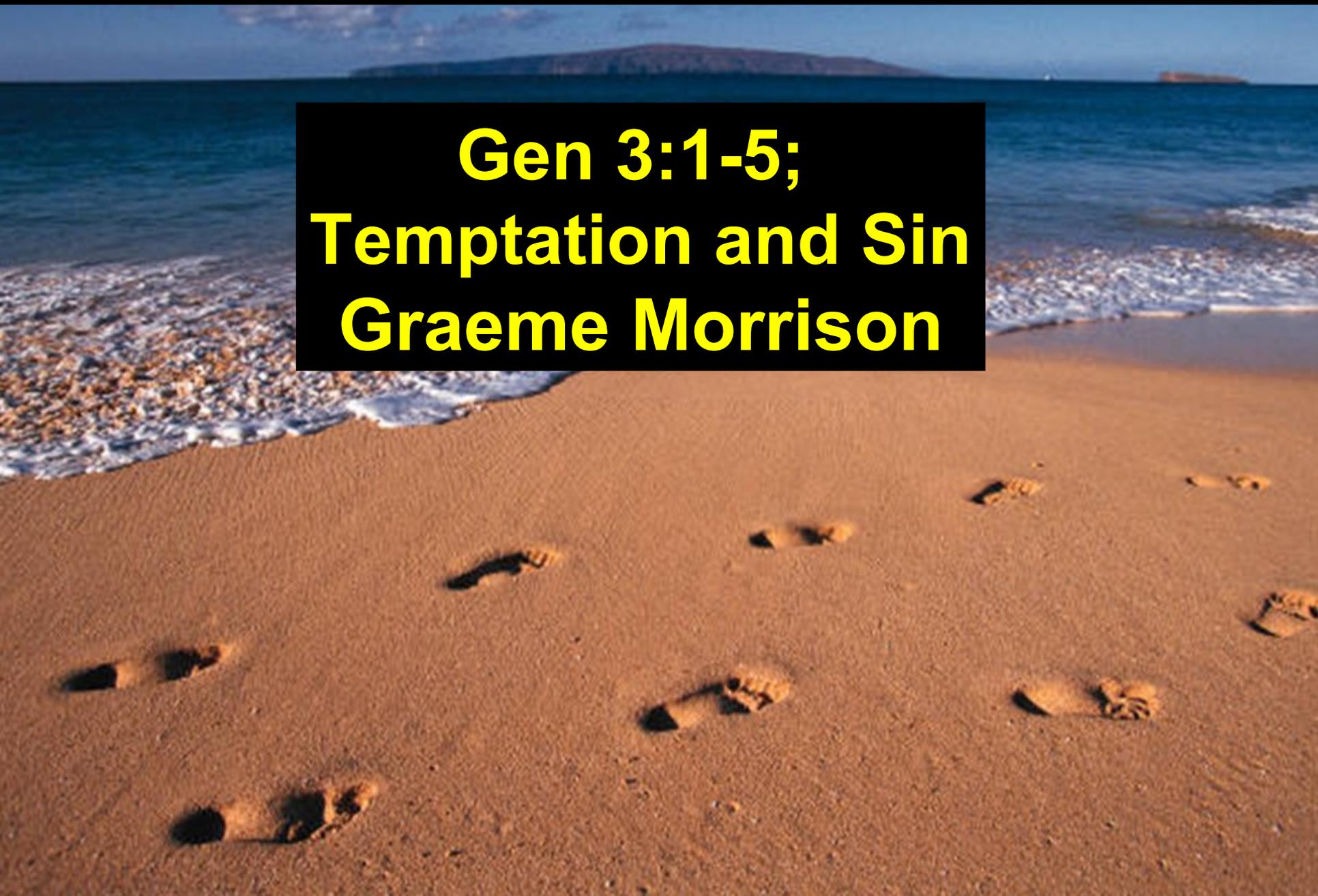


Patriarchal Age- before the flood.

