

**\*Genesis 3:16** To the woman he said,  
“I will greatly increase<sup>46</sup> your labor pains;<sup>47</sup>  
with pain you will give birth to children.  
**You will want to control your husband,<sup>48</sup>**  
**but he will dominate<sup>49</sup> you.”**

**\*Genesis 3:17** But to Adam<sup>50</sup> he said, **“Because you obeyed<sup>51</sup> your wife** and ate from the tree about which I commanded you, ‘You must not eat from

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<sup>46 46</sup> **tn** The imperfect verb form is emphasized and intensified by the infinitive absolute from the same verb.

<sup>47 47</sup> **tn** Heb **“your pain and your conception,”** suggesting to some interpreters that having a lot of children was a result of the judgment (probably to make up for the loss through death). But the next clause shows that the pain is associated with conception and childbirth. The two words form a hendiadys (where two words are joined to express one idea, like “good and angry” in English), the second explaining the first. “Conception,” if the correct meaning of the noun, must be figurative here since there is no pain in conception; it is a synecdoche, **representing the entire process of childbirth and child rearing from the very start.** However, recent etymological research suggests the noun is derived from a root הרר (*hrr*), not הרה (*hrh*), and means **“trembling, pain”** (see D. Tsumura, “A Note on הרון (Gen 3, 16),” *Bib* 75 [1994]: 398-400). In this case **“pain and trembling”** refers to the physical effects of childbirth. **The word עִצְבוֹן (‘itsévon, “pain”), an abstract noun related to the verb (עָצַב ‘atsav), includes more than physical pain. It is emotional distress as well as physical pain. The same word is used in v. 17 for the man’s painful toil in the field.**

<sup>48 48</sup> **tn** Heb **“and toward your husband [will be] your desire.”** The nominal sentence does not have a verb; a future verb must be supplied, because the focus of the oracle is on the future struggle. The precise meaning of the noun תְּשׁוּקָה (*téshuqah*, “desire”) is debated. Many interpreters conclude that it refers to sexual desire here, because the subject of the passage is the relationship between a wife and her husband, and because the word is used in a romantic sense in Song 7:11 HT (7:10 ET). However, this interpretation makes little sense in Gen 3:16. **First**, it does not fit well with the assertion “he will dominate you.” **Second**, it implies that sexual desire was not part of the original creation, even though the man and the woman were told to multiply. And **third**, it ignores the usage of the word in *Gen 4:7* where it refers to sin’s desire to control and dominate Cain. (Even in *Song of Songs* it carries the basic idea of “control,” for it describes the young man’s desire to “have his way sexually” with the young woman.) **In Gen 3:16 the LORD announces a struggle, a conflict between the man and the woman. She will desire to control him, but he will dominate her instead. This interpretation also fits the tone of the passage, which is a judgment oracle.**

<sup>49 49</sup> **tn** The Hebrew verb מָשַׁל (*mashal*) means **“to rule over,”** but in a way that emphasizes powerful control, domination, or mastery. This also is part of the baser human nature. The translation assumes the imperfect verb form has an objective/indicative sense here. Another option is to understand it as having a modal, desiderative nuance, “but he will want to dominate you.” In this case, the LORD simply announces the struggle without indicating who will emerge victorious.

**sn This passage is a judgment oracle.** It announces that conflict between man and woman will become the norm in human society. It does not depict the NT ideal, where the husband sacrificially loves his wife, as Christ loved the church, and where the wife recognizes the husband’s loving leadership in the family and voluntarily submits to it. Sin produces a conflict or power struggle between the man and the woman, but in Christ man and woman call a truce and live harmoniously (Eph 5:18–32).

<sup>50 50</sup> **tn** Since there is no article on the word, the personal name is used, rather than the generic “the man” (cf. NRSV).

it, *cursed is the ground<sup>52</sup> thanks to you;*<sup>53</sup> in painful toil you will eat<sup>54</sup> of it all the days of your life.

<sup>3:18</sup> It will produce thorns and thistles for you, but you will eat the grain<sup>55</sup> of the field.

<sup>3:19</sup> **By the sweat of your brow<sup>56</sup> you will eat food until you return to the ground,**<sup>57</sup> for out of it you were taken; for *you are dust, and to dust you will return.*<sup>58</sup>

1

**\*Genesis 3:16 pain in childbirth.** This is a constant reminder that a woman gave birth to sin in the human race and passes it on to all her children. She can be delivered from this curse by raising godly children, as indicated in *1 Timothy 2:15*.

