

**Genesis 3:1-9 "Experience God" (p.2)**  
Ajax Alliance Church. Sunday February 4<sup>th</sup>, 2024.

**Genesis 3:1-9.** [3:1] Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" [2] And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, [3] but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" [4] But the serpent said to the woman, "You will not surely die. [5] For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." [6] So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. [7] Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. [8] And they heard the sound of the LORD God walking 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. [9] But the LORD God called to the man and said to him, "Where are you?" (ESV)

**If you were to consider** all the **conflicts** that you are aware of or involved in, from geopolitical, to interpersonal, do you see a commonality? **What causes conflict between people? People can function together** for a time, but **when a situation of external doubt** arises, and **trust is not** existing between them, **communication** breaks down, and **bad intentions** become assumed. **The result is separation.**

**To experience God in a meaningful relationship,** there **needs to be trust** of Him and His word. **When difficult external situations** stir up internal doubt, **we must guard against** a desire for autonomy, thereby becoming a law unto ourselves. **This rebellion** means separation from God. **Unchecked,** the separation becomes eternal.

**Genesis** presents a picture of **warning showing the threats** to a harmonious experience of fellowship with God. **In Genesis 3:1-9** we see the ultimate source of rebellion to the true *Experience of God*. **Believers must realize four things: 1) The Tempter** (Genesis 3:1a), **2) The Target** (Genesis 3:1b-3), **3) The Tactic** (Genesis 3:4-5), **and finally 4) The Tragedy** (Genesis 1:6-9).

**In order to have the eternal joy to Experience God, we must avoid:**

**1) The Tempter** (Genesis 3:1a),

**Genesis 3:1a.** [3:1] Now the serpent was more crafty than any other beast of the field that the LORD God had made. (He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" ) (ESV)

**The word serpent** means "snake." **The apostle John** identified this creature as **Satan** (cf. **Rev. 12:9; 20:2**) as did **Paul** (**2 Cor. 11:3**). **The rebellion of Satan** had occurred sometime after **Genesis 1:31** (when **everything in creation** was good), but **before Genesis 3:1**. **He was a beautiful angel** originally, rejoicing at God's Creation (**Job 38:4-7**), but he **sinned** and was **judged** by God (**Isa. 14:12-17; Ezek. 28:11-19**). **God is not the author of sin, nor does He tempt people to sin; this is the work of the devil** (**James 1:13**). (Wiersbe, W. W. (1993). *Wiersbe's expository outlines on the Old Testament* (Ge 3:1-6). Wheaton, IL: Victor Books.).

**The serpent is indicated as "more crafty than any other beast of the field/wild animal that the LORD God had made,".** **Explicit characterization of actors in the story** is rare

in Hebrew narrative, so it seems likely that in **noting the snake's shrewdness** the **narrator is hinting** that his remarks should be examined very carefully. He may **not** be saying what he seems to be saying. Perhaps we should **not** take his words at their face value as the woman did. **The author wanted to draw a (parallel) between the Fall and man's quest for wisdom.** **Man's disobedience** is **not** so much depicted as an act of great wickedness or a great transgression **as much as it is an act of great folly.** **He had** all the "good" (*tôb*) he would have needed, but **he wanted** more—he wanted to be like God. **The forbidden tree** is the tree of the knowledge of "good and evil" (*tôb wārā'*, **Gen. 2:9**). **When the woman and the man took of the tree and ate**, it was because she "saw that the tree was desirable for gaining wisdom [*leḥaškîl*]" (**v.6**). Thus **even the serpent is represented as a paragon of wisdom**, an archetypal wiseman (*'ārûm*). However, **the serpent and his wisdom** (*'ārûm*) **lead ultimately to the curse** (*'ārûr* v.14) (Sailhamer, J. H. (1990). Genesis. In F. E. Gaebelien (Ed.), *The Expositor's Bible Commentary, Volume 2: Genesis, Exodus, Leviticus, Numbers* (F. E. Gaebelien, Ed.) (50). Grand Rapids, MI: Zondervan Publishing House.).

