

“From Fall to Babel” - Class 4

A Walk Through the Old Testament

Genesis 3-11

Dr. Jeff Stivason

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Brave Men singing:

What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer.

Jeff: Our heavenly Father, we are thankful to be able to carry everything, every burden to You in prayer. Father, we know that we can carry these burdens to You because the Lord Jesus Christ carried our burden. He bore our burden upon His Person on the cross of Calvary. Father, we're thankful for that. We're thankful for the atonement that He rendered. We're thankful for the righteousness that He imputes. We're thankful, Father, for having been taken from the kingdom of darkness and deposited now into the kingdom of the Son of Your love. We're thankful for the progressive way in which You teach us, the way in which we learn to be sons and daughters in Your kingdom. We're thankful, Father, for the assurance of adoption. We're thankful for the hope of glorification. And Father, we know that our sense of all of these ebbs and flows with the strength or the weakness of our faith. We pray, Father, that You would increase our faith. Make the subjective experience of our salvation ever stronger. Help us to know these things and to be committed to them, and to rely upon the Lord Jesus Christ who gives them.

Lord, we are thankful for the church. We're thankful for the way in which You not only save us, but You unite us to a body. We're thankful for the fellowship of believers. And we're thankful for this fellowship. Father, we are glad to be able to come and share our burdens one to another. And Father, we think of the loss of Randy today. And our hearts ache for Josh and Emily. And we pray that You would comfort them. We ask that You will minister to them out of the greatness of Your grace. And we pray not only for the family, but we pray for Pine Valley. We pray for Randy's family. We pray for His friends. And we ask that Your comfort would be given.

Father, we certainly pray for Sig and for Nancy. We ask that You will bless Nancy as she goes through this chemotherapy. We pray, Father, for her as she experiences much nausea from the chemotherapy drugs. And Father, we just pray that You will work in her person, that she might be able to experience the rest of the treatments, that she might be able to get on the other side of this cancer. And yet we know that it's not because of the drugs that one overcomes. We know that one overcomes because of Your good pleasure. And so we pray, Father, that it would be Your good pleasure, regardless of the entire dose of chemotherapy or not, that You would get her on the other side of this cancer. We pray

“From Fall to Babel” - Class 4

for many more years of life. And we pray, Father, that You will use this in Sig and Nancy’s life to unite them together in peace and in love.

Father, we also give You thanks for Bruce and for the good work that he has done and continues to do. We pray for the strength of his voice and for the command of his teaching and for the agility of his mind. We pray, Father, that You will continue to bless him in his Bible studies and all of the other things that he does. We certainly pray for him as he seeks to reduce the effects of Parkinson’s.

Father, we pray for Kevin’s wife Sandy, asking that You will bless her, especially in that most basic need, helping her to breathe, which she struggles to do from asthma. We pray, Father, that You will bless her.

Father, there are so many other things. For instance, we think about Reed. We certainly pray for him. And we ask that the surgery that he had in the past will have gone well. We certainly pray for longevity and for health and for life for him. We certainly pray for comfort and life for his parents, Todd and his wife, and for the rest of the family. Father, we ask, as we commit them to You, that You would hear us and work Your good pleasure in their lives and in the lives of others who are on our minds and hearts this morning. We pray these things in Christ’s name. Amen.

Brave Men: Amen.

Jeff: All right. Well, let’s turn to the opening chapters of Genesis, to Genesis 3, and just turn there. And that’s where we’re going to spend most of our time, from 3 to 11 this morning. But before we do that, and before we get to the purpose statement and all of what we’re doing, I just want to go on public record (*bantering*), and say how troubled I am that Don Maurer, a ruling elder at Christ Church would double a man’s time in purgatory. (*Laughter*)

Transcriber’s Note: Referring to a facetious comment from a new Brave Men attendee during the announcements.

Don Maurer: I’m a ruling elder at Providence Church, not Christ Church.

Bishop Rodgers: Three times zero is still zero. (*Laughter*)

Jeff: So welcome in your good hat. (*Laughter*) Let’s talk about what we’re going to be doing today. Between creation and redemption, perhaps the greatest event that we need to think about as believers is what we call the Fall, which is described in Genesis chapter 3. And today we’re going to consider what that says because it’s so fundamentally important to our Christian experience, the Christian world view, thinking from why it is that we wear clothes to why it is that we need redemption. All of those things factor into this particular chapter. This is a fundamental chapter, a crucial chapter.

It’s crucial because, if you’ll remember, I said that we can divide the Scriptures up or look at the Scriptures under the two-Adam Christology, Adam I and Adam II. And the Fall that we’re going to be looking at today is the great divide between the two. It’s what brings the covenant of works that we talked about the last time when we were together really to a close with Adam I’s failure. And then the new Adam, the second Adam, comes on the scene and accomplishes what the first Adam failed to do.

