

Thought For The Week

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Beginnings: Genesis 3:17

The Preamble to Adam's Curse

Listening to the Wrong Voice!

In the heart of the biblical narrative, Genesis chapter 3 stands as a pivotal moment, often referred to as the Fall of Man. Recently, during a morning service, preacher Scott delivered a sermon titled "Beginnings: Preamble to Adam's Curse," delving into the profound implications of God's judgment on Adam following the original sin. Drawing from the transcript of this sermon, this article synthesizes the key elements, weaving together the scripture readings, contextual analysis, theological insights, and practical applications. It explores how Adam's willful disobedience not only altered human destiny but also set the stage for divine redemption through Christ. By examining the preamble—"because you have listened to the voice of your wife and have eaten"—we uncover layers of accountability, typology, and relational dynamics that resonate in contemporary life.

The service commenced with scripture readings that set the tone for the discussion. John, the first reader, recited Genesis 3:14–15, where God curses the serpent for its role in the temptation. The serpent is condemned to crawl on its belly and eat dust, symbolizing ultimate humiliation. More crucially, God declares enmity between the serpent and the woman, and between their seeds, prophesying that the woman's seed will bruise the serpent's head while the serpent bruises his heel. This protoevangelium, or first gospel, hints at future victory over evil. Roger followed with Genesis 3:16, addressing the woman: God multiplies her pain in childbirth and establishes a dynamic where her desire is for her husband, yet he rules over her. These readings frame the consequences of sin, emphasizing relational and physical hardships introduced into creation.

Scott greeted the congregation and contextualized the sermon within a broader series on Genesis 1–11. He highlighted the stark contrast between modern naturalistic views of origins and the Bible's supernatural account. Citing 2 Peter 3:5, he noted how scoffers deliberately forget that the heavens and earth were formed by God's word. Genesis 3 explains the world as we experience it today—marred by sin—rather than its pristine created state. Sin prompted God to alter creation, instituting natural laws that preclude self-creation, necessitating a transcendent cause. Scott referenced Psalm 33:6–9, underscoring that God spoke the universe into existence, a supernatural act beyond natural processes.

Recapping the chapter's events, Scott described Satan's temptation through the serpent, the woman's deception, and Adam's eating of the fruit. God confronted Adam first, then Eve, and judged in reverse order: serpent, woman, and now Adam. The congregation read Genesis 3:17–19 together: God curses the ground because Adam heeded his wife and ate the forbidden fruit. Thorns and thistles will plague the soil; Adam will toil by sweat until returning to dust. This passage, deemed one of Scripture's most pivotal, warranted a three-part series. The first part focused on the

preamble, which caused Scott considerable preparation anxiety over six weeks. The second would address the cursed ground, paralleling Romans where God is blasphemed because of human actions. The third would examine Adam's personal toil and mortality.

Before dissecting the preamble, Scott prayed for eyes to see sin's seriousness, justice's wonder, and Christ's glory in reversing Adam's breakage. He reminded listeners of Adam's pre-sin experiences: profound loneliness, teaching him the need for companionship (Genesis 2:18). God paraded animals for naming, leading to Eve's creation—no other human knew such isolation. Post-sin, God confronted Adam first; he blamed Eve, who blamed the serpent. Judgments reversed: the serpent's curse prophesied Satan's defeat; Eve introduced marital strife. Scott imagined Eve's distress as Adam "threw her under the bus," eroding trust and introducing dysfunction persisting today in human sexuality and relationships.

The preamble—"because you have listened to the voice of your wife and have eaten"—establishes causality, not arbitrariness. God's command (Genesis 2:16–17) was direct to Adam pre-Eve: eat freely except from the knowledge tree, or die. The serpent targeted Eve; she was deceived (1 Timothy 2:14; 2 Corinthians 11:3), but Adam knowingly disobeyed, prioritizing human influence over divine. This inversion of order—following rebellion instead of leading obedience—illustrates sin's subtle start: preferring wrong voices like culture or desires over Scripture, with cosmic consequences.

Transitioning to Adam's unique accountability, Scott urged Bibles open to Genesis 3:17–19 and Romans 5:12–19. Why death through Adam, not Eve? Romans 5:12 states sin entered through one man, death through sin, spreading because all sinned. Eve sinned first but was deceived; Adam willfully transgressed, activating the law of sin and death. Scott clarified: we don't inherit Adam's guilt (contra original sin doctrines), but face personal accountability (Ezekiel 18:20). Death spreads because all sin in the fallen framework Adam initiated.

