

As we continue our worship this morning, if you'll turn with me in your Bibles to Psalm 49. This particular song from the hymnal of the nation of Israel is particularly appropriate for us this morning, not only subject matter-wise, but also grammatically. And we'll be returning to a particular verse in this song by way of comparison with something we're going to see in Genesis chapter 3. But this psalm ties together both of our studies, our study of the parables on Friday nights and our study of Genesis, specifically the temptation and fall of Adam and Eve in the garden.

And it's a reminder to us of the choice that every generation in human history has faced, that each person as an individual has faced, and what we continue to face on a daily basis even after our salvation. Psalm 49.

Hear this, all peoples, give ear all inhabitants of the world, both low and high, rich and poor together. My mouth shall speak wisdom, and the meditation of my heart shall give understanding. I will incline my ear to a proverb, I will disclose my dark saying on the harp.

Why should I fear in the days of evil, when iniquity at my heels surrounds me? Those who trust in their wealth and boast in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their souls is costly, and it shall cease forever that he should continue to live eternally and not see the pit. For he sees wise men die, likewise the fool and the senseless person perish, and leave their wealth to others.

Their inner thought is that their houses will last forever, their dwelling places to all generations. They call their lands after their own names. Nevertheless, man, though in honor, does not remain. He is like the beasts that perish. This is the way of those who are foolish, and of their posterity who approve their sayings. Selah. Like sheep, they are laid in the grave.

Death shall feed on them. The upright shall have dominion over them in the morning. Their beauty shall be consumed in the grave, far from their dwelling. But God will redeem my soul from the power of the grave, for He shall receive me. Selah. Do not be afraid when one becomes rich, when the glory of his house is increased. For when he dies, he shall carry nothing away.

His glory shall not descend after him. Though while he lives he blesses himself, for men will praise you when you do well for yourself, he shall go to the generation of his fathers. They shall never see light. A man who is in honor yet does not understand is like the beasts that perish.

Many of the themes of this song have their origin in the story we are studying in Genesis. One of the first hints of that comes back in verse 5. Why should I fear in the days of evil when the iniquity at my heels surrounds me? We know that there is going to be a saying related to evil at the heels in our passage this morning when it comes time for the enmity between the serpent and the woman, between the seed of the woman and the seed of the serpent.

He shall bruise thy head, thou shalt bruise his heel. The serpent, of course, crawling on his belly and eating dust all the days of his life, is at the heel. That is the only place he can strike.

And then the high price of redemption is covered in verses 6 through 9. It reminds us of the parable of the rich man and Lazarus, which we will be covering shortly. No man can redeem his brother. It doesn't matter how much you accumulate by way of wealth or power, riches, influence, glory in this life. None of that has any bearing on salvation. None of it has any bearing on relationship with God. In fact, Jesus says that it can be a hindrance when He talks about the eye of the needle.

And then we have the concept of wisdom. In verse 10, wise men die. The fool and the senseless person perish and leave their wealth to others. It doesn't matter how much wisdom you accumulate, how crafty, and how maybe that somebody anticipated the activities in the stock market this past week when they had this great dip and historic fall in the market on one day and then its rise the next. A lot of people lost money, and some people who are really shrewd may have made money as a result of these fluctuations. None of it makes any difference.

They take great pride in it. They say, you know, I saw it coming. I was ready. I made a bundle. And everyone's estimate of me has risen because now they know how shrewd I am and what a wise investor and wise watcher of the trends of the world and so forth that I am, and the way I manipulated my domestic stocks and my foreign

stocks. I'm really on top of things. And look at these other poor slobs that weren't so wise and weren't so shrewd and so forth. It's all going to be meaningless standing before the judgment seat of God.

Their inner thought is that they're building a dynasty. Verse 11, their house is going to last forever. Their dwelling place to all generation. They name things after themselves. You've got the Trump Towers and so forth. I'm going to make a mark. History is going to remember me.

