

The Sequences of Sin¹

Genesis 3

I. **DESCRIPTION** of the Devil -

- A. 3:1 Now the serpent was more subtle than any other wild creature that the LORD God had made.
- B. The devil is portrayed as a snake
 - 1. There is no evidence of revulsion on the part of Eve.
 - 2. There is no surprise that he speaks
 - 3. This snake does not yet crawl on his belly. This shall later be done by God.
 - 4. What did the snake look like?
- C. He is described as the most subtle of all God's animals
 - 1. The Hebrew word is aruwm, meaning cunning (usually in a bad sense):--crafty, prudent.
 - 2. What will be noted here is that there is a methodology that the devil follows which is carefully crafted and patiently executed.
- D. The method plays on Eve's mind
 - 1. NB he doesn't tempt her with raw passionate desires.
 - 2. Rather he works on her mind
 - 3. He gets her to think negatively about God
 - a. That God is lying
 - b. Or unreasonable
 - c. Or that God did not really forbid what she thinks is forbidden
 - d. That he is holding something back
 - 4. If he can get her to believe wrongly - bad behavior will follow
 - a. Sow a thought reap a deed
 - b. Sow a deed, reap a habit
 - c. Sow a habit, reap character
 - d. Sow a character reap a destiny
 - 5. It all starts with thought
 - 6. So he plays on her mind.
 - 7. He tries to get her thinking wrongly. If he can do this the rest will follow.
- E. The Method he uses follows

¹The first portion of this outline, parts 1-8 is based on Adrian Rogers, from the tape Series "Genesis."

II. DIALOGUE -

- A. ***The Serpent said to the woman....and the woman said to the serpent...But the serpent said to the woman....***
- B. Notice the dialogue between them described in the first four verses.
- C. She is talking with Satan
- D. But why discuss anything with the devil?
- E. Notice when Jesus encountered the devil in the desert he did not have a dialogue with him about anything. He rebuked him: It is written, it is written, it is written. Thus he ran him through with the sharp two-edge sword of the word of God.
- F. Eve however entertains the devil's questions and answers them. She also falls into his traps.
- G. We are in no position to enter into a dialogue with the devil.
- H. Remain in God's word.

III. DOUBT - verse 1

- A. ***Did God say, 'You shall not eat of any tree of the garden'?***
- B. Notice how he puts a question mark after the word of God.
 - 1. Did God really say that?
 - 2. God didn't really say that did he?
- C. He's trying to sow seeds of doubt in her mind
- D. This is common today. Many people, many of the trained theologians, try to put a question mark after the word of God. They try to cast doubts on:
 - 1. Authorship - stating that it is not really God's word, just a human word, or that Jesus did not really do or say certain things.
 - 2. Accuracy- stating that many things in the Bible area actually distortions of what actually was said or done. That many things were "adapted" by the community for its own purposes etc.
 - 3. Authority - That the Bible really doesn't have the same authority of more modern documents and positions of the modern world which is more enlightened than such ancient sources.
 - 4. Acceptability - That the Bible contains many things that are not acceptable but modern man who is scientific and more sophisticated, or that the Bible enshrines old prejudices, or racism, or sexism which must be rejected.
- E. Note: Whoever puts a question mark after the word of God imitates the evil one who says: "Did God really say...?"
- F. Notice too how he overstates God's commandment.
 - 1. God never said that they could not eat of any tree, but only one tree.
 - 2. The Devil tries to make God seem more restrictive than he is.

IV. DENIAL -

- A. **2 And the woman said to the serpent, "We may eat of the fruit of the trees of the garden; 3 but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'" 4 But the serpent said to the woman, "You will not die.**
- B. Notice how in her discussion with the devil the woman becomes confused and adds to the word of God. God never told her that she could not touch only that they could not eat of it. Thus she's adding to the word of God and playing loose with it.
1. Is she secretly resentful of the restriction and thus magnifies it?
- C. The devil merely denies God word now. He's getting bolder
- D. You will not die!
- E. This too is common today.
1. Many say, God will never punish.
 2. Consequences will never happen.
 3. There is no hell...etc.
- F. True enough God is patient with sinners. He does not requite us according to our sins.
- G. But God will punish the unrepentant. This is actually a mercy. Punishment is far better than experience of the full consequence of our sins.
- H. God will often shield us from the full consequences of our sins but there comes a time when God finally says, have it your way!

