

Bible Basics Conference 2012: “Genesis 1-12”

Part 5

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[00:00:01] Good afternoon. Could we just perhaps read some of the chapter? Genesis chapter 3.

Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, You shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said unto the woman, You shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. [00:01:01] And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. I put these two stanzas of a hymn because often when we read Genesis chapter 3, it's like a dark cloud coming over the sun. But the sun still shines through the cloud in this chapter, and the ways of God in mercy and grace are implied in what is said by God in the prophecy which is really central to the whole chapter. In Genesis 3, we don't actually read that the serpent was Satan, [00:02:01] but that becomes clear in the book of Revelation chapter 20 verse 2, where the serpent is referred to as to who he is, that old or that ancient serpent which is referred to as the serpent. Where the serpent is referred to as to who he is, that old or that ancient serpent which is the devil and Satan.

And these two names of the serpent, they really describe who he is.

The devil meaning a slanderer, force accuser, and Satan meaning adversary, enemy, the enemy of God.

And at the very beginning, we see how Satan moves in enmity against God.

He has witnessed, as it were, the pleasure that God takes in that which he has done, [00:03:06] the delight he takes in the man and the woman that he's put in Eden, which means delight, and now he wants to spoil it, to corrupt it, to take it away from God.

And the way he does this is to undermine God's word in the heart of the woman.

The apostle Paul, when he spoke to the Ephesians for the last time, he wasn't going to see them again. He committed them to God and to the word of his grace because the apostle knew that that was safe ground. They would be kept if they cleaved to God and obeyed his word. They would be kept safe from every attack of Satan. [00:04:04] And so Satan wants to take the woman away from that safe ground. So he questions God's word.

He knows that if he can get Eve to depart from that word, then he has the woman in his power and he can take her down another path, a path which will lead her away from God.

So having, first of all, questioned the word of God, now Satan attacks God himself.

The Lord Jesus, when he spoke of Satan in John 8, verse 44, he called Satan a liar.

[00:05:06] When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. In other words, he is the originator of the lie. But also he spoke of Satan as a murderer. He was a murderer from the beginning, he said. And when the Lord speaks of from the beginning, he's speaking of this time now. From the very creation of the world, Satan was a murderer. That was his character. And Satan, he presses home his attack now upon Eve and he reveals himself to be a murderer because he wants to take her life from her. We heard, didn't we, that when they ate of the fruit of the tree of knowledge of good and evil, on the day that thou eatest of it, God said, thou shalt surely die. [00:06:05] There was no question about that. There they would be alienated from the life of God. God is the source of life and they would depart from him and therefore they would die. And so Satan, he wants to lead Eve down that path and he shows himself to be a murderer. He wants to take her life from her.

And so he also reveals himself as a slanderer.

He slanders God. He says, God, he doesn't want the best for you. He's keeping something from you which will be a wonderful thing to have. And also he says that God is a liar because God has said that on the day you eat of it, you shall surely die. But that's not the case. [00:07:01] You won't die. In fact, things will get so much better for you. You will be like God.

Your eyes will be opened. You will know good and evil like God does. This is a wonderful thing to possess. And of course Satan himself, he wanted that, didn't he, at the very beginning. He exalted his throne above the stars.

He said in his heart that he wanted to be as the most high. He wanted to be as God himself. So Satan was tempting Eve down the same path that he had gone.

Well, we read that both Eve and Adam ate of the fruit.

Eve giving the fruit to her husband and he eating of it also. And verse 7, the eyes of both of them opened and they knew that they were naked [00:08:04] and they sewed fig leaves together and made themselves aprons.

They realized now, after having eaten the fruit, they knew indeed good and evil. Their eyes had been

opened to it. But they realized also that in eating of that fruit, they themselves had become evil.

They had become corrupt. They felt guilt and they felt shame at their situation. And they wanted to do something about it. And so in order to be respectable, as it were, in one another's eyes, in order to feel better about themselves, to cover themselves up, they sewed fig leaves into aprons and they wore those aprons.

[00:09:04] And then while they were in one another's company, they could look upon one another and feel that they were okay. They were all right. Their nakedness wasn't visible anymore. Not to them anyway.