Nevertheless, man, even if he's honored here, does not remain. And he is like the beasts that perish. And we're going to see the introduction of death into human history this morning. This is the way of those who are foolish and of the posterity who approve their sayings. Like sheep, they are laid in the grave. Death shall feed on them.

And verse 14 makes a very interesting statement. They always say, well, there's no concept of resurrection in the Old Testament. And everybody just goes to the pit and so on. We've seen time and again that people who say that have not observed very closely. Look at verse 14. They are laid in the grave. Death shall feed on them. The upright shall have dominion over them in the morning.

And this is a poetic reference to the kingdom of the Messiah, the resurrection. In the resurrection, in the morning, after they have died, after they've been laid in the grave, these foolish believers who pursued wealth, who pursued self-gratification in this life, who tried to make a mark in the short term, in the short-sighted view, are going to awake and find that the upright have dominion over them in the morning. And this remark would make no sense without the concept of resurrection. Who wants to have dominion over people who are foolish and laid low in the grave? When is it that someone's going to have dominion over them? It's in the morning.

It's in the dawn of the kingdom. Their beauty is consumed in the grave, far from their dwelling. Their dwelling doesn't come with them into the kingdom. Their beauty doesn't come with them into the kingdom. I see a lot of people spending thousands of dollars on cosmetic surgery trying to stave off the inevitable advance of age and wrinkling and drooping and disproportionate body shape and that kind of thing. And people go to all these extraordinary lengths.

Well, none of that has any bearing on the resurrection body, does it? I have often contemplated the idea that our resurrection body and the relative beauty or lack thereof in our resurrection is going to be a direct reflection of the inner beauty we develop in this life. A lot of people may be physically attractive in this life, even as believers, and yet if they don't develop inner beauty, that's not going to be reflected in the resurrection. And there are a lot of people that may be considered plain or not particularly easy on the eyes or whatever in this life, and yet the inner beauty that they develop is going to be reflected eternally in their resurrection form.

And so the grave here is like a filter. It filters out the temporary. It filters out the short term and the things of this life. And going through the grave and into the next life, we arrive on the other side with the things that matter in the eternal realm. That's the thrust of this entire psalm.

God will redeem my soul from the power of the grave. You compare verse 15 with verses 7 and 8. There's no man that can redeem his brother. In fact, he can't redeem himself through riches because the redemption of a soul is costly and he can't provide himself with eternal life and avoid the pit. But God, in verse 15, will redeem my soul from the power of the grave, for He shall receive me.

What is the basis of making that statement? That is a faith claim on the promises of God. And so he says, do not be afraid. And this word for fear, you remember the exhortations in Scripture that say, fear God, honor the king, that sort of thing. The fear of the Lord is the beginning of wisdom. This isn't fear in the sense of putting your arm in front of your face and cringing. This is being impressed, rendering reverence or respect to something.

And he says, don't be impressed with the rich. Don't be reverential in the presence of the rich. If some famous rich person walks into the room, everyone tends to immediately be hypersensitive to their presence and to really be in awe of them in some way because of their wealth. And this passage says don't do that. Don't be reverential. Don't be impressed. Don't be caused to function in a completely different way when somebody becomes rich and when the glory of his house is increased. For when he dies, he shall carry nothing away. His glory shall not descend after him.

Though while he lives, he blesses himself. And this is one of the things that people tend to do when they acquire a lot of stuff. And men will praise you when you do well for yourself, it says in verse 18. He will go to the generation of his fathers. In verse 19, they shall never see light. It says they will not see—the Tanakh, the

Jewish translation that has come out just in the last couple of decades of the Old Testament Scripture, says they will never see daylight again. Meaning they are not going to come back from the grave into this life and pick up their wealth and their riches. They are not going to come back and admire their own monuments and their own achievements.

