

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

Sin Always Has Consequences **Genesis 3:14-24**

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SermonAudio Blurb: Genesis 3 is the explanation for everything that is broken, vile, and foolish in our hearts and in this world. At this point in the story it is a story of sin and brokenness. Now it is to be a story of judgment and consequences. Sin always has consequences but we are masters at believing otherwise. All of us are masters. No exceptions. By spending some time hearing and seeing how God deals with every person involved in this world-tilting event we also gain knowledge on how and why things work the way they work in this fallen age. But in it all we also see the grace of God and a glorious promise of something good.

I. Introduction.

- A. Sin has come into the world through Adam.
 - 1. As head and humanity's representative it is his act that results in all of us to be born in sin.
 - 2. Sin is not learned, it is a power that is over us and in us. It is a state of being that results in actions.
- B. Sin bring certain reactions from us that were displayed in the lives of the original couple.
 - 1. We saw that it causes us to avoid fellowship with God (8).
 - a. We flee from God. This is seen in many different ways:
 - b. We create a new god in our image and in accordance to our desires. Or we simply reject Him. Or we ignore Him.
 - 2. We saw that sin causes us to resist repentance (10).
 - a. Instead of coming to God and seeking forgiveness they hid.
 - b. We do the same, over and over and over.
 - c. We do not believe God is gracious and quick to forgive so we hide.

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3. Finally, we saw that sin brings rationalization (11ff).
 - a. Adam blames God by blaming it on the woman God gave him.
 - b. Eve blames it on Satan.
 - c. Strangely, the only one who doesn't rationalize his sin is Satan.
- C. If you learn to keep these three points in the back of your mind you will be able to rightly interpret so much of what occurs in our world, your home and in your own heart.
- D. Genesis 3 is the explanation for everything that is broken, vile, and foolish in our hearts and in this world. At this point in the story it is a story of sin and brokenness. Now it is to be a story of judgment and consequences.
 1. Sin always has consequences but we are masters at believing otherwise. All of us are masters. No exceptions. By spending some time hearing and seeing how God deals with every person involved in this world-tilting event we also gain knowledge on how and why things work the way they work in this fallen age.
 2. But in it all we also see the grace of God and a glorious promise of something good.
 3. Read Genesis 3:14-24.
- E. Two main points: God's judgment and God's grace.

II. God's Judgment.

- A. The serpent.
 1. Notice that there is no discussion. God is not interested in any more games, any more lies.
 2. He looks and curses the serpent.
 - a. Even today the general reaction to the snake is one of fear and revulsion. There is something very sinister about his piercing eyes, the gliding movement as he crawls, the way he rears his head and brings out that tongue.
 - b. The question, though, is why does God judge this animal when he was merely a pawn of Satan? The issue is best seen in this way:

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- (1) There is a dual event going on. On the surface is the serpent, but behind that is the true serpent. As Revelation calls Satan, “the serpent of old.”
 - (2) In some way that we are not told, the serpent itself is being treated as a responsible party. For me, it gives a glimpse into what the world was like prior to sin entering in and tells me we really do not know what we have missed out on due to sin.
 - (3) God’s curse is upon the snake to constantly remind us of His curse on Satan. He is judged and condemned just as the snake is.
 - (4) But in the very next verse God then shifts His attention to Satan himself and gives him a pronouncement of doom.
- c. Here we see God bringing judgment upon both the actual instigator of this evil—Satan, and also upon the instrument of that evil—the serpent.
3. There is also the statement of enmity between its seed and the seed of the woman. This is where the real judgment begins for Satan.
- a. We will discuss this in detail next time we meet; for in this there is much to consider that involves God’s grace.
 - b. However, you can note at this time that the term for “enmity” is used between morally responsible persons. This is why we must see that there is much more than merely a judgment on snakes. The snake is merely an animal, but there was Satan behind it all.
 - c. The judgment is that there will always be this hostility between the seed of Satan and the seed of the woman.
 - (1) There is going to be, from that moment on, a battle. More than a battle, a war. And it is continuing to play itself out even now.
 - (2) Now what that is referring to is quite fascinating, and it involves much more than merely a reference to Jesus Christ.