“From Fall to Babel” - Class 4

Now that I’ve mentioned that to you, let me simply show you how this works out in the Scriptures. This is just extra; I’m not going to charge you for this. (*Laughter*) Go with me to Luke chapter 3 for a minute, Luke chapter 3.

One of the differences between the genealogy of Matthew’s Gospel and Luke’s Gospel (and there are differences), but one of the differences is that Matthew’s Gospel starts at the beginning and works its way to Jesus.

In the genealogy of Luke’s Gospel, you notice that it runs in reverse. It begins with Jesus and it ends in verse 38 of chapter 3 with “*the Son of Enos, the Son of Seth, the Son of Adam, the Son of God.*” And then notice what happens immediately after that genealogy: the temptation of Jesus. And it’s there that the devil says to Him, “*If You are the*” what? “*The Son of God.*” So it juxtaposes Adam I at the end of the genealogy—Adam I who fails—with the second Adam who succeeds when He’s under temptation.

So you just notice how there’s a wonderful way in which the writers of Scripture bring these two Adams together. And so we look at the Scriptures in terms of a first and second Adam Christology.

Brave Man: A query on those two genealogies. Isn’t Luke Mary’s genealogy and Matthew’s Joseph’s?

Jeff: Yes. That’s another difference.

Brave Man: Wasn’t Joseph’s under the curse, so he couldn’t have had the Messiah? Christ was the Messiah because of Mary’s lineage, right?

Jeff: Well, they’re both of the tribe of Judah, and so there’s a sense in which both have a similar nature to the genealogy. But in Matthew’s Gospel David adopts Jesus. And that’s His way of becoming part and parcel of that Messianic line.

Jeff: So we have a two-Adam Christology. And Genesis chapter 3 divides what we think of when we think of two Adams, because where the failure of the first Adam ends the success of the second Adam begins.

The next time you can read Genesis 37-50 if you’re interested. As we go through these 36 weeks, if you’re interested in reading the story of the Old Testament Scriptures, you can certainly just follow along with the readings that I’m going to assign, and you’ll get the story of what we’re going to be thinking about.

Here’s our overview for today. We’re going to look briefly at *an overview of the primeval view of history*. We have the early stuff that we’re going to be thinking about today. We’re going to look at *the Fall, the response to the Fall*, and then *the long-term effects of the Fall*. So the Fall is going to be on our minds today when we think about this lesson.

So let’s look at *the overview of primeval history* first of all. Primeval history is just primeval history. And when we think about that we think about Genesis 1-11.

Now the first thing I would say to you about Genesis 1-11 is that it’s history. We may not have sure and fast dates that we ascribe to it, though there are some who have tried. For instance, you’ve probably heard of Bishop Ussher and his dating the earth at 6006-something B.C. And how he arrived at that particular date was that he was just counting up all of the genealogies that we find in the early chapters of Genesis and said, “Well, this

“From Fall to Babel” - Class 4

is the date.” And yet this is not the most effective way of tallying up and going into the past and trying to find out the beginning time of creation. But that’s what he did.

I cannot date creation for you. I cannot give you the date for Adam. But I can tell you with certainty that Adam is a historical figure. And the reason I can do that is because Jesus treats him as a historical figure. And if Jesus treats him as a historical figure then I’m happy to do so as well. So Genesis 1-11 is history. Jesus does the same with Noah and treats him as a historical figure. We may not know his exact dates, but certainly he is a historical figure, and so on.

I would just have you see an outline of this particular period of Scripture. We typically date Abraham at the year 2000 B.C. And so I take you up through chapter 11 and say that I’m not sure about the date. But we can begin dating with Abraham, and so this is historical.

Genesis 1 and 2 are about the creation. Genesis 3 is about the Flood.

Bishop Rodgers and Don Maurer: The Fall.

Jeff: Sorry. I’m doing two things at once this morning. I’m trying to follow my own outline and keep my voice at the same time. I can’t figure out why it’s fading.

So Genesis 3 is the Fall. Genesis 4 is Cain and Abel. 5 is the genealogies. Great stuff; love to get into genealogies. 6-9 is the Flood. 10 and 11 are the tower of Babel. And we’ll talk about that this morning. So that’s just a history of it.

So let’s talk about *the Fall*. When we look at the Fall we notice some things that come before it. For instance, we notice that God places man in the Garden of Eden. And a lot of what we’re going to be looking at is really important, because we’re going to come to it later. But I want to show you something now just so that you have an idea. I want you to be thinking in terms of the Adams.

Now what did we learn about the creation? Well, we learned that God created the heavens and the earth. We learn that He also created the garden of Eden. We learn that He created Adam outside the garden, out of the dust of the ground, and placed him in the garden of Eden to tend it.

And He told Adam, “If you do what you’re told, and not eat from the tree in the middle of the garden, you can stay in the garden. If you don’t do what you’re told, you’ll surely die.” Now we know that means to be separated from God and to be exiled from the Garden.

