



New Covenant

Presbyterian Church

Genesis 3:1-7 Study Questions

1. What is the difference between a trial and a temptation? What does Genesis 3 teach us about Adam being tried by God? How does Satan's tempting Adam relate to the trial?

God does not tempt men to sin. He tests men as to their obedience. God tested Adam with the prohibition on the tree of the Knowledge of Good and Evil. In the heart of the Covenant of Works that God willingly entered into with Adam was the probation. Man was a creation, and, as such needed to have his obedience tested. If Adam had endured the test and had obeyed he would have been given the reward of Life--as symbolized by the Tree of Life.

Satan always takes God's tests and turns them into temptations. While God was sovereign over Satan's actions, he was not responsible for tempting Adam and Eve--the devil was.

This is important for us to remember when God brings trials into our lives. He may give us cancer or the loss of a loved one or a job loss, but He does not tempt us to doubt His love for us or that He is good. Satan always takes the trails that He sends and then tempts us to sin against God on account of them.

2. What two things would Adam have gained if he had obeyed God's command with regard to the Tree of the Knowledge of Good and Evil?

A. A right to Life as symbolized by the Tree of Life.

B. The experiential knowledge of Good and Evil. If he had obeyed and resisted the Temptation, thus passing the test of God, he would have learned the knowledge of Good and Evil by choosing the good and rejecting the evil. Prior to the fall, Adam only knew Good experientially. Instead of gaining the "experiential" knowledge of Good and Evil by choosing the good and rejecting the evil, Adam (and know all of us by descent from him) have gained the knowledge of Good and Evil by choosing the evil and rejecting the Good. Geerhardus Vos explains this when he wrote:

3. How does man gain the proper knowledge of Good and Evil and how does he gain Life after the fall?

The cross becomes the tree of the knowledge of Good and Evil and the Tree of Life by virtue of the work of the second Adam on it. Jesus dies in order to give us a renewed mind and heart. He renews our wills and enables us to once again chose good and reject evil. The cross opens the way back to Paradise for us and the work of Christ on the cross gives us a right to the Tree of Life forever.

4. What is the nature of Satan's temptation tactics?

A. Satan tempts us by using the most beautiful, gifted and highly esteemed things in creation. The serpent was the most cunning. This does not mean that the serpent was evil when God made it. It means that of all the creatures that God had made, it was invested with the most skilfulness. This is why Satan chose to make use of it.

B. Satan tempts us by using words and false ideas. God spoke to Adam and Eve. God's word is powerful and the way in which He chose to work in our lives. Satan uses words to twist and counterfeit.

C. Satan tempts us by attacking God's character. He attacks the Goodness, Truthfulness and Justice of God.

D. Satan tempts us by holding out false rewards for our obeying him and disobeying God.

5. How does Satan tempt Eve to deny the goodness of God?

Satan asks Eve, "Has God really said, 'You shall not eat of every tree of the Garden?'" Satan knew that God had given Adam and Eve everything and that He had only withheld the fruit of one single tree, but he tries to convince Eve that God doesn't want them to enjoy all that God had created.



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6. How does Satan tempt Eve to deny God's Truthfulness?

Satan tells Eve, "God knows that in the day you eat of it you will be like God." He is insinuating that God has lied to Adam and Eve.

"Adam and Eve...listened to a dogmatic pronouncement unaccompanied by any proof whatsoever." - Martyn Lloyd-Jones

7. How does Satan tempt Eve to deny the justice of God?

Satan tells Eve, "You will not die." Just as Satan sought to convince our first parents that they would not come under the judgment of God if they disobeyed with regard to the Tree of the Knowledge of Good and Evil, so he seeks to convince us that we will not if we don't believe in Christ crucified on the tree as the only way of salvation.

8. What three categories does 1 John give us when dealing with temptation and sin? What are three things Eve allowed herself to be lured away by? How does Christ face these things in his own temptation in the wilderness?

Satan tempts us with regard to the "lust of the flesh, the lust of the eyes and the pride of life (1 John 2:16)." Eve "saw that the tree was good for food" (lust of the flesh), "pleasant to the eyes" (lust of the eyes), and "desirable to make one wise" (the pride of life).

There is marked identity between the temptations put to Jesus with the temptations put to Eve. The temptations may be understood to fall into the same category as that first temptation with which the serpent sought to lead our first parents astray. Satan tempted Jesus to turn the stones into bread (lust of the flesh), see the kingdoms of the world and fall down and worship him (lust of the eyes) and throw himself off the Temple to show who he was (the pride of life).

Satan still tempts us according to these things today, but we have the victory in the sinlessness of Jesus who came to overthrow the evil one by His own resisting of the temptation and by His act of obedience in His death.

9. How does God take what Satan says regarding Adam and Eve "becoming like God" and then turn it to do something wonderful in the work of redemption?

Jonathan Edwards explained it in the following way:

There was [as] it were an eternal society or family in the Godhead in the Trinity of persons. It seems to be God's design to admit the church into the divine family as his son's wife, so that which Satan made use [of] as a temptation to our first parents, "Ye shall be as gods," shall be fulfilled contrary to his design [Gen. 3:5].

The saints' enjoyment of Christ shall be like the Son's intimate enjoyment of the Father. John 17:21-24, "That they may be all one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me.