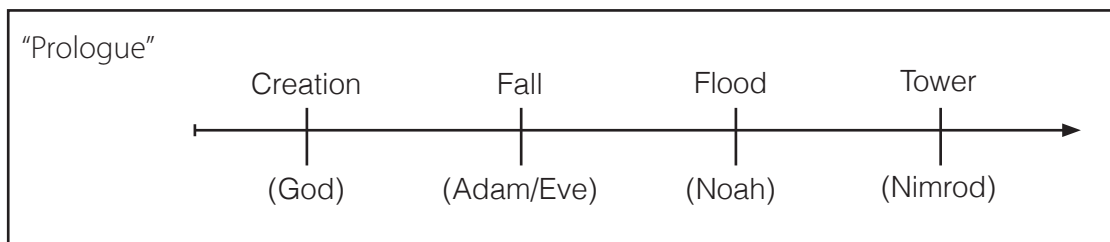


SESSION 3 (“Temptation & Sin”)

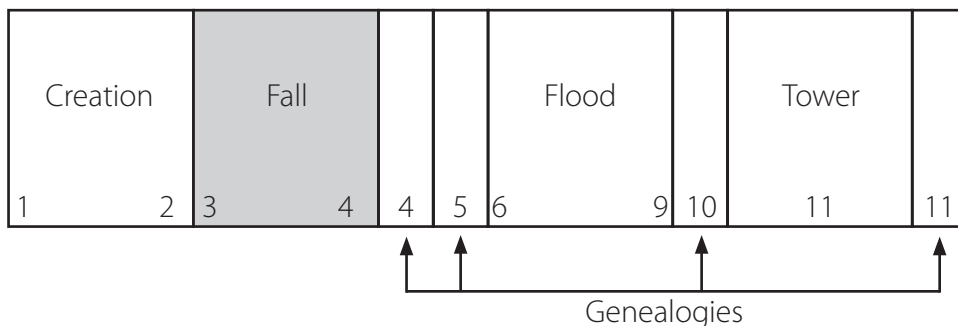
Panorama PLUS
#1 Prologue

I. PRAYER / REVIEW

A. Timeline: Short Version



B. Horizontal Chart: Genesis 1-11



C. “Toledot” Outline of Genesis

1. Creation (1:1-2:3)
2. Toledot of the Heavens and the Earth (2:4-4:26)
3. Toledot of Adam (5:1-6:8)
4. Toledot of Noah (6:9-9:29)
5. Toledot of Shem, Ham, and Japheth (10:1-11:9)
6. Toledot of Shem (11:10-26)
7. Toledot of Terah (11:27-25:11)
8. Toledot of Ishmael (25:12-18)
9. Toledot of Isaac (25:19-35:29)
10. Toledot of Esau, the father of Edom (twice) (36:1-8; 36:9-37:1)
11. Toledot of Jacob (37:2-50:26)

II. BACKGROUND TO THE FALL OF MAN

A. Importance of the "Word of the Lord"

1. Genesis 1

a. God's creative power and His Word.

Nine times in Genesis 1 the Scriptures note "God said" in connection to His creative works.

b. Psalm 33:6,9

"By the word of the Lord the heavens were made, their starry host by the breath of his mouth." ...⁹ For he spoke, and it came to be; he commanded, and it stood firm."

2. Genesis 2

a. Genesis 2:16-17

"And the Lord God commanded the man, 'You are free to eat from any tree in the garden;¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.'"

b. Probationary Test (word of prohibition)

"There is nothing in this prohibition that suggests that God sought man's downfall. It is a fair and simple requirement of the Creator. There is, instead, much to show that God made obedience easy. He created man without a sinful nature, placed him in an ideal environment, provided for all his temporal needs, endowed him with strong mental powers, gave him work to engage his hands and his mind, provided a life-partner for him, warned him of the consequences of disobedience, and entered into personal fellowship with him. Surely, God cannot be blamed for man's apostasy."

(Thiessen, LST,181)

3. Genesis 3

The serpent will cast doubt upon the word of the Lord.

Genesis 3:1

“Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, ‘Did God really say, ‘You must not eat from any tree in the garden?’”

B. Theological Insights on the Fall

1. Definitions

- a. Fall: “Adam and Eve’s initial sin of disobedience as a result of which they lost their standing of favor with God (Genesis 3).” (M. Erickson, CDCT, 35)
- b. Fall: “The event in which Adam and Eve, the first humans, disobeyed the explicit command of God, thereby bringing sin and death onto the human race. As a consequence of the Fall, humans have become alienated from God, from one another and from the created order.” (Grenz, PDIT, 50)

2. Scriptures

- a. Romans 5:12, 14

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned— ... Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.”

