

## **INTRODUCTION**

1. We are returning this morning to our study of the Genesis Record.
2. Please take God's Word and turn with me to Genesis chapter 3.
3. In our last study together, we looked closely at Genesis 3:1-7.
4. This morning we are looking at verses 7-8.
5. Read Genesis 3:7-8
6. Rebellion, guilt, shame, and fear is what their eyes were opened to.
7. Yes the serpent was right that their eyes would be opened "but not in the way they had anticipated."
8. The consequences of their disobedience ushered in immediately the results of their decision to eat of the

forbidden tree.

9. The outcome was not what they had awaited.
10. They had hoped that by eating of the fruit of the tree they would attain *Divine knowledge*; in point of fact, they did gain *knowledge*, but of what kind?<sup>1</sup>
11. Through one foolish and rebellious act...[they] lost their innocence, their dignity, their home, and their perfect relationship with God.
12. They also lost something else.
13. John Phillips says, “Before the Fall, Adam and Eve were probably clothed with light, because God covers Himself with light as with a garment (Psalm 104:2) and because the Lord Jesus, in His transfiguration, was similarly arrayed (Mark 9:2–3). The moment they sinned, Adam and Eve saw the light go out. The death of the spirit within them caused the light to be extinguished and, suddenly, the physical side of their being was thrust into a prominence it had never had before. They knew they were naked. That was the knowledge for which they had sold their place in paradise, their daily fellowship with

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<sup>1</sup> Cassuto, U. [\*A Commentary on the Book of Genesis: Part I, From Adam to Noah \(Genesis I–VI 8\)\*](#). Trans. Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1998. Print.

God, and their prospects of life for evermore.”<sup>2</sup>

14. And so, says Romans 5:12, did you and I: “through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.”
15. The reason we are the way we are—diseased, discontent, disobedient, disappointed, and disenfranchised from God—is because each one of us has inherited a sin sickness and a death sentence from Adam, our first father.<sup>3</sup>
16. John Gill says, “Their eyes were opened to see that they had been deceived by the serpent, that they had broke the commandment of God, and incurred the displeasure of their Creator and kind benefactor, and had brought ruin and destruction upon themselves; they saw what blessings and privileges they had lost, communion with God, the dominion of the creatures, the purity and holiness of their nature, and what miseries they had involved themselves and their posterity in; how exposed they were to the wrath of God, the curse of the law, and to eternal death.”<sup>4</sup>

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<sup>2</sup> Phillips, John. [Exploring Genesis: An Expository Commentary](#). Kregel Publications; WORDsearch Corp., 2009. Print. The John Phillips Commentary Series.

<sup>3</sup> Strassner, Kurt. [Opening up Genesis](#). Leominster: Day One Publications, 2009. Print. Opening Up Commentary.

<sup>4</sup> John Gill, John Gill's Exposition of the Bible Commentary.

17. They now had a sufficient discovery of their sin and folly in disobeying the command of God; they could discern between good and evil; and what was the consequence?
18. Confusion and shame were engendered, because innocence was lost and guilt contracted.<sup>5</sup>
19. Let's look closer at what happened when Adam and Eve sinned.
20. In verses 7-8 five things happened.
21. First they experienced...

## **LESSON**

### **I. Rebellion (v.6)**

Genesis 3:6 (NKJV) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

A. This Was in Direct Violation of Genesis 2:16-17

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<sup>5</sup> Adam Clarke, Adam Clarke Commentary.

- B. This is Not the Knowledge They were Expecting
- C. The New Knowledge They Now Had was Rebellion Against God

“Disobedience is rebellion!”

“Rebellion” is defined as “opposition to one in authority”<sup>6</sup>

Rebellion’s family of behaviors includes disobedience, insubordination, insolence, betrayal, and disrespect.<sup>7</sup>

This is what Adam and Eve did when they ate of the tree of the knowledge of good and evil.

They rebelled against God. They rebelled against what they knew God said, especially Adam!

This would be passed on to their children and the rest of the human race.

1. Cain rebelled against God in his offering
  - a) Genesis 4:3 says “brought an offering of the fruit of the ground.” It doesn’t say it was the

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<sup>6</sup> <https://www.merriam-webster.com/dictionary/rebellion>

<sup>7</sup> <https://biblicalcounselinginsights.com/attitudes-and-behaviors/rebellion-vs-obedience/#.XDkDAs9KjOQ>

“firstfruit.”

- b) Numbers 18:12 (NKJV) All the best of the oil, all the best of the new wine and the grain, their firstfruits which they offer to the Lord, I have given them to you.