Now I want you to think about that pattern. I’m going to tell you that I’m going to come back to it later, because I find that repetition is helpful. But now I want you to think about the earth, and I want you to think about the land of promise. It was promised to who? Abraham? Abraham was promised a land. But remember, the people of Israel—not just Abraham, but the people of Israel—were made a people where? Not in the land, but outside of the land, just like Adam was created outside of the land. And then they were brought into the land and placed there. And they were given a law. And God told them, “If you keep the law you can remain in the land.” Doesn’t this sound familiar? “But if you do not keep the law, you will be driven out of the land.”

That sounds like the Adam story. And it is. And there is a reason why that Adam story is retold. And Paul tells us why it’s retold. It’s retold in order to help us to understand sin.

“From Fall to Babel” - Class 4

In Romans 5 it tells us that this re-duplication or this replication of Adam’s sin is told so that sin could be teased out, made manifest, in other words to help us understand more and more why it is that we need a Savior. So I want you to think in terms of patterns.

So man is placed in the garden of Eden. He’s placed in the garden of Eden and Adam is told, “You need to work it and to keep it.”

Now I want you to think about this. You know what work it is just to till the land and prune the trees and just work the garden.

And what was to be the purpose? I want you to think about this. The garden of Eden was just a small place on the map. And what was it to do? The garden of Eden was to spread over the face of the entire earth. In other words, the entire earth was eventually to become the garden of Eden. That was the purpose. He was to work it. He was to be fruitful and multiply with Eve his wife. And they were to spread over the face of the whole earth. Genesis 1:28.

Transcriber’s Note: Genesis 1:28, ESV. *“And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it. And have dominion over the fish of the sea and over the birds of the heavens, and over every living thing that moves on the earth.’”*

Jeff: That was the purpose: to tease it, to work it. But notice this. He’s not only to work it but he is to keep it.

Now I want you to know something. Your Bible probably has it translated as “keep.” But I want you to know something. That word is the word that’s used for Levitical priests later on. And I want you to know that there is another pattern there. But for the time being I want you to know that word could be easily translated “guard.”

You’re saying, “Oh yes! He’s making a stretch! He’s stretching us forward to the Levitical priesthood and he can’t prove it. We’ll have to wait and see.”

No, you don’t! I can prove it right now! (*Laughter*) Turn with me to Genesis chapter 3. And what you find when it says in Genesis chapter 2 verse 15 that he’s to keep it, or like I’m suggesting to guard it, if you go to Genesis chapter 3 you’ll notice that it says in verse 24 of chapter 3 *“He placed the cherubim with a flaming sword which turned every way”* to what? To *guard* it. That’s our word. That’s the exact word that’s used here that is translated “keep.” Adam was to work the garden and to guard the garden. He was to work the garden and to guard the garden.

Now I know what you’re saying. You’re saying, “Guard it from what?”, right? Guard what? It was all good! What did he have to guard it from? Well, you know the answer to that, too. He has to guard it from the serpent.

Now not necessarily from the serpent, right? Because we all know that the serpent— Well, let me just ask a question. Was the serpent a victim, or was he crafty?

You know, there are all kinds of subtle things here that we read as people post-Fall, right? We read this. *“And the serpent was more crafty than any of the other beasts.”* And we go, “Oh, that serpent was bad! He’s bad!”

And we can’t say that, because he was good. In fact, if you look at that word, you’ll notice that if you do studies with those who are experts in etymology, you’ll notice that word is a neutral word. It’s not a negative word. But for us it appears that way. It seems

“From Fall to Babel” - Class 4

as if Satan has coopted a crafty beast for his evil ends. But that’s not the way we ought to think. We ought to think of things as good.

Why it is that Adam is to guard the garden is obvious. The serpent comes. The question that we have to ask ourselves is where did the serpent come from? Well, the serpent came from God, and he was good.

Well then, why did he do what he did? Because Satan coopted him. Well, where did Satan come from? Well, we have our ideas. But when did Satan’s fall occur? I’m not telling you. *(Laughter)* I don’t know! *(Laughter)* I mean, we can guess, and so forth. Go ahead.

Brave Man: But in Revelation 12:9, “*the old serpent, who is the devil and Satan, he was cast out of heaven and into the earth.*” That’s what it says.

Jeff: Yes. The question is—

Brave Man: The future age cannot observe it, but that’s what it says. It says that he was cast out of heaven.

Jeff: That’s right. And he was part of creation. But when did that occur? Did that all occur simultaneously? It had to occur in chronology. When did that all occur? It’s almost like asking the question: how many days old was Adam before he sinned?

Don Maurer: Right.

Jeff: We just don’t know.

Ted Wood: It had to happen after creation, right?

Jeff: Yes, it happened after creation. So if all is good, the question is: well, why did he have to guard it? Well, he had to guard it because somewhere along the line Satan fell, and came and coopted the serpent that entered into this temptation with Adam.

