

# Monday BIBLE STUDY-Prayer

## *The Temptation and Fall of Man*

**Genesis 3:2** And the woman said to the serpent, “We may eat the fruit of the trees of the garden; :3 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.’ ”

Instead of turning away, the woman engages in dialogue with the serpent, thereby revealing that she did not really realize that the serpent was her enemy.

In her reply she leaves out the word “all” from 2:16, and also the Hebrew phrase “eating thou mayest eat” relating the concept of freely and abundantly. She dismisses it with a mere We may eat. This is an incorrect impression of the truth. Eve’s representation of God’s command was not accurate, to say the least. She makes the command general, placing it in the plural. God had said, you shalt not, and she said, You shall not. And she adds, neither shall you touch it. This may not be an adding to God’s word as most take it, for in 20:6 and 26:11 the word expresses the taking of a person sexually to be one’s own. Thus, it may be translated, “You may not eat it, that is, consume it,” which would be a common Hebrew way of saying the same thing twice for clarification or emphasis.

Lastly, the penalty that God had threatened is stated in general terms, and its forcefulness is weakened. Eve merely says, lest you die, whereas God had said, you shall surely die (2:17). Eve’s answers reveal her feeling that God’s prohibition had been too stringent and her love for God, and confidence and trust in Him, had begun to waver.

**Genesis 3:4** Then the serpent said to the woman, “You will not surely die. :5 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.”

Having won the first round, Satan is now in the position of delivering the knockout blow, the direct denial of God’s Word.

The negative comes first and receives all the emphasis, and Eve must now choose between God and the serpent. There is no halfway station, for Satan is condemning the concept of absolute authority.

In verse 5 he impugns the motives of God, For God does know that in the day you eat thereof, then your eyes will be opened, and you will be as gods, knowing good and evil. The serpent implies that Eve is confined by her position of trusting God. The word gods is best rendered as God.

Satan is not interested in telling the man and the woman that they will attain the plane of divine beings. His point is to oppose the God of goodness. He would make it appear to Adam and Eve that, in reality, God is not good, but jealous. The serpent indicates that the path to knowledge is to bypass God’s word.

**Genesis 3:6** 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.

This verse records the tragic story of the fall of mankind. There are four clearly defined steps that Eve took on the pathway to sin.

First, when the woman saw that the tree was good for food. Sin begins with the sight of sin (cf. 9:22; Job 31:1). The sight of sin itself is not sin, but that is where the pathway that leads to sin embarks.

Thus, as much as is possible, the very sight of sin ought to be avoided. How can we do this?

When the woman looked at the tree, she saw that it was a tree to be desired. Her second step on the pathway to sin was desire. Sight alone is no crime; but to desire that which we have innocently seen, if it cannot be ours, is sin (Deut 5:21; Mt 5:28; Jas 1:13–14; 1 Jn 2:15–17).

Eve’s third step on the pathway to sin occurred when she took of the fruit thereof, and did eat. She had already sinned by coveting that which was not to be coveted; but she deepened her sin by indulging, by taking that which was not rightfully hers according to the prohibition of God.

Desiring the forbidden fruit was covert sin; taking and eating of the fruit was overt and active sin.

## Monday BIBLE STUDY-Prayer

Eve had now fallen into sin. She had followed the three inevitable steps that lead to sin: (1) sight; (2) desire; and (3) gratification.

It still would have been a great tragedy if these were the only three steps on the pathway to sin, but there is one more. After Eve saw the forbidden fruit, desired it, and took of it, she gave also unto her husband with her: and he did eat.

Unfortunately, the final step on the path to sin is the involvement of others in our sin.

There is no such thing as private sin; every sin affects someone else.

Eve's sin affected Adam; and consequently, Adam's sin affected the entire race.

The whole human race sinned in Adam, for "... death passed unto all men, for that all have sinned" (Rom 5:12).

Our sin always involves others and thus becomes compounded.

Other striking examples of these same steps on the pathway to sin can be found in the lives of Achan (Josh 7:21) and David (2 Sam 11:1–5, 15, 24). In order not to fall prey to the path of sin, we must stop ourselves short when we discover any of the steps that Eve took, ask the Lord to forgive us for our sins, and reverse our pathway.

**Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.**

Now Adam and Eve see good and evil from the standpoint of sinners, from the low level of sin.

Their eyes were opened to the fact that they were corrupt and polluted; for they sewed fig leaves together, and made themselves aprons.

In addition, they sought to hide themselves from God; and Adam and his wife hid themselves from the presence of the Lord God.

A keen sense of guilt immediately followed the act of sinning, and their intimate fellowship with God was broken.

The physical eyes are not spoken of here, but rather the conscience. The knowledge they now have judges everything from a false standpoint; it sees from a perverted position. Previously they were naked (2:25), but they were not ashamed.

**Genesis 3:8 And they heard the sound 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 among the trees of the garden.**

Actually, what they heard was "the sound or voice of the Lord God traversing the garden as the Spirit of the day." This was a primal Parousia. God was coming unto them in judgment for their disobedience.

The word voice is better rendered sound as it appears in theophanies in the Old Testament (cf. Ps 18:13; Jer 25:30; Ezk 1:24ff; Joel 3:16; see the Westminster Theological Journal, March, 1978).

The cool of the day relates to the "Spirit of the day," as cool is the Hebrew word for spirit. And the day is a judgment day. No small wonder that as the sound of the Lord God was traversing back and forth in the garden seeking out Adam and Eve, they actively hid themselves from His presence!

**Genesis 3:9 Then the Lord God called to Adam and said to him, "Where are you?"** How can we relate this to our lives?

**Genesis 3:10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself."** What correlation can we make to the life of the sinner?