Paul employs typology: Adam as a type of Christ (Romans 5:14b), but inverted—contrasts over similarities. Typology uses Old Testament shadows pointing to New Testament realities, like Christ as Passover lamb (1 Corinthians 5:7) or baptism antityping the flood (1 Peter 3:21). Adam and Christ are singular representatives; one act affects many, but oppositely. Romans 5:15 contrasts: many died through Adam's trespass; grace abounds through Christ. The gift is righteousness, bringing justification. Adam's disobedience made many sinners by activating sin-death law, not imputing guilt. Spiritual death hit Adam immediately (hiding from God); physical decay followed, subjecting creation to futility (Romans 8:20).

Humanity inherits consequences: changed condition, moral awareness, cursed creation, mortality. Condemnation stems from personal sins, not Adam's. This accountability explains the curse "because of you," addressed to Adam as head. The preamble illuminates gender roles: pre-fall equality in image-bearing (Genesis 1:27), yet distinctions—Adam first, commanding recipient, namer. Eve as helper (Genesis 2:18), complementary like lock and key. Wordplay on ish (man) and ishah (woman) shows harmony; partnership with loving leadership and joyful response.

Sin distorts: Adam passively follows, fracturing to domination/resistance (Genesis 3:16). Biblical complementarianism—equal value, distinct roles (1 Timothy 2:13)—models Christ's sacrificial headship (Ephesians 5:25). Contrasting culture's egalitarianism or fluidity, where distinctions oppress, patriarchy dirties, masculinity toxifies. Scripture affirms pre-sin design; sin corrupts, redemption restores. Applications: husbands lead sacrificially; wives partner respectfully; recover

order in church/home; singles honor design; youth reject cultural lies for flourishing.

Hebrew nuances hint hope: ish/ishah unity fractured; adam/adamah harmony cursed. Eve's name (chavah, living) echoes life, pointing to serpent-crushing seed (Genesis 3:15). Adam's disobedience brought curse/death, but God promised victory. Jesus, second Adam, obeyed perfectly— "not my will" (Luke 22:42)—justifying many (Romans 5:19). He bore the curse (Galatians 3:13); creation renews (Romans 8). Repent inversions; trust Christ for rest from toil.

This sermon, through its preamble focus, reveals sin's root—wrong voice preference—and remedy: Christ's voice. It bridges ancient text to modern struggles, offering hope amid curse. In a world echoing Adam's fall, Christ's reversal invites transformation, turning toil to purpose, death to life.

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Scott delivered a compelling sermon titled “Beginnings: Preamble to Adam’s Curse,” unpacking the profound consequences of humanity’s first sin in Genesis 3. Focusing on verses 17–19, Scott highlighted the preamble—“because you have listened to the voice of your wife and have eaten”—as the critical “why” behind God’s judgment on Adam.

After scripture readings of the serpent’s curse (Genesis 3:14–15) and the woman’s consequences (verse 16), Scott situated the passage within the broader Genesis 1–11 series. He contrasted the Bible’s supernatural creation account with modern naturalistic explanations, noting that sin’s entry altered the world irrevocably. God’s word formed the heavens and earth (Psalm 33:6–9); sin introduced thorns, toil, and death, making purely natural origins impossible.

Scott emphasized Adam’s unique accountability. Though Eve sinned first, she was deceived (1 Timothy 2:14). Adam, however, knew God’s direct command yet willfully chose his wife’s voice over God’s, inverting divine order. This deliberate disobedience activated the law of sin and death. Romans 5:12–19 explains that death entered through “one man”—Adam—and spread to all because all personally sin (v 12) in the fallen framework he initiated. Scott rejected inherited guilt doctrines, affirming personal responsibility (Ezekiel 18:20).

Paul’s typology presents Adam as a type of Christ, but inverted: one act of disobedience condemned many; one act of obedience justifies many. Adam’s trespass brought death and a cursed creation (Romans 8:20); Christ’s righteousness brings abundant grace and life.

The preamble also reveals sin’s distortion of God’s design for gender roles. Pre-fall, Adam and Eve enjoyed equal value as image-bearers with complementary distinctions—Adam leading, Eve as strong helper. Sin fractured this harmony into conflict (Genesis 3:16). Scott called for complementarian restoration: husbands leading sacrificially, wives partnering joyfully, rejecting cultural egalitarianism or role erasure.

Even in judgment, hope shines: the promised seed (Genesis 3:15) points to Jesus, the second Adam, who obeyed perfectly and bore the curse (Galatians 3:13). Scott urged repentance from wrong voices and to trust in Christ, whose obedience offers rest from toil and victory over death.

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