

# CHOICES AND CONSEQUENCES Sunday, September 15, 2013

## Unifying Topic: KNOWLEDGE OF GOOD AND EVIL

### Lesson Text

I. **Hiding From God** (Genesis 3:8-10)

II. **Passing the Blame** (Genesis 3:11-13)

III. **The Lord Pronounces The Curse** (Genesis 3:14-17)

**The Main Thought:** And the Lord God said, Behold, the man is become as one of us, to know 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: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. (Genesis 3:22-23, KJV).

**Unifying Principle:** Everyone at times has given into lust or greed instead of making a better decision. Why do humans make poor choices? Genesis 3 informs readers that when temptations confront them, God gives them the freedom to make choices.

**Lesson Aim:** To show how the sin of Adam and Eve created multiple barriers in God's creation: between humans and God, humans and other humans, humans and creation, and humans and self.

**Life Aim:** To show that God is at work from the beginning to overcome the barriers humans have introduced into the world through sin.

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- 3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
- 3:9 And the Lord God called unto Adam, and said unto him, Where art thou?
- 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- 3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
- 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
- 3:13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
- 3:14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
- 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
- 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

### **HISTORY:**

There was a time when the world was perfect, a time when there was not a single act of violence or evil upon the earth. The earth was perfect; both man and woman were sinless. They knew only harmony and peace, satisfaction and fulfillment, love, and joy. What happened? What destroyed the perfection and caused such devastation and lawlessness upon earth? What corrupted the heart of mankind?

**3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made.** A creature more subtle (wiser, craftier, cunning, and shrewd) than any beast of the field God had made, has now entered the perfect garden. He suddenly appears in this peaceful garden talking to the woman. Now we can say that all creation was created perfect by God, even the serpent. If we say that the serpent was a literal serpent used as an evil tool by Satan, then we have a problem explaining how creation was perfect. How can an animal be used as an evil tool in a world of perfect animals? This is the reason some interpreters say that Satan actually transformed or clothed himself as a serpent. The serpent provided the temptation for sin, but the origin of the serpent's wickedness is not specifically explained here but elsewhere when trying to usurp God (Is. 14:13—14; Ez. 28:13-15).

**3:1b And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?** — The words "Yea hath" strongly suggest that the woman (Eve) was thinking about the tree. God created mankind with a "free will", not as robots. She was apparently where she did not belong; standing by the forbidden tree and at that very moment, while she was thinking about it, Satan attacked and just continued her thoughts: "Did God say, you must not eat from any tree of

*the garden?"* The words form a question, which seems designed to cast doubt upon God's goodness. Satan really misquoted God's Word. God had said that man could eat from every tree in the garden except one. Genesis 2:16-17 clearly states: *"And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."* The thought was planted in the woman's (Eve's) mind, the suggestive thought says...

- that she was missing out on something.
- that the most delicious fruit was the very thing being forbidden.
- that something good was being withheld and kept from her.
- that she must not miss what looked good and would probably feel and taste good.

There was only one tree that they must not touch, so the serpent hints toward that one tree. You know the battlefield is the mind, so that's what Satan targets; he raised doubts concerning the truthfulness of God's Word (*Do you really mean you can't eat from every tree?*), and the goodness of God's heart (*If God really loved you, He would be much more generous*). It's like children declaring independence from the parents. That's just what the woman and the man did. Even so, that's just what Satan had already done from God, his Creator! Temptation is Satan's invitation to give in to his kind of life and give up on God's kind of life.

**3:2 And the woman said unto the serpent,**— When you hang out with the wrong crowd, their words will stick with you. Instead of turning away, the woman engages in dialogue with the serpent, thereby revealing that she did not really realize that the serpent was her enemy. Temptation generally comes when we least expect it. She had no idea what she was about to get into. A tempting thought—a thought that we disobey God's Word should never be harbored or entertained. Remember, they were talking about what God said! She should be remembered and adhered to that one exception in God's plan. Eve did three things:

1. The woman (Eve) entertained, harbored, and discussed the suggestive thought.
2. The woman (Eve) began to feel that God's command was too strict and restrictive.
3. The woman (Eve) began to think lightly about the consequences because the conversation was so beguiling.