**Gen 3:1-5;
Temptation and Sin
Graeme Morrison**



Old Testament

Law

Deuteronomy
Numbers
Leviticus
Exodus
Genesis

Historical Books

Ezra
Nehemiah
Ezra
2 Chronicles
1 Chronicles
2 Kings
1 Kings
2 Samuel
1 Samuel
Ruth
Judges
Joshua

Poetic Books

Song of Songs
Ecclesiastes
Proverbs
Psalms
Job

Old Testament

Major Prophets

Daniel
Ezekiel
Lamentations
Jeremiah
Isaiah

Minor Prophets

Malachi
Zechariah
Haggai
Zephaniah
Habakkuk
Nahum
Micah
Jonah
Obadiah
Amos
Joel
Hosea

The Old Testament

5 books of Law

The Pentateuch
Genesis, Exodus, Leviticus, Numbers & Deuteronomy

12 books of History

Historical Books
Joshua, Judges, Ruth, I&II Samuel, I&II Kings,

Historical Books cont'd
I&II Chronicles, Ezra, Nehemiah & Esther

5 books of Poetry

Poetic Books
Job, Psalms, Proverbs, Ecclesiastes & Song of Solomon

5 books of Major
Prophets

Major Prophets
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

12 books of Minor
Prophets

Minor Prophets
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk,
Zephaniah, Haggai, Zechariah & Malachi

The Old Testament

Genesis: The Book of Origins

The origin of the universe and human race. A record of early history of the 'Chosen Family'.

Exodus: The bondage, deliverance and beginning of the history of Israel on their way to Canaan, lead by Moses.

The Pentateuch

Leviticus: The Book of Laws

The book of laws concerning morals, cleanliness, food, etc. It teaches access to God through sacrifices.

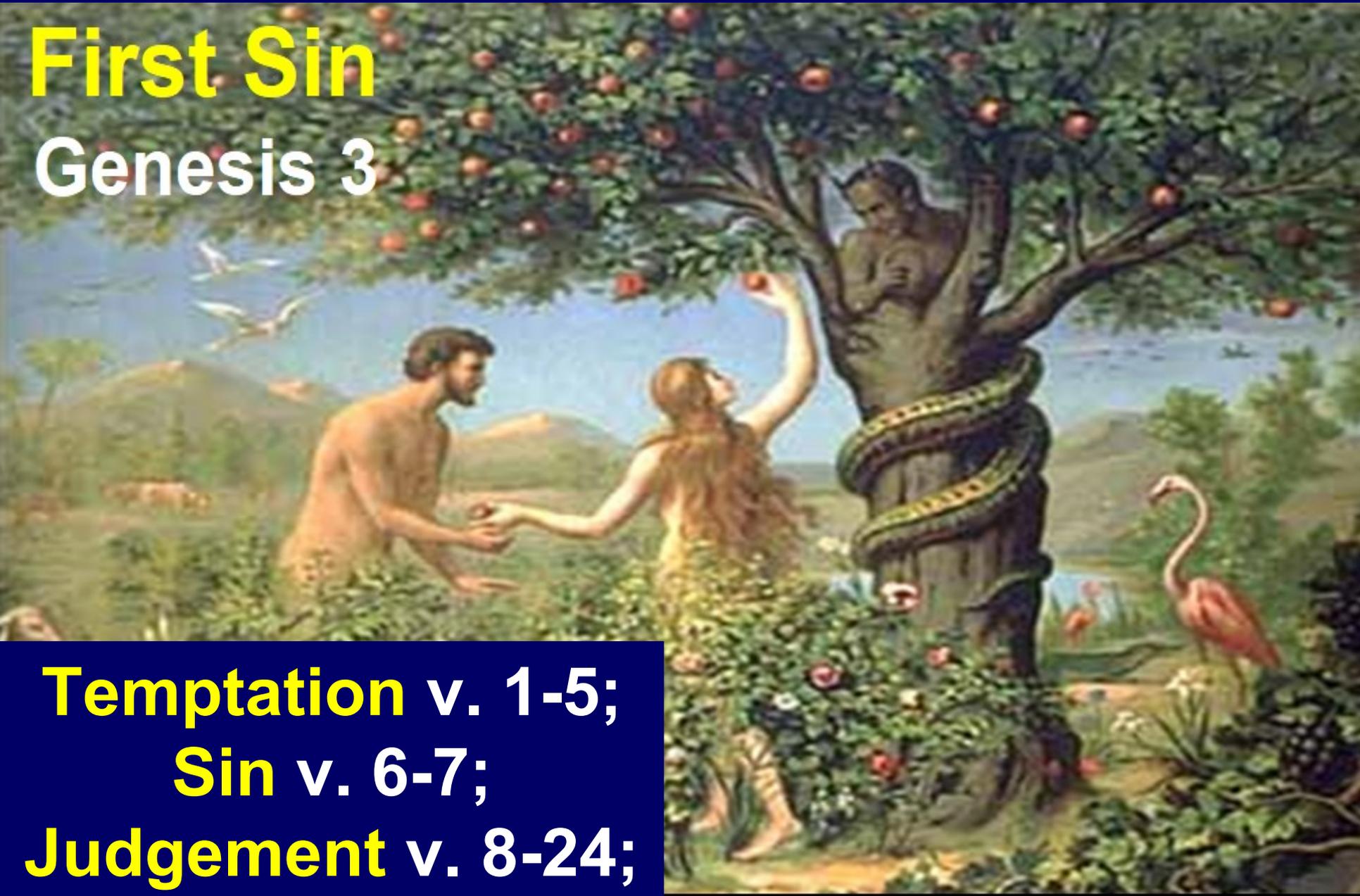
Numbers: The book of the pilgrimages of Israel. The forty years of wandering in the wilderness.

