

“The Nature of Sin”

a study of Genesis 3

WELCOME! We are grateful you are here,
and we are excited to share God’s word with you!

Sunday, February 23, 2020 – 1:00 pm

part one:
Genesis
3:14-24

←———— *The Nature of Sin* —————→ (part two)

Genesis 3:14-15

“...God said to the serpent: ‘Because you have done this...’” [v14]

- ♦ While God allowed the man and the woman to answer for their actions (*even though they didn't answer well*), He goes straight to the serpent's punishment, allowing no defense
 - The book of Genesis emphasizes the ***difference*** between man and the rest of creation – God gives a place of special honor to human beings, offering us opportunity for repentance and forgiveness...



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Genesis 3

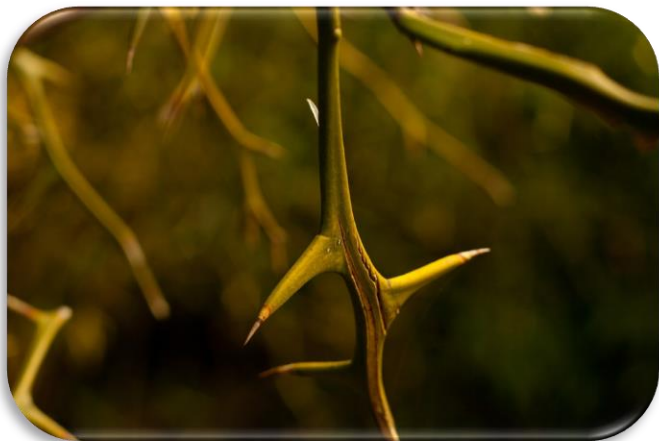
←———— The Nature of Sin —————→ (part two)

Genesis 3:14-15

“...God said to the serpent: ‘Because you have done this...’” [v14]

- ◆ While God allowed the man and the woman to answer for their actions (*even though they didn't answer well*), He goes straight to the serpent's punishment, allowing no defense
- ◆ “...you are cursed more than all cattle...” [v14]
 - God **cursed** one of His creatures because it used its capacity for intelligence to lead others into evil: This curse has three aspects:

- (1) **crawl on its belly**. From its exalted position [*a serpent that speaks and walks (or flies)!*] to a posture of humiliation [v14];
- (2) **eat dust all its life**. Dust is carnal, earthly. It would no longer eat of the green and living herb [1:30]: its days would end [v14];
- (3) **enmity** with the woman's “Seed” [v15]



Genesis 3

← The Nature of Sin (part two) →

“enmity between you and the woman...”

More than *fear of snakes*, God states the end from the beginning:

What we see in Genesis 3:15 is a ray of hope at the exact moment it appears that all hope is gone...

This “enmity” will bring to the serpent:

- the woman’s ***aversion***; the “friendship” that made Eve trust the serpent instead of God is over; now the serpent will need to be even more clever in the future!
- a war that will last for generations; in the end, the serpent will taste defeat by the woman’s ***descendant***



This is the ***first Messianic prophecy***; the Christ, who will come ***only*** of a woman (a virgin, daughter of Eve!), will hurt only His heel as He mortally stomps the head of His ancient enemy! With those words, God announces His plan to save man: a plan that He prepared even before He made the universe!

[cp 1 Cor 2:7; Eph 1:3-4; 1 Pet 1:19-20; Rev 13:8; etc]

←———— *The Nature of Sin* —————→ *(part two)*

Genesis 3:16

“To the woman He said...”

- ◆ After hearing the woman's “confession” and ordering the serpent’s punishment, God decrees the woman's sentence:

Her sentence has two aspects:

(1) ***pain tied to the reproductive process.*** The promise of a descendant to stomp the head of the serpent will require a painful sacrifice from the woman – one which will be even more painful for God, who will deliver His own Son up to death!

