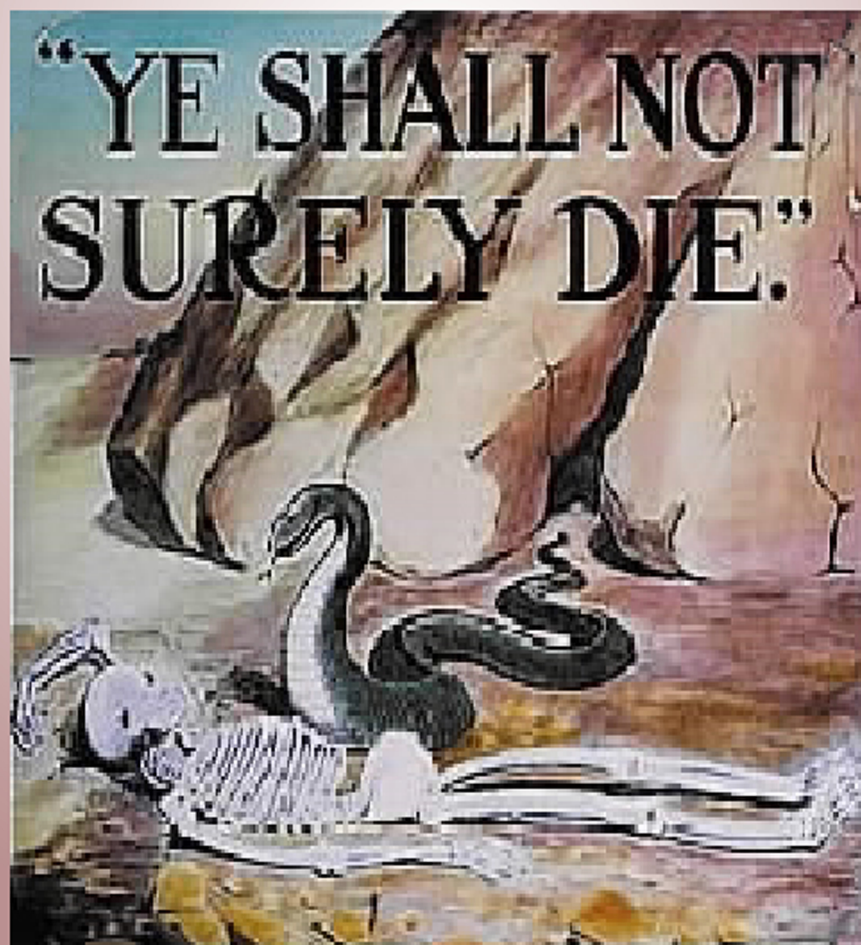


The Serpent and Mother Eve



THE SERPENT AND MOTHER EVE

To begin the topic “The Serpent and Mother Eve,” we will quote from the second and third chapters of the Book of Genesis, as follows:

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

“Now the serpent was more subtle 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?

“And the woman said unto 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 hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”

(Gen. 2:15-17; 3:1-3)

Only later on in the account, after Satan had deceived Eve into sinning, do we find that the serpent crawled on its belly. Originally, the serpent was the most intelligent, the most “subtle,” of all the beasts of the field. Indeed it seemed to be superior in every way.

The serpent’s first recorded words to the woman were, “Yea, hath God said, Ye shall not eat of every tree of the garden?” In two possible ways, the serpent may have “spoken” to Eve in the Garden of Eden. (1) The serpent may have performed certain actions that led Eve to conclude or deduce the thoughts. (2) The fact that the woman answered the serpent and declared what God had previously said seems to indicate that Satan, a liar from the beginning, actually spoke through the serpent—something like the way the Lord spoke to Balaam through the ass (John 8:44; Num. 22:21-34). When the very subtle and wise serpent spoke and carried on a conversation like a person, it seemed even more intelligent to the woman—*far superior* to all of the other beasts of the field.

In answering the serpent—and considering what God’s commandment was to Father Adam—the woman tried to put the proper slant on the matter, saying in effect: “We are not curtailed from eating of the fruit of the trees in the garden. We may eat the fruit, but of the fruit of the tree that is in the midst of the garden,

God has said that we shall not eat of it.” In other words, God had set only a *limited* prohibition as to what Adam and Eve might not eat, for they could freely eat of the rest. However, Eve improperly attributed an *added* prohibition to God: “Neither shall ye touch it, lest ye die.” In the original commandment to Adam, God had merely said, “In the day that thou eatest thereof thou shalt surely die.” Nothing was mentioned about touching bringing the death penalty.

