

Genesis 3:6-19

Genesis 3 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’”

²The woman said to the serpent, “From the fruit of the trees of the garden we may eat; ³but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”

⁴The serpent said to the woman, “You surely will not die! ⁵For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

⁶When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

⁷Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.⁸They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

⁹Then the Lord God called to the man, and said to him, “Where are you?”

¹⁰He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”

¹¹And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”

¹²The man said, “The woman whom You gave *to be* with me, she gave me from the tree, and I ate.”

¹³Then the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

Introduction...

Unless we understand our true problem, we will never embrace God’s gospel answer. Genesis 3 is absolutely necessary to the Christian message, which is why a historical Adam is also necessary to our faith.

Henri Blocher writes that “in the debate on the ‘historicity of the content’ of Genesis 3 nothing less than the gospel is at stake.”

John Calvin pointed out the words etched over the door to the ancient Oracle of Delphi...“Know Thyself.” **Calvin noted that only the doctrine of Adam’s fall enables us to know the humbling truth about ourselves. By Adam’s fall “all our boasting and self-assurance are laid low,” Calvin writes, and this “should truly humble us and overwhelm us with shame.”**

The Explanation of Adam’s Sin...

The inevitable question asked about Adam’s fall into sin is how a person created righteous could enter into evil. If Adam was created good, as Genesis 1:31 says, how could he do something so bad? How do we explain the fact of Adam’s sin?

At the outset we need to realize that Adam’s free will permitted it. The Bible denies that mankind after Adam has a truly free will, since by the fall we have become slaves to sin (Eph. 2:1–3). But Adam, before the fall, did have true freedom of choice.

The Westminster Confession of Faith describes the image of God in Adam and Eve in terms of “knowledge, righteousness, and true holiness.” **Our first parents possessed the power to fulfill God’s law, “yet under a possibility of transgressing, being left to the liberty of their own will.”**

(Note...See Appendix for more on this subject)

Adam’s Culpability...

Adam, seeing that Eve had eaten the forbidden fruit, chose his bond with Eve over his bond with the Creator. Adam was confronted not with fruit on the tree of the knowledge of good and evil but actually in the hand of his wife, who had already eaten. Adam thus committed what is often the essence of sin...to choose the gift over the Giver. **In this we see Satan’s genius in pitting man’s God-given drive for human companionship against his created calling to communion with his Maker.**

We have considered the influences of Satan’s temptation upon Eve’s transgression, but in the end **how a man who up to that moment possessed no sin could decide to violate God’s command will always remain a mystery that only God himself can unravel.**

The Wickedness of Adam's Sin...

What is not a mystery is the magnitude of Adam's sin. Like Adam and Eve with their fig leaves, we tend to downplay the significance of transgression.

Against the clear light of biblical teaching, we can appreciate how wicked was Adam's sin in the fall. In so doing, we will unmask the reality of evil in our own sins.

Unbelief...

- **Whether we consider Eve's deception or Adam's decision, their sin was rooted in unbelief toward God's word.**

Adam did not eat the forbidden fruit out of a death wish, though God had warned that "in the day that you eat of it you shall surely die" (Gen. 2:17). **Clearly, then, his sin acted on the assumption that God's word was not true. After all, the woman had eaten and she was still alive.** With this much doubt lingering in Adam's mind, his decision to sin ensued in a rapid sequence of actions...the woman "took of its fruit and ate, and she also gave some to her husband who was with her, and he ate" (3:6). **Adam's sin, under the influence of Satan's suggestions and through the mediation of his wife, was rooted in unbelief.**

Francis Turretin writes that "pride never could have entered the heart of man if his faith in the words of God had not before been weakened and overthrown."

The same could be said of us...every sin we commit is rooted in a failure to believe what God has said about life, sin, judgment, and salvation. If Adam could be felled so completely by his doubts, how much more easily can we be overthrown if we neglect to stand firmly on God's Word. Seeing how quickly righteous Adam fell, every Christian should exclaim with the man in Mark 9:24..."I believe; help my unbelief!"