How could the woman (Eve) have resisted temptation? By following the same guidelines we today can follow:

1. First, we must realize that being tempted triggers something within. We must not give in to the temptation.
2. To resist the temptation; we must...
  - a. pray for strength to resist.
  - b. run (sometimes literally), and
  - c. say no when confronted with what we know is wrong. James 1:12 tells of the blessings and rewards for those who don't give in when tempted.

**3:2b We may eat of the fruit of the trees of the garden:** — The woman (Eve) lessened the impact of God's permission by saying *"We may eat of the fruit of the trees..."* She left out the word "freely"; centered on trees instead of *"every tree."* A little change in God's Word makes a lot of difference. It changes our perspective on the truth and may not come out truthfully, making a subtle but important downgrading shift in emphasis. It makes us think that a little change in God's Word won't hurt. God will look over it when we say a little white lie—it's not the truth and nothing but the truth will free us! Eve's representation of God's command was not accurate.

**3:3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.** Now, both trees were in the midst of the garden, she didn't specify which tree. Both were destined for a very definite purpose. *"The Tree of Life"* would present them with life eternally (the present state). *"The Tree of Knowledge of Good and Evil"* would have given the man (Adam) and the woman (Eve) knowledge of good and evil presenting them with death (the future state); and they having free wills were to make the choice to obey God. <sup>1</sup>Why God allow Satan to tempt the woman (Eve)? God allowed Satan to tempt the man (Adam) and the woman (Eve) to force them to make the choice. *"Adam was not deceived, but the woman being deceived was in the transgression"* (1Tim.2:14). She continues to explain by adding words of what God did not say: *'neither shall ye touch it' lest ye die.'* God did not say this. That's how lies start! <sup>2</sup>But if Adam said to Eve, *"God said, 'Don't touch the tree,'"* then Adam was adding to God's

<sup>1</sup> <http://www.gotquestions.org/tree-knowledge-good-evil.html>

<sup>2</sup> <http://www.keepbelieving.com/sermon/2002-06-02-Snake-Eyes-The-Four-Stages-of-Temptation/>  
<http://www.pitwm.net/pitwm-sundayschool.html>

Word. And if Eve interpreted it that way, she was adding to God's Word. We fall into trouble when we say things we don't really know; and we focus on the one thing we don't have rather than on the countless things God has given us. She should have felt something; a tug at her heart when she said what she said. If we are going to quote God's Word, we must accurately know His Word! If you don't know what you're talking about say *"I'll get back with you!"* There was one key word in that sentence she said, and that was *"die!"* It meant a spiritual disconnect from God; it didn't mean die physically; exist no more, but she didn't know that. The warning was clear even from her own mouth that she would be in rebellion against her Creator!

**3:4 And the serpent said unto the woman, Ye shall not surely die:** — <sup>3</sup>Once the serpent had her listening, then he called God a liar (indirectly of course). <sup>4</sup>The serpent took the very phrase God used and put the word "not" in front of it. The enemy might know the Word of God, but just doesn't believe it, and will try to get you to believe what you think, is really a lie. That's all the woman (Eve) needed to hear. If you are convinced that you can get away with sin, sooner or later you're going to do it. If you think that no one will know, no one will notice, no one will ever call you to account for your actions, you'll eventually give in.

**3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.** Having won the first round (Ye shall not surely die), Satan is now in the position of delivering the final blow; the direct denial of God's Word. Now the woman (Eve) must choose between God (of what He really said) and the serpent (the interpretation of a lie revealed). Satan had twisted Eve's thinking, telling her that she could know the difference between good and evil by doing evil; *"your eyes shall be opened."* We can always justify disobedience if we try hard enough. You can't talk to the devil; you can't believe the devil, and you can't obey the devil! Going further by saying *"and ye shall be as gods"* meant you had to disobey God to accomplish this feat. As soon as we decide to put God out of the picture, in becoming our own god, we are placing ourselves above Him, which is what Satan wants us to do.