Now it’s talking. This is Narnia. *(Laughter)* No, I don’t know, right? Some people say, “Well, animals must have talked.” No, I think this is part of the allurements, right? I don’t know; I’m just giving speculation at this point. I don’t know. But all I think about when I read that story is this. Look! I am a snake and now I can talk! *(Laughter)* It gives me wisdom! You know, that sort of thing. I don’t know if that’s the sort of thing that occurred or not. But the snake talks. And Eve talks with the snake. I just think that’s a striking thing.

I know a lot of people will dismiss that. I’ve had a number of people say to me, “I don’t believe in talking animals, and therefore I dismiss the Bible outright.” Well, if you have a supernatural world view, it’s not a big deal. I think it’s fun for us to think about how it is or why it was that the serpent talked. But it’s another question that we just can’t answer.

Let’s think about *the approach*, of the serpent, though, because we can think about that—the approach of the serpent that’s coopted by the devil.

Notice first that there is just *an innocent question*. We’ll look at this in just a minute. And then there’s *a contradictory assertion*. And then there’s *a positive assertion*.

So I want you to notice that he is taking different angles. He’s working some different angles with Eve, and here it is. “Look! Did God actually say? Look, I’m just questioning. I’m just asking a question. Do you have thoughts on any of this? I’m just asking a question. That’s all I’m doing here.”

“From Fall to Babel” - Class 4

And then a contradiction. “*You will not surely die.*” That’s a contradiction to what God has said. God has said, “*You will surely die.*” Satan says, “All right, that innocent question doesn’t work.” So the positive contradictory assertion is made.

And then verse 5: “*You will be like God.*” That’s his positive assertion. “All right, the contradiction didn’t work. Let me just tell you something. It’s an outright lie, but let me make a positive assertion. You will be like God if you eat this.” Go ahead, Don.

Don Maurer: Why do you think that the first question was innocent? I think that already Satan was trying to plant doubt in Eve. “*Hath God really said?*”

Jeff: Well, that’s me just speaking, Don. (*Laughter*)

Don: What?

Jeff: That’s me just speaking. Yes, it wasn’t innocent. Sorry about that. I apologize. Are you going to forgive me, or what? (*Laughter*)

Don: Yes. (*Laughter*) Do I have to do penance? Is that what you’re saying?

Jeff: You were going to send me to purgatory. (*Laughter*)

Don: I’ll send you to Burgatory. (*Laughter*)

Transcriber’s Note: Burgatory is a local hamburger chain.

Jeff: Okay, so let me just say this to you now. We could go off on a tangent and talk about how this is the very way in which the Bible is undermined today. I mean, think about it. We could talk about how Satan knows that if he is going to undermine God’s word, he has to undermine the Word. So he works to undermine the Word.

And you know, this is the thing we see throughout the Scriptures. You know, one of my favorite stories is in Mark 5. And Mark 5 is where Jesus comes up onto the beach and the Gadarene demoniac is there. And the Gadarene demoniac breaks chains. This guy is like the guy who used to do the camel clutch on WWF. (*Laughter*) This guy is powerful, you know? And Jesus comes up on the beach. And the demoniac comes running down at him. And if I were the demoniac, what would I do? I would run down, pick Jesus up and body slam him. You know what I mean?

But this guy doesn’t do that. This guy possessed with the legion of demons tries to place Jesus under an oath not to speak to him. He tries to cause Jesus to be placed under an oath so as not to speak. And Jesus speaks to him and says, “*Come out of him!*”

I see some questioning looks. So let’s go there. Every time you get into a tangent it’s a dangerous place to go.

Okay, look at this. If you have a New American Standard, you will find four times where it says in here that people begged, okay? For instance, you find in verse 12 that “*they begged Him.*” In verse 17 “*they begged Him.*” Verse 18: “*they begged Him.*”

Brave Man: Where are you?

Jeff: I’m in chapter 5 of Mark. But there’s a fourth time that the New American Standard will translate another word for *beg*, and it should be translated *beg*. In verse 7, this is where the demoniac says, “*I adjure You by God, do not torment me!*” That’s the same thing the high priest says in Matthew 26. “I adjure you. Tell us if you are the Christ.” In other words, “I place you under oath. Tell us if You are the Christ.”

“From Fall to Babel” - Class 4

So the demoniac here is trying to place Jesus under an oath not to speak to him. Here's the point. He knows that if he's going to beat Jesus that he's got to undermine the Word. He's got to beat Him with the Word. Isn't that interesting? That's kind of a striking thing.

And so Satan knows that. And so Satan is bringing all he has to bear upon Jesus in attacking the Word.

Matt Reichart: Just to pursue that too, the innocence of the question. When somebody asks a question, they're either questioning your authority as your children, or they're questioning what is being done. And so they want to know, and that's fine. But when somebody is questioning the authority as a cynic, then it isn't so innocent.

