

**Gen 3**  
**Paradise Lost pt.3 – The Results of the Fall**

Typically, I would take this Sunday in January and talk about the Sanctity of Life issues. I touched on quite a few of those issues during the Gen series looking at our being created in the image of God as male and female.

-Efforts to end life in the womb or surgically or chemically reassign a bodily identity are forms of reversing or distorting the created order. These are spiritual not political issues.

-Social or governmental efforts to label human beings as the primary threat to the globe are spiritual and not political issues.

-News pieces documenting the DINKS movement – Dual Income No Kids – and the glory of not having children are current attempts to reverse the Creational order.

CNBC doc on child free lifestyle

“They See Children as just another financial challenge”- That is NOT the creational perspective on children –Compare that with Ps 127:3 “Behold Children are a gift from the Lord. The fruit of the womb is a reward”

-From China’s one child policy to Iceland’s “so-called eradication of Downs Syndrome” to Canada’s MAID program – Medical Aid in Dying – to aggressive military violence around the world, there are efforts to distort or reverse the creation mandate to Reign, Reproduce, and Reflect God’s design as we live on this earth.

All of these efforts and distortions are the result of an evil entering the Garden in Genesis Chapter 3.

**14 The Lord God said to the serpent,**

**“Because you have done this, cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;**

**15 And I will put enmity Between you and the woman,**

**And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”**

**16 To the woman He said,**

**“I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.”**

**17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’;**

**Cursed is the ground because of you; In toil you will eat of it All the days of your life.**

**18 Both thorns and thistles it shall grow for you; And you will eat the plants of the field;**

**19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.”**

**THE BIG PICTURE: Richard Pratt – Primeval History #2**

What we see from Ch 2 to Ch 3 is a partial reversal of the blessings given to the man and the woman:

I say it is ‘partial’ because Adam and Eve don’t lose the image of God. We see reversal in the following ways...There is a contrast between the beginning of this narrative and the ending in ch 3.

Innocence and harmony with God.....hiding from God  
Naked and unashamed ..... shame with one another - alienation  
Be Fruitful and multiply .....pain in the process of giving birth  
Tend the garden .....banished from THE GARDEN and the ground is cursed

Before we leave chapter 3 I want to unpack some issues related to the first sin and the results / curses

from the Fall.

The temptation for Eve was to get what was not designed to be hers and to do so by disobeying what God said.

We may not make this connection at first but as Francis Schaeffer points out, this was an example of the sin of coveting. Obviously, Adam and Eve did not yet have the 10 commandments, but we see why “Thou Shalt not covet” is in there.

Schaeffer – Genesis in Space and Time

...After all the external commandments comes the commandment on which all the others rest. Coveting, wanting that which is not properly mine as I stand as a creature before the law of God, is really the basis of all sin, for it is the internal attitude which leads to the external breaking of the other nine commandments. This is what Paul had reference to in Romans 7:7 when he pointed out that the center of his own sin was coveting... And for Eve the choice was this: whether to remain as a creature or to try in rebellion to have what the finite creature can never have and to be what the finite creature can never be.

While Adam was not deceived in the same way, he too was coveting something: To be like God, or to please his wife rather than obey God.

Note v. 17 **17 Then to Adam GOD said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’;**

God calls him out for listening to his wife RATHER THAN listening to God.

\*\* He is not saying, “Never listen to your wife”, but He points out that if it becomes a choice of obeying God or following your wife (or husband for women), the RIGHT decision is to obey God.

Again, Schaeffer has a valuable insight: built into being image bearers and the male/female distinction is a normal desire for a relationship with God and a desire for human male/female companionship. There can be a special temptation bound up with that male/female desire, and that temptation can distort relational priorities. How many young or old men and women have lost sight of God as the top priority in order to pursue a relationship that wasn't a good spiritual match?

v. 11 ...Have you eaten from the tree of which I commanded you not to eat?” 12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.” 13 Then the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

What we see from the get-go is BLAMESHIFTING –

Adam blames.....?? ‘the woman’ and God- ‘whom you gave me’ (Gen 39:9, 17 Joseph, Potiphar’s wife)

Eve blames.....?? The serpent

**Relational alienation between the man and the woman enters in alongside their alienation from God.**

The gracious creator made garments and clothed Adam and Eve, and though they are sent out of the Garden, they experience the joy and blessing of being fruitful as they have one son, then a second.

Sadly, the impact of sin brings death as we get into Gen 4 and one brother kills the other. The downward spiral of sin gets so bad that by chapter 6:5 we read, “**The Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.**”

Sin had worked its way into the very heart of mankind.

The result of the Fall is more clearly seen in the NT theology as we read how sin did not just enter the Garden, but it entered the whole human race. **Rom 5:12-19.**

**We are all born in sin because of the sin of Adam. We sin because we are sinners from conception. We are born under the power and penalty of sin.**

This is not very popular. It seems unfair. "I wasn't there, that was Adam's fault".

Do we really think that we would have done any better?

If it's not fair that the sin of one is imputed to another, then how is it fair for the righteous obedience of one Man, Jesus, to be imputed to another – to all who embrace Him as Savior and Lord.

If you, like me, are a Christian today, never forget that we too were born as lost rebels and would remain so apart from the grace of God. There is no room for pride or boasting. Our salvation was and remains a miracle.

If you are NOT a believer in Christ today, hear the good news – Jesus came to save us from ourselves, from our sin, so that we might walk in forgiveness and newness of life. He came to free us from the treadmill of performance of trying prove ourselves as being good enough to earn our way to God. It simply won't happen because even our best efforts are tainted with sin, and the wages of sin is death. But the free gift of God is eternal life in Christ Jesus.

