

The Beguilement of Eve

¹¹Let the woman learn in silence with all subjection.¹² But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.¹³ For Adam was first formed, then Eve.¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression. (1 Tim 2:11-13)

The above charge precedes an explanation, and this explanation will be expounded upon in this section LORD willing.

The Charge: Let the woman learn in silence with all subjection. Women are not suffered to teach, nor to usurp authority over the man, but to be in silence

The Explanation: Adam was formed first, then Eve. Adam was not deceived, but the woman being deceived was in the transgression.

In this section, I cry out to the LORD for mercy and grace to let the Scriptures interpret and give us revelation on, specifically, the explanation denoted above. The explanation indicates that woman are to be in silent subjection primary because 1)the man was created first 2)the woman being deceived fell into transgression first. The woman was created after man, but was beguiled before the man. The reasons for our subjection is two-fold and involves the natural order of things, namely, that God created the woman from the man's rib and for the man's help, and that she was the first to be beguiled. The first part is referring to the God-ordained order between the man and woman. Just as Christ the Son submitted to God the Father, though they were both sinlessly perfect and equal in worth, initially, before the fall, though the woman was not yet "the first to be beguiled", by the very God-ordained order of creation, it was the decree of the LORD for the woman to be subject to the man. And after the woman's beguilement, it became exceedingly clear to humanity what were the consequences of transgressing this natural order, and thus this evidence of consequence indicating the validity of the wisdom of God to simple men, in addition to the actual created order, give sufficient reason to us for the LORD's charge for our meek and silent subjection, reverence, and fear. As the wise King Solomon lamented, "*Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found*" (Ecc 7:28). Consider the prophetic vision given to Zechariah of the woman sitting in the midst of the ephah representing wickedness (Zech 5) and the woman sitting on the beast having a golden cup in her hand full of abominations and the filth of her fornication, drunk with the blood of the saints (Rev 17). And recall Peter's charge to husbands, "*Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered*" (1 Pet 3:7). She is referred to as a "*weaker vessel*" certainly referring to much more than physical weakness.

³But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (2 Cor 3:3)

Dear sisters, let us consider this heart-wrenching beguilement of Eve that forever delineated the course of humanity. For through Eve's prompting Adam sinned. For, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom 5:12). Though we must not fail to mention here that but not as the offense, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many (Rom 5:15)! Here is the account of that initial great fall:

Now the serpent was more subtil 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?² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:³ 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.⁴ And the serpent said unto the woman, Ye shall not surely die:⁵ 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.⁶ 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.¹³ 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 3:1-13)

Eve's Errors—“do not err, my beloved brethren” (Jam 1:16)

- Wrong understanding of the LORD's command (God had not said that they were not to touch the fruit, only that they were not to eat of it).
- Saw that the tree was good for food, pleasant to the eyes, desired to make one wise

“the serpent beguiled me, and I did eat”

God's real charge to Adam and Eve was, “¹⁶ ...Of every tree of the garden thou mayest freely eat:¹⁷ 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 2:16b-17). With regard to Eve's statement to the serpent of a charge that God had not made (not to touch the fruit), it is evident that there was a deep root of negligence, lightness, and carelessness in her heart. Perhaps in her slothfulness of soul she failed to remember the actual terms of the only preventative charge of the living God! Perhaps she had unrighteous and unfounded fears of touching the fruit beyond what God had commanded. Perhaps she deemed that adding to the decree of God granted her additional morality. Perhaps she did not even understand God's charge.