Jeff: Yes, that's right. So what happens is, the woman eats. And Adam gets blamed for it.

I'm glad this is a men's Bible study. *(Laughter)* Because you know, let's face it.

Ted: You're being recorded. *(Laughter)*

Jeff: If a woman was, a wonderful woman,-- *(Laughter)*

Ted: It's all the man's fault.

Jeff: And it was all the man's fault. *(Laughter)*

Ted: And pass on the blame.

Tom Hans: I was at a women's Bible study the other day and they were reading the creation. And God said, "It's not good that man be left alone." So He creates woman.

Jeff: Hey, Tom, the day you wear a pink shirt I don't think I'd be saying that. *(Laughter)* All right, the woman eats. The man takes the rap. I want you to think about this. This is the kind of stuff that I would love to do if we had time, but we just don't have time. But think about it. Go back to Genesis chapter 1, and what is God doing? God is creating and naming. What is He doing when He does that? He's exercising dominion.

What was Adam told to do? Adam was told to exercise dominion. And what does he do when the woman is created in Genesis chapter 2? He names her. Adam is the vice-regent and he is to lead, to rule. And the woman is his help-meet, and she is to submit to him. And that's the order prior to the Fall.

So he is obviously accountable for the woman. He takes the rap. Notice. I just said that, I just said that. What should Adam have done?

Bishop Rodgers: Told her not to eat.

Jeff: Yes. He should have slapped it out of her hand. "Stop that!" He should have slapped it out of her hand. What else could he have done?

Matt: He should have taken her to God. He should have taken the lead and said and said, "Hey, we've got a problem here, God. Eve has eaten." He should not have followed her in her sin.

Jeff: That's right. What else could he have done?

Don Nemit: Spoken the word from God. "God told us not to eat of the fruit."

Jeff: Yes. He could have spoken the word of God back to her and said, "Whoa, honey! Don't do that!" You know what he could have done? I don't suggest this, but he could have killed her.

Don Maurer: That would have been a sin.

“From Fall to Babel” - Class 4

Jeff: He was committed to guarding the garden, and she had eaten. Because God could have resurrected her.

That’s one way of looking at it. There are a number of things that he could have done as the guardian of the garden. He should have hacked the serpent to pieces.

Brave Man: But did Eve fall when she ate?

Jeff: You know, I think that we need to think about Eve in light of the way that the woman takes the oath under the Mosaic administration, where if the husband nullifies the vow she takes, then she is no longer under the vow. So if Adam had operated like the federal head that he was, and if he had operated like her husband who was a leader, then no, she wouldn’t have been in a fallen state, because it’s his responsibility.

I want you to think about it like this. I want you to think about what the Scriptures say. The Scriptures say, *“And he ate.”* And what does 1 Corinthians 15:22 say? *“In Adam all die.”* And then Romans 5:12.

Transcriber’s Note: Romans 5:12, ESV. *“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.”*

Jeff: It’s through Adam that sin comes into the world, and so death spreads to all men because all sin.

I want you to think about this. If you want to do a neat study after this segment, (and this is one of those tangents), go to Ephesians 5 (not now.) Ephesians 5:21.

Transcriber’s Note: Ephesians 5:21, ESV. *“Submitting to one another out of reverence for Christ.”*

Jeff: And notice what we’re told there. We’re told that the relationship between husband and wife mirrors or reflects Christ’s relationship with His bride. And we’re told what? We’re told that a man is to love his wife as Christ loved the church. And the wife is to submit to the man.

Now I want you to think about something. Go with me to Genesis chapter 3. Look at the curse for a minute. I’m getting a little ahead of myself, but that’s okay. Look at the curse. Look at verse 16, jumping down to the middle of verse 16. *“And to the woman He said, ‘I will surely multiply your pain in child bearing; in pain you shall bring forth children.’”* Now notice this. *“Your desire shall be contrary to your husband, and he shall rule over you.”*

Now think about that. You know, some translations have it romantically phrased. *“And your desire will be for your husband.”* That’s not a romantic thing. It’s not a romantic sentiment. What it’s saying is that the woman will be constantly trying to reach out and usurp the man’s authority. And the man will constantly be treading her underfoot, trying to dominate her or suppress her in an unbiblical and an ungodly way.

And Paul says, “Do you want a good marriage? Then reverse the effect of the curse in your life. Love your wife. And wife, submit to your husband’s loving leadership.” That’s what will reverse the effects of the curse in your marriage. Why? Because that’s what the gospel does. So that’s the gospel lived out in your marriage relationship.

Don Maurer: I’m opening up a can of worms here, and you can choose to ignore it if you want to.

“From Fall to Babel” - Class 4

Jeff: I will.

Don: Okay. *(Laughter)*

Jeff: Moving right along.