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<sup>51 51</sup> **tn** The idiom “listen to the voice of” often means “obey.” The man “obeyed” his wife and in the process disobeyed God.

<sup>52 52</sup> **sn** For the ground to be *cursed* means that it will no longer yield its bounty as the blessing from God had promised. The whole creation, Paul writes in Rom 8:22, is still groaning under this curse, waiting for the day of redemption.

<sup>53 53</sup> **tn** The Hebrew phrase בְּאַוּרֵכְחָא (ba'avurekha) is more literally translated “on your account” or “because of you.” The idiomatic “thanks to you” in the translation tries to capture the point of this expression.

<sup>54 54</sup> **sn** *In painful toil you will eat.* The theme of eating is prominent throughout Gen 3. The prohibition was against eating from the tree of knowledge. The sin was in eating. The interrogation concerned the eating from the tree of knowledge. The serpent is condemned to eat the dust of the ground. The curse focuses on eating in a “measure for measure” justice. Because the man and the woman sinned by eating the forbidden fruit, God will forbid the ground to cooperate, and so it will be through painful toil that they will eat.

<sup>55 55</sup> **tn** The Hebrew term עֵשֶׂב (esev), when referring to human food, excludes grass (eaten by cattle) and woody plants like vines.

<sup>56 56</sup> **tn** The expression “the sweat of your brow” is a metonymy, the sweat being the result of painful toil in the fields.

<sup>57 57</sup> **sn** *Until you return to the ground.* The theme of humankind’s mortality is critical here in view of the temptation to be like God. Man will labor painfully to provide food, obviously not enjoying the bounty that creation promised. In place of the abundance of the orchard’s fruit trees, thorns and thistles will grow. Man will have to work the soil so that it will produce the grain to make bread. This will continue until he returns to the soil from which he was taken (recalling the creation in 2:7 with the wordplay on Adam and ground). In spite of the dreams of immortality and divinity, man is but dust (2:7), and will return to dust. So much for his pride.

<sup>58 58</sup> **sn** In general, the themes of the curse oracles are important in the NT teaching that Jesus became the cursed one hanging on the tree. In his suffering and death, all the motifs are drawn together: the tree, the sweat, the thorns, and the dust of death (see Ps 22:15). Jesus experienced it all, to have victory over it through the resurrection.

<sup>1</sup>Biblical Studies Press. (2006; 2006). *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Ge 3:16-19). Biblical Studies Press.

**\*your desire ... he will rule.** Just as the woman and her seed will engage in a war with the serpent, i.e., Satan and his seed (v. 15), because of sin and the curse, **the man and the woman will face struggles in their own relationship. Sin has turned the harmonious system of God-ordained roles into distasteful struggles of self-will.** Lifelong companions, husbands and wives, will need God's help in getting along as a result. The woman's desire will be to lord it over her husband, but the husband will rule by divine design (Eph 5:22–25). **This interpretation of the curse is based upon the identical Heb. words and grammar being used in GEN 4:7 , S OF S 7:10 to show the conflict man will have with sin as it seeks to rule him.**

*The MacArthur study Bible*

### **“CONTEXT BLEEDS THE MEANING”**

**16. unto the woman he said, I will greatly multiply thy sorrow**—She was doomed as a wife and mother to suffer pain of body and distress of mind. From being the help meet of man and the partner of his affections [Ge 2:18, 23], her condition would henceforth be that of **humble subjection.**

**\*Genesis 3:17 Because you have listened.** The reason given for the curse on the ground and human death is that man turned his back on the voice of God, to follow his wife in eating that from which God had ordered him to abstain. **The woman sinned because she acted independently of her husband, disdain his leadership, counsel, and protection. The man sinned because he abandoned his leadership and followed the wishes of his wife. In both cases, God's intended roles were reversed.**

**sn This passage is a judgment oracle. It announces that conflict between man and woman will become the norm in human society. It does not depict the NT ideal, where the husband sacrificially loves his wife, as Christ loved the church, and where the wife recognizes the husband's loving leadership in the family and voluntarily submits to it.**

***Sin produces a conflict or power struggle between the man and the woman, but “in Christ” man and woman call a truce and live harmoniously*** (Eph 5:18–32).

**Genesis 3:17, 18 Cursed is the ground because of you.** God cursed the object of man's labor and made it reluctantly, yet richly, yield his food through hard work.