## 2. Cain rebelled against God by murdering Abel

- a) Out of his anger at God (v.6), Cain “rose up against Abel his brother and killed him” (v.8).
- b) The Apostle John gives us more insight about the kind of offering that Cain and Abel brought before the Lord when it says in 1 John 3:12 (NKJV) not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

The word for murdered is sphazo, "to slay, slaughter, butcher, by cutting the throat."

It was used in classical Greek of slaughtering victims for sacrifice by cutting the throat, also of animals tearing by the throat, of any slaughter by knife or sword.

It is used in the LXX (Greek translation of the Old Testament), of the slaying of the Levitical sacrifices (Lev. 1:5).

The usual word meaning "to kill" is apothnesko.

The inspired writer goes out of his way to use a specialized word to describe the murder of Abel by Cain.

The latter cut his brother's throat. God said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground" (Gen. 4:10).<sup>8</sup>

3. Genesis 4:23 records Lamech killing a man "for wounding [him]...for hurting [him]."
4. Genesis 6:5 records the wickedness of the human race when it says, "Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually."

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<sup>8</sup> Wuest, Kenneth S. [\*Wuest's Word Studies from the Greek New Testament: For the English Reader\*](#). Vol. 13. Grand Rapids: Eerdmans, 1997. Print.

5. Rebellion is disobedience that ultimately leads to murder.
6. Samuel says it “is as the sin of witchcraft” (1 Sam.15:23).
7. Proverbs 17:11 gives it as a description of an evil man when it says, “An evil man seeks only rebellion.” (That describes the human race)
8. Romans 3:10-18 (NKJV) As it is written:  
“There is none righteous, no, not one; 11 There is none who understands; There is none who seeks after God. 12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” 13 “Their throat is an open tomb; With their tongues they have practiced deceit”; “The poison of asps is under their lips”; 14 “Whose mouth is full of cursing and bitterness.” 15 “Their feet are swift to shed blood; 16 Destruction and misery are in their ways; 17 And the way of peace they have not known.” 18 “There is no fear of God before their eyes.”



9. Romans 1:18-32 shows the downward spiral of the human race as it follows its own sinfulness and rebellion.

The new knowledge also included...

## II. **Shame (v.7)**

While the OT writers did not really have an idea of 'conscience,' they did believe that there should be a natural sense of disgrace and unworthiness when one sins against God or one's companions.<sup>9</sup>

This knowledge of their nakedness brought shame.

It says in verse 7, "they knew that they were naked"

The Hebrew word for "knew" is the word  $\text{יָדָע}$  (*yāda* ' ) and in its various Hebrew and Aramaic forms is used over 800 times in the OT.

The most common meaning of the verb is to have an understanding of something (Josh 23:14; Judg 17:13; Isa 6:9).

Following understanding, the primary meaning of the word

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<sup>9</sup> Achtemeier, Paul J., Harper & Row and Society of Biblical Literature. Harper's Bible dictionary 1985 : 932. Print.

is to have experiential knowledge (Gen 3:5; Josh 24:31; Judg 3:2).<sup>10</sup>

The man and the woman acquired the knowledge instantly.<sup>11</sup>

What was the first thing they knew?

Cassuto says, “The first knowledge they acquired was the wretched and grieving realization that they were naked.”<sup>12</sup>

Back in Genesis 2:25 it had said, “And they were both naked, the man and his wife, and were not ashamed.”

But now they’re ashamed of their naked bodies and wanted to cover them up.

A. You Hear Their Shame First from Adam When He Responds to God in Verse 10.

He says, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

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<sup>10</sup> Garrett, Jeremiah K. “[Knowledge](#).” Ed. Douglas Mangum et al. *Lexham Theological Wordbook* 2014 : n. pag. Print. Lexham Bible Reference Series.

<sup>11</sup> Reyburn, William David, and Euan McG. Fry. [A Handbook on Genesis](#). New York: United Bible Societies, 1998. Print. UBS Handbook Series.

<sup>12</sup> Cassuto, U. A Commentary on the Book of Genesis: Part I, From Adam to Noah (Genesis I–VI 8). Trans. Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1998. Print.

## B. His Nakedness is Not Only What Made Him Afraid

It was the consequences of his disobedience.

John Bloom says “They now stood guilty before God and were vulnerable to each other and Satan in a whole new horrible way. Suddenly, they were sinful, weak, damaged people living in a dangerous world. They found themselves under God’s righteous judgment (Genesis 3:17–19; John 3:19; Romans 6:23), exposed to other sinners’ sinful judgment and rejection, and wide-open to the condemning accusations of the evil one (Revelation 12:10).”<sup>13</sup>

## C. All Sinners Have a Fear of Judgment

1. Even atheist ultimately fear judgment that’s why they explain God way by saying he doesn’t exist
2. John the Baptist told the religious leaders in Matthew 3:7-8 (NKJV) “Brood of vipers! Who warned you to flee from the wrath to come? 8 Therefore bear fruits worthy of repentance.
3. John the Apostle said in John 3:18-19 (NKJV) He who believes in Him is not condemned; but he

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<sup>13</sup> <https://www.desiringgod.org/articles/breaking-the-power-of-shame>

who does not believe is condemned already,  
because he has not believed in the name of the  
only begotten Son of God. 19 And this is the  
condemnation, that the light has come into the  
world, and men loved darkness rather than light,  
because their deeds were evil.

