

Second lesson from Genesis 3-11

Snake: Snake was the most cunning of all animals: Snakes (or serpents) get plenty of attention in the Bible, which mentions them over 80 times. Snakes show up in Pharaoh's court (Exo 7:12), in the wilderness (Num 21:7), on the island of Malta (Acts 28:3), and, of course, in the Garden of Eden (Gen 3:1). They are almost always pictured as loathsome creatures, associated with poison and craftiness. As amoral creatures, snakes are not "evil" in themselves—but they are a handy metaphor for evil in many passages.

It started in the Garden. "The serpent was more crafty than any of the wild animals the Lord God had made" (Gen 3:1). In some way, the serpent was used by Satan to lie to Eve and lead her into disobedience. Adam soon followed. As God was meting out punishments, He cursed the snake: "Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life" (Gen 3:14). Every time we see a snake slithering limbless on the ground, we have a reminder of the Fall of man and the effects of sin.

Ever since Satan spoke his lies through the serpent to Eve, the snake has been associated with sin. Jesus and John the Baptist both condemned the hypocrisy of the Pharisees by calling them a "brood of vipers" and "snakes" (Matthew 3:7; 12:34; 23:33). We need help in our battle against the "ancient serpent." Fortunately, from the very beginning, God has promised us a Savior: speaking to the serpent in the Garden, God says, "And 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" (Genesis 3:15). This is the protoevangelium, or "first gospel." God promised that the Seed of the woman would crush the serpent's head—a prophecy that the virgin-born Son of God would win a decisive victory over the power of the devil.

Exegesis on Gen 3:15: "And I will put enmity between you (serpent) and the woman (Eve) and between your seed (Satan) and her Seed (Jesus). He will bruise your head and you shall bruise His heel". We see the prophecy of Genesis taking place in the life of Jesus. Christ's death for human sin was, in effect, a wound, rendered by Satan. But the Jesus' resurrection, exaltation, and final victory will destroy the devil's revolting efforts (Rom. 8:20-21; 1 Cor. 15:26; Col. 2:15; Heb. 2:14; 1 Jn. 3:8; Rev. 20:10). Romans 16:20 – The God of peace will crush Satan under your feet shortly.

The Lord Jesus is our serpent-crusher. He is our dragon-slayer. And one day, when He establishes His kingdom on this earth, all of creation will be restored to its original, harmless state—snakes included. "*The infant will play near the cobra's den, and the young child will put its hand into the viper's nest. They will neither harm nor destroy*

on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea” (Isaiah 11:8–9).

Explanation of the name Guadalupe: Guadalupe means one who crushes the head. Aztec Nahuatl word of “coatlxopeuh” became Guadalupe. She called her as ‘one who crushes the serpent’. In the image of our Lady of Guadalupe, we see her crushing the head of the serpent. This scene brings before us the very first pages of the Bible in Gen 3:14-15 *"The Lord God said to the serpent: 'Because you have done this, you shall be banned from all the animals and from all the wild creatures; on your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel"*

Eve of OT vs New Eve (Blessed Mother)

Eve came from Adam	New Adam (Jesus) came from New Eve
In the story of Creation, Eve is pulled from the flesh of Adam.	In the story of the Incarnation, the New Adam comes from the New Eve. The reversal of order is because of natural order or biological order
Eve listens to Satan	New Eve listens to the angel Gabriel.
Eve gives birth to sin and death	New Eve gives birth to Grace and Salvation
Eve Becomes the “Mother of All the Living”	New Eve becomes Mother of all who live in Christ and are saved.
Because of Eve’s disobedience to God and Adam’s cooperation with her, they lost sanctifying grace for themselves and their offspring.	Unlike Eve, Mary remained obedient to God. Unlike Adam, Jesus remained obedient to God. In cooperation with God, Mary became Mother of the Redeemer and in cooperation with Christ, she became Mother of the redeemed as well
In the Garden of Eden, at the foot of the tree of the Knowledge of good and evil, the first man and the first woman sinned	In the Garden of Eden, at the foot of the tree of the Knowledge of good and evil, the first man and the first woman sinned
Gen 3:13 The Lord God said to the woman, “What is this you have done?”	John 2:4 Jesus said unto her, Woman, what have I to do with thee? Mine hour is not yet come.