(2) ***submission to her husband's rule.*** She was created as his “helper”; to restore order after sin (she gave him the fruit!), she will have to accept and fulfill her role well. [Perhaps this has more to do with man's weakness than with woman's; “Adam was not deceived” (but he ate when she offered the fruit!); cp 1 Tm 2:14-15]



Genesis 3

←———— *The Nature of Sin* —————→ (part two)

Genesis 3:17-19

“Then to Adam He said...” [v17]

- ◆ After delivering the sentences to the serpent and to the woman, God deals with Adam's sin:

Adam's problem was that he listened to the voice of his wife



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Genesis 3

←———— *The Nature of Sin* —————→ (part two)

Genesis 3:17-19

“Then to Adam He said...” [v17]

- ◆ After delivering the sentences to the serpent and to the woman, God deals with Adam's sin: “cursed is the ground for your sake...” [v17]

Because of Adam's sin, God cursed the ground (the earth itself!), which then brought consequences on all of creation:



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Genesis 3

The Nature of Sin

(part two)

Guilt or Consequence?

Does the Bible teach that we are born *guilty* in sin (so-called “original sin”) because of Adam?

What we can observe about this in Genesis 3:

- God pronounced punishment ***individually*** for each person who was ***guilty*** of sin [the serpent (3:14-15), woman (3:16), & man (3:17-19)].
 - If all are ***guilty because of*** Adam’s sin, then why are the serpent and the woman punished, if they sinned ***before Adam*** did?
- The curse which God pronounced on the earth because Adam sinned brought ***consequences*** to all of creation, including physical death; however, ***guilt*** for sin is only imputed to the one who actually sinned! [cp Ezekiel 18:4, 20; etc]



Genesis 3

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Because of Adam's sin, God cursed the ground (the earth itself!), which then brought consequences on all of creation:

-“***in toil*** you shall eat of it...”; this is the same phrase translated as “in pain” for the woman in Gen 3:16. The punishment is the same but is specifically related to the role that each one must fulfill...



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-“***in toil*** you shall eat of it ***all the days*** of your life...”; God said from the beginning that in the day they should eat of this tree, they would “surely die”; their days now will be counted and come to an end...



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Genesis 3

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Genesis 3:17-19

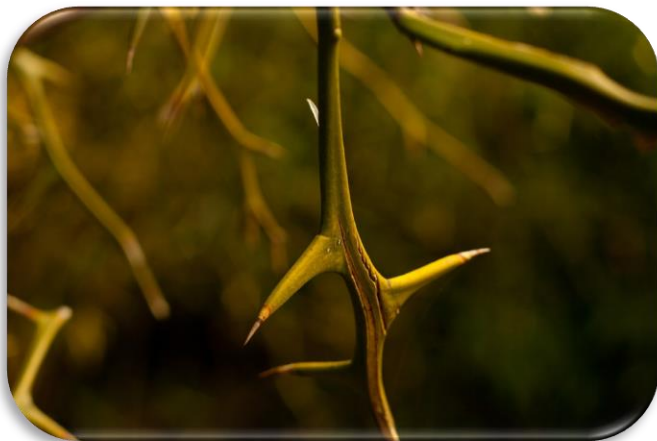
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-“***in toil*** you shall eat of it ***all the days*** of your life...” [v17]

-“Both ***thorns and thistles*** it shall bring forth...”; one of the ways the curse would manifest itself would be the production of thorny growth where before there was only the beauty of green herbs and fruited plants and trees...



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Genesis 3

The Nature of Sin

(part two)

“thorns and thistles it shall bring forth...”

A symbol of God’s curse on the Earth, thorns call to mind the sadness of sin all throughout the Bible:

- Genesis 3:18: the Earth produces thorns, making man’s toil difficult



- Isaiah 34:13: “And thorns shall come up in its palaces, nettles and brambles in its fortresses...”



- Hosea 9:6: “...nettles shall possess their valuables of silver; thorns shall be in their tents.”

- 2 Cor 12:7: the apostle Paul speaks of a “thorn in the flesh...a messenger of Satan to buffet me, lest I be exalted above measure.”



Genesis 3

The Nature of Sin (part two)

“thorns and thistles it shall bring forth...”

A symbol of God’s curse on the Earth, thorns call to mind the sadness of sin all throughout the Bible:

One image of thorns is more deeply moving than the others...



