

Back to the Beginning: Genesis Session 14 Review and Study Guide

This session of our *Back to the Beginning* Bible study series explores Genesis 3:1–16, focusing on the temptation, the Fall, and God's curses on the serpent, woman, and (previewing) man. We'll examine Satan's tactics, human responses, and the consequences of sin, while connecting to broader biblical themes like temptation in 1 John and Jesus' wilderness trials. Use your Bible, any provided notes, and engage personally with the material. Whether you study ahead or reflect during our time together, let's seek to appreciate God's holiness, the reality of sin, and His redemptive plan from the beginning.

****Lesson Objectives****

- Review Genesis 3:1–7, analyzing the serpent's temptation and Eve's response.
- Explore the three-fold nature of temptation and its parallels in 1 John 2:16 and Jesus' temptations.
- Understand the immediate effects of the Fall (Genesis 3:7–13), including shame, hiding, and blame-shifting.
- Examine God's curses on the serpent (Genesis 3:14–15) and the woman (Genesis 3:16), including the protoevangelium (first gospel promise).
- Connect to Genesis 4:6–7 for insight into "desire" and "rule" in relational dynamics post-Fall.
- Preview the curse on Adam and the ground.

****Part 1: Review of Genesis 3:1–7 – The Temptation and Fall****

Genesis 3:1–7 describes the serpent (Satan) as "more crafty" than any beast. He questions Eve: "Did God actually say, 'You shall not eat of any tree in the garden'?" This sows doubt, exaggerating God's restriction to imply withholding. Eve corrects: They may eat from any tree except the one in the midst, or touch it, lest they die. (Note: God didn't forbid touching—possibly Adam warned her about not even getting close, or Eve's embellishment.) The serpent denies: "You will not surely die," promising opened eyes and godlike knowledge of good and evil.

Eve sees the fruit as good for food (lust of the flesh), a delight to the eyes (lust of the eyes), and desirable for wisdom (pride of life—paralleling 1 John 2:16). She eats and gives to Adam (who was "with her"), and he eats. Their eyes open, revealing nakedness; they sew fig leaves for coverings.

Adam's presence suggests passivity; Satan targeted Eve possibly due to secondhand knowledge of the command or her distinct nature (e.g., as the "weaker vessel," 1 Peter 3:7—not flawed, but different).

****Reflection Questions****

- How does the serpent's question create doubt, and what does it reveal about God's character as portrayed by Satan?
- Why might Eve add "touch it," and how does this show the danger of altering God's word?

****Part 2: Parallels in Temptation – 1 John 2:16 and Jesus' Temptations****

The world's system tempts through the lust of the flesh, lust of the eyes, and pride of life (1 John 2:16). Eve's temptation mirrors this: food (flesh), visual appeal (eyes), wisdom (pride). "Lust" isn't always sinful—it's natural desire twisted by sin (e.g., eating vs. gluttony).

Jesus' temptations (Matthew 4:1–11) align loosely: Turning stones to bread (flesh/hunger after fasting); kingdoms of the world (eyes/pride of power); jumping from the temple (pride/testing God). Jesus responds with Scripture, showing victory through God's word.

****Reflection Questions****

- How do these three temptation categories appear in modern life (e.g., ads, media)?
- What patterns do you see between Eve's temptation and Jesus'—and how can we apply Jesus' strategy?

****Part 3: Immediate Consequences – Shame, Hiding, and Blame (Genesis 3:7–13)****

Post-Fall, they recognize nakedness (vulnerability/shame) and hide with fig leaves. They hear God walking in the garden's "cool" (breeze/morning) and hide among trees—suggesting prior fellowship walks with God, who desires relationship with His creation.

God calls: "Where are you?"—not from ignorance, but to prompt confession or highlight displacement (like misplaced keys: "not where they're supposed to be"). Adam admits fear from nakedness. God asks: "Who told you? Have you eaten from the forbidden tree?" Adam blames: "The woman you gave me.." (implicating God and Eve). God asks Eve: "What have you done?" She blames the serpent's deception.

God seeks Adam first, emphasizing male headship/responsibility. Adam was ultimately the responsible party. The New Testament specifically states that Adam's sin brought death.

****Reflection Questions****

- Why "afraid" instead of "ashamed," and what does this reveal about sin's effects?
- How does blame-shifting appear here, and why is it a common human response to guilt?

****Part 4: Curse on the Serpent (Genesis 3:14–15)****

God curses the serpent above all beasts: "On your belly you shall go, and dust you shall eat." This degrades it to crawling, symbolizing humiliation.

Enmity between serpent/woman and their offspring: "He shall bruise [crush] your head, and you shall bruise his heel." Same Hebrew word for both—head crush is fatal; heel bruise is not. This protoevangelium prophesies Christ's victory over Satan: Satan "bruises" Jesus at the cross (temporary), but Jesus crushes Satan eternally (Romans 16:20; Hebrews 2:14).

****Reflection Questions****

- What does the serpent's curse symbolize about evil's ultimate defeat?
- How is Genesis 3:15 the "first gospel," pointing to redemption?

****Part 5: Curse on the Woman (Genesis 3:16) and Connection to Genesis 4:6–7****

To Eve: "I will surely multiply your pain in childbearing; in pain you shall bring forth children." This links to conception/childbirth struggles—possibly more frequent conceptions due to shortened lifespans post-Fall (from eternal life to ~70 years), plus miscarriages, infant mortality from sin's effects. Childbearing was a blessing (Genesis 1:28), but now painful.

"Your desire will be for your husband, and he will rule over you." Parallel to Genesis 4:6–7 (sin's "desire" for Cain, whom he must "rule over")—same Hebrew structure. "Desire" implies negative opposition: Woman as helper (Genesis 2:18, like stepladder's supporting side) now twisted; she may undermine his leadership, leading to unhealthy "rule" (domineering vs. loving headship).

Marriage requires balance: Helpful opposition (advice), not subversion.

****Reflection Questions****

- How might "multiply...conception" relate to sin's impact on lifespan and population?
- What does "desire" and "rule" mean for gender dynamics—healthy vs. sinful?

****Study Exercises****

- Trace temptation elements (flesh, eyes, pride) in Genesis 3, 1 John 2:16, and Matthew 4:1–11; note victories over sin.
- Research "protoevangelium" cross-references (e.g., Romans 16:20, Galatians 3:16) for how Genesis 3:15 foreshadows Christ.
- Reflect personally: Identify a recent temptation—how did it fit the three categories, and what Scripture could counter it?

****Conclusion and Next Steps****

Genesis 3 reveals sin's entry through doubt and desire, fracturing relationships with God and others—but God's curses include hope: Satan's defeat and redemption's promise. This same God pursues us despite sin, offering fellowship through Christ. For next week:

- Review Genesis 3:17–24 and questions on Adam's curse and expulsion.
- Study the notes personally for deeper insight.
- Consider how the Fall explains human struggles, yet points to grace.