil. It then distorts your mind in a way that you now challenge what truly is Good.
 - *The allure of sin is that it tries to root goodness in SELF. So now we no longer ask what does the Lord desire... **we live by unrighteousness which asks: what makes me feel good?***
- **Delight (3:6)** →
 - “and the woman saw that the tree was good for eating and was lust to the eyes...”
 - *ta’away* means that which is intensely desired, appetite, and sometimes specifically lust. Eyes have just been mentioned in the serpent’s promise that they will be wondrously opened; now they are linked to intense desire (Alter).
 - Instead of delighting in the Lord... sin makes us delight in lust... in things that appeal to our eyes.

- Beware the sneaky, cunning, and slippery slope of SIN
- opened/knew/naked 3:7→
 - Just as the serpent has foretold! But now the new insight only brings consciousness of nakedness, and shame is the consequence
 - **Knowledge of good and evil is not a neutral state. They obtained their knowledge practically by sinning and experiencing evil first hand.**
 - Once you have tasted sin you can NEVER go back.

Genesis 3:8-13

- heard//Hid 3:8→
 - the attempt to evade God is tantamount to an admission of guilt (JPS).
 - This is one of the great lies and destructive elements of sin in our lives. When you feel shame you should run to the only place that offers forgiveness. But instead, shame and sin often causes us to hid, run, and seek our own answers.
 - The sound (3:8) of the Lord should be a cause for Joy. It is always a joy to know that when my family hears the sound of my car pull up they normally run to greet me. Sin turns the sound of joy into shame and sorrow.
 - 3:10→ Heard//afraid
 - the man's evasive words contain a hint of irony, for in the Hebrew the words "I hard the sound of you" can also be translated "I obeyed you," which of course is opposite of the truth (JPS)
- passing blame (3:10)
 - Not only does sin cause shame in our lives and forces us to run away from redemption, it also causes us to pass the blame.
 - Where are you?
 - A question is merely a formal civility, often used as a way of opening conversation.
 - 3:12-13→ who told?
 - Gave...gave→ Adam not only blames the woman for his sin but also indirectly blames Holy God.
 - The confessions are compromised by each other shifting the blame onto the other. The man does not say why he ate. He stands self-condemned, for he unquestionably did what his wife told im to do not did not do as God told him (JPS).
 - Who are you blaming in your life for your mistakes?
- God models justice→ The just King will not pass sentence without careful investigation. Although omniscient God questions them, inducing them to confess their guilt (Waltke).
 - **Rev. 20:11** Then I saw a great white throne and One seated on it. Earth and heaven fled from His presence, and no place was found for them. ¹² I also saw the dead, the great and the small, standing before the throne, and books were opened.

Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books.

- You cannot pass blame and fool the Lord. Do not miss a change to come clean and confess your sins.

Genesis 3:14-20

- Sin always leads to curse, pain, and toil
- 3:17→
 - once again the punishment is related to the offense. The sin of eating forbidden food results in complicating the **production of good**.
 - **Toil**→ the same term used in 3:16 for the toil of the woman in child birth. The curse lies not in the work itself, but in the uncooperative nature of the soil, so that henceforth the wresting of sustenance from it entails drudgery.
 - The reason this world is so difficult is because it is **BROKEN**. Until we recognize this fact we cannot stand firm on a biblical worldview.
- 3:18→
 - **thorns and thistles**: weeds that rob the cultivated plants of light, water, and the soil's nutrients and that require much effort to control.

Genesis 3:21-22

- Although we do not deserve it... we still see grace in the midst of sin (3:21)
- Adam and Eve's garments were inadequate to cover their shame. Now with the "sacrifice" of an animal God crafts for them tunics that reach down to the knees or ankles. "God does for the couple what they cannot do for themselves." They cannot deal with their shame But God can, will, and does.
 - The greatest sacrifice the world has ever known was given for your sin. His name was Jesus and His blood clothes and covers our sin. It takes away our shame and nakedness. Jesus died naked on a old rugged cross to cover you in your shame.