“Surely He has borne our *griefs* and carried our *sorrows*...”
[Isaiah 53:4]

“...who Himself bore our *sins* in His own body on the tree...
by whose stripes you were healed.” [1 Peter 2:24]

“And they clothed Him with purple; and they twisted a
crown of thorns, put it on his head.” [Mark 15:17]

Who placed this crown of thorns, *the ultimate biblical symbol for sin*, upon the head of *the one who bore the sins of the world*?
Roman soldiers, who *knew nothing of the Bible* or its symbolism!

Genesis 3



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Genesis 3:17-19

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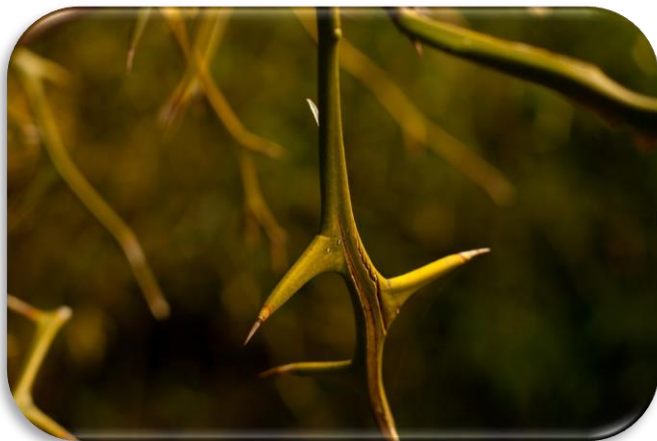
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-“***in toil*** you shall eat of it ***all the days*** of your life...” [v17]

-“Both ***thorns and thistles*** it shall bring forth...” [v18]

-“In ***the sweat of your face*** you shall eat bread...”; because of the thorns, the man's work which had been just “to tend and keep” the Garden [2:15] would now be much more “toilsome”. He must now ***till, weed, plant, tend, cultivate*** and ***harvest***...



Genesis 3

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-“***in toil*** you shall eat of it ***all the days*** of your life...” [v17]

-“Both ***thorns and thistles*** it shall bring forth...” [v18]

-“In ***the sweat of your face*** you shall eat bread ***till you return to the ground...*** dust you are, and ***to dust you shall return***”; these words are harsh sounding, but are also the part of the curse that God had already lovingly warned them about from the beginning...



God had indeed said, “*in the day that you eat of it, you shall surely die.*” [2:17]; however, they are *still alive* as they receive their sentence from God. So, *did God lie?*

The Nature of Sin (part two)

“in the day that you eat of it you shall surely die...”

If, in fact, they did not die ‘in that day’, then God is a liar and the serpent can claim the victory:

After all, did they die, or didn't they?

James 2:26: “For as the body without the spirit is dead, so faith without works is dead also.”

Death is a *separation*:
body - spirit = dead
faith - works = dead

In the same way, *spiritual death* is described as being a *separation* from God

Isaiah 59:2: “...your *iniquities have separated* you from your God...”

Ephesians 2:5: “...when we were *dead in trespasses*, made us alive...”

The evidence in our text is clear that both the man and the woman *died in the day that they ate*

- ✓ They *disobeyed* God [3:7]
- ✓ They were *afraid of* God [3:10]
- ✓ They *hid themselves* from God [3:8]
- ✓ They *blamed* God [3:12-13]

All of these are clear signs of *separation* from God: ***they are dead!***



The Nature of Sin

(part two)

“in the day that you eat of it you shall die.”

If, in fact, they did not die

a liar and the serpent

After all, did

Jesus came precisely *to give life*, restoring the relationship between the fallen, dying man and his God!

[John 3:16; 5:24-29; 14:6; etc]

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←———— *The Nature of Sin* —————→ *(part two)*

Genesis 3:20-24

“And Adam called his wife’s name Eve...” [v20]

- ◆ With this, Adam and Eve show that they have accepted their sentence: they will continue producing children, but now with a new hope that someday they will bring about **the** “Seed” [3:15; cp 1 Tim 2:15]
- ◆ The Bible declares that Eve “was the mother of **all** living”; there is no truth behind the myth of ‘Lilith’ (a ‘*first*’ wife of Adam) nor of the idea that Adam and Eve were only the progenitors of one “race”, with there being other “first couples” for the other “races”...
 - **All** of the first people (including Cain’s wife, later) were literally children (or grandchildren) of Adam and Eve...



