

**[Sin](sin.html) and Consequences**

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In this [study](study.html) I would like to examine [HaShem’s](hashem.html) punishment for [sin](sin.html). Because of the way [HaShem](hashem.html) always operates, the [sin](sin.html) and it’s consequences, are always related. We [know](daat.html) this from the Torah:

***Shemot (***[***Exodus***](exodus.html)***) 32:34*** *Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine* [*Angel*](angels.html) *shall go before thee: nevertheless in the day when I visit I will visit their* [*sin*](sin.html) *upon them.*

***Shemot (***[***Exodus***](exodus.html)***) 21:22-25*** *“And {if} men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no {further} injury, he shall surely be fined as the woman’s husband may demand of him; and he shall pay as the judges {decide.} “But if there is {any further} injury, then you shall appoint {as a penalty} life for life,* [*eye*](body.html) *for eye, tooth for tooth,* [*hand*](fourteen.html) *for* [*hand*](fourteen.html)*,* [*foot*](heel.html) *for* [*foot*](heel.html)*, burn for burn, wound for wound, bruise for bruise.*

***Vayikra (Leviticus) 24:17-22*** *‘ And if a man takes the life of any human being, he shall surely be put to death. ‘And the* [*one*](one.html) *who takes the life of an animal shall make it good, life for life. ‘And if a man injures his neighbor, just as he has done, so it shall be done to him: fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him. ‘Thus the* [*one*](one.html) *who kills an animal shall make it good, but the* [*one*](one.html) *who kills a man shall be put to death. ‘There shall be* [*one*](one.html) *standard for you; it shall be for the stranger as well as the native, for I am* [*HaShem*](hashem.html) *your God.’ “*

We also see this same principle in the Nazarean Codicil ([New](new.html) Testament):

***Matityahu (Matthew) 7:1-2*** *“Do not judge lest you be judged. “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.*

There are many more verses, in the Tanach (Old Testament), which demonstrate this character trait of [HaShem](hashem.html). With this background, we ought to be able to validate a [sin](sin.html) from it’s punishment, or to discern the punishment for a [sin](sin.html). Lets look at some well [known](daat.html) [sins](sin.html):

***Bereshit (Genesis) 3:1-7*** *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*](eating.html) *from any tree of the garden’?” And the woman said to the serpent, “From the fruit of the trees of the garden we may* [*eat*](eating.html)*; but from the fruit of* [*the tree*](thetree.html) *which is in the middle of the garden, God has said,’ You shall not* [*eat*](eating.html) *from it or touch it, lest you die.’ “ And the serpent said to the woman, “You surely shall not die! “For God knows that in the day you* [*eat*](eating.html) *from it your* [*eyes*](body.html) *will be opened, and you will be like God,* [*knowing*](daat.html) *good and evil.” When the woman saw that the tree was good for* [*food*](food.html)*, and that it was a delight to the* [*eyes*](body.html)*, and that the tree was desirable to make* [*one*](one.html) *wise, she took from its fruit and* [*ate*](eating.html)*; and she gave also to her husband with her, and he* [*ate*](eating.html)*. Then the* [*eyes*](body.html) *of both of them were opened, and they* [*knew*](daat.html) *that they were naked; and they sewed* [*fig*](bethphag.html) *leaves together and made themselves loin coverings.*

So, what was the [sin](sin.html)? At [first](one.html) glance, it appears that the [first](one.html) [sin](sin.html) was to [eat](eating.html) non-kosher fruit: the fruit of the [tree of the knowledge of good and evil](knowledge.html). In fact, we might say that the [first](one.html) [sin](sin.html) was [eating](eating.html) non-kosher [food](food.html) forbidden by the [oral law](law.html). Remember that the Torah had not yet been given. Thus we see that [HaShem](hashem.html)’s [command](cmds613.html) was [verbal](orallaw.html).