Gen 3:16 I will greatly increase your pains in childbearing with pain you will give birth to children	Jn 16:21 a woman when she is in labor, has sorrow because her hour has come but as soon as she has given birth to the child, she no longer remembers the anguish
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Consequences of Sin: The world we live in today is not the very good world that God created (Genesis 1:31). Adam’s disobedience toward God brought about several significant changes that affect not only each and every one of us but also creation.

1. Loss of Righteousness: Before the Fall, God’s original creation was a place where Adam and Eve are described as being naked and without shame (Genesis 2:25). After disobeying God’s command not to eat from the fruit of the tree of the knowledge of good and evil, both Adam and Eve’s eyes were opened (Genesis 3:7). They became aware of their nakedness and knew that their former perfection was just a memory. Because of this disobedience, mankind now stands as guilty sinners in Adam (1 Corinthians 15:22).

2. Separation from God: Adam was not a sinner when he was created, but he fell from a state of innocence and from the fellowship he once enjoyed with God. This fall from grace can be seen when Adam and Eve, after hearing the voice of the Lord, were afraid because they were naked (Genesis 3:10). Their shame in being naked is a consequence of their disobedience (Genesis 3:7; see Genesis 9:22–23). Because of their nakedness, they hid themselves from the presence of God (Genesis 3:8). Previously when they heard God’s voice, they had been unafraid, but now they feared the presence of God with whom they once had fellowship in the garden (Genesis 3:8). As descendants of Adam, we all now enter the world separated from God, and are by nature children of wrath (Ephesians 2:1–3).

3. Fear: Genesis says, “Then the Lord God called to Adam and said to him, “Where are you?”” God calls out to the man, seeking him. Obviously God does not ask this because He can’t find them. God is probing the man’s heart so Adam would realize what he had done. God never ignores sin or brushes it aside, as we do. He graciously seeks the sinners and confronts them. Genesis 3:10 goes on, “So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”” Why did they hide? Because they heard God’s voice. Why were they afraid? Because they feared being exposed. Adam said, “I was afraid because I was naked.” Not, “because I sinned.” Adam had been naked every other time the Lord had walked with him in the garden. The problem wasn’t his nakedness, but his sin. Sinners always try to hide their sin. We fear being exposed so we lie about it; we cover up; we run away; we blame others; we change the subject; we shred the documents; we destroy the evidence; and we get angry and say, “How could you accuse me of that?”

4. Blaming: God confronts Adam in [Genesis 3:11](#), “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” Adam is cornered, caught red-handed. What does he do? He points the finger away from himself: “The woman whom You gave to be with me, she gave me of the tree, and I ate.” First Adam points the finger at the woman. It was her fault. She gave me the fruit and so I ate it. What was I supposed to do? She’s my wife. What else could I do?” Blame continues. After blaming the woman, Adam really is blaming God. He says, “The woman whom You gave to be with me.” The first man, the father of the human race, is also the first one to pass the buck. We are not any different. It is our natural reaction to deny our own guilt and to try to shift the blame to others.

Adam established the pattern: disobedience which leads to shame, which leads to fear, which leads to hiding, which leads to blaming others. Eve follows the pattern ([Genesis 3:13](#)), “And the Lord God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.” Sin brings forth death. Sin always separates. It separates us from God and from those close to us, and it even separates us from ourselves. So now Adam and Eve are separated from God and from each other because of their sin. He blames her; he blames God; she blames the serpent. It’s always someone else’s fault. It’s his fault or her fault or their fault—everyone else but me.

5. Cursed Environment: The punishment of [Genesis 3:17–18](#) reveals that man’s sin caused the curse against the ground, resulting in the troublesome thorns and thistles and a change in the way the natural world works ([Romans 8:19–22](#)). The ground was cursed not only in the Garden of Eden, but also throughout the whole earth outside of the garden from which Adam was taken (remember that he was placed in the garden to tend and keep it—[Genesis 2:15, 3:23, 5:29](#)). The Hebrew words Adam (man) and Adamah (ground) are closely related and show the related consequences of Adam’s disobedience on the ground from which he was taken ([Genesis 2:7, 3:17](#)). The ground (Adamah) that was destroyed in the days of Noah is the same ground that God said He would not curse again ([Genesis 8:21](#)).