Genesis 3:23-24

- **The ultimate Result of sin**
- **Sent out of His presence/drove out the man**
 - Banished
 - **Thus God cleanses His Temple-Garden**
 - **Is. 59:1** Indeed, the LORD's hand is not too short to save, and His ear is not too deaf to hear. But your iniquities have built barriers between you and your God, and your sins have made Him hide His face from you so that He does not listen.
- **Mortal → Tree of Life**
 - man has radically altered the perspective of human existence. He lives henceforth in the consciousness of his mortality.
 - We must constantly face our own mortality because of sin. The results of sin is death .

Conclusion

- "He will boot your head... and you will bite your head" (Alter).
- **The only one who has power to cure the root of your problem is Jesus Christ. Why worry about the heal when you have been offered victory over the head.**
 - **Quit sewing fig leaves that are inadequate to cover your shame....**
- **Why does it Matter?**
 - We have been justified (made right before the Lord) and accepted
 - We receive forgiveness (redeemed)
 - We escape God's wrath (reconciled)
 - We are adopted in to a new family
 - We gain a new identity (New Creation)
 - **Believe, Confess, Faith, Baptism**

You can put your faith in Jesus right were you sit

- Opportunity to respond publically
 - Come forward
 - Connection card.. we will follow up and encourage you

Notes

Gen. 2:15 The LORD God took the man and placed him in the garden of Eden to work it and watch over it. **16** And the LORD God commanded the man, “You are free to eat from any tree of the garden, **17** but you **must not eat** from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die.”

- The man is not indigenous to the garden. He is fashioned elsewhere and finds himself in it solely by the grace of the Lord (JPS).
- Unrestricted freedom does not exist. Man is called upon by God to exercise restraint and self-discipline in the gratification of his appetite (JPS).
- The treat of death would have been intelligible to the man only if he had witnessed the demise of animals and birds. Even without understanding the meaning of death, he would have inferred that disobedience incurs divine disapproval (JPS).

Genesis 3

- The sequence of participants in Genesis 3 are in this order: the serpent, the woman, the man, and the Lord God.
- Serpent→
 - In the Near East, serpents are symbols of protection (Egyptian uraeus), of evil (deadly poison-Egyptian apopis), of fertility (Cannatnite goddess), or of continuing life (renewal of skin) (Waltke).
 - Here the serpent is a symbol of antigod, Satan-the adversary. He originates in heaven and thus standing outside earth’s natural order; he is malevolent and wiser than humans, bringing them under his rule; he knows divine matters and used speech to introduce confusion (Waltke)
 - God uses his word to bring everything into dominion. Satan perverts language, using it to bring confusion and to draw Adam and Eve under his control.
 - The serpent has always been a creature of mystery. With its venomous bite, it can inflict sudden and unexpected death. It shows not limbs, yet it is gracefully and silently agile. Its glassy eyes have a fixed and penetrating state. Small wonder that the snake simultaneously aroused fascination and revulsion, awe and dread.
 - Throughout the ANE it was endowed with divine or semidivine qualities; it was venerated as an emblem of health, fertility, immortality, occult wisdom, and chaotic evil; and it was often worshiped.
 - This background is essential for an understanding of the demythologizing that takes place in the present narrative.