**3:19 return to the ground.** I.e., to die (cf. 2:7). **Man, by sin, became mortal.** Although he did not die the moment he ate (by God's mercy), **he was changed**

**immediately and became liable to all the sufferings and miseries of life, to death, and to the pains of hell forever.** Adam lived 930 years (5:5).

2

**17–19. unto Adam he said**—made to gain his livelihood by tilling the ground; but what before his fall he did with ease and pleasure, was not to be accomplished after it without painful and persevering exertion.

**19. till thou return unto the ground**—Man became mortal; although he did not die the moment he ate the forbidden fruit, his body underwent a change, and that would lead to dissolution; the union subsisting between his soul and God having already been dissolved, he had become liable to all the miseries of this life and to the pains of hell for ever. What a mournful chapter this is in the history of man! **It gives the only true account of the origin of all the physical and moral evils that are in the world; upholds the moral character of God; shows that man, made upright, fell from not being able to resist a slight temptation; and becoming guilty and miserable, plunged all his posterity into the same abyss (Ro 5:12).** How astonishing the grace which at that moment gave promise of a Saviour and conferred on her who had the disgrace of introducing sin the future honor of introducing that Deliverer (1Ti 2:15).

3

***\*Genesis 3:16–21 Forgiven, but sentenced to sorrow and death.*** God forgave Adam and Eve’s disobedience and clothed them in the skins of animals (3:21). ***The death of those animals symbolizes Christ’s death, which would offer all sinners the clothing of God’s righteousness.***

Even though forgiven, Adam and Eve would suffer the consequences of their sin. **The woman would suffer pain in childbirth, while the man would struggle in his attempts to grow food.** Neither childbirth nor physical labor were the result of sin; they were part of God’s plan (2:15). **But both became harder and more painful after the Fall.**

***God climaxed Adam and Eve’s punishment with a sentence of physical death (3:19), carrying out his earlier warning (2:17).*** Scripture describes **two kinds of death**—physical and spiritual. Both involve *separation*. **Physical death** is the separation of *the spirit from the body*; **spiritual death** is the separation of *the sinner from the Savior* (Matt. 25:41).

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<sup>2</sup>MacArthur, J. (2006). *The MacArthur study Bible : New American Standard Bible*. (Ge 3:17-19). Nashville: Thomas Nelson Publishers.

<sup>3</sup>Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Ge 3:16). Oak Harbor, WA: Logos Research Systems, Inc.

The Bible also describes **two births**: “*Humans can reproduce only human life, but the Holy Spirit gives new life from heaven*” (John 3:6).

- **To have only one birth means to die twice: The unbeliever** will suffer both physical and spiritual death (Heb. 9:27).
- **To have two births (John 3:3) means to die but once: The believer** will never die spiritually (John 3:16). *Willmington's Bible handbook*

### \*Gen 3:8–21 **THE TWOFOLD CURSE**

Each curse was twofold. **The serpent** was directly cursed; it received a physical curse and the promise that it would ultimately be crushed by the seed of the woman (3:15). God promised that he would execute his rule through the seed of the woman and Christ came as a fulfillment of that promise. The victory of Christ was a direct crushing of Satan in fulfillment of this curse, for Satan was behind the serpent in Eden (Rom. 16:20; Rev. 12:9; 20:2).

**The woman** received the consequences of her actions, though they were not called a curse. The conflict between the man and the woman, foretold in the words “desire” and “master” in Genesis 3:16, is seen in the same Hebrew words used in 4:7. **The strain that would occur between man and woman was in regard to the man’s ruling and supremacy over the woman. The world of man-woman relationships specifically and all relationships generally had fallen prey to the upside-down chaos that resulted from Adam’s sin.** The consequences for women also included suffering great pain in childbirth. Thus, the only means of fulfilling God’s promise to crush the serpent’s head with the heel of someone born of a woman was through the child-bearing sufferings of a woman.

Adam also was not directly cursed, but the earth was cursed on his account, as Paul later noted in Romans 8:20–22. **The curse on the earth has caused toil and frustration for humanity.** Work is not a result of the curse; toil and frustration are. Another result of Adam’s sin was physical death (Gen. 3:19). Paul also noted that the root of death was in Adam’s sin (Rom. 5:14–15).

*Tyndale concise Bible commentary*

## THE FALL

The LORD God then drove them out of the garden and into the world, where they would be subject to sickness, pain, and eventual death. From obedience they fell to disobedience. From innocence they fell to knowledge of good and evil. From happiness and peace they fell to sorrow and pain. From effortless enjoyment

of the fruits of the Garden they fell to eating what they could produce from the ground by their own work and sweat. From life they fell to death. All the consequences of falling from God's grace. Today, one of the common definitions of "fall" is "to experience defeat or ruin."