And verse 20 summarizes the thought. A man who is in honor in this life, who is receiving that fear that it talks about in verse 16, the praise and the people being impressed with him in this life, yet does not understand, is like the beast who perishes. What future is there for the animals who have no eternal soul, as near as I can tell, and who have no covenant from God for a future life and so forth? To be short-sighted and invest only in the things of this life is to live a life that has no more future to it than a beast.

And what a tragedy, especially if one is a believer, to make that mistake. A man who is in honor yet does not understand is the difference between a short-term and a long-term perspective. Even human wisdom tells us that to live for the moment and not think of the consequences. Even the pagan human establishment has recognized this principle in their campaigns for AIDS. And they're trying to hand out clean syringes and condoms and trying to do all kinds of education, trying to wake people up to think beyond the moment. Don't engage in a momentary gratification that has dire long-term consequences.

Everybody recognizes that you can't just live in the present and not think about the future. Well, it is all the more true for us as believers. And sometimes we think about this when the big decisions come up. Well, who am I going to marry? Where am I going to live? Am I going to buy this house or that house? This car or that car? I'm at a crossroads. Am I going to make this decision or that decision? And my entire life is going to be different based on this.

It's very interesting. I have never been a big fan of Tom... Tom... What's his name that does the Late Show with the white hair and the black eyebrows? I can't think of his name. Tom... Snyder, is that it? Anyway, he does the... But he had Charlton Heston on earlier this week. And, of course, Charlton Heston has done this thing about the Bible where he reads it. He's got a set of videos out and a book that accompanies it and so forth.

So they were talking to Charlton Heston. And he was talking about the way that he came into the motion picture business. He had done a little bit of acting and he had been picked up to do one picture. And so he did this very minor part in a very minor movie. But he happened to be on the studio and as he was driving out of the studio, he had a car, like a Packard or something, with the top down. And he was driving off of the studio lot and a director happened to see him drive by.

And Charlton Heston was making the point, you know, if I'd had the top up that day, my entire life would have been different. But because I had the top down, this director saw me and he asked his secretary, who is that? And he said, well, it's Charlton Heston. You saw his one movie two weeks ago and you didn't like it. And he said, well, you know, I like the way he looked sitting in that car. And so he called him up and made the first of many pictures and launched his career.

And in the human realm, this would be happenstance. And it seems to be, you know, coincidence or fate or whatever people talk about. But our destiny is decided based on our thoughts about God and our attitude toward God and whether we get understanding. We are not subject to the slings and arrows of outrageous fortune. What happens to us is a direct result of what we choose. And especially in the spiritual realm, it is our understanding, like it talks about in verse 20, that makes all the difference.

And this is going to be the downfall in the garden. If you turn back now to Genesis chapter 3, where we resume our study, we saw that the very last verse of Genesis chapter 2 pointed out the fact that Adam and Eve were both naked, the man and his wife. And the word there is A-R-U-M, arum. And they were not ashamed.

What does it mean to not be ashamed? This is not shame in the sense of guilty, furtive, fearful embarrassment. This is shame in the sense that it wasn't an issue. When would this have been an issue? Well, when they were around each other and also when God makes His appearances in the garden. Apparently it was the custom for the Lord God to appear in some sort of form that was audible and visible in the garden each day. It appears to have been in the afternoon.

And when He would walk in the garden and make His appearance, the man and the woman were there and walked with God, enjoyed His company. And the fact that they had no clothes did not occur to them to be an issue when they were with each other. The fact that they wore no clothing didn't appear to be an issue. None of

the animals wore clothes, and so it didn't occur to them that their lack of clothing was any sort of an issue. So they were not disconcerted is a good translation of this. They weren't troubled by this in the least.

Then the very next verse, chapter 3, verse 1, now the serpent was more cunning or more crafty, is also the word *arum*. And these are either homonyms or perhaps two uses of the same word. The origin of this word is lost in the obscurity of proto-Hebrew. But the form of the word is the same in both verses. And so we have here a wordplay. It's intentional. These two uses of the word are juxtaposed in the two verses. In the original text, of course, you don't even have a chapter break here.

