

## THE FALL OF MAN: Gen. 3; Rom. 5:12, 14.

- *Satan*: He is first seen as the serpent - he took possession of the serpent's body. Job. 38:4-7 tells us that the "sons of God" (angels per Job 1:6) witnessed the creation of the earth. Since everything in the heavens and earth were created in the first six days (Ex. 20:11), this must mean that Satan was created on the first day, after the heavens were created, but before the earth (Gen. 1:1). The Bible weaves some history of Satan within the story of the king of Babylon in Is.14:4-17. Note especially 14:12-15 where Lucifer (Satan) willfully rebels against God. Similarly, Satan is revealed in part of the story of the ruler of Tyre in Ezek. 28. Verses 28:11-17 reach beyond the earthly king of Tyre to depict Satan, who was the "anointed cherub" (v.14), but fell due to his pride (v. 17). He was perfect when created until sin was found in him (v. 15). Satan means "adversary." After his fall (sometime after the first week) he became God's adversary, opposing God and His plan. So in Gen. 3 we see him trying to ruin man, whom God created for glory and dominion. When Satan rebelled, he took one third of the angels with him in the rebellion against God (Rev. 12:4). From Gen. 3 through Rev. 20 we see the warfare between Satan and God, with men influenced by both personalities (Eph. 2:1-3; 6:11-13; Phil. 2:12).
- *Satan's temptation of Eve (3:1-5)*: His tactics focus on placing a question of God's word and upon God's character. He suggests that God is withholding something valuable from Eve. Then he blatantly lies that Eve will not die, thus calling God a liar and saying that God's word is not true.
- *Eve's desire (3:6)*: Her desire is threefold: "good for food" = the desire of the flesh; "a delight to the eyes" = the desire of the eyes; "to make one wise" = the pride of life. Note 1 Jn. 2:15-17, showing how these desires may draw one away from God, if yielded to apart from God's will. Jesus was similarly tested but did not yield to the temptation (Matt. 4:1-11). Eve violated the will of God in taking the fruit.
- *The two trees*: The trees were real trees, but symbolized some very important spiritual truths. The tree of life represented Christ, who could become spiritual life for man (Col. 3:3-4; 2 Pet. 1:3-4; Rev. 22:2). Taking this tree signifies dependence upon God, which issues in life. The tree of the knowledge of good and evil signifies independence from God, man living by his own efforts without God, which issues in death. The final tree of life for believers is in the New Jerusalem in eternity (Rev. 22:2)
- *The test of obedience*: God tested Adam and Eve to see if they would obey His command not to eat of the tree of knowledge. Eve was deceived by Satan and disobeyed; Adam was not deceived but also disobeyed (1 Tim. 2:14). By man's free will he could obey or disobey. The result of disobedience was the entrance of sin and death into Adam and Eve and the world, as well as God's condemnation upon sinful man (Rom. 5:12-16). Adam and Eve died spiritually on the day they ate of the tree, as seen in their loss of fellowship with God (Gen. 3:7-11). They also died physically many years later.
- *God's promise*: This verse shows that due to the fall there will be enmity between Satan and mankind (represented by the woman, "the mother of all living," 3:20), especially believers (Rev. 12:12-17; 13:1-10). Also there will be enmity between Satan's seed (fallen men, Jn. 8:44, and evil spirits who follow Satan) and "her seed." "Her seed" most surely refers to her one descendant, Christ (Gal. 3:16), who would crush the serpent's head. The second part of the verse contains the "first gospel" in the Bible, a prophecy of Christ's defeat of Satan. On the cross, Satan only bruised Christ's heel in temporary death, but Satan was fully judged and defeated at the cross (Jn. 12:31-32; 16:31; Col. 2:15; Heb. 2:14).
- *God's provision*: The couple's use of fig leaves shows man's attempt to solve his guilt by his works (Gen. 3:7). Gen. 3:21 shows that God killed an animal (a picture of the blood sacrifice of Christ) in order to clothe Adam and Eve. This provision pictures Christ, who bore our sins on the cross and made a provision for us to be clothed in His righteousness (Is. 53:5; Rom. 3:22; 4:3-8; 1 Pet. 3:18; 2 Cor. 5:21).