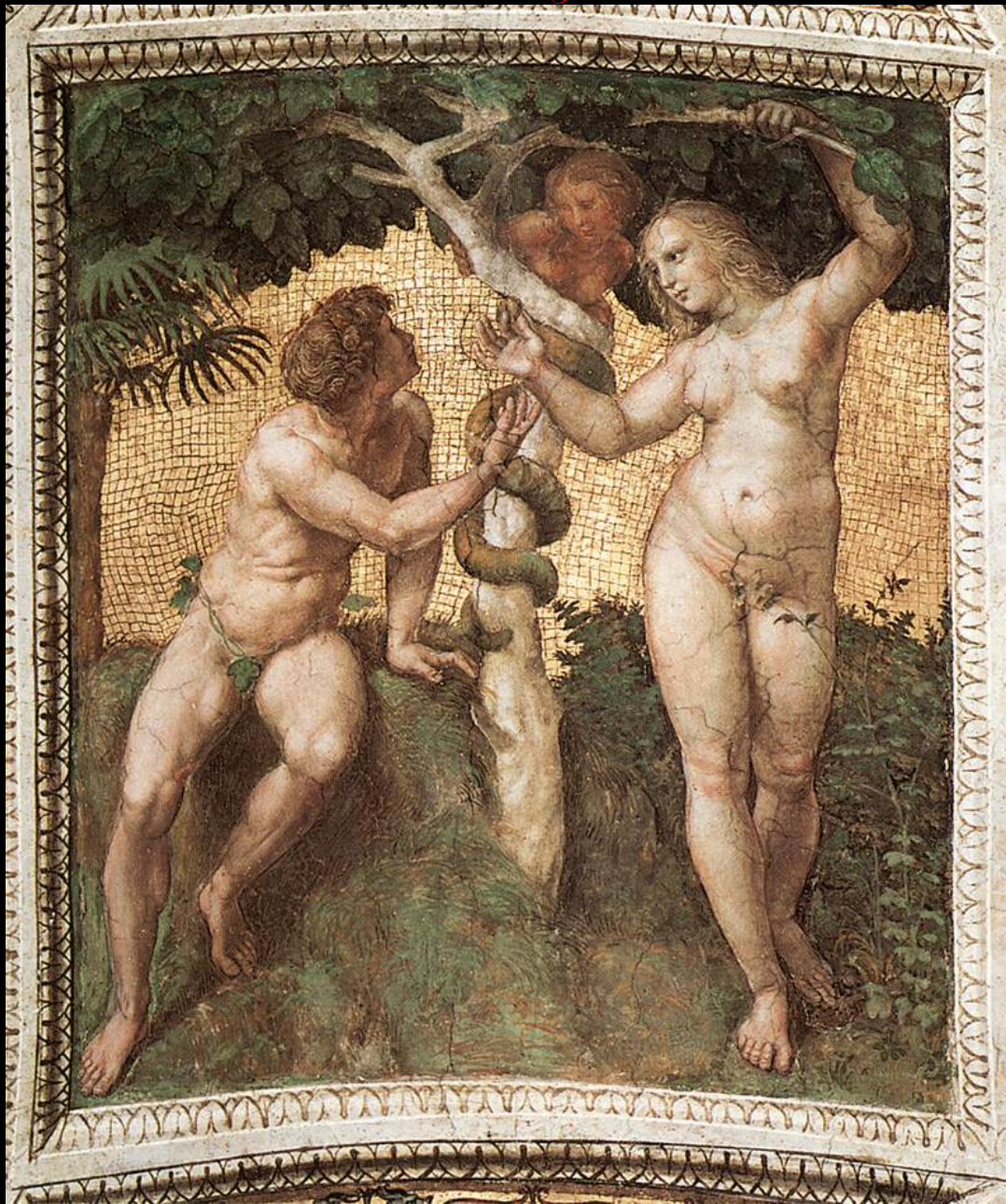


Pentwater Bible Church

The Fall of Mankind Pt. 1

Genesis Message Thirteen



Painting by Raffello Sanzio cir 1509-11

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Genesis Message Thirteen The Fall of Mankind Part One