6. Physical Death: The fulfillment of God’s promise that Adam would die reveals the punishment Adam received for disobeying God’s command ([Genesis 3:19](#); cf. [2:17](#)). Adam was told that he would return to the dust from which he was taken, a concept that is referenced by many of the Old Testament writers ([Job 10:9; 34:15; Psalm 90:3, 104:29; Ecclesiastes 3:20, 12:7](#)). Adam disobeyed and physical death came not only to him, but also to his descendants ([Romans 5:12](#)). Cain killed Abel, the first human death, but death did not stop there—it impacted everyone, as the genealogies reveal: “and he died” ([Genesis 5:5, 8, 11, 14, 17, 20, 27, 31](#)).

7. Clothing: The first clothing mentioned in the Bible comes in [Genesis 3:21](#), when God makes garments of skin after Adam and Eve sinned. After Adam and Eve disobeyed God, their “eyes were opened” and they became aware of their nakedness, trying to cover it up by sowing fig leaves together. We wear clothes because, in a fallen world, nakedness brings about shame. God’s “clothing” of Adam and Eve is also a

reminder that our salvation does not come to us through our own works but by God's grace when He clothes us in His righteousness (see Zechariah 3:5; Philippians 3:9; 2 Corinthians 5:21).

The Fall and its consequences as well as the redemption and reconciliation of all things lie at the heart of the gospel message (see Colossians 1:20; Romans 8:21). Because of man's disobedience toward his Creator, death and suffering entered into the world. But it is by the suffering, death, and Resurrection of His Son that we can gain salvation so that we are no longer condemned to live forever in a fallen world.

Abel and Cain: The stories of the first act of worship in human history and the first murder are recorded in Genesis chapter 4. Cain and Abel, the sons of Adam and Eve brought offerings to the Lord (Gen 4:3). Without doubt, they were doing this because God had revealed to them the necessity of a sacrifice.

Abel was a shepherd, and his offering to the Lord was "the best portions of the firstborn lambs from his flock" (Gen 4:4). Cain was a farmer, and his offering was "some of his crops" (Gen 4:4). The most evident difference between the two sacrifices is that Abel's offering was an animal (blood) sacrifice, and Cain's was a vegetable (bloodless) sacrifice. There may be an additional implication that, while Abel brought "the best portions," Cain simply brought some of his ordinary crops. Scripture does not give an indication, however, that either of these differences factored into God's acceptance of Abel and rejection of Cain.

What we know for sure is that "the Lord looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor". We also know that God looks on the heart (1 Sam 16:7). There was something in Cain's motivation and heart attitude, and possibly something in his performance, that made his offering unacceptable to God. It was obviously something that he was aware of and could remedy, since God tells him after the fact, "You will be accepted if you do what is right" (Gen 4:7). Abel, on the other hand, had the proper motivation, the proper procedure, and the proper relationship with God. That relationship was based on faith: "By faith Abel offered God a better sacrifice than Cain did" (Heb 11:4). Ever since the beginning, people must come to God in faith. "Without faith it is impossible to please God" (Heb 11:6), and faith is evidently what Cain lacked.

Cain's offering, while acceptable in his own eyes, was not acceptable to the Lord. In some way, Cain had perverted God's prescribed form of worship, and his heart was not right. He grew jealous of Abel, and he selfishly nursed his wounded pride. Rather than repent at God's rebuke, Cain became angry, and later, in the field, he killed Abel and brought judgment upon himself (Gen 4:8).

The apostle John gives us more insight into Cain's heart: "*Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous*" (1 John 3:12).

Those who belong to the evil one will have evil actions, and those with evil actions will naturally hate those with righteous actions. The evil in Cain's heart was further revealed when the Lord asked him, "*Where is your brother Abel?*" to which Cain replied, "*I don't know. . . . Am I my brother's keeper?*" (Gen 4:9). In this response Cain tells a stone-cold lie and shows an amazing level of insolence.

