

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**

**2ND GRADE**

**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 3

*All Have Sinned*



# All Have Sinned

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** This lesson will show how sin began with the fall of man in Genesis 3 and has spread to all men, but God has promised to send a Savior to defeat sin.

## Key Verses

Genesis 3—Main Teaching Passage

Romans 3:23

James 2:10

## Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1&2 Samuel, 1&2 King, 1&2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, **Amos, Obadiah, Jonah, Micah, Nahum**

## Hook

On your cart will be a clear cup and some food dye. Write the word "Me" on the bottom of the cup and fill the cup with water. Tell the class you are going to drop the dye into the top of the water and ask if they think it will spread to the bottom of the water. Then do a demonstration and note how the dye spreads.

This illustrates how we became sinners. As we will see today, humanity's sin started with Adam and Eve, but it didn't end there. Sin has spread down to every person in human history except for Jesus, eventually reaching us. Even though we weren't there where sin originally started, sin has spread to all of us and to the rest of humanity.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Two weeks ago, we saw the story of how God created the first two humans, Adam and Eve. We looked last week at the one rule God gave them, that they were not to eat of the tree of the knowledge of good and evil, and how breaking one of God's rules is called sin. Today we will see the first time in all of history that a human sinned.

In Genesis 3, we are introduced to a Serpent being used by Satan. The Serpent asked Eve whether or not she and Adam could eat from all the trees of the garden, but Eve answered that they could eat of every tree except the tree of the knowledge of good and evil, and that the day they ate of it, they would surely die. The Serpent challenged that claim, saying the fruit would make her like God and allow her to know good from evil. Eve gave in to the temptation and ate the fruit. She then gave it to Adam and he ate too. Immediately, they realized something was wrong.

God called to Adam and Eve in the garden and asked them where they were and what they had done. Adam blamed Eve for his sin, and Eve blamed the Serpent. Because Adam and Eve had done this, God punished them. Adam would face difficulty in his work, Eve would experience pain in giving birth, and both of them were kicked out of the garden. But God was also merciful to Adam and Eve in two ways: first, He did not kill them that day for eating the fruit, and second, He promised to send a Man who would defeat the Serpent and make all things right (Genesis 3:15).

# LOOK

For the first two chapters of the Bible, everything was great. Adam and Eve lived with God in the garden He created specially for them. There was no sin or death, and everything was right in the world. But something went terribly wrong, and now we live in a world that is far from perfect. The problem is sin. Last week we studied what sin is. Today we are going to see where sin came from.

As we saw last week, God gave Adam and Eve one rule. They could eat from any tree except for the tree of the knowledge of good and evil. When Eve and then Adam broke that rule, they knowingly, deliberately disobeyed God. That's called sin. As a consequence for their sin, Adam and Eve lost the perfection and harmony of life in Eden.

Unfortunately, the problems didn't end with Adam and Eve. Their kids, grandkids, and all their descendants after them were sinners too. In fact, the Bible says in Romans 3:23 that all have sinned, and as a result, have fallen short of God's glory. Every human who's ever lived (but one) has been a sinner. Not one of us has lived up to God's perfect standard.

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

## LOOK (Continued)

Some people might argue that they are not a sinner because they haven't done anything "really bad." Sure, they might lie or take things that don't belong to them, but they've never robbed a bank or killed anyone. But the Bible doesn't say that only "really bad" people are sinners. James 2:10 says that even if someone were to keep every law except one, he would be guilty of breaking the whole law. When a police officer pulls someone over for speeding, it doesn't matter that they've never broken another law— they broke the law. The same way, it only takes one sin, or breaking of God's law, to make us a sinner.

This all sounds like really bad news, and it is. Luckily, we will be spending the rest of the year talking about the good news (which is actually what the word "Gospel" means). We saw the beginning of that good news at the end of today's story in Genesis 3. When Adam and Eve sinned, they should have died there and then, just as God told them. But in His mercy, He did not kill them that day, and further He promised that one day, one of Eve's descendants would defeat the Serpent and overcome sin. That Man would defeat sin, not just for Adam and Eve, but for us as well. That Man would save us from our sins. That Man would be Jesus.

