

# 26-0315a Transcript

## 26-0315a - Beginnings - Genesis 3:17, Scott Reynolds

**Bible Readers:** John and Roger

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## Beginnings: Preamble to Adam's Curse - Genesis 3:17

### Scripture Readings

**1<sup>st</sup> Reading** (0:04 - 0:57): John

**Genesis 3:14–15** (0:04) *Well, good morning. I have the pleasure of reading God's Word to all of us. (0:10) God's Word is, this morning, it is Genesis chapter 3, verses 14 and 15. (0:19) God says, So the Lord said to the serpent, Because you have done this, (0:27) You are cursed more than all cattle, And more than every beast of the field. (0:34) On your belly you shall go, And you shall eat dust all the days of your life. (0:42) And I will put enmity between you and the woman, And between your seed and her seed. (0:49) He shall bruise your*

**continued**

*head, And you shall bruise his heel. (0:56) Amen. (0:57)*

**2<sup>nd</sup> Reading** (1:02 - 1:28): Roger

**Genesis 3:16:** (1:02) *Good morning. We shall continue in the book of Genesis, chapter 3, verse 16. (1:11) To the woman he said, I will greatly multiply your pain and childbirth. (1:17) In pain you will bring forth children, Yet your desire will be for your husband, (1:24) And he will rule over you. (1:26) This concludes this reading. (1:28)*

## Transcript (0:04 - 35:24), Preacher: Scott Reynolds

(1:33) Good morning. (1:35) You'll want to keep your Bibles handy when we get to, there's a certain part that's (1:42) a little on the deep side, and you'll fare much better if you have your Bible with you.

(1:51) So good morning. It's good to see everybody. (1:54) We're continuing our series in Genesis chapters 1 through 11.

(1:59) And we've come to chapter 3, commonly called the Fall of Man. (2:05) One thing we've noticed in our study of the first two chapters (2:10) is that the modern view of natural origins to the exclusion of the supernatural is totally (2:18) at odds with the Bible's supernatural explanation of our natural world and universe. (2:26) This was predicted by the Apostle Peter when he said that the scoffers willfully, (2:34) the New King James Version says, or deliberately forget that long ago by God's Word the heavens (2:42) came into being and the earth was formed out of water and by water, 2 Peter chapter 3 verse 5 in (2:50) the New International Version.

(2:54) Now in chapter 3 of Genesis we get to the part that begins to explain to us the world as we (3:01) see it today, not as it was created. (3:07) Here as a result of sin, God alters His creation and takes actions that make it impossible to (3:17) explain our origins through exclusively natural means. (3:22) Because of the natural laws now in place, nature cannot create itself.

(3:29) There must have been something transcendent to nature, something eternal and beyond nature (3:38) that brought it into being. (3:40) Peter says, by the Word of God the heavens came into

being. (3:45) That's a divine decree, something supernatural, above nature.

(3:51) The psalmist writes, by the Word of God or by the Word of the Lord, the heavens were (3:58) made and by the breath of His mouth all were hosed. (4:02) He spoke and it came to be. (4:05) He commanded and it stood firm.

(4:07) Psalm 33 verses 6 and 9. (4:11) In chapter 3 we've seen Satan using the serpent to interact and successfully tempt the woman (4:18) and we saw her giving the fruit to her husband and he ate. (4:23) We saw God confront the man first and then the woman (4:26) and then we saw God administering justice to the serpent and then to the woman. (4:34) And we are now at the point where God will administer justice to the man, Adam.

(4:42) Genesis chapter 3 verses 17 through 19. (4:47) Let's read the verses together. (4:51) Then to Adam he said, because you have listened to the voice of your wife and have eaten from (5:01) the tree about which I commanded you, saying, you shall not eat from it, cursed is the ground (5:09) because of you.

(5:12) In toil you will eat of it all the days of your life, both thorns and thistles and all (5:19) that shall grow for you. (5:21) And you will eat the plants of the field. (5:24) By the sweat of your face you will eat bread till you return to the ground because from (5:32) it you were taken for you are dust and to dust you shall return.