“And the serpent said unto the woman, Ye shall not surely die.” (Gen. 3:4)

What a bold declaration! Here the serpent began to engender distrust in God by raising a doubt in the mind of the woman. The very boldness and effrontery of the serpent to declare with such positive conviction that she would not die if she partook of the forbidden fruit made her wonder for a moment and reconsider what God had said. Was His statement true or not? The serpent then made an additional damaging statement, as follows:

“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.” (Gen. 3:5)

God originally gave a name to the tree in order to show His *foreknowledge* that Eve would be deceived. He called it “the tree of the knowledge of good and evil.” Of course God did not coerce Eve in any way, but He could declare the end from the beginning

because He knew she would be no match for the Adversary. God knew that when Eve would try to reason with Satan, who would speak through the serpent, she would lose the verbal contest and subsequently partake of the forbidden fruit of that tree. Moreover, God foreknew that Adam would later sin and that the hard experience of evil (sin and death) would come on the human family. And so, in naming the tree *in advance*, God gave us a clue of His foreknowledge of Adam's disobedience.

The serpent implied that God's intention in giving the name "the tree of the knowledge of good and evil" was to prevent Adam and Eve from eating of that tree, for if they did eat, they would get knowledge. And the serpent implied that the knowledge would be very desirable, that it would make Adam and Eve *like God*. However, God's original statement to Adam was, in substance, "If you eat of that tree, you will experience not only good but also evil. You will get a *personalized* knowledge of what evil is."

"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." (Gen. 3:6)

How did the woman know that the forbidden tree "was good for food"? She could see fruit on the tree, but how did she

know it was edible? The inference is that she saw something eat of that fruit and no ensuing death occurred. Suppose that the serpent, while talking to the woman, was partaking of the fruit at the same time. Eve saw the serpent eat of the fruit as she heard it say, “Ye shall not surely die, and God knows that if you eat of this fruit, you will be as gods.”

When the serpent did not suffer the consequences of death, further doubt came into the woman’s mind. Obviously, the fruit was partaken of as a food, and nothing seemed to happen. The fruit looked good as a food—it was luscious and desirable, “pleasant to the eyes”—and hence was very tempting from the standpoint of appearance. By the serpent’s actions, the indication was that the fruit was not poisonous and that if Eve ate of it, she would not die. God had declared that in the day Adam ate of the forbidden fruit, he would die, but she read more into the prohibition, thinking it meant the fruit was poisonous. Therefore, Eve did not consider eating the fruit to be an act of disobedience. In imagining that the fruit was poisonous, she had gotten the wrong lesson, whereas the real lesson was that God had given a pure and simple *test of obedience*. When the serpent ate the fruit of the tree and did not die, Eve’s distrust and doubt of God increased, and she began to fall because of her misconception of the language God had used in stating the penalty for eating of that tree.

Not only did the woman see that the tree was “good for food” and that it was “pleasant to the eyes,” but also she felt that it was “a tree to be desired to make one wise.” How would that tree make one wise? If the serpent was eating the fruit and did not die and was wiser than any of the other beasts of the field, the indication seemed to be that this food contributed to its wisdom. In addition, the serpent had said that God placed the prohibition on eating the fruit to keep Adam and Eve from getting wisdom. All of the external evidence seemed to give credence to the Adversary’s reasoning. The devil seemed to be right in his arguments, and God was not there to defend Himself or explain what His words really meant. Eve should have had faith in God, but lacking experience, she was not stable enough. Curiosity led to her downfall, and “she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

The New Testament tells that Adam’s partaking of the fruit was different from Eve’s partaking. Eve was deceived. The Adversary outwitted her, creating doubt and distrust in her heart, and being tempted, she ate of the fruit. Adam, however, was not deceived; he ate of the fruit *with knowledge*. He was thoroughly aware of the fact that the penalty for disobedience was death.

“For Adam was first formed, then Eve.

**“And Adam was not deceived, but the woman being deceived was in the transgression.”
(1 Tim. 2:13,14)**

If Adam was not deceived, only the woman, then he *willfully* partook of the forbidden fruit, *knowing what the consequences would be*. Evidently, he loved Eve so much that he could not bear the thought of her dying. He felt that if he could not have her companionship in the present life, he did not want to live either, so he committed suicide, as it were. As a result of their partaking of the fruit, the following happened:

“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.

