

LESSON ONE
Genesis 3
(For Group and Sunday School Leaders)

As we begin our study on the Covenants (Promises of God), we begin with the Adamic Covenant. It is clear as you read through the first 3 chapters of Genesis that God established 2 plans for man and woman to be a part of His Kingdom. God created both man and woman and He blessed them to be “fruitful and to increase in numbers, to fill the earth and subdue it.” Genesis 1:28. Additionally, they were to rule over the fish, the birds, and every living creature that moves on the ground. It was a perfect setting for them to be in perfect union ruling over everything in Garden of Eden in the presence of God. It was a perfect world, a perfect situation. It was God’s perfect plan. He called His creation “very good.” This is Plan 1 but it came with a certain warning – “you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” Genesis 2:17. Well we all know the story that follows, but here we are in the first Book of the Bible in chapter 3 of Genesis, page 14 of 2006 pages of my Bible and already God’s plan is unfolding as the serpent encounters Eve and deceives her. What takes place in Chapter 3 shakes the very foundation of Plan 1 destroying this perfect world, but in a subtle and awe- inspiring way God begins to provide hope and reveal Plan 2.

The Adamic Covenant is a clear picture of God’s grace. A promise to bring a Savior. A promise to crush the head of Satan. A promise to permanently declare victory over sin. What a beautiful picture painted by the very words of God in Genesis 3:14-17.

Genesis 3:14-17 (Read)

Questions:

1. What were some of the consequences of the Fall for mankind?

- a. Desires the world: Mankind desires and loves the things of the world. Romans 8:5
- b. Dumb in their thinking: Man’s “thinking became futile.” Romans 1:21
- c. Darkened hearts: “and their foolish hearts were darkened.” Romans 1:21
- d. Death: “The mind governed by the flesh is death,” Romans 8:6
- e. Depraved and hostile mind: The mind governed by the flesh is hostile
- f. Fools who were given over to their shameful lusts. Romans 1:26
- g. Deceitful: The words of their mouth are wicked and deceitful; they fail to act wisely and do good. Psalm 36:3 (Also see Ephesians 4:14 as to their deceitful scheming}
- h. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice; invent ways of doing evil; they disobey their parents, they have no understanding, no fidelity, no love, no mercy. Romans 1: 29-31

- i. SIN has taken hold and because they “reject the truth and follow evil, there will be wrath and anger” and God will “repay each person according to what they have done.” Romans 2: 3-8

As you can see, Paul’s description of sin that came from the fall is cosmic in scope. Not only is the whole of creation itself broken by sin, but also all people – Jew and Gentile alike- are dead in sin. But God provides a way out.

2. Why didn’t Adam and Eve immediately die for their sin?

God commanded Adam not to eat from the tree of the knowledge of good and evil: “Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” (Genesis 2:17) However, Adam and Eve ate of the tree and lived to tell about it. Why did they not die immediately?

There are several ways to look at this question. One, Adam and Eve did die just not immediately. The phrase “in the day” used in Genesis 2:17 is a Hebrew phrase and is used to mean “for certain” (Exodus 10:28) So, without question Adam and Eve certainly died; it just did not take place immediately. Also, this is supported by Genesis 3:22 where man would no longer “be allowed to reach out his hand and take also from the tree of life and live forever.” And God therefore, cast them away and banished them from the Garden of Eden. Adam and Eve lost eternal life and eventually experienced physical death. The implications of the curse of physical death are highlighted in Chapter 5 of Genesis where person after person appears and then is gone. The repetition of the phrase “and then he died” demonstrated that mankind would no longer live forever. They appear for a moment and then “return to the ground.” (Genesis 3:19) All die, the just and the unjust, the righteous and the unrighteous.

The second way to view the warning of Genesis 2:17 is that death refers to spiritual death. When Adam and Eve ate of the forbidden fruit, they experienced a separation from God, a loss of relationship due to their sin. Their first actions after sinning were to cover themselves up and hide and hide from God. (Genesis 3:7-8) This separation from God can be viewed as spiritual death.

