



# DESERT VIEW BIBLE CHURCH

**SERIES: THIS WE BELIEVE • WEEK 5 • GENESIS 1:26-3:24 •**  
**2/5/2023**

## MAIN POINT

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Although God created humans in His perfect image, that perfection was marred by sin.

## INTRODUCTION

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**Share about a time when your plans backfired on you. Why don't things always go according to plan for us?**

**How have your own shortcomings contributed to your plans failing?**

Things don't always go according to our plans because we live in a fallen, broken world. However, we must not assume that we are merely victims of a sinful world—we have contributed to the brokenness of the world with our own rebellion against God. Life doesn't go according to our plan not just because we live in a fallen world, but because we are fallen people. Today we will look at how God made people in His

perfect image, but the entrance of sin into the world destroyed that perfection and brought about our need for Jesus.

## UNDERSTANDING

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**READ GENESIS 1:26-31; 2:7; AND 2:21-23.**

**These sections of the creation account describe how God made people. Take a few minutes to discuss God's creation of humans. What do we learn about our identity and purpose from these texts?**

**Read Psalm 92:15 and Matthew 5:48. If God is perfect in nature, then what can we conclude about the humans He created in His image (Gen. 1:26-27)?**

In the creation account, the creation of human life is given special attention and described in a way unlike any other. Genesis 1:26-31 describes how God made mankind in His image, and image that Scripture tells us is holy, perfect, and righteous. Then in Genesis 2, we see the special care and effort God put into making humans with His hands and breathing life into them. God made people, and He made us to reflect His likeness to the world. When Jesus tells us to be perfect as our Heavenly Father is perfect (Matt. 5:48), He calls us to continue to reflect God's holiness to an unholy world.

**READ GENESIS 2:8-17.**

**What specific command did God give the first humans? Why do you think He gave them this command?**

## **What do these verses teach us about our relationship to God and His expectations for obedience?**

When God made the man and woman, He gave them “dominion” over the earth. They were to live as His representatives in creation. They had the freedom to do whatever they wanted, go wherever they wanted, eat whatever they wanted—with one exception. He commanded them, “You are free to eat from any tree of the garden, but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die” (Gen. 2:16-17). This was the only rule that existed in creation, and it enforced God’s role as authority and Lord over His most important creation. The severity of punishment for eating the forbidden fruit shows how seriously God takes obedience and submission to Him.

**READ GENESIS 3:1-13.**

**These verses mark a turning point in the biblical narrative, as the story shifts from God’s creation to humanity’s actions. Eve knew the command to not eat of the tree’s fruit, so why do you think she was there?**

**What is the lesson of the fall?**

Eve had the opportunity to make a choice—to obey the Lord’s command or to believe the serpent. She chose to believe the serpent. She saw the fruit as good for food and delightful to look at, and so she ate. And then she gave some to her husband who was right there with her. The choices of both Adam and Eve were disastrous. God had created all things and called them good, but their sin caused everything to fall apart.

**What were Adam’s and Eve’s explanations for their disobedience (vv. 12-13)? Why do people often cast blame on someone or something when confronted about their wrongdoing?**

The shame of guilt created a lack of trust between Adam and Eve, causing them to hide from one another and from God. Sin is incredibly destructive. Everyone has sinned and experienced alienation from God. Motivated by shame and fear, we have tried hiding from God or ignoring Him, hoping He would not notice or would forget our disobedience. Attempts to shift the blame to others like Adam and Eve produces greater alienation and guilt.

**READ GENESIS 3:14-24.**

**What consequences did Adam and Eve face as a result of their sin? How have you personally experienced the effects of these curses even today?**

God punished the serpent, the woman, and the man, drastically changing their lives (and thus also the lives of their descendants) forever. Life would be difficult. Their sin had driven a wedge between themselves and God. Their previous life was forever gone. They had sinned and thus had to live with the consequences. Sin entered into the world and the consequence of sin entered as well: death.

**What is the significance of God making skins for Adam and Eve and clothing them (Gen. 3:21)? What would have had to happen for the Lord to give them clothing made of skins?**

Genesis 3:21 is the first sacrifice ever made in the Bible. For God to give Adam and Eve skins implies that an animal had been killed. This sacrifice was made by God on behalf of Adam and Eve. This event foreshadows what God would eventually do about all sin, not just that of Adam and Eve. He sent Jesus, the Lamb of God, to die for our sins so that if we believe in Him we are made right before God.

## **APPLICATION**

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**Where might you be tempted to blur the lines, downplay, or even redefine the sin in your life as something other than sin?**

**How might you address those issues this week? When is it easiest and most difficult for you to confess sin to God and other people?**

**How can we encourage one another this week in our battle with sin and with remembering our true identity in Christ?**

## **PRAYER**

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Thank God for taking the initiative with us and sending Jesus to do for us what we cannot do for ourselves. Thank Him for His sacrifice on the cross by which we may be forgiven and reconciled to God. Ask Him to help us trust in the power of the cross both for salvation and for strength in our daily battle against sin. Pray that you will recognize sin for what it is and desire Jesus more.

## **COMMENTARY**

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**GENESIS 3:1-24**

3:1. The account of the temptation and sin of the first man and woman does not attempt to explain the origin of evil. Bible students have debated where evil came from for untold years and still disagree. While we may not be able to definitively explain evil's origin, the Bible affirms God's goodness and love, our disobedience and sin, and our need to confess our sin to God. The serpent, clearly identified in the New

Testament as Satan (Rev. 12:9; 20:2), constituted the most cunning wild animal created by God.