- Here the serpent is introduced simply as one of “the creatures that the Lord God had made.”
- The wording “all the days of your life” underscores its mortal nature.
- Of the 3 parties to the transgression, the serpent alone is summarily sentenced without prior interrogation.
- Further, the creature does not utter a word—a sure sign of its impotence in the presence of Deity (JPS).
- In Genesis: it possesses no occult powers, it is not demonic, only shrewd. The serpent is not the personification of evil; in fact, its identification with Satan is not encountered before the 1st BCE when it appears for the first time in the apocryphal Wisdom of Solomon 2:24.
 - Curse (3:14) sounds identical to shrewd (3:1) showing a measure for measure indictment against the serpent (JPS).
- 3:1-->
 - to the woman→ she rather than her husband is approached because she has not received the prohibition directly from God. She is therefore the more vulnerable of the two, the more susceptible to the serpent’s insidious verbal manipulation (JPS)
- 3:1 said→
 - the serpent subtly softens the severity of the prohibition by using this word in place of the original command. Then it deliberately misquotes God so that the woman cannot give a one-worded reply but is drawn into conversation (JPS).
- not to eat--??
 - The serpent’s subtle changes to God’s words entirely distort the truth. He wants God’s word to appear harsh and restrictive (Waltke).
- 3:2→
 - “and he said to the woman, Though God said, you shall not eat from any tree of the garden---“
 - the subordinate conjunction that introduces the serpent’s first utterance does not have the sense of “truly” but is better construed as the beginning of a false statement that is cut off in mid-sentence (Alter).
- 3:4-5→
 - the serpent emphatically contradicts the very words God used in 2:17. In this way it removes her fears. It then proceeds to ascribe self-serving motives to God, thus undermining His credibility in her eyes (JPS)
 - notice the serpent never tells the woman to transgress God’s prohibition. He simply calls into question God’s trustworthiness (Collins).
- 3:5 Eyes were opened→
 - you will be endowed with new mental powers, with the capacity for reflection that allows one to make decisions independently of God (JPS).
 - Wisdom→ what Adam and Eve sought was not theoretical knowledge but “practical knowledge that would give them blessing and fulfillment” (Waltke)
 - They are not seeking information but hungering for power.

- 3:6→ Good and Pleasant
 - the allure of forbidden fruit has become irresistible. There is an undertone of irony in what the woman calls “good” and the “good” of Gods creation. Good has become debased in the woman’s mind. Its definition is no longer God’s verdict but is rooted in the appeal to the senses and in utilitarian value. Egotism, greed, and self-interest now govern human action (JPS).
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- 3:9→ called to the man
 - not the woman because only he had heard the prohibition directly from God.
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 - Afriad—>
 - Another evasion of truth
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dead, the great and the small, standing before the throne, and books were opened. Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books.

- 3:15→
 - in sovereign grace God converts the depraved woman's affections for Satan to righteous desire for himself (Waltke).
 - "He will boot your head... and you will bite your head" (Alter).
 - Seed singular or seed (humanity) in plural?
 - We have two singular pronouns he shall bruise... his heel (Collins)
- 3:17→
 - once again the punishment is related to the offense. The sin of eating forbidden food results in complicating the production of good.
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- 3:18→
 - **thorns and thistles:** weeds that rob the cultivated plants of light, water, and the soil's nutrients and that require much effort to control.
- 3:19→
 - dust you will return→ tragically, transgressing the divinely ordered boundaries does not bring the man and the woman the elevated lives they had hope for but instead brings them chaos and death (Waltke).
- 3:21→
 - despite the transgression and punishment, Adam and Eve are not wholly alienated from God, who now displays His parental concern for their welfare. Since nakedness now evokes shame, God restores human dignity by providing clothing (JPS).
 - **Adam and Eve's garmets were inadequate to cover their shame. Now with the "sacrifice" of an animal God crafts for them tunics that reach down to the knees or ankles. "God does for the couple what they cannot do for themselves." They cannot deal with their shame But God can, will, and does.**
 - Skins→
 - Early traditions preserved in Targum Jonathan, has it fashioned from the skin of the serpent.
- 3:22→
 - man has radically altered the perspective of human existence. He lives henceforth in the consciousness of his mortality.
- 3:23-24
 - Banished
 - Thus God cleanses His Temple-Garden
 - east→ facing the rising sun.

Illustrations

- "There is no better evangelist in the world than the Holy Spirit." (DL Moody)

Application

- Often we go to the tomb to find Jesus' body and only find the stone rolled away