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Review:

Jehovah God said it “Is not good that the man should be alone.” This is in direct contrast to all that He declared was good with His creation. The man without a woman was deemed incompleteness to the man’s existence. To provide for man as God always does He says He will make him a help meet. The Hebrew word is pronounced “*etzer*” which is not in any way a demeaning term. She is not to be “second best.” God describes Himself as an *etzer* in Scripture. We see this in Exodus 18: 4; Deuteronomy 33:7; I Samuel 7: 12; and Psalm 20; 2, 46: 1. This term is used to describe one who provides what is lacking in man that the man alone cannot do for himself. Because of the way God made man, he needs a helper to fulfill his destiny in mutual assistance. God intended husband and wife to be a spiritual, functional unit, walking in integrity, serving God, and keeping His commandments together. When this harmony is operative, all society prospers under God’s hand. A second Hebrew word *kenedgdo* is translated as three English words, “meet for him.” This word which is only found here and in Genesis 2: 20 means “*a helper in front of him.*” So when the two words are put together they mean “*a helper who is his counterpart.*” This means that God completed man with His crowning effort in the creation by creating woman. She will provide what is lacking in man. She is opposite but corresponds to him. But before God made woman He first had Adam name all the animal kingdom.

The animals had already been made and this passage is hermeneutically expressing the “Law of Recurrence.” That is, an expansion is now given to what has chronologically already occurred. Both the animals and mankind were made out of the dust of the earth and not created *ex nihilo*. Adam was made with intellect as well as logic and reason. He could speak. We know that he could write because Josephus stated it. (The Antiquities of the Jews, Book 1 Chapter 2 para. 71). That spoken language was probably Hebrew in the Garden of Eden for the following reasons.

1. All the names used in the Bible prior to the Tower of Babel only have meanings in Hebrew.
2. Non-Hebrew names only appear in the Bible after Chapter twelve.
3. The word plays before Babel only make sense in Hebrew such as those in Genesis 2: 23, 3:20, 4: 1 and 4:25.

Man began naming the animals, which was his first exercise of dominion over the animal kingdom. The exercise of dominion over people groups or land frequently results in a naming designation.

1. Reubenites exercise dominion over captured territories by renaming them (Numbers 32: 37-38)
2. Pharaoh-Necho used his dominion over Judah by changing the name of King Eliakim to King Jehoiakim (II Kings 23: 34).
3. The King of Babylon used his dominion over Judah to change the name of King Mattaniah to King Zedekiah (II Kings 24: 17).

When God brought all the animals to Adam He made it apparent to Adam that they all were created in pairs of male and female so Adam would recognize the necessity of his own help meet and the inadequacy of the animal kingdom to meet his need.

Genesis 2: 21-22 describes the making of a woman from man. After which all men would be made from a woman. God caused a deep sleep to fall upon the man. The Hebrew word for deep sleep is *tardeimah* and it is unique to God. It is only used to describe a sleep imposed by God. Following this the Hebrew text states that God took something out of Adam's side. The Hebrew word is *tzeila* and it simply means "side" not rib. It just means that the particular body part is left undesignated and we are to understand that she came from Adam's side not his rib. Since the text says bone and flesh we can see that God made the woman from Adam's bone and flesh.

So woman was made from man or more specifically woman came out of man. The Hebrew word for woman is *isha* and the word for man is *ish*. *Isha* comes from *ish* as woman comes out of man. The woman was made from man and she was made for man. They were created as adults capable of sexual intercourse and they had no belly buttons. Rabbinic tradition says that they were the equivalent of a twenty year old.