And I've tried to think of a comparison in English, and it's difficult. We don't have any words that come close to this sense that are also subject to a wordplay. But you can think about something like the word *clear*. There was a movie recently with Jack Nicholson and Tom, another young guy, Tom Cruise, about a Marine Corps colonel and a trial and so forth. And at one point, Jack Nicholson is making a very forceful point. He says, "Are we clear?" And the word *clear* in that case means, is this obvious? Do you understand this completely? And yet *clear* can also mean simply transparent. Glass is clear or the weather is clear without obstruction.

And in a very loose way, you have the same kind of comparison here. The man and the woman are naked. Their bodies are in view. Things are transparent. And the serpent being crafty, everything is clear and transparent to him. He sees everything. He's crafty.

And this says more cunning than any beast of the field or more crafty. And you could take this in the sense that all of the beasts of the field are crafty in some sense, but this one is the most crafty. But this construction means that he's crafty in a way that separates him and makes him different than the beasts of the field. And this same construction is going to be used later in the chapter with the same sense when God pronounces a curse and He says, you are cursed above all beasts. It doesn't mean all the beasts are cursed and you're cursed more. It means you're cursed in a way that separates you from the rest of the animals. So it's hard to get across in English. It's a very common construction in Hebrew.

So the serpent was cunning. He was *arum* in a way that distinguished him from all the beasts of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

Then the serpent said to the woman, "You will not surely die, for God knows that in the day you eat of it your eyes will be opened and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Then the eyes of them both were opened and they knew that they were naked, and they sewed fig leaves together and made themselves coverings. We covered the construction of these statements of the serpent. I mentioned last time that we are taking it for granted that the serpent is a tool of Satan, that he is in some sense indwelt and being operated by Satan. Upon reflection, I thought, well, we ought to at least give some support for that assumption.

You might turn over to Revelation chapter 20 in verse 10. We have here a set of brackets. The Bible is replete with things that begin and end with things that are chiasmic, that have an A, B, C, C-prime, B-prime, A-prime sort of structure. We are looking at the first appearance of Satan, the serpent in the garden, and here in Revelation 20 we have one of the last. After the Gog-Magog rebellion in verses 7 through 9 of Revelation 20, in verse 10 the devil who deceived them was cast into the lake of fire and brimstone where the beast and false prophet are, and they will be tormented day and night forever and ever and ever.

Twice in this passage, in verses 7 and 8, when the thousand years have expired Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth. Then in verse 10, the devil who deceived them is cast into the lake of fire. So deceit is his middle name. He is the father of lies, and he begins his appearance in human history with deceit. He ends it—his last act in human history is to go out and deceive the nations and then receive the penalty for which he was condemned in eternity past.

For an explicit reference, look at Revelation chapter 12 in verse 9. If there is such a thing as a clincher in Scripture, this is probably it. So the great dragon was cast out, that serpent of old called the devil and Satan who

deceives the whole world. He was cast to earth and his angels were cast out with him. I don't think you can get any clearer than that. He is the serpent. He is the dragon. He is the deceiver of the world. He starts and ends his interaction with the human race in deceit.

This is a picture of the war in heaven. Michael, who is the national angel for Israel, and his angels fought with the dragon. The dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So he is cast out.

So we have some basis for our belief and our confidence that this is, in fact, this is, in fact, this is, in fact, this is, in fact, this is, in fact, this fact, this is, this in fact, this is, in fact, is by of light. Therefore he is in this by his angel of light, whose end will be according to their works.

So the association of these ideas of deceit and applying false colors, appearing to be one thing and actually being another, is found there in 2 Corinthians chapter 11. And you also have a wonderful promise in Romans chapter 16 and verse 20, which once again harks back to the imagery of the serpent being at our feet.