Deuteronomy: A repetition of the laws given shortly before Israel entered Canaan.

Patriarchal Age- before the flood

First Sin

Genesis 3



Temptation v. 1-5;
Sin v. 6-7;
Judgement v. 8-24;

THE FALL. Genesis 3:1-24;

The narrative of the temptation and the fall into sin is foundational to the rest of the Bible.

If the Bible is a book of Redemption, then the origin of that redemptive message is found in this chapter.

Thus, while there is the fall in chapter 3, there is also a promise of future restoration through the “seed of the woman.”

Genesis 2	“They were not ashamed”
Genesis 3	“I was ashamed and I hid myself”
Genesis 4	“Adam knew his wife”

THE FALL. Genesis 3:1-24;

The events that we have seen in the first two chapters of Genesis have been bright and cheerful and full of hope.

Man is presented as the ruler of his world, second only to his Creator. He is holy and without sin, standing on earth as the very image of God.

His environment is a delight and his relationship with his God and with his wife is perfect.

As we come to Genesis 3 and 4, there will be a drastic change.

The story will be black and bleak, full of sin and jealousy and death.

The earth will be cursed. Loving relationships will be replaced by guilt and murder.

THE FALL. Genesis 3:1-24;

What will shine forth in the darkness of these two chapters will be the grace of God.

It will be shown in a way that is even greater than that which is found in the creation accounts.

Genesis 3:1-6

Events leading up to the fall

- Serpent introduced
- Temptation
- Sin

Genesis 3:7-24

Results of the Fall

- God's pointed questions
- Curse of sin
- Banishment from the garden

In the first section, the serpent is the prominent figure.

In the second section, it is the Lord who becomes the prominent figure.

THE FALL. Genesis 3:1-24;

God has created a beautiful universe for man.

He has made a suitable helper for the man.

**At that point He pronounces everything
as “Very good.”**

**So man and his mate
are in a beautiful garden with the command
to reproduce and fill the earth.**

**They are comfortable and unashamed
to be naked in God’s presence and they have
plenty of food with no effort to get it.**

Everything should be just perfect. Right?



THE FALL. Genesis 3:1-24;

Wrong!

Even though everything grows on trees except money, and they don't need that anyway, **there will soon be trouble in paradise.**

Have you ever wondered why God let Satan be there, knowing what he would do?

We will try to answer that question and many other interesting questions about God and why He does what He does.



