

The Bible Ark Bible Study Program

Genesis – Verses 3:1 – 3:13, Creation – The Temptation and the Fall

Let us go to the Lord in prayer.

Heavenly father, thank you for your wisdom and long suffering and the marvelous way that you understand our desperate condition and our need for salvation. Thank you father for your excellent Word that reveals to us our condition, our needs, and the path to redemption. You knew from the very beginning all that we need and our fallen condition. You provided a way for us to be whole – to be redeemed from our lost state of sin and made pure by the sacrifice of Jesus Christ, the mighty creator, judge of all the Earth, and the liberator of every lost soul that sees their lost condition in the mirror of the Holy Word and who will simply believe on His name. You gave to us this incredible book, the Bible, to help us see and understand all of these great truths and to lead us out of the darkness and into the light of Jesus. Bless us now Father as we study your Word. Teach us to understand the truth of your Word. Let the Holy Spirit make it real and living in our hearts.

We pray in Jesus name. Amen!

Today we will be looking at the first part of Genesis, chapter 3, where we learn about the great temptation and fall of man in the Garden of Eden. We will be reading and studying Genesis, chapter three, verses one through thirteen. As before, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. Then we will read it again, without comments.

Genesis, Chapter 3, verses 1 through 13, Scofield's Comments (+Dale's)

The temptation of Eve: (1) the implied doubt of the benevolence of God.

If you have a copy of the Old Scofield Bible that you are looking at you will see that there is what appears to be a reference indicated here on this passage description with the number one in parenthesis. Yet there is no explanation at the bottom of the page that matches up with this reference. In fact, what we find is that when we move on to subsequent verses there are four more passage descriptions that contain a similar mark that continues in succession, 2, 3, 4, and 5. So then what we have here is actually a sequence of events that comprise of the fall of man. Curiously, all of these passage descriptions have been removed in the New Scofield Bible, and they have been replaced by a single passage description that simply states, "The temptation and fall."

1 Now the ^{2c}serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God ^dsaid, Ye shall not eat of every tree of the garden?

c Satan, verses 1, 2, 4, 13, & 14; 1st Chronicles 21:1. (Genesis 3.1; Revelation 20:10).

d Temptation, verses 1-6, 12, & 13; Genesis 22:1. (James 1:2; Revelation 20:10).

If you were with us earlier during the introductory series when we were talking about the features of the Scofield Bible, you may recall that I told you that there is Subject Index in the back of the Bible. These two references that we have just looked at are Subject

References. Subject References are reference chains about a particular topic or word that will take you to verses in the Bible that deal with that matter. All of these subject reference chains can be found in the Subject-reference and notes index. (This is not to be confused with the Subject-Index, which is a different index altogether, further along in the back of the Bible.) This Subject-reference and notes index will often times show you some if not all of the references in a given chain of references listed in one place. For example, if we were to look at both of these entries in the Subject-reference and notes index we would find the following information:

Satan, as angel of light, Gen. 3:1.

" his first glory and fall, Ezk. 28:12.

" as Lucifer, meaning, Isa. 14:12.

" relation to demons, Mt. 7:22.

" world-kingdom of, Rev. 13:8.

Satan, Summary (Gen. 3:1; Rev. 20:10).

Temptation of Eve, Gen. 3:1.

" the two meanings of, Jas 1:14.

You may notice that Dr. Scofield and Dr. McGee do not interpret this passage the same way. Dr. McGee leans more towards the idea that the serpent was not Satan himself, but another creature that Satan had influence over and used for his purposes. However, as you can see by the comments here, it seems that Dr. Scofield views this creature as Satan himself. This is not an uncommon separation among Bible expositors. Personally, I would tend to go along with Dr. McGee on this one, but I certainly would never argue with anyone about. I think that what Scofield has to say about the subtlety of Satan (and Satan's servants) in the following comment is the more important lesson to learn.

2 The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse (Genesis 3:14). The creature which lent itself to Satan may well have been the most beautiful as it was the most "subtle" of creatures less than man. Traces of that beauty remain despite the curse, Every movement of a serpent is graceful, and many species are beautifully coloured. In the serpent, Satan first appeared "as an angel of light" (2nd Corinthians 11:14).

"¹³For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. ¹⁴And no marvel; for Satan himself is transformed into an angel of light. ¹⁵Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

— 2nd Corinthians 11:13-15

The temptation of Eve: (2) adding to the Word of God.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 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.

The temptation of Eve: (3) the first lie (John 8:44.).