# THE FALL OF MAN



**3:16 your sorrow and your conception:** These two words mean "your sorrowful conception" (1:2; 4:12; 9:2; Ps. 9:2). That is, the woman's joy in conceiving and bearing children will be saddened by the pain of it. The word **desire** (Heb. *teshûgâ*) can also mean "an attempt to usurp or control" as in 4:7. We can paraphrase the last two lines of this verse this way: "You will now have a tendency to dominate your husband, and he will have the tendency to act as a

tyrant over you.” The battle of the sexes has begun. Each strives for control and neither lives in the best interest of the other (Phil. 2:3, 4). The antidote is in the restoration of mutual respect and dignity through Jesus Christ (Eph. 5:21–33).

**3:17–19** Adam got his share of blame, even though he tried to escape it (v. 12). **Cursed is the ground:** Though the curse was not directed at the man, it is trouble for him. Now his life will be marked by **toil, thorns and thistles, sweat,** and finally death. These words imply that before the Fall the ground was not filled with noxious weeds and work would have been more pleasant (2:15). **to dust you shall return:** Death will now come to humankind, whereas there had been the possibility of living forever (Rom. 5:12–14). The word of God was sure: God had stated that they would certainly die (2:17). Now they were served notice concerning the process of aging and decay that was already at work (5:5; 6:3). Although some have termed the words of this section as God’s Covenant with Adam, the Hebrew term “covenant” (*berit*) is lacking and the content appears to be less than that of a covenant.

4

**Genesis 3:16** Then he said to the woman,  
“I will sharpen the pain of your pregnancy,  
and in pain you will give birth.

**And you will desire to control your husband,  
but he will rule over you.\*”**

*Holy Bible : New Living Translation*

## **THE MARKS OF THE CHRISTLESS LIFE**

*Ephesians 2:1-3*

- (i) It is life lived in the way this present age lives it.**
- (ii) It is life lived under the dictates of the prince of the air.**
- (iii) It is a life characterized by disobedience.**
- (iv) It is a life which is at the mercy of desire.**
- (v) It is the life which follows what Bible calls the desires of our flesh.**

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<sup>4</sup>Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (Ge 3:16-19). Nashville: T. Nelson Publishers.

\* Or *And though you will have desire for your husband, / he will rule over you.*

**(iv) It is life which is deserving only of the wrath of God.**

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**(iv) It is a life which is at the mercy of desire.** The word for desire is *epithumia* which characteristically means **desire for the wrong and the forbidden thing**. To succumb to that is inevitably to come to disaster.

One of the tragedies of **the nineteenth century** was the career of **Oscar Wilde**. He is a Irish poet and playwright, who had a brilliant mind, and won the highest academic honours; he was a scintillating writer, and won the highest rewards in literature; he had all the charm in the world and was a man whose instinct it was to be kind; yet he fell to temptation and came to prison and disgrace. When he was suffering for his fall, he wrote his book **De Profundis** and in it he said: “The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. ... Tired of being on the heights I deliberately went to the depths in search for new sensation. **What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion.** I grew careless of the lives of others. I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber, one has some day to cry aloud from the house-top. I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it. **I allowed pleasure to dominate me. I ended in horrible disgrace.**”

**Desire is a bad master**, and to be at the mercy of desire is to be a slave. **And desire is not simply a fleshly thing; it is the craving for any forbidden thing.**

**8669** תִּשְׁוֹקָה [tâshuwqah /tesh·oo·kaw/] From 7783 in the original sense of stretching out after; 2352a; #9592; Three occurrences; translates as “**desire**” **three times**. 1 desire, longing, craving. 1A of man for woman. 1B of woman for man. 1C of beast to devour. ***Theological Wordbook of the Old Testament***  
Strong, J. (1996). *The exhaustive concordance of the Bible*

## **THE MARKS OF THE CHRISTLESS LIFE**

Ephesians 2:1–3 (*continued*)

IN this passage Paul makes a kind of list of the characteristics of life without Christ.

**(i) It is life lived in the way this present age lives it.** That is to say, it is life on the world’s standards and with the world’s values. **Christianity demands forgiveness**, but the ancient writers said it was a sign of weakness to have the power to avenge oneself for injury and not to do so. **Christianity demands love** even to our enemies, but Plutarch said that the

sign of a good man was that he was useful to his friends and terrible to his enemies.