It is not incidental that when Jesus faced and overcame Satan's temptations in the wilderness, he did so by wielding well-prepared (and precisely quoted) verses from Holy Scripture. Satan tempted Jesus along the same lines he had earlier used with Eve and Adam. He offered Christ "all the kingdoms of the world and their glory" (Matt. 4:8). These treasures had already been promised by God, but Satan was offering them without the need to suffer death on the cross: "All these I will give you, if you will fall down and worship me" (v. 9).

We know from our Savior's anguish in the garden of Gethsemane that he would have dearly loved not to drink from the cup of God's wrath. Still, fortified by God's Word, "Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God and him only shall you serve" ' " (v. 10). Here we see that whereas sin has its root in unbelief, the power to withstand temptation is grounded on faith in God's Word.

Rebellion...

- **If the root of Adam's sin was unbelief, its character was that of rebellion.**

Calvin writes of our first parents... "For truly they did exalt themselves against God, when, honour having been divinely conferred upon them, they, not contented with such excellence, desired to know more than was lawful, in order that they might become equal with God."

Alasdair Paine points out that a great gilded throne stands at one end of the House of Lords in London. The English monarch sits on that throne when delivering his or her annual speech to Parliament. Imagine what would happen if one of the lesser lords raced to the golden throne and seized the place of the monarch! Such a person would be apprehended immediately, arrested, and stripped of his honors because of his rebellion against the sovereign. Yet this is essentially what Adam did in eating the forbidden fruit, and it is **what unbelievers still do today in denying to God their worship and faith...they attempt to usurp the throne of almighty God.**

Ingratitude...

- **Adam's sin also involved gross ingratitude to God.**

The Creator had given mankind a perfect environment in which to live, had provided the man and woman with holy companionship in marriage, and above all these had stamped his own image on them. **Since the fall, no one has ever enjoyed the perfection of bliss that was offered to Adam and Eve! Yet when Christians grant themselves permission to violate God's law, they show ingratitude to the greatest gift of all...God's own Son, who came to die for our sins. When you are tempted to violate one of the Ten Commandments...**

When your heart is drawn to hurting or violence, stealing, lusting or committing adultery, lying, or discontent, remember what God has done for you through the gift of our Savior.

Even the unbeliever has abundant gifts from God that call for adoring obedience —for God causes the rain to fall and the sun to shine on both the righteous and the unrighteous (Matt. 5:45).

Adam’s sin manifested gross ingratitude to his Maker, in the midst of the very splendor of the garden of Eden. Let us, when tempted to sin, remember God’s goodness, love, and wonderful blessings in Christ, and out of thanksgiving to him let us turn aside from temptation.

Contempt...

- **Finally, the effect of Adam’s sin was to show gross contempt for God...**

Cornelius Van Til tells of riding on a train with a father whose young daughter was on his lap. Her father had given her life, had clothed her and fed her and given her everything good that she possessed. Yet as the father tried to restrain the girl from sin, she was slapping him in the face.

This is precisely what Adam did through sin, sitting in the very lap of God’s goodness in the garden.

When you and I willfully choose to violate God’s Word and commit what we know is a sin, we are doing the same: we are contemptuously slapping God in the face.

When we see that Adam sinned by his own will and when we consider the unbelief, rebellion, ingratitude, and contempt of God that it involved, we must conclude that Adam was utterly without excuse for his sin.

What was true of him is equally true of every one of us in our sin. Having pointed out the awareness of God that everyone has simply by virtue of the creation itself, Paul concludes: “So they are without excuse” (Rom. 1:20).

Source...Richard Phillips, Genesis

The Consequences of Adam's Sin...

If Genesis 3:6 provides information that helps us to comprehend the tragedy of Adam's sin, **verse 7 begins a graphic account that chronicles the catastrophe that resulted.**

The decisive act was made by Adam, not Eve, since he alone had been appointed the federal head of the human race (Rom. 5:14). Adam took the forbidden fruit from the woman's hand, he ate, and immediately everything changed. Genesis 3:7 tells of the direct consequences: "Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths."

Guilt...

The direct result of Adam's fall was that he and Eve immediately became guilty of sin and corrupted by sin in their natures. Even more important, the historical event of Adam's fall has caused his offspring to come into this world bearing the stain of their father's guilt and under bondage to the power of sinful corruption.

