

Timeline of Truth #8 – God Responds to Sin – Genesis 3:9-19

⁹ Then the LORD God called to Adam and said to him, "Where are you?"
¹⁰ So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."

God's First Question:

- God shows that He is open to fellowship. (v.8)
- God reveals the expectation for Adam to be there.
- God asks a question that emphasizes Adam's absence and the obvious change of relationship.
- God calls out to Adam (not Adam and his wife). Proof?
 - God calls "to **Adam**"
 - God said "to **him**" [singular]
 - God said "Where are **you**" [singular]
 - "**he**" answers [Adam himself, singular, not both answering]
 - "I heard"
 - "I was afraid because I was naked"
 - "I hid myself"
 - [Adam doesn't mention or refer to his wife.]

[Why did God only call out to Adam?]

- Adam is the one that God commanded (not the woman) – Gen 2.
- Adam is the leader who represents his family to God.
- Adam's sin is what caused the broken relationship.

Adam's Answer:

- I **heard** your voice in the garden, and
- I **was afraid**, because I was naked;
- I **hid** myself.

¹¹ And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?"
¹² Then the man said, "The woman whom You gave *to be* with me, she gave me of the tree, and I ate."

God's Second Question:

- God asks about the result (as reflected in Adam's previous answer), then, without waiting for an answer, He asks him a direct about the act of sin.
- God asks a question that expects a "yes" answer.
- God asks a question that deals with "what," not "why." Sin is sin, and the reasons we sin do not change the fact that it is sin.

Adam's Answer:

- He points blame at the woman (he does not make an inaccurate statement, but he avoids the question).
- He points blame to God.
- Both parts try to give a reason for his conduct.
- He tacks on his admission at the end.

¹³ And the LORD God said to the woman, "What *is* this you have done?" The woman said, "The serpent deceived me, and I ate."

God's Third Question:

- Addresses her giving the food to Adam, not the eating of the fruit herself.
- Again, a "what" question, not a "why" question.

The Woman's Answer:

- She answered accurately. (She was deceived, 1 Tim 2:14), but she does not accept blame.
- She points to the serpent, who did indeed deceive her.
- She follows the leadership and example of her husband.

<p>14 So the LORD God said to the serpent: "Because you have done this, You <i>are</i> cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life.</p> <p>15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."</p>	<p><i>God's First Pronouncement (to the Serpent):</i></p> <p>BECAUSE:</p> <ul style="list-style-type: none"> • you have done <u>this</u>, <p>CURSE:</p> <ul style="list-style-type: none"> • <u>MORE</u>: More than all cattle and every beast of the field (curse of creation) • <u>BELLY</u>: On your belly you shall go • <u>DUST</u>: You shall eat dust all the days of your life. • <u>ENMITY</u>: Between you and the woman, and your seed and her seed...
<p>16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire <i>shall be</i> for your husband, And he shall rule over you."</p>	<p><i>God's Second Pronouncement (to the Woman):</i></p> <p>[BECAUSE:]</p> <p>[CURSE:]</p> <ul style="list-style-type: none"> • <u>MOTHERHOOD</u>: Difficulty in bearing and raising children. (What would it have been like without sin?) • <u>MARRIAGE</u>: Conflict with her husband (trying to lead him, and his sinful overbearing leadership?)
<p>17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed <i>is</i> the ground for your sake; In toil you shall eat <i>of</i> it All the days of your life.</p> <p>18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.</p> <p>19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you <i>are</i>, And to dust you shall return."</p>	<p><i>God's Third Pronouncement (to Adam):</i></p> <p>BECAUSE:</p> <ul style="list-style-type: none"> • Reason #1: You have heeded the voice of your <u>wife</u>, and • Reason #2: You have <u>eaten</u> from the tree of which I commanded YOU, saying, 'You shall not eat of it': <p>CURSE:</p> <ul style="list-style-type: none"> • <u>GROUND</u>: The ground (creation) • <u>WORK</u>: In toil you shall eat of it all the days of your life • <u>WEEDS</u>: Both thorns and thistles it shall bring forth • <u>HERB</u>: Primarily herbs, rather than fruit from trees? • <u>SWEAT</u>: Heat? Discomfort instead of enjoyment. • <u>DUST</u>: Dying and death (and bad health leading up to it)

ACCOUNTABILITY – God comes to the Garden, and calls specifically for Adam. He asks Adam if Adam has eaten as Adam himself was commanded not to.

9 – God calls specifically to Adam

10 – Adam alone responds, and talks in the 1st person.

11 – God asks Adam about what Adam was commanded.

12 – Adam doesn't answer God's question, but blames God and the woman for his actions.

13 – The woman appears to be asked about what Adam just said (giving the fruit to Adam), not about eating the fruit herself.

CONSISTENCY – The woman is affected in her realms and roles of motherhood (conception and childbearing) and "wifeness" (her relationship to her husband). (16) Adam is affected in the realm of his work (the ground), and is directly held accountable for heeding the voice of his wife instead of obeying God. (reversal of roles, and making his wife God) (17-19). *Original gender roles are not changed. They are only made more difficult.*