4. Revelation 6:12-17 tells what happens at the  
opening of the 6th seal

Something that accompanies shame is...

### **III. Guilt (v.7)**

A. Guilt Accompanies Shame

B. In the Case of Adam and Eve They Occurred  
Simultaneously

C. What is Guilt?

1. Guilt is the feeling you have when you've done  
something wrong
2. It is closely related to sin

3. Sin is the action and guilt is the legal term that denotes the state resulting from this action
4. It is the objective fact and arises when God's standards have not been met.<sup>14</sup>

Sinclair Ferguson says, "Guilt is not just a feeling. It is not just a psychological condition, although it can become one. It is a legal standing.

When the foreman of the jury in a trial speaks the word Guilty, he is not commenting on the feelings of the accused. He is pronouncing a verdict. He is saying that the accused has been judged to have committed the crimes with which he was charged. The accused is guilty and will be treated accordingly—no matter what he or she may "feel."<sup>15</sup>

5. One Greek word in the New Testament translated as "guilty" means "under justice," or answerable to the judgment and condemnation of God

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<sup>14</sup> Youngblood, Ronald F., F. F. Bruce, and R. K. Harrison, Thomas Nelson Publishers, eds. [Nelson's new illustrated Bible dictionary](#) 1995 : n. pag. Print.

<sup>15</sup> This excerpt is taken from [By Grace Alone](#) by Sinclair Ferguson.  
<https://www.ligonier.org/blog/guilt-not-just-feeling/>

6. So guilt is primarily a state of being at fault, often accompanied by a feeling of being in the wrong<sup>16</sup>

Ray Clendenen rightly says, “The presence or absence of the feeling or realization of one’s guilt is not a reliable indication of true guilt because the heart is more deceitful than anything else (Jer. 17:9). Some who are “self righteous,” that is, with no sense of guilt, may nevertheless be guilty (Matt. 5:20; 9:10–13), and those plagued by self-doubt may nevertheless be right with God (cp. 1 Cor. 8:7).”<sup>17</sup>

#### **IV. Fear (v.7, 10)**

##### **A. Adam was Afraid (v.10)**

When their eyes were opened, a flood of knowledge and emotion entered them: rebellion, shame, guilt, fear. They didn’t know what to do with it but cover it up and hide.

But the worst of their fear was not their nakedness it was God.

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<sup>16</sup> Manser, Martin H. [\*Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies\*](#). London: Martin Manser, 2009. Print.

<sup>17</sup> Clendenen, E. Ray. [“Guilt.”](#) Ed. Chad Brand et al. *Holman Illustrated Bible Dictionary* 2003 : 693. Print.

## B. Adam was Afraid of God (v.8)

1. He had a terror of God
2. Just the sound of Him in the garden caused him to run and hide
3. Hebrews 10:31 (NKJV) It is a fearful thing to fall into the hands of the living God.
4. Abraham was terrorized in a dream - Genesis 15:12 (NKJV) Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.
5. The Israelites were terrified of God at Mount Sinai at the giving of the 10 Commandments - Hebrews 12:18-21 (NKJV) For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." 21 And so

terrifying was the sight that Moses said, “I am exceedingly afraid and trembling.”)

6. The disciples were terrified by Jesus when He caused the storm to stop - Mark 4:36-41
7. The disciples were also terrified at the voice of God at Jesus’ transfiguration - Matthew 17:1-6
8. Now when we talk about fear it includes anxiety, dread, and loss of courage in the face of an unpleasant or dangerous situation.
9. The fear of God can refer either to the awe, reverence, and respect that is the proper deferential attitude toward the divine, or the physical dread and terror evoked by the divine presence or by the experience of divine wrath.<sup>18</sup>
10. There are numerous Hebrew roots that express the concept of fear:
  - a) The most common of them is the root יָרָא (yārē’, “to fear”), used 437 times in various forms throughout the OT.

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<sup>18</sup> Custis, Miles. “Fear.” Ed. Douglas Mangum et al. Lexham Theological Wordbook 2014 : n. pag. Print. Lexham Bible Reference Series.



