

Genesis 2:25-3:7 Disobedience
The Land and the Exile—2:25-4:26

- 1) Transition—2:25
 - a) There is no sense of vulnerability.
 - i) Note the wordplay between naked [*arom*] and cunning/crafty [*arum*] in 3:1.
 - ii) Note also the difference between the nakedness on 2:25 [*arom*] (emphasis on **exposure**) and that of 3:7 [*erom*] (emphasis on **guilt**).
 - b) There is no sense of shame (which is stronger than simply being embarrassed).

- 2) The Tempter—3:1a (cf. 2nd Corinthians 11:3; 1st John 3:8; Revelation 12:9; 20:2)
 - a) No definite way to determine the time lapse between 2:25 and 3:1.
 - b) Cunning/crafty/shrewd [*arum*]*—*this is not necessarily evil; the context determines
 - c) Yahweh Elohim had made this “beast of the field” (cf. 2:19, 20)
 - d) Satan fell sometime between 1:31 and 3:1
 - i) Isaiah 14:12-14; Ezekiel 28:11-19

- 3) Temptation—3:1b-7
 - a) DOUBT—the serpent’s question—3:1b
 - i) Directed at the woman, but Adam is present (cf. 3:6)
 - ii) Contradiction of God’s generous provision in 2:16 by adding the word “not”
 - b) CONFUSION—the woman’s response—3:2-3
 - i) Disparaged the privileges—omits “freely” from 2:16
 - ii) Added to the prohibition—adds to God’s revelation with the word “touch”
 - iii) Weakened the penalty—omits “surely” from 2:17
 - c) DENIAL—The serpent’s dangerous counter-argument—3:4-5
 - i) He denies God’s promise of judgment for disobedience—3:4 (cf. John 8:44)
 - (1) By adding the word “not”
 - ii) He doubts God’s integrity—3:5
 - d) FALL—the couple sins—3:6
 - i) The woman was deceived (cf. 2nd Corinthians 11:3; 1st Timothy 2:13-14)
 - (1) Practical **physical** benefit
 - (2) Beautiful **aesthetics**
 - (3) Potential **wisdom** benefit
 - ii) The woman shared with Adam (cf. Numbers 30:6-12)
 - (1) She took, she ate; she gave, he ate
 - (2) Cf. Romans 5:12-21; 1st Corinthians 15:20-23
 - iii) The couple failed to rule over the serpent (cf. 1:26)
 - e) SENSE OF GUILT—the initial consequences—3:7
 - i) Their eyes were opened, knowledge of their nakedness (emphasis on guilt)
 - (1) Knowledge came to them by experience apart from God’s revelation
 - ii) Self-made solutions of aprons around their hips