

RUNNING HEAD: The Leadership Failure of Adam in the Garden of Eden

A Biblical Case Study of the Leadership failures of Adam in the Garden of Eden

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A Short Paper on the Leadership Failure of Adam in the Garden of Eden

Genesis 1:1-31 reveals the story of creation and Genesis 2:1-3 shows that God rested, blessed, and sanctified his creation. The Lord God created every other thing and created man on the 6th day (Genesis 1:1-31; 2:1-3, King James Version [KJV]). God took the man and put him inside the Garden of Eden (Genesis 2:15, KJV) to dress and keep it. For everything God made, he gave the word which is a commandment.

God gave Adam a commandment saying, “ of every tree of the garden thou may freely eat but of the tree of knowledge of good and evil thou shall not eat of it for the day that thou eat thereof thou shall surely die” (Genesis 2:15-18). God gave Adam dominion over his creations, from the animals of the earth to the heavenly bodies. Adam gave names to the beast of the field, the fowls of the air and the fishes of the sea, and whatsoever Adam called them that was their name thereof. However, Adam had no companion; he was alone. In Genesis 2:18-20, the Lord had compassion over Adam, and the Lord said it is not good that man should be alone. "I will make him a help meet for him," said the Lord.

God saw how important it was for Adam to have a companion and not to be alone. He decided to create another person known as a woman. He called her companion, partner, helper, confidant, burden sharer, and the mother of his children, mind builder, and co-producer. Adam and his wife were both naked, and they were not ashamed. They became one through a marital

union. This is the reason why a husband and wife engage in marital sex naked without shame but become intimately bonded before God (Genesis 1: 23-25). God frowns very much at sexual sin, infidelity, immorality, fornication, adultery. It is a grievous sin before God for a man or woman to have extramarital or pre-marital sex; in fact, one can divorce his/her spouse based on sexual immorality or extramarital affairs (Matthew 5:32).

God gave the command that Adam and Eve were free to eat from any tree in the Garden of Eden except the tree of knowledge of good and evil. Eve allowed the serpent to manipulate her into eating the fruit from the tree on the deception that God did not want them to be as powerful as Him. She convinced her husband into eating the fruit. Their eyes were opened immediately, and it was too late; they could see their nakedness and were ashamed (Genesis: 1-24).

The Leadership Failure of Adam

Adam and Eve became exposed in the Garden of Eden because of their sin. God cursed them and threw them out of the garden; hence, sin came into the world. The man and woman that God had intended to live forever will now have to die at an appointed time. When God placed Adam within the garden, he was given great blessings; first, the man was commanded to work and keep Eden (Genesis 2:15). Often, we automatically think of work as one of God's curses, but in the beginning, it was not so. Along with work, God blessed Adam with prosperity and companionship recognizing that it was not good that the man should be alone (Genesis 2:18). However, with these blessings came responsibilities including Adam's commitment to follow God's command and to provide spiritual and physical leadership for his helper and companion, Eve.

The serpent deceived Eve, and she made the decision to partake of the fruit. However, the situation was also a failure of Adam's leadership. When reading the narrative of Genesis 3, amidst the drama of the temptation of the serpent, one question often pops up in a reader's mind: *Where is Adam?* The conversation happens between Eve and the serpent (*who is Satan, Rev. 20:2*), and Adam does not even appear in the story until *after* Eve has already eaten. Where was he? What was he doing?

In Genesis 2:7, Adam was created first, and Eve was not created till 2:22. In Genesis 2:16-17, God explains His overwhelming provision for Adam to eat "freely of every tree in the garden," as well as His prohibition of the tree of knowledge of good and evil, for "in the day that you eat of it you shall surely die." This provision/prohibition of 2:16-17 is given *before* Eve was created, meaning that Eve did not hear the provision/prohibition firsthand but would have to rely on Adam to teach it to her. Hence, Adam's was to act as "nurturer" and "protector" to protect and nurture not only the garden but his own wife in teaching her God's commands. 1 Timothy 2:13 does seem to place a sense of higher authority on Adam for being created first.

The failure of Adam to faithfully lead and instruct his bride is evidenced by her incorrect responses to the serpent's temptations. It was no accident that the serpent presented himself to Eve, and not to Adam; he knew the distance between Eve and the commands of God and sought to capitalize on it ruthlessly. When Eve responds to the serpent, she leaves out the dynamic nature of both the provision and prohibition of God from 2:16-17, muting both God's generosity and justice. She also makes a wholesale addition that was never mentioned before, "neither shall you touch it" (Gen 3:3).

If Eve's only connection to God's Word was through Adam, Adam must have failed to convey God's law to her adequately. It is easy to say this is conjecture; God could have dictated the same law to Eve directly, and it just not be recorded in Scripture. Moreover, it may be, but even if it was *and* Adam was present the whole time of the temptation, he remained silent the entire time. Even if Adam was not present for the serpentine conversation and showed up afterward, he still participated in disobeying God by eating the fruit and not saying "no" to her temptation.

God addresses Adam first, asking him what he has done (3:9) as if God is holding *him* (Adam) responsible – in fact, God's curse on Adam begins with the revelation that Adam waylaid his responsibilities and "listened to the voice of [his] wife and have eaten of the tree" (3:17). In Romans 5:12-21, Paul attributes sin as being primarily Adam's fault, seeing him as the federal head over all humanity. To compound his mistakes, Adam shifts the blame to not only his wife but God himself. The man said, "the woman whom you gave to be with me, she gave me fruits of the tree, and I ate" (Genesis 3:12). Here we find the first recorded instance of sin followed by the first recorded instance of passing the buck. At every point when Adam should have asserted his spiritual leadership, he failed to do so; he did not stop Eve. He gave in to the sin himself, and he refused to accept responsibility for what he had done.

Adam should have protected his bride, protected the garden, and protected his future children by crushing the serpent, rescuing his bride, and saving all of creation – but he did not as the first man failed to live up to God's expectations, so God sent a new Adam, Jesus Christ. A man who would do everything that God desired. He triumphed over the lies and temptations of the serpent with the Word (Matt. 4:1-11). It is to him that men and husbands look like an example of proper sacrificial leadership (Ephesian 5:25), and it is to him that we can reclaim the

ultimate blessing of fellowship with our creator. In Adam, do we all die, so also in Christ shall we all be made alive (1 Corinthians 15:22). The consequences of Adam and Eve's disobedience have brought difficulty that may have never occurred into the lives of billions.