Paul says in verse 19 of Romans 16, "Your obedience has become known to all. Therefore I am glad on your behalf, but I want you to be wise in what is good and simple concerning evil." This, of course, is the great issue in Genesis chapter 3. What does it mean to have the knowledge of good and evil? What does it mean to be wise? What does it mean to be arum, to be what the serpent offers to Eve? Look at verse 20.

"The God of peace will crush Satan under your feet shortly." These two verses, 19 and 20, are a clear reference back to Genesis chapter 3. Be wise concerning good and simple concerning evil. That's what Adam and Eve were supposed to be in the garden and what they were until they ate the fruit. And the consequence of that are the curses. And Paul reminds them of that. The God of peace will crush Satan under your feet shortly.

Notice he has not been crushed yet. There is many times an already-not-yet aspect to things in this category. The death that is going to take place on the day in which they eat has an immediate consequence and a long-term consequence. The victory of Christ on the cross, defeating Satan, defeating death. The victory over death was won at the cross, and yet there is still death in the world. The victory over Satan, bruising his head, took place at the cross, but he will not be completely crushed until he heads into the lake of fire, as we saw in Revelation chapter 20.

So, just to reassure ourselves, I think we can have confidence that we are dealing with Satan here in Genesis chapter 3. And that's some Scripture to meditate on in that regard.

Now, the other interesting thing, if you just step back, we've read through this account a couple of times now, the conversation that the serpent has with the woman. Does he pipe up and say, "Hey Eve, eat the fruit. Eat the fruit"? He doesn't. One of the ways that our girls studied this story, that's sort of how it was presented, and I thought about that this morning. You know, he's over there, eat the fruit. He doesn't say that, does he?

Does Satan ever suggest to Eve overtly that she needs to eat the fruit? Does he come out and say, you know, you really ought to eat this fruit. Why don't you take a bite of this fruit? He's not nearly that direct, is he? How does he seduce her? How does he deceive her into partaking of the fruit? Well, it reminds me of cats.

If you've spent any time around cats, have you ever tried to make a cat do something? Have you ever tried to get them to chase something or get them to look out the window at a bird? Cats hate it if you directly suggest to them that they do something. There could be a mouse right in the middle of the floor, and you could pick up your cat and put his face right on the mouse, and that cat is going to start looking around like, I completely don't understand what you're getting at. Cats have to believe that what they are doing is their own idea.

And they will walk into the room, and they're dying for you to pet them. They're dying for you to pick them up. But they'll start sniffing a nearby plant, and they'll look around, and they'll ignore you. They'll turn their back on you, because they think that everybody else thinks the same way, that you don't want to have an idea directly suggested to you either. And so they'll get on your leg and start kneading your knee, but they're not looking at your face. They're not coming up and saying, "Oh, pet me, pet me." Most cats don't. Cats that are really cats don't do that. They want it to be their own idea. They want to come around and do something at their own initiative in their own good time, and they're very arrogant about that.

Well, Satan understands that we have that sort of cat-like nature. We don't like it when someone comes right up, and a lot of times we don't like it when somebody comes right up and suggests that we ought to be doing something or we need to be doing something. It's much better if we can think of something as our own idea. And this works even in the... You see this in movies and books and the plot of novels and things, where to achieve a goal, a lot of times you maneuver somebody into thinking that an idea is something they came up with themselves, and then they're for it. But if you'd come up and said, you know, you really ought to do this, why, they'd be horrified. They'd never get near it.

This is what Satan does. Satan never comes up and says, "Eat the fruit." He says—he angles. It's the strategy of the indirect approach. One of the greatest books for anybody to read, whether you have an interest in military things or not, is Liddell Hart's book, *The Strategy of the Indirect Approach*. He talks about it in military terms, but it is a principle of life. You succeed from a human point of view by taking the indirect approach.

You don't storm the hill directly like they did at Gettysburg. One of the major principles of warfare is, you try to mass your forces where the enemy is weakest. You do your things in an indirect way. You don't want him to know that your main force is coming. The reason D-Day succeeded is that they made the Germans believe that the invasion was coming on a different coast, a different place. And it's, I'm going to distract you with my right hand while I punch you with my left. I'm going to wave my left hand while I give you an uppercut with the right. It happens in boxing. It happens in any sport. Watch football. The back fakes to the right and the quarterback throws to the left. The strategy of the indirect approach.

