

SS, Marriage, M&F, 2023- The Fall

3/19/23

**SUMMARY:** This class examines Genesis 3 and the fall of man in terms of distinctions between the male and the female. Illustrations from Genesis of how the fall impacted the male/female relationship will be considered.

**Gen. 3:1-24** *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'?"<sup>2</sup> And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,<sup>3</sup> 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.'"<sup>4</sup> But the serpent said to the woman, "You will not surely die.<sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."<sup>6</sup> 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.<sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.*

*<sup>8</sup> 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.<sup>9</sup> But the LORD God called to the man and said to him, "Where are you?"<sup>10</sup> And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."<sup>11</sup> He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"<sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."<sup>13</sup> Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."*

*14 The LORD God said to the serpent,*

*"Because you have done this,  
cursed are you above all livestock  
and above all beasts of the field;  
on your belly you shall go,  
and dust you shall eat  
all the days of your life.*

*15 I will put enmity between you and the woman,  
and between your offspring and her offspring;  
he shall bruise your head,  
and you shall bruise his heel."*

*16 To the woman he said,*

*"I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be contrary to your husband,  
but he shall rule over you."*

*17 And to Adam he said,*

*"Because you have listened to the voice of your wife  
and have eaten of the tree  
of which I commanded you,  
'You shall not eat of it,'  
cursed is the ground because of you;  
in pain you shall eat of it all the days of your life;*

*18 thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.*

*19 By the sweat of your face  
you shall eat bread,  
till you return to the ground,  
for out of it you were taken;*

*for you are dust,  
and to dust you shall return."*

*<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living. <sup>21</sup> And the LORD God made for Adam and for his wife garments of skins and clothed them.*

*<sup>22</sup> Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" <sup>23</sup> therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. <sup>24</sup> He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*

Our purpose this morning is to examine this passage and what follows in terms of what is distinctively male and what is distinctively female. In the fall, as in Creation, there are differences between the sexes.

### **1. Note that it is the woman whom Satan seduces.**

*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'?" <sup>2</sup> And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, <sup>3</sup> 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.'" <sup>4</sup> But the serpent said to the woman, "You will not surely die. <sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." <sup>6</sup> 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...*

- 1) The one feature emphasized about the serpent is that it was "MORE CRAFTY than any other (animal)". It was cunning, like a coyote or fox. This shrewdness led the devil to approach, not the man, but the woman.
- 2) God's design was that the woman, under her husband's headship, and together under God's headship, would exercise dominion over the serpent (and the rest of creation). The proper order was God: man: woman: serpent.
- 3) The crafty serpent would labor to reverse that order. And he succeeded. Under his influence, the order, in effect, became: Serpent: woman: man: God. While the serpent appealed to the woman to think independently, he in fact was drawing her to depend upon him and his reasoning. She in turn influenced her husband to follow her. In so doing, they acted as if God was below them. His will was no longer decisive in how they behaved; their own will, governed by Satan's influence, was ruling their conduct.
- 4) The serpent prompted Eve to question: a) God's goodness; b) God's integrity; and c) God's motives (Andreas Kostenberger).  
*Led astray by "the lust of the flesh, the lust of the eyes, and the*

*boastful pride of life" (1 John 2:16), the woman took the forbidden fruit. In relation to her husband, Eve acted independently. She took the lead in this matter rather than seek his leadership. Adam was the one that the Lord had addressed concerning this tree and its fruit. She should have sought his input. Instead, she simply made her own decision, unwittingly following the devil's leadership.*

5) Having disobeyed, she should have sought help from her Maker and from her husband. Having experienced guilt, she should have warned her husband against transgression. Her calling was to help him, not hurt him. Instead, *"she also gave some to her husband who was with her" (Gen. 3:6). Adam's sin would be far more profound in its consequences. Eve, however, became the devil's tool, hindering her husband, having set her mind on man's interests rather than God's.*

**Matt 16:21-23** *From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.* <sup>22</sup> *And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you."* <sup>23</sup> *But he turned and said to Peter, "**Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.**"*

6) The NT draws attention to Eve having been deceived.