- b. 1 Corinthians 15:21-22

“For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive.”

3. Concluding Observations (the Fall)

- a. As a result of man's disobedience to God's clear prohibition (commandment or law), man "fell" from innocence to sinfulness.
- b. As a result, the image of God in man was tarnished but not decimated/ destroyed (1 Cor. 11:7; fallen yet redeemed man still in the image of God).
- c. As a result, man will surely die (Gen. 2:17; spiritual death, eventual physical death).
- d. As a result, man's relationship with God, others and creation will be significantly altered.
- e. As a result, redemption from the curse of sin is needed (man is helpless; God alone can make provision).

III. EXPOSITION OF GENESIS 3

A. The Temptation and Tragedy (3:1-7)

1. The Tempter (1^a)

Genesis 3:1

"Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, 'You must not eat from any tree in the garden?'"

- a. The origin of evil is not explained. The one who tempts must necessarily have already committed sin (or rebelled against God).
- b. The serpent was created ("Lord God had made"); in light of what he (it) will do to the woman, the serpent seems out of place in a perfect garden environment ("God saw all He had made, and it was very good" - 1:31).

c. New Testament writers will clarify the true identity of the serpent.

Revelation 20:2

“He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.”

John 8:44 (NLT)

“For you are the children of your father the devil, and you love to do the evil things he does. He was a murderer from the beginning. He has always hated the truth, because there is no truth in him. When he lies, it is consistent with his character; for he is a liar and the father of lies.”

d. This tempter is actually Satan possessing a serpent (snake) in order to speak through it.

e. The temptation will come to the woman in a disguise (seemingly a snake, a part of creation over which mankind was to rule and have dominion); it will come without warning; it will come to bring confusion (not clarity) about the Word of the Lord. Note that God gave speech (Adam naming the animals) to rule over creation, but the serpent will pervert language (“did God really say”) to confuse the woman.

2. The Target (1^b-5)

Genesis 3:1^b-5 (NASB)

“And he said to the woman, ‘Indeed, has God said, ‘You shall not eat from any tree of the garden?’”² 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 middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”⁴ The serpent said to the woman, ‘You surely will 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.”

a. Note the speech of the serpent (Satan) to the woman:

(1) "Indeed, has God said... ?" (3:1)DOUBT

(2) "You surely shall not die" (3:4)DENIAL

(3) "You will be like God" (3:5)DECEPTION

b. Note the response of the woman:

(1) She minimized God's provision from God's actual words, "You may eat freely" (2:16 NASB), to Eve's retelling, "we may eat."

(2) She adds to God's prohibition by adding "or touch it" (3:3); neither adding to or subtracting from God's stated Word (command) is ever beneficial to mankind.

(3) She weakens the force of the potential disobedience with "lest you die" (3:3) rather than God's clear warning, "you shall surely die" (2:17 NASB). Though technically not incorrect, Eve's response carries more of a warning note instead of a sure certainty. Subtle confusion is being introduced.

c. Note the two-fold direction of the serpent's challenge:

(1) "You shall not surely die" is a clear contradiction of what God said (2:17).

(2) "You will be like God" is a subtle jab at the goodness of God and the goodness of His command (i.e. God is holding something back from you; if you disobey/eat, you will appropriate divinity - be gods like God; ironically, this is a part of the fall of Lucifer to become Satan - see Isa. 14:12-14).

3. The Tactic (6^a)

Genesis 3:6^a

“When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom...”

- a. The challenge to the Word of the Lord placed Eve in a contemplative position. Will she stand firm in what God has commanded or will she disobey? This is the essence of temptation.
- b. Temptation: “The act of inducing to sin, or condition of being induced to sin” (Erickson, 165).
- c. Note the three-fold temptation:
 - (1) “Good for food”
 - (2) “Pleasing to the eye”
 - (3) “Desirable for gaining wisdom”

Insight:

“This garden is Paradise: if anyone fails in this ideal setting, then there is no hope for humanity to keep faith anywhere else...Since Adam was the only human being who could have resisted temptation, his failure implies that humanity cannot keep covenant with God.”

(Waltke, 101)

“Three-fold Temptation Strategy”

1 John 2:16 (NASB)

“For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”

(1) “lust of the flesh”

(2) “lust of the eyes”

(3) “boastful pride of life”

- Relate to the first temptation of Eve (Gen. 3:6)
- Relate to the temptation of Christ (see Matt. 4:1-11; Lk. 4:1-13)
- Relate to Achan’s confession:

Joshua 7:20-21 (NASB)

“So Achan answered Joshua and said, ‘Truly, I have sinned against the Lord, the God of Israel, and this is what I did: ²¹ when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it.’”