Furthermore Eve was not to be speaking to the serpent much less entertaining his words in her mind. She was in a sense as the younger widows that Paul described to Timothy who wax wanton against Christ, having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, **SPEAKING THINGS WHICH THEY OUGHT NOT**. They are turned aside after Satan, the serpent, the ancient serpent! (1 Tim 5:11-13, 15)

She was tempted, being drawn away by her own lusts, and enticed, then when lust had conceived, it brought forth sin: and sin, when it was finished, brought forth death—the forever fallen nature of the seed of Adam! (Jam 1:14-15) Oh sister, ponder that she SAW that the tree was **good for food, PLEASANT to the eyes, and DESIRED to make one wise.** For sisters, you are commanded to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15) During Eve’s beguilement the love of the Father was not in her! Oh sister, when you are beguiled, you are loving the world, and the love of the Father is not in you! For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever! (1 John 2:16-17) For she that is a widow, or a woman who pleases God, indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day as Anna, who departed not from the temple, but served God with fastings and prayers day and night (1 Tim 5:5, Luke 2:37)

*She saw that the fruit was good for food
By this lust of the flesh was she wooed
She saw that the fruit was pleasant to the eyes
Here twas the lust of the eyes to which this temptation cried
She saw that the fruit was desired to make one wise
The knowledge that puffeth up, the pride of life, this was her desired prize
In such fleshly pleasure and pride did she seek to live in that moment
Yet remained she dead while she lived awaiting only eternal torment*
Thus ensued the beguilement of Eve, the mother of humanity’s fallen nature
Of the image of God man was to carry he became but a vile caricature*

** (1 Tim 5:5)*

The Serpent’s Deception

“You shall not surely die”

The serpent utterly defied the words of the living God, stating the inverse of the decree of the LORD. The serpent denied the true consequences of sin, thus making light of the sin, the vile treachery against the LORD, itself. He is the originator, the lying instigator of the ways of the adulterous woman, who eateth, and wipeth her mouth, and saith, I have done no wickedness (Prov 30:20)! Beloved sisters, this is a means whereby the serpent may beguile you! He makes light of the righteous imminent and just judgments of God upon our sin! Consider the serpent in Adonijah who beguiled Bathsheba, pretending to have surrendered to the will of God regarding the kingship of his brother Solomon, yet asking Bathsheba to ask King Solomon for David’s body-warmer, Abishag, to be his wife. He was covertly asking for the kingdom! But Bathsheba saw nothing wrong with his

request. She saw no potential consequence! For the serpent had beguiled her as though her were saying, *“the Kingship of your husband shall not surely die”*. (1 Kings 2) Likewise consider the mother of Zebedees children with her sons, worshipping him, and desiring, and thus requesting that Christ would grant that her two sons would sit on the right and left hand of Him in His Kingdom. Surely in the deception of her pride, she saw no sin in her request as she made it, and thus she saw no potential consequence of death. She was ignorant of this wisdom of the blessed Savior!

²⁵ But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister;²⁷ And whosoever will be chief among you, let him be your servant:²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. (Matt 20:25-28)

Oh sisters, this serpent tells us that sin is not sin, that sin does not warrant justice, that there is no judgment! LORD have mercy! Evil men understand not judgment, but they that seek the LORD understand all things (Prov 28:5). LORD have mercy!

“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”

There is a deceitfulness of the flesh of the woman whereby she is desirous for knowledge. This desire is a result of the pride of the flesh. For surely knowledge puffeth up, but charity edifieth, and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him! (1 Cor 8:1-3) Such a desire is present in silly woman laden with sins, led away with divers lusts, ever learning, and never able to come to knowledge of the truth. (2 Tim 3:6). Pride and knowledge! Pride and knowledge! But the LORD tells the wise man not to glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches, but *“let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.”* (Jer 9:23-24)

Dear sisters, are you offended when your God-given heads withhold knowledge or information from you? Do you lust to know what is hidden from you for curiosity’s sake? It is pride, it is surely the pride of the woman’s flesh, who prized the fruit for she believed it to be desirous for wisdom. She desired to be as God knowing both good and evil. When our LORD tells us that *“it is not for us to know”* ... (Acts 1:7) may we rather say in our hearts:

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deut 29:29)

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.² Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.³ Let Israel hope in the LORD from henceforth and for ever. (Ps 131:1-3)

