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## The Serpent Deceived Me, and I Ate

### 3: 9-13

**The serpent deceived me, and I ate DIG: What four questions did God ask? Why did He ask those questions? What is His intent? Why does ADONAI address Adam first? Why was Adam afraid? Wasn't it Eve who led Adam into sin? What does the LORD want from Adam?**

**REFLECT: When did you learn that nothing can be hidden from Elohim? When was the last time you were called on the carpet by God? How did you respond? Were there consequences, or did you receive mercy? How do you handle consequences for your actions? Were you repentant or resentful? Do you accept responsibility for your sin, or do you blame the devil (James 1:13-15)?**

While **Adam** and **Eve** were hiding from **God**, **He** was already seeking **them** with merciful intent. The Bible teaches that **ADONAI** is **forgiving, gracious and compassionate, slow to anger and abounding in love (Nehemiah 9:17b)**. Here **He** was looking for some honesty so that **He** would have an opportunity to forgive. It is important to understand that being forgiven does not mean that there are no consequences for our actions. A murderer may be forgiven, but he or she still goes to prison. The consequences for **the serpent**, for **Adam** and for **Eve** will come soon enough. But for the moment, **God** wants confession. First things first. And, although **Eve** had sinned first, **the LORD** addresses **Adam** because **He** holds the man responsible for what goes on in the marriage (**to see link click [Bf](#) - Your Desire Will Be For Your Husband and He Shall Rule Over You**). Therefore, **ADONAI**, **God** called to the man (3:9a).

**ADONAI**, **God** asked **four questions** here, and **the first question** **He** asked **Adam** was: **Where are you (3:9b)?** Now, **He** obviously knew where **Adam** was **since He knows the secrets of the heart (Psalm 44:21)**. *The real issue was why was he hiding?* This is very similar to **God's** other **where** questions. **He** wants an admission of guilt. **The LORD** asked Cain: **Where is your brother Abel (4:9)?** And **He** asked Hagar: **Where are you going (16:8)?**

**Adam** replied: **I heard you in the Garden**. Now **Adam** was not answering **God's** question

(Where are **you**?), but **he** was answering the implication of the question: Why are **you** hiding? **Adam** answers: **I was afraid**. Here **he** admits that the reason for **his** fear comes from within **him**, and not from **the LORD God**. It was a fear of **Elohim** that **Adam** had never experienced before. Then **he** gave the reason for **his** fear: **because I was naked**. **His** fear was not so much a result of **his nakedness**, as it was a result of the knowledge of **his** sin nature. **He** concluded by saying: **so I hid (3:10)**. At this point **he** did not incriminate **Eve**. **He** uses the singular **I**, not we. But **his** chivalry would not last long.

Then **ADONAI, God** poses **a second question** designed to get **Adam** to confess what **he** had done: **Who told you that you were naked (3:11a)?** Normally, if you are **naked**, you know it! The implication behind the question was this, *what is the source of **your** knowledge and the feeling of **your** guilt and shame?* For **nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him who we must give an account (Hebrews 4:13)**. **The LORD's** question to **Adam** was, therefore, not designed to extract information; it was designed to probe the conscience of **Adam** for **Adam's** sake - to draw out a confession.<sup>63</sup>

Now comes **the third question**. Here, **ADONAI** goes from the general to the specific. **He** asks: **Have you eaten from the tree that I commanded you not to eat from (3:11b)?** This shows that **the LORD God** knew **his** sin and was giving **him** the opportunity to ask for forgiveness. The question begs for a confession, but **Adam's** reply tries to shift the blame. In fact, **he** begins by indirectly blaming **God Himself** and says: It was **the woman You put here with me**. After all, it was **Elohim** who created **Eve**! **Adam** takes no responsibility and becomes the victim. **She gave me some fruit from the tree (3:12a)**. How contemporary this is to our own society; criminals want to paint themselves as victims. This shows how quickly and completely sin had corrupted **Adam**. Ultimately, like the small print at the bottom of an advertisement, **Adam's** admission comes only after minimizing **his** own involvement in the sin: **and I ate it (3:12b)**.



Finally, **God** asks **Eve the fourth question: What is this you have done (3:13a)?** This is the only question directly addressed to **Eve**. **She** replied: **The serpent deceived me. She** also lays blame on another. It was **the serpent's** fault! At least **she** didn't blame **the LORD**. **She** didn't say: It was **the serpent** that **You** made. Nor did **she** say: **The man You** created didn't stop **me**. **Eve** admits that **she** was **deceived, and she** finally confesses: **I ate (3:13b)**. Instead of repentance and sorrow, there was avoidance and blame. **Adam** blamed **Eve**. **Eve** blamed **the serpent**. The whole thing was sickening. Death was in the air, and **their** losses were incalculable.

Oh, the things we would all take back, if given the chance. Hasty decisions, rash words, and thoughtless actions that felt good at the time only to backfire, leaving wounds, closed doors, and estrangements we can't seem to repair. Did **Eve** relive again and again that fateful moment when **she** believed the lie and bit into the fruit? Was **she** depressed over losing Eden and about the rift that had invaded **her** marriage? Were any tears shed at the loss of access to **God**? We only know that **her** world, **her** life, **her** body, **her** marriage, **her** work, and **her** relationship with **ADONAI, God** - all changed forever.

**Her** admission also comes at the end of the sentence. Like **Adam**, sin had fully corrupted **her**. But **her** confession did not release **her** from **her** guilt. Yes, **the Enemy of souls** had **deceived her**, but **she** willingly disobeyed a clear command from **Elohim**. The consequences of **their** sin would now be realized. The order of **their** sin, **the serpent** sinned first, then **the woman**, and finally **the man**, would be the same order of **their** judgment. So **Ha'Shem** now turns **His** attention to **the serpent**.