And it's true, isn't it, that we can go through life thinking that we are respectable, that we are acceptable because we only judge these matters from the viewpoint of ourselves, how we think about ourselves or how our family thinks about us or our friends think about us, those around us who are in the same position as we are. But it is God who makes the final assessment about us.

It is God who judges.

And we read of God that everything is bare to his eyes.

[00:10:03] Everything is laid bare. Everything is naked. He can see everything. And in Hebrews chapter 4 verse 13 it says, All things are naked and laid bare unto the eyes of him with whom we have to do.

Because ultimately it is not our friends who will judge us, it is not our family, but it is God who will make that judgment concerning us. It is him that we must finally stand before at the throne of judgment.

God called unto Adam, first of all he walked in the garden in the cool of the evening. I'm sure that this was something that meant a great deal to the heart of God. He desired communion with the creature that he had made. [00:11:02] This probably happened very quickly, this fall.

Because Adam hadn't even named Eve yet. So, and I'm sure Satan would have acted very quickly.

God comes into the garden in order to speak to his beloved creatures, the man, Adam and Eve, the man and the woman. And Adam hides himself.

He is afraid of God. He hides himself among the trees in the garden. And the Lord God calls unto Adam and says unto him, Where art thou? Where art thou? In those words, God really brings home to Adam his moral state.

He is now far from God.

He is away from God. [00:12:01] And he wants to bring before Adam the seriousness of his lost condition. Where art thou? He says. Your iniquities have separated between you and your God, Isaiah says.

And so in that question that God asks, he brings out man's moral condition.

He is away from God. He is dead in trespasses and in sins.

And Adam says, I heard thy voice in the garden and I was afraid.

The Apostle Paul in 2 Corinthians 5 verse 11, he speaks of the terror of the Lord. He says, knowing the terror of the Lord, we persuade men.

It wasn't that Paul was afraid of that terror.

He wasn't afraid of that terror because he knew what it was to be forgiven [00:13:01] and cleansed of all that which offended God, his sin. He knew what it was to be clothed with the righteousness provided by God in Christ.

Therefore, he wasn't terrified of that terror. But there was a time in Paul's life where he was terrified by it. On the road to Damascus, when the Lord spoke to him from heaven, it says, he says that he fell to the ground. It says trembling.

And that word trembling, it means filled with dread. But the Lord has spoken to Paul and Paul had put his trust in him.

He says, Lord, Lord, he had bowed to him. He had bowed to his word and he had put his trust in the Lord. Therefore, the terror, he didn't feel that terror anymore in his own heart, but he knew it. [00:14:01] He knew of it.

And therefore, he would persuade men by the truth of the gospel not to stand before God and have to give an account of themselves on that terrible day of judgment, but to be reconciled to him, to accept the truth of their condition, to believe upon the name of the Lord Jesus and to be saved, and therefore not to have to stand before the Lord as the judge of all things, for all judgment has been committed unto the Son, but to be in his presence as those who are loved by him and to have a place eternally with him in the Father's house. Well, the man replies, The woman whom thou gavest to be with me, she gave me the fruit and I did eat. In Adam's response, we see the true state of his heart. [00:15:06] He won't accept that he is in the wrong. He will justify himself before God.

I've quoted this verse here, The poison of asps is under their lips. An asp is a little serpent.

And we see in Adam now the poison that was seen in Satan, in the serpent.

Adam is a slanderer now of God.

He says, in effect, When you gave me the woman, it wasn't for my welfare, my blessing, my good.

You hurt me by giving that woman to me. And so he says, The woman that thou gavest me, she gave me the tree and I did eat. And so we see now a mind in Adam [00:16:04] which is at enmity and alienated by wicked works.

Colossians chapter 1 verse 21. And so God, he takes up the matter and he says, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest eat? And Adam gives his reply. And then the Lord says unto the woman, What is this that thou hast done?

And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field. Upon thy belly shalt thou go and thus shalt thou eat all the days of thy life. [00:17:02] And I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel.