**3:6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.** This has created the sin of disobedience. Notice what the woman (Eve) did: she looked, then took, then ate, then gave. Looking is the first step toward sin. The last step got someone else involved in this sinful mess. Now, the devil has gotten her on three different levels:

- 1) <sup>5</sup>*The Practical Level.* The tree was good for food and the fruit was good to eat. That's the lust of the flesh.
- 2) *The Emotional Level.* It looked beautiful to her; pleasant to the eyes. That's the lust of the eyes.
- 3) *The Spiritual Level.* It would make her wise. That's the pride of life.

*"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" 1Jh.2:16.* If you don't want to get trapped, don't stop to inspect the fruit. Don't spend time thinking about how nice it would be, how good it would feel, or how much you deserve it because it will always lead to overpowering your will to partake of. The woman (Eve) had already sinned inwardly within her thoughts. Now she was to sin outwardly; she was to actually commit the act. It was no turning back after eating it. We cannot always tell when a person is sinning inwardly, within his heart. The silent sins or private sins—the sins of the mind and heart are often not quite seen by man's eye, but it's seen by God and will always affect someone else whether we know it or not. She followed the three inevitable steps that led to sin: 1.) sight; 2.) desire; and 3.) gratification. However, to go a step further would be the involvement of others in their sin, which is what the woman (Eve), had done. When one sins, you are disobeying God, rebelling against, ignoring (especially when you know it), rejecting, opposing, and acting against God's Word. God had said, *"But of the tree of the knowledge of good and evil, thou shalt not eat of it:"* And don't skip pass the consequence of doing the act—*"for in the day that thou eatest thereof thou shalt surely die."* But the woman (Eve) turned away from God; refused to listen to God; rejected the warning and disobeyed His Word. She went ahead and did the forbidden thing and gave it to her husband (Adam) and his sin affected the whole human race; death was passed unto all mankind. He could have

<sup>3</sup> <http://www.lovetheLord.com/books/Genesis/08.html>

<sup>4</sup> <http://www.keepbelieving.com/sermon/2002-06-02-Snake-Eyes-The-Four-Stages-of-Temptation/>

<sup>5</sup> <http://www.keepbelieving.com/sermon/2002-06-02-Snake-Eyes-The-Four-Stages-of-Temptation/>  
<http://www.pitwm.net/pitwm-sundayschool.html>

said no, but he didn't. Both partook of the fruit and we suffered the consequence of their sin. Two significant points;

1. The woman (Eve) was a stumbling block to the man (Adam). She was supposed to be a helper to him, but she was his temptress; a stumbling block to his doing the will of God.
2. The man (Adam) was not deceived in his sin. He knew exactly what he was doing. The man (Adam) knowingly, willingly, and deliberately sinned. This was not true with the woman (Eve), she was deceived. This is the reason scripture say "*Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned*" Rom.5:12. Adam was the one who knowingly and deliberately brought sin into the world. Could we say that his choice to stay with his wife rather than God must have been a hard choice!

Consequently, the man (Adam) stood in the greater wrong. A person who knows and deliberately does wrong is always more guilty than the person who is deceived and does wrong but there are still consequences for both. Don't be a stumbling block sinner and don't be a deliberate sinner.

**3:7 And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.** This is the day sin entered the world; the day their eyes were opened, meaning the eyes of their heart and mind; their conscience, and they knew something was wrong; something tragic had happened, and they were stripped naked. Consequences immediately occurred! They were not ashamed before, now they felt shame and guilt which caused them to sew fig leaves together to protect themselves; to cover themselves. That's what we try to do when we sin, we try to cover it up; we don't want anyone to find out about it. If it doesn't faze us, that means we've become hardened by it and immune to it. Before all this happened, God was their Protector and Provider!

- They **had** perfect peace, but sin made them feel disturbance.
- They **had** perfect security, but sin made them feel insecure.
- They **had** perfect comfort, but sin made them feel restless.
- They **had** perfect goodness, but sin made them feel bad and evil.
- They **had** perfect joy, but sin made them feel sad.
- They **had** perfect love, but sin made them feel rejected.
- They **had** perfect strength, but sin made them feel weak.
- They **had** perfect control, discipline, and obedience; but sin made them feel guilt and shame.

