

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2022: *Genesis*

#### Lesson 2 “The Fall”

#### Read for this week’s study

Genesis 3; 2 Corinthians 11:3; Revelation 12:7–9; John 8:44; Romans 16:20; Hebrews 2:14; 1 Timothy 2:14, 15.

#### Memory Text

“ ‘And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel’ ” (Genesis 3:15, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Serpent
- III. The Forbidden Fruit
- IV. Hiding Before God
- V. The Fate of the Serpent
- VI. Human Destiny
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. There are three ways to read the book of Genesis in the Bible. One way is to read it exegetically in its own right. What is the original audience of the book and what were they intended to learn from it? How does the account in Genesis 1-3 compare with other creation stories in the ancient world? How does the creation account in Genesis prepare the way for the patriarchs and ultimately for the nation of Israel? The second way to read Genesis is in light of the entire Bible and particularly its account of a cosmic conflict over God’s character and government. The serpent’s encounter with Eve, in that case, is a major turning point in a much larger battle. The third way to read Genesis is in light of contemporary questions regarding the origin of human life, the earth, and the entire universe. What are the implications of what Genesis has to say about origins and also what it does not say about origins? In this class we take special interest in the second approach, without leaving the other two approaches undone. (Sabbath Afternoon’s Lesson)

2. Read Genesis 3:1. Although the serpent makes its first appearance in Genesis here, it has a definite article. What does that imply? Why is the identity of the serpent unclear in Genesis? Read Isaiah 27:1 and Revelation 12:9. What do these texts add to our understanding of the serpent? If Satan was able to deceive a sinless Eve in the Garden, how much more vulnerable are we today? How can we best protect ourselves from Satan's deceptions? (Sunday's Lesson)
3. Read Genesis 1:31 and 2:16-17. What do we learn about the original creation from these texts? Are there types of knowledge that it would be better for us not to know? Compare Genesis 2:16-17 with 3:1-6. How does the serpent contradict God? What is he accusing God of? How does Eve try to defend God and how does her defense fall short? According to Genesis 1:26-27, who should have had the upper hand in this discussion? Read John 8:44. How does Jesus sum up Satan's methods of persuasion and how are these illustrated in Genesis? What impact do movies and other dramatic arts have on our ability to detect Satan's lies? (Monday's Lesson)
4. Read Genesis 3:7-13. What experience of Noah's was parallel to Genesis 3:7 and what do we learn from that? Compare Genesis 3:7 with 1:31. What does the use of "make" in both texts imply? Why did Adam and Eve hide themselves when God appeared? In verses 9 and 11, why does God ask questions He knows the answer to? What do Adam and Eve's reactions to God's questions tell us about the impact of sin on human beings (Genesis 3:12-13)? (Tuesday's Lesson)
5. Read Genesis 3:15. How does this verse reverse the consequences of Adam and Eve's sin? What is the meaning of the head and the heel? How do Romans 16:20 and Hebrews 1:14 elaborate on this text? What parallels do you see between this text and Revelation 12:17? What do all these texts reveal about the plan of salvation? (Wednesday's Lesson)
6. Read Genesis 3:14-21. What happened to Adam and Eve as a result of the Fall? According to the text, upon whom do the curses fall and why? Is the childbirth pain of verse 16 a positive or a negative? What implications does 1 Timothy 2:14-15 have for this question? What evidence is there that Adam believed the promise of salvation? (Thursday's Lesson)
7. Read Proverbs 3:1-2. From a scientific perspective, what impact do moral and spiritual choices have on biological life? How does obedience to God's laws lead to extra longevity and quality of life? (Friday's Lesson)

## Thoughts from Graham Maxwell

If you had been in God's place on that day in Eden when Adam and Eve first sinned, what would you have done with them?

Would you have forgiven them and offered at least one more chance to stay in the garden? Human parents do this every day for their disobedient children. Since God is love, why was Adam banished on his first offense? (See Genesis 3.)

The wrong answer to this question can seriously affect one's attitude toward God and one's practice of religion.

Many believe that God has long been angry with the human race, most reluctant to forgive and bless His erring creatures. For thousands of years men have offered sacrifice—sometimes their children—to win the favor of an offended god. Even in the Christian world some teach that, were it not for constant intercession, God could not find it in His heart to love and save us sinners.

But need we do anything to make God love us?

Nothing is more emphatic in Scripture than that God has always loved—even His most wayward child. When God said, "In the day that you eat of it, you shall die," He was uttering no arbitrary threat. In love for His creatures, He was only warning of the consequence of rebellion.

Sin so changes the sinner that it actually results in death. Separated from the Source of life, he will surely die. Out of harmony with his Creator he can no longer endure the glory of His presence. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 68-69. Mountain View, California: Pacific Press Publishing Association, 1967}

The moment Adam and Eve sinned God veiled his life-giving glory or they would have died in the Garden of Eden. They would have been consumed by the glory of him who is love. And Ellen White describes the fact that the moment God veiled his life-giving glory Adam and Eve were chilled. And he brought them clothes to protect them from the extremes of heat and cold. First I learned that that happened after the Flood. She says no, that happened when God veiled his life-giving glory and the earth became a dark place. {Graham Maxwell. Excerpt from the audio series, *Understanding the Mission of the Church*, #6, recorded September 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/6MMUTMOTC>

Doesn't Satan make some specific points to Eve? First of all, he says, "Has God said you may not take this fruit?" She said, "Yes, we may not touch it or we die." He said, "That's a lie." Right? He said, "You will not die."