(5:41) Today we're beginning a short series on one of the most pivotal passages in all Scripture. (5:49) Genesis 3, 17 through 19. (5:53) This is where God pronounces consequences to Adam after he and his wife sinned in the (6:00) garden.

(6:01) The text is rich. (6:04) There's so much to unpack that we have to take it in three parts. (6:11) Beginning with, because you listened to your wife and ate.

(6:19) And let me tell you, that sentence, I've had six weeks to work on this sermon, and that (6:26) sentence alone put me into, gave me a lot of anxiety. (6:36) Let me say it that way. (6:38) I call this the preamble, the why for what follows in this pronouncement.

(6:45) Because you listened to your wife, that's the first part, and we'll look at that today. (6:51) Next is, cursed is the ground because of you. (6:58) In our Romans class, God is blasphemed.

(7:04) And why did God say he's blasphemed? (7:07) Before the Gentiles? (7:09) Because of you. (7:13) That's some statement. (7:16) Not just Adam receives punishment for his sin, but because Adam, and notice not his (7:23) wife, but Adam, the ground suffers too.

(7:28) That's the second part, which we will look at the next Sunday that I preach, which will (7:34) be sometime in April. (7:36) And then, by the sweat of your brow, you will toil and finally return to dust. (7:43) Adam suffers too.

(7:45) The punishment will impact him directly, and that's the third part that we'll tackle on (7:51) some Sunday morning that I preach in the future. (7:55) I don't know when. (7:57) But let's begin with a prayer.

(8:00) Heavenly Father, open our eyes to see the serious (8:05) of sin, the wonder of your justice, and above all, the glory of Christ who reverses what (8:14) Adam broke. (8:16) In Jesus' name we

pray it. (8:18) Amen.

(8:19) Before we begin looking at the preamble, I want to remind us of some of the experiences (8:28) Adam had before and after sinning, and before God pronounces this judgment. (8:36) First, Adam knew loneliness. (8:41) God taught Adam what it means to be alone.

(8:46) The Lord God said, it is not good that man should be alone. (8:51) I will make him a helper fit for him, Genesis 2.8. (8:55) God brings all the creatures in the garden to Adam to name, and then immediately after (9:01) Adam realizes that there is no one like him, God makes a woman as a helper for him. (9:10) Adam knew what it was to be alone.

(9:14) No other human has ever experienced Adam's aloneness, not even Eve. (9:22) Our second reminder, after sinning, God confronts Adam. (9:29) When Adam, when God confronts him after he sinned in Genesis 3.9, God calls to the man (9:37) Adam, and notice he's the first person God confronts.

(9:43) Adam does not accept responsibility for his sin, but blames his wife, whom God gave him. (9:50) God then confronts Eve, who also does not accept responsibility, but blames the serpent. (9:57) And God does not confront or even question the serpent.

(10:01) But thirdly, I want to remind us that God pronounces judgment on the serpent and Eve. (10:09) Notice the judgments are in reverse order of the confrontations. (10:14) Beginning with the serpent, God prophesies the ultimate vanquishing of Satan for the (10:22) fall of man through the woman's seed.

(10:26) Genesis 3.14 and 15, that was read. (10:30) God addresses Eve next. (10:33) In the second part of Genesis 3.16, he says to her, (10:37) Yet your desire will be for your husband, in the Hebrew, your ish, and he will rule over you.

(10:46) Eve's sin brought marital relationship problems. (10:50) Imagine Eve, after she and her husband have sinned, their eyes are open and they are aware (10:57) of so much more than they were before they sinned. (11:00) And they're ashamed, so much so that they made coverings to cover themselves out of leaves.

(11:07) God stops by the garden, looking for them as apparently he has in the past, (11:12) and he confronts Adam about the sin with Eve watching. (11:18) And what does Adam do? (11:20) He blames his wife for his sin. (11:25) What do you think that does to Adam and Eve's relationship? (11:32) We might say he threw her under the bus.

(11:36) How do you think Eve felt about that? (11:40) Do you think she might have had concerns about whether she could depend on Adam or not, (11:46) could depend on Adam or not, if they come across another major hurdle in life, (11:53) a life-threatening one, perhaps? (11:55) And this was a life-threatening event. (12:01) You eat, you die. (12:04) It's not hard to see that the relationship won't be like it was before they sinned.