**Please turn to 1 Corinthians 1 (p.895)**

**Wisdom** is a central motif of the Genesis account. From how things are created, to how things should run, there is a **plan and purpose** through God's wisdom. **Folly**, is the relentless desire to **contradict** God, **denying** His word, intentions, and actions. **Originated** from Satan himself, **it desires at every turn** to supplant Godly wisdom with a **false** substitute. **The result** is always the same, sin leading to death.

**The book of 1 Corinthians is a catalogue of this folly. V.18-31 explain why:**

**1 Corinthians 1:18-31.** [18]For the word of the cross is folly to those who are perishing, but to us who are being saved it is **the power of God**. [19] For it is written, "**I will destroy the wisdom of the wise**, and the discernment of the discerning I will thwart." [20] Where is the one who is **wise**? Where is the **scribe**? Where is **the debater** of this age? Has not **God made foolish the wisdom of the world**? [21] For **since, in the wisdom of God, the world did not know God through wisdom**, it **pleased God through the folly of what we preach to save those who believe**. [22] For **Jews demand signs and Greeks seek wisdom**, [23] but we **preach Christ crucified**, a stumbling block to Jews and folly to Gentiles, [24] but to those who are called, both Jews and Greeks, **Christ the power of God and the wisdom of God**. [25] For the foolishness of God is wiser than men, and the weakness of God is stronger than men. [26] For consider **your calling**, brothers: not many of you were **wise** according to worldly standards, not many were **powerful**, not many were of **noble birth**. [27] But **God chose what is foolish in the world to shame the wise**; God chose what is weak in the world to shame the **strong**; [28] God chose what is **low** and despised in the world, even things that are not, **to bring to nothing things that are**, [29]so that **no human being might boast in the presence of God**. [30] And because of him you are in **Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption**, [31]so that, as it is written, "**Let the one who boasts, boast in the Lord**." (ESV)

**The term describing the serpent is "Crafty/Shrewd" ערום.** **On the one hand** it is a virtue the wise should cultivate (Prov 12:16; 13:16), but **misused** it becomes (**sneakiness and deviousness**) (Job 5:12; 15:5; cf. Exod 21:14; Josh 9:4). **The choice of the term ערום "Crafty/Shrewd" here is one of the more obvious plays on words** in the text; for **the man and his wife** have **just been described** as ערום "nude" (**2:25**). **They will seek themselves to be shrewd** (cf. **3:6**) but **will discover** that they are "nude" (**3:7**, 10). (Wenham, G. J. (2002). *Vol. 1: Word Biblical Commentary : Genesis 1-15*. Word Biblical Commentary (72). Dallas: Word, Incorporated.).

**The implication** seems to be that **the perpetrator of the Fall, the serpent, tempts the original human pair to try to find wisdom without God.** The “tree of the knowledge of good and evil” was a temptation because **they thought they could become wise through eating of it.** There is **a further wordplay with the word “curse”:** “Thus even **the serpent is represented as a paragon of wisdom, and archetypal wise man (.arum).** However, **the serpent and his wisdom (.arum) lead ultimately to the curse (.arur, v. 14).**” Regarding **the serpent’s origin,** we are clearly told that **he was an animal made by God.** This information immediately **removes** any possibility that the serpent is to be viewed as some kind of supernatural, divine force. There is **no** room here for any dualistic ideas about the origins of good and evil. **The serpent is a creature which the LORD God had made.** A creation of the LORD himself **rebels against his created purpose and leads humanity along with him in that rebellion.** (Hamilton, V. P. (1990). *The Book of Genesis. Chapters 1-17.* The New International Commentary on the Old Testament (188). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.).

**Illustration:** In the movie *Patton* there is a scene in which for the first time **the American general encounters the tank corps of Germany’s North African army under command of the brilliant German war strategist Rommel, the “Desert Fox.” Rommel’s tanks have been destroying the western armies. But Patton out thinks him and is waiting for Rommel with an ambush. The “Desert Fox” is routed, and Patton, who has succeeded by studying Rommel’s writing, is jubilant. He laughs and says, “Rommel, you son-of-a-gun, I read your book.” Patton defeated Rommel because he knew his enemy. In the same way, although Satan has not given us a war manual, God has; and we are therefore forewarned against Satan and his strategies** (Boice, J. M. (1998). *Genesis : An expositional commentary* (155). Grand Rapids, Mich.: Baker Books.).