**Christianity demands service**, but the world cannot understand the missionary for instance, who goes away to some foreign land to teach in a school or heal in a hospital for a quarter of the salary he or she might obtain at home in some secular service. The essence of the world's standard is that it sets self in the centre; the essence of the Christian standard is that it sets Christ and others in the centre. *The essence of the wordly man is, as someone has said, that "he knows the price of everything and the value of nothing."* **The world's motive is profit; the Christian's dynamic is the desire to serve.**

**(ii) It is life lived under the dictates of the prince of the air.** Here again we are at something which was very real in the days of Paul but which is not so real to us. The ancient world believed strenuously in demons. They believed that the air was so crowded with these demons that there was not room to insert a pinpoint between them. Pythagoras said: "The whole air is full of Spirits." Philo said: "There are spirits flying everywhere through the air." "The air is the house of the disembodied spirits." These demons were not all bad, but many were, out to propagate evil, to frustrate the purposes of God and to ruin the souls of men. The man who is under their domination has taken sides against God.

**(iii) It is a life characterized by disobedience.** God has many ways of revealing his will to men. He does so by conscience, the voice of the Holy Spirit speaking within us; he does so by giving to men the wisdom and the commandments of his book; he does so through the advice of good and godly men. But the man who lives the Christless life takes his own way of things, even when he knows what God's way is.

**(iv) It is a life which is at the mercy of desire.** The word for desire is **epithumia** which characteristically means **desire for the wrong and the forbidden thing**. To succumb to that is inevitably to come to disaster.

One of the tragedies of the nineteenth century was the career of **Oscar Wilde**. He had a brilliant mind, and won the highest academic honours; he was a scintillating writer, and won the highest rewards in literature; he had all the charm in the world and was a man whose instinct it was to be kind; yet he fell to temptation and came to prison and disgrace. When he was suffering for his fall, he wrote his book **De Profundis** and in it he said: "The gods had given me almost everything. But I let myself be lured into long spells of senseless and sensual ease. ... Tired of being on the heights I deliberately went to the depths in search for new sensation. *What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion.* I grew careless of the lives of others. I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber, one has some day to cry aloud from the house-top. I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it. **I allowed pleasure to dominate me. I ended in horrible disgrace.**"

**Desire is a bad master**, and to be at the mercy of desire is to be a slave. *And desire is not simply a fleshly thing; it is the craving for any forbidden thing.*

**(v) It is the life which follows what the Authorized Version calls the desires of our flesh.** We must be careful to understand what Paul means by the sins of the flesh. He means far more than sexual sins. **In Galatians 5:19–21** Paul lists the sins of the flesh. True, he starts with adultery and fornication, but he goes on to idolatry, hatred, wrath, strife, envyings, seditious, heresies. **The flesh is that part of our nature which gives sin a bridgehead and a point of attack.**

The meaning of “*the flesh*” will vary from person to person. One man’s weakness may be in his body and his risk may be sexual sin; another’s may be in spiritual things and his risk in pride; another’s may be in earthly things and his risk unworthy ambition; another’s sin may be in his temper and his risk in envying and strife. All these are sins of the flesh. Let no man think that, because he has escaped the grosser sins of the body, he has avoided the sins of the flesh. **The flesh is anything in us which gives sin its chance; it is human nature without God. To live according to the dictates of the flesh is simply to live in such a way that our lower nature, the worse part of us, dominates our lives.**

**(iv) It is life which is deserving only of the wrath of God.** Many a man’s life is embittered because he feels that he has never had what his talent and his work deserve; but in the sight of God no man deserves anything but condemnation. It is only his love in Christ which has forgiven men who deserved nothing but punishment from him, men who had grieved his love and broken his law.

5

**\*From Suffering to Glory**                      **\*Romans 8:18...**For I consider that **<sup>z</sup>the sufferings of this present time** are not worthy to be compared with **the glory which shall be revealed in us.**

<sup>19</sup> For **the earnest expectation of the Creation** eagerly waits for the revealing of **the sons of God.**

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<sup>5</sup>*The letters to the Galatians and Ephesians.* 2000, c1976 (W. Barclay, lecturer in the University of Glasgow, Ed.). The Daily study Bible series, Rev. ed. (99). Philadelphia: The Westminster Press.

<sup>z</sup>2 Cor. 4:17; [1 Pet. 1:6; 4:13]

<sup>20</sup> For <sup>b</sup>the Creation was subjected to futility, not willingly, but because of Him who subjected it in hope; <sup>21</sup> because the Creation itself also will be delivered from the bondage of <sup>6</sup>corruption into the glorious <sup>c</sup>liberty of the children of God.