This was the first sin and shame experienced by man and it must have been very intense and terrifying. They now know good and evil; now have a sense of being naked and corruptible; falling short of God's glory and His righteousness; now have a convicting consciousness of sin, and they attempted to cover up their sin with fig leaves in the form of aprons. How tragic! In their perfect bodies and within their perfect environment (the Garden of Eden) some of God's glory and righteousness must have dwelt within and shone out of their bodies; God's glory and righteousness must have covered and clothed the man (Adam) and the woman (Eve) in their perfect state of being. But now, the clothing of their perfection and innocence was now stripped away. They lost the covering of God's glory and righteousness. We cover our sin by looking on the outside instead of within; we cover our sin by saying everyone else is doing it; we cover our sin by thinking time will conceal it. Thank God for sending the second man Adam who was obedient to the Father who brought life and righteousness back to us, as He died on the cross once and for all! We have Good News through Jesus Christ— Our choice is to confess our sins to Him and renounce them! <sup>6</sup>To confess means to own up to what you did. To renounce our sins means to take steps to break the sinful pattern in our own life.

## LESSON:

### **Genesis 3:8-10 Hiding From God**

**3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.** I had noticed that in this chapter it referred to either "the man" or "the woman", until we get to this verse and Adam's name appears. Now Adam and his wife hid themselves when they heard the voice of God. It was neither God nor His voice that had changed. God wanted to be with them, but because of sin, His presence and His voice brought fear and separation; a fear of dread

<sup>6</sup> <http://www.keepbelieving.com/sermon/2002-06-09-The-Wages-of-Sin-Why-Nothing-Works-Right/>  
<http://www.pitwm.net/pitwm-sundayschool.html>

and guilt. That's what sin does; separate us from God's glory. Now, they were afraid to show themselves to God, hiding among the trees. Sin had broken their fellowship with their Creator. In what appearance they may have seen God before, I do not know, but I do know their relationship had changed tremendously.

**3:9 And the Lord God called unto Adam, and said unto him, Where art thou?**— This call to Adam was upsetting for God. He knew where Adam was, but Adam had broken that bond away from God. Still, God was not about to abandon Adam in this lost condition. God could have just pronounced judgment, but it was His grace that called out to Adam. All Adam thought about trying to do was run away and hide, thereby evading God. "*Adam, where are you?*" was not for God's information; it was to stir Adam to think about where **he** was; to arouse conviction within Adam. Adam needed to think about what he was doing; he needed to sense conviction; to sense his need for God; sense his need to be reconciled to God. All Adam was doing was running and hiding from the only Person...

- who could reconcile and help him.
- who could correct, rectify, and salvage the situation.
- who could give him guidance and direction, peace and security, love and joy, hope and life upon the earth.
- who could save and restore him to his former position of perfection, glory, and righteousness.
- who could tell him how to escape the judgment of death that was to soon fall upon and snatch him from this world they were in.

A person may try to run away and hide from God; he may deny, ignore, and neglect God, but the day is coming when God will make that call for everyone to else come before His court of justice. And every person—all who ran away and tried to hide from God will be judged.

**3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.** Adam confesses to God that he heard His voice in the garden but feared God because he was naked, stripped of God's glory rather than that he had broken God's commandment. That was not important to God. It was the next question God was going to ask.

### **Genesis 3:11-13 Passing the Blame**

**3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?**— God answers back about Adam hiding from Him. Now Adam has to come clean as to this new information. God wanted to know who told him he was naked. It's not but one way for this to occur and that's by eating of the tree he was commanded not to eat of.

**3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.** We're back to the reference of the man and the woman. The man (Adam) accuses God for giving him the woman (Eve); he blames the woman (Eve) for giving him of the tree to eat. But he concludes with, "*and I did eat.*" So we see he did admit he had a part in this too. He played the blame game before confessing his part in it. Blaming God was like saying, Why did You let this happen? — Why give me this woman? Why let this shortcoming happen, this circumstance, this death, this evil come upon me? When it comes down to it, he alone made the choice to eat of the fruit. But he cared more of the consequences of the sin than of the evilness that he had done. When people start making excuses, it's evidence that they don't sense the atrociousness of their sin or even want to confess them and repent of them. One must have a deeper consciousness of his sin, than of the effects. The man (Adam) had to realize that his nakedness was related to his eating of the forbidden tree of the knowledge of good and evil.