### ANOTHER RESULT OF SIN IS GUILT

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

'loin coverings' = apron, girdle i.e. something that one puts around him/herself.

The result of the sin is that they began to feel afraid and feel guilty. It is significant that it is mentioned here for the first time. Prior to sin there was no need to feel afraid or guilty. They were naked and unashamed until they sinned. Their nakedness without shame was a reflection of their state of innocence which had vulnerability with intimacy. (Mitchell Chase – Short of Glory)

After eating the fruit, they began to feel guilty because they had real guilt. They had disobeyed God. Their eyes were open to good and evil and it wasn't as appealing as the serpent made it sound. Their innocence and trust were destroyed, and their guilt was real. Their fundamental relationship of trust and vulnerability had changed. They sewed coverings because they were adjusting to a new normal, which was worse than the created normal.

EX: I know that there has been a movement for a long time to try to get rid of the guilt stuff that comes with religion and the bourgeois values of the western world.

"Guilt is just a power play; it isn't real. It can't be wrong if it feels so right; if it feels good, do it."

Those aren't just cliché slogans (even though they are). Those are man-made religious mantras that have been used to cover or rationalize all sorts of bad behaviors. I KNOW, because I used some of them back in the day.

One of the hardest jobs in the world has to be to try to convince people that guilt isn't real because we ALL KNOW the reality of guilt. It starts at a very early age even before a child is old enough to understand it.

EX: HAVE YOU RAISED KIDS? Or worked in nursery or children's church? Have you been a kid, or an adult? If so, you know the reality and the validity of guilt.

I know there is false guilt that people will try to put on you, but can we not simply be honest and admit that we all know we've done things that we knew were wrong?

EX: Youth in France. One guy, 18 "Pierre" – "There's no such thing as right or wrong."

ME: "So, Hitler wasn't wrong in any large moral sense?"

PIERRE: "NO, he was wrong because he lost the war and so the winners got to label him as bad and wrong."

ME to Pierre's roommate FRANCOIS: "Has Pierre ever criticized you for doing something that he was also guilty of?"

FRANCOIS – "YES"

For all his denials to the contrary, Pierre knew there is right and wrong because he couldn't get away from making such judgements himself, and he was guilty.

If we sin before God, we have guilt feelings because we have true guilt. It is built into the fabric of our lives as creatures made in the image of God. People may not want to call it something religious, but they know the reality of it as their conscience.

EX: It's as simple as Jiminy Cricket in Pinocchio – "let your conscience be your guide."

That's not always good advice because our conscience can be hardened or dulled by repeated sin, but it can work as a general common-grace rule. A conscience that is sensitive to shameful behavior is a good thing. It is like a warning light for our soul.

I WANT to get really practical for a moment because this passage relates to a topic of debate regarding modesty.

You may not have ever thought about it much, but **there is a theology of clothing and it starts right here in Gen 3.**

Adam and Eve sinned and they hid themselves and made coverings – v. 7- and then God made them garments of animal skin – v.20.

There is a point here: after the fall, sin needs to be covered and that begins with clothing. Throughout the scripture, the phrase "uncovering his/her nakedness" is typically connected to a shameful act.

Israelite priests had special garments and procedures to insure modesty while the pagan Canaanite culture had worship that included sexual elements and nakedness.

One of the areas of conscience that stands out in scripture is that of sexuality and nakedness. When there is a biblical view of sin, there tends to be an appreciation for modesty in dress and behavior.

**ROSARIO BUTTERFIELD: "Modesty serves a vital role in our sanctification. It helps guard us -and others- from temptation."**

The world practices the opposite of modesty in dress and behavior through public exhibitionism, and in our world today that is clearly seen through social media.

While exhibitionism is not really new, it is an ongoing issue in our culture as evidenced by a recent incident in Seattle. Last December the Parks Dept. cancelled a plan for a playground in the Denny Blaine public park near the shores of Lake Washington.. Those opposed to the playground said it would interfere with their behavior in which they display their sexuality and immodesty in public.

A playground would attract children and even Seattle's very lax nudity laws prohibit such public displays where children are present. Sadly, a segment of the community is so attached to public nudity that they protested and got the Parks Dept to cancel the playground project.

When wearing a swim suit is seen as a threat to your group identity, then you know you've veered from a biblical understanding of modesty and the sinfulness of sin.

**The first Adam sinned, rightly experienced shame, and was graciously clothed to cover his shame.**

**The second Adam was sinless, stripped naked, and publicly crucified through the shameful death on the cross. Friends, since Jesus took our sin and shame upon himself, we can enjoy fellowship with the Father and know the transforming power of the grace of God.**

Think about that. Amen

<https://www.cNBC.com/video/2023/12/21/the-rise-of-dual-income-no-kid-households.html>

<https://www.crossway.org/articles/a-biblical-theology-of-clothing/>

<https://www.washingtonexaminer.com/magazine-your-land/2768775/seattles-gay-community-wants-to-sunbathe-nude-at-the-expense-of-children-2/>

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Discussion question ideas:

Would someone like to give a brief summary of the impact of the Fall in terms of relationship with God and one another?

How do we see fallen world realities at work today?

How do we see efforts to reverse the Creational Order at work today?

In what way is guilt good?

What is appropriate and inappropriate 'shame'?

How does the Gospel impact guilt and shame?

Has the world's view of modesty changed in the past 50 years? If so, how and why?

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