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- (3) It involves not just the serpent and Eve, but even their children.
 - (4) I am thankful I preached through Revelation as it brings this invisible war into the light for all of us to see.
- B. The woman (16).
- 1. With these judgments we find a glimpse into the mind of God.
 - 2. He has chosen them in such a way that women really can't escape them. For all time these judgments are found to be true and they bring to memory (for the thoughtful at least) the judgment of God.
 - 3. We see a justness in what God does here. Notice verse 6 (good, delight, and desirable).
 - a. The woman sought to gain sweet delights in the forbidden fruit. She had be deceived into thinking that it would be good.
 - b. Now, she discovers that the reality is that there is nothing but sorrow and pain.
 - 4. What once was to be a thing of joy, now is pain. Child-bearing now carries the judgment of pain. There is misery involved.
 - a. From the first morning sickness to the pain of the actual birth. All of this is to serve as a reminder.
 - b. Children are still a blessing, but the judgment takes some of that joy away for a time.
 - 5. Her desire shall be for her husband.
 - a. Genesis 4:7.
 - b. The reality is that now there is fighting within the home.
 - (1) The wife seeks her way. She seeks to manipulate and control.
 - (2) And the husband is now made to fight back and to dominate. This is not a justification for that reaction, it is a consequence to her sin.
 - (3) When you see the conflict within the home, it is again the reminder of God's judgment.

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- (4) When a wife is sullen and irritated that she didn't get her way, she is experiencing the judgment of the woman.
- c. We see this played out in so many different ways today.
 - (1) The rise of the homosexual movement is one that is a result of this interplay between the genders.
 - (2) The rise of the transgender movement where now men who cannot compete against other men are moving in and taking over women's sports.
 - (3) It is seen in the rejection of marriage by so many or the putting up of so many barriers to men to supposedly protect themselves from toxic masculinity.
 - (4) We see it in the horrid way men are trained to interact with women.
 - (5) Many more can be seen if you just give the time to think about it.
- C. The man (17-19).
 - 1. Note first the reason.
 - a. It is not saying that a woman has nothing to say.
 - b. It is saying that he is responsible for what he hears and receives. He should have stood firm. He should have corrected his wife. He should have interceded for her.
 - c. But instead he became passive and merely let her lead him into sin.
 - d. Men, you are never off the hook for your household. You are the one who determines everything in it
 - 2. Here we see God place a curse upon the ground.
 - a. There will be insubordination in his labors. The ground will not cooperate, rather, it will resist.
 - b. You see, it is not acceptable that sinful man dwell in a perfect world. That is not right. There must be consequences (a note to parents).

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3. We see at the end of the chapter that they are even driven out of the garden. The one place they had known since their creation was now not open to them. The one place they had as a divine pattern to follow is hidden.
4. If they wanted to eat, they no longer could just go to the trees and pick the fruit.
 - a. Now bugs and disease would be involved.
 - b. Now weeds would thrive.
 - c. If they wanted to eat, the man had to labor and labor hard.

III. God's Grace.

- A. First, we see faith (20).
 1. The faith of Adam is expressed in this verse, along with some other aspects of life as well.
 2. He names his wife. Up to now she was called 'female' and 'suitable helper.' These are all descriptive terms rather than actual names. That task and right was still Adam's. Most commonly she was called 'woman' or 'wife,' (also both being the same Hebrew word).
 3. But now Adam names her. Which is an expression of headship, I might add. The fall into enslavement to sin did not alter the roles. But it did make them difficult.
 4. When Adam names her, it is not just a name that is pleasing to his ears. It is a name that carries meaning.
 - a. The meaning was "to live" or "life-giver" or "mother."
 - b. And it is here that faith comes into play.
 5. Adam and Eve fell greatly. Their relationship with God is forever changed. He is now their judge and they have faced that judgment.
 - a. But the calling of God that was seen in Genesis 1:26-28 has not been rescinded.
 - b. The command and design of God was that they were to be fruitful and multiply the earth and to have dominion over the earth, bringing it into submission.

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- (1) None of that was taken away from them.
 - (2) Only now it would be hard.
 - (3) Yes, Adam has been judged, but built into that judgment is that he would live. It would be harder, but he would live.
 - (4) Yes, Eve had been judged. But she was still to bear children, just with pain.
6. And that is where the faith comes in. Adam believes God and acts on it. How? By naming his wife what she was to be, the bringer of life into this world. True faith always acts.
- a. Up to now she had not given birth. But the Lord had told her that she would give birth, and her seed would destroy Satan.
 - b. So Adam believed God on that point and therefore named her, “life-giver.”
 - (1) In fact it is here that I believe we see the saving faith of Adam.
 - (2) This is the nature of true faith. It always acts upon its object, focus.
 - c. So Adam believed God, and as a result he gave a name to his wife that would serve as a constant reminder that God has promised life and that it would come through his wife.
 - d. As Hebrews 11:1-2 says, “. . . faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval.” And from there we see examples of faith that acts and obeys.
 - e. A side lesson on salvation. It is always by God grace. It is always through faith alone. It is always centered on God’s promises. But the content of those promises develop and change/progress through the bible.
- B. Second, we see the grace (21).
1. Here is the first implication of the cost of the fall. Adam and Eve have made for themselves clothing, but God is not satisfied with it, therefore He made clothing of skin.

