

The Bible's Teaching: Sin has Consequences

1. Our vulnerability to Temptation to Disobey God

1 John 2:16 For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. (See Jesus' temptation in Luke 4)

James 1:14-15 But each person is tempted when he is lured and enticed by his own desire.

¹⁵Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death."

Gen. 3:6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

2. Immediate Results: Shame, Guilt, Eluding, Obfuscation & Blaming (vs. Accountable Remorse and Penitence)

Gen. 3:7-8 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. ⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

3. Long Term Consequences: Out of Eden, Pain/Difficulty, Ground cursed, return to Dust - death.

• *Gen. 3:24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*

• *Gen. 3:16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."*

• *Gen. 3:17b-19 ...in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken;*

• *Gen. 3:17b ...cursed is the ground because of you;*

• *Gen. 3:19b ...till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."*

4. Paul, in Romans 5, lists some more consequences:

Sin and Death entered for all - *Rom. 5:12 Sin entered the world through Adam and death entered too, and death spread to all human beings to come.*

Condemnation upon all - *Rom. 5:16,18 Because of Adam's trespass God condemned him as well as his offspring with death - all are sinners.*

5. Hope: "her offspring; he shall bruise your head,"

Rom. 5:19-20 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.



Gen. 3:6-24 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. ⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

the tree was to be desired to make one wise: Eve determines, based on the serpent's statements regarding the mysterious properties of the fruit, that it appears to be good to taste, delightful to look at, and is alleged to contain the secret of wisdom. The sight of the fruit stimulates desire, overcoming any loyal love toward God; *James 1:14-15 But each person is tempted when he is lured and enticed by his own desire. ¹⁵ Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death."*

the eyes of both were opened: The serpent's promise is fulfilled; their eyes were opened. They have forfeited the state of innocence of which nakedness was a symbol. The knowledge to which they have attained is neither that of happiness, wisdom, nor power, but that of the consciousness of sin and of its conflict with the will of God.

the man and his wife hid themselves: Evidently it had been their custom to be with Jehovah when He "walked in the garden." Now conscience makes cowards of them; and, they hide themselves among the trees. Shame, remorse, fear—a sense of guilt—feelings which they had no previous experience disordered their minds and led them to shun Him whose approach they used to welcome. How foolish to think of eluding His notice (Ps 139:1-12). Yet the LORD calls out to them.

⁹ But the LORD God called to the man and said to him, "Where are you?" ¹⁰ And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." ¹¹ He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³ Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

¹⁴ The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life."

¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

¹⁶ To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."

I was afraid, because I was naked, and I hid myself.: The man does not have the courage to tell the whole truth. Fear suppresses that part of the truth which acknowledges responsibility. To hide from God's presence is the instinct of guilt; it is the converse of "to seek His face." Adam's, answer was evasive including no signs of true humility and penitence. Instead each human tries to throw the blame on another.

Have you eaten of the tree of which commanded you not to eat?: God's final question is directed at Eve. To this question no answer is expected. The knowledge could only come in one way. Her sense of shame implies contact with sin. God's question is an opportunity for a full confession of disobedience and for the expression of contrition.

The serpent deceived me, and I ate.: Just like Adam tossed blame for his actions onto "The woman whom you gave to be with me" (blaming God too), Eve attempts to explain her disobedience by blaming another, the beguiling deception of the serpent.

offspring...he shall bruise your head: The evil has been traced back from the man to the woman, from the woman to the serpent: there is no inquiry into the origin of the evil. The serpent alone receives a "curse" and a prophecy. The LORD has ordained that there must be war between every form of evil and the children of man. This verse has been called the Protevangelium. While there is no direct prediction of a personal victor, many see in the words, "thou shalt bruise his heel," a prediction of the sufferings and crucifixion of our Lord, as "the seed" of the woman; and in the words, "it shall bruise thy head," the victory of the Crucified and Risen Son of Man over the forces of sin and death. We find here the indication that He is bringing salvation to sinful people.

¹⁷ And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field."

¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the LORD God made for Adam and for his wife garments of skins and clothed them.

²² Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" ²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

cursed is the ground because of you: The LORD has sentenced the serpent, then Eve (greater pain in childbirth and a desire that is contrary to her husband who will rule her) and now Adam. The man is addressed as one who in the future is to be dependent upon the soil for the means of subsistence. The ground, for man's sake, is accursed. Its fruitfulness is withheld, in order that man may realize the penalties of sin through the pains of laborious toil. The sentence, which, reverses the blessing of Gen. 2:15, befalls the whole earth (creation groans - Rom.8:19-23).

By the sweat of your face you shall eat bread, till you return to the ground: Left to itself, the soil produces weeds which must be removed. Man is to live upon that which he laboriously sows and plants and cultivates.

for you are dust, and to dust you shall return.: The LORD does not execute the two humans at once; He is merciful, and delays His first decree ("you shall surely die"). But man will not enjoy earthly immortality; but he shall live until "the breath of God" is taken from him, and he returns/becomes dust again.

lest he reach out his hand and take also of the tree of life and eat, and live forever: Man must be prevented from eating again of the Tree of Life, and so obtaining another prerogative of Divinity, that of immortality. Man is created mortal. Immortality, obtained by disobedience and lived in sin, is not according to the LORD's will. Man must not eat of it or delude himself with the idea that eating of it would restore what he had forfeited.

He drove out the man...placed the cherubim and a flaming sword: God's design for a meeting place for Israel's priests and Himself would be the Ark of the Covenant with it's two golden cherubim between which his flaming presence would rest. Adam and Eve are cast out of the Garden, they are east of Eden, and their new much more difficult and limited lifetime begins.