The First Sin. Genesis 3:1-6;

Eve is deceived. (3:1-4;)

The Serpent lies:- “You will not surely die.”

Eve is Tempted (3:6;)

Good for food:- Lust of the flesh

Pleasant to eyes:- Lust of the eyes

Desirable to make one wise:- Pride of life

Eve Sins.

She picked the fruit and ate of it.

She gave some to **Adam** and he ate.

Why does a fall from a relationship with God matter?

Compare creation:-

1:10 ...and God saw that it was good.

1:12 ...and God saw that it was good.

1:17 ...and God saw that it was good.

1:21 ...and God saw that it was good.

1:25 ...and God saw that it was good.

1:31... And God saw all that He had made, and behold, it was very good.

THE FALL. Genesis 3:1-24;

Without the fall:

The world is normal, and as it should be

Any problems on earth are God's responsibility

God = author of human evil.

With the fall:

The world is abnormal, and broken

The problems on earth are humans' responsibility

God = author of human Freedom.

Adam and Eve faced a choice between two trees:-

**Tree
of knowledge
of good and evil**

**This tree stood
for **autonomy**
for **self- rule**
for **unqualified
independence.****

**Tree
of life**

**Life:-
Union with God
Death:-
separation from God
It includes the idea
of authority-
Depends on trust**

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman. “Did God really say you must not eat any of the fruit in the garden?”

Genesis 2 closes with the man and the woman in the garden. At the beginning of this chapter, we are introduced to a new character. It is the serpent.

The serpent = Satan. Rev 12:9; “Satan; the devil and serpent of old...” Satan exists!

When we read that the serpent was “**more crafty**” or “**the shrewdest,**” we ought to realise that, at the very least, there is **a play on words** here. It is seen in the word translated “**shrewdest / crafty.**”

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman.

“Did God really say you must not eat any of the fruit in the garden?”

The Hebrew word can be translated two different ways.

1. It can refer to the quality of being prudent or crafty.

- **Proverbs 12:16;** A fool's vexation is known at once,
But a prudent man conceals dishonour.
- **Proverbs 12:23;** A prudent man conceals knowledge,
But the heart of fools proclaims folly.

This same word can refer to nakedness.

Job 24:7; They spend the night naked, without clothing,
And have no covering against the cold.

Job 24:10; They cause the poor to go about naked without clothing,
And they take away the sheaves from the hungry.

Job 26:6; Naked is Sheol before Him And Abaddon
has no covering.

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman. “Did God really say you must not eat any of the fruit in the garden?”

Ecclesiastes 5:15; “As he had come **naked** from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labour that he can carry in his hand.”

This is the same word that was used in Genesis 2:25; to **describe Adam and Eve** as they were **naked and unashamed** in the Garden.

Their **nakedness** was a sign of their **innocence** while the **craftiness** of the serpent **suggests a motive not innocent**

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman. “Did God really say you must not eat any of the fruit in the garden?”

Rabbinic legend has it that the serpent **originally walked erect** and that it was not until God’s curse on this animal in Genesis 3:14; that it was **reduced to moving upon its belly.**

There is **nothing in the Bible** to specifically state such a position and therefore such an interpretation is reduced to **mere speculation.**

Why a Serpent?



Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman. “Did God really say you must not eat any of the fruit in the garden?”

It was not that a snake is more intelligent than other creatures but that **Satan was more crafty and was "in" the snake, and had chosen the snake as his representative.** (2 Corinthians 11:3; Matthew 10:16; 23: 33).

The symbolism is that **a snake's poison is in its mouth.**

“Did God really tell you that?”

If **Satan** can plant a question of **doubt, he can often lead us astray.**

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman.

“Did God really say you must not eat any of the fruit in the garden?”

On the other hand, the description of the serpent is seen in contrast to the beasts of the field.

He was more crafty than any beast of the field.

Furthermore, this particular serpent had the power of speech.

This brings us to a dilemma: Snakes cannot talk.

I believe that the actions of this serpent reflect **a supernatural situation**, that

Satan was the cause of the speech of the serpent.