“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.” (Gen. 3:7,8)

As inferred here, when Adam and Eve were formed, they were naked, but in their purity of mind, naiveness, and innocence, they were not conscious of their nakedness (Gen. 2:25). Their nakedness did not seem evil because there was no lust in the way the human race is afflicted today. When they sinned, however, an awareness or consciousness of their nakedness came upon them. When the originally pure man and woman disobeyed

God's commandment, a guilt complex began to develop in them. Therefore, "they sewed fig leaves together, and made themselves aprons" to cover the uncomely parts of their bodies where sensitivity was involved, and they "hid themselves ... amongst the trees of the garden." Based on the actions of Adam and Eve, fig leaves became the symbol of a law or covering *of works*, for the aprons made of fig leaves were the product *of their own hands*. They made the garments, and in doing so, they were using *their own righteousness* or clothing to cover their nakedness. To state the matter another way, they each had a *man-made* covering, but that covering did not rid them of their guilt complex.

Adam and Eve "heard the voice of the LORD God walking in the garden in the cool of the day." Surely the audible voice itself was not walking in the garden, so what did this statement mean? The thought is that the Logos was walking in the garden. The Scriptures indicate that Jesus had a preexistence before he came down here at the First Advent (John 1:14). He was with the Almighty God in the beginning of creation, and as God's representative, he was the Word or the mouthpiece of his Father (Rev. 3:14). When the angels wanted information about God's plans or purposes, the revealment was done through the Logos. "Logos" is not just an expression but a title—just as Jesus is called the Christ or the Anointed in some Scriptures. And so the Word of God appeared in a material form, in flesh, to Adam and Eve.

As he walked in the Garden of Eden in the cool of the day, he began to call out to them, asking where they were. Of course he knew they were among the trees, hiding “from the presence of the LORD God” because of their sense of guilt.

Jesus is so much God’s mouthpiece and representative, both in heaven and down here on earth, that Adam and Eve thought of him as being like God. The Logos was in the intimate counsel of the Father, brought up by His side as His Son, being daily His delight (Prov. 8:30). In the beginning of his own way, Jesus was with the Father.

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

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

“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?”

“And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” (Gen. 3:9-12)

Although, strictly speaking, the woman did give the fruit of the tree to Adam and he did eat, he was *fully aware* of what he was doing. He was not deceived like the woman but knew that

partaking would be an act of disobedience. Thus Adam entered the sin with knowledge. Because he understood, he had only himself to blame. *He* was the one who made the decision to eat. So often in our own experiences, even as Christians, we are inclined not to accept responsibility and are apt to pass on or attribute the fault to others when it really lies with us. This trait is difficult to root out of our fallen natures, but we should be able to recognize and acknowledge our guilt.

“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.” (Gen. 3:13)

The woman now passed the fault to the serpent. We know that the serpent was involved in the deception of Eve and that the woman did not have sufficient faith, but nevertheless, she should have known better. God had given a simple commandment, saying that she and Adam could eat of all the trees in the garden with the exception of one tree. The test was not hard, but the shrewd Adversary performed a deception by capitalizing on the lack of knowledge and experience of Adam and Eve. He used the woman as the instrument because he realized Adam would sin when he saw that Eve had partaken of the fruit. The Adversary often strikes us the same way; that is, he strikes through *family* relationships. When he knows that we can bear an experience, he touches someone closest to us to make the trial tenfold greater.

Satan knows when his intrusion into our life and experience *through others* will put us in a more weakened state than if the trial were directly upon us.

“And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

**“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”
(Gen. 3:14,15)**

Notice that the Lord God, through the Word, the Logos, first addressed the man and then the woman with the question “What have you done?” Then God turned to the serpent, the initial instigator of the deception, and placed a multiple penalty on it. By inference, the serpent did not “go” upon its belly when created but had feet and evidently stood upright. It was more honorable among the beasts in both appearance and development and even in the food it ate. If we are correct in our assumption, the serpent ate of the fruit of the tree with immunity and thus was a very powerful influence in deceiving Eve, but after partaking of the fruit, it lost its legs and had to eat of the dust of the ground. What a great change, what a great fall, occurred from its original likeness! The serpent fell from a position of more honor among

the beasts of the field to a lowly groveling nature, to being close to the ground and going upon its belly.

