

Bible Study
Genesis 3:8-15 and the Fall

1. Watch Bible Project Video

- a. What sorts of conclusions can we make about the nature of evil based on this account?
- b. Since the fall human rebellion has been intertwined with spiritual rebellion. What does this mean to you?
- c. Read Deuteronomy 13:1-5. We probably have too mystical a notion of “a prophet and dreamer of dreams.” Instead, think of “ideal states.” What does the world tell you the “ideal state” of financial success looks like? What does the world tell you the “ideal state” of physical fitness look like? What does the world tell you the “ideal state” of a good family looks like? The people and messages that try to convince you to follow these ideal states are prophets and dreamers of dreams and often they can produce results we find appealing.

According to Deuteronomy 13:5, what is the teaching that ultimately reveals whether they or us are crossing the line? How does this tie back into the nature of evil?

2. Read Genesis 3:8-15

3. These verses give the biblical account of man’s fall into sin through willful rejection of God and insistence on being the determiner himself of what is good and what is evil for him.

It is most significant because in its interaction between the Lord God and the fallen man and woman, it includes the *Protevangel*, the first statement of the Good News. It held out the promise that God was already orchestrating the ultimate victory over the tempter who had deceived the woman and the man and had prompted their disobedience. Chapters 1–11 of Genesis are what Horace Hummel, in *The Word Becoming Flesh*, calls “the primeval history of the entire human race” (p. 63). [*prime* = first; *aevum* = an age; therefore primeval = of or belonging to the first age]

Hummel states: “We . . . believe and confess that Genesis 1–11 reports real, *empirical* history, just as the rest of the Bible. Yet it is also *pre-empirical* in the sense that we are generally not yet able to investigate its history as readily as later epochs. However, the difference is one of *degree, not of kind*,¹ and in two respects. History always retains its “*mystery*,” both *empirically* (which is still very true of the patriarchs), and *theologically*,

¹ A black lab and a chihuahua are both dogs. They have difference of degree. A dog and a cat are a difference in kind.

because divine work in history as well as nature is ultimately a matter of revelation and faith. Factual though this history is, its significance is not limited to its *facticity*. **It is also “protology,” the counterpart of “eschatology”** (pp. 63, 64).

How you begin often determines how you end, so, for example, if you get Genesis 1-3 wrong, what else are you going to get wrong?

The willful disobedience of Adam and Eve changed their relationship with each other. The state of innocence lost, they “hid” from each other behind makeshift coverings. Aware of God’s presence, hearing “the sound of the LORD God walking in the garden,” they hid also from Him. But the Lord God pursued them.

4. Why did the Lord God pursue them and confront them with what had happened? Why did He ask “Where are you?” and “Have you eaten from the tree of which I commanded you not to eat?”
5. How did the man and the woman try to shift responsibility away from themselves?
6. Adam and Eve were effectively judged by the questioning of the Lord God, but they were given hope when the serpent was cursed. The curse is really aimed at the tempter, and projects and proclaims his defeat. How was the defeat of “the serpent” finally actualized? (See Galatians 4:4–7.)
7. How was the heel of the woman’s Offspring “bruised”? (See Galatians 3:13–14; Hebrews 2:14–15.)
8. What did this *Protevangel* say to Adam and Eve? Did they believe this promise? (See Genesis 4:1.)
9. How do we see ourselves in the actions of the man and the woman and in their interaction with the Lord?
10. How does Genesis 3 tie in with today’s Holy Gospel?