**In order to have the eternal joy to Experience God, we must avoid:**

**2) The Target** (Genesis 3:1b-3),

**Genesis 3:1b.** [3:1] (Now the serpent was more crafty than any other beast of the field that the LORD God had made). He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" [2] And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, [3] but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" (ESV)

**In the second half of verse one, we hear that the serpent approaches Eve and, He said to the woman.** Hebrew (unlike English) distinguishes between the singular and plural in the second person. **The serpent uses the plural “you” in addressing the woman throughout this narrative.** It is only **in verse 6** that we discover what we should have suspected, **Adam was there silently watching all the time. Before Eve was formed, God had told Adam that he must not eat of the tree of the knowledge of good and evil (Genesis 2:16, 17).** **We presume** that Adam told Eve of the command, or else God repeated it for her also, for she was aware of it as **the next two verses indicate. The serpent, however, approached Eve as if to pit his word against that of God** (Redford, D. (2008). *The Pentateuch* (Vol. 1, p. 33). Standard Publishing.).

- **Adam did the wrong thing in more ways than one.** He **failed** to do the right thing, by proclaiming the truth, and **he stood idly by** while the **wrong** thing was done in his presence. **He had a responsibility for leadership and failed** to act when he should have. **Thursday was Holocaust Remembrance Day. Every year people wonder** how such an atrocity could have occurred. **When people are uninformed** of both circumstances and scripture, **demonize** a particular group, and are **driven by fear, atrocities occur.** It has been said that **all it takes for evil to multiply,** if for the righteous to do nothing. **When we know from scripture what should be said and done, yet do and say nothing, evil propagates. On the day of judgement** we will be held to account for every thought, word and deed of action and inaction.

The serpent poses a question to Eve “Did God actually/really say, ‘You shall/must not eat of/from any tree in the garden?’”. The question sounds innocent enough, doesn’t it? “Eve, are you sure you got that straight?” Is it possible that a loving God would deny his highest creatures the pleasure of eating any kind of fruit in the garden? Satan’s question was, however, not an innocent one. His purpose was to raise doubt in Eve’s mind—doubt as to exactly what God had said as well as doubt about the fairness of God’s prohibition. The questioning of the LORD’s graciousness is the first step down the path of rebelling against His will. Scripture always presents the indicative before the imperative. Who God is, and what He has done, is always presented before what should be done about that. The first thing we note about Satan is that he operates in disguise. He pretended to be interested in Eve’s well-being. He didn’t say to her (and he doesn’t say to us), “Come, I’ll teach you how to sin.” What he does say is this: “Let me help you to a happier, more exciting life. Surely God wants you to be happy.”

(Jeske, J. C. (2001). *Genesis* (2nd ed.). The People’s Bible (43–44). Milwaukee, Wis.: Northwestern Pub. House.)

- How could Eve have been deceived? It happens every day even with the saints of God. It’s simple: In order to be deceived: Be uninformed of God’s word, just rely on secondhand accounts, and fail to check what you hear, see and read against the word. False teachers deceive many today by twisting the meaning of words, ignoring the context of what they say, and making applications that do not fit the context. Relying on charisma, human wisdom and pandering to basic human desires they not only get a receptive audience but their falsehood is enthusiastically spread by those who fail to check what they say against God’s word.

In verse two we hear the response where the woman said to the serpent, “We may eat of the fruit of the trees in the garden.” Once again the woman speaks, and the man remains silent. He has received the commandment directly from the LORD God; she has not. But when it comes time to explain and defend the gracious character of God, the man remains mute. The woman responds in a fashion that is technically accurate, but one which loses the generous spirit behind the LORD’s original command to Adam. In Gen. 2:16 the freedom to eat from any tree is emphasized, and the expectation is there that humankind would avail themselves of that generous freedom. So, she took from God’s Word, added to God’s Word, and changed God’s Word, which are serious offenses indeed (Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:19). She was starting to doubt God’s goodness and truthfulness (Wiersbe, W. W. (1998). *Be basic* (p. 61). Chariot Victor Pub.).