## TOOK

Review the lesson by asking the class how sin entered the world. Does it affect everybody?

**Pray:** Thank God for His mercy and for promising to send a Savior to defeat sin. Ask Him to help you to fight against sin.

**Family Question:** Why is the story of Adam and Eve's sin important?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# FURTHER STUDY

## Commentary on Genesis 3:1-6, 14-19 by David Guzik

### MAN'S TEMPTATION AND FALL

#### A. The temptation from the serpent.

##### 1. ([Gen 3:1](#)) The serpent begins his temptation.

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

a. **The serpent:** The text here does not, by itself alone, clearly identify the **serpent** as Satan, but the rest of the Bible makes it clear this is Satan appearing as a serpent.

i. In [Ezekiel 28:13-19](#) tells us that Satan was in Eden. Many other passages associate a serpent or a snake-like creature with Satan (such as [Job 26:13](#) and [Isaiah 51:9](#)). [Revelation 12:9](#) and [20:2](#) speak of *the dragon, that serpent of old, who is the Devil and Satan*.

ii. The representation of Satan as a serpent makes the idea of Moses saving Israel by lifting up a bronze serpent all the more provocative ([Numbers 21:8-9](#)), especially when Jesus identifies *Himself* with that very serpent ([John 3:14](#)). This is because in this picture, the serpent (a personification of sin and rebellion) is made of *bronze* (a metal associated with judgment, since it is made with fire). The lifting of a bronze serpent is the lifting up of sin judged, in the form of a cross.

iii. [Ezekiel 28](#) tells us Satan, before his fall, was an angel of the highest rank and prominence, even the "worship leader" in heaven. [Isaiah 14](#) tells us Satan's fall had to do with his desire to be equal to or greater than God, to set his will against God's will.

b. **The serpent was more cunning than any beast:** Satan's effectiveness is often found in His cunning, crafty ways. We can't outsmart Satan, but we can overcome him with the power of Jesus.

i. It was the craftiness of Satan that made him successful against Eve: *as the serpent deceived Eve by his craftiness* ([2 Corinthians 11:3](#)).

c. **And he said to the woman:** Apparently, before the curse pronounced in [Genesis 3:14-15](#), the serpent was different than what we know today as a serpent. This creature didn't *start* as a snake as we know it, it *became* one.

i. "The creature that tempted Eve became a serpent as a result of God's judgment on it, and it went slithering away into the bushes to the intense horror of Adam and Eve." (Boice)

ii. Demonic spirits evidently have the ability, under certain circumstances, to indwell human or animal bodies ([Luke 8:33](#)). On this occasion, Satan chose to indwell the body of a pre-curse serpent.

iii. Poole says the woman wasn't surprised at the serpent's speaking because Adam and Eve had free conversation with angelic beings that often appeared in the form of men. If this is true, it wasn't so strange to Eve that an angelic being might appear to her in the form of a beautiful pre-curse serpent.

iv. Perhaps Satan made the voice supernaturally seem to come forth from the serpent, or perhaps Satan "said" this to Eve in her thoughts. *What* Satan said is more important than *how* he said it.

d. **To the woman:** Satan brought his temptation against the woman because he perceived she was more vulnerable to attack. This is because she did not receive the command to not eat of the tree of the knowledge of good and evil directly from God but through Adam ([Genesis 2:15-17](#)).

i. Perhaps Satan knew by observation Adam didn't do an effective job in communicating to Eve what the LORD told him. This failure on Adam's part made Eve more vulnerable to temptation.

ii. Satan will often attack a chain at its weakest link, so he gets at Adam by tempting Eve. The stronger ones in a "chain" must expect attack against weaker links and support them against those attacks.

iii. It was also in God's plan to allow Satan to tempt Eve this way. If Adam would have sinned first, and if he had given the fruit to Eve, she might have a partial excuse before God: "I was simply obeying the head of our home. When he gave me the fruit, I ate of it."

e. **Has God indeed said:** Satan's first attack is leveled against the Word of God. If he can get Eve confused about what God said, or to doubt what God said, then his battle is partially won.

i. From the beginning, Satan has tried to undermine God's people by undermining God's Word. He can undermine just as effectively by getting us to *neglect* God's Word as by getting us to doubt it.

f. **"Has God indeed said, 'You shall not eat of every tree of the garden'?"** Satan took God's positive command (*Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat* [[Genesis 2:16-17](#)]) and rephrased it in a negative way: "God won't let you eat of every tree."