(12:10) We are still suffering the consequences 6,000 plus years later. (12:15) Human sexuality, dysfunction, and dysphoria are a huge problem throughout history (12:21) and even in our own culture today. (12:25) So now God turns his attention to Adam.

(12:30) Let's look at the preamble. (12:32) It's not an arbitrary judgment that God makes, but he

presents a clear cause. (12:38) He begins not with the curse itself, but the why.

(12:44) Because you have listened to the voice of your wife and have eaten. (12:50) God is saying, this isn't random. (12:53) This flows directly from your choice.

(12:56) God had given one clear command. (12:59) You may surely eat of every tree, but of the tree of the knowledge of good and evil, (13:05) you shall not eat. (13:06) For in the day that you eat of it, you shall surely die.

(13:11) And this is 2, 16 and 17. (13:14) That command came directly to Adam before Eve was even created. (13:21) Adam knew the command firsthand.

(13:24) But in the temptation, Genesis chapter 3, 1 through 5, the serpent speaks to Eve. (13:31) She eats, but gives to Adam, her husband, and he ate. (13:36) And Paul later clarifies that Eve was deceived, but Adam was not.

(13:45) 1 Timothy 2, 14 and 2 Corinthians 11, 3. (13:50) Adam knew exactly what God had said. (13:53) Yet he listened to his wife's voice over God's voice, and then he acted on it. (14:01) This is willful disobedience, not ignorance.

(14:05) He was not tricked. (14:07) He made a deliberate choice to prioritize human influence, even a close human relationship (14:16) over divine command. (14:19) Adam inverted the order of God's design.

(14:22) Instead of leading in faithful obedience, he followed in rebellion. (14:31) Friends, sin often starts just like this, not with dramatic rebellion, (14:38) but with a quiet preference for the wrong voice. (14:43) We hear culture, friends, our own desires louder than Scripture.

(14:49) And we act. (14:51) Adam's sin teaches us choice has cosmic consequences. (14:58) This next section, Adam's unique accountability, you'll want to have your Bible.

(15:08) I had six weeks. (15:10) I didn't have a sermon until Friday of this week, of last week. (15:19) And then it took Friday and Saturday to iron it out.

(15:25) I take all that information and try to make some resemblance of something out of it. (15:33) And I just didn't. (15:34) I started to try to get the passages on our program so that we could be displaying it, (15:43) but I wasn't able to do that.

(15:46) So the passages we'll be looking at that you'll want to keep your finger on in the Bible, (15:53) Genesis 3, 17 through 19, the one we're talking about. (15:58) And then Paul specifically uses that passage in a discussion in the book of Romans, (16:07) chapter 5, verses 12 through 19. (16:11) So you'll want to keep a finger on Romans 5, 12 through 19.

(16:17) There are some other incidental ones like we've already mentioned, (16:21) 1 Timothy 2, 14, and 2 Corinthians 11. (16:25) Also Galatians 5, 23, but the main ones are Genesis 3, 17 through 19, and Romans 5, 12 through 19. (16:37) So Adam's unique accountability, the law of sin and death takes effect.

(16:49) And sin, I'm sorry, and death spreads to all. (16:55) So why does the whole creation get cursed? (16:59) Let's listen to Genesis 3, 17b, the last part of that verse again. (17:05) Cursed is the ground because of you.

(17:10) Can you imagine what it must have been like for Adam to hear those words from God? (17:17) The changes God pronounces are a curse on the creation itself. (17:24) Thorns toil resistance from the soil, and they're made because of Adam's sin. (17:32) Adam bears unique responsibility here as the one through whom the law of sin and death was activated.

(17:43) Why does death enter through Adam and not Eve? (17:47) Paul addresses this in Romans 5, 12 through 19, especially in four verses that we'll look at, (17:55) 12, 14b, 15, and 19. (17:59) So beginning in verse 12. (18:02) Therefore, Paul says, just as sin came into the world through one man and death through sin, (18:11) so death spread to all men because all sinned.