Although Satan spoke through the serpent and deceived Eve, the death penalty came upon the human family *through Adam*. Even though Eve disobeyed, the original penalty to be inflicted for disobedience was upon Adam. Notice again what God had said to him:

**“And the LORD God commanded *the man*, saying,
Of every tree of the garden thou mayest freely eat:**

**“But of the tree of the knowledge of good and evil,
thou shalt not eat of it: for in the day that thou
eatest thereof thou shalt surely die.”
(Gen. 2:16,17)**

Thus *Adam* was the one who sinned, and the death penalty came upon *him*. The reason Eve died is that she was originally taken from Adam’s side; that is, she *shared* his life (Gen. 2:21-23). The gift of life upon Adam was to be even upon his seed. When the Lord God gave Father Adam the privilege of eating of the fruit of the trees in the garden, the implication was that he would live forever if he obeyed and did not eat of the forbidden fruit. And inferentially, his wife and his children would live forever—because of *his* obedience. Since Eve was taken out of Adam’s side, she never had either a right to life or a right to death; that is, she had no rights to start with except through her

representation in Adam. Therefore, when the death penalty came upon Adam, it came upon the rest of his family as well—not because of their disobedience but because Adam partook of the forbidden fruit. Thus neither Eve nor Adam’s children ever had a right to life.

“For as *in Adam* all die, even so *in Christ* shall all be made alive.” (1 Cor. 15:22)

The New Testament furnishes this helpful and hopeful information. Adam was the original lord of the human race, having an earthly dominion down here, but when he forfeited his life rights through disobedience, his seed never had the right to life because of *his* sin. In other words, the death penalty came upon the human race *through inheritance*—it passed upon the human seed because of the law of heredity. There was great wisdom in setting the test *only on Father Adam*, because *only one Redeemer* would thus be required for the entire human race. Since sin entered the human family through *one man*, it would take only *one man* to redeem them. God’s justice, shown in principle under the Mosaic Law, required a corresponding price (Exod. 21:23-25). Adam, a *perfect man*, had sinned, and in order for him to be released from the death penalty, *another human* with *perfect* life rights in his being had to take Adam’s place as a vicarious sacrifice or substitute. Only thus would there be an exact offset for the penalty on Adam. With no man in Adam’s family being

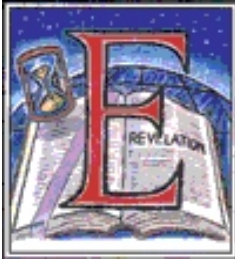
able to redeem his brother because, as the Apostle Paul said, “All have sinned, and come short of the glory of God,” it was necessary for a perfect being from another realm to come down here and be made man in order to be a substitute sacrifice on behalf of the fallen human race (Psa. 49:7; Rom. 3:23). Therefore, Jesus, who was a spirit being before he came here to earth, was begotten of the Holy Father and made flesh (John 1:14; Luke 1:35). Even though he was born at the First Advent through Mary, an imperfect woman, the seed was of the male, his Father in heaven, and the Scriptures indicate that the male side produces the life. In the connubial arrangement, the female or woman side merely nourishes that life.

In considering the united testimony of Scripture, we are further informed that Jesus, as the Logos or spokesperson of God—a spirit body or being—was supernaturally reduced in size to microscopic proportions and made flesh. The resultant life form, without cessation of life, was translated to the Virgin Mary’s womb, where it underwent the normal growth process of a fetus. Let it be remembered that our Lord stated with all seriousness at his First Advent, “With God all things are possible,” such as, if necessary, to cause a full-grown camel to pass through the eye of a literal tent maker’s needle (Mark 10:23-27).

Just as one man sinned and the whole unborn human race in his loins received the death penalty indirectly through him, so for the redemption price, it was necessary for only one righteous man with an inherent unborn race in his loins to die to erase the penalty. Jesus was not married, but he had the right to marry. He did not have children, but he had the right to have children. These rights were all forfeited as part of the corresponding price to offset the penalty that came upon Adam and indirectly upon the seed that was in him. If, instead, the penalty had come upon each member of the human race because of *personal* sin, then billions of Redeemers would have been needed to save the billions who had sinned, but because the penalty came through only *one man*, the obedience of *one man* constituted the purchase price of redemption. Thank God for His wonderful plan and the economy centered in Christ Jesus!

Frank Shallieu

The Keys of Revelation



**END TIME
PROPHECIES
REVEALED**

The curious symbols and visions of the Book of Revelation mystify scholar and layman alike. *The Keys of Revelation* unlocks the secret code

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