2. ([Gen 3:2-3](#)) Eve's reply to the serpent.

And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

a. **And the woman said to the serpent:** Eve's first mistake was in even carrying on a discussion with the serpent. We are called to talk to the devil, but never to have a discussion with him. We simply and strongly tell him, "*The Lord rebuke you!*" ([Jude 9](#))

b. **We may eat of the fruit of the trees of the garden:** Eve's knowledge of what she should not do is partially correct, but what she doesn't seem to know makes her all the more vulnerable to deception.

i. Eve does not seem to know the *name* of this tree; she only calls it **the tree in the midst of the garden**, instead of *the tree of the knowledge of good and evil* ([Genesis 2:17](#)).

ii. Eve misquoted God's command to Adam. Her words, "**you shall not eat it**" and "**lest you die**" are close enough, but she added to the command and put words in God's mouth when she said, "**nor shall you touch it.**" Of course, it was a good idea to completely avoid the temptation; no good could come from massaging the fruit you're not supposed to eat. But it is a dangerous thing to teach the doctrines of man as if they are the commandments of God ([Matthew 15:9](#)).

iii. Clarke on **nor shall you touch it:** "Some Jewish writers ... state that as soon as the woman had asserted this, the serpent pushed her against the tree and said, 'See, you have *touched* it, and are still alive; you may therefore safely *eat* of the fruit, for surely you shall not die.'"

c. **God has said:** Eve's ignorance of exactly what God said was really Adam's responsibility. He did a poor job



of relating to his wife the word God gave him.

i. We can almost picture Adam telling Eve, "See that tree in the middle of the garden? Don't touch it or God says we'll die!" While this is better than saying nothing, what Adam *didn't* explain made a vulnerable place where Satan could attack.

d. **Lest you die:** This may seem like a small thing to hinge the destiny of the human race and all creation on. But the tree was nothing more than a restraint on Adam and Eve. It reminded them *they* were not God, that God had a legitimate claim on their obedience, and that they were responsible to Him.

3. ([Gen 3:4-5](#)) Satan's direct challenge to God's Word.

Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

a. **You will not surely die:** Satan effectively laid the groundwork. He drew Eve into a discussion with him and planted the seed of doubt about God's Word, and he exposed Eve's incomplete understanding of God's Word. Now he moves in for the kill, with an outright contradiction of what God said.

i. Satan can only effectively work when he has established a foothold. No one falls like Adam and Eve will fall, "all of a sudden." A foundation has been laid.

ii. This is why we are called to never *give place to the devil* ([Ephesians 4:27](#)). This shows how remarkable it is that Jesus could say, "Satan *has nothing in Me*." ([John 14:30](#))

b. **You will not surely die:** Satan first wanted Eve to forget all about what God said about the consequences of sin. When we know and remember the consequences of sin, we are more likely to give up the *passing pleasures of sin* ([Hebrews 11:25](#)).

i. In Satan's direct challenge, he tries to get Eve to doubt the *goodness of God*. If God lies to her, how can He be good?

ii. In Satan's direct challenge, he tries to get Eve to doubt the *badness of sin*. If this fruit is something good for her, why doesn't God want her to have it?

iii. Satan wants us to see sin as something good that a bad God doesn't want us to have. His main lie to us is "sin is not bad and God is not good."

iv. "Satan and the flesh will present a thousand reasons to show how good it would be to disobey His command." (Barnhouse)

c. **In the day you eat of it your eyes will be opened:** Satan's temptation was all the more powerful because there was *truth* in it. It was true **your eyes will be opened**, and this was fulfilled ([Genesis 3:7](#)). But their eyes were instantly opened to their own sin and rebellion.

i. It is as if a deaf person was promised to be able to hear again, but all they could hear was screaming.