Human age limit in the Bible: The life spans recorded in the Bible for the first group are as follows: Adam (930), Seth (912), Enos (905), Cainan (910), Mahlaleel (895), Jared (962), Enoch (365), Methuselah (969), Lamech (777) and Noah (950). The life spans recorded for the second group, exclusive of Terah's son Abraham, are as follows: Shem (600), Arphaxad (438), Salah (433), Eber (468), Peleg (239), Reu (239), Serug (230), Nahor (148) and Terah (205).^β

The Bible teaches quite plainly that the early patriarchs often lived to be nearly 1,000 years old and even had children when they were several hundred years old! According to the Bible, God created the first humans—Adam and Eve—without sin and with the ability to live forever. God gave the first human couple everything they needed for their eternal health and happiness in the Garden of Eden. After their disobedience, their minds and bodies profoundly changed and they became subject to death. The Bible does not state explicitly why God would ordain that early mankind would live so long, but I think if we ponder what the Bible says about why our lives are so short, we will get a clue as to why the early generations lived so long. We know from the story of creation in Genesis 1–3 and in Romans 5:12–14 that death was not intended to be a part of the perfect world before sin entered the world — and with it, death. Death was threatened by God as a penalty for disobedience (Genesis 2:17). Therefore, the presence of death in the world is not a natural part of the original, perfect creation but a judicial part of the fallen creation. It's a punishment.

The apostle Paul puts it like this in Romans 8:20–21: "The creation was subjected [so that's the fall under God's judgment] to futility [by God], not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God" Paul describes the present situation of the created world as subjected to futility and in bondage to corruption. James in the New Testament makes the same point when he says, "[Let the rich boast] in his humiliation, because like a flower of the grass he will pass away" (James 1:10). Peter makes the same point in 1 Peter 1:24–25: "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever."

What can we say about the extraordinarily long lives, then, of those first humans in Genesis 1–10? Those long lives testify that death was not part of the perfect creation. God ordains as a lesson to us that the force of life be preserved for hundreds of years in very long lives in those early centuries to show that life was his design and not death. Paul says in 2 Timothy 1:10, "[Grace] has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel." In other words, the gospel of Christ

reverses the curse of mortality, and opens the door of eternal life for all who believe. Those long lives were just pointers: it's about life. And then it's taken from us in its fullness and restored in the gospel through Jesus. We may conclude that God's Word has the complete solution to the problem of aging and death. The solution has been "revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel" (2 Timothy 1:10).

Noah's ark: The story of Noah's Ark is one of the most well-known stories in the Bible. It is found in the book of Genesis and tells the story of how God instructed Noah to build an ark and save two of each animal from the great flood. The ark would act as a refuge for the animals and Noah and his family, while God cleansed the earth. After forty days, the water began to recede and the ark came to a stop on the mountains of Ararat. Noah released a dove, which returned with an olive leaf signifying that the waters had decreased. Noah and his family then left the ark, taking the animals with them, and God put a rainbow in the sky as a sign of his promise to never again send a flood to destroy the earth. The story of Noah's Ark is an essential reminder of God's faithfulness and mercy, and it continues to be a source of hope and comfort for people around the world.

What characterized the days of Noah? Apostasy. Anarchy. Ungodly philosophy. "Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually" (Genesis 6:5). The wickedness reached such a level that "the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, 'I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.' But Noah found grace in the eyes of the LORD.

Throughout the Old Testament, God uses prophetic symbols to foreshadow the people and events of the New Testament. These symbols reveal who God is and paint pictures of His divine plan of salvation. The ark that Noah built is one of these prophetic symbols. Noah's ark is a type of Christ. It points us to some of the truths about the person and work of Jesus. How then is Noah's ark a type of Christ?

Noah's ark prefigures Jesus:

1. Just as the ark was graciously provided by God for sinners, so is salvation in Christ graciously provided by God for sinners (Gen. 6:13-14). Noah by nature deserved to be destroyed because of his sin against God. "But Noah found favor in the eyes of the Lord" (Gen. 6:8). God graciously provided him and his family the ark—a means through which they could escape from the flood of God's judgment against sin. Likewise, in our natural condition we deserved to perish, but God graciously provided us a savior in the person of His Son through whom we can escape from the fire of God's wrath in hell. Noah and his family did not deserve the ark. We did not deserve Christ either. God gave us Jesus and this is what we call as Amazing grace.

2. Just as the ark was planned by God, so is salvation in Christ planned by God (Gen. 6:14-15). Noah did not design the ark. God did. Noah did not plan for his deliverance. God did. In the same manner, God was the one who planned for our deliverance from the power and penalty of sin. God gave us his Son, so that through faith in him we might be saved from sin. And God planned this provision of salvation before the creation of the universe (Eph. 1:4). Imagine this: God was already planning for our salvation even before we were born.