Genesis 3

←———— The Nature of Sin —————→ (part two)

Genesis 3:20-24

“And Adam called his wife’s name Eve...” [v20]

“...for Adam and his wife...God made tunics of skin” [v21]

- ♦ The man and his wife, though being “*clothed*” with aprons and hidden among the trees, are still nude: God once again deals with the problem
 - In providing clothes *made of skin(s)*, God performed the first animal sacrifice: innocent life poured out to “cover” the sin of guilty man. This act foreshadowed the basis for God’s plan of redemption, in which, at the proper time, the “Lamb of God” would pay the price of sin for all humanity by His own innocent life! [see *Lev 17:11; John 1:29*]



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- In providing clothes *made of skin(s)*, God performed the first animal sacrifice

- The “clothes” the man and woman had made were only adequate for covering their intimate parts. Even though there are only two people on Earth (a *married* couple!), God thought it necessary to cover their bodies with “tunics”, which hang from the shoulder or side and cover down to the thighs. Once sin has entered the world, only God can cover the body in a holy way...



Consider how God treats the concept of being “clothed”

- ✓ God ***clothed*** the priests for their service [Exodus 28:2-4, **42-43**]
- ✓ Job spoke of being ***clothed*** with righteousness [Job 29:14; cp Ps 132:9]
- ✓ God had ***clothed*** Israel with His glory [Ezekiel 16:8-14; etc]
- ✓ Christians are “***clothed***” in Christ [Galatians 3:27; Ephesians 4:20-24; Revelation 3:5, 18; 7:13-14; 19:7-8]

The Nature of Sin

(part two)

Many people still need to learn and understand: being truly like God means much more than just knowing the right information!
[cp 1 Cor 8:1; Eph 4:15]

...” [v20]
...“tunics of skin” [v21]
...“become like one of Us...” [v22]
...that they now are aware of both
...wife are “like God” [cp 3:5]

...however, God had already made both the man and woman “in His own image” [Gn 1:27]; but with sin, they are no longer truly like God, even with all their new “knowledge”! ***Oh, the ironic deceitfulness of sin!***



Genesis 3

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Genesis 3:20-24

“And Adam called his wife’s name Eve...” [v20]

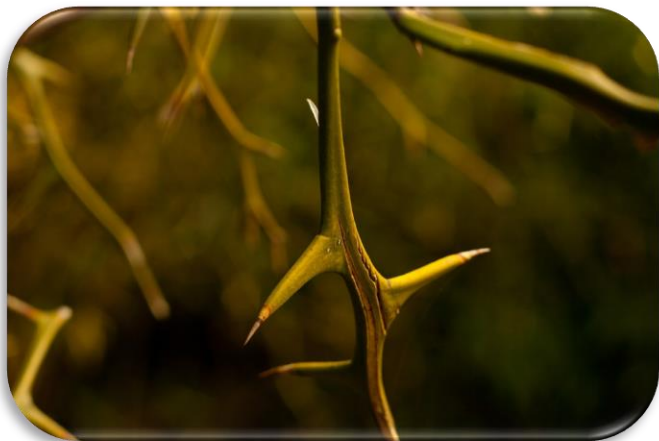
“...for Adam and his wife...God made tunics of skin” [v21]

“God said, ‘Behold, the man has become like one of Us...’” [v22]

◆ Once again, the serpent was “right”: in that they now are aware of both good and evil, the man and his wife are “like God” [cp 3:5]

◆ “...lest he...take also of the tree of life, and eat, and live forever” [v22]

- A wanton sinner who can never die would eventually become a devil! God will not let that happen:



Fear of death is a great motivation for avoiding many sins and reckless acts! [“His own iniquities entrap the wicked man... He shall die for lack of instruction (*'discipline' ESV*)” (Prov 5:22-23)]

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“God said, ‘Behold, the man has become like one of Us...’” [v22]

“therefore...God sent him out of the garden of Eden...” [vv23-24]

♦ Because of his sin, man lost ***the privilege*** of simply maintaining Eden; he would now have to “***till*** the ground from which he was taken”



—————→
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“God said, ‘Behold, the man has become like one of Us...’” [v22]

“therefore...God sent him out of the garden of Eden...” [v23]

“...He placed cherubim...to guard the way to the tree of life” [v24]

In God's place, ***WHAT WOULD YOU HAVE DONE?***

Why did God ***NOT JUST DESTROY THE TREE OF LIFE?***



GOD EXTENDED HOPE TO THE MAN AND HIS WIFE!!

