

ARE WE SAVED BY THE BLOOD

Session 2

The Origin of *Sin*

Are we saved by the **Blood**

Overview

1. **The Pattern for Paradise** - What was God's **purpose** in creating humans?
2. **The Origin of Sin** - How did humans get separated from God's *ideal*?
3. **The Sacrificial System** - What was the point of **blood** sacrifices?
4. **The Law and Jesus** - What do we mean by God's **LAW**?
5. **How does the New Testament <relate> to the Old Testament?**
6. **Righteous Judgment** - Is God's character really perfect and complete?
7. **The Substitutionary Atonement** – “Jesus *died* in our place” – what does that mean?
8. **The Price of Reconciliation** - Was “the precious blood of Christ” a **price** that was paid?

✓ Focus on what the Bible does tell us.

“In Genesis chapters 1 and 2 the stages of creation are described in simple yet beautiful language, using

metaphors as well as ***literal***

descriptions, which people of all ages could understand....

- The fact that metaphors are used, does not make the account fictional. The metaphors serve to communicate reality to people who didn't have scientific knowledge or language.”

1. Our identity “in Adam”


Why should what Adam did concern me?

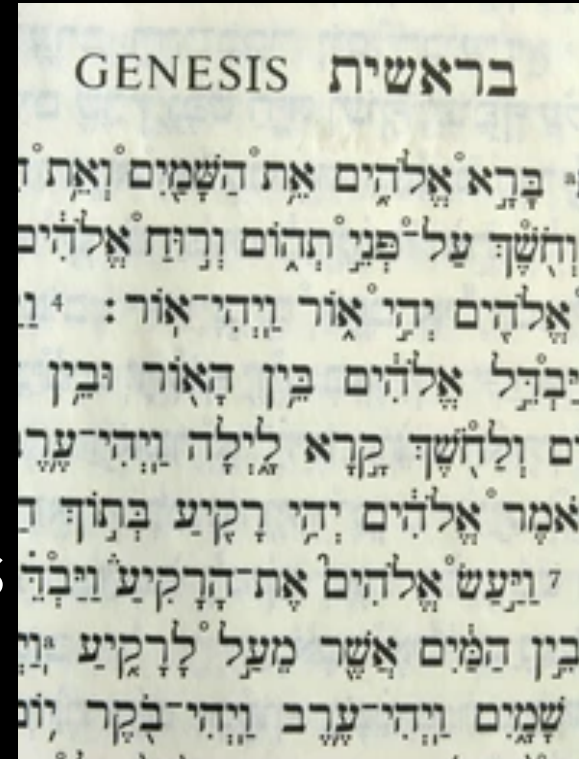
- Contemporary culture is individualistic.
- The rights of the individual are highly prized.

The Bible values individuality but also assumes a **corporate identity**.



Who was (or is) “Adam”..?

- As we look to the original Hebrew in Gen 1 – 3 .occurs **26** times (ʾādhām ,)
- But in the NIV English translation, “Adam” appears only **4** times (in 2:20, and 3:17, 20 and 21), in the ESV 3 times, and in the GNB only just twice!



- 1:26 - and God said, let us make humankind (ʿādhām) in our image, according to our likeness.
- 1:27 –and God created the ʿādhām in his own image, in the image of God he created it, male and female he created them.
- 2:7 – and YHWH God formed the ʿādhām from the dust of the ground (הַדָּמָה, ʿādhāmāh) ... and the ʿādhām became a living (ḥayyāh) soul/creature
- 2:15 – and YHWH God took the ʿādhām...
- 2:16 – and YHWH God commanded the ʿādhām
- 2:18 – and YHWH God said, it is not good for the ʿādhām to be alone
- 2:19 –and YHWH God formed from the ground (ʿādhāmāh) every living thing (ḥayyath) ... and he brought them to the ʿādhām, and whatever the ʿādhām called a living (ḥayyāh) creature was its name.
- 2:20 - and the ʿādhām called ... and to every animal/living thing (ḥayyath) of the field.
- 2.21 – and YHWH God made a deep sleep to fall on the ʿādhām
- 2:22 – and YHWH God built the rib which he had taken from the ʿādhām into a woman (ʿishshāh) and he brought her to the ʿādhām.
- 2:23 – and the ʿādhām said, [she] will be called woman (ʿishshāh) because from a man (ʿîsh) she was taken.
- 2:24 – therefore a man (ʿîsh) leaves his father and mother and cleaves to his wife/woman (ʿishshāh).
- 2:25 – and they were both naked, the ʿādhām and his ʿishshāh.