And that's what Satan is doing here. Why is that important? Because we think, well, our tests are going to come and it's going to be this big, black, satanic, monstrous thing coming up that we're supposed to reject. It's never that way. The things that trip us up and cause us to fail most regularly are things that come in disguise, that come with an indirect approach, that suggest themselves in an innocuous and initially harmless sort of way.

Well, there's no harm in this. Well, this is perfectly legitimate. This is how people wind up having affairs at work where there's a boss and he, in the back of his mind, starts finding his secretary to be attractive or whatever. See, I can talk about this because I have no secretary. It's not like there's any personal experience involved. But you see this in movies and things, and you see it in life.

And you can observe this even in environments that you're in where somebody will start to find someone else attractive. But it's not like, you know, I think I'm going to go seduce that person. I don't think I'm going to let that person seduce me. Instead, it's indirect. It's like, boy, you know, I really need to work on this project. You know, I could really use so-and-so's help. Maybe we'll just spend an extra hour after work. And there's nothing wrong with that. I mean, we need to work late. We've got to finish this. And we fool ourselves and we try to convince others that everything's on the up-and-up. It's all legitimate.

There's no harm in this. There's no harm in entertaining this particular thought. I mean, there's no great horrible black evil involved here. And it starts with a step like that. And you can justify it and say there's nothing wrong. Then you take a second step and you say, well, you know, let's both work on the same side of the desk here because we can see better. You know, one thing leads to another. And it gets us because it's indirect. It doesn't present a black, ugly, hideous face and say, come do evil.

It's indirect. And this is what Satan does here. Look at what he does. He starts out with a question. Well, let's talk about eating of the trees of the garden. Has God said you can't eat of all of them? Well, you know, there's no... What's the harm in going over that? And one thing leads to another. He never says, "Hey Eve, eat the fruit."

So the woman says, "We may eat of the fruit of the trees of the garden." And by the way, the language changes here. Another very subtle thing. All the way through the second chapter and the beginning of the third chapter, if you look even in English, it says the Lord God. Yahweh Elohim. It's the personal name of God. It's His covenant name. It's the name that He's going to reintroduce to Israel when He sends Moses to them in Exodus.

Moses says, "Who shall I tell them has sent me?" And He says, "Tell them I Am has sent you." And the verb I Am is a variation on the form Yahweh. Yehyeh is the form in Hebrew. Yahweh basically means I Am. It's from the verb to be. The eternally existing One has sent you. And this is God's covenant name. And God tells them, you know, you haven't known me by this name before, but henceforth you're going to know me by this name. This is God's personal name. His relationship name.

And if you look, 2:18, the Lord God said. 3:1, the beast that the Lord God had made. But when the serpent talks about God, does he say, “Has the Lord God said?” He doesn’t. He says, “Has Elohim said?” This is God’s impersonal name. This is God’s generic or categorical name. It’s even used of other gods. Has God indeed said?

So just by the very phrasing of his question, he introduces this distance. He says, “Has God said, Elohim?” And when Eve replies in verse 3, she doesn’t say the Lord God has said. She uses the same name for God that the serpent does. Elohim, the more distant name. The less personal, less intimate name.

And so then in verse 4, as we saw last time, the serpent says to the woman, “You will not surely die.” She doesn’t echo the statement that God made back in verse 17 of chapter 2. “In the day that you eat of it, you shall surely die.” Dying thou shalt die. The double Hebrew form, the infinitive plus the imperfect. Instead, she says, “Lest you die.” That somehow this will be a consequence of touching or eating the fruit. Maybe the fruit is poison or something. It isn’t rendered in terms of judgment. It isn’t rendered in terms of the absolute that God phrases it in.

