

CB104 The Woman and the Serpent

One reason for interpreting “The Story of Eden” is to show that the CBSM does not affect conventional study methods. The symbols we discuss in these two stories will show the same thing. And collectively, Stories S1a, S2a, and S3a are preparation for Isaiah’s Study Method [ISM] in Isa. 28:9-13.

Beasts, Cattle and Fowl - KH

The symbols in this Kingdom of Heaven [D1-D3b] represent the body, spirit and soul of the help meet [woman] in the Kingdom of God [D4-D6b]. Recall that the KH is God’s plan, and that the KG fulfills His plan.

The man in D1 is a figure of Christ, [Ro. 5:14]. It was not good for Adam to be alone because it wasn’t good for Christ to be alone. [Read FL104, Understanding Figures.]

In D2, God formed the beasts and fowls. These represent the body and spirit of the help meet. And giving names to these creatures in D3a equates them to human souls. Then in D3b, Moses lists them jointly to represent the soul [cattle], spirit [fowl], and body [beast].

Making the Woman - KG

In D4 of the KG, Adam’s deep sleep represents the death of Christ. When he awakes from this figurative death in D6a, he has a wife made of his flesh and his spirit — bones represent spirits.

Also, in D6a, notice that flesh and bone [spirit] are only two of the three components of a complete person. Adam identified the 3rd component by giving her a name as he had done for the animals in the KH. That is, he named her “Woman.”

The story continues in D6b. The man leaves his father and mother and joins his wife. Humanity does the same, but not on the level that Christ did. So then, this scripture references to Christ above more than to the man below.

Ruth is a good scriptural example. She not only left her parents, but she also left her country in Moab and went all the way to Canaan where she married Boaz, [see the Book of Ruth].

Thus, we must interpret D6b by the symbols. The man is still Adam, and he still represents Christ. So then, Christ left His father and mother. He was a “son of God,” [Lu. 3:38] and His father was the Holy Ghost:

Lu. 1:35: *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

These things being so, and “*the scripture cannot be broken,*”

The Help Meet	
S2a 2:18-25 = 8	
Beasts, Cattle and Fowl	
D 1	Ge 2:18 ¶ And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.
D 2	Ge 2:19 And out of the ground the LORD God formed every beast of the field, & every fowl of the air; & brought [them] unto Adam to see what he would call them:
D 3a	Ge 2:19 and whatsoever Adam called every living creature, that [was] the name thereof.
D 3b	Ge 2:20 And Adam gave names to all cattle, & to the fowl of the air, & to every beast of the field; but for Adam there was not found an help meet for him.
Making the Woman	
D 4	Ge 2:21 ¶ And the LORD God caused a deep sleep to fall upon Adam, & he slept: & he took one of his ribs, & closed up the flesh instead thereof;
D 5	Ge 2:22 And the rib, which the LORD God had taken from man, made he a woman, & brought her unto the man.
D 6a	Ge 2:23 And Adam said, This [is] now bone of my bones, & flesh of my flesh: she shall be called Woman, because she was taken out of Man.
D 6b	Ge 2:24 Therefore shall a man leave his father & his mother, & shall cleave unto his wife: & they shall be one flesh.
7a	Ge 2:25 And they were both naked, the man and his wife
7b	Ge 2:25 and were not ashamed.

[Joh. 10:35], the Holy Spirit is the Father of Jesus. You can read more about this interesting concept in “Who is the Son of Man,” FL202 on this website.

D7a and D7b are “Here a little, There a little” in Isaiah’s Study Method. These two half-days are witnesses that identify certain scriptures to help divide the stories at the right places. We will discuss these in CB105.

The Deception and the Fall - KH

As a youngster, I was perturbed at Adam and Eve. I thought about how much better life would be for everyone had they not sinned. I didn’t know that it was God’s plan for them to sin, nor did I know that main-stream Christianity was also ignorant concerning this doctrine.

Were this not a fact, Christ could not have been “*the lamb slain from the foundation of the world,*” [Re. 13:8]. Neither would God have shaped the body in iniquity, [Ps. 51:5]. So then, everyone sins and comes short of the glory of God, [Ro. 3:23]. Adam’s sin did not catch God by surprise.