Don: But going with the decrees of God, and that we were chosen in Christ before the foundation of the world, the Fall was in God’s plan. Many of you may not know these terms, but I guess we’re getting into supra- versus infralapsarianism here. But if Eve had not sinned and Adam had stopped her, what about the decrees?

Jeff: Well okay, I’m going to just say this as an infralapsarian who follows in John Calvin’s footsteps. *(Laughter)*

Don: *with mock exaggeration*, Yes?

Jeff: All I want to say is that infra- and supralapsarianism have to do with the order of the decrees. And so in supralapsarianism the order of the decrees starts with what, my friend Don who is a supralapsarian?

Don: It starts with God.

Jeff: Well, doesn’t it start with God electing some to be saved?

Don: Yes.

Jeff: Right. So it starts with the purpose. The decree starts with the purpose. And then it’s fleshed out of that.

And the infralapsarian says, no. The order of the decrees begins with creation. Creation and then Fall and then redemption. And so the infra- and supra- debate has to do with the order of the decrees.

Now that’s not saying this. You can’t say that debate is a worthless debate. It’s not. I think the way it’s sometimes phrased makes it sound like it’s a worthless debate. But what I would say is that if you want to be on Paul’s side and on John Calvin’s side, be an infralapsarian. Don, I’m looking right at you. *(Laughter)* So Don, are you going to make a point out of this?

Don: No. *(Laughter)*

Jeff: All right. Thank you, Don. *(Laughter)* Anyway, yes, Matt?

Matt: I’m still back thinking about your comment on killing Eve. I think the thought is chopped up and it probably goes right there. But in relating to the Scriptures Christ died for the wife, for the bride. So I would see Adam sacrificing himself for Eve and fighting it out with the serpent. But I don’t see that being consistent with how Christ loved us. He didn’t kill the bride. He died for us.

Jeff: But the bride dies, and then the bride is resurrected.

Matt: So what does that mean?

Jeff: So we die in Christ and then are raised in Christ. So that’s kind of the idea behind it. I’m not saying that he should have. I’m saying that’s a possibility when you think about what he might have done. That’s a possibility.

Bishop Rodgers: You see a pattern with Abraham and Isaac in the sacrifice.

Matt: Also on your order of creation too. More recently it has reminded me of the verse in 1 Peter, that we are “*a royal priesthood, a holy nation, God’s own possession.*” Israel was supposed to be the emissary for God. So now He’s calling to the church. And

“From Fall to Babel” - Class 4

we’re supposed to spread the gospel. So it’s interesting with the Garden, too. Adam and Eve were supposed to spread God’s word. So now it’s on us. What are we doing?

Jeff: That’s right.

Matt: What are we doing? They had their time. Now it’s our time. How are we doing it?

Jeff: This is an interesting parallel between what you just said and what I’m going to say in a few minutes. That’s really helpful.

What are the effects of the Fall? Sin and death, shame, sorrow, suffering, many things, right? With the woman I just said this: childbearing, and her desire will be for her husband. Her husband will seek to rule over her.

You’re in Christ. You know, one of the things that I talk to young people about when they get married is Ephesians 5 in light of the curse. And I talk to them about their roles. The best thing they can do is to live out their roles. And their role is to love their wives sacrificially. I have news for you. If you love your wife sacrificially, she will want to respect and submit to you. And the more you see her submitting and respecting you, the more you’ll want to love her. It’s a reciprocal relationship that’s hard to maintain in a fallen world but possible through the gospel.

Notice the leadership of man again, the headship of man. “*Because you have listened to your wife,*” “this is what will happen to you. What will happen to you is that you will work the ground and it will produce thorns and thistles along with what you try to grow.” Do you want to know why work is so frustrating? Here it is, okay?

And then *what is the response to the Fall?* This is a fairly short segment. But I want you to notice this. It says that God was walking in the cool of the day, that God was taking a stroll. And that’s not quite what we see in the text.

If you look at some Hebrew grammars, you’ll notice that it’s “walking in the wind.” In other words, the idea is that creation is already feeling the effects of Adam’s fallen state. So God appears. He’s walking in the midst of the wind that has already begun to blow. It’s kind of an interesting thought. It’s not like He’s walking and just looking in at the garden and saying, “I wonder where Adam is.” He’s come into the midst of a creation in turmoil.

And here it is. “*Where are you?*” You know, I want you to notice something. “*Where are you?*” When you read that, now you’ll do what I tell you to do. But if you were to sit down in your room or read this to your family or read it publicly, I wonder how you would say or how you would read, “*Where are you?*” Would you read it “*Where are you?*” (*angrily?*) (*Laughter*) Or would you read it “*Where are you?*” (*gently*) And that has been a helpful thing to me to reflect on how I think about God’s response to fallen humanity.

It’s completely subjective. But I just give it to you because I think it’s been helpful to me over the years to remember that the whole tenor of the Scriptures reminds me that it’s not “*Where are you?*” (*angry*) It’s child-receiving.