V. DELUSION -

- A. **5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."**
- B. You will be like God!
- C. You will gain knowledge and insight
- D. You won't have to depend on someone else telling you, you will know good and evil for yourself. You can decide good and evil.
- E. You don't need to be under God. You can be your own God! You can call the shots and decide good and evil for your self!
- F. Notice that the sin portrayed here is primarily spiritual at this point, not carnal. It is an appeal to pride which is *the* spiritual sin. Again see how the primary assault is on her mind, not her carnal passions. But this does not mean that they are not involved. See the next point.

VI. **DESIRE -**

- A. **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,*
- B. Notice how the carnal desires now kick in. Satan had assaulted her mind, now her desires begin to be awakened. The battle of the mind being largely one, the passions rise to the fore.
- C. This is often the case with temptation. It comes in several blows. There is the suggestion to the mind, then the passions weigh in with their influence.
- D. Desire is a concept about which we must be careful. Of themselves, desires are good, God-given, and necessary. They help us preserve and prosper our selves. What the devil seeks to do is pervert healthy desires For example:
1. The desire for food is good, gluttony is a perversion
 2. The desire for sex is good, adultery is a perversion
 3. The desire for possessions and provisions is good, greed is a perversion.
- E. Notice the temptation shifts back to her mind when she considers that the fruit will make her wise. Her thinking is flawed and inspired of Satan. She can know right and wrong from God but insists on knowing for herself. This is pride. She thinks that knowing for herself, rather than from God, will make her wise and intellectually superior. See how the essential core of the sin is pride.
- F. Notice how Eve's struggle is described else where in scripture 1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
1. Lust of the flesh = good for food
 2. Lust of the eyes = a delight for the eyes
 3. Pride of life = desired to make one wise (apart from God's way)

VII. **DECISION -**

- A. ***she took of its fruit and ate;***
- B. Her decision is free
- C. More free than any decision we have ever made
- D. The devil could tempt her, but she freely chose

VIII. **DISSEMINATION -**

- A. *and she also gave some to her husband, and he ate.*
- B. She is not only a sinner, now she becomes a seducer
- C. There is an important truth here. Few of us go to heaven alone, we take others with us. Few of us go to hell alone, we take people with us.
- D. Adam too, freely decided and cannot be excused on the grounds he was tempted.
- E. It is interesting to note that though the focus was on Eve in this passage, the first Sin is referred to in scripture as the Sin of Adam.
 - 1. Rom 5: 12 *Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned– 13 sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.*

IX. DAMAGE

- A. *7 Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons. 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. 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 thee 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?"*
- B. The first damage is that they realize they are naked. Recall in the last chapter we said that the nakedness symbolized that all was in the open, nothing was hidden, there was mutual trust and open communication, likewise they were at ease with them selves and at ease in one another's presence. But now the cover-up must begin. Things go into hiding, embarrassment and a lack of comfort and trust set in. Their relationship has taken a negative turn and their self-esteem is badly wounded.
- C. The second damage is in their relationship with God. They hear him coming and hide from him. They are now afraid and cannot endure the presence of God.
- D. Still god calls. *Lord I've sinned but you're still calling my name.*
- E. When God asks them what they have done, he surely knows but wishes to engage them in a discussion of what they have done. We need to come to terms and name what we have done to find real healing.
- F. *Psalm 32:2 Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. 3 When I kept silent, my bones wasted away through my groaning all day long. 4 For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. 5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"-- and you forgave the guilt of my sin. 6 Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.*
- G. Sadly as we shall see, Adam and Eve do not really confess or fully acknowledge what they have done, they blame others and seek not pardon.