**3:13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.** God approaches the woman (Eve) by asking the question: "What have you done?" What part did you have in this? She lays it upon the serpent; "*he beguiled me, and I did eat.*" This was the truth. There was no way around the truth when God asks you a question. You wind up confessing. It was time for the woman (Eve) to face her part in her transgression.

### **Genesis 3:14-17 The Lord Pronounces The Curse**

**3:14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field;**— God didn't even ask the serpent to explain himself. First, God pronounces a curse upon

him right away. To me this passage covers the first curse ever pronounced upon the earth. Sentence is passed and it begins with the serpent who is Satan himself. Satan had used this creature as an instrument for deceiving Eve. He was cursed above all creatures; Why?- Because he beguiled the woman, and drew her in, to eat of the forbidden fruit. This sin also effects judgment upon the cattle and every beast of the field. The animals did not sin but the serpent was cursed above the rest. There will be a final destruction of Satan himself.

**3:14b ...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:**— The curse goes on to say that he will be cursed to crawl upon his belly all the days of his life. This means he was cursed to be detested, degraded, and, miserable. Secondly, he is cursed to eat dust all the days of his life. This means he is cursed to be defeated and humiliated. There is no hope for Satan. He would never be freed from his judgment and condemnation, never freed because of his terrible atrocity against God and man.

**3:15 And I will put enmity between thee and the woman, and between thy seed and her seed;** — Thirdly, God placed enmity between Satan and the woman; between Satan's seed and the woman's seed. The word "*enmity*" (*ebhad*) means hatred, antagonism, hostility. Who are the offspring of the devil?

- Persons who live after the lusts of the flesh.
- Persons who are enemies of God, those who deny, curse, neglect, and ignore God.
- Persons who depend upon their own self-righteousness to get them into heaven.
- Person who are false teachers and pretenders (counterfeiters), wolves in sheep's clothing.
- Persons who are unrighteous and do not love others.

The point is: those ungodly men and women are the seed who follow the devil and those godly men and women are the seed who follow God. The godly seed of the woman is in a struggle against the ungodly seed of the devil.

**3:15b ...it shall bruise thy head,**— This is a glorious promise; the first promise of the coming of the Savior in the bible, and the promise is unconditional—the Savior would miraculously come, conceived of a virgin and He would destroy the serpent in order to reconcile man to God! The promised seed of the woman; one particular seed, the Lord Jesus Christ, the Messiah, comes to destroy the works of the devil (1Jh.3:8). The seed of the woman was made sin who knew no sin for us (2Cor.5:21) and He was made a curse for us (Gal.3:13), thereby saving us from both.

- Christ crushed Satan's head by never giving in to the devil's temptations and never sinning.
- Christ crushed Satan's head by dying for man; by bearing all of man's guilt and punishment for sin.
- Christ crushed Satan's head by being raised from the dead.
- Christ crushed Satan's head by His Incarnation, that is, by coming into the world and being revealed as the Son of God.

**3:15c ...and thou shalt bruise his heel.** This would refer to Satan bruising Christ's heel, a wound that would not destroy him. When Jesus was nailed to the cross and continued suffering on the cross, it wounded Him, but did not destroy Him. The serpent wounds the heel that crushes him. A bruise on the heel is not deadly, but a strike on the head is.

**3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.** As the woman stands before God, God places judgment upon her. She shall experience sorrow and pain, a desire for her husband, and his rule placed over her.