- So often in communicating God’s truth, especially it seems to the “next generation of believers,” our passion for the generosity and grace of God, which led us to Him to begin with, is lost. What began as “raging holy fire” is now seen as a pilot light merely fulfilling a duty.

Just as the serpent referred to the LORD God as merely “God,” in verse three, so the woman here adopts the perspective of the serpent and refers to him merely as “God.” Once, again, the woman’s version of the command differs from the original version given to the man in several ways. She adds a restriction to the commandment to Genesis 2:17 not even touching it. God didn’t tell Adam and Eve they were not to touch the forbidden fruit, but Eve added an extra rule, a protective parameter to make sure she didn’t violate what God had said. And that is the beginning of legalism. Adding to the Word always leads to bondage, bitterness, and backsliding. Our intent might be to try and prevent ourselves or others from getting too close to forbidden fruit, but in reality, our rules and barriers only burden people and ultimately cause them to forget the whole thing and walk away from God (Courson, J. (2005). *Jon Courson’s application commentary: Volume one: Genesis–Job* (p. 10). Thomas Nelson.).

The woman's version also softens the emphatic character of the penalty for disobedience. The LORD God's "you will surely die" becomes a more tepid "lest you die." She also may be being portrayed as having a level of confusion about just which tree is prohibited. The human tendency is not only minimize his word, but exaggerate what we do not like by adding to his word. His commands become absurd caricatures that no one can be expected to obey. And we count ourselves off the hook. Then our minimizing and adding to his word leaves us free to subtract from his word. The Scripture's teaching on sensuality for example is said to be culturally bound and unrealistic for today's man and woman. And thus, it is jettisoned. The same is done with the Bible's teaching on materialism and business ethics. Ultimately such minimizing, adding, and subtracting leaves us without the word—and free-falling into temptation (Hughes, R. K. (2004). *Genesis: Beginning and blessing*. Preaching the Word (71–72). Wheaton, Ill.: Crossway Books.).

**Illustration:** In a classic episode of *All in the Family*, Archie Bunker was arguing about Christianity with his atheistic son-in-law Michael because Archie wants to get Michael's son baptized and Michael will have none of it. They argue about a number of unessential things. But at last Michael asks, "Tell me this, Archie, if there is a God, why is the world in such a mess?" Archie is dumbfounded. He stands stock-still for a moment. Then he tries to bluff his way through. He turns to his wife, Edith, and says, "Why do I always have to give the answers, Edith? Tell (Michael) why, if God has created the world, the world is in such a mess." Edith answers, "Well, I suppose it is to make us appreciate heaven better when we get there." The exchange is entertaining. But there is a touch of sadness too, for it apparently never occurred to Michael, Archie, Edith, or any of the writers that the mess in the world might just possibly be our fault rather than God's. (Boice, J. M. (1998). *Genesis: An expositional commentary* (166). Grand Rapids, Mich.: Baker Books.).

In order to have the eternal joy to Experience God, we must avoid:

3) The Tactic (Genesis 3:4-5),

Genesis 3:4-5. [4]But the serpent said to the woman, "You will not surely die. [5] For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (ESV)

The serpent made three counterclaims: First, they will not die. Second, "your eyes will be opened," a metaphor for knowledge, suggesting a newfound awareness not previously possessed ... And finally, they will gain what belongs to God, "knowing good and evil." Essentially, he is contending that God is holding her back—a claim that is sometimes echoed today (A. Ross, "Woman after the Fall," *Kindred Spirit* 5 (1981): 11.).

- We must be careful in our presentation of Christianity not to just put it as a bunch of restrictions. Biblical faith is a trust in God through an understanding of the way between life and death and the joy through life.