God gives us the foundation for marriage. A man must leave his father and his mother. This severs the ties with them and the primary relationship in his life becomes his wife and likewise her primary relationship is her husband. This is not just a physical but also an emotional separation. The Hebrew word for leave is *asav*, which is usually translated as "forsake" which means to leave one emotional relationship of dependence and form a new one. Once the separation takes place the man is to cleave to his wife. This Hebrew word means to stick like glue. It does not just imply sexual intercourse it also refers to the emotional bonding that must occur within a marriage. This verse ends with the two becoming one flesh. The Hebrew word is *echad*, which means absolute oneness. This section concludes with the statement that they were both naked and they were not ashamed. They could look on each other's nakedness without lust. There was no shame because they had not done anything to be ashamed of at this point.

Adam was created as the head of the family. We see this in the following observations:

1. Adam was created first.
2. Adam named the animals not Eve.
3. The woman was created for the man.
4. Adam gave her the title woman.
5. I Corinthians 11: 2-16 deals with the headship issue and head covering for a woman in the congregation as directed by God for subordination to God.
6. I Timothy 2: 8-15 focuses on Adam's priority in creation and that a woman is not to teach or have authority over a man.

Adam and Eve were to only have sexual intercourse with each other and no one else. There would be more people on the earth later after they had children. The gene pool was not corrupt then and sex with near relatives was not prohibited. This leads to the New Testament commandment of unequal yoking. That is being tied in some manner to unbelievers. Whether in business, theological, or marriage we are not to be tied together with unbelievers. God's Word is extremely important to Him.

Psalm 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

This is a Psalm of David expressing a fact: God places His Word above even His name. It is extremely important to Him.

There is nothing more satisfying than becoming a believer then obeying God and seeing Him keep His promises to us.

People who are born again must seek to please Him first and foremost in their lives. Real believers have been transformed and seek to rid themselves of the old man in them. They seek the guidance of God in all they do and grow spiritually all the days of their lives. This is why the Bible tells us not to unequally yoked together with unbelievers (*II Corinthians 6:14-16*).

A sexual union produces a chemical bonding that draws us together as God would have us becoming one flesh. If the other person is an unbeliever the bonding puts Satan in close proximity to Christ and Christ will withdraw leaving the believer bound to an unbeliever in a bond that is difficult to break.

The union of two people involves more than physical contact. It is also a union of personalities, which, however transient, alters both of them.

Some have studied the chemical nature of sexual intercourse. As a result there appears to be a point at which man and woman enter into a new relationship that is biochemically oriented toward *staying together*, geared toward their unity as a couple. Chemicals released during intercourse, such as oxytocin and vasopressin, which are called neuropeptides, introduce a unique effect that promotes a series of pair-bonding behaviors. Furthermore, this primary exposure of the system to these chemicals seems to trigger a response that permanently alters body chemistry, and consequently behavior tendencies, making the pair more receptive towards their partner. One could also say that the couple becomes bonded closer to each other (cleaving). Once the bonds are established, the disruption of these bonds causes great distress. It is clear that the body favors the maintenance of these bonds and reacts unfavorably when they are broken. In displaying such responses, it appears that the biochemistry of the body associated with sexual union is optimally designed to be experienced within the context of an *intimate and permanent* relationship.

WE TRULY BECOME *ONE FLESH*

God designed us to be permanently bonded to one another or in secular terms monogamous. A Christian's union with Christ *likewise* affects both him and the Savior,

and one cannot act without affecting the other (*I Corinthians 6: 18-20*).

The only appropriate response when faced with sexual immorality is to FLEE. Take the example of Joseph when Potiphar's wife aggressively advanced upon him. He fled and got out (Gen 39:12).

Clearly the Lord's design for our bodies and spirits as well is to be with one spouse in union and not to divert from that. The term body in the Greek construct refers to both soul and body. So in addition to adding conflict within our biochemistry and causing great emotional harm to our spouse the Holy Spirit is greatly grieved. We know that the Spirit enters us at the point of belief and stays with us for evermore thereafter. We have to remember the price that Christ paid for us to provide for our salvation and therefore eternal life and never marginalize it by sinning against him. All sins are against God (II Sam 12:13). Sexual sins are the worst in the eyes of the Lord and received the greatest punishment in Old Testament.