"⁴²Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. ⁴³Why do ye not understand my

speech? even because ye cannot hear my word. ⁴⁴Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. ⁴⁵And because I tell you the truth, ye believe me not. ⁴⁶Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" – John 8:42-46

That word convinceth can be thought of as to convict or to denounce Jesus of sin.

4 And the serpent said unto the woman, Ye shall not surely die:

The temptation of Eve: (4) the appeal to pride (Isaiah 14:12-14.).

"¹²How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High. ¹⁵Yet thou shalt be brought down to hell, to the sides of the pit."
– Isaiah 14:12-15

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The temptation of Eve: (5) the fall (1st Timothy 2:14.).

"¹³For Adam was first formed, then Eve. ¹⁴And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." – 1st Timothy 2:13-15

You may have noticed by now that I often read more verses than what Dr. Scofield quotes in his references. There are many different reasons why I do this, but generally it is simply because I feel as if the additional verses are necessary or beneficial in understanding the passage or I deem that they should not be excluded for some other spiritual reason. For this reference here Scofield referred us to verse 14. However, when I switched over to take a look at verse 14, I felt that it was important to include verse 13; because, it ties in somewhat with what Dr. McGee discusses in his broadcast on this section of scripture. I included verse 15, because of my own personal convictions on this subject. These convictions are not simply an opinion that I have come to form in time. These convictions are born of the Holy Spirit. In fact, the excerpt that I read to you the other day came from the end result of a lengthy interlude that I had with the Holy Spirit on these subjects.

When I just now pasted verse 15 into this transcript document for our study today, I nearly fell out of my chair ... not out of the revelation of something I did not already understand, but out of confirmation from the Holy Spirit of what I already know. Now, I will not be able to fully explain to you the reason why I nearly fell out of my chair to you today. Nevertheless, this is a great time to introduce the subject. In verse six we see that, "the woman saw that the tree was good for food," "pleasant to the eyes," and able "to make one wise." I am not going to delve into this topic today; because, we have many things to learn before we can even begin to understand it. However, I will point out this

one thing: in verse six the whole subject of the verse is the fruit of the tree, the tree of the knowledge of good and evil. What does verse 15 of the second chapter of First Timothy tell us? It tells us that the woman will "be saved in childbearing" ... by the fruit of the womb. Do you see that? ... the fruit of the tree ... the fruit of the womb ... and not just any tree, but the tree of the knowledge of good and evil.

These two verses: 1st Timothy 2:13-15 and Genesis 3:6 are the seed to a truth of God that is so deep and wonderful that man in all his time here on Earth has never been able to come close to plumbing the depths of this beautiful mystery. Yet my hope and my prayer is that by the end of this 5-year program, as well as with our many adventures of circumnavigating the Earth, we will be privileged enough to see it in a way that it has never been seen before. If God be willing, may He bless us so.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

The seeking God. His sabbath rest broken; His new work begun (John 5:17; 9:4; & 14:10.).

This first verse comes from when Jesus had healed the man at the pool of Bethesda. This man was afflicted of a highly debilitating infirmity of 38 years. Let me first introduce it with these three verses, and then I will read to you the passage that Scofield is referring us to:

"⁸Jesus saith unto him, Rise, take up thy bed, and walk. ⁹And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. ¹⁰The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed." – John 5:8-10

"¹⁶And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. ¹⁷But Jesus answered them, My Father worketh hitherto, and I work. ¹⁸Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." – John 5:16-18

The word hitherto means up until the present moment. "My Father continues to work up until the present moment, and I work," is essentially what Jesus is stating here.

"⁴I must work the works of him that sent me, while it is day: the night cometh, when no man can work. ⁵As long as I am in the world, I am the light of the world." – John 9:4 & 5

"¹⁰Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. ¹¹Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. ¹²Verily, verily, I say unto you, He that believeth on me, the works

that I do shall he do also; and greater works than these shall he do; because I go unto my Father. ¹³And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” – John 14:10-13

Genesis, Chapter 3, verses 1 through 13, without Comments

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 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.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Genesis, Chapter 2, verse 4, Further Review of Scofield's Explanation of the Word Jehovah

In our last study you will recall that we started looking at six different definitions of the name LORD (or Jehovah) that Dr. Scofield has identified in the Bible. We were able to cover the first two definitions of the word and part of the third when we had to break off. Therefore, today let's look at this word again and we will finish our study of the third definition. I would like to look at

the fourth definition, but it is very long section, and I believe that it deserves ample time for us to get a good understanding of it.

We learned that in the first definition the word *Jehovah* mean "the self-existent One." Or the "I AM."