This is the prophecy that I refer to which is really central to the whole chapter. God turns to the serpent and he tells him that there will be enmity. He speaks of two seeds. The seed of the serpent and the seed of the woman. And we can trace these two seeds throughout the scriptures from the beginning until the end. Now, plainly, when he speaks of the seed of the woman, he's speaking of a person. It's not in the plural, but it's singular. The seed of the woman, which is, of course, Christ. And then he speaks of the seed of the serpent. That is to say, those who morally are like Satan. [00:18:03] But specifically, one who is, as it were, Satan's man.

The Antichrist, at the very end. But we can see the character of these two seeds right at the beginning in Cain. Right at the beginning in Cain and Abel. Abel, we read in Hebrews chapter 11, he had faith.

It says that by faith he offered up a more excellent sacrifice than Cain. So, in Abel, was seen the obedience of faith. And it's that godliness that characterizes the seed of the woman. Godliness.

But, in Cain, we can see the seed of the serpent.

[00:19:01] And again, Scripture would speak of Cain that he was of the wicked one.

He was of Satan, morally.

Because he slew his own brother. There was murder in his heart. And hatred of God.

And a refusal to bow to God's word. God reasoned with Cain, didn't he? But Cain would have nothing of it. And he slew his brother. And so in Cain is seen that spirit of lawlessness which can be traced throughout the seed of the serpent. And then, if we go perhaps to the middle, as it were, we can see at the trial of the Lord Jesus. We get the Lord, the seed of the woman.

And then we get that which figures the seed of the serpent with Barabbas. His name means son of a father.

He shows forth that nature of his father, Satan. And he was a murderer. [00:20:02] And he was a thief.

And he was a rebel. He was thrown into prison for sedition. And the people made their choice. They would have Barabbas. And the Lord they would crucify. And then right at the end, we see the two seeds once more. This time, we see the seed of the serpent fully manifest in the Antichrist.

He who would take the place of Christ. Because that's what Antichrist means. And we see him in all his murderous heart against the people of God.

All those who would not worship the image of the beast.

Those who refuse that evil way and have trusted in God and want to serve him and obey his word. [00:21:03] They will not bow to that image that he has set up in the temple. And he has them killed. We see his murderous heart.

But then, the second part of the prophecy regarding that seed. He says, It he shall bruise thy head and thou shalt bruise his heel.

And so we have two adversaries who would ultimately meet in combat.

And I'll quote this verse from Isaiah. He is near that justifies me. The Lord in dependence upon God.

He won't, he doesn't seek to justify himself in any way. He is the servant of the Lord.

It is God who justifies him and it is God in whom he trusts.

[00:22:06] Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me. And so the Lord, the seed of the woman, will crush, bruise or crush the serpent's head. He will inflict a mortal wound upon him.

A wound that he cannot recover from. A wound that will finish him. A crushed head. No one can survive a head that is crushed. But in doing so, the Satan will inflict a wound upon the Lord. He will crush his heel. Now, a crushed heel is extremely painful but it is not terminal.

And also, if an adversary could only, as it were, lash out [00:23:01] and strike his opponent upon the heel, it means that he is on the ground and his opponent is standing up. And it means too that his adversary is passing him by and moving on, pursuing his purpose. And Satan, although he inflicted that terrible blow at the cross, and we're not talking here about the sufferings of the Lord in redemption, because Satan didn't inflict those.

It says of those in Isaiah 53, it pleased the Lord to bruise him.

He hath put him to grief.

No, Satan, he stirred man up against the Lord and the sufferings that Satan could inflict upon the Lord were the sufferings that he received at the hands of men, [00:24:05] not at the hands of God. And they were terrible indeed. And the reproach that they involved broke the Lord's heart. But nevertheless, it says of the shame, he despised the shame.

He counted it as a small thing and he endured the cross. That's the sufferings that he received at the hand of God. That could not be despised.

That was endured.

But he completed that work and passed on and Satan was left a defeated foe.

He had taken away Satan's power through entering into death and having the victory over death, taking away the sting of death, sin, in being made, in having his soul made a sacrifice for our sins. [00:25:01] And Satan was defeated. He had no more power over us. He had no more leverage, as it

were, over God. That which had given him his power was taken away. But there are consequences spoken of.

Unto the woman I will greatly multiply thy sorrow and thy conception, or travail.

In sorrow thou shalt bring forth children and thy desire shall be to thy husband and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Just quickly speak on this consequence of sin.