But Satan returns to that construction and he puts the negative in front of it. He directly contradicts what God says back in chapter 2. “You will not surely die. For God,” once again Elohim, “knows that in the day you eat of it your eyes will be opened and you will be like God, like Elohim, knowing good and evil.”

And this is so tricky. If you want to talk about subtlety and trickiness, this is it. Because everything that he says has an element of truth. When she partakes of the fruit, are her eyes opened? Yes, they are. But what are Adam and Eve going to see when their eyes are opened? They’re going to know good and evil, aren’t they? And they’re going to know that they’re naked. They’re going to know good and not have the power to perform it. They’re going to know evil and not have the power to avoid it. But there’s an element of truth. And this is seductive. It’s persuasive.

You’re going to be like God. In a way, they’re going to be like God. But in another way, they’re going to depart from being like God. They’ve been made in the image and after the likeness of God. And that’s going to change once they disobey and partake of this fruit.

And then in verse 6, we come to the central part of this passage. And before we address it, I want to pause and point something out to you here. This is another one of those chiastic passages. We have a seven-part sectioning of this passage. It starts back in chapter 2, verse 7. And you can just draw a little bracket or a brace or something or mark the beginning and ending of this first section. And you can label it section A. It starts in chapter 2, verse 7 and goes down to verse 17. 2:7 through 17 is the first section. And we’ll talk about the characteristics of this after we mark them.

The second section is verse 18 of chapter 2 through verse 25. 2:18 through 2:25 is section B. The third section is the one we just covered, chapter 3, verse 1 through verse 5. You can mark that as section C. The central and important section here, section D, is verse 6 through verse 8 of chapter 3. That’s section D.

Now we’re going to label one C-prime. And that starts in chapter 3, verse 9 and goes through verse 13. 3:9 through 3:13, this is C-prime. 3:14 through 3:20 is B-prime. And when I say prime, that’s like a little apostrophe after the letter, just something to let you know that this corresponds to B. And then the final section, chapter 3, verses 23 through 24, that’s A-prime.

We’re going to see that this is not just structure for the sake of structure. This shows us something. It illuminates something about the passage. You notice if you listed these out on paper, you have A, B, C, then you have D in the middle, and then you have C-prime, B-prime, and A-prime. Any time you have a chiastic structure like this, it is emphasizing the thing right at the center. It focuses on the thing at the center, and everything that surrounds it are like sets of brackets or sets of emphasis points.

In this section, 6 through 8, what happens there? Well, this is the fall. This is the disobedience that launches the entire state of things in the human race, occasions the need for the plan of salvation and everything else. And it begins in verse 6: “When the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”

Let me just make a side note here on that last sentence. She gave to her husband with her. This has been read that Adam was actually on the scene during the conversation with the serpent, that he was with her, that he was somehow just standing by silent. But if you understand the way phraseology is used in Hebrew, this with her

refers to the eating. She gave to her husband, and he ate with her. It's the eating that he does with her, not that he is standing with her. That's how it seems to read in English. But this is participating in the eating. That's what the with her prepositional phrase indicates. He ate with her.

But he was not on the scene during the conversation between the serpent and the woman. And this, of course, is by design. The serpent is going to follow that principle we talked about. You mass your forces on the area of weakness. And she's weak because she lacks understanding of what God has said. You see it in her quote. You see it in her misquoting of God. You see it in her following the serpent's distancing in the name of God and so forth.

And so he finds this point of vulnerability. Vulnerability is probably a better word than weakness. It's not that we're deprecating Eve and saying that she was weak, but she was vulnerable because of her lack of understanding. And this is Adam's fault because Adam is responsible for her understanding. So we arrive here at this central place in verse 6.

This is a good place to pause and take our break. When we come back, we're going to see the significance of this structure, this sevenfold structure in the passage. We're going to see that within this, in this central section, there's also a little chiasm and that it all serves to communicate something to us. So let's pause here and take our break.