(18:18) Sin entered the world through Adam's sin. (18:23) I'm sorry, that should have been death. (18:26) Death entered the world through Adam's sin, not through Eve.

(18:31) Why? (18:33) Genesis 3 shows Eve sinned first. (18:36) You would expect that Eve would have bared some of this responsibility (18:42) of the implications being passed on to their progeny. (18:48) But she was deceived by the serpent, Genesis 3, 13, as confirmed in 1 Timothy 2, 14, (18:59) where Paul says, Adam was not deceived, but the woman was deceived and became a transgressor.

(19:11) Adam, however, sinned willfully and deliberately. (19:15) He knew the command directly from God. (19:18) He heard Eve being deceived as it occurred and chose to eat anyway.

(19:25) Through his own volition, without deception, he chose to transgress. (19:31) And that's why Paul charges the entry of sin and death to Adam. (19:36) He knowingly activated the law of sin and death, the simple unilateral precept, (19:44) in the day you eat, you shall die.

(19:48) Note carefully, Paul says death spread to all men because all sin, (19:55) not that sin itself spread as an inherited guilt. (20:00) We do not inherit Adam's personal sin or guilt at birth. (20:05) That notion that we are born bearing Adam's specific guilt and penalty, (20:12) commonly known as original sin or our sinful nature, (20:18) is a teaching from our religious neighbors, Catholic and Reformed traditions.

(20:24) But it doesn't align with Scripture's emphasis on personal accountability. (20:30) Like Ezekiel 18:20, the soul who sins shall die. (20:36) The son shall not suffer for the iniquity of the father.

(20:43) In Romans 15, I'm sorry, in Romans 5, 14b, Paul makes a typological comparison. (20:52) And let me tell you, I had no intention whatsoever, before I started studying for this lesson, (21:02) to talk about types and antitypes. (21:05) It's in the text.

(21:07) I can't help it. (21:10) And so Paul makes a typological comparison. (21:13) And he says in Romans 14, the second half of that verse, (21:17) Adam, who was a type, and that's the word the Bible uses.

(21:22) Was a type of the one who was to come. (21:26) And the one who was to come is Christ in that context. (21:29) So Paul explicitly tells us he's using typology here.

(21:35) If you've been at one side for any length of time, (21:38) you're familiar with types and antitypes because we've studied it. (21:44) The Bible often uses these metaphorical comparisons where the type, (21:49) usually an Old Testament figure or event, (21:53) is a shadow, a copy, or a pattern of the greater reality (21:59) of the antitype often fulfilled in Christ. (22:05) For example, 1

Corinthians chapter 5, 7 tells us, (22:09) Paul tells us, Christ is our Passover lamb.

(22:14) The lamb is the type, the shadow. (22:17) Christ is the antitype, the reality. (22:21) In 1 Peter 3, 21, in the New King James Version especially, (22:27) baptism is called an antitype of the flood.

(22:32) The flood is the type, the copy, the shadow. (22:36) Baptism is the reality. (22:39) Here in Romans 5, verses 12 through 19, (22:43) Paul presents Adam as a type of Christ.

(22:48) But this is a unique inverted relationship presentation, (22:53) different from most other typologies where similarities dominate. (22:58) Here, Paul highlights contrasts and opposites. (23:02) I call it a mirror image comparison.

(23:07) Adam and Christ are parallel in structure. (23:09) Both singular, both are singular representatives (23:13) whose one act affects the many, (23:18) but opposite in their direction and outcome (23:21) in how they impact the many. (23:25) The contrast begins in verse 15 of chapter 5 of Romans.

(23:31) But the free gift is not like the trespass. (23:35) For if many died through the one man's trespass, (23:40) how much more the grace of God and the free gift (23:44) by the grace of that one man, Jesus Christ, abounded for many. (23:50) So through Adam's trespass, his willful sin, many died.

(23:56) Through Jesus, many received the free gift (23:59) by the grace of God and Jesus. (24:02) Verse 17 clarifies what the gift is. (24:08) It's righteousness.

(24:09) The gift is not justification. (24:11) Verse 16 says the free gift brought justification. (24:16) Righteousness brought justification.