One of the great things is the *proto-gospel* that we have in Genesis 3:15. The *proto-gospel* is that the serpent will strike at the heel of the Redeemer. But the Redeemer will

“From Fall to Babel” - Class 4

crush the head of the serpent. That is the *proto-evangelium*, the first gospel, the gospel promise.

And we see that imagery coming up in the New Testament. And it's even in Romans 16 when it speaks about the church treading Satan underfoot. But it's the cross, isn't it, where the serpent strikes at the heel of the Redeemer. But on the cross the Redeemer crushes the head of the serpent decisively.

So this first gospel promise is in Genesis chapter 3. In other words, the second Adam is promised in Genesis chapter 3. The Redeemer is promised. And we'll see just how we know that in just a minute.

Notice also that the skins are used to cover Adam and Eve. That's likely when the first sacrifices are offered, and the skins are used to cover them.

Also notice that Eve is called “*the mother of all living.*”” Despite the fact that they're under the curse of death, Eve is called “*the mother of all living.*” The hope stretches forward.

So you have the first gospel. You have the skin coverings. You have the name of Eve. All of this indicates that in this very dark chapter there is cause for real hope. And yet they're banished in 3:24 and an angel is set up to guard the way back to the tree of life, that they may not reach out and take it.

Notice *the natural consequences of the Fall*. “*And you will surely die*” is a phrase that we see. “*And he died. And he died. And he died,*” over and over again, reminding us how Genesis 2's statement, “*you will surely die*” “if you eat from the tree of which I tell you not to eat from.” So the natural consequences are hinted right in front of us in Genesis chapter 5's genealogy.

I want you to notice something too about *the effects of the Fall*. Notice that everybody doesn't just fall over dead. And notice too that people don't stop living to be 900 years old. Things happen progressively. In other words, it's not snap! And everybody's dead.

Notice that sin and its effects have a way of weaving and leavening themselves into humanity. And sometimes God says, “Look, I'm not going to tolerate this anymore. I'm going to drop everybody's age down from 5- or 600 down to 120. I'm done.” (*Laughter*) You know what I mean? And by the time you get to the Psalmist, the Psalmist says that if you live to 70, boy, that's really good. You live to 80 and you must have a lot of strength, you know? And so sometime there's divine intervention. And sometimes, because of the effects of sin, things way their way into our lives. Go ahead, Don.

Don: When God says to Noah that “*his days shall be 120 years,*” I always took that to mean that God gave Noah 120 years to build the ark, not that men would only live 120 years. People lived longer, 300 or 400 years.

Jeff: Yes. Well, I think that even God's decree doesn't happen like that. I think there's a progressive dropping. But it may be what you say; I don't know. That has been my view before.

Let me talk to you first about *the long-term effects of the Fall*: Cain and Abel. What is Cain really doing? He is really trying to kill the image of God in man. Why? Because Cain kills the man God accepts. And so in killing the man God accepts he's trying to destroy the image of God in man.

“From Fall to Babel” - Class 4

And it’s interesting that when you get to the other side of the Flood, God says, “If a man tries to kill a man, if a man kills another man who was made in the image of God, then” *“by man shall his blood be shed.”* So I think that what you have here is that Cain is really striking at God. Out of his sinfulness he struck his brother. But he’s really striking at God.

Notice Lamech. Lamech is the guy who has the multiple wives and says, *“If Cain is avenged seven times, then Lamech will be avenged seventy times seven.”* And what’s the idea here? The idea here is that Lamech’s line is a productive line. It produces Tubal-Cain. It produces people who work with animals, and so on. With the growth of culture comes the growth of sin. And I think that little story is given to us there to help us see that there is a human flourishing. But there is also a flourishing of sin in the midst.

Notice thought that Seth comes along. And it’s when Seth comes along that men begin *“to call on the name of the LORD.”* Now I just want to say this to you. Well, I’ll say that in a minute; I think I have it later.

But you have another Lamech. And this isn’t the Lamech who is the bad guy. This guy is the father of Noah. And notice what he names Noah. He names him Noah because Noah means *rest*. And what he says is, “maybe this is the one who will give us rest.” From what? Well, the curse. So people are already looking for a Messiah. They’re looking for a Redeemer. And you see it in the naming of Noah. And in a sense he does give them rest, right? Not the real rest that we’ll have in Christ, but he certainly gives them rest.

What leads to the Flood? I’m going to tell you because we’re running out of time. What we have here is that when we have the sons of God marrying the daughters of men, that is not angels marrying humans. It’s not procreation between angels and humans. I think the sons of God are believers in the line of Seth, and the daughters of men are the line of Cain. And there’s intermarriage. And when there’s intermarriage, *“bad company corrupts good character.”* And that’s why we’re told repeatedly not to be *“unequally yoked”* with men or women who are outside of the Lord when we are in the Lord. And so when that happens, bad things ensue. And in this case that sort of union leads to the degeneration of the godly line of Seth. And so the Flood is brought upon creation.