ii. Their eyes were opened, they did know good and evil, but not as *gods*. "Pure lie" is rarely effective in temptation. If Satan doesn't couple it with some truth, there is little power in his temptation.

d. **You will be like God, knowing good and evil:** The final enticement is the most powerful, because it was how Satan himself fell, wanting to be equal with God. Eve tried to become a god herself by her rebellion against God.

i. Jewish rabbis embellish on Satan's temptation to Eve: "Nothing but malice has prompted God's command, because as soon as you eat of it, you will be as God. As He creates and destroys worlds, so will you have the power to create and destroy. As He does kill and revive, so will you have the power to kill and revive. God Himself ate first of the fruit of the tree, and then He created the world. Therefore, He forbids you to eat of it, lest you create other worlds ... Hurry now and eat the fruit of the tree in the midst of the garden, and become independent of God, lest He bring forth still other creatures that will rule over you."

ii. The goal of becoming God is the center of so many non-Christian religions, including Mormonism. But in our desire to be gods, we become like Satan (who said, *I will ascend into heaven, I will exalt my throne above the stars of God ... I will be like the Most High* [[Isaiah 14:13-14](#)]) instead of being like Jesus, who came as a servant ([Matthew 20:28](#)).

iii. The New Age movement and the desire to be "god" are just as strong as ever. According to a 1992 survey, as many as 12 million Americans can be considered active participants in the New Age movement, and another 30 million are avidly interested. If all these people were brought together in a church-like organization, it would be the third largest religious denomination in America. More than 90% of the subscribers to New Age Magazine are college graduates, compared to half the general population.

iv. In 1995, New Age influence made it all the way to the White House. New Age author Marianne Williamson (writer of *A Course In Miracles*), guru to many of Hollywood's spiritual seekers, spent a night at the White House as the personal guest of Hillary Clinton. And Anthony Robbins, motivational guru and king of late-night infomercials, consulted with President Clinton at Camp David. Robbins is also recognized as a leader in the New Age movement.

B. The sin of Adam and Eve and the fall of the human race.

1. ([Gen 3:6](#)) Adam and Eve both disobey God in their own way.

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. **So when the woman saw:** Eve surrendered to this temptation in exactly the way John describes in [1 John 2:16](#). First, she gave in to the lust of the flesh (**saw that it was good for food**), then she gave in to the lust of the eyes (**pleasant to the eyes**), then she gave in to the pride of life (**desirable to make one wise**).

i. Jesus was tempted in the same three-fold way: an appeal to the physical appetites, an appeal to covetous and emotional desires, and an appeal to pride ([Matthew 4:1-11](#)).

b. **The woman saw that the tree was good for food:** Eve's perceptions were partially true and partially false. The tree was *not* really **good for food**, though Eve was deceived into thinking it was so. The fruit probably was **pleasant to the eyes**, though that shouldn't mean much. And it was only true in Eve's *mind* that the tree was **desirable to make one wise**.

i. We can see the total truth of Paul's statement in [1 Timothy 2:14](#), that Eve was *deceived* when she sinned. In her mind, she thought she was doing something good for herself.

c. **She took of its fruit and ate:** Satan could tempt Eve, but she didn't have to take it. The taking was all her doing. Satan couldn't cram the fruit down her throat. Eve was responsible. She couldn't rightly say, "the devil made me do it."

i. As with every temptation, God had made for Eve a *way of escape* ([1 Corinthians 10:13](#)). She could have simply run from Satan and the tree, but Eve didn't take God's way of escape.



d. **She also gave to her husband with her:** Not only did Eve sin, but she became the agent of temptation for Adam. But when Adam ate, he was not deceived as Eve was. Adam sinned with his eyes wide open, in open rebellion against God.

i. Therefore, it is Adam, not Eve, who bears the responsibility for the fall of the human race and for the introduction of death into the created order ([Romans 5:12](#), [1 Corinthians 15:22](#)). Eve was tricked into sinning; Adam knew exactly what he was doing ([1 Timothy 2:14](#)).

ii. Many have speculated that Adam sinned because he didn't want Eve to be alone in the fall, and he ate of the fruit out of a romantic impulse. This may well be true, but it makes Adam's sin not one bit less rebellious. Rebellion against God is not "better" when motivated by a romantic impulse.

iii. "Take and eat" will one day become verbs of salvation, but only after Jesus had lived in the world of Adam's curse and surrendered to death.