Then Scofield explained to us how the scripture uses the name *Jehovah Elohim* in connection with the creation of man.

In the third definition we began to learn about how *Jehovah Elohim* is referred to in His redemption towards man. Let us pick up now and learn about second part of that name as used to mean the Redeemer.

As Redeemer, emphasis is laid upon those attributes of Jehovah which the sin and salvation of man bring into exercise. These are: (a) His holiness (Leviticus 11:44 & 45; 19:1 & 2; 20:26; Habakkuk 1:12 & 13); (b) His hatred and judgment of sin (Deuteronomy 32:35-42; Genesis 6:5-7; Psalms 11:4-6; 66:18; Exodus 34:6 & 7); (c) His love for and redemption of sinners, but always righteously (Genesis 3:21; 8:20 & 21; Exodus 12:12 & 13; Leviticus 16:2 & 3; Isaiah 53:5, 6, & 10). Salvation by Jehovah apart from sacrifice is unknown to Scripture.

As I read these verses pay attention to the use of the word the "LORD." These first four passages are in relation to His holiness.

"⁴⁴For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." – Leviticus 11:44 & 45

"¹And the LORD spake unto Moses, saying, ²Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy." – Leviticus 19:1 & 2

"And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine." – Leviticus 20:26

These next five passages pertain to God's judgement of sin. In this first passage God is delivering a message through his servant Moses to the Israelites. It is in the form of a song that God instructed Moses to be learned by the congregation, and it foretells how the Israelites will turn from God and rebel and corrupt themselves, after they have entered into the promise land. God also foretells how He will pass judgement upon them for their rebellion. All that God prophesied in the song of Moses came to pass, precisely as He foretold. The word recompence, that I am about to read, means "to return in kind" or to give back to someone that which they have given or bestowed, either good or bad.

"³⁵To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. ³⁶For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. ³⁷And he shall say, Where are their gods, their rock in whom they trusted, ³⁸Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. ³⁹See now that I, even I, am he,

and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. ⁴⁰For I lift up my hand to heaven, and say, I live for ever. ⁴¹If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. ⁴²I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.” – Deuteronomy 32:35-42

To “whet my glittering sword” would be to sharpen my glittering sword.

This next passage is just before the great flood in Noah’s day.

“⁵And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ⁷And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.” – Genesis 6:5-7

“⁴The LORD is in his holy temple, the LORD’S throne is in heaven: his eyes behold, his eyelids try, the children of men. ⁵The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. ⁶Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.” – Psalms 11:4-6

This is a great Psalm, and I feel constrained to give praise to the Lord, for He has done to me just as this Psalm says. Verse 18 is the particular verse that Dr. Scofield is pointing us to. By the way, the word “extolled” here means to glorify, to exalt, or to lift up in praise.

“¹⁶Come and hear, all ye that fear God, and I will declare what he hath done for my soul. ¹⁷I cried unto him with my mouth, and he was extolled with my tongue. ¹⁸If I regard iniquity in my heart, the Lord will not hear me: ¹⁹But verily God hath heard me; he hath attended to the voice of my prayer. ²⁰Blessed be God, which hath not turned away my prayer, nor his mercy from me.” – Psalms 66:16-20

“⁴And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. ⁵And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. ⁶And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation. ⁸And Moses made haste, and bowed his head toward the earth, and worshipped.” – Exodus 34:6 & 7

These last five passages are concerning His redemption of sinners.

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.” – Genesis 3:21

This passage is situated after the great flood, after Noah and his family came down out of the ark.

“²⁰And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. ²¹And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.” – Genesis 8:20 & 21

This is the Passover, when the Lord slew all the firstborn of the Egyptians but passed over all the children of Israel and the death angel harmed them not.

“¹²For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. ¹³And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” – Exodus 12:12 & 13

This passage is found after God had slain the two sons of Aaron (the high priest of Israel), when they were offering strange offerings in the tabernacle before the Lord, contrary to the commandments. The term “mercy seat,” in this passage, refers to the lid of the ark of the covenant, with its two cherubim on top of the lid.

“¹And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; ²And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. ³Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.” – Leviticus 16:1-3

This is Isaiah's well-known prophesy of Jesus. In this passage, Isaiah gives us a few of the great many prophesies that were literally fulfilled in the death, burial, and resurrection of Jesus Christ.

“²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. ³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ¹⁰Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ¹¹He shall

see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” – Isaiah 53:2-11

Perhaps, we will have a little time in our next study to look some more of these definitions.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](#). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never thought possible.

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Dale Trussell, April 27th, 2021