He did not destroy the tree, but only blocked the way for a while...

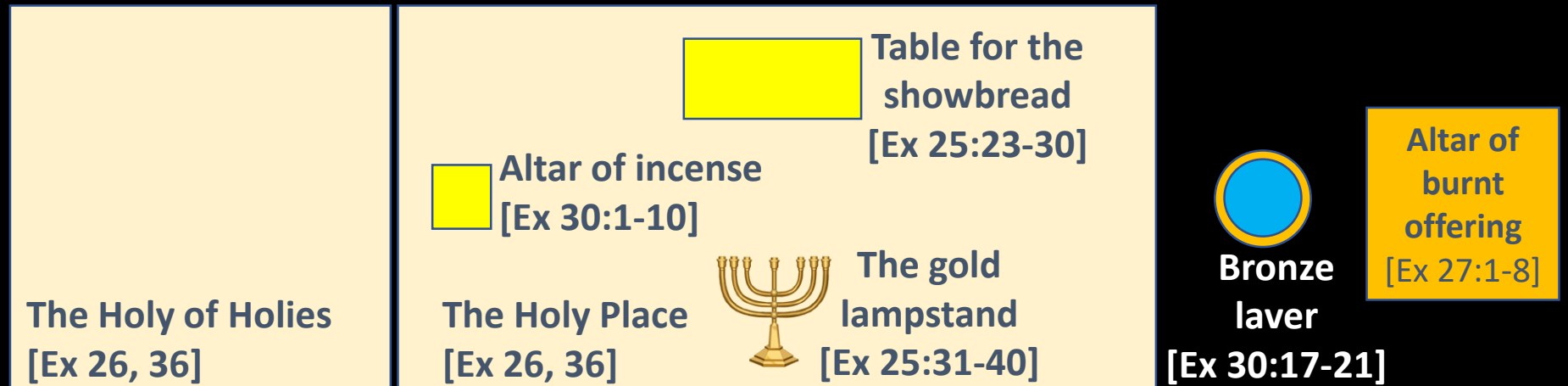
We find the Tree of Life again in the paradise of God, to which we have access by means of Jesus Christ (the "Seed" who was promised!)

[see Exodus 26:1, 31-33; Mark 15:37-38; Hebrews 10:19-22; Rev 22:14]

The Nature of Sin (part two)

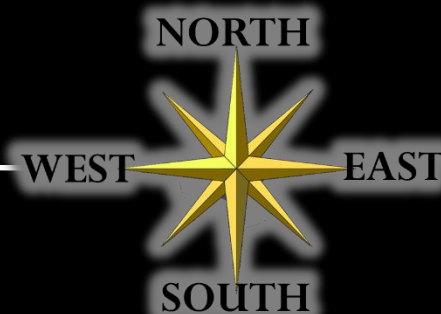
the gospel in the tabernacle: the shadow in the law of Moses

- ✓ Ex 25:1-2, 8-9; When God leads His people out of Egypt, He has them build a tabernacle, a sanctuary where He “may dwell among them” [cp Gen 3:8]



- Moses is given special instructions and told repeatedly to make everything “according to...the pattern” God showed him [25:9; cp 25:40; 27:8; 38:22; 39:1, 5, 7, 21, 26, 29, 31, 32, 42-43; Hebrews 8:5; etc.]
- God reveals to Moses *exact dimensions* for all of the sacred furniture and for the sanctuary itself...