- b) The other most common roots for fear in biblical Hebrew are פָּחַד (*pāḥad*, “to dread”), חָתַת (*ḥātat*, “to be terrified”), and חָרַד (*ḥārad*, “to tremble [in fear]”).
- c) Less common words for fear include עָרַץ (*‘āraṣ*, “to be terrified”), גִּוַר (*gûr*, “to be afraid”), and יָגַר (*yāgor*, “to be afraid”).
- d) In the NT, the Greek verb φοβέω (*phobeō*, “to fear”), along with the related noun φόβος (*phobos*, “fear”), are the standard terms for fear.<sup>19</sup>

Rebellion, shame, guilt, fear.....all of this led Adam and Eve to...

## V. Hid from God (v.8)

Genesis 3:8 (NKJV) And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

### A. They Did Not Hide in Humility

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<sup>19</sup> Ibid., Custis, Miles

It was not in humility, as unworthy to come into God's presence (Irenæus); or in amazement, as not knowing which way to turn (Augustine); or through modesty, (Knobel Bohlen); but from a sense of guilt.<sup>20</sup>

## B. No One Can Hide from God

Psalms 139:7-12 (NKJV) Where can I go from Your Spirit? Or where can I flee from Your presence? 8 If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. 9 If I take the wings of the morning, And dwell in the uttermost parts of the sea, 10 Even there Your hand shall lead me, And Your right hand shall hold me. 11 If I say, "Surely the darkness shall fall on me," Even the night shall be light about me; 12 Indeed, the darkness shall not hide from You, But the night shines as the day; The darkness and the light are both alike to You.

## C. Hiding from God was Also Passed on to the Nations

Daniel's companions ran to hide themselves (Dan. 10:7); hide in the dust from the fear of the Lord (Isa. 2:10); hide until wrath is past (Isa. 26:20); they hid in the caves and among the rocks (Rev. 6:15); can a

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<sup>20</sup> Spence-Jones, H. D. M., ed. [Genesis](#). London; New York: Funk & Wagnalls Company, 1909. Print. The Pulpit Commentary.

man hide so that I cannot see him? (Jer. 23:24); there is no darkness where evildoers may hide (Job 34:22); they are not hidden from me (Jer. 16:17);

Hiding manifests itself in different forms: here in Genesis it was both physical and spiritual

Physical with clothing to hiding among the trees from God

Spiritual in blaming God and others for their sin and by not confessing it

## **CONCLUSION**

1. The twentieth century existential philosopher Jean-Paul Sartre had one of the most unique reasons for being an atheist.
2. In his work *Being and Nothingness*, he defined human beings as subjects who are willing, feeling, deciding personalities—very different from impersonal objects.
3. Man is a choosing, free subject as opposed to, for example, a piece of art in a museum, which is something merely to look at, an object with no freedom.

4. Sartre argued that if God knows all things and all people, then people are reduced to the status of a thing, an object.
5. If God exists, he maintained, we lose our freedom of existence, and hence our humanity.
6. Sartre couldn't imagine such a state of existence, so he concluded that God could not exist.
7. What Sartre couldn't handle was having God looking at him every second of his life.
8. This fear is manifest in his play No Exit, in which one of the characters describes hell as having people staring at him.
9. He couldn't bear the thought of being exposed, dissected, and judged by anyone else, much less by an omniscient, holy being.
10. Sartre said that this discomfort of being stared at came from the "consciousness of shame."
11. He wrote, "Shame is the feeling of an original fall, not because of the fact that I may have committed this or that particular fault, but simply that I have fallen into the world and I need the mediation of another to make me be what I

ought to be.”

12. Sartre saw himself as falling short of perfection, and he didn't want to be exposed for that fault.
13. He said that “shame is the consciousness of being irremediably what I always was ‘in suspense,’ that is hanging between the already and the not yet.”
14. He understood that if a pure subject observed him, he would be exposed and his shame would be illuminated.
15. He couldn't deal with this, for if it were true, life would be a living hell, just as his character in *No Exit* said.
16. The only way Sartre could find to deal with his own shame was to deny the existence of God, for if God did not exist, Sartre's shame would not be exposed. He would continue to live in the darkness with no light to show him the truth.
17. Sartre lived as many people do—hiding from God's presence, hiding his shame, and hiding the truth even from himself.<sup>21</sup>
18. What about you?

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<sup>21</sup> Ligonier Ministries, *Table Talk Magazine*.

19. Are you trying to hide from Him?
20. Remember, you cannot hide from God.
21. So come out from among the trees and worship Him by confessing your sin and turning from it.
22. Don't do what our first parents did.
23. Turn to Jesus today.
24. If you don't personally know Him, you can know Him right now
25. Jesus said in Matthew 11:28-30 (NKJV) Come to Me, all you who labor and are heavy laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For My yoke is easy and My burden is light."
26. Let's pray.