He often works through **intermediate agents.**

He uses fallen angels and **he uses human agents** and **he is able to use animals.**

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman. “Did God really say you must not eat any of the fruit in the garden?”

One example of **demon possession in animals** is seen in **Matthew 8:28-32**; where Jesus cast out a group of demons and allowed them to enter a heard of pigs.

In Genesis 3:1; Satan seems to have chosen the serpent as his tool.

The fact that **Satan was the real power behind the serpent** is attested in the book of Revelation where Satan is described as the devil and Satan.
(Revelation 12:9;)

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made. “Really?” he asked the woman. “Did God really say you must not eat any of the fruit in the garden?”

The striking thing about this is not that the serpent could speak, but that the woman showed no surprise at the serpent’s linguistic ability.

While some have speculated that certain animals had the power of speech prior to the fall.

It is more natural to conclude that the woman, in her innocence, did not know that all animals were incapable of human speech and therefore was not alarmed at the serpent’s ability.

THE TEMPTATION. Genesis 3:1-7;

Gen 3:1; “Now the serpent was the shrewdest of all the creatures the Lord God had made.

“Really?” he asked the woman. **“Did God really say you must not eat any of the fruit in the garden?”**

And the woman said to the serpent, “From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat from it or touch it, lest you die.’”

And the serpent said to the woman,
“You surely **shall not die!** 5 For God knows that in the day you eat from it your eyes will be opened, and **you will be like God,** knowing good and evil.”

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 **desirable to make one wise,** she took from its fruit and ate, and she gave also to her husband with her, and he ate.

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 loin coverings.

First step:-

Questions and distorts the word of God.
“Can you REALLY believe He said that?”

Questionable quotation of 2:16-17;
**“God says we must not eat it or even touch it,
or we will die.”**

More restrictive than what God said.

The temptation proceeded with a **misunderstanding of the danger:**
“And the woman said to the serpent, “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat from it or touch it, lest you die.’” (3:3-4;)

In repeating the prohibition, the woman says that they are not permitted either to eat **or even to touch the forbidden fruit.**

Yet when the prohibition is **initially given** in Genesis 2:16-17; there is **no mention** of a prohibition against **touching** the fruit. **It is only eating the fruit that is forbidden.**

This may reflect a misunderstanding on the part of the woman.

She may have **thought** there was **something physically poisonous** about the fruit.

This created a conflict in her mind when she looked at the tree and **it looked GOOD.**

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

Denies the word of God!

"You will **not** surely die,"

Replaces the word of God!