Firstly, the woman's conception would be greatly increased.

[00:26:06] In other words, she would suffer in bringing forth children. She would have travail, physical travail. And the man, if he was to have that which was for his blessing, bread, that which strengthens the heart, Scripture says, that which satisfies the increase of the earth, if he was to have those things, then he must sweat, he must work hard to achieve them.

And these things only serve really to speak of a far more profound consequence of sin. The Lord, if he was to have that seed which his God had promised him, which he could speak of prophetically, which he could speak of in Hebrews chapter 2 verse 13, when he says, I and the children which God hath given me, [00:27:03] if he was to have that seed, then he must travel. And we read of that travel in Isaiah 53, he shall see of the fruit of the travel of his soul and shall be satisfied. The cross with all its sufferings. And if he was to bring man that which was for his blessing, bread, and he spoke of himself, didn't he, as the bread of life. If man was to have life, then he would have to take up that great work at Calvary, that work of redemption. And so in the garden, in anticipation of that work, it says that he sweat, as it were, great drops of blood falling down to the ground.

Such were the sufferings of the Lord on account of sin. And we don't read, you know, that God cursed man because he didn't. [00:28:05] He cursed the serpent, he cursed the earth, but he never cursed man because the Lord himself was to take that curse, to be made a curse in man's place.

It is written, cursed is every man that hangeth upon a tree.

Well, now in this scripture, Adam called his wife Eve, because she was or is, because she is the mother of all living. Eve means life.

And here we see faith, we see faith implied.

We're never told that Adam had faith, but I think in these words we see that Adam, he had bowed to God's judgment now. [00:29:03] He knew that through him death had been brought into the world.

By one man's disobedience, death entered into the world.

Sin entered into the world and death by sin. Adam knew that now and he knew that out of his loins, yes, there would come a race of men, but in him they would all die. Death would be upon all because all have sinned. Adam knew that, but he took account of what God had said concerning Eve and he realized that there would be a deliverer, rise up, the seed of the woman who would deliver them from

Satan, deliver them from the serpent and in him would be life.

And so we read in 1 Corinthians 15 verse 22, as in Adam all die, even so in Christ shall all be made alive. [00:30:05] All die in Adam because all are in Adam. We are all in Adam, we've all been born of that, of him. We can trace our parentage back to Adam. So all die in Adam, but in Christ shall all be made alive. That is to say all who are in Christ shall be made alive. That is only those who have put their trust in him. They will be brought out of death into life.

And so because of faith now we read that God, the Lord God made coats of skins and did clothe them. They had that now which they could stand in the presence of God knowing that they need not be ashamed anymore of their nakedness. [00:31:05] And if anybody had said to them, well, how do you know that? They could say, well, God has given us these skins, therefore we must be acceptable to him in them. And that would remind us of the fact that an animal had to be slain to provide those skins.

And in Genesis the only offering that we read of actually being offered, although others are referred to, but the only offering that we read of in Genesis being offered is the burnt offering. And in Leviticus 7 verse 8 we read that the offering priest, he offers up that offering and it all belongs to God because it speaks of the worth of Christ in the eyes of God, how God fully appreciates him and therefore his work is acceptable on that wonderful basis of who he is.

[00:32:05] But the priest gets the skins, he gets the covering and we learn from that that we are acceptable in Christ to God.

And so God drives man out from the garden, but in doing so he simply takes away the first in order that he might establish the second. And I'll just read these scriptures from 1 Corinthians and then finish. 1 Corinthians chapter 15 verse 45, thus also it is written, the first man Adam became a living soul, the last Adam a quickening spirit. This doesn't mean that the last Adam became a quickening spirit. We must read it carefully. [00:33:01] It says the last Adam a quickening spirit. This is characteristic of the last Adam. He is a life-giving spirit.

He is God himself.

But that which is spiritual was not first, but that which is natural then that which is spiritual. The first man out of the earth made of dust, the second man out of heaven. Such as he made of dust, such also those made of dust. And such as the heavenly one, such also the heavenly ones. We have a new race of men, a new head, the second Adam, the last Adam, the man out of heaven. As we have borne the image of the one made of dust, we should also bear the image of the heavenly one.