4. The Tragedy (3:6^b-7)

Genesis 3:6^b-7

“...she took some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷ Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.”

- a. The woman was deceived; the man disobeyed willfully; both have sinned. Everyone who sins breaks the law; in fact, sin is lawlessness” (1 Jn. 3:14).
- b. The text links their eating of the forbidden fruit to the consequence of their actions... “Then the eyes of both of them were opened” (3:7).
- c. The man (Adam) was present at the temptation event, yet did not speak or act (“gave some to her husband, who was with her”). The passivity of the man and lack of decisive leadership is telling.
- d. This rebellion breaks the implied covenant made with God (obedience would bring life and blessing; disobedience would bring death and cursing). That a covenant was made is alluded to in Hosea 6:7 “Like Adam, they have broken the covenant - they (i.e. Israelites) were unfaithful to me there.”
- e. The immediate result was a consciousness of nakedness (sinful transparency), the natural result of guilt and loss of innocence.

Insight:

Nakedness describes someone stripped of protective clothing and “naked” in the sense of being defenseless, weak or humiliated (Deut. 28:48; Job 1:21; Isa. 58:7 (Waltke, 92).

- f. The theological result was spiritual death (“separation” from God - cf. Isa. 59:2) and the effects of sin have begun to work in the physical bodies of Adam and Eve; note that “So then through one transgression (the willful disobedience of Adam) there resulted condemnation to all men...” (Ro. 5:18 NASB)
- B. Confrontation and Judgment (3:18-19)

1. Confrontation (8-13)

Genesis 3:8-13

“Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. ⁹ But the Lord God called to the man, ‘Where are you?’ ¹⁰ He answered, ‘I heard you in the garden, and I was afraid because I was naked; so I hid.’ ¹¹ And he said, ‘Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?’ ¹² The man said, ‘The woman you put here with me—she gave me some fruit from the tree, and I ate it.’ ¹³ Then the Lord God said to the woman, ‘What is this you have done?’ The woman said, ‘The serpent deceived me, and I ate.’”

- a. The fallen man and woman first attempt to hide from God (3:8); later each will attempt to blame another.
- b. Note the three searching questions of God:
 - (1) “Where are you?”
 - (2) “Who told you that you were naked?”
 - (3) “What is this you have done?”

Insight:

These rhetorical questions are not for the purpose of God gaining information but for Adam and Eve to face (not hide) their shameful state (naked) and take responsibility (“you have done”).

This will also be the pattern with Cain in Genesis 4:6-10.

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- c. The immediate effect of sin’s exposure is “the blame game.”

(1) Adam: "The woman you put here with me - she gave me... I ate it."

(2) Eve: "The serpent deceived me, and I ate it."

Summary: Effects of the first human sin:

1. Guilt and shame (3:7)
2. Works and effort to cover sin (3:7)
3. Fear and hiding (3:8-10)
4. Excuses and blame (3:11-13)

2. Judgment (14-19)

a. Upon the serpent

Genesis 3:14-15

*"So the Lord God said to the serpent, 'Because you have done this,
Cursed are you above all livestock
and all wild animals!*

*You will crawl on your belly
and you will eat dust
all the days of your life.*

*¹⁵ And I will put enmity
between you and the woman,
and between your offspring and hers;
he will crush your head,
and you will strike his heel."*

(1) The cursing of the serpent applies both to the snake and the one behind (speaking through) the snake; no dialogue or appeal for confession is sought.

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(2) The creature is cursed above all other animals (all of creation suffers from the Fall - Ro. 8:20-21; the serpent's curse is even worse). It will "eat dust" (a

description of utter defeat/humiliation - cf. Ps 44:25; 72:8-9; Micah 7:16-17).

- (3) The serpent/Satan is addressed in verse 15. The offspring of the woman would be those of humanity who love/serve/put trust in God (the ultimate “seed” being Christ who would crush the head of the serpent). The offspring of the serpent would be those of humanity who remain in rebellion against God.

b. Upon the Woman

Genesis 3:16

“To the woman he said, ‘I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.’”

- (1) The physical aspect will be pain in child-bearing.
- (2) The relational aspect will be a desire for mastery or rule or domination within the home (see Gen. 4:7 for such an understanding of “desire for” in 3:16).

