

### Lesson 3 - MAN AND THE FALL

### Genesis 3:1-19

From *Romans 3:21–5:21*, God reveals, in glorious detail, His way of justifying sinners based on the ONE ground of salvation, the righteousness of His Son, the Lord Jesus Christ. God shows how the Gospel message of salvation from sin and death is totally by His free and sovereign grace, all accomplished because of the glorious Person and finished work of Jesus Christ on the cross as the Surety, Substitute, and Redeemer of a people whom God had chosen and gave to His Son before the world was created. He states clearly that all who are justified (forgiven of all sins and declared righteous in God's sight) are "*justified by His blood*" and "*shall be saved by His life*" (*Rom. 5:9*). Christ died on the cross to satisfy the justice of God and to accomplish and establish righteousness to insure life for His people. This is Christ's righteousness which God has imputed to His people (*Rom. 4:1-8*).

In *Romans 5:12-19*, we see this great Gospel truth further established by contrasting the role of Adam, the first man, in our fall with the role of Christ in our redemption. Sin and death came by ONE man, Adam, and the whole human race sinned in Adam as our representative head. "*Death passed upon all men,*" (Lit., "spread to all men") because "*all have sinned*" (Lit., "all sinned") by Adam. God had determined that Adam, in the garden, would represent his whole posterity. When Adam fell, the whole human family fell into a state of sin and death. Just as Adam represented the whole human race, the Lord Jesus Christ, the last Adam, represented the whole election of grace, all whom God had chosen and had given to Christ. As the first man, Adam, was created from the earth by God and brought sin and death into the world, the second man, the Lord Jesus Christ, came from heaven and accomplished righteousness and life for His people (*1 Cor. 15:22,45,47*).

*Romans 5:13-17* is a parenthesis to explain that just as condemnation and death are the effects of Adam's sin, justification and life are the effects of Christ's righteousness. Just as Adam's sin demanded condemnation for all to whom his sin was imputed, Christ's righteousness demands the justification of all to whom His righteousness is imputed (*Rom. 5:18-19*). The only remedy for sin and death is the grace of God in the Person and finished work of the Lord Jesus Christ. This Gospel principle is set forth in the recorded history of man's fall in *Genesis 3*. Let us first go back to *Genesis 1* -

**(1:26-31)** - God made man in His own image and gave man dominion over the earth. Unlike the animals, Adam possessed all the qualities of character that God could communicate to created beings. God has certain attributes that are communicable, such as goodness, reason, and knowledge. Some of God's attributes cannot be given to created beings, such as infinity, immutability, and omnipresence. As a created being, Adam was by nature mutable, but God created him upright and good. Adam possessed a human righteousness, but he was mutable. Unlike the animals, Adam had the power to reason with a sense of and view towards eternity (*Eccl. 3:10-11*). Unlike the animals, Adam not only had physical life and breath, but also spiritual life and breath evidenced by his knowledge of God and a sense of responsibility to obey and glorify God.

The words of *Genesis 1:26-31* along with *Genesis 2:15-17* can be described as a covenant of works between God and Adam. God stated His law and commanded that Adam obey. Adam's continuation in his original state of uprightness and his place with God in the garden of Eden was conditioned on his obedience to God's commandments. There were two trees that God had placed in the center of the garden (*Gen. 2:9*). These were literal trees that had symbolic meaning. The "*tree of life*" is a picture of Christ Who is the way and essence of eternal life for God's people. The "*tree of the knowledge of good and evil*" symbolizes God's sovereign right and authority to set the standard of good and evil by which man is to live and abide. Man never has the right to set his own standard of good and evil,

and when he does, it is utter rebellion and sin (*Judges 21:25*). The penalty of sin was (and is) death.

**(3:1-7)** - Eve was deceived by Satan who appeared in the form of a serpent. Notice Satan's tactic. He questioned and denied God's Word (*John 8:44*). His message was, "Ye shall not surely die." This has been the message of Satan's ministers since the fall. False preachers will tell sinners who do not believe in the true Christ of the Bible that they are safe in salvation. They speak peace to unbelievers. Adam, the representative of the whole human race, then disobeyed God by taking sides with Satan and Eve against God and His Word. He broke the covenant of works and declared his independence from God. He took it upon himself to set his own standard of good and evil. He did not believe God. This shows that sin is essentially unbelief. Unbelief causes man to declare his independence from God and set his own standard of good and evil, of saved and lost, declaring his own way of salvation.

**(3:8-13)** - When Adam sinned, physical death began its effects. Spiritual death came immediately as Adam and Eve lost any capacity or desire for communion with God. Adam became afraid and ashamed. Realizing their nakedness, they sewed fig-leaf aprons to cover themselves. This is a picture of fallen man's lack of righteousness and his attempts to make himself righteous by his works. This is spiritual death and depravity. Paul described this state in *Romans 3:10-20*. The ultimate consequence of sin is eternal damnation and death if there is no way of salvation from sin. Since the fall, all people born of Adam's race are born spiritually dead in trespasses and sins (*Eph. 2:1-3*). Spiritual death is marked by unbelief, ignorance, and a rejection of all things that glorify God in HIS way of salvation (*John 3:19-20; 6:44; 1 Cor. 2:14*). Left to ourselves, in spiritual death, we will not believe in the Lord Jesus Christ for all salvation and life. By nature (as we are naturally born), we have no will or desire to believe God.

**(3:14-19)** - The Lord pronounced three curses: (1) His curse upon Satan (*3:14-15*); (2) His curse upon the woman (*3:16*); and (3) His curse upon the man (*3:17-19*). These are physical consequences of sin, but for men and women, they are not necessarily the ETERNAL consequences of damnation and eternal death. This is first expressed in the curse upon Satan in *Genesis 3:15* with the promise of THE WOMAN'S SEED who would bruise Satan's head (i.e. destroy Satan). He would do this but not without suffering Himself. Satan would bruise His heel, describing how He would suffer and die but not be utterly destroyed. THIS IS A PROPHECY OF BOTH THE GLORIOUS PERSON AND FINISHED WORK OF THE LORD JESUS CHRIST TO SAVE GOD'S CHOSEN PEOPLE FROM THEIR SINS. From other Scriptures we learn that this was God's purpose and plan from the beginning, even before He created the world and even before Adam fell (*Eph. 1:1-11; 3:11; Titus 1:2; 2 Tim. 1:9; 1 Pet. 1:20; Rev. 13:8; 17:8*). Before there ever was a sinner, there was a Savior! Before God made a covenant of works with Adam, He had already made a covenant of redemption by grace with His Son, the Lord Jesus Christ. God had already chosen a people to save by His grace through the Lord Jesus Christ and based on Christ's righteousness imputed to them. Even though they too fell into sin and death by Adam, and like the children of wrath deserve nothing but damnation and death, their sins had already been imputed to Christ, their Surety. Christ is the seed of woman. He was not born of man. His holy humanity was conceived by the Holy Spirit in the womb of the virgin, so that He is both God and man in one glorious Person. As Godman, He was (and is) able to save His people from their sins (*Matt. 1:21,23; Gal. 4:4-6; Heb. 2:14-17*). All conditions of their complete salvation were laid upon Christ, and as their Surety, Substitute, and Redeemer, He alone fulfilled all righteousness and secured the salvation of all whom the Father had given Him (*John 6:37-45*).