

Women of the Bible

Lesson One: Eve

While the Bible focuses much of its attention on the men whom God has used in service to him, there are many great women with whom God worked, who served Him and who teach us many lessons about service to God. In this study we will look at a number of women who are discussed in Scripture.



Introduction. The obvious place to begin a study of women of the Bible is to consider what the Bible tells us about the first woman of all — Eve. Although little is recorded about her, the points that are addressed can teach us some valuable lessons.

I. The Creation of Woman.

- A. After God created man, no “helper comparable” (“help meet” KJV) to him was found, so woman was formed from a rib taken from man (Genesis 2:18-24). “Helper comparable” Heb. *‘ezer* (עֵזֶר) - “*help, succour, one who helps*” (Gesenius).
- B. The man and the woman were created in the “one flesh” marriage union.
 1. She is called “Woman” Heb. *’ishah* (אִשָּׁה) because she is taken from “Man” Heb. *’ish* (אִישׁ).
 2. The union was created as a bond of love, support and assistance, not one of resentment, competition and bitterness.

II. The Temptation of Eve.

- A. While in the garden the serpent questions the woman about the one restriction God had set for the man and the woman (Genesis 3:1).
 1. Eve demonstrates a knowledge of Divine law (Genesis 3:2-3).
 2. The serpent deceived the woman (Genesis 3:4-5).
- B. Eve observed three things about the fruit which led her to give in to the deception — it was: 1. good for food, 2. pleasant to the eyes & desirable to make one wise.
 1. We can learn from that which tempted her, the very elements found in those things which pose temptation (cf. I John 2:15-17).

III. The Consequences of the Fall.

- A. Immediately after the couple sinned they attained a consciousness of good and evil and knew they were naked (Genesis 3:7).

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- B. When questioned by the LORD she claimed the serpent “deceived” her (Genesis 3:13).
 - 1. The Apostle Paul connects this with the restriction a woman is given to “learn in silence with all submission” (I Timothy 2:11-14).
- C. A number of physical consequences are given to the woman and her female posterity as a consequence of this deception (Genesis 3:16).
 - 1. Pain in childbirth, desire for one’s husband and subjection to a husband.
 - 2. This does not suggest that the woman’s sin was passed to her offspring (Ezekiel 18:20), nor does it imply that women are less valuable in God’s sight (cf. Galatians 3:26-28).

IV. After Eden.

- A. Eve bore three named sons (Cain, Abel & Seth - Genesis 4:1-2; 25) and the daughters through whom her sons populated the earth.
- B. Two statements are recorded in connection with these births which Eve made.
 - 1. “I have gotten a man from the LORD.” (Genesis 4:1).
 - 2. “For God has appointed another seed for me instead of Abel, whom Cain killed.” (Genesis 4:25).
 - 3. Both statements reflect the recognition that her children were given to her as a blessing and responsibility from God (cf. Psalm 127:3-5).

Conclusion. God created Eve as exactly the kind of “helper comparable” to her husband. She was deceived and fell to temptation, as did her husband after her. This fall brought to her and her daughters after her responsibilities and physical consequences which continue to this day. Some of these consequences have established an order in the home and church which demand submission and obedience. This order does not place women as of any lesser value, importance or significance to God.