"Original sin" refers not to the act of Adam's fall but to the condition that resulted for his offspring. Adam and Eve sinned and so became sinners; we in turn were born sinners and therefore we sin.

David confirmed this truth when he confessed his sins in Psalm 51. David traced the origins of his sinful condition to his mother's womb... "Behold, I was brought forth in iniquity, and in sin did my mother conceive me" (Ps. 51:5). David's point was not that his mother had conceived him under sinful conditions but rather that at the very moment when David first came into being, he bore the guilt and corruption resulting from Adam's sin.

Source...Richard Phillips, Genesis

Their commission of sin had an immediate effect upon the consciousness of Adam and Eve. Their previous innocence was immediately replaced by a sense of guilt and sinfulness. Before committing sin, they had not been conscious of being unclothed, nor was there any reason for feeling ashamed of this (2:25).

Source...J G Vos, Genesis

Here was the one truth foretold by the devil, though a poisoned one... by sinning, Adam's eyes were opened (Gen. 3:5).

Tragically, he opened his eyes after the fall to find that he had not ascended to the throne of God but had fallen from his righteous state and become like Satan in the guilt of his sin. Adam and Eve had been naked all along, without shame before sin. But now they felt naked and experienced shame at the thought of being seen for what they had become.

As soon as they had sinned against God, they realized their sinfulness, of which their nakedness was symbolic.

Source...J G Vos, Genesis

Calvin observes, “The fact that they felt shame on their own, without being led to it or being reproached by anyone, shows how the witness of our condemnation is engraved on our consciences.”

Corruption...

Not only were Adam and Eve guilty because of their sin, but their response to this guilt shows that their natures were now corrupted by sinfulness...“And they sewed fig leaves together and made themselves loincloths” (Gen. 3:7). The main point is that they responded to their guilt with the cover-up of fig-leaf garments. They sought to obscure the truth of their sin.

Tragically, they sought to justify themselves by false means.

The clothing, which Adam and Eve made of fig leaves was not adequate, for God clothed them with coats of skins (3:21).

Source...J G Vos, Genesis

In this, Adam and Eve founded the first unbelieving religion as a way of covering their shame and manipulating their relationship with God. It is into this religion that multitudes wave before God the fig leaves of their supposed good works, their financial gifts, and their religious exercises. Having listened to the serpent so as to doubt and ultimately disbelieve God’s Word, they have lost the capacity to think rightly about themselves, salvation, and God. **Instead of turning toward God in truth, they flee from God in garments of their hypocrisy.**

Source...Richard Phillips, Genesis

Only the true, God-given religion of redemption by the shedding of the blood of a mediator can really clothe man with righteousness.

Alienation...

Another result of the sin of Adam and Eve was their alienation from God. “And they heard the voice 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 amongst the trees of the garden” (3:8). Evidently, before the fall there had been close fellowship between God and man. **It should be noted that Adam and Eve knew and recognized the voice of God when they heard it. That God regularly spoke with them, using an audible voice that they could hear with their ears, is not to be doubted. Before they fell into sin, Adam and Eve must have enjoyed and delighted in this close communion with God.**

But once they had sinned, there was a spiritual barrier between them and God. They felt this in their own consciousness, and when they again heard the voice of God in the garden, they instinctively attempted to hide from Him. It was a foolish and futile attempt, of course, for no one can hide from God. Yet, the fact that Adam and Eve attempted it reveals their state of mind at the time. **Their communion with God had been broken off. No longer did they look forward to fellowship with God; on the contrary, they had become afraid of God and they sought to avoid His presence.**

Here in this early history, we see the true character of sin. Sin inevitably causes separation from God. For those who are not redeemed by Christ, sin causes separation from God eternally, in hell.

Even before God pronounced judgment on Adam and Eve, they stood judged and convicted by their own conscience. The aprons of fig leaves, the effort to hide from God among the trees of the garden, betray only too clearly that an awful barrier had come between them and God; they felt guilty in relation to Him. **Note that it did not require a long period of time for sin to produce this result; this state of mind followed immediately upon their eating the fruit of the tree of the knowledge of good and evil.**

Evasion of Responsibility...