At one level, the serpent speaks the literal truth. The man and the woman do not immediately physically die at the moment they eat of the tree of the knowledge of good and evil. Their eyes are opened. They have experiential knowledge of both good and evil. But they are not like God (that Satan distorts in verse 5). In fact, after eating they are afraid of God. The serpent here directly contradicts the word of the LORD God. While he uses the plural "you" in this text, he only directly speaks to the woman, who has shown real confusion over exactly what the LORD God had said and had already come over to his perspective in some small ways. The serpent does not directly contradict the word of the LORD God until this has happened, and this demonstrates his shrewdness as well as the naïveté of the original human pair. This lie actually led her and Adam to spiritual death (separation from God). So, Satan is called a liar and

## Please turn to Matthew 7 (p.762)

**The most difficult lies to detect and refute** are the ones that contain true elements of scripture. It is only through **the attention to detail** that we assertion the correct path to righteousness. In **Matthew 7** **Jesus calls His saints to careful attention to the Word of God that we may not be deceived. He says:**

**Matthew 7:15-20.** [15]"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. [16] You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? [17] So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. [18]A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. [19] Every tree that does **not bear good fruit** is cut down and thrown into the fire. [20] Thus you will recognize them by their fruits. (ESV)

Once again in **Genesis 3:5**, the LORD **God** who had given the beautiful garden and its abundance, who is referred to by his covenant name Yahweh, is **here called merely the generic "God"** by the serpent. **The serpent entices the pair to suspect God's motives** for placing a **prohibition** on them. He does **not want you to eat** because in eating you will be just like him, knowing good and evil in a personal way. **The implication** is that it is only God's **insecurity** at creating a rival and His **stinginess** that led to the command. **The man and woman's trust in God's goodness**, despite all the evidence to the contrary all around them in their daily experience, is **lost**; and **when trust in God's goodness and love is lost**, sin and its terrible consequences follow as night follows day. It is an **oversimplification**, then, to say that **Eve's sin** was disobedience. **Her sin was unbelief. She refused** to believe what God had said about himself. She **doubted** his love, **choosing rather** to believe Satan's lie (Jeske, J. C. (2001). *Genesis* (2nd ed.). The People's Bible (46). Milwaukee, Wis.: Northwestern Pub. House.).

- If you were to **ask people at large why Christians proclaim standards** like the ten commandments, **people would most likely say** that it is from instructional religion that wants to control people and get their money. Whether **evangelizing, instructing children or in learning truths ourselves**, it is most important to **first understand the character of God before** learning of His commands. Only after we come to see His graciousness, love and desire for our wellbeing, can we understand why he wants to protect us with boundaries and then begin to properly follow His directives.

**The serpent** is once again, in a **twisted** sort of way, **telling the truth. When you eat of it/On the day of the eating of the fruit their eyes will be opened.** Here it was designed to be **ambiguous**; like all Satan's oracles, **suggesting to the hearer the attainment of higher wisdom** (*The Pulpit Commentary: Genesis*. 2004 (H. D. M. Spence-Jones, Ed.) (59). Bellingham, WA: Logos Research Systems, Inc.)

- One of **the most common ploys for those who wish to deceive** is to say that you are **missing** something: The promise of this **missing higher wisdom** (gnosis) is similar to the ploy to **find the additional revelation in missing books of the Bible, or a transcendental experience etc.**

**The lie** also held out **the lure of moral autonomy**—"you will be like God, knowing good and evil." By taking the fruit she would become wise. **Equal with God, she would autonomously decide** what was right and wrong. How intoxicating! She would make the rules. She would do it her way. **That promise still intoxicates. (In modern funerals) among the unbelieving population** Frank Sinatra's "My Way" is in first place as a funeral favorite: "*But best of all I did it my way*". ...But the truth is, **"My Way"** is the dirge

of death, marking the implosion of the autonomous self. But what deadly magnetism it carries (Hughes, R. K. (2004). *Genesis Beginning and blessing*. Preaching the Word (69–70). Wheaton, Ill.: Crossway Books.).

They would “know” good and evil, or at least “evil,” in a personal, experiential way. But they would not be like God at all. So, the tempter pits his bare assertion against the word and works of God, presenting divine love as envy, service as servility, and a suicidal plunge as a leap into life, ‘All these things will I give thee (Satan falsely promises)...’; the pattern repeats in Christ’s temptations, and in ours (Kidner, D. (1967). *Genesis: An Introduction and Commentary* (Vol. 1, p. 73). InterVarsity Press.).

- So often those things which tempt us do so by promising both things they can deliver and things they cannot deliver. During the process of temptation the consequences are often minimized or ignored. The reason for examining stories of failure is to see how sin always takes away and does not give what we deceive ourselves into thinking it will.

