

**The
immediate
results of
sin**

The fallenness of the world is being blamed on to man, not on to God. God created man with a certain amount of freedom. Men and women misused that freedom. Why did God give man such freedom in the first place? Perhaps God did not want a robot who was totally controlled. Perhaps after the redeemed section of the human race is fully restored, the universe will be greater than what could have been if man had never fallen. Such matters are pressing into *'the secret things'*. ¹ Genesis is recording the immediate results of sin.

¹
Deuteronomy
29:29

**1. Pain enters
the world**

1. Pain entered the world because of sin. There was no kind of 'evil' pain before Adam's sin. But now there is a change. *'To the woman he said, "I shall greatly multiply your pains in childbirth. In pain you will bear children. Your ambition will be for your husband, but he shall rule over you"'*. ¹ Perhaps some kind of 'good' pain was known before the sin of Adam, the kind of pain that gives us friendly warnings, or that prevents us from doing damage to ourselves. Yet whatever might have been present before the fall, pain is intensified greatly after the sin of Adam. Pain in childbirth is a reminder of the sin of Eve.

¹ 3:16

**2. Ugliness
came into
relationships
between the
sexes**

2. Ugliness came into relationships between the sexes. *'Your ambition will be for your husband'*, said God to the woman. The relationship between the sexes would be damaged. Now the woman will have 'ambition'. It seems that this word means 'desire to control'. It is the same word used in Genesis 4:7 when God said to Cain *'Sin's ambition is for you'* or *'Sin is ambitious to get you'*. Womanly compliance becomes a desire to change and control the husband.

The husbandly side of the relationship goes wrong also: *'he shall rule over you'*. The woman's role and the man's role both become perverted. The woman tends to want to subtly control the man. The man tends to dominate and tyrannize.

**3. The ground
of the earth was
damaged**

3. The very ground of the earth was damaged. God turns next to Adam. *'To Adam he said, "Because you have obeyed the voice of your wife, and have eaten from the tree about which I commanded you, saying 'You shall not eat from it',*

the land is cursed because of you.

*In pain you will eat of it
all the days of your life.* ¹

*Thorns and thistles it shall grow for you,
and you will eat the plants of the countryside.* ²

*By the sweat of your face you shall eat bread,
until you return to the ground.*

For from it you were taken.

For you are dust, and to dust you shall return"'. ³

¹ 3:17

² 3:18

³ 3:19

Adam's judgement is the longest. God rebukes Adam's misuse of the role that God had given him (*'Because you have obeyed the voice of your wife...'*) and the sin he had committed (*'... and have eaten from the tree...'*). From now on the land will be affected. Crops will grow only with difficulty and toil. Eden was a good land, well-watered and fertile, but that will cease. Man will be excluded from

Eden^{Ⓜ1} and eventually Eden will be withdrawn. There is no longer a 'garden of Eden' on planet earth.

Ⓜ1 3:24

Pain has been mentioned already in connection with Eve, but Adam will experience it also. ^{Ⓜ1} Eve will suffer when she is a mother; Adam will suffer when he is a farmer and food-producer. Hardships will enter in; 'thorns and thistles' will make life hard for the farmer. Sin brings ecological disaster.

Ⓜ1 3:17

4. Work becomes laborious.

4. **Work becomes laborious.** Work had been part of paradise ^{Ⓜ1} but now an added note of severity and hardship comes in. Man no longer likes toil. It is not as sweet to him as it was before.

Ⓜ1 2:15

5. Death grips the human race

5. **Death grips the human race.** Man experiences spiritual death immediately and because of his fallenness will experience physical death eventually. ^{Ⓜ1}

Ⓜ1 3:19

Adam believes God

• Accepts God's verdict



• Believes God's promise

• She who gives life

However there is good news as well as bad news. Adam and Eve respond positively to God's judgement upon them. We read: '*Now the man called his wife's name "Eve", because she was the mother of all living*'. ^{Ⓜ1} Despite what Adam had done, he accepts God's verdict, and he believes God's promise. God's grace proves to be greater than Adam's sin. Adam calls his wife 'Eve' or '*Chawwah*' (as it is spelt in Hebrew). The name is a word meaning 'She who gives life'. I do not think it means merely that the whole human race will descend from her. That may be true, but I do not think it is the point of the name. Surely it is an expression of faith in the promise of Genesis 3:15.

Ⓜ1 3:20

Eve might well have been called 'mother of all dying'. The entire human race fell under the dominion of death because of the sin of Eve and the following sin of Adam. God has just said so: '*You are dust, and to dust you shall return*'. Eve is the mother of all people but they will all die! Yet Adam names his wife 'She who gives life'. It surely is Adam's way of saying that he believes in what God has promised in Genesis 3:15. The snake has brought death into the world, but through the woman somehow there is going to come in to the human race, One who will crush the snake's head. Death will become life. The fall of man will be reversed. Life for all people will come through the seed of the woman and therefore in a sense through the woman herself. Adam believes it and names his wife: 'She who gives life'. He believes that somehow, through her seed, life will come to the human race.

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