However, a third approach understands that both physical and spiritual death came as a result of the original sin. The moment Adam and Eve sinned against God, their souls were separated from God, and their bodies began to die. Their spiritual deadness and susceptibility to physical death have been passed on to all humanity. Paul expresses this in Romans 5:12-21. God, however, provides a way out.

3. What is the Adamic Covenant?

The Adamic Covenant can be expressed in two parts: the Edenic Covenant (innocence) and the Adamic Covenant (grace). The Edenic covenant is found in Genesis 1:26-30 and 2:16-17. The details of this covenant include the following:

Mankind (male and female) created in God’s image.

Mankind’s dominion (rule) over the animal kingdom.

Divine directive for mankind to reproduce and inhabit the entire Earth. Mankind to be vegetarian (eating of meat established in the Noahic covenant: Genesis 9:3).

Eating the fruit of the tree of the knowledge of good and evil forbidden (with death as the stated penalty).

The Adamic Covenant (Genesis 3:16-29) pronounces the following consequences and curses as a result of Adam's sin:

Enmity between Satan and Eve and her descendants.

Painful childbirth for women.

Marital strife.

The soil cursed.

Introduction of thorns and thistles.

Survival to be a struggle.

Death introduces.

Death will be the inescapable fate of all living things.

Although these curses and consequences are severe and inescapable, a wonderful promise of grace was also included in the Adamic Covenant. Genesis 3:15 promises hope that one would be born of the "seed" of the woman who would crush the Serpent's head; namely, Jesus Christ. Even in the midst of the curse, God is graciously providing a plan in which the provision of salvation shines through.

4. What is the protoevangelium?

Genesis 3:15 says, "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel. This is known as the protoevangelium – the first gospel. The verse introduces two elements previously unknown in the Garden of Eden, elements that are the basis of Christianity – the curse on mankind because of Adam's sin and God's provision for a Savior from sin who would take the curse upon Himself.

More specifically, the offspring of the woman refers to Jesus Christ, who was born a woman. The "enmity" or hostility and hatred spoken of here is between Satan and Christ. The seed of the serpent, evil men and demonic forces, struck at the heel of the Savior when Judas, the Pharisees, and the Romans, conspired to condemn Jesus to be crucified. But His wound was not the final act. The ultimate victory was His, and He crushed the head of Satan, removing forever his rule over man. The power of Christ would destroy Satan and all his principalities and powers, confound all his schemes, and ruin all his works. The power of the cross would crush Satan's whole empire, strip him of his authority (particularly incarnate Christ when He suffered and died for the souls of men. Because of what Jesus did on the cross, he "crushed" the devil's head, defeating him forever. The protoevangelium (the first gospel) shows us that God always had a plan 2 with its focus on salvation and informed us of His plan as soon as sin entered the world. "The reason the Son of God appeared was to destroy the devil's work. (1 John 3:8) Let us now focus on the significance of this plan.

5. "I will put enmity..." What is God talking about?

In Genesis chapter 3, verse 15, first of all, a battle is prophesied. God says, "I'm going to put warfare, serpent—I'm going to put warfare between your seed and the seed of the woman. I will put enmity between you, your seed, and the woman"—a battle. (Genesis 3:15) Enmity means "warfare." And what God was doing right now is declaring war on the devil and declaring war on sin. And war has been declared. And God has thrown down the gauntlet. And there is a continuing battle between righteousness and unrighteousness, between heaven and hell, between good and evil, between light and darkness, between Christ and Antichrist. The seed of a woman and the seed of a serpent—there is a battle.

And that invisible war is raging on American soil, and that battle is being fought in this congregation this morning as I am pleading for the souls of men. There is a battle with no holds barred. It is a fight to the death—warfare. And I want to tell you who’s going to win, and it’s not the devil, amen? Our Savior must prevail. He cannot fail—our great God, amen. But here is a battle that is prophesied. — Adrian Rogers, “The Guilty Pair,” in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ge 3:7–15.

6. “Your seed and hers.” What is the meaning of this phrase?

But go on. There’s a birth that is prophesied. Look again, if you will, in verse 15: “And I will put enmity between thee and the woman,”—now, watch it—“and between thy seed and her seed.” (Genesis 3:15) Now the old rabbis used to read this and scratch their heads, because this is an unusual verse: the seed of the woman. Now if you know anything about Bible language, you know the Bible always speaks of the seed of the man. The seed for procreation is in the man; the egg for fertilization is in the woman. And so the Bible speaks of the seed of the man, the seed of a man, more than one hundred times. But in this place—in this place only—it speaks of the seed of the woman.

