



Genesis 2:25-3:5 Truth and Lies

2:25

Naked & no shame-integrity, no impure thoughts, security, direct reference to sexual integrity in thought and action. No need for covering shame

Naked-The motif of nakedness is introduced here and plays an important role in the next chapter. In the Bible nakedness conveys different things. In this context it signifies either innocence or integrity, depending on how those terms are defined. There is no fear of exploitation, no sense of vulnerability.

But after the entrance of sin into the race, nakedness takes on a negative sense. It is then usually connected with the sense of vulnerability, shame, exploitation, and exposure (such as the idea of "uncovering nakedness" either in sexual exploitation or in captivity in war).

The imperfect verb form here has a customary nuance, indicating a continuing condition in past time. The meaning of the Hebrew term בּוֹשׁ (bosh) is "to be ashamed, to put to shame," but its meaning is stronger than "to be embarrassed." The word conveys the fear of exploitation or evil – enemies are put to shame through military victory. It indicates the feeling of shame that approximates a fear of evil.

3:1

First mention of snake/serpent-who is he? Revelation 12:9

First as simply an animal in creation with ability to s_____

First glimpse of evil, against God, questioning the Word of God described as c_____, clever, crafty, shrewd

There is a wordplay in Hebrew between the words

"naked" (עֲרוּמִּים, 'arummim) in [2:25](#) and

"shrewd" (עָרוּם, 'arum) in [3:1](#).

The point seems to be that the integrity of the man and the woman is the focus of the serpent's craftiness.

At the beginning they are naked and he is shrewd;
afterward, they will be covered and he will be cursed.

Transition from

Lord God (YHWH Elohim) c_____/promise keeping God with a personal name to God (not with YHWH) when the serpent speaks of Him.
(In verse 2 Eve also transitions to God vs. YHWH God)

First comment from this cunning serpent was a q_____.

Questioning what God said. Intended to bring d_____. No doubt before.

The question was taken to an extreme-*any or all trees*.

Application-the first thing Satan, the "system of the world", and "self", does before sin is question the clear Word of God. Always. Then and now.

3:2

Eve's initial response was not in the fullness of what the Lord God gave...

2:16-free to eat or freely eat of any tree of the garden except

Eat until you are content and completely satisfied.

3:2-Eve simply says eat, not the fullness or freedom God described.

Just consume, not eat with full freedom and contentment.

Application-we miss the fullness and freedom God gives by focusing on the limitations lovingly and wisely given by God. We obsess on what we can't do vs. the freedom and fullness God and the Gospel gives.

3:3

Eve continues her response to the serpent with 2 incorrect communications...

1.She adds the prohibition "*and you must not touch it.*"

The woman adds to God's prohibition, making it say more than God expressed.

G. von Rad observes that it is as though she wanted to set a law for herself by means of this exaggeration (*Genesis* [OTL], 86).

Legalism vs. personal conviction and guard rails...application

2.Eve's response vs. what the Lord God said I. 2:17:

The Hebrew construction is יָמוּת (pen) with the imperfect tense, which conveys a negative purpose: "lest you die" = "in order that you not die." By stating the warning in this way, the woman omits the emphatic infinitive used by God ("you shall surely die," see [2:17](#)).

Die...2 senses

Spiritual *and* physical death occur with sin, although the physical alienation is more gradual than instant, and the spiritual is immediate, although the effects of it continue the separation.

3:4-5

The serpent moved from:
questioning the Word of God to
contradicting the Word of God with
some truth, some lie, missing some essential context which = a whole lie/deception

1. "No. You will not certainly die." Is just as emphatic in the negative as the Lord God was in the positive assurance of surely dying...dying you will die-emphatic. A lie.
2. *In fact...when (positive affirmation) preparing for the rest of the deception.*
3. *your eyes will opened (like God is keeping something good from you because you don't see everything) partially true because they don't see everything which is actually good.*
4. *You will be "like" God knowing good and evil. (Partially true. They were already like God as being made in His image-something the serpent was not and he hated God and humans who were made in God's image. At this point they were naive to evil and that trait was/is good.*
5. *Satan also always leaves out valuable context. While they would be able to distinguish and discern or know some good vs. evil, they would not be able to choose good over evil as in the next action or reaction and perpetually in 5e future. Genesis 6:3, 6:5, 6:11-13, 8:21-22*

Satan goes silent at this point as his work was a "success", at least temporarily...