When we engage in a committed relationship with unsaved people especially a sexual relationship outside of a committed heterosexual marriage we put the Holy Spirit in immediate proximity with the Devil and the two do not mix. God will withdraw from us and the chemical factors inherent in sexual unions will cause us to want to continue the bonding with the one we had the sexual relationship with. Therefore, God withdraws from us and we move closer to Satan. This is a *powerful* recipe for spiritual corruption that leads to death.

Today's Message: The Fall Part I

Genesis 3: 1-5 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil (ASV).

The serpent (Hebrew *nachash*) is here introduced into Scripture for the first time as the one who brings temptation. The serpent is an actual serpent which Satan the adversary of God and mankind indwelt to communicate with the woman. We see the same intimate pairing of Satan and the serpent in the New Testament in at least three locations (II Corinthians 11:3; Revelation 12: 9 and 20: 2). Rabbinical theology affirms the truth of this actual pairing of Satan and the serpent. This is not some quaint myth. This further instructs us to the Wiles of the Devil. He comes in disguise to tempt.

In Hebrew, words are formed from a root of three letters. The foundation of the "root" for many Hebrew words yields words that are similar in nature. For example the Hebrew words to rule *malach*, king, *melech* and kingdom, *malkoot* all have the same

three-root letters מ ל כ Mem, Lamed and Kaf Sofiet. The word *nachash* is the

same with the following three letters as the root נ ח ש: Nun Chet and Shin. From

these three root letters the Hebrew language morphs into many words that have a similar nature in addition to the exact same root. The Hebrew word for bronze is *nechoshet*. In Numbers 21: 9 Moses made a bronze serpent to put an end to the snakes that were killing the children of Israel because they spoke out against God's plan for them. The Hebrew word *nechoshet nachash* means a bronze serpent. Jesus referred to this life saving *nechoshet nachash* in John 3: 14-15 when He identified with it as Himself being the savior of the world. We see how the various terms have multiple ties to different passages in the Bible. The serpent is no different. It has the quality for the etymology of the Hebrew words as being shiny or luminous. The Hebrew word for the bronze serpent became *nechushtan* in II Kings 18: 4, which also has the same three root letters. This idea is carried out into the New Testament where Satan is cast as an angel of light (II Corinthians 11: 14). The root letters (word) also morph into a verb meaning, "to practice divination" or "observe astrological signs" as in Genesis 30: 27, 44: 5, 15; Leviticus 19: 26; Deuteronomy 18: 10). This gives us further insight of the nature of the serpent and Satan first introduced in the plain text. Ancient pagan Near Eastern divination frequently made use of a serpent.

The serpent text tells us that the serpent was more subtle than any beast of the field. The Hebrew word here for subtle is *arum* which is a word play on Genesis 2:25 *arumeem* which is translated as naked and unashamed. We see the contrast of Adam and Eve being very open and innocent while the Devil is exposed as shrewd, crafty, cunning, and sly. Satan wanted to obtain through deceit the authority over the earth that he lost because of his own fall. The verse also states that God had made this creature thereby affirming the genuineness of an actual serpent. Many continue to relegate this story to mythology. They say it is only important that we realize that "something" happened to cause sin to come into the world. Neither Jesus nor the New Testament writers took this posture (John 8: 44; Romans 5: 12, 16: 20; I Corinthians 15: 21; II Corinthians 11: 3-4; I Timothy 2: 14). These were actual events that occurred in time and space on this earth.