**Quote: Dietrich Bonhoeffer** describes in his little book *Temptation* how temptation works: "With irresistible power desire seizes mastery over the flesh.... It makes no difference whether it is sexual desire, or ambition, or vanity, or desire for revenge, or love of fame and power, or greed for money.... Joy in God is ... extinguished in us and we seek all our joy in the creature. At this moment God is quite unreal to us, he loses all reality, and only desire for the creature is real.... Satan does not here fill us with hatred of God, but with forgetfulness of God.... The lust thus aroused envelops the mind and will of man in deepest darkness. The powers of clear discrimination and of decision are taken from us. The questions present themselves: "Is what the flesh desires really sin in this case?" "Is it really not permitted to me, yes—expected of me, now, here, in my particular situation, to appease desire?"... It is here that everything within me rises up against the Word of God". (Dietrich Bonhoeffer, *Temptation* (London: SCM Press Ltd., 1961), p. 33.).

Finally, in order to have the eternal joy to Experience God, we must avoid:

4) *The Tragedy* (Genesis 3:6-9)

**Genesis 3:6-9.** [6] So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. [7] Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. [8] And they heard the sound of the LORD God walking 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. [9] But the LORD God called to the man and said to him, "Where are you?" (ESV)

When set in the larger context of the story, the serpent’s words are shown to be both true and false. They proved true in that the man and woman did not immediately (physically perish). Their eyes were indeed opened (v. 7), and they obtained knowledge belonging to God as the serpent had promised (v. 22). However, the serpent’s half-truths concealed falsehood and led the woman to expect a different result altogether. The serpent spoke only about what she would gain and avoided mentioning what she would lose in the process. The man and woman (began to deteriorate physically and experienced spiritual death). Furthermore, they experienced expulsion from the garden.... Although their eyes were opened, they were rewarded only with seeing their nakedness and were burdened with human guilt and embarrassment (v. 7). Although they became like God in this one way, it was at an unexpected cost. They achieved isolation and fear. The couple was cut off as well from the possibility of life, the one

feature of divinity for which otherwise **they were destined**. (Mathews, K. A. (2001). *Vol. 1A: Genesis 1-11:26* (electronic ed.). Logos Library System; The New American Commentary (236–237). Nashville: Broadman & Holman Publishers.).

- **One of the most important questions in considering an action** is **not** just what **appears** to be a **temporary gain**, but what is **lost**. **Sin always seems to promise immediate benefits and conceal real, long term loss.**

It is interesting that in **verse six** **the woman sees that** "**the tree was good for food and a delight/pleasing to the eyes.**" **That is the same description** of the other trees in the garden in **Genesis 2**. **The woman wanted something** that she thought she did **not** already have. But there **God had provided it already**. This seems to **imply that the woman has succumbed to the temptation to doubt** God's goodness. She certainly has **ignored** His generosity. While **she ignores God's generous provision** of many trees which are **good for food and a delight/pleasing to the eyes.** The words used in Eve's reflection are significant. First, the words *ta'āwā* ("**pleasant**") and *neḥmād* ("**desirable**") are cognate to the Hebrew **verbs translated "covet" in the Ten Commandments ...** **Strong desire** such as Eve's, or **coveting** as the commandment **prohibits**, is **usually followed by an unlawful taking** (Ross, A. P. (1998). *Creation and blessing : A guide to the study and exposition of Genesis* (136). Grand Rapids, MI: Baker Books.). **The tree of the knowledge of good and evil** also has the potential of giving her a type wisdom **without** regard to her relationship with God. **The theme verse of the book of Proverbs** reads, "**The fear of the LORD is the beginning of wisdom.**" **The woman succumbs to the serpent's twisted account** and **seeks a wisdom that is independent of a respectful, reverent, and, yes, fearful awe of the LORD God.** **John wrote in 1 John 2:16** For all that is in the world--the desires of the flesh and the desires of the eyes and **pride in possessions**--is not from the Father but is from the world. (ESV) "**The desires of the flesh**"—that is, **the tree was good to for food/to eat.** "**The desires of the eyes**"—**a delight/pleasing to the eyes.** "**The pride in possessions**"—**the tree was to be desired to make one wise** (McGee, J. V. (1997). *Thru the Bible commentary* (electronic ed.) (Ge 3:6). Nashville: Thomas Nelson.).