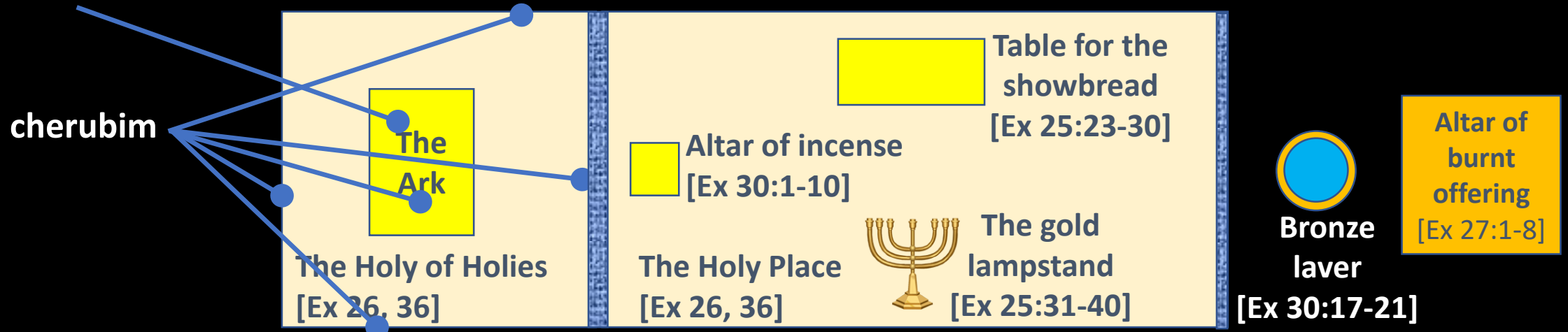
Genesis 3



The Nature of Sin (part two)

the gospel in the tabernacle: the shadow in the law of Moses

✓ Ex 25:10-11, 21-22; the ark, the “throne” of God, where He would *meet* with them, *speak* with them [cp Gen 3:8; Rv 21:3-5]



- the ark, according to the pattern, was overlaid with *pure gold* [Ex 25:11-13, 17ff; cp Gn 2:12; Rv 21:14-18, 21]
- all around the ark, as seen from within the Holy of Holies, were lots of *cherubim* on the inner curtains and on the veil [Ex 26:1, 31; 2 Sm 6:2; 2 Kg 19:14-15; Rv 4:2-8; cp Gen 3:24]

Genesis 3

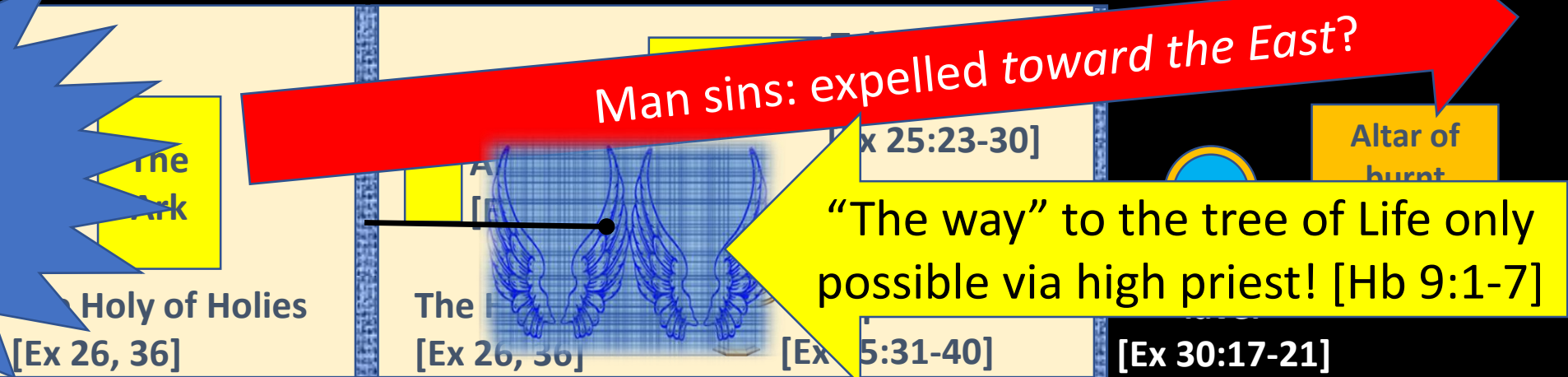


The Nature of Sin (part two)

the gospel in the tabernacle: the shadow in the law of Moses

✓ Ex 25:10-11, 21-22; the ark, the “throne” of God, where He would meet with them *sp*ak with them [cp Gen 3:8; Rv 21:3-5]

The Holy Spirit was teaching something profound by means of this shadow...
Heb 9:8-10 !!!