3:2. To her credit, the woman attempted to correct the serpent's misquotation of God. She responded that God had created a wonderful environment providing both beauty and abundant physical nourishment. Rather than being selfish or stingy, God had lavishly demonstrated His generosity and love.

3:3. The woman gave her understanding of God's command. While much she said agrees with God's original command (2:17), she made three significant changes. First, she referred to the tree by its location rather than by its name, thus minimizing the importance of the tree and the possible reason God told them not to eat from it. Second, she declared God had instructed the man and woman not only to avoid eating the tree's fruit but also to avoid even touching the tree. Perhaps she believed not touching the fruit would better enable her to keep God's command, but her addition indicated she felt a need to modify God's command. Third, by not using the word for "certainly" in God's command, the woman tried to eliminate the certainty of the punishment of death.

3:4. Hearing the woman's response, the serpent directly contradicted God in stating death would not result from eating the fruit. Having accused God of being selfish and spiteful, the serpent then charged Him with lying. According to the serpent, God did not want humans to have some things He had, including knowledge, so He ordered them not to eat from one tree's fruit and threatened them with death to scare them into obeying. The serpent slyly described God in a negative way that caused the woman to doubt and disobey Him.

3:5. The serpent appeared to know God better than the woman, suggesting God was intentionally keeping her and her husband from becoming what they could. According to the serpent, eating the fruit would not lead to death but to a superior, divine knowledge and stature. Their eyes would be opened to a new awareness and knowledge, making them like God. The serpent partially spoke the truth. After the man and woman ate the fruit, they gained new knowledge and became like God but only in a limited sense.

3:6. The serpent's words accomplished their purpose. The woman believed the serpent's statements that God was withholding something good and that the punishment of death for disobedience constituted an empty threat. Furthermore, the fruit seemed to offer only benefits with no consequences. The benefits included food

to satisfy physical needs, natural beauty to enhance the enjoyment of life, and the promise of wisdom to make humans like God. The woman's coveting led to her disobeying God to satisfy her desires.

3:7. Immediately the man and woman possessed new knowledge. They knew they were naked. The man and woman acted by sewing fig leaves together to create loincloths to hide the parts of their bodies that differentiated them from each other. Fig leaves constituted the largest leaves known in Palestine, but they certainly would not create appropriate, long-lasting clothing. The pair's feeble attempt to cover their nakedness prefigured their feeble effort to escape condemnation by blaming others.

Probably, the man and woman gained wisdom. While God wanted humans to seek wisdom (see Prov. 3:13; 8:10-11), some wisdom remains beyond human comprehension, appropriate only for God (see Job 28:12-28; Prov. 30:1-4). God even might provide humans with some of this wisdom but only through revelation to those who honor and serve Him. To seek and seize knowledge outside a personal, mature relationship with God demonstrates arrogance and contempt for God. The man's and woman's selfish quest for knowledge and status damaged their relationship with God and with each other. Thus, they covered themselves before each other and hid from God.

3:8. Genesis often describes the close relationship God desires with individuals by using the word for "walk" (Gen. 5:24; 6:9; 48:15). What for the first humans had been an enjoyable daily communion with God became something to be avoided. The man and woman had hoped to become like God. Instead, they could not face Him. Hearing God approach, they retreated among the trees of the garden hoping to escape His presence. The shame they felt before God mirrored the shame they felt before each other.

3:9. God called out asking the man where he was. God spoke as a loving father. He could see them and knew exactly where the man and woman were, but He invited them to reveal themselves and admit their sin. The use of the masculine singular you indicates God spoke specifically to the man.

3:10. The man avoided answering God's question, but provided a reason for his hiding. The man stated he feared God seeing him naked and thus hid himself. While he did not answer God's question directly, the man's response indirectly acknowledged his sin. This sin had created a shame he had not previously known and

had impaired his relationship with God (just as it had damaged his relationship with the woman).

3:11. The man's admission of nakedness revealed his sin. Rather than condemn the man, however, God invited him to confess.

3:12. Given the opportunity to confess, the man instead blamed the woman and God. The man implied the woman forced him to sin. He further charged God with ultimate responsibility because He gave him the woman. The man sought to convince God he was an innocent victim of circumstances, led astray by the woman whom God should have created with greater care. The man's excuse constituted a lie because he had eaten the fruit knowing exactly what he did (3:6).

3:13. God then turned His attention to the woman, providing her the opportunity to confess. Like the man, she blamed another, accusing the serpent of deceiving her. Both her and her husband's excuses indicated they realized they were in trouble and hoped to save themselves by shifting God's attention to someone else.

3:15. Hostility between the first woman and the serpent would be passed on to future generations. This verse is known in Christendom as the protoevangelium, or "first good news," because it is the first foretelling of the gospel of Jesus Christ. Using an emphatic Hebrew construction, God announced here that a male descendant— He— would someday deal the serpent (meaning Satan) a fatal blow. The NT writers understood Jesus Christ to have fulfilled this prophecy (see Heb. 2:14; 1 John 3:8). In an extended sense, the NT also indicates that God would work through the church— those indwelt by the Spirit of Christ— to destroy the works of the Devil (see Rom. 16:20). The assertion that the snake would only strike his opponent's heel (as opposed to head) suggests that the devil will be defeated in the ensuing struggle (see Rev. 2:2,7-10).

3:21. By making clothing out of skins, the Lord God graciously provided for humanity's need in a way superior to what Adam and Eve had done with fig leaves. The use of animal skins anticipates the OT system of animal sacrifices (see Lev. 1; 3-7; Num. 15:1-31). In the NT, the apostle Paul spoke of a day when God would clothe His people with immortality (see 1 Cor. 15:53-54; 2 Cor. 5:4), thus providing the complete undoing of the curse of humanity's sin.