We see another characteristic of sin in the attempt of Adam and Eve to evade responsibility for what they had done.

That their own conscience condemned them was evident from the fig leaves and the hiding. Yet neither Adam nor Eve was willing simply to accept the blame and admit having done wrong. Each tried to shift the blame to someone else.

First, Adam attempted to shift the blame to Eve: “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat” (3:12). **There is here perhaps even a suggestion that God Himself is to blame:** “The woman whom thou gavest....” The suggestion seems to be that since it was God who gave Eve to Adam, God was to blame for what Eve did, and for what Adam himself did at Eve’s behest.

Actually, of course, God was in no sense to blame for Eve’s sin; when created by God, Eve was morally upright and free from all tendency to evil. Actually, too, Adam had not been forced to sin by Eve. He had acted of his own free will. He had not even been deceived and bewildered as Eve had been (1 Tim. 2:14). **He had sinned with his eyes open, clearly realizing that he was disobeying God. Now he was trying to shift the blame to Eve, and perhaps even to God.**

Eve, too, attempted to shift the blame: “The serpent beguiled me, and I did eat” (3:13). This was true, of course, but it did not remove the blame from Eve. For after all, **the serpent had not forced her to eat the fruit. The decision had been her own (3:6).**

It is a common thing for those who have committed some sin to try to shift the blame. It is not seldom that people will even try to blame God for their own sins, in one way or another. And, there are those who will blame the devil for their own sinful decisions. Also, there are many who try to shift the blame to circumstances, environment, or other factors—anything except their own sinful hearts.

It is true, of course, that the devil has something to do with human sinning. It is true, too, that circumstances may be a factor. But, **man is morally responsible for what he does. And, in his deepest consciousness, he realizes that he is guilty before God, but he hates this thought and so tries all kinds of ways to suppress it.** Adam and Eve realized that they were guilty before God, as witness the fig leaves and the attempt to hide from God. But at the same time, they hated the thought of personal responsibility for their sin, so they tried to suppress this by their weak effort to shift the blame to someone else.

Source...J G Vos, Genesis

Consider the judgments pronounced on the Woman and to Adam (Genesis 3:16-19)

God's word to the Woman and to Adam...

To the Woman...

In the case of Eve, the penalty consisted of a great increase of pain and suffering in bringing children into the world and subjection to the rule of her husband.

There is, however, an element of grace implied in the judgment pronounced on Eve. It implies that the propagation of the human race will be possible, in spite of hardships and sufferings; and this, in turn, implies that the human race will continue to exist until the seed of the woman shall come, who shall destroy the serpent.

Source...J G Vos, Genesis

To Adam...

In the case of Adam, the penalty was a curse on the ground that involved man in the necessity of a laborious struggle for existence. Work itself was not a curse, but rather a blessing and gift of God, as shown by 2:15. But now as a penalty for sin, work was changed into wearisome toil. From this time on, work would be a laborious, difficult struggle for existence. Nature had become man's enemy rather than his friend, and only reluctantly yielded him a living. In the end, man would die; his body would return to the dust from which it was taken.

In verse 17, there is a strong implication that Adam should have refused to eat the fruit even after Eve had done so. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree..." Eve was not the federal head of the human race. Her sin did not, of itself alone, involve the entire race in sin. It is idle, of course, to speculate as to what would have happened if Adam had refused to follow Eve in eating the forbidden fruit. But, at any rate, we gather from verse 17 that Adam could and should have refused to disobey God, even after Eve had already committed sin.

Source...J G Vos, Genesis

Adam, where are you?

In Genesis 3:9, we see God asking Adam “where are you?” God knew where they were, but He asked the question in order that they might acknowledge their sin. God asks the same question down through the centuries to all mankind...“Where are you?”

In Genesis 3:11, God asks further questions about their nakedness and the forbidden fruit. God asked, not because He did not know, but that Adam and Eve might admit their guilt. There can be no restoration without confession (1 John 1:7-9)

Michael Barrett

Calvin made reference to the creed inscribed at the Oracle of Delphi, “Know Thyself.” He added that this exhortation can be fulfilled only by an awareness of the fall in Genesis 3.