(24:19) We're justified by righteousness, (24:22) by the righteousness that we receive the gift from God. (24:28) And verse 15 again reinforces that many died (24:33) through the one man's sin or trespass. (24:36) How and why? (24:38) Verse 12 again explains sin came into the world (24:42) through one man and death through sin.

(24:46) And so death spread to all men because all sin. (24:51) And again, death spreads, not inherited sin or guilt, (24:57) but because all personally sin within the fallen framework, (25:02) Adam activated. (25:04) And what is it that he activated? (25:09) By the sweat of your face, you shall eat your bread (25:13) till you return to the ground.

(25:17) For dust you are and to dust you will return. (25:21) That's the activation of death. (25:23) It wasn't there before Adam sinned.

(25:26) And he put it in into play. (25:30) Verse 19, for as by one man's disobedience, (25:34) the many were made sinners. (25:37) So by one man's obedience, the many will be made righteous.

(25:42) Adam's disobedience made the many sinners, (25:45) not by imputing his guilt to us, (25:48) but by activating the law of sin and death. (25:51) And once Adam sinned willfully, (25:53) he died spiritually immediately, separation from God. (25:57) He hid himself in Genesis 3 verses 8 through 10.

(26:03) And the operative principle, you transgress, you die, (26:07) went into effect for all humanity. (26:10) Adam stood in the garden as head of his wife (26:13) and the father of all

mankind, (26:18) his family, his offspring. (26:20) As head, he willfully acted, (26:24) and his willful act disrupted the harmony.

(26:27) Spiritual death entered immediately, (26:30) physical death and decay ultimately. (26:33) And the creation itself was subjected to futility (26:40) because of him. (26:42) Romans 8, 20.

(26:45) Creation subjected to frustration (26:47) because of the one who subjected it. (26:50) He sinned too by deception, (26:53) but the pronouncement of death and the curse on creation (26:57) because of you is addressed to Adam (27:01) because he is the head through whom the law of sin (27:05) and death was put into effect. (27:07) We inherit the consequences of that activation, (27:12) a permanently changed human condition, (27:16) moral awareness of good and evil passed through descent, (27:20) a cursed creation, altered nature and mortality, (27:25) and the reign of death.

(27:27) A condemnation comes from our own sins (27:30) against God's revealed precepts, (27:34) personal transgressions, not Adam's guilt. (27:39) This is why Romans 8, 20 says (27:43) creation was subjected to frustration (27:45) because of the one who subjected it, (27:49) the one who sinned. (27:51) Adam's act disrupted the harmony (27:53) between humanity and the world.

(27:55) The ground that once freely yielded fruit (27:58) now resists because of you. (28:01) Adam's unique accountability as head (28:04) and willful transgressor explains (28:06) the universal entry of death, (28:09) setting the stage for Christ's greater reversal, (28:13) one act of obedience that Paul explains (28:17) in Romans 5, 12 through 19, (28:20) the comparison between Adam and Jesus, (28:25) the one act of obedience bringing more abundant grace, (28:29) righteousness, and life to all who believe. (28:34) The preamble also shines light (28:36) on God's design for men and women (28:40) and how sin distorts it.

(28:43) Before the fall, Genesis chapters 1 and 2 (28:46) show equality and value. (28:49) Both are image bearers, Genesis 1, 27, (28:52) but distinction and roles. (28:55) Adam formed first, received the command directly.

(28:59) He's the one who names the animals, (29:01) leadership and stewardship. (29:04) He is created as a corresponding helper, (29:08) strong ally, complementary partner, (29:11) Genesis 2, 18. (29:13) This is not inequality of work, (29:16) but beautiful complementarity, (29:24) like a lock and key (29:25) or two puzzle pieces fitting perfectly.

(29:29) In Hebrew, Genesis 2, 23 captures this unity. (29:35) Adam calls his wife Esha, woman. (29:39) Reminds me of Tarzan and Jane (29:42) who called their son boy, boy.

(29:47) So Esha can be woman or wife. (29:50) So in essence, Adam is saying wife, (29:53) you can be a wife, wife. (29:56) Anyway, because she was taken from Esha, man, (30:00) a wordplay showing harmony and oneness.

