

More consequences**2. Self consciousness of guilt and shame****3. Attempts to compensate for guilt**

- *“Fig-leaf” salvation – feeble attempts at being righteous*

4. No longer want fellowship with God

- *Avoidance*

The sin of Adam and Eve brought a whole chain of consequences into their own lives and into the life of the human race.

2. They become self-conscious because of their guilt and shame. They feel their nakedness. ^{☞1} Before they had felt free from self-consciousness, free from any desire to hide. But now they cannot undo what they have done and they feel guilty before God and before each other.

3. They start making attempts to compensate for their guilt. They sewed fig-leaves together to make themselves loin-cloths. Having fallen into sin they now take the matter of salvation into their own hands and decide to do what they can to compensate for their sense of guilt and shame. Since they feel so naked and exposed now, they decide to take matters into their own hands by providing a device to save themselves from this sense of exposure.

Sinners like to try to save themselves. They seek for what one could call ‘fig-leaf salvation’, a salvation of their own providing. It may take the form of religiosity or rigid severity with oneself. People turn to the ‘sacraments’, baptism and the Lord’s Supper, and some want to add more ceremonies and rituals. They feel somehow ‘covered’ before God if they engage in the observance of rites and ceremonies. Others become legalistic and make rules for themselves, promising God they will do this or that. Many simply become highly moral and respectable and hope that God will accept their feeble attempts at being righteous. Some turn to ‘mysticism’, trying to find God by experiences and feelings and emotions which they work up within themselves.

It is all ‘fig-leaf salvation’; none of it does any good. Salvation has to come from God or there is no salvation at all.

4. They no longer want fellowship with God. Despite their attempts to cover their guilt, when God comes seeking to talk with them, as He had done before, they no longer want to meet with Him. *‘And they heard the sound of Yahweh God walking in the garden, at the cool time of the day. And the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden’*^{☞1} Before God had said anything to them, they wanted to avoid God. Sin produces in us a wrong kind of fear of God. We feel guilty. We feel that punishment is likely to fall on us. The sinner resents God. He may like the idea of God. He may use the word ‘god’, but when the God of the Bible comes to him, he or she wants to run. The ‘*natural man*’ (as Paul would say, 1 Corinthians 2:14) is an enemy of God.

God comes seeking fellowship, but they no longer want fellowship with God. They now have a bad conscience, and their only reaction when God comes seeking them is to avoid Him.

‘And Yahweh God called to the man, and said to him, “Where are you?”’^{☞1} The language is picture-language. God is pictured as taking human form and as seeking information. The picture language must not be taken too literally. *‘And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked,*

☞1 3:7

☞1 3:8

☞1 3:9

and I hid myself” 𐀀².

𐀀² 3:10

• *Hiding* Adam wants only to hide. He actually chooses the very gifts of God – the trees – and uses them to conceal himself from God. The human race has been running from God ever since. When we turn to Jesus, only then do we experience the undoing of the calamity that fell upon the human race through Adam.

5. Shifting the blame

5. **They now begin shifting blame.** Since they do not want to admit any kind of guilt, and since their attempts at covering themselves have all failed, their next device is to shift the blame elsewhere. ‘And He said, “*Who told you that you were naked? Have you been eating from the tree concerning which I commanded you not to eat?*” 𐀀¹.

𐀀¹ 3:11

• *Sin is evasive* The now feel the scrutiny of God concerning their sin and since they do not want to admit any kind of guilt their remedy is to shift the blame elsewhere. ‘And the man said, “*That woman you gave to be with me – she gave me the fruit from the tree and I ate it*” 𐀀². They are responding deceitfully to God’s questions. Sin is evasive. God asks about the source of their knowledge. It could have come by resisting sin, but God knows that Adam and Eve have sinned. They are evasive. The sinner blames everyone except himself. First the man blames the woman. This is the same one about whom he had said ‘This at last, now, is bone of my bones and flesh of my flesh’; the one he had loved so much and over whom he had been rejoicing, he now blamed for what he had done. He had once been so grateful to God, but now he blames Him, ‘You gave her to me’.


𐀀² 3:12

• *Sin disrupts friendship and companionship* Sin disrupts friendship and companionship. Previously he had joined her in her sin; now it does not seem to worry him if she comes under God’s judgement. He has become careless and without compassion for the one he had loved so much.

The woman blames the snake. ‘*And Yahweh God said to the woman, “What is this that you have done?” And the woman said, “The snake deceived me, and I ate”*’ 𐀀¹. No one blames himself. Yet we cannot use even the devil as the excuse for our sin. We are meant to resist the devil. When we stand before God we shall give an account of ourselves and we shall not be able to point to anyone else, not even the devil.

𐀀¹ 3:13

• *Only Jesus can undo what Adam and Eve did* Men and women have been running from God ever since. Only Jesus can undo what Adam and Eve did.

	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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