Four Major Views of “Desire For”

- 1) “Desire for” speaks of a woman’s desire to be subject to her husband’s desire (cannot do what she wishes; the man rules over).
- 2) “Desire for” speaks of a woman’s yearning and psychological dependence upon the man.
- 3) “Desire for” speaks of sexual desire even in spite of painful childbearing.
- 4) “Desire for” speaks of her desire to control or dominate in the relationship. This desire suggests mastery and a battle of wills. (This is the position of the writer.)

c. Upon the Man

Genesis 3:17-19

"To Adam he said, 'Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,'

*Cursed is the ground because of you;
through painful toil you will eat food from it
all the days of your life.*

*¹⁸ It will produce thorns and thistles for you,
and you will eat the plants of the field.*

*¹⁹ By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return."*

- (1) Man's mandate to rule over creation (1:26) will now be thwarted/resisted (3:17-18).
- (2) Adam and Eve sinned by eating; now they will struggle to eat (five times "eat" or "ate" in 3:17-19).
- (3) Mankind would not live forever but now would die ("to dust you will return"). The promise of being like God has resulted in a destiny of dust, not divinity.

3. A Ray of Hope (20)

Genesis 3:20

"Adam named his wife Eve, because she would become the mother of all the living."

- (1) Following judgment comes hope.
- (2) The seed of the woman will commence the promise embedded in 3:15.

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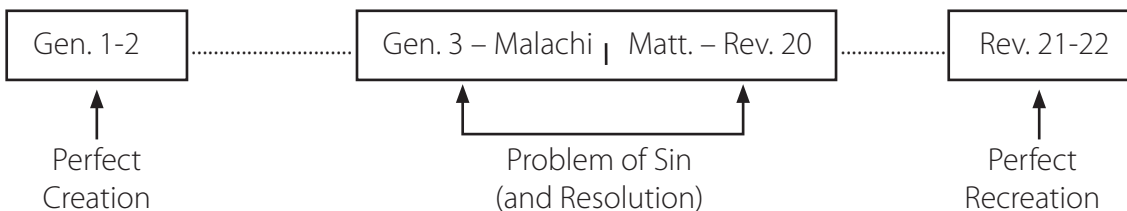
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3) "Eve" means living; thus her new name signifies a name change from 'ishsha (woman) and her origin (from 'ish = man) to Eve ("living"), signifying her destiny.

(4) This verse faintly anticipates a reversal some day of the effects of the Fall.

The Great Reversal	
First Adam	Second Adam (Christ)
1. Natural Man	1. God-man
2. Tempted in a garden	2. Tempted in the wilderness
3. Defeated by Satan	3. Victorious over Satan
4. Brought sin, death, judgment	4. Brought righteousness, life, peace
5. Deliberately sinned	5. Deliberately died for sin
6. Created the sin problem	6. Solved the sin problem

A LONG LOOK AHEAD



4. The Aftermath of the Fall (21-24)

Genesis 3:21-24

“The Lord God made garments of skin for Adam and his wife and clothed them.²² And the Lord God said, ‘The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.’²³ So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken.²⁴ After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.”

a. God graciously provides garments for the couple (21).

- (1) The couple’s attempt to cover shame (after sin) was inadequate (3:7).
- (2) God’s provision physically covered their bodies and spiritually covered their shame.
- (3) Sacrifice of the innocent, the shedding of blood, would be required to cover guilt.
- (4) God has provided for man what man cannot provide for himself; this is an act of pure grace (not merited by the couple).

b. God graciously prevents extension of life (22).

- (1) Mankind now has experiential knowledge of good and evil (experienced both), but what man does not have is the capacity to always choose good over evil (as evidenced in the temptation).
- (2) For man to eat of the tree of life (the tree that imparts immortality) would be to live forever in his present state, a fallen and sinful state.

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Insight

“In their fallenness, humans must not participate in immortality. Death is both a judgment and a release” (Waltke, 96).

c. God decisively banished the couple from the garden (23-24).

- (1) God must cleanse His garden-Temple from those who would defile it; note that Jesus cleansed the Temple (Jn. 2); the future, new heavenly city (Rev. 21) will be described as “Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful...” (v. 27).
- (2) God must guard His garden-Temple; cherubim and the flaming sword (shekinah glory?) will guard the way.

TAKEAWAYS

1. The powerful “Word of the Lord” brought forth creation; the protective Word (command) brought necessary boundaries to the first couple.

Application Point: “I have hidden your word in my heart that I might not sin against you” (Ps. 119:11).

2. Disobedience to God’s commandments always brings “separation” (e.g. death, cursing, loss of intimacy - fellowship).

Application Point: “Let me live that I may praise you, and may your laws sustain me” (Ps. 119:175).

3. Yielding to temptation brings sin and separation. Resisting temptation brings life and strength.

Application Point: “No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will provide a way out so that you can stand up under it” (Cor. 10:13).

“Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.” (James 1:12)