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2. Before getting into the point I wish to make here, let me make a small point for your careful consideration regarding the style of clothing He made. I believe it has some helpful thoughts regarding the issue of modesty, something lost in our country today.
 - a. God designed the clothing to cover the body, not just what we might discreetly call the “private parts.” The purpose was to cover, not subtly reveal. And there is a big difference.
 - b. Adam’s clothes merely covered the loins, God’s went much further.
 - c. The word used here is only used everywhere else in the OT of tunics, usually long-sleeved tunics. The root of the word means ‘to cover.’
 - d. It usually had long-sleeves and went to the ankles. Shorter version would come up to the knees and be short-sleeved, these used by slaves and those working in the fields.
 - e. I ask you to consider this. Clothing is not designed to provoke or arouse. It is not to reveal, it is to cover.
3. But there seems to me that there is much more here than merely a lesson in modesty. There is grace and a lesson in who God is. If not, why didn’t God just give them some instructions on better clothes?
 - a. The leaves were man’s attempt at covering himself.
 - (1) Futile.
 - (2) Sufficient in man’s eyes, insufficient in God’s eyes.
 - (3) Notice that Adam knew that there was a problem. He knew that something needed to be done, but his attempts fell short.
 - (4) What a great picture of our efforts to make ourselves right before God.
 - (a) The great question before every person is, “How can you be righteous before a righteous God?”
 - (b) The answer is usually some from of human effort or works.

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- b. The bible speaks of God's righteousness as clothing.
 - (1) The book of Revelation consistently speaks of those in heaven clothed in robes of white, signifying that they were now righteous.
 - (2) When Christ was transfigured, his clothing became exceedingly white.
 - (3) We see before us in Genesis 3 two convicted sinners. We see them covered in the foolishness of their own efforts.
 - (4) And then grace comes.
 - c. God did not leave them this way. Though it is not stated, He obviously killed an animal or two and used their skins for clothing.
 - (1) Imagine the seriousness of that moment. The first blood shed. An innocent one had to die for the guilty ones.
 - (2) But out of that death came a proper covering for them both.
 - d. In doing this God showed them that their ways were never acceptable to Him. Never.
 - (1) And we must learn this as well.
 - (2) Oh how much heartache is in all our lives because we do not see this. Think of the foolishness of Cain, too often we follow in his paths. We complain and fight against God's desires.
- C. Third, we see the righteousness (22-24).
- 1. (Make another note of the "us.")
 - 2. God loves those who are His. He protects them and He disciplines them. "For whom the LORD loves He reproveth, Even as a father, the son in whom he delights." (Prov. 3:12).
 - 3. The garden was made for a pure person. They were covered, but not pure. They could not live in the garden anymore. God is a righteous God, He does not look the other way, He does not let a sin go unpunished.
 - 4. Their presence defiled the garden, they were unfit for it.

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5. But there was also protection occurring. If they stayed they could eat of the tree of life.
 - a. We don't know anything about this tree. Some try to make it a symbolic tree, but I can't come up with any way to do that within the text.
 - b. Adam and Eve were not qualified yet to eat of this tree. That would come later when the Lord took them home. In Revelation we see this tree yet again, but in the New Creation.
6. Instead we see the Lord sending them out of the garden. There was an angel placed at the entrance.
7. I am reminded of Moses who would not enter into the promised land because he sinned.
8. I think and wonder how many things each of us will never have or experience because they were closed to us through sin.

IV. Conclusion.

- A. So, consider today how much of humanity's time and energy is focused on reducing the impact of these judgments of God. They take up most of our time.
- B. Consider how we continue to try to clean up our sin our way rather than God's way. We see to fix it on our terms and God continues to point us to only Jesus Christ.
- C. Consider the patience and kindness of God who did not destroy these rebels. Instead it becomes the means to provide them a savior. Jesus who is the perfect God-man.
- D. It is only by the covering of the righteousness of Christ that any of us shall see God or be forgiven.

Small Group Questions

- Talk about the judgments on man and woman. Talk about how they were distributed and what are possible implications that you can draw from them.
- See how many different ways your group can see the grace of God in this section. There are more than most realize because they do not give it careful thought. So spend time on this. Then talk about ways you see the grace of God in your life today.