I believe it was a worldwide flood; I’m just stating that. And I think that when you look at Genesis 9:8 after the Flood, Genesis 9:8 says that God established the covenant.

Now that means that God can cause an existing covenant to stand. What was the existing covenant? It was the covenant of creation. In other words, God says, “I’m going to preserve the age of redemption. I will not destroy the creation. And I’ll give you this rainbow as a sign that I’ll never do this again.” So God is establishing. He is causing an existing covenant to stand.

I want you to notice that we could talk so much about this. But we just can’t because this is an overview. But *there is sin before the Flood.* And because sin is in the heart of Noah and his family, there is sin after the Fall.

Brave Man: The Flood.

Jeff: The Flood. And there is the dominion mandate as well. And we talked about some of that. But let’s talk really briefly about this.

“From Fall to Babel” - Class 4

Babel. Why Babel? Now this stretches back to something that Matt said. In Genesis 1:28 what was the mandate? The mandate was to be fruitful and to spread over the face of the whole earth. In Genesis 11:4 what did they say?

Transcriber’s Note: Genesis 11:4, ESV. *“Then they said ‘Clone, let us build ourselves a city and its tower in the top of the heavens. And let us make a name for ourselves, lest we be dispersed over the face of the whole earth.’”*

Jeff: They said, “Let’s get together and build a tower lest we be scattered over the face of the earth.” It was in direct opposition to what God commanded to be done.

So what does God do? God confuses the language, and then at the end of the story what does He do? He scatters them over the face of the earth. He spreads them over the face of the earth. If they won’t go and obey, then H will drive them.

The parallel to that is when the believers are in Jerusalem and persecution strikes. And they spread. That’s a good thing, though.

But notice that *the reversal of Babel is Pentecost.* Isn’t that cool? When you think about this confusion of languages and the dispersment of the people, think about all the people who don’t know one another’s language gathered at Pentecost. And they all understand the gospel in their own tongue. It’s a great thought, to think about the reversal.

And I’ll just remind you that the One who gives rest is not Noah, but it is the Lord Jesus Christ. Anyway, that’s where we’ll end, unless you have any questions. I realize that was hurried. But the nature of what we’re doing has to be that. Go ahead.

Bill McCoy: Jeff, did you say last week that man’s reason was not affected by the Fall?

Jeff: I don’t remember what I said this morning. *(Laughter)* I do believe that man’s reason is affected by the Fall. But there are nuances as to how it is affected. For instance, let me just give an analogy. The pinky, right? Before the Fall it served the purpose of getting water out of the ear. And after the Fall it does the same thing. That was a joke. *(Laughter)* Anyway, the mind can add 1+1 and get 2. Before the Fall Adam could have had one orange. And if you’d given him another orange, he would have said, “We have two oranges.” And 1+1 = 2 after the Fall as well. So in that sense, in that functional sense, the mind works as it did prior to the Fall. I think that was I was talking about last time.

Bill: Yes, but doesn’t man’s reason justify his own sin?

Jeff: So man is living in darkness. So for instance, when he says that 1+1 = 2, fallen man says that it = 2 because this is a cultural norm. I’m sure that today man doesn’t want to say that it’s an ethereal law of logic because that would be transcendent over the culture. So they would have to say that it’s a cultural norm. It’s a construct of culture that 1+1 = 2. So the whole idea is that there is a denial of God, whereas the Christian says that the laws of logic are as they are because it’s a reflection of the way God thinks. So it’s not a denial of God; it’s an affirmation of God.

Bill: Does one chicken plus one duck equal two turkeys? *(Laughter)*

Jeff: My wife won’t say that in my family. *(Laughter)*

Bishop Rodgers: It’s one thing to think. How you use it is another thing.

“From Fall to Babel” - Class 4

Jeff: Yes. The bishop said that it’s one thing to think. It’s another thing as to how you use it. And that’s what we’re dealing with. Thank you. Yes, Don?

Don Maurer: I think that it’s crucial that we maintain a worldwide flood. Otherwise God would have been a liar. There have been lots of local floods throughout history. So He says in Genesis chapter 8 that He will never again curse the world with a flood. And so I think that it’s crucial to have a worldwide flood. Also 2 Peter 3, with only eight people being saved at that time, etc.

Jeff: Yes, absolutely. Anybody else?

Okay, let’s pray. Father in heaven, thank You for this day and for the time You’ve given us. And thank You for these crucial and fundamental chapters within Your word. Thank You, Father, for the way in which they explain so many things to us. Help us, Lord, to think along with Your thoughts as we live our lives throughout the day. Lord, help us to remember most of all that in our sin we need a Savior. We need the rest that we find in Jesus Christ alone. And it’s in His name that we pray. Amen.

Brave Men: Amen. (*Applause*)