- Adam and Eve sin, are cast out of God’s presence; God places *cherubim at the east of Eden* “to guard the way to the tree of Life” [Genesis 3:24]
- the way back to the tree of life was restricted to the working of a high priest, who, after washings and offerings, would go *from east to west* into the veil

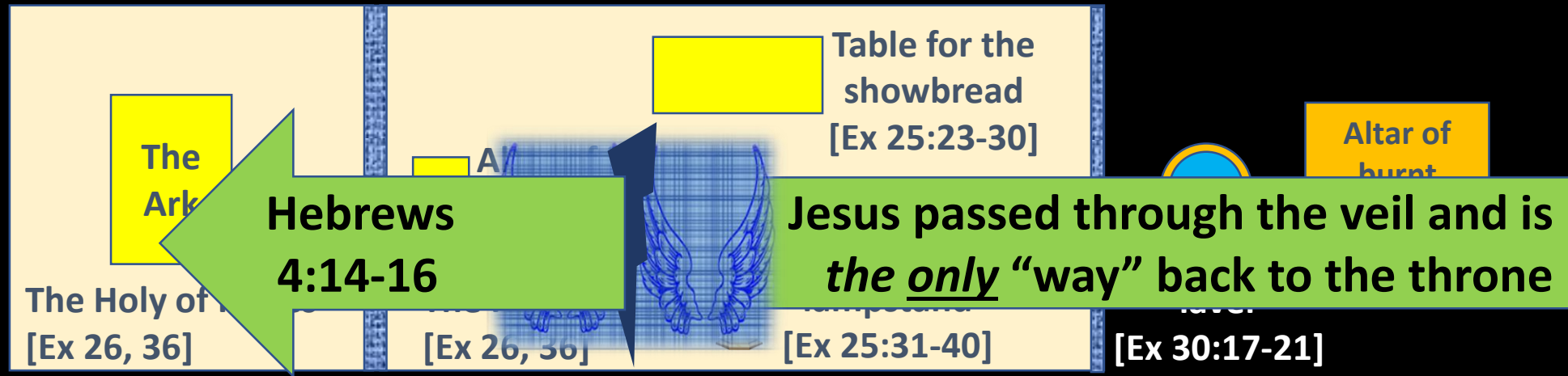
Genesis 3



The Nature of Sin (part two)

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- when Jesus died, the veil was torn in two (the cherubim removed!); “*the way to the tree of Life*” now is *opened*! [Mt 27:51; Hb 9:11-14; 10:19-22]
- Eden and the tabernacle were only shadows of the true presence of God, seen in the “model” shown to Moses on the mountain [Rev 21:16; 22:1-5; cp Gn 2:9-10]

Genesis 3



The Nature of Sin (part two)

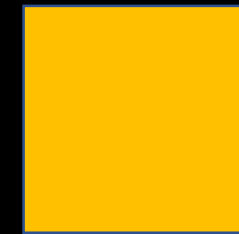
the gospel in the tabernacle: the shadow in the law of Moses

Everything that was lost in sin can be regained in Christ...

Romans 6:1-9



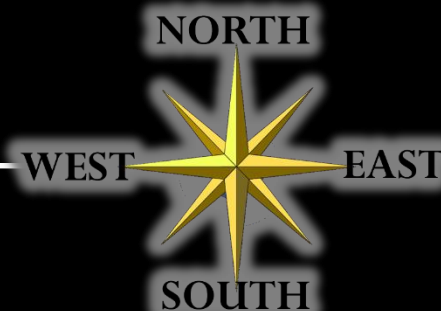
"baptized into His death" [Rm 6:3]



John 1:29

"If we died with Christ" [Rm 6:8]

Genesis 3



The Nature of Sin

(part two)

Do YOU wish to partake of that hope and the Tree of Life?

Jesus' words to a dying criminal offer hope to all who have sinned! There is still a hope of being in 'Paradise' [Lk 23:39-43; cp Rm 3:23!]

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