X. DIVISION AND DENIALS

- A. *12 The man said, "The woman whom thou gavest 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 beguiled me, and I ate."*
- B. Adam does not admit his own guilt. It is Eve's fault and also God's fault for putting her there
- C. Notice Adam's distancing of himself from Eve. No longer is she bone of his bone and flesh of his flesh. Now she is "that woman you put here with me." Whereas before their unity was stressed by him, now their separateness and distinctness are emphasized by him.
- D. Eve's in turn cannot face her own guilt and so blames the serpent. The Hebrew word translated here as beguiled is nasha', meaning to lead astray, i.e. (mentally) to delude, or (morally) to seduce:--beguile, deceive.
- E. But none of this can do away with the guilt of either of them. They were tempted, yes, but freely chose to do what they did.
- F. *1 Cor 10:13 No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it.*

XI. DENOUNCEMENT -

- A. *14 The LORD God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon 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 seed and her seed; he shall bruise your head, and you shall bruise his heel."*
- B. Satan is cursed
- C. More than cursed, his downfall is set and a Messiah and savior is announced. One of the woman's offspring will accomplish this. His name is Jesus, Son of God and Son of Man.
- D. Theologians refer to these verses as the protoevangelium (the first gospel)

XII. DOMINATION

- A. *16 To the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."*
- B. Notice here how her relationship with Adam has degraded. Instead of openness, trust and admiration, there is a type of exploitation and dominance that is described. It is not stated with approval, simply as a fact. Down through the centuries women have had much to suffer at the hands of men. Despite this, there is still a love and desire for them that often defies explanation. This is particularly the case in some cases of physical abuse where some women will return again and again to men who abuse them. Though rare it is an extreme illustration of this passage.
- C. The pain in child bearing is more than the pain of a child coming through the birth canal. There is the on-going pain of raising children and the potential for deep hurt and disappointment in that process. Note too, there is no mention of Adam being much help in terms of raising the children. Here too, many women do in fact experience a certain loneliness in the task of raising the children. It should not be this way but often is.

XIII. DRUDGERY

- A. *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 toil you shall eat of it all the days of your life; 18 thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. 19 In the sweat of your face you shall eat bread*
- B. Here too see how Adam and Eve's relationship has degraded. Eve was originally given as a help-mate to Adam. But Adam's work is described in lonely terms. Where is Eve?
- C. Rightly or wrongly, men feel a special burden in terms of providing for their families and often strongly tie their ego to their ability to provide.

IV. DEATH I

- A. *19b till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."*
- B. That he will return to the dust is a declaration of his new mortality.
- C. The clock to death is ticking
- D. Though it is mentioned in reference to Adam, Eve is surely included and, as we shall see in a moment, all of creation.

V. DESTINY -

- A. **20 The man called his wife's name Eve, because she was the mother of all living.**
- B. The connection of this sin to the whole human family is described here. As descendants of Adam and Eve, we all share in this sin.
- C. We will discuss in class how such a common guilt is possible and sensible.

XVI. DEATH II

- A. **21 And the LORD God made for Adam and for his wife garments of skins, and clothed them.**
- B. Here is the first shedding of blood. God kills an animal and clothes them in its skin.

XVII. DISTANCE

- A. **22 Then the LORD God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever"-- 23 therefore the LORD God sent him forth from the garden of Eden, to till 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 which turned every way, to guard the way to the tree of life.**
- B. The essential effect of the first sin was not the loss of paradise, but the loss of God. No longer could man walk with God in the garden. He is excluded from God's presence which he can no longer endure. Recall how they hid in the bushes when God comes.
- C. The doors to paradise are closed
- D. Only Jesus will open them
- E. *Rom 5:11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation. 12 Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned-- 13 sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. 17 If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. 19 For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. 20 Law came in, to increase the trespass; but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord.*