Satan then began his first challenge to the woman. He starts with slightly misstating what God's command had been to Adam. God said that he could eat of any tree in the Garden except the Tree of the Knowledge of Good and Evil (Genesis 2: 16-17). Eve knew that and so did Satan. But because he wanted to impart doubt he said, "*Did God say that ye shall not eat of any tree of the Garden?*" God's command was clear but Satan was making it unclear like liberal theologians who do not like being pinned down to the specificity of words in Scripture. This is where that liberal mindset comes from. It is always dangerous to alter God's Word either by addition or deletion (Deuteronomy 4: 2; Proverbs 30: 5-6; Revelation 22: 18-19). God will always do exactly what He says He will do.

Eve, knowing the command from God either through direct communication with God or Adam, restated God's command quite clearly to the serpent. She knew the penalty for sinning against God for she added *lest ye die* (Genesis 3: 3b). One Jewish writing the Midrash Rabbah Bereishit 19:3 says that the serpent pushed Eve to touch the tree until she gave in and touched the tree. When she did, she did not die. He then said to her "Just as there is not death in touching neither is there any death in eating." This is because she added to God's command the possible prohibition of not touching the tree in addition to not eating of it.

Now Satan goes from instituting doubt in Eve’s mind to outright attacking the penalty God imposed by denying it is true. This is the first lie in Scripture. Jesus called Satan the father of lies (John 8: 44). Satan then moved to a full denial of God’s authority by saying “*for God does know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God knowing good and evil.*” Satan was trying to instill a lure into his sin of trying to be like God or usurp God’s authority (Isaiah 14: 12-14). According to Satan, because one has the knowledge of good and evil, one is like God. Since the fall many have thought they were God. They are not of course but they fell for the lie too. Satan is essentially accusing God of being shellfish and denying Eve the opportunity to experience Godlikeness. So Satan had a three-point strategy:

1. He raises doubts of the efficacy and accuracy of God’s Word.
2. He directly denies God’s Word by contradicted it.
3. He claims that disobeying God’s Word would result in a higher good.

Genesis 3: 6 And 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 the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

This passage is a perfect example of individual internal temptation, for sin cannot be blamed on God or heredity (James 1: 13-15). The woman engaged in the sins expressed in I John 2: 16.

1 John 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world (KJV).

She saw that the tree was good for food she engaged the lust of the flesh. She saw that it was delight to the eyes thereby engaging the lust of the eyes. Finally she believed that the tree would enable wisdom (power) not granted by God thus engaging in the Pride of Life. The Lord Jesus faced similar temptations with Satan in the desert after He had fasted for forty days (Matthew 4: 1-11).

Satan’s Temptations of Eve and of Jesus

<u>Temptation</u>	<u>Genesis 3</u>	<u>Matthew 4</u>
Appeal to physical appetite Lust of eyes and flesh	You may eat of any tree (3:1).	You may eat by changing stones to bread (4:3).
Appeal to personal gain Pride of Life	You will not die (3:4).	You will not hurt Your foot (4:6).
Appeal to power or glory Pride of life	You will be like God (3:5).	You will have all the world’s kingdoms (4:8–9).

Next Eve did eat of the fruit but first she took of it. Touching it did not cause her spiritual death only by eating of it did the spiritual death occur. Satan is a liar from the beginning (John 8:44), and this is his lie: one can sin and get away with it. But death is the penalty for sin (Gen. 2:17).

Eve gave some of the fruit to her husband and he ate some too. He was right there with her and was chiefly responsible for stopping her as we will see the next verses. His sin was a failure to be the head of the family exercising God given headship over her. Instead he acquiesced and sinned too.

The Bible points out a major distinction between Adam's sin and that of Eve. Eve was one the deceived (I Timothy 2: 13-14; II Corinthians 11: 3). I Timothy 2: 14 states that Adam had full knowledge of what he was doing and did it anyway. Therefore he was rebelling against the authority of God's Word. Their sin broke the Edenic Covenant as stated by Hosea.

Hosea 6: 7 But they like Adam have transgressed the covenant: there have they dealt treacherously against me.

Next week: The Fall of Man, Part Two

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