DECEIVE- *(of a person) Cause (someone) to believe something that is not true, typically in order to gain some personal advantage. Trick; dupe; take in*

**2Co 11:3-4** *But I am afraid that **as the serpent deceived Eve by his cunning**, your thoughts will be led astray from a sincere and pure devotion to Christ. <sup>4</sup> For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.*

**1Ti 2:11-14** *Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> **and Adam was not deceived, but the woman was deceived and became a transgressor.***

7) The NT draws far more attention to the danger both men and women face of being deceived.

**1 John 1:8** *If we say we have no sin, we deceive ourselves, and the truth is not in us.*

**1 John 2:26** *I write these things to you about those who are trying to deceive you.*

**1 John 3:7** *Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.*

## **2. Note the failure of Adam to exercise loving leadership.**

**Gen. 3:6c-12** *...and she also gave some to her husband who was with her, and he ate. <sup>7</sup> Then the eyes of both were opened, and they knew that*

*they were naked. And they sewed fig leaves together and made themselves loincloths.*

*<sup>8</sup> 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. <sup>9</sup> But the LORD God called to the man and said to him, "Where are you?" <sup>10</sup> And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." <sup>11</sup> He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" <sup>12</sup> The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."*

- 1) Adam had been entrusted with the word of the Lord concerning the trees of the Garden. He bore a greater responsibility than Eve. When offered the forbidden fruit, he should have resisted the temptation. He should have sought the Lord for help. He should have LED his wife by example and by word. Instead, he passively followed his wife's leadership, transgressing as she had done.

**APPLICATION Q:** Give examples of husbands acting passively from the lives of Abraham, Lot, Isaac, and Jacob.

- Abraham followed Sarah's suggestion to father a child through Hagar.
- Abraham insisted that Sarah act as his courageous protector by identifying herself as his sister rather than his wife.

- Lot proposed giving up his daughters. He hesitated. He allowed his daughters, two nights in a row, to ply him with alcohol to the point of deep drunkenness.
- Isaac asked Rebekah to identify herself as his sister.
- Isaac favored Esau when the Lord had indicated that Jacob was the chosen son.
- Jacob passively yielded to his mother's evil proposal.

**QUESTION:** How do you see a similar passivity in the Judges account of Deborah and Barak?

**Judges 4:1-9** *And the people of Israel again did what was evil in the sight of the LORD after Ehud died. <sup>2</sup> And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth-hagoyim. <sup>3</sup> Then the people of Israel cried out to the LORD for help, for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.*

<sup>4</sup> *Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. <sup>5</sup> She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment. <sup>6</sup> She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, "Has not the LORD, the God of Israel, commanded you, 'Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun. <sup>7</sup> And I will draw out Sisera, the general of Jabin's army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand?'" <sup>8</sup> Barak said to her, "If you will go with me, I will go, but if you will not go with me, I will not go." <sup>9</sup> And she said, "I will surely go with you. Nevertheless, the road on which*



*you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.*

- Deborah's prophetic role was very different from that of Isaiah, Jeremiah, etc.
- Her role in this battle was very different from that of Barak. He would lead the men of Israel in battle.
- Nevertheless, he passively depended on her confidence, her faith, and even her presence.

2) Adam, having sinned, should have led Eve in seeking the Lord's grace and mercy. Instead, they sought their own covering for their nakedness.

3) When they heard the approach of their Maker, Adam should have led the way by confessing sin and pleading for pardon. Instead he joined Eve in attempting to hide.

4) Note that the LORD God "called to *THE MAN* and said *TO HIM*, 'Where are you?'" (v9). The captain is responsible for the ship. Adam was responsible for what happened in the garden. He was the primary custodian of the word. His transgression was of greater significance than that of the woman.