- 3:1 – And the snake was more shrewd than every living thing (ḥayyath) of the field, and he said to the ʾishshāh ...
- 3:2 – and the ʾishshāh said to the snake ...
- 3:4 – and the snake said to the ʾishshāh ...
- 3:6 – the ʾishshāh saw ... and she gave it to her man/husband (ʾîsh) ...
- 3:6 – the ʾādhām and his ʾishshāh hid.
- 3:9 - And YHWH God called to the ʾādhām ...
- 3:12 – and the ʾādhām said, “the ʾishshāh you put here with me ...”
- 3:13 – and YHWH God said to the ʾishshāh ... and the ʾishshāh said, “the snake deceived me ... “
- 3:17 – and to ʾādhām he said ...
- 3:20 – and the ʾādhām called the name of his ʾishshāh, “Eve” (ḥawwāh), because she was the mother of every living (ḥāy) [person].
- 3:21 – and YHWH God made for ʾādhām and for his ʾishshāh garments of skin.
- 3:22 – And YHWH God said, the ʾādhām ...
- 3:23 – And YHWH God sent him out from the garden of Eden to till the ground (ʾādhāmāh) from where he was taken.
- 3:24 – and he drove out the ʾādhām ...
- 4:1 - And the ʾādhām knew ḥawwāh his ʾishshāh, and she conceived and gave birth to Cain (qayin).
- 4:25 – And ʾādhām knew his ʾishshāh again, and she bore a son and she called him Seth (shēth).

- ʔādhām (human / man)
- ʔādhāmāh (ground)
- ʔishshāh (woman / wife)
- ʔîsh (man / husband)
- ḥawwāh (“Eve”)
- ḥayyāh (living) ?

- In Gen ch.1 (vv. 26-27), the human race is “Adam,” and “Adam” is the human race.
- In ch. 2 and much of ch. 3, “the Adam” is the man – the human. He stands for all of us. We are all “Adam”.
- Actually it is not until *after* the human couple’s disobedience and the judgment sentencing that “Adam” begins to transition into being used as a name (3:17).
- Immediately *after* this (3:20), the woman also is given a name “Eve” (Hawwa), referring to her role as the mother of all humans (“all the living”)
- *after* their banishment from God’s presence that their children are born – Cain, Abel, Seth (4: 1, 2, 25) and “other sons and daughters” (5:4).
- The entire human race, including all of their descendants were bound up with and affected by their break with God.

2. The Nature of their Rebellion



- God had made all kinds of trees – those that were good to eat, and those that were beautiful to the eyes.
- Of all those intended to be eaten, the tree of life was special;
- and of all those that were beautiful to the eyes but **not** to be eaten, the tree of the knowledge of good and evil was special (Genesis 2:9).
- God gave the humans permission to eat from any tree in the garden *except just this one* (2:16); disobedience to this one command would result in death.

To be like God..

- The cunning serpent (representing Satan) reasoned with the woman and enticed her into tasting the fruit from the one tree that God had specifically instructed them not to eat of (2:17).
- He questioned God's words (3:1), caused her to be confused about what God had said (3:2-3), misrepresented God's intentions (3:4-5)
- Enticed her with the "delicious appearance" of the forbidden thing and the blasphemous **desire to be like God** (3:5).
- The man listened to the woman and the pair **together** disobeyed God (3:6), but the act of disobedience was the outward expression of their **rebellious desire**.





- Satan uses the same sort of tactics even today, we need to be sure of God's words, and of reading the Scriptures systematically and with care.
- We must learn not to be led astray by the dazzling or attractive outward appearance of things.
- Accept that God is the **only** one who decides what is right and wrong – we cannot set up our own standards.

Determination of “good and evil” belong to God!



Human governments may decide what is legal or illegal, and social groups may decide what is expected, fashionable, cool or delicious



- God had created them with the ability to choose - to love and follow him and do good by choice, but they used this freedom of choice to disobey and reject God.
- It was an act of **willful rebellion**, based on a desire **to be like God** and to decide for themselves what was right and wrong (good and evil).