What was this **fruit**? The **fruit** of the tree in this passage has **for almost 2,000 years been painted, sculpted and described as an apple.** But **the text speaks only of an undefined "fruit."** **How did we get to the apple**, of all things, which was **unknown in the Near East until a century ago?** **In Jerome's fifth-century Latin translation of the Bible, known as the Vulgate,** the word for "**evil,**" with which the snake's speech ends (**Genesis 3:5**), is *malum*. *Malum* can also mean *apple*, and so this **false apple** was projected back three lines, to end up ultimately in Eve's hands, where it **never** was in the first place (Lapide, "Touching," p. 43.).

**In the statement that Eve "gave some to her husband who was with her, and he ate"** explicitly and clearly states that **Adam** was present, but was strangely **silent**. **In the New Testament, Paul tells Timothy that** Eve was **deceived** (**1 Timothy 2:14**). **Not so with Adam.** **By eating of the forbidden fruit,** he said in essence, "I want to be with Eve more than I want to obey God. **I would rather** be doomed with the woman **than trust God to resolve the situation.**" If Adam had turned to God (there was still an opportunity for redemption). But **rather than turn to God, Adam chose to join Eve** (Courson, J. (2005). *Jon Courson's application commentary: Volume one: Genesis–Job* (p. 11). Thomas Nelson.)

- It is a **crucial thing in any relationship with someone** to **lovingly help another** when tempted to sin. We show **selfishness** to **keep silent thinking** it's **not** our business or **it would just be easier** to stay out of it. But **if we really love someone,** we **won't** stand idly by as they head straight into sin.

While **the complete consequences** of the man and woman's **sin** will be **displayed throughout the book of Genesis and the book of world history,** **the first result** described in **verse seven** is the **distorted** way in which **they begin to look at themselves and each**



other. **Gone** is the **transparency** which knew **no** shame. The **realization** that they were naked now brought them **shame** and the desire to **hide** it. Suddenly **the focus of the man and woman** is on themselves and **not** on the task of (**the Dominion Mandate**) of working and guarding the garden. **The prohibition** of **2:17** is **violated**. **The permission** of **verse 16** is **perverted**. **The vocation** of **verse 15** is **neglected**. **The couple's solution to this new enigma** is freighted with **folly**. Having committed the sin themselves, and now living with its immediate consequences, i.e., the **experience** of **shame**, the **loss** of innocence (**they knew/were aware that they were naked**), **they attempt to alleviate the problem** themselves. **Rather** than driving them back to God, **their guilt** leads them into a **self-atoning, self-protecting procedure**: they must cover themselves. **That "they sewed fig leaves together and made themselves loincloths"** is a clear indication that when **we** as men and women **try to fix our problems** by ourselves which our sins **against** God have brought upon us, **our remedies** are just as **pitiful**. **Fig leaves** will serve as clothing **no** better than our own self-help strategies. **It is possible that for the imagined audience** **fig** trees had sexually suggestive connotations and that they might see a **critique** against the fertility cults of Canaan. (Hamilton, V. P. (1990). *The Book of Genesis. Chapters 1-17*. The New International Commentary on the Old Testament (191). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.)

**The next manifestation of the fallen condition** of the man and the woman in **verse eight** is when they are **confronted with the possibility of direct interaction with the LORD God**. They hear him **walking in the garden**. **That the LORD God was walking** in **verse eight** pictures **fellowship**. **At this point** the LORD is still seeking the intimate fellowship with the man and the woman that He has always enjoyed. **Attired in their scratchy, itchy fig leaves**, Adam and Eve hear the voice of the Lord and they **hide**. **That's what sin always does**. **It causes us to hide** from the Lord. Like Adam and Eve, if there's **rebellion** in my life, I'll run from the voice of the Lord—I'll **lose** my appetite for Scripture (Courson, J. (2005). *Jon Courson's application commentary: Volume one: Genesis-Job* (p. 11). Thomas Nelson.).