If we look a little closer, we notice that things are not as we might expect. Notice that the [first](one.html) consequence of their [sin](sin.html), was that their [eyes](body.html) were opened and they “[knew](daat.html)“ they were naked. Here is our [first](one.html) [connection](connection.html) of the [sin](sin.html) and its consequence: [Eat](eating.html) from [the tree of knowledge](thetree.html), and gain [knowledge](knowledge.html) of their nakedness. Lets see how the consequences pan out in the following verses:

***Bereshit (Genesis) 3:8-19*** *And they heard the sound of the Lord God* [*walking*](walking.html) *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*](eden.html)*. Then the Lord God called to the man, and said to him, “Where are you?” And he said, “I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself.” And He said, “Who told you that you were naked? Have you* [*eaten*](eating.html) *from the tree of which I commanded you not to* [*eat*](eating.html)*?” And the man said, “The woman whom Thou gavest to be with me, she gave me from the tree, and I* [*ate*](eating.html)*.” Then the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I* [*ate*](eating.html)*.” And the Lord God said to the serpent, “Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And* [*dust*](rock.html) *shall you* [*eat*](eating.html) *All the days of your life; And I will put enmity Between you and the woman, And between your* [*seed*](flower.html) *and her* [*seed*](flower.html)*; He shall bruise you on the* [*head*](body.html)*, And you shall bruise him on the* [*heel*](heel.html)*.” To the woman He said, “I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your* [*desire*](needs.html) *shall be for your husband, And he shall rule over you.” Then to* [*Adam*](adam.html) *He said, “Because you have listened to the voice of your wife, and have* [*eaten*](eating.html) *from the tree about which I commanded you, saying, ‘You shall not* [*eat*](eating.html) *from it’; Cursed is the ground because of you; In toil you shall* [*eat*](eating.html) *of it All the days of your life. “Both thorns and thistles it shall grow for you; And you shall* [*eat*](eating.html) *the plants of the field; By the sweat of your* [*face*](body.html) *You shall* [*eat*](eating.html) *bread, Till you return to the ground, Because from it you were taken; For you are* [*dust*](rock.html)*, And to* [*dust*](rock.html) *you shall return. “*

Lets look at the punishment that was meted out to [Adam](adam.html) and Eve in the Garden of [Eden](eden.html):

**1.** They [knew](daat.html) they were naked. - Genesis 3:7

**2.** The serpent is cursed to have no [legs](body.html), to go on its belly, and to [eat](eating.html) [dust](rock.html). - Genesis 3:14

**3.** God puts enmity between the serpent’s [seed](flower.html) and the woman’s [seed](flower.html). - Genesis 3:15

**4.** *To the woman*: Greatly multiplied pain in childbirth. - Genesis 3:16

**5.** *To the woman*: [Desire](needs.html) for her husband. - Genesis 3:16

**6.** *To the man*: He will rule over his wife. - Genesis 3:16

**7.** *To the man*: The ground is cursed. He is to [eat](eating.html) from the ground.

**8.** *To the man*: The ground will grow thorns and thistles for him, and he shall [eat](eating.html) plants of the field, and toil in the field for his [food](food.html). - Genesis 3:18-19

[Adam](adam.html)’s consequence seems to be what we are expecting: He [eats](eating.html) non-kosher fruit, and then he has trouble getting kosher fruit for the rest of his life.

Eve’s consequence is unexpected! She [eats](eating.html) non-kosher fruit and now she has pain in childbirth? There does not seem to be an obvious [connection](connection.html). While a baby is the “fruit” of the [womb](thebirth.html), there still does not seem to be this “measure for measure” that we expect from this [sin](sin.html).

Being naked and ashamed seems to indicate that a sexual [sin](sin.html) was involved. Recognizing that you are naked involves having some [physical](physical.html), and external, change in your [body](body.html). This is reminiscent of Moses’ shame when the [glow](eschatol.html) was fading. While Moses was ashamed, he did not indicate that he was naked. Naked is what we are when [sex](marriageact.html) is involved.