SIN

- This rebellion against God is what we call “sin”.
- Thus sin originated in the abuse of the freewill given to humans as part of their special creation.



Sin is not just specific prohibited outward actions (like stealing, lying, murder or sexual unfaithfulness). It is a **state of rebellion** against God. It affects every part of our being.

- Sin is deeply engrained in our nature.
- We can understand this if we are honest about the reality of selfishness, greed, the desire to be recognized, the desire to get always what we want, the desire to control, the tendency to judge and criticize others, but to do the very same things that we do not want to tolerate in others (see Romans 2:21-23).
- And above all, our carelessness about God and rejection of his revelation of truth and salvation in Jesus.



3. The Severity of God's Response

- Adam and Eve disobeyed an explicit command of God, and thereby sinned (Genesis 2:16-17).
- But the sin was not only in the outward action, but originated in their desires (James 1:14-15).
- This caused their immediate spiritual death (separation from God) and subsequently their physical death.
- God's punitive action included pronouncing judgment and curses (Genesis 3:16-19)
- Banishing them from the Garden of Eden (Genesis 3:23 "sent him out" and 3:24 "drove out"), which means banishment from his presence and from fellowship with him.

- Earlier Adam and Hawwa had enjoyed uninterrupted fellowship with God as well as with each other. But now they hid from his presence and covered themselves in shame (Genesis 3:7-8).



- This **separation from God** is the consequence of sin. Millions of people believe in the existence of God, but do not experience his presence because of the separation caused by sin.

God pronounced judgment

- Childbirth was to be painful,
- Work in order to survive difficult.
- The “tree of life” was barred,
- Banished from the Garden of God.
- Their relationship with God was broken and they were left to fend for themselves.



- In the midst of this misery, the man named his wife Eve (Hebrew *Hawwa* – “living”) “because she would become the mother of all the living”.
- As God had said, the day you eat of that fruit you shall surely die. Spiritually Adam died. But physically he and his wife lived on in exile for hundreds of years, giving birth to children who would rebel just as they had done.
- In Genesis 4 their descendants descend into murder, polygamy and savage revenge.
- By chapter 6, “YHWH saw how great the wickedness of **’ādhām** had become on the earth, and that “every inclination of the thoughts of [his] heart was only evil all the time” ... (6:5).

We dare not trivialize rebellion against God...

The universality and gravity of sin is clear from all parts of the Bible.

“there is no-one who does not sin” (1 Kings 8:46);

“there is no-one who does good, not even one (Psalm 14:3);

*“there is no one on earth who ... does what is right and never sins”
(Ecclesiastes 7:20);*

*“The wrath of God is being revealed from heaven
against all the godlessness and wickedness of people...” (Romans 1:18)*

The image of God within us is disfigured by sin;

- Rom. 5:12 says that sin entered the world through Adam's disobedience, and death came as the consequence of that sin.
- All (including ourselves) have sinned and therefore death has come to all. "In Adam all die" (1 Cor. 5:21).
- We are not judged for a wrong choice made by our ancestor;
- ...genetically we have an inherited tendency or predisposition to make wrong choices.
- We have a moral sense, but we are by nature prone to sin,
- ..and we become transgressors (law-breakers) when we knowingly violate that which we know to be right (by conscience, or knowledge of God's commands).

A spark of Hope..

- God's pronouncement of judgment upon the serpent included a hint of his plan of salvation in future;
- The seed of the woman would crush the serpent's head (3:15). Through the one who would be born of woman (Jesus),
- Because of God's grace he clothed the guilty couple with animal skins, which involved blood sacrifice (Genesis 3:21).
- Later on, the Law and the prophets would be sent - as temporary measures, to "administer" the lost situation, and to prepare the way for the coming of the Savior....



- Just as death began with one individual (strictly speaking, one couple) – “Adam”, so restoration and new life would begin with one person – Jesus Christ.
- Just as all those who are “in Adam” die, all those who are “in Christ” will be made alive (1 Cor 15:21-22).
- “The first man (ʿādhām) was of the dust of the earth (ʿādhāmāh);
- the second man is of heaven.
- As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven.” (1 Cor 15:47-48).
- By our human birth and human nature, we are all “in Adam” – naturally rebelling against God and separated from his presence.
- But when we trust in God’s provision for us through the **Saviour Jesus**, he gives us a new life which is in him.