#### D. The curse and its aftermath.

1. ([Gen 3:14-15](#)) God's curse upon the serpent.

So the LORD God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."

a. **And the LORD God said to the serpent:** When God spoke to Adam and to Eve, He asked them each questions. God didn't ask Satan (the being animating the serpent) any questions, because there was nothing to teach him.

b. **You are cursed more than all cattle:** The first part of the curse is directed at the animal that Satan used to bring the temptation. God commanded the serpent to slither on the ground instead of walking on legs like any other animal.

i. Adam and Eve must have been terrified as this once-beautiful creature called a serpent was transformed into the creeping, slithering, hissing snake we know today. They must have thought, "It's our turn next!"

ii. **I will put enmity between you and the woman:** In addition, there is a natural aversion between mankind and serpents, especially on the part of women.

c. **You shall eat dust all the days of your life:** This was true of the serpent as an animal, but it is also true of Satan. To **eat dust** has the idea of *total defeat* ([Isaiah 65:25](#), [Micah 7:17](#)). God's judgment on Satan is for him to always know defeat. He will always reach for victory, but always fall short of it.

i. Satan was, in his own thinking, majestic and triumphant over Jesus on the cross, but he failed. In attacking Jesus, Satan made his own doom certain.

ii. In Jesus, we share in the victory over Satan: *And the God of peace will crush Satan under your feet shortly.* ([Romans 16:20](#))

d. **Enmity between you and the woman, and between your seed and her Seed:** The second part of the curse is directed against Satan himself. God placed a natural animosity between Satan and mankind. **Enmity** has the idea of ill will, hatred, and a mutual antagonism. Satan's hatred of Eve was nothing new; it was already present - but now man will, generally speaking, have antagonism towards Satan.

i. The "friendship" Eve and the serpent seemed to enjoy earlier in the chapter is finished. There is now a natural fear of Satan in the heart of man.

ii. If we are born naturally rebellious against God, we are also born cautious and afraid of Satan. One must be hardened to willingly and knowingly serve Satan. Instinctively, we don't serve God or Satan; we serve ourselves (which is fine with Satan).

e. **He shall bruise your head, and you shall bruise His heel:** In this, God prophesies the doom of Satan, showing that the real battle is between Satan and the **Seed** of the Woman.

i. There is no doubt this is a prophecy of Jesus' ultimate defeat of Satan. God announced that Satan would wound the Messiah (**you shall bruise His heel**), but the Messiah would crush Satan with a mortal wound (**He shall bruise your head**).

ii. The **heel** is the part within the serpent's reach. Jesus, in taking on humanity, brought Himself near to Satan's domain so Satan could strike Him.

iii. This prophecy also gives the first hint of the virgin birth, declaring the Messiah - the Deliverer - would be the Seed of the Woman, but not of the man.

iv. [Genesis 3:15](#) has been called the *protoevangelium*, the first gospel. Luther said of this verse: "This text embraces and comprehends within itself everything noble and glorious that is to be found anywhere in the Scriptures." (Leupold)

f. **He shall bruise your head:** For God to see the defeat of Satan at Satan's first flush of victory shows God knew what He was doing all along. God's plan wasn't "set back" when Adam and Eve sinned, because God's plan was to bring forth something greater than man in the innocence of Eden. God wanted more than *innocent* man; His plan is to bring forth *redeemed* man.

i. Redeemed man - this being who is greater than innocent man - is only possible because man had something to be redeemed from.

2. ([Gen 3:16](#)) God's curse upon the woman.

