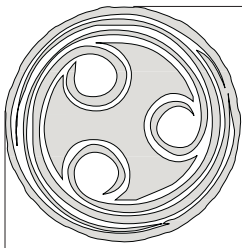


# The Reality of Sin and Divine Grace : Genesis 3:15-24



sermonnotes

## Introduction

We have been taking a look at the reality of evil. We have seen that the bible is clear that God is not evil, but He often uses evil (ultimate cause) that occurs because of sin (proximate cause) for His divine purposes (**Acts 4:27-28** cf. **Habakkuk 1:2-11**). This world is corrupt and “subject to futility” (**Romans 8:20**). Subsequently, calamity is a constant reminder of our need for God and a judge of righteousness. It is analogous to the need for police and military because of evil and injustice in the world. Their actions can be calamitous yet needed to protect and serve. What we gave up in the garden—our intended vocation to protect and serve the earth and “subdue” evil—is severely marred, necessitating the need for correctives to bring us back to our task, which ends in His glory. Our sin is destructive. And like a good parent, God uses calamity in our lives to purify our hearts (**2 Corinthians 4:17**) and move us to compassion in a decaying world (**Romans 12:15**). He uses calamity in the lives of others to righteously judge their rejection (**1 Peter 4:17**) and allow God’s power to be demonstrated to an unbelieving world (**John 9:3-4**), ultimately drawing non-believers to Himself (**John 9:35-41**). The attitude we must have in all of this though is NOT, “Huh, God is judging those sinners!” but, “Lord, you are righteous and incomprehensible in your judgment, and I only ask why them and not me?” Sinful acts are the empirical proof that evil within humanity is a real thing and not the sole reason for the judgment of God (see **Romans 1:18-32**).

We have seen these past two weeks that mankind fell into sin through the proximate choices of Adam. The consequences are devastating, blurring the creator/creation distinctives, nullifying humanness, and destroying our ability to worship God in the fashion He requires of His creation. Today we look at more consequences of sin. But we’ll look more so to God’s amazing grace in the midst of His righteous anger.

## From The Head...

### Consequences and Judgment (Genesis 3:14-19)

#### 1. Satan (vv. 14-15)

Judgment begins with Satan and is found in two parts. First, the direction appears to be on the animal Satan used to bring forth evil in such a devastating way to the earth. The serpent began in verse one as “*More crafty than any other beast of the field,*” now he is justly humbled in judgment by being regarded as “*Cursed more than any other beast of the field.*” “*God is opposed to the proud, but gives grace to the humble*” (**James 4:6**). Satan’s pride (see **Isaiah 14**) is exactly what God judges. Secondly, according to verse 15, the evil Satan has perpetrated on the human race will be a constant struggle between “his seed” (most likely all the evil he can muster in world history), and “her seed” (immediately witnessed as mankind, but ultimately the messiah who was a man born of a woman). Note that there is no redemption for Satan.

The only time the word “curse” is used it is used for Satan who has no redemption. Man is under judgment and subsequently God’s righteous wrath (those judgments follow), but as we will see, God in His love for His creation offers hope and redemption for their sins.

#### 2. Women (v. 16)

Like Satan there are two judgments pronounced on the women. First, their pain in childbirth would be increased. Literally it reads, “*I will greatly multiply your pain in conception,*” which leads many to believe that the issue here is in the process of having children, which is the main role the woman has, and particularly where she will work out her salvation (see **Philippians 2:12**; **1 Timothy 2:15**). Otherwise sin will create an infertile atmosphere to have children and raise them properly, which is why “family” is never the answer for society. The word “pain” is not limited to physical pain, but emotional pain. Secondly,

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her "desire" will be for her husband. Desire can relate to a normal desire sexually for her husband (Song of Solomon), but context 4:7 relates this desire to sinful desire, which would probably be the more natural meaning, being that this is a pronouncement of judgment. This will be complicated by the fact that the man will "rule over her," which is often interpreted through our New Testament lens of redemption, but most likely means in judgment that in sin, man will harshly dominate women. So subsequently, the home is cursed and at its worst it brings forth the most degrading actions found in human nature such as child abuse, molestation, spousal abuse, chauvinism, post partum depression, and sibling rivalry. However, as brutal as sin is, it is curtailed in human history by God and by His redemptive work on the cross. Child molesters and wife abusers can be redeemed and transformed. Nagging wives and chauvinistic husbands can be transformed into a new man/woman and learn proper submission and love. They can learn an understanding of mission, which sees the family as the place where we can demonstrate God's love to a dying world. The women who begin to understand God and our mission in this way will see their family as a tool for the glory of God, not a burden that is destroying their chances to "succeed."

### 3. Man (vv. 17-19)

Man is justly judged in an area that he was responsible for, work. Work would become toil, and at its worst it has created the need to steal, kill and extort, causing depression and possible purposelessness. Yet once again redemption brings forth the idea of mission and purpose to vocation, allowing us to realize that we are created to work, and our work is another excellent place to work out our salvation (**Philippians 2:12**) and use our workplace as a place to glorify God.

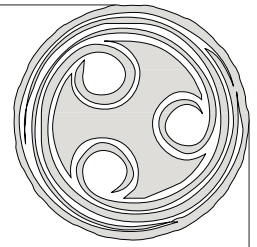
#### Works of Grace (Genesis 3:15-21)

1. Hope in the "seed" (v. 15).
2. Death (v. 19; vv. 22-24 cf. **Philippians 1:21**).
3. Provision (v. 21).

#### An Action of Faith (Genesis 3:20)

Inherent in this verse is Adam's faith that life would ultimately win out over death. Whereas death in this life can be seen as an act of grace (see above), it is clear that it is not natural and wasn't meant to be that way.

As we have seen and will continue to see, sin has brutal consequences. Mankind is left in spiritual poverty and in deep need of a savior. What we see outside of the garden is the reality of the fall and man trying to find a way back in the garden. The rest of the story is man trying to be God and creating culture and religion and a way to find out how to get out of this judgment. We try everything from religion to narcotics, to work, to family, to government, to pleasure—all with ultimate recognition that these come up empty. Yet it doesn't stop us from trying, because that's what we do as our own god. We manipulate our environment to look like paradise instead of turning to the one that created the garden and can give us hope west of Eden.



## ... To The Heart

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