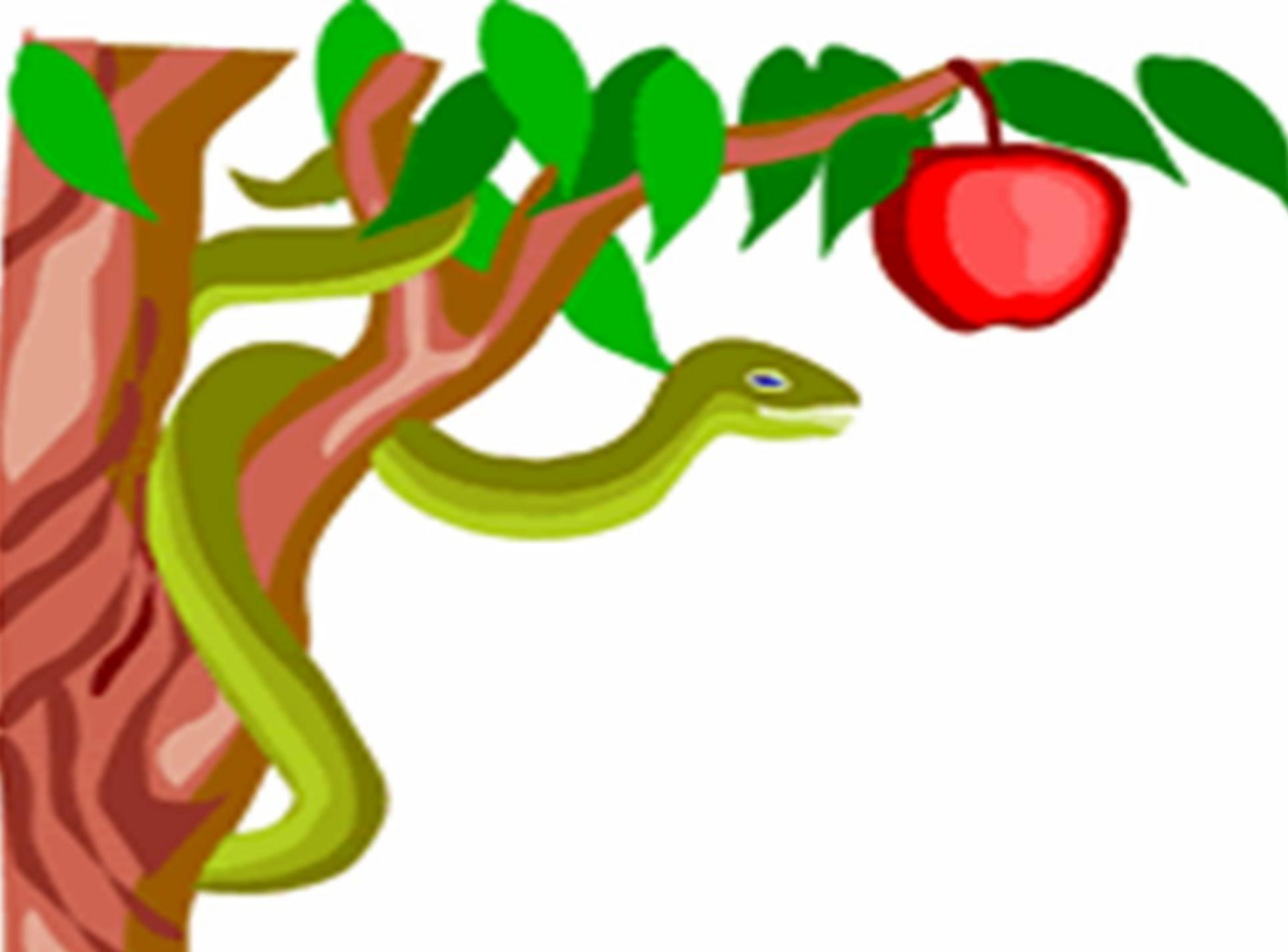
"For God knows that when you eat of it
your eyes will be opened,
and you will be like God, knowing good and evil."

The real explanation...

Partially true! Fundamentally false!

The importance **trust** is destroyed

Basic impact:- **suspicion of God's word!**



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

Half Truths are Lies.

**After eating the forbidden fruit,
they DID know about good and evil.**

**They knew what they had and lost,
including a close relationship with God.**

**They also knew what evil was
because they had just disobeyed
the one law God had given them.**

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

Law (from God) Kills.

Satan's trick is to get Eve to focus on that one tree. This is how the Law "kills."

Paul says, **"What shall we say, then? Is the law sin? Certainly not!** Indeed I would not have known what sin was except through the law.

For I would not have known what coveting really was if the law had not said, "Do not covet."

But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire.



Paul remembers when, as a young man, he had first become accountable for sin.

Law Kills if We Disobey It.

“For apart from law, sin is dead. Once I was alive apart from law; but when the commandment came, sin sprang to life and I died.

I found that the very commandment that was intended to bring life actually brought death.

**For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death.”
(Romans 7: 7-11;)**

God's very act of forbidding the fruit of that one tree, after Satan's suggestion, made it irresistible. Humans are SO suggestible.



**Law Kills
if We Disobey It.**

The Lord had given some **very specific instructions** regarding their behaviour in the Garden.

There was a single prohibition given.

And the **Lord God COMMANDED** the man, saying, “from any tree of the garden you may eat freely; **BUT** from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.” (Gen 2:16-17;)

This condition gave man the freedom to choose for God or against God.

He could obey and live or he could disobey and die.

There are several things which we ought to **note** from this temptation.

First of all, notice that the temptation came from an outside source.