3. Just as the ark was a place of safety, so is Christ a place of safety (Gen. 6:17). Just as Noah and his family must come into the ark for their safety, so must we come to Christ for our salvation. The ark was a place of safety for Noah and his family. It sheltered them from the flood of God's judgment. Similarly, Jesus is our shelter against the storm of God's wrath. "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28) All who are in Christ are protected and saved.

4. Just as the coming of the flood was unexpected, so is the second coming of Christ unexpected. The flood came down suddenly upon the ungodly in Noah's day. Although they were informed and warned, they did not know the exact time of the coming of the flood. Jesus proclaims, "For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man" (Matt. 24:37-39). Jesus will come again and he will come unexpectedly.

The ark paints a beautiful picture of God's plan to redeem His creation by way of a future Messiah. God revealed the ark's design and purpose in detail before He sent the flood. Likewise, God outlined in the Old Testament through prophecies, the coming of a Messiah who would save humanity; this Messiah was none other than Jesus Christ. God told Noah to put one door in the ark (Genesis 6). This door was the only way into the ark; it was the only way Noah could save himself and his family. In the same way, Jesus is the only door to the Father, our salvation (John 14:16). Jesus himself said, "I am the door; if anyone enters by Me, he will be saved..." (John 10:9). The way of salvation in Noah's day was the wooden Ark with its single door. Today, the way of salvation is through the wooden cross upon which Jesus died; it is the only way. Just as Noah and his family went through the one door of the ark to be saved from the flood, Jesus is the door to salvation for us believers.

God's covenant with Noah reminds us that, even in the midst of incredible wickedness, God is faithful to His promises. In our own lives, we can see the terrible effects sin has caused. Still, in the midst of our worst sins and the storms of life, God will be faithful, even when we are not. The symbol of the rainbow is a reminder that God will never abandon us.

Noah's Sons and the races: Shem, Ham, and Japheth were the three sons of Noah who along with their wives were carried in the ark during the great flood. Their

descendants went on to re-populate the world (Gen 10:1). Noah fathered Shem, Ham, and Japheth after he was 500 years old (Gen 5:32).

The Israelites came from the line of Shem; in fact, the word Semite comes from the name of Shem. Other descendants of Shem include the Assyrians, Chaldeans, Elamites, Arameans, Moabites, Ammonites, and Edomites. Japheth's line produced the Persians, Romans, Scythians, and Macedonians. Ham's line produced the Canaanites, the Babylonians, the Phoenicians, the Cushites, and the Egyptians. Each of the races and people-groups that exist today can trace their lineage back to one of these three brothers.

Tower of Babel: The Tower of Babel is described in Gen 11:1-9. After the Flood, God commanded humanity to "increase in number and fill the earth" (Gen 9:1). Humanity decided to do the exact opposite, "Then they said, 'Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth'" (Gen 11:4). Humanity decided to build a great city and all congregate there. They decided to build a gigantic tower as a symbol of their power, to make a name for themselves (Gen 11:4). This tower is remembered as the Tower of Babel.

In response, God confused the languages of humanity so that they could no longer communicate with each other (Gen 11:7). The result was that people congregated with other people who spoke the same language, and then went together and settled in other parts of the world (Gen 11:8-9). God confused the languages at the Tower of Babel to enforce His command for humanity to spread throughout the entire world.

From the Tower of Babel, humanity divided based on language and settled in various parts of the world. At Babel, the people of the world were scattered to many nations with many languages, but on the Day of Pentecost, they were gathered from the many nations. On that day they heard the glory of God extolled in tongues, the language of the church, and 3,000 were saved and baptized. Now, this is key: When the Holy Spirit came upon the 120 members of the first church, they went out into the streets extolling the wonders of God — they were empowered and they went out. At Babel, God judged idolatry and scattered the people. At Pentecost, God blessed the people. Today, God still blesses the nations of the world through the church and there are now an estimated 2.4 billion Christians in the world. The Church is the new tower that allows men to reach the heavens, but not built upon their own name as in Gn 11. The new tower is built in the name of Jesus by the Apostles who have been given power and authority to be the architects of this new tower to reach the heavens. The Church is the new big tower built in the name of Jesus, through the power of the Holy Spirit that allows us to reach our new promised land in heaven. We want to be apart of its construction so that we may have permission to ascend. We, as members of the church, dedicate ourselves to "the apostles' teaching and fellowship, to the breaking of the bread and to the prayers" (Acts 2:42) as the first Christians did immediately after Pentecost.