- **Satan's plan** is to **draw people away from true fellowship** with God and one another. **What seems like a freeing** of what is holding people back is **actually the lifeline** that keeps us secure. **Adrift**, we run the risk of being tossed to and fro by the waves, we run into unnecessary hazards and we **lose the sense of security** that God desires through intimate fellowship. Although **genuine believes** will **not** succumb to eternal ruin, **many have shipwrecked their faith** seeing to cut ties.

**The trees of the garden** were **created** by the LORD to provide food for humanity. **They are now turned** into the means of trying to **hide** from the LORD!

- **All sin** in essence is using what God had provided for the opposite purpose intended.

**Finally in verse nine**, **the LORD God seeks out humankind** in the garden, and He has been seeking ever since. **Even when we would prefer to hide** from God, **He seeks** us. He does **not** merely speak to the man, but He **calls** to him because **man** is **not** where he should be. Presumably **the LORD does not ask "Where are you?"** because he needs information; **He wants the human pair to realize where they really are**. **His question is addressed to the man** in particular since he bears primary responsibility for obedience to the commandment since he, and **not** the woman, was given it directly. **Man** has **broken** away from God, but **God** will **not** leave him to his lost condition. **This is the great marvel of the Scriptures**; God does **not** abandon the creature to his just deserts. **In this question God reveals His love**; for the purpose of **interrogating Adam** is to cause him to see where his **disobedience** has brought him, to contemplate his present status and **give an account** of why he is in the condition in which he finds himself (KJV Bible commentary. 1997 (21). Nashville: Thomas Nelson.).

## Please turn to Psalm 139 (p.489)

**Shame, remorse, confusion, guilt, and fear all led to their clandestine behavior.** There was **no place to hide**; there **never is** (MacArthur, J. J. (1997). *The MacArthur Study Bible* (electronic ed.) (Ge 3:9). Nashville: Word Pub.).

- **Time and time again the most foolish decisions are made apart from godly counsel. People in anger, ignorance or a one-sided outlook, often don't see the pitfalls in their action or inaction. When we first consult the scriptures, seek the Lord's guidance and consider the godly wisdom of others, we not only make better decisions, but often avoid the most painful pitfalls.**

**Psalm 139 considers the presence of God that should be our comfort and guide:**

**Psalm 139:1-10.** [139:1] O LORD, you have searched me and known me! [2] You know when I sit down and when I rise up; you discern my thoughts from afar.[3] You search out my path and my lying down and are acquainted with all my ways. [4] Even before a word is on my tongue, behold, O LORD, you know it altogether. [5] You hem me in, behind and before, and lay your hand upon me. [6] Such knowledge is too wonderful for me; it is high; I cannot attain it. [7] Where shall I go from your Spirit? Or where shall I flee from your presence? [8] If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! [9] If I take the wings of the morning and dwell in the uttermost parts of the sea, [10] even there your hand shall lead me, and your right hand shall hold me. (ESV)

- Although it can be **intimidating to consider God's omnipresence, His gentle hand** is one to **comfort and guide**. We need **not fear His correction** and we would be **foolish to spurn His guidance. To truly Experience God** is to **come into His presence** through the work of Christ by **the power of the Spirit. To realize that He truly knows us and is always with us** should both **comfort us through difficulties** and **guide our thoughts, speech and actions to demonstrate that He is here.**

(Format Note: Outline from Wiersbe, W. W. (1993). *Wiersbe's expository outlines on the Old Testament* (Ge 3:1–6). Wheaton, IL: Victor Books., Some base commentary from Kissling, P. J. (2004-). *Genesis*. The College Press NIV commentary. (179–199). Joplin, Mo.: College Press Pub. Co.)

## Closing Hymn:

## Prayer Room Inviation

### 079 Benediction

**May the only One Who grants pardon for sin and a peace that endures, And Whose own presence guides and cheers, Strengthen and protect you from the evil one. So that together with the saints of God, we who are His children may walk in newness of life with the one who walks in, through and with us, until we see Him face to Face. In Christ's Name we Pray. Amen.** (cf. 2 Thessalonians 3:3. Hymn Reference: *Great is Thy Faithfulness*, Thomas O. Chisholm (1866–1960); TH p. 32)