What’s our Lord talking about? Over here in the dawn of human history He’s pointing to the virgin birth of our Lord and Savior Jesus Christ. There would be coming One who would be the seed of the woman. “Behold, a virgin shall conceive and be with child, and they shall call His name Emmanuel,” (Isaiah 7:14) which being interpreted is “God with us.” Here, our Lord looks down at the war, and then He looks at the way that He’s going to accomplish the war, and He’s going to look at His mighty victor, that One, who though God Himself, would become man and be born of a virgin. And through man, He is going to destroy him who is the devil. Now God could just go like that and destroy the devil. God says, “I’m going to do it another way. I’m going to become a man. And, as man that the devil has tried to ruin, I’m going to destroy you, devil.” It is the seed of the woman.

You see, why did Jesus have to be born of a virgin? Why the virgin birth? You take away the virgin birth, and your hope of heaven collapses like a house of cards. Why the virgin birth? You see, we need a substitute. And in order to be our substitute, God had to become a man. But furthermore, we need a sinless substitute. And in order for Jesus to have been sinless and not to have inherited the sin nature of Adam, He had to be born of a virgin. And so, therefore, we have a perfect, sinless substitute provided by the virgin birth of the Lord Jesus Christ. The seed of the woman—the seed of the woman. — Adrian Rogers, “The Guilty Pair,” in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ge 3:7–15.

7. “He will crush your head, and you will strike his heel. Look at this in a few translations. What is this talking about?”

But I want you to notice something else: Not only was there a battle prophesied, and not only was there a birth prophesied, but there was a bruising prophesied. And here in Genesis chapter 3, verse 15, God says that the seed of the serpent is going to bruise the seed of the woman in the heel. Look at it again. And God says, “It shall bruise thy head, and thou”—the serpent—“shalt bruise his heel.” (Genesis 3:15) What’s He talking about? He is talking here about what happened to the Lord Jesus when He came into this world.

You see, where does a serpent strike? Right there in the heel. And here is this withering, slithering, vile serpent that reaches out with those fangs and fastens those fangs upon the Lord Jesus Christ and injects into the Lord Jesus the bitter, burning venom of sin. And the old serpent strikes at Jesus and bruises His heel. “Him who knew no sin God hath made to be sin for us.” (2 Corinthians 5:21) And the Bible says, “He was wounded for our transgressions, he was bruised for our iniquities.” (Isaiah 53:5) He was the Lord Jesus. And He took that terrible, vile, awful venom; the precious, perfect, holy Savior took the venom of sin.

That is a prophecy of the first coming of Jesus, because He came into the world the first time to die, and the serpent bruised His heel. But go back and look in verse 15. It says, “And her seed”—the seed of a woman—“will bruise thy head.” (Genesis 3:15) There’s coming a time at the Second Coming of Jesus when our mighty Lord coming in power will crush the serpent’s head. That’s the Second Coming of Jesus, when He comes again. You see what a wonderful prophecy this is. His incarnation and His coronation are prophesied here. You see, the bruising of the serpent’s head is still out in the future. — Adrian Rogers, “The Guilty Pair,” in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ge 3:7–15.

8. Was the power of the devil broken at the cross?

Oh, I realize that the power of the devil was broken at the cross, but I want you to know that he is going to be crushed. You see, the devil is still at work today. Don’t get the idea that the devil is inoperative today. The devil is doing his dirty work today, but there’s coming a time ... just put in your margin Romans chapter 16 and verse 20. I love this verse. Romans chapter 16, verse 20—here’s what Paul told of those saints who were at Rome, who were suffering under the iron boot of the Caesars. He said, “And the God of peace will soon crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you” — “the God of peace shall crush Satan under your feet.” (Romans 16:20) and the God’s great design He envisioned in the Garden will once again flourish free of sin. (Revelation 22:1-2) — Adrian Rogers, “The Guilty Pair,” in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ge 3:7–15.