Where did this serpent as a reference to Satan come from and what happened that he would be the only being against God?

Two key passages in the Old Testament are often interpreted by Christian tradition as alluding to Satan's fall from heaven, though they are not explicitly about Satan. These passages use poetic and prophetic language directed at earthly rulers but have been understood symbolically to describe Satan's pride and downfall:

1. Isaiah 14:12–15 (The Fall of Lucifer)

Context: This passage is part of a taunt against the king of Babylon, but many theologians and early Church Fathers have traditionally interpreted it as a dual reference — both to the king and to Satan.

Isaiah 14:12–15

- The term "**Lucifer**" (Latin for "light-bearer") is a translation of the Hebrew הִלֵּל בֶּן-שָׁחַר (*Helel ben Shachar*), meaning "shining one, son of the dawn."
- This has traditionally been linked to Satan's pride and ambition to rival God,

leading to his fall.

2. Ezekiel 28:12–17 (The Lament Over the King of Tyre)

Context: This is a lamentation over the King of Tyre, but its exalted, Eden-like language has led many to see it as symbolically describing the original perfection and fall of Satan.

Ezekiel 28:12–17

- The “**anointed cherub**” and presence in **Eden** suggest a being of high status in the heavenly realm, which Christian interpreters associate with Satan before his rebellion.
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Summary:

While both passages are addressed to earthly rulers (Babylon and Tyre), their poetic grandeur and symbolic language have long been understood to reflect a deeper, spiritual narrative about Satan — his pride, fall from heaven, and judgment.

2 **New Testament passages** that echo and clarify the allusions from Isaiah and Ezekiel regarding Satan’s original status and his fall:

1. Luke 10:18 — Jesus on Satan’s Fall

- Jesus is speaking to the seventy disciples who had just returned, rejoicing that demons were subject to them in His name.
 - His statement reflects **Satan’s expulsion from heaven**, affirming what is symbolized in Isaiah 14.
 - The imagery of “**lightning**” emphasizes how sudden and forceful the fall was.
 - It connects spiritual authority in Christ with the ultimate defeat of Satan.
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2. Revelation 12:7–9 — The War in Heaven

- This passage **explicitly identifies Satan** and describes his defeat and **expulsion from heaven** after a celestial battle.
 - The “dragon” is a symbolic name for Satan, aligning with the serpent from Genesis.
 - Many interpret this as **either a reflection of the original fall** (as with Ezekiel/ Isaiah), or as a **future/prophetic event**, or both — depending on the theological lens.
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Combined Message (Old & New Testaments):

- **Ezekiel 28 & Isaiah 14** describe a majestic, prideful being cast down — interpreted spiritually as Satan’s fall.
- **Luke 10:18** affirms Satan’s fall from heaven from Jesus’ own mouth.

- **Revelation 12** details the heavenly conflict, naming Satan directly and depicting his defeat and casting out.

Truth & lies

Proverbs 14:25-what lies do, what truth does. Also 6:19, 12:17, 14:5

John 8:30-59 truth, lies, and fatherhood

Romans 1:25 exchanging truth for lies

I John 2:18-29 truth, lies, discerning, and who you belong to

John 16:13 Spirit of truth

Jeremiah 23:28-dreams vs. Scripture and straw vs. grain

Daniel 10:21-Book of Truth

John 18:37-38-Why Jesus was born and The most important question asked by Pilate...

John 14:6-Jesus the "Truthway" in a world of lies rebelling against the Lord God. Jesus is the Creator and Lord of Truth. All truth emanates from Him.