<sup>22</sup> For we know that the whole Creation <sup>d</sup>groans and labors with birth pangs together until now.

<sup>23</sup> Not only *that*, but we also who have <sup>e</sup>the firstfruits of the Spirit, <sup>f</sup>even we ourselves groan <sup>g</sup>within ourselves, eagerly waiting for the adoption, the <sup>h</sup>Redemption of our Body.

<sup>24</sup> For we were saved in this hope, but <sup>i</sup>hope that is seen is not hope; for why does one still hope for what he sees?

<sup>25</sup> But if we hope for what we do not see, we eagerly wait for it with perseverance.

**Work is not a result of the curse; toil and frustration are.**

**\*GEN #16 Adam: Falling Hard  
Genesis 3**

“I hate sin when I see what it does to human beings. I hate sin most when I see what it did to Christ! It turned His fair face into a bruised and bloody thing. When sin did that to the Son of God...how can you ever play with it again?”

-Ian MacPherson

Sad but true...if you want to get a CHILD to DO something...tell them not to do it!

If you want a TEENAGER to do something...tell them how RISKY it is.

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<sup>a</sup> [2 Pet. 3:13]

<sup>b</sup> Gen. 3:17-19

<sup>6</sup> decay

<sup>c</sup> [2 Cor. 3:17]; Gal. 5:1, 13

<sup>d</sup> Jer. 12:4, 11

<sup>e</sup> 2 Cor. 5:5; Eph. 1:14

<sup>f</sup> 2 Cor. 5:2, 4

<sup>g</sup> [Luke 20:36]

<sup>h</sup> Luke 21:28; Eph. 1:14; 4:30; [Phil. 3:20, 21]

<sup>i</sup> Rom. 4:18; 2 Cor. 5:7; Heb. 11:1

**Work is not a result of the curse; toil and frustration are.**

If you want an ADULT to do something...make it AGAINST the LAW

There is something in our FALLEN HUMAN NATURE that doesn't want to be told "NO"!

-Have you ever said (or had your child say to you) "You just don't want ME to have fun!"  
(You had your fun when you were a kid...but now you tell ME no...)

-I need to find out for MYSELF...your experience is your experience...I need my own.

-That won't happen to ME.

(other people might get HURT or PREGNANT or ADDICTED or ARRESTED...not me)

If YOU have said any of those things (and I'm pretty sure you HAVE)

Welcome to "Club Adam"

The temptation is to see THE FALL as a failure by Adam that I'm punished for. The truth is, every time I insist on TESTING sin's impact FOR myself and ON myself, I prove my guilt.

ALL of us "sin because we are sinful"...usually even WILLFUL in our sin.

\*\*\*This morning, in our JOURNEY through Old Testament HEROES...and the victories and failures in their lives, we come to the "failure" of Adam to do what God commanded...that ONE RESTRICTION that God placed on them

(Genesis 2:15-17NIV)

15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

"Adam...you may FREELY eat from any and every tree and plant in this garden EXCEPT one."

It doesn't seem like it would be that DIFFICULT to obey that command...does it? Must have been a PRETTY GREAT tree? Wonder what it was???

What exactly was the tree/fruit?

It DOESN'T MATTER! The tree and its fruit symbolize God-imposed RESTRAINT.

## **1.) Satan INFILTRATES the garden and DISTORTS God's words. (v.1-5)**

-He ignores God's RELATIONSHIP with man: "ELOHIM" rather than "YAHWEH"

-He denies the connection between SIN and PUNISHMENT

- He challenges God's TRUTHFULNESS
- He makes God seem JEALOUS and PETTY
- He appeals to their PRIDE and AMBITION

## **2.) How was Eve DECEIVED? (v.2-3, 6)**

- She calls God "The BIG GUY" (Mighty One) too
- She MISUNDERSTOOD God's command
- She LOOKED, LONGED and TOOK the fruit

## **3.) Why does Adam get the BLAME?**

- Eve was deceived but he REBELLED
- His SILENCE is DEAFENING
- He plays the first BLAME GAME

What is sin?

- Sin is DOUBT (of God's goodness, truthfulness, faithfulness)
- Sin is REBELLION (deliberate disobedience, autonomy)
- Sin is PRIDE (self will/determination, I know better than God)

**\*The cure of the CURSE is the CROSS.**