SOME SAY that since Adams sin in the garden we all have a tendency or orientation to sin passed on to us through Adam.

They describe it as - **we have been born with the sin of ADAM** or that we are all guilty tainted by the sin of ADAM.

They call this **our sin nature**, saying It is an **orientation to sin**.
Therefore **WE** have no choice but to sin because of Adam.

**But Adam and Eve were not created
with an orientation to sin.**

They had the ability to CHOOSE not to sin.

Yet they chose to sin.

**THEY WERE RESPONSIBLE AND THEY
WERE ACCOUNTABLE FOR THEIR OWN SIN.**

AND SO ARE WE TODAY

WE CANNOT BLAME ADAM.

WE MAKE OUR OWN CHOICES

AND SO ALSO LIKE ADAM

WE HAVE TO LIVE WITH THE CONSEQUENCES.

**2nd The temptation began by questioning and misdirection:
And he said to the woman, “Really, has God said,
‘You shall not eat from any tree of the garden’?”**

**The serpent did not begin the conversation
with an immediate denial of what God had said.
Instead, he merely posed the question
of what God had said. **He did this by means
of a deliberate misquote of the words of God.****

**He asked, “Is it true that God **will not let you eat
from ANY of the trees** of the garden?”**

**The question is designed to make the woman
focus upon that particular tree that was forbidden.**

**Satan's tactics have not changed.
He continues to draw your attention
to that which is forbidden.**

**In so doing, he draws our attention away
from that which God has given us.**

**It is also notable that the serpent refers to God by
His title (Elohim) rather than by His name (Yahweh).**

**The emphasis is upon God's position
rather than upon
God's RELATIONSHIP with His creatures.**



Satan's Lie.

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

"You will not surely die." Half True.

She could have afterward eaten
the fruit of the **tree of life** and **not died physically.**

**But the instant she ate from the tree she died
spiritually. That was the death that came
on the same day they disobeyed God's law.**

God's law is not circumvented.

His word is always true.

God wanted man to stay in a relationship with Him.

He wanted man to avoid that tree and **continue
to eat the fruit from the Tree of Life and never die.**

Sin's Penalty



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

Life **earned** by **keeping law** requires
that **one keep it perfectly** and **never break it**.
This is the "**works**" Paul means in Ephesians 2.

Once the law has been broken,
the **penalty is spiritual death**, (Romans 6:23;)
and **life cannot be restored**
by keeping the law perfectly afterward.

Your one opportunity
for earning salvation is gone.
The penalty of spiritual death, once "earned"
cannot be revoked by any good work.