It is this truth of inability to escape the stain of sin that the Bible’s teaching of Adam’s fall is intended to convey to our hearts. As Adam was guilty, I am guilty, too. As Adam showed his folly and corruption by putting on fig leaves, I, too, have acted in self-justifying hypocrisy. The truth is that I am naked before God in my sin.

Coming to this awareness is one of the most important things that can happen by reading and believing the Bible. Only by realizing that we do not have any clothes with which to cover our sin will we come pleading to Jesus Christ at his cross.

Jesus can clean our filthy clothes with the blood that he shed to pay the penalty of our sins. And Jesus offers to clothe us in his own righteousness so that we, though sinners, may stand justified before God, without hypocrisy and no longer with any guilt or shame. When we come to God in Jesus’ name, confessing our sins, God’s Word declares to us that “you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:11).

In confessing our sins to Jesus, we come like the woman who was caught in adultery and brought to his presence. Having been forgiven through faith in his gospel, we hear Jesus say to us, as he said to her, “Neither do I condemn you; go, and from now on sin no more” (John 8:11).

Source...Richard Phillips, Genesis

Genesis 3:15...

In considering the divine promise of redemption from sin, we should further realize that the initiative in the struggle against evil was with God (Gen. 3:15). God did not say, “There shall be enmity,” but “I will put enmity.” The emphasis is on the “I.” The text is therefore not a mere exhortation to man to contend against evil; it is a divine promise that God will take the initiative in waging war against evil. This emphasis on the divine sovereignty and the divine initiative in redemption is consistently carried out through the whole Bible.

The truth is, of course, that the sovereignty of God, in man’s salvation as in all other things, is consistently taught throughout the whole Bible. Where it is not expressly taught, it is assumed or implied. **Here at the beginning of the Bible, in the very first promise of redemption, the divine sovereignty and initiative are stressed: “I will put enmity ...”**

We should also consider the idea of enmity... The Bible teaches that evil is real, and that redemption from evil involves utter enmity between the seed of the woman and the seed of the serpent. This enmity, or hatred, continues throughout history, but it reaches its climax at the cross of Calvary. Then and there, Jesus Christ, the seed of the woman, crushed the serpent’s head, though in doing so He Himself suffered grievously—His heel was bruised. The sufferings and death of Christ were for the satisfaction of the justice of God, but at the same time they formed the climax of the bitter enmity that went back to Genesis 3:15.

We do not mean to imply that Adam and Eve, who heard these words of God addressed to the serpent, understood them as fully as we can today in the light of the completed Bible, nor that Adam and Eve realized that a single individual seed of the woman would be the Messiah and Redeemer who would defeat and destroy the serpent.

The promise is, that somehow out of the human race a fatal blow will come which shall crush the head of the serpent.... **It sufficed for fallen man to know that through His divine power and grace God would bring out of the human race victory over the serpent. In that faith could rest.** The object of their faith was much less definite than that of ours, who know the personal Messiah. But none the less, the essence of this faith, subjectively considered, was the same, viz., trust in God’s grace and power to bring deliverance from sin (G. Vos).

Source...J G Vos, Genesis

Appendix...

Westminster Larger Catechism

Q. 17. How did God create man?

A. After God had made all other creatures, he created man, male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man; endued them with living, reasonable, and immortal souls; made them after his own image, in knowledge, righteousness and holiness, having the law of God written in their hearts and power to fulfill it, with dominion over the creatures; yet subject to fall.

Gen. 1:27; Gen. 2:7; Gen. 2:22; Gen. 2:7; Job 35:11; Ecc. 12:7; Matt. 10:28; Luke 23:43; Gen. 1:27; Col. 3:10; Eph. 4:24; Rom. 2:14-15; Ecc. 7:29; Gen. 1:28; Gen. 3:6; Ecc. 7:29.