Paul said this in 2Co. 11:3: “*But 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.*” Understanding makes all things simple.

CB104 The Woman and the Serpent

The Serpent - KH

The word serpent [H5175] is from H5172 — a snake (from its hiss). Translations of H5172 include the words enchantment and divine. Both lean toward demonic thoughts and evil works.

Consider that professional boxers must have sparring partners. They can punch bags all day long, but bags don't punch back. Bags cannot teach how to dodge punches. Without an opponent, believers could not become men of war, [Nu. 1:3]. Revelation 20:2 identifies our sparring partner as "the dragon, the Devil and Satan."

In D1, therefore, this crafty beast of the field [world] came to challenge the woman's obedience. God had forbidden Adam to eat of a certain tree, and Eve's response to the serpent's question shows that she knew better than to eat of the forbidden fruit.

Okay, this tree represents the knowledge of good and evil. Thus, it represents God's covenant with man. No one needed to teach the Ten Commandments to Adam, for God had written them within his soul in Ge. 2:7. [For more details on this verse read "From Faith to Faith," FL106.]

And no one needed to teach the commandments to Eve. They came "Standard Equipment" via the rib from Adam's side. So, when the serpent came to Eve in D2, she knew what God said the consequence would be.

There's a symbol in this text that's easy to miss. "To eat" means "to do." In Joh. 4:32, Jesus said, "I have meat to eat that ye know not of." Meat represents work. Thus, He said, "I have work to do that you know nothing about."

Now, In D2 the serpent questioned Eve about God's command. He lied to her in D3a. She believed the lie which annulled the consequence of eating. Then he told a partial truth. But his lie had blinded her mind.

She ate of the tree by doing works that broke the Commandments. Notice that the serpent didn't use force, she ate of her own volition.

Temptation, Fall and Nakedness - KG

The Kingdom of God begins in D4. Read Ge. 3:6 and notice this: The tree in the "midst of the garden" represents the tree pleasant to the eyes, the tree good for food, and the tree desired to make one wise. But these do not include the tree of life. Thus, three of the four trees in Ge. 2:9 are the same. This is true because God's covenant allows us to do certain things, but love limits these privileges.

In D5, the woman succumbs to the temptation and breaks

The Serpent	
S3a 3:1-8 = 8	
The Tree of Death	
D 1	Ge 3:1 ¶ Now the serpent was more subtil than any beast of the field which the LORD God had made.
D 2	Ge 3:1 And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3:3 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.
3a	Ge 3:4 And the serpent said unto the woman, Ye shall not surely die:
D 3b	Ge. 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, & ye shall be as gods, knowing good & evil.
Temptation, Fall & Nakedness	
D 4	Ge 3:6 ¶ And when the woman saw that the tree [was] good for food, & that it [was] pleasant to the eyes, & a tree to be desired to make [one] wise,
D 5	Ge 3:6 she took of the fruit thereof, & did eat, & gave also unto her husband with her; & he did eat.
D 6a	Ge 3:7 And the eyes of them both were opened, & they knew that they [were] naked; and they sewed fig leaves together, & made themselves aprons.
D 6b	Ge 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day:
D 7a	Ge 3:8 and Adam & his wife hid themselves from the presence of the LORD God
7b	Ge 3:8 amongst the trees of the garden.

the law of commandments. And as a figure of Christ, Adam took her sin upon himself by eating of the fruit. Jesus fulfilled Adam's disobedience by taking the sins of the world upon himself.

In D6a, their eyes open and they know good and evil. They knew good already, but they didn't know that good was good until they tasted of evil. We would not know that light is good without knowing that darkness is evil.

You have heard that the "cover-up" is often worse than the crime; they covered their nakedness with aprons made of fig leaves, [Ge. 3:7]. This scripture makes the fig a symbol of works, and the fig tree a symbol for the nation of Israel — a people bound by the works of the Law.

In D7a, they hid their nakedness, but not from God. Recall that Adam is the garden of Eden, so each of them heard the LORD's voice in the spirits of their consciences. [The word "cool" is H7307, which comes from H7306, means to blow, or breathe. Wind makes sound.]

And in D7b, the trees of the garden represent other people. An analogy of this would be hiding in a crowd.