Free Will



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

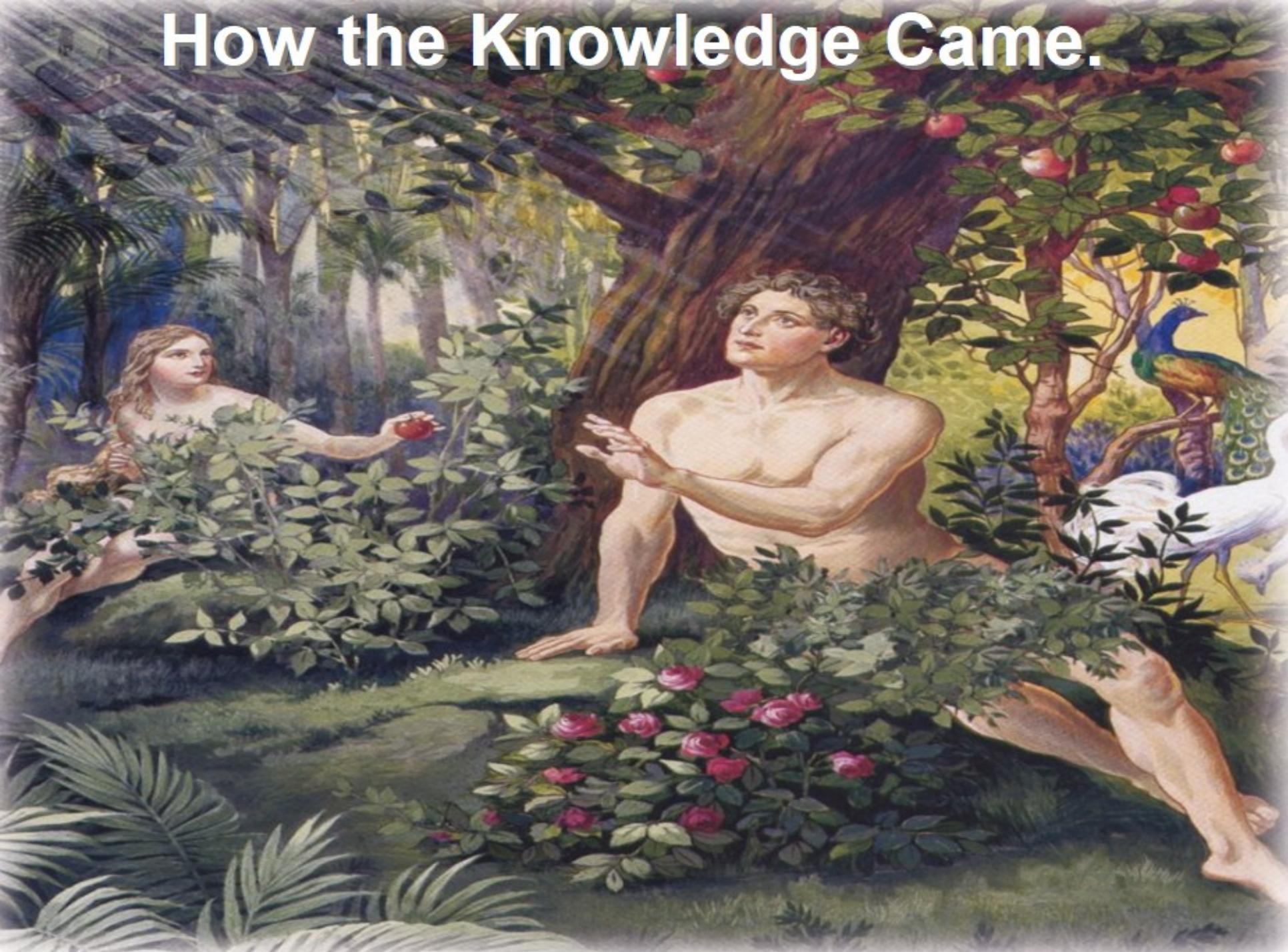
The evident **purpose of God's command** not to eat of the one tree was to **give man a free choice to obey** because of **love and trust**.

Without an opportunity to disobey, man would have been like a robot, man would have had no such choice.

The way Satan said it, **it sounded like a good thing**, to know the difference between good and evil.

But **how** they came to know, and **what** they came to know, and **the effects that knowledge** was to have on their lives, **was NOT such a good thing**, as they soon learned.

How the Knowledge Came.



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

I believe that the **fruit of the tree**
had **no magical** power. **There was no**
inherent power of enlightenment in the fruit itself.
It represented God's law because it gave a choice
and it stood for the law from God that defined sin.

Sin is a transgression of any law of God.
The only law they had was
not eat the fruit from this one tree.

By eating the fruit they brought condemnation
upon themselves and suffered the penalty.
This was their education
and how the knowledge of evil came.

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

God's law also defines good.

But the law God had given them had
already defined for them what was good.

**It was obedience to that one law
that would have given eternal life
if it had never been broken.**

**If they had not disobeyed God,
and could have stayed in the garden, they
would continue to have access to the Tree
of Life and would never have died physically.**

Immortality.



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

Immortality.

Perhaps, after a period of probation,
**God would have transformed their bodies
into the immortal glorious spiritual bodies
Paul describes in 1 Corinthians 15,
the same kind of bodies
Christians will receive at the resurrection.**

**But they failed the faith and love test,
were separated from the Tree of Life and
so were doomed to suffer physical death.**

Gen 3:1-5; Temptation and Sin

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**Next in the series:-
Gen 3:6-7; Sin and Shame**