[Traveling](mashal.html) on your belly, without [legs](body.html) or [arms](body.html), would seem to imply that the [sin](sin.html) involved [arms](body.html) and [legs](body.html). [Eating](eating.html) [dust](rock.html) would seem to imply a [sin](sin.html) involving the [mouth](body.html). Before it was full of words without value, now it is filled with [dust](rock.html) without value.

Pain in childbirth would seem to be the consequence of “creating a child”. However, the Torah does not record that a child resulted from this encounter. Never the less, the consequence seems to be measure for measure, for illicit [sex](marriageact.html).

Indeed, the [Talmud](orallaw.html) tends to agree with our assessment:

***Yevamoth 103b***  *There,[[1]](#footnote-1)* [*one*](one.html) *can well see the reason,[[2]](#footnote-2) since he[[3]](#footnote-3) might possibly mention to him the* [*name*](name.html) *of his* [*idol*](idolatry.html)*;[[4]](#footnote-4) what evil, however, could be involved here?[[5]](#footnote-5) — That of infusing her with sensual lust. For R. Johanan stated: When the serpent* [*copulated*](marriageact.html) *with Eve,[[6]](#footnote-6) he infused her[[7]](#footnote-7) with lust. The lust of the Israelites who stood* [*at Mount Sinai*](stages.html)*,[[8]](#footnote-8) came to an end, the lust of the idolaters who did not stand at Mount* [*Sinai*](stages.html) *did not come to an end.*

Now wait a minute! Isn’t this going off the deep end? Lets go back to the Torah for a moment:

***Bereshit (Genesis) 2:15-17***[*HaShem*](hashem.html) *God took the man and put him in the* [*Garden of Eden*](eden.html) *to work it and take care of it. And* [*HaShem*](hashem.html) *God commanded the man, “You are free to* [*eat*](eating.html) *from any tree in the garden; But you must not* [*eat*](eating.html) *from* [*the tree of the knowledge of good and evil*](knowledge.html)*, for when you* [*eat*](eating.html) *of it* ***you will surely die****.*

The Torah plainly tells us that the penalty for [eating](eating.html) of the *Tree of the* [*Knowledge*](knowledge.html) *of Good and Evil*, is DEATH. So, why do we have pain in childbirth, naked and ashamed, and thorns and thistles? Why do we have penalties other than death? And, for that matter, why aren’t [Adam](adam.html) and Eve dead?

I think the evidence supports the conclusion that there were at least [two](two.html) [sins](sin.html):

**1.** The [eating](eating.html) of the Tree of [Knowledge](thetree.html) did result in [Adam](adam.html) and Eve dying before they were a thousand years old, which the Psalmist[[9]](#footnote-9) says is [one](one.html) day in [HaShem’s](hashem.html) sight.

**2.** Another [sin](sin.html), probably sexual, which results in [Adam](adam.html) and Eve being ashamed of their nakedness, pain in [childbirth](thebirth.html), and the thorns and thistles.

This concludes my examination of this incident. I believe that I have demonstrated that [HaShem](hashem.html) dealt with [Adam](adam.html) and Eve measure for measure, and that we can discern the [sin](sin.html) by examining the punishment. For further [study](study.html) on this subject, please read the [study](study.html) titled: [Fathers](fathers.html).

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1. In the warning to Laban. [↑](#footnote-ref-1)
2. Why even good should not be spoken. [↑](#footnote-ref-2)
3. Laban. [↑](#footnote-ref-3)
4. Cf. Gen. XXXI, 30. [↑](#footnote-ref-4)
5. In the incident with Jael. [↑](#footnote-ref-5)
6. In the Garden of Eden, according to a tradition. [↑](#footnote-ref-6)
7. I.e., the human species. [↑](#footnote-ref-7)
8. And experienced the purifying influence of divine Revelation. [↑](#footnote-ref-8)
9. Psalm 86:12 [↑](#footnote-ref-9)