(30:04) They were designed for a partnership (30:06) where the man leads lovingly, sacrificially, (30:09) and the woman responds willingly and joyfully. (30:13) But sin fractures this. (30:16) In the preamble, Adam advocates godly headship.

(30:20) He listens to his wife over God, (30:23) passively following into disobedience. (30:26) The result, relational conflict enters. (30:31) Genesis 3, 16 says the woman's desire (30:33) will be contrary to her husband (30:35) and he will rule over her.

(30:38) Sin turns leadership into domination or passivity, (30:42) submission into resistance. (30:46) The biblical view is complementarian, (30:49) equal value with distinct roles (30:52) reflecting creation order. (30:55) First Timothy 2, 13, Adam was formed first, (31:00) then Eve, headship modeled by Christ (31:04) loving the church sacrificially.

(31:07) Ephesians 5, 25, not tyranny. (31:11) Now contrast our culture. (31:13) Many today push egalitarianism, (31:16) the principle that all people are equal (31:18) and deserve equal rights and opportunities, (31:22) or gender fluidity.

(31:24) Roles are interchangeable. (31:26) Making distinctions is considered oppressive. (31:30) Identity is self-defined.

(31:33) Patriarchy is a dirty word. (31:35) Masculinity is toxic. (31:38) Equality means sameness.

(31:41) But scripture says distinctions (31:43) are God's good designed before sin, (31:46) not invented by it. (31:48) Sin corrupts the distinctions. (31:52) Men become domineering or absent, (31:55) women controlling or resentful, (31:57) but redemption restores them under Christ's headship.

(32:03) How should you apply yourself? (32:06) Husbands lead like Christ, (32:09) humbly, sacrificially, not dictating. (32:13) Wives, respect your husbands (32:15) and partner willingly, not resisting. (32:19) In church and home, recover God's order.

(32:22) Don't succumb to cultural chaos. (32:25) If you're single, pursue relationships (32:28) honoring this design. (32:31) And to young people, your culture lies.

(32:35) God's way brings flourishing. (32:40) And one more layer. (32:42) The Hebrew word, there is this word play (32:47) on ish and isha in Genesis 2 (32:50) that shows perfect unity.

(32:53) Sin fractures it. (32:55) Adam fails to lead as ish, (32:58) heeding isha over God. (33:01) And later sermons, we'll see Adam, (33:04) or adam, tied to adamah, ground, (33:09) meant for harmony, now curse.

(33:12) Even in judgment, God's language hints at hope. (33:17) Eve is named avah, living, echoing ha, (33:22) the word for life, pointing to the seed (33:27) who brings life, the one who stomps (33:31) and vanquishes the serpent. (33:35) So Adam's willful disobedience brought curse and death.

(33:40) God didn't leave us there. (33:42) The same God who pronounced judgment promised a seed (33:45) to crush the serpent, Genesis 3, 15. (33:49) Jesus, the second Adam, came in perfect obedience, (33:54) even to death on the cross.

(33:56) Where Adam listened to the wrong voice, (34:00) Jesus said, not my will, but yours, Luke 22, 42. (34:08) And where Adam's sin condemned many, (34:10) Christ's righteousness justifies many, Romans 5, 19. (34:16) If you're here today, carrying guilt for willful choices, (34:20) listening to the wrong voices, hear this.

(34:24) Christ bore the curse, Galatians 3, 13. (34:28) The curse has been taken care of. (34:32) In him, creation groans toward renewal, Romans 8. (34:36) Toil finds purpose and death loses its sting.

(34:42) The preamble shows sin's root, (34:45) willful preference to the wrong voice, (34:47) but it also points to the remedy, (34:50) listening to Christ's voice above all. (34:53) Today, repent where

you've inverted God's order (34:57) in marriage, church, personal obedience. (35:01) Trust the second Adam who obeyed perfectly for you.

(35:06) The invitation is being extended to anyone who's subject to it. (35:11) And remember, the one who sweat drops of blood in obedience, (35:17) so we might have rest for our toil. (35:21) And that's the sermon.

(35:22) Come as we stand in sing.