1. First, "*God will greatly multiply thy sorrow*"—when the woman (Eve) fell into sin, she was bound to feel and suffer greater sorrow. But God was going to intensify, multiply this sorrow. The perfect body and nature God had given her would now suffer the trouble, sorrow, and pain of the imperfect life she had chosen. This also refers to her pain of conception; her distress and pain of childbearing. The pain in childbirth did not enter the world until after the fall of woman who chose not to live in God's perfection. "*In sorrow the woman shall bring forth children*", means more than just conception and birth. It also means the bringing up and the rearing of children. The woman feels and suffers greatly for her children when they suffer or go astray. The mercy of God is still seen because even in sorrow and pain, it arouses a person to call upon God for help. Sorrow and pain stirs repentance, trust, dependence, and hope in God. This is probably one of the reasons women seemingly turn to God more easily and sooner than most men.
2. Second, "*God places a yearning desire toward her husband.*" This is not merely sexual attraction, but it involves a longing and a settling down with her husband. The desire of woman to settle down with a husband is usually

more intense than it would be for the man. As the woman had acted independently of her husband, she was now to have a deeper attraction and yearning toward her husband, depending more and having a closer bond.

3. Third, God's judgment dealt with function and order within the family: her husband shall have rule over her. She is to be under the very authority that she had attempted to usurp. This does not mean man is to be domineering and demanding. This judgment applies not to all men over all women. It means every wife is subject to her own husband, not subject to all men. This is what the New Testament says, *"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church"* Eph.5:22-23. His rule is to be with compassion toward her.

**3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;**— The first man on the earth sinned as he listened to the voice of his wife and ate of the tree in the garden. Don't sound too good! Adam stands guilty before God. In fact, he was guilty of at least three things.

1. First, Adam did not try to lead Eve back to God.
2. Second, Adam listened to Eve's enticements and persuasions.
3. Third, Adam himself chose to eat the forbidden fruit.

God cursed the earth because of Adam's sin—he listened to the voice of his wife and ate of the tree which he was commanded not to eat of. Why did the earth have to suffer a curse when it was Adam who sinned? Very simply, Adam and the earth were interrelated. Adam was now imperfect, a fallen creature. God could not let imperfect Adam continue on in a perfect world. Therefore, whatever fall Adam suffered, the earth had to suffer the same fall as well. *"...for thy sake"* shows that man was condemned because of himself. He would struggle for survival and be condemned to struggle against nature for his most basic need: food. Before the fall of man into sin, his labor was not a strain. He was never miserable. His work and activity were always a pleasure and a joy, but not now, man was condemned to struggle against the thorns and thistles of the earth; struggle against the forces of nature for the very basic necessities of life all the days of his life.

#### **SUMMARY:**

God takes a walk through the garden and asks that blatant question of Adam: "Where art thou?" Adam and Eve hide from God because they were naked which made them ashamed.

The second question God asks, "Who told you that you were naked?" God confronts them with what they had done, and Adam immediately blames Eve, and Eve immediately blames the serpent.

Well, God puts a stop to this because the serpent had done this awful thing; He curses the serpent above any cattle or beast. He would crawl on his belly and eat of the dust all the days of its life. Satan actually has transformed himself as the serpent. There will be feuding between the woman and Satan and the seed of both. The woman's seed will bruise the head of the serpent and the serpent will bruise the heel of the woman's seed. At this point God had made a way of escape for mankind through the woman's seed who is Jesus. God does not excuse the woman or the man. Judgment upon the woman brings sorrow and pain; it will be greatly multiplied in many ways. There will be intensity of labor pains and including the birthing of the child itself. The woman will have a longing desire for her husband and he will rule over her. And to the man, God lets him know because he listened to his wife and ate of the tree of the knowledge of good and evil, he was commanded to not eat of, the ground of the earth is cursed. He will now have to work at and struggle to get basic food to survive all the days of his life.

#### **APPLICATION:**

<sup>7</sup>I'm going to change the direction of my life."

As long as shame controls us, we are trapped in our sin.

As long as we live in fear, we cannot get better.

As long as we blame others, we cannot be forgiven.

As long as we deny our guilt, we are doomed to self-destruction.

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<sup>7</sup> <http://www.keepbelieving.com/sermon/2002-06-09-The-Wages-of-Sin-Why-Nothing-Works-Right/>  
<http://www.pitwm.net/pitwm-sundayschool.html>