To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."

a. **I will greatly multiply your sorrow:** God first cursed the woman with multiplied sorrow. Men and women

have each known sorrow throughout history, yet the unique sorrow of women is well known.

i. Under Jesus, some of the effects of the curse are relieved, and it has been the Christianizing of society that brought rights and dignity to women.

ii. "It is difficult for women in Christian lands to realize the miseries of their hundreds of millions of sisters in pagan lands, where the lot of women is little above that of cattle. Where the gospel has gone, the load has been lifted, and woman in Christ has become the reflection of the redeemed Church, the bride of Christ." (Barnhouse)

b. **Your sorrow and your conception; in pain you shall bring forth children:** The first curse upon women is a broad one. It has the idea that women would experience pain in regard to their children in general, not just in the act of giving birth. God ordained that the pain with which women bring children into this world be an example of the pain they experience more generally in life.

i. It has been observed that women bring forth children with more pain than just about any other creature.

c. **Your desire shall be for your husband:** This is true of women in a way that it is not true for men. "This verse will be understood better when it is realized that the desire of man toward his wife alone is solely by God's grace and not by nature." (Barnhouse)

d. **Your desire shall be for your husband, and he shall rule over you:** The idea is to contrast the woman's **desire** and the husband's **rule over** her. This speaks of an inherent challenge in embracing the husband's role as leader of the home and family.

i. This same word for **desire** is used in [Genesis 4:7](#) of the *desire* of sin to master over Cain. Because of the curse, Eve would have to fight a desire to master her husband, a desire that works against God's ordained order for the home.

ii. The principle of Adam's headship as a husband was established before the fall (see [Genesis 2:18](#) and [2:22](#)). Now the curse on Eve makes it much harder for her to submit and flow with God's institution of male headship in the home.

iii. "As a result of the fall, man no longer rules easily; he must fight from his headship. Sin has corrupted both the willing submission of the wife and the loving headship of the husband. The woman's desire is to control her husband (to usurp his divinely appointed headship), and he must master her, if he can. So the rule of love founded in paradise is replaced by struggle, tyranny and domination." (Susan T. Foh, cited in Boice)

3. ([Gen 3:17-19](#)) God's curse upon the man.

Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb

of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."

a. **Because you have heeded the voice of your wife:** It wasn't just as if Adam took Eve's advice. He chose to be with Eve instead of obeying God. There is a sense in which *idolatry of Eve* was an aspect of Adam's disobedience against God.

b. **Cursed is the ground:** Because of Adam, there is a curse upon all creation. Before the curse on man, the ground only produced good. After the curse, it will still produce good, but thorns and thistles will come faster and easier than good fruit.

c. **In toil you shall eat of it:** Adam worked before the curse, but it was all joy. Now work has a cursed element to it, with pain and weariness a part of work. *Is there not a time of hard service for man on earth? Are not his days also like the days of a hired man? Like a servant who earnestly desires the shade, and like a hired man who eagerly looks for his wages* ([Job 7:1-2](#)).

d. **Dust you are, and to dust you shall return:** The final curse upon man promised there would be an end of his toil and labor on the earth - but it was an end of *death*, not not an end of *deliverance*.

i. The curse of death shows that the result of Adam's sin extended to the entire human race. Because of Adam, sin entered the world ([Romans 5:12](#)), death came to all mankind ([Romans 5:15](#), [1 Corinthians 15:22](#)), death reigned over man and creation ([Romans 5:17](#)), all men were condemned ([Romans 5:18](#)), and all men were made sinners ([Romans 5:19](#)).

ii. The principle of [Galatians 3:13](#) is established as we consider that Jesus bore each aspect of the curse upon Adam and Eve in its totality: *Christ has redeemed us from the curse of the law, having become a curse for us*.

- Sin brought pain to childbirth, and no one knew more pain than Jesus did when He, through His suffering, brought many sons to glory ([Hebrews 2:10](#))
- Sin brought conflict, and Jesus endured great conflict to bring our salvation ([Hebrews 12:3](#))
- Thorns came with sin and the fall, and Jesus endured a crown of thorns to bring our salvation ([John 19:2](#))
- Sin brought sweat, and Jesus sweat, as it were, great drops of blood to win our salvation ([Luke 22:44](#))
- Sin brought sorrow, and Jesus became a man of sorrows, acquainted with grief, to save us ([Isaiah 53:3](#))
- Sin brought death, and Jesus tasted death for everyone that we might be saved ([Hebrews 2:9](#))