**QUESTION:** What crucial NT passage underscores that Adam's sin was of more profound consequence than Eve's?

**Rom. 5:12-19** *Therefore, just as sin came into the world **through one man**, and death through sin, and so death spread to all men because all sinned—<sup>13</sup> for sin indeed was in the world before the law was given, but sin*

is not counted where there is no law. <sup>14</sup> Yet death reigned **from Adam** to Moses, even over those whose sinning was not like the transgression of **Adam, who was a type of the one who was to come.**

<sup>15</sup> But the free gift is not like the trespass. For if many died through **one man's trespass**, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. <sup>16</sup> And the free gift is not like the result of **that one man's sin**. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. <sup>17</sup> For if, because of **one man's trespass**, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>18</sup> Therefore, **as one trespass** led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup> For as **by the one man's disobedience** the many were made sinners, so by the one man's obedience the many will be made righteous.

**Cf. 1Co 15:21-22** For as **by a man** came death, by a man has come also the resurrection of the dead. <sup>22</sup> **For as in Adam all die**, so also in Christ shall all be made alive.

5) Note that the man confessed his fear but not his transgression.

He was being evasive.

6) When confronted directly, the man admitted that he ate but in a manner that shifted the blame more on the woman and on God himself. This is male passivity at its worst, because refusing to courageously own sin prevents one from receiving pardon and help.

7) His poor leadership example did not help Eve, who likewise shifted the blame rather than squarely facing her own sin

**APPLICATION QUESTION:** What are some of the ways that men are vulnerable to being passive in their leadership at home?

- Failing to initiate prayer.
- Failing to initiate conversation about the Word. Joshua 1:8
- Failing to engage their wives in meaningful conversation.
- Failing to take the lead in the discipline of the children when they are present.
- Failing to initiate the resolution of conflict.
- Failing to manage the household schedule.

**3. Note how the Lord punishes the woman.**

*To the woman he said,*

*"I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be contrary to your husband,  
but he shall rule over you." (v16)*

- 1) The creation mandate to multiply is still in place, but now, her PAIN would MULTIPLY.
- 2) There will be conflict and tension in the home, to some degree, due to the woman wanting her way, and the husband wanting his way. Note parallel with Gen. 4:7: *If you do well, will you not be*

accepted? And if you do not do well, sin is crouching at the door. Its **desire is contrary** to you, but you must **rule over** it."

- 3) Grammatically, "he shall rule over you" can be interpreted as either expressing a continuation of the creation norm of male headship or the idea of the man dominating in an excessive way, selfishly if not oppressively. The context of punishment strongly suggests the latter, as does the parallel in Gen. 4:7. Conflict of wills will be the occasion of men aggressively or passively asserting themselves in a way that seeks to thwart, ignore, or punish the wife.

#### **4. Note how the Lord punishes the man.**

*And to Adam he said,*

*"Because you have listened to the voice of your wife  
and have eaten of the tree  
of which I commanded you,  
'You shall not eat of it,'  
cursed is the ground because of you;  
in pain you shall eat of it all the days of your life;  
<sup>18</sup> thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.  
<sup>19</sup> By the sweat of your face  
you shall eat bread,  
till you return to the ground,  
for out of it you were taken;  
for you are dust,  
and to dust you shall return."*

5. Having considered male passivity, what are some of the ways in which Genesis portrays women as unwisely or sinfully asserting their will?

- Sarah pushes to have an heir via Hagar
- Lot's daughters manipulate their father and commit incest so as to bear children
- Rebekah deceives her old, blind husband, wanting Jacob to receive his blessing rather than the favored Esau
- Rachel complains bitterly against Jacob not giving her a child
- Rachel pushes to have a child via her maid
- Leah does the same

**APPLICATION QUESTION:** What are some of the ways that Christian women can unwisely or sinfully assert their will?

- Refusing to submit
- Being unduly assertive in expressing their mind
- Complaining a great deal
- Aggressively venting anger
- Withdrawing when their will is crossed

**APPLICATION QUESTION:** What are some of the other ways in which we see a breakdown in male/female relationships in the history described in *Genesis*?

- Polygamy (Lamech, Abraham, Jacob)
- Adultery (Reuben with Bilhah, 35:22; 49:3-4)
- Rape (Dinah)
- Double standards (Judah, Tamar, *Gen.* 38)
- Homosexuality (*Gen.* 19)