Westminster Confession of Faith IX. Of Free Will

I. God hath endued the will of man with that natural liberty, that is neither forced nor by any absolute necessity of nature determined to good or evil.^a

a. Deut 30:19; Mat 17:12; James 1:14.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God,^a but yet mutably, so that he might fall from it.^b

a. Gen 1:26; Ecc 7:29. • b. Gen 2:16-17; 3:6.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;^a so as a natural man, being altogether averse from that good,^b and dead in sin,^c is not able, by his own strength, to convert himself, or to prepare himself thereunto.^d

a. John 15:5; Rom 5:6; 8:7. • b. Rom 3:10, 12. • c. Eph 2:1, 5; Col 2:13. • d. John 6:44, 65; 1 Cor 2:14; Eph 2:2-5; Titus 3:3-5.

Westminster Shorter Catechism

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created.

Gen. 3:6-8, 13; Ecc. 7:29; 2 Cor. 11:3.

Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called Original Sin, and from which do proceed all actual transgressions.

Rom. 5:12, 19; Rom. 3:10-19; Eph. 2:1-3; Rom. 5:6; Rom. 8:7-8; Gen. 6:5; Jas. 1:14-15; Matt. 15:19.

Q. 26. How is original sin conveyed from our first parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.

Ps. 51:5; Job 14:4; Job 15:14; John 3:6.

Westminster Confession of Faith VI. Of the Fall of Man, of Sin, and of the Punishment Thereof

I. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit.^a This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.^b

a. Gen 3:13; 2 Cor 11:3. • b. Rom 11:32.

II. By this sin they fell from their original righteousness and communion with God,^a and so became dead in sin,^b and wholly defiled in all the faculties and parts of soul and body.^c

a. Gen 3:6-8; Ecc 7:29; Rom 3:23. • b. Gen 2:17; Eph 2:1. • c. Gen 6:5; Jer 17:9; Rom 3:10-19; Titus 1:15.

III. They being the root of all mankind, the guilt of this sin was imputed,^a and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.^b

a. Gen 1:27-28 and Gen 2:16-17 and Acts 17:26 with Rom 5:12, 15-19 and 1 Cor 15:21-22; 1Cor 15:45, 49. • b. Gen 5:3; Job 14:4; 15:14; Psa 51:5.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,^a and wholly inclined to all evil,^b do proceed all actual transgressions.^c

a. Rom 5:6; 7:18; 8:7; Col 1:21. • b. Gen 6:5; 8:21; Rom 3:10-12. • c. Mat 15:19; Eph 2:2-3; James 1:14-15.

V. This corruption of nature, during this life, doth remain in those that are regenerated;^a and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.^b

a. Prov 20:9; Ecc 7:20; Rom 7:14, 17-18, 23; James 3:2; 1 John 1:8, 10. • b. Rom 7:5, 7-8, 25; Gal 5:17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,^a doth, in its own nature, bring guilt upon the sinner,^b whereby he is bound over to the wrath of God^c and curse of the law,^d and so made subject to death,^e with all miseries spiritual,^f temporal,^g and eternal.^h

a. 1 John 3:4. • b. Rom 2:15; 3:9, 19. • c. Eph 2:3. • d. Gal 3:10. • e. Rom 6:23. • f. Eph 4:18. • g. Lam 3:39; Rom 8:20. • h. Mat 25:41; 2 Thes 1:9.

Westminster Shorter Catechism

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Rom. 5:12.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Rom. 5:12, 19; Rom. 5:10-20; Eph. 2:1-3; Jas. 1:14-15; Matt. 15:19.

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.

Gen. 3:8, 10, 24; Eph. 2:2-3; Gal. 3:10; Lam. 3:39; Rom. 6:23; Matt. 25:41, 46.

Westminster Larger Catechism

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections: or outward, as the curse of God upon the creatures for our sake; and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself.

Eph. 4:18; Rom. 1:28; 2 Thess. 2:11; Rom. 2:5; Isa. 33:14; Gen. 4:13; Matt. 27:4; Rom. 1:26; Gen. 3:17; Deut. 28:15-68; Rom. 6:21, 23.

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever.

2 Thess. 1:9; Mark 9:43-44, 46, 48; Luke 16:24.