Would you have faith in a liar? It's not very wise. So immediately, he seeks to undermine confidence and trust in God, but then he also suggests that God has selfishly withheld something from them which would be very good. "God knows if you take this you will become like him, and I don't know why he's holding that back from you," he'd say in his deceitful manner. "You know, I don't know why God, being so good, would do this."

You know how you could say those things, seeming to be supportive, and yet actually undermining. So the charges are right there. God is pictured as arbitrary, exacting, and the whole idea that God would say, "If you touch that tree I'll kill you," sounds vengeful, unforgiving and severe. So how are we to read those words? It would look as if these are the charges in the Great Controversy, that God, though he did wonderfully during creation week, is not coming off so well in this conversation with Satan. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Genesis, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

[http://pkp.cc/1MMPOGIA66 \(Part 1\)](http://pkp.cc/1MMPOGIA66) [http://pkp.cc/2MMPOGIA66 \(Part 2\)](http://pkp.cc/2MMPOGIA66)

Is it possible that Adam reasoned, "I know God is so gracious, surely he won't go through with that threatened penalty of death; he'll forgive us"? But was that the problem? Did God forgive them? But does forgiveness heal the damage done? They were changed by sin and distrust. They had become vulnerable now to the deceptions of the adversary. And so God forgave them, but now there was need for discipline and healing and all those other things. So I think Adam misunderstood that warning, "In the day you eat thereof you will die," as a threat, as a penalty, "In the day you eat thereof—as a penalty—I will have to execute you." And he thought, "Here is my lovely wife, and this is our first offense. Surely he'll forgive." Yes, he forgave, but that doesn't heal the damage done. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Genesis, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

[http://pkp.cc/1MMPOGIA66 \(Part 1\)](http://pkp.cc/1MMPOGIA66) [http://pkp.cc/2MMPOGIA66 \(Part 2\)](http://pkp.cc/2MMPOGIA66)

### **Further Study with Ellen White**

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had

urged in heaven, that God's law was oppressive and opposed to the good of His creatures. And furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God and brought them under his own power, he might gain possession of the earth and here establish his kingdom in opposition to the Most High. {GC 531.1}

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve: "Hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God; and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan. {GC 531.2}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

The manifestation of God's love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. {5T 744.2}

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. {GC 591.1}

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God. {GC 591.2}

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine (RH June 4, 1901). {1BC 1084.2}

Holy angels often visited the garden, and gave instruction to Adam and Eve concerning their employment and also taught them concerning the rebellion and fall of Satan. The angels warned them of Satan and cautioned them not to separate from each other in their

employment, for they might be brought in contact with this fallen foe. The angels also enjoined upon them to follow closely the directions God had given them, for in perfect obedience only were they safe. Then this fallen foe could have no power over them. {EW 147.1}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. {5T 738.1}

It was by falsifying the character of God and exciting distrust of Him that Satan tempted Eve to transgress. . . . {5T 738.2}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

Determined to efface the image of God in man, Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling the human and the divine, the spurious and the genuine, so seeking to bring confusion and distress. But in proportionate power divine mercy is revealed to counteract this wicked working, and bring to light the enemy's hidden purposes. {TDG 308.5}

Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy him. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. {UL 77.5}

Angels of God visited Adam and Eve, and told them of the fall of Satan, and warned them to be on their guard. They cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe. If one of them were alone, they would be in greater danger than if both were together. The angels enjoined upon them to closely follow the instructions God had given them, for in perfect obedience they were safe, and this fallen

foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil. {3SG 39.1}

They told Adam and Eve that God would not compel them to obey—that He had not removed from them power to go contrary to His will; that they were moral agents, free to obey or disobey. . . . {LHU 20.5}

They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God’s command, for, if necessary, every angel from heaven would come to their help rather than that he should in any way do them harm. . . . {LHU 20.6}

The light of Christ, illuminating our understanding, and shining upon the face of nature, enables us still to read the lesson of God’s love in His created works. {8T 256.2}

In His interest for His children, our heavenly Father personally directed their education. Often they were visited by His messengers, the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal. His thoughts toward them were “thoughts of peace, and not of evil.” Jeremiah 29:11. His every purpose was their highest good. {Ed 21.1}

The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created. . . . {TMK 18.2}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899). {5BC 1131.6}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more

secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. {5BC 1132.8}

Jesus began His work by breaking Satan's power over the suffering. He restored the sick to health, gave sight to the blind, and healed the lame, causing them to leap for joy and to glorify God. He restored to health those who had been infirm and bound by Satan's cruel power many years. With gracious words He comforted the weak, the trembling, and the desponding. The feeble, suffering ones whom Satan held in triumph, Jesus wrenched from his grasp, bringing to them soundness of body and great joy and happiness. He raised the dead to life, and they glorified God for the mighty display of His power. He wrought mightily for all who believed on Him. {EW 159.3}

I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty. {EW 43.2}

Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan. {GC 510.3}

As far as evil extends, the voice of our Father is heard, bidding His children see in its results the nature of sin, warning them to forsake the evil, and inviting them to receive the good. {Ed 27.3}

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. {EW 221.1}

Our first parents chose to believe the words, as they thought, of a serpent, yet he had given them no tokens of his love. He had done nothing for their happiness and benefit; while God had given them every thing that was good for food, and pleasant to the sight. Everywhere the eye might rest was abundance and beauty; yet Eve was deceived by the serpent to think that there was something withheld which would make them wise, even as God. Instead of believing and confiding in God, she basely mistrusted his goodness and cherished the words of Satan. {3SG 43.1}

**Recommended Reading:** "The Purpose and Plan of Grace" – *The Signs of the Times*, April 25, 1892 <https://egwwritings.org>