

“What Is This That Thou Hast Done?”

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Text: Genesis 3:13

Theme: To be encouraged to dedicated service to God.

Introduction:

1. God’s questions are often painfully direct and searching.
2. This question (of our text) culminates a series of questions.
 - a. “Where art thou?”
 - b. “Who told thee that thou wast naked?”
 - c. “Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?”
 - d. “What is this that thou hast done?”
3. Because of the nature and character of God, his questions are so encompassing.
 - a. He knows the fact of the sinner’s guilt.
 - b. Because he aims at the sinner’s conviction.
 - c. Because he wishes to elicit a confession from the sinner’s mouth.

Discussion:

- I. The context of the story.
 - A. The Biblical narrative leading up to the incident.
 1. Genesis 1 – the creation and the ordering of the earthly system.
 - a. The Bible tells us that God did it in six days.
 - b. The crown of his creation is the making of man.

- 1) Above everything – given dominion over all things.
 - 2) In the image and likeness of God (v. 26).
 2. Genesis 2 – we are told that God ended his work.
 - a. The creative week has been fulfilled.
 - b. God rests on the seventh day.
 - 1) Moses tells us that God blessed the seventh day and hallowed it (made it holy).
 - 2) Of course, this is something God did much later.
 - a) At Mount Sinai, Exodus 31:17.
 - b) This is a prolepsis.
 - 1) *Like, I met my wife when we were in the 1st grade.*
 - 2) *But, actually, she only became my wife at a later time.*
 - c. God provided for the being of his image.
 - 1) He planted a very lush garden.
 - 2) Watered it with a great river.
 - 3) He instructed Adam to care for it.
 3. God was not satisfied for man to be alone.
 - a. The animals were insufficient to fully complement the man.
 - b. Thus, God provided a woman.
 - 1) A help meet for him.
 - 2) (Perhaps some of the details, time permitting.)
- B. Sin enters the world.
 1. Adam had been dutiful in tending the garden and naming the animals.
 - a. He had been blessed with a wife, bone of his bones and flesh of his flesh.
 - b. All was so well for him.
 2. But the old serpent, Satan, was not content to leave this couple alone and let them prosper and exalt God by their faithful service.
 - a. He approached Eve and successfully deceived her (relate some of the details).
 - b. She, in turn, convinced her husband to eat of the forbidden fruit.

- 1) Genesis 2:17
- 2) This appears to be the only thing forbidden to them at this point.
- 3) The soul of mankind became stained with sin.

C. The confrontation with God.

1. They heard God coming.
2. They hid among the trees they had been tending.
3. God confronts Adam -
 - a. “Where are you?”
 - 1) He says he heard God coming.
 - 2) But he hid himself because he was naked.
 - b. God wants to know -
 - 1) “Who told you you were naked?” (Not too many people around at this time!)
 - 2) “Have you eaten of the tree I told you not to eat of?”
 - a. He admits that he has indeed transgressed.
 - b. But he blamed it on the woman “that you gave me.” (Maybe even somewhat blaming God.)
4. God confronts Eve -
 - a. “What is this that you have done?”
 - b. She too tries to pass off the blame.
 - 1) “The serpent beguiled me.”
 - 2) “And I did eat.”

II. God’s question to Eve illuminates the seriousness and enormity of sin.

A. It is a question of surprised amazement.

1. It is not really a question designed to find out actually what has occurred. Because it is observable what has occurred that spawns the question.

2. Illustrate: we use this type question to express surprise and amazement.
 - a. We might become aware of something very disturbing or terribly wrong.
 - b. We will ask with great exclamation of surprise and wonder, “What have you done?!”
- B. God is bewildered at his creation.
 1. He surely sees and thus knows what has been done.
 2. It just seems impossible that they could have transgressed so, in view of all that God had done for them.
 3. It is an extremely serious matter in God’s mind.
 - a. He does not askd happily, “Hey, what are you doing?”
 - c. But he asks with a deep, serious, and rebuking tone, “What is this that you have done?”
- C. The ramifications of this sinful behavior.
 1. Sin has now entered into the world.
 2. The sinful pair are under the sentence of death.
 3. Surely God’s heart was devastated.
 - a. Just as it was in the days of Noah.
 - b. He saw the sinfulness of man.
 - 1) It repented him and “grieved him at his heart” that he had even made man in the first place (Genesis 6:6)
 - a) Surely the question is at least implied
 - b) “What is this that you have done that has so grieved me at my heart?”
 - 2) And oh how many times we are told in scripture how God’s heart is grieved at the behavior of even his own people.
 - a) E.g., Psalm 95:10 (quoted in Hebrews 3:10).
 - b) He was “grieved” with them for forty years in the wilderness.

III. Mankind continues to grieve God in his heart.

- A. Religious leaders.
 - 1. It surely must grieve God in his heart to see all the departures from his word.
- B. The political leaders of our great land.
- C. But, most tenderly, it gets down to the individual.
 - 1. Christ tasted death for every man.
 - 2. He is the propitiation for the sins of the whole world.
 - 3. God looks down upon us and cries out, “What have you done?”

IV. But redemption is possible.

- A. God has provided the “seed.”
 - 1. Genesis□:15
 - 2. This is the story of the whole Bible: the work of the seed.
 - a. The promise is made to Abraham.
 - 1) Genesis□2:3.
 - 2) It is repeated to his descendants, Isaac and Jacob.
 - b. The prophets prophecy of the coming seed.
 - c. It is the promise of this seed that causes the nation of Israel and the human race to be spared the wrath of God.
 - 1) Several times God’s anger waxes so hot that he would be want to destroy his people.
 - 2) But the argument is made: “what about the promise that you have made?”
 - a) It is imperative that it be fulfilled.
 - b) God’s anger is tempered.
 - c) All of this is breathtaking when thinking about the nature and character of God that a sinful human being can reason with him so.

3. It is the dual seed.
 - a. The ancestry of sinful man, even to the original pair in the garden of Eden, Luke 23:23-38.
 - b. And the divinity of God.
 - c. Thus the perfect mediator.
- B. God seeks the redemption of all.
 1. The nation through righteousness.
 2. The religious world through truth.
 3. The individual through the blood of Christ.

Invitation: