

“The Gospel According to Moses”

Special Presentation

Genesis 3:1-15

Donald Maurer

November 4, 2022

Don: The Lord be with you.

Brave Men: And also with you.

Don: Let us pray. Our great and gracious heavenly Father, we come before You today praising You, who with the Son and with the Holy Spirit is one God who reigns forever and ever. We thank You, Father, for a good night’s sleep. We thank You that You have arranged that we can all be together this morning. We thank You for the beautiful day that You have provided for us. And Father, we ask that in these few minutes that You would instruct us in Your holy Word. We thank You that we have access to it. Our Father, we thank You for the Holy Spirit who has regenerated us and caused us to be born again.

Father, we thank You for each and everyone here. And Father, we pray for our country. We pray for our officials this Tuesday, that Father You would restore righteous leaders to our land, that You would restore righteousness to our land, that our leaders, Father, would be converted to the Lord Jesus Christ.

Father, we pray for those among us today. We pray for those who are not here. We think particularly of Jeff and his wife Tab, as Tab is having surgery this morning for her foot. We pray, Father, that it would go well. We pray, heavenly Father, for a speedy recovery.

Father, we continue to pray for Kevin Cohn. And we ask, heavenly Father, that he would experience Your peace and your joy even in the midst of the pain that he is going through. Father, we just pray that You would just draw him ever closer to you. And we pray for strength for his wife Sandy as she takes care of him.

Father, we lift up Bruce Bickel to you and Becky, as they go through the struggles that they are going through—their health issues. But we pray that You would draw them ever closer to Yourself.

Father, we pray for all of those today who are not here among us. And Father, we just pray now that You would bless our time together, that everything that I would say would be in accordance with the truth of Your word. Please forgive my sins; please forgive all of our sins. And help us, Lord, to eagerly be instructed in Your word, for we pray in Jesus’ name. Amen.

Brave Men: Amen.

Don: Well, Ted asked me last week to teach on account of Jeff not being here, so you’re stuck with me. And so I’ve entitled our teaching this morning “The Gospel According to Moses.” I taught it recently to a men’s group from my church. And I also taught it almost eight years ago—the day after Thanksgiving, November 28, 2014. To my recollection, if Bob Busteed is here today, he was the only one who currently attends who was here for that. There were a few others, but none of them attend any longer. The weather was bad and all that kind of thing. So I’m going to recycle this teaching this morning.

Now hopefully I’m preaching to the choir. Obviously this section of Scripture, the opening chapters of Genesis and particularly chapter 3 which we’ll be studying this

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morning, are foundational. In 2014 I lamented that more and more as a culture we in the U.S. and in the West are denying and disowning the basic truths about God and creation and everything related to that. And if that was true in 2014, how much more is that true in the day and age in which we live, where we can't even define what it means to be human anymore, or what it means to be male and female, to our temporal and eternal ruin for those outside of Christ.

Bruce Bickel has said many times that the first four words of Genesis 1—*“In the beginning God”*—are the most important words in the Bible. And I believe that it is equally true that the truths taught in this portion of Scripture are vitally important. All of Scripture is vitally important, but these opening chapters of Genesis are very, very important.

Now the title may sound strange: “The Gospel According to Moses.” Usually when we think of the Gospels we think of the four Gospels according to Matthew, Mark, Luke and John. But Galatians 3 and Hebrews 4 both say that Abraham and the Israelites had the gospel preached to them in the Old Testament. And so it is in Genesis 3. Needless to say, as always, if there are any questions or comments that you may have along the way, please feel free to ask them or state them.

But before we go on to our main text I want to give a little bit of background and setting to help us to orient ourselves to where we are when the fall of man takes place. In Genesis 1 and 2 we learn that God in the space of six days, as Ted Wood said in a lesson he taught several years ago, provided us with a space in which to breathe. Then He gave us light and life and everything fit for us who were made in God's image—every tree and the fruit of those trees that were good for food and available to them, and available to the man whose intellect I am convinced had to be above that of Aristotle or Einstein or Bill Gates, or any other intellectual giant you may think of.

And then we have the institution of marriage which is so desecrated in our day; the man and the woman in perfect communion with God, perfectly united to each other, the only perfect marriage which has ever existed. As I said, they had perfect access to and perfect communion with God. Imagine: the only time in history when there was absolute perfection. I can't even fathom what that must have been like. Before, at some point, Lucifer and 1/3 of the angels fell. But at this point there was perfection.

Instead of reading a single portion of Scripture as we usually do, what I would like to do is that I'm going to break it into sections. And so Don Rimbey, would you please read Genesis 2, verses 16 and 17 for us?

Don: Yes I can. Genesis 2:16-17: *“And the LORD God commanded the man: ‘You are free to eat from any tree in the garden. But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’”*

Don Maurer: Okay. Thank you, Don. Now notice; it's very interesting what the Hebrew says. Literally it says, “Eating you shall eat,” and “dying, you shall die.” Or if you want to get really technical, what the Hebrew is saying is, “eat eat,” and “die die.” Repetition is a common way in Hebrew to emphasize something. If you're familiar with R. C. Sproul and you've read his book or listened to his sermons on the holiness of God, he develops this theme a lot in Isaiah 6, where only one time in Scripture is an attribute of God said three times: *“holy, holy, holy.”* Well here it's the same thing: “dying you shall

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die,” or “die die.” And that will be important later when we come to Eve and what she says to the serpent.

But when the Lord says, “Eat freely of the trees,” He’s saying, “Eat, eat!” In other words, to paraphrase what God is saying to Adam and Eve, it’s “Have at it! Eat and enjoy. Eat freely; eat all you want, except for this one tree which is territory that I have reserved for Myself.” And He said, “If you don’t do this, you will surely die.” I don’t know if Adam and Eve knew what death was; maybe God explained it to them. Nevertheless the warning is given.

Now I’ve often wrestled with this because it says in that text that “in the day you eat of it you shall surely die.” Well, they didn’t drop dead at that moment, did they? They didn’t even die that day. Adam lived 930 years, and many other people up until the Flood lived considerably long life spans.

So what’s going on here? I think that “dying you shall die” solves the problem, in my mind anyway. They started dying at that instant as we all do, right? I mean, we’re born and we deteriorate from there. Now that’s a rather depressing thought, but that’s the way it is. I remember a song by Paul Simon in the ‘70s called “Slip Sliding Away.” The whole premise of the song was that we’re born and then we die. That’s the way it is.

And you’ll notice in Genesis that the life spans are greatly reduced after the Flood to where now, as a rule, it’s 70 or 80 years for most people. Some people obviously live longer, but some people live considerably less than that. And death is a certainty, despite the efforts of some to deny it. I understand that there are some people at Google who are trying to reverse it. Good luck; I don’t think it’s going to happen. Okay. So I’ll have more to say about this later. Is Rich Clark here?

Rich: Yes he is.

Don: Okay, very good. I wasn’t sure if it was you or just someone who looked like you, Rich. *(Laughter)* Anyway, Rich, would you read Genesis 3:1-6 for us?

Rich: Yes, sir. Genesis 3:1-6: *“Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, ‘Indeed, has God said, ‘You shall not eat from any tree in the garden?’”*

“The woman said to the serpent, ‘From the fruit of the trees of the garden we may eat, but from the fruit of the tree which is in the middle of the garden God has said, ‘You shall not eat from it or touch it, or you will die.’”

“So the serpent said to the woman, ‘You surely will not die. For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.’”

“When the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate. She gave it also to her husband with her, and he ate.”

Don Maurer: Okay. Thank you, brother. Now hopefully again I’m preaching to the choir. This is history. It’s not an allegory; it’s not a myth or a fairy tale. There really was a talking snake. It’s not something that we see or is part of our experience, but it did happen, all right? Jesus believed that Adam and Eve were real people. He talks about Abel in Matthew 23. Paul says as much in 2 Corinthians 11 verse 3 when he is afraid for the Corinthians that just as the serpent deceived Eve, so they were deceived by false teachers.

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Now we could ask questions. Were animals able to talk at that time? How could a demon or Satan possess a serpent? And most important, how were two perfect people without any inclination to sin whatsoever able to sin?

This is a mystery. We know that Augustine said that in the Garden God created man at that point with the ability to sin and the ability not to sin. This is a mystery. We don't know; Scripture doesn't elaborate. We know that it happened. It probably occurred shortly after the fall of Lucifer and the demons.

Now notice the first words of the serpent: *“Has God said?”*, or the translation Rich read from, *“Has God indeed said?”* You know, apostasy doesn't happen overnight, does it? It starts with a little skepticism, a little bit of doubt as to the veracity of the word of God. It has always been Satan's strategy. He starts out with *“Has God really said that you're not supposed to eat from any tree of the garden?”*

Now of course this has always been Satan's *modus operandi*. Bruce has said many times that the battle of our day, even in the church, is for the trustworthiness, the inerrancy and the sufficiency of Scripture.

It has been Satan's strategy ever since. Has God really said that this world was created, and that we were created in His image, male and female? Has God really said that marriage is exclusively between one man and one woman for life? Has God really said that there is only one way to Him, through Christ? I could go on and on. And of course, in this particular setting, Eve begins to doubt God at this point and to take the bait.

My pastor preached on this passage several years ago. And you don't get this so much in English, but in the Hebrew it comes out. Eve seems to say, *“Oh yes; God said that we may eat of the trees of the garden.”* But the Hebrew implies that *“He really would rather that we didn't. Yeah we can, but He would really rather that we didn't.”*

Is that what God says? No. *“Eat, eat! Freely eat! Enjoy yourselves; have at it!”*

And then Eve adds, *“Neither shall we touch it.”* I don't know whether God had said that to them. It doesn't seem like He did; it seems like Eve was adding to this. I'm sure it would have been wise if Eve had never looked at or touched the tree. But at least in my opinion she is adding to the word of God at this point. And then she says, *“Lest you die.”*

Transcriber's Note: NKJV.

Don Maurer: God said, *“Surely you will die.”* But then Satan comes with his frontal assault in verse 4. The serpent says, *“You shall not surely die.”*

Transcriber's Note: NKJV.

Don Maurer: It's probably the first lie ever told, at least to a human being. It's probably the first lie ever recorded in Scripture. We know of course that if Isaiah 14 is talking about Satan there, (some people just think it's talking about the king of Tyre), but if it's talking about Satan, then Satan of course utters the lie even before this happens. *“I will be like God; I will ascend to the Most High,”* etc.

Okay. That's a direct contradiction to what God said. God said, *“You will surely die.”* Satan said, *“You will not surely die.”* And of course we know that Satan is doing that very thing today, and has always done it. He's *“the father of lies.”*

For example, God says that He created this world in six days. Satan and a large part of the academic community today says no. The world was not created; it evolved over millions and billions of years and there is no God.

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God says that there is right and wrong; there is good and evil; there is truth and falsehood. And Satan says no. There is no right and wrong; there is no truth. Everybody can invent their own truth. Everybody can invent what is good and what is evil. Live however you want; there are no consequences. There is no male and female; you can be one today and the other tomorrow, etc.

God says that there is a judgment, that there is a heaven and a hell, and that everyone will be judged. Satan says the opposite, embodied in that song by John Lennon from the '70s—“Imagine.” I’ve called it Satan’s mantra, and I believe that it is.

So Eve looks at the fruit. It looks good just like sin looks good to us, right? It’s very alluring. Sin wouldn’t be so alluring if it weren’t so pleasurable. Hebrews 11 even says that. Moses avoided the pleasures of sin for a season. Eve eats the fruit. She gives it to her husband. He eats it, and the rest as they say is history.

Now I’d like to go back to what we were talking about before to try to tie some of the loose ends before we get to the gospel at the end of Genesis 3, in Genesis 3:15. Many people have asked this question. Maybe you struggle with it; I know I have. What was so horrible about eating a piece of fruit? People say “apple.” I don’t know where they get that from; the Bible just says that it was fruit. How could that simple act have plunged the human race into misery and ruined it for all of us? Well before I give my answers, does anybody have any ideas on that? No? Okay.

Don Bishop: It was the first act of disobedience.

Don Maurer: Okay, the first act of disobedience. And what was so terrible about that?

Don Bishop: Adam was the head of the covenant.

Don Maurer: All right. Okay, Don; yes he was. I think you’re certainly getting warm. You know, it’s against God, isn’t it?

Don Bishop: Yes.

Don Maurer: It’s a sin against God. Romans 5:12 (and I’m paraphrasing) says that death entered the world because of sin, and that death spread to all men because all have sinned. All men have died because all men have sinned. That’s the New Testament commentary on what we learn in Genesis 3. And it is the doctrine of original sin: that Adam’s sin and guilt not only affected him, but it also affected all of us, his posterity—mankind.

And it’s ironic to me that neither Jews nor Muslims, who are at each other’s throats in the Middle East and want to kill each other, neither of those believe in original sin. They believe that Adam’s sin affected only him, and that people are born either neutral or basically good. And I would say that the majority of people in our culture, if they believe this account at all, believe the same thing.

But the word of God teaches very differently. And the reason that this sin is so serious is because it is primarily against God. As David said in Psalm 51 verse 4, “*Against Thee and Thee only have I sinned.*” This sin is against our Creator. It was against the Creator to whom Adam and Eve owed everything. And it’s the same with us: our life, our breath, everything that we have is from Him. As R. C. Sproul has said many times, it was nothing less than cosmic treason.

Arthur W. Pink and others have said that every one of the Ten Commandments was violated in this one act. The fruit was their god. It was their idol, their graven image, if you will. They profaned the name and the character of God by listening to the devil. They

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forfeited man’s eternal Sabbath rest. They dishonored and disobeyed their heavenly Father. They plunged the human race into death—physically and spiritually and eternally. They committed spiritual adultery. The Old Testament likens idolatry to spiritual adultery concerning the people of Israel. They bore false witness against the character of God, not trusting Him and believing the lie of Satan. And they coveted and stole what did not belong to them.

Now what about the consequences for mankind, for you and me? I’m not going to spend a whole lot of time on this. But of course we know that they lost communion with God. The trust between Adam and Eve was shattered. They knew they were naked; it’s the first time they experienced shame and fear and everything like that. Let alone, of course, the fact that now women were going to enter childbirth with pain. The very thing that was supposed to be the ultimate fulfillment for them now has pain. And with men of course it’s going to be work and sweat and inconvenience and disease, and ultimately death.

Now this quote that I have from John MacArthur is rather lengthy. But I think he does a very good job of summarizing the gravity of the consequences of the sin of our first parents. He says this. *“Now this is obviously by far the saddest event in history. All problems, personal and environmental, all that is wrong, evil, immoral, incomplete, all that is decaying, all that is inferior, all failure, all disappointment, all weakness, all sadness, all sorrow, all pain, all disillusionment, all trouble, all discomfort, all remorse, all regret, all conflict, all hate, all jealousy, all envy, all bitterness, all vengeance, all fear, all crime, all selfishness, all confusion, all lies, all deception, all error, all intimidation, all manipulation, all deviation, all distortion, everything that fails to be as perfect as God is, came from this one event. This then is a monumental event. It truly defines life in our universe. It is the reason for all imperfection and death.*

“The Fall and the impact of that Fall has touched every part of the universe. It is accurate to say that absolutely everything wrong with our world is because of sin. If there were no sin there would be nothing wrong. If there were no sin everything would be very good, as it was on day six. But because of sin everything is very bad—from world wars, terrorism, mass murders, serial killings, plane crashes, auto accidents, fires, crippling and maiming through accidents, nuclear reactor disasters, radiation poisoning, pollution, cancer, heart disease, all illnesses—to all broken relationships—all divorce, all orphaned children, all drugs, all crime, all dereliction in all forms, all confusion,” (and I might add including the gender confusion of our day), *“all conflicts, all struggle, all disappointment, all anxiety, all fear, all guilt, all depression, all sorrow, all failure, all remorse, as well as all lust and selfishness and pride and hatred and covetousness and rebellion and murder and stealing and sexual acts outside of marriage, and irresponsibility, and disobedience to parents,—in summary, all evil, all sadness, all failure, all death, is because of sin.”*

Whew! I’ve got to catch my breath after that! That says it all, doesn’t it?

Don Bishop: Don?

Don Maurer: Yes?

Don Bishop: Can you repeat that? *(Laughter)*

Don Maurer: Listen to the audio and you’ll be able to hear it as many times as you want. *(Laughter)* And see, the question that I have for the atheist or the evolutionist or

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any unbeliever is this: If the Biblical account is not true, how else do you explain the plight that we're in? How else do you explain war and crime and sin and disease and selfishness? And if we're nothing more than chemicals fizzing in a glass, which is what is being taught to the majority of our kids in our schools, why does suffering and sin bother you? Why does it matter to you? These are things that we need to think about.

Now of course the unbeliever will turn it upon its head. Wait a minute though; how about the problem of evil? Why would God allow evil and suffering to come into the world? They say that is the Achilles' heel, the weak spot of Christianity. Well, it's the weak spot of every philosophy. It's a problem that we do have to address, and we may not know the answer completely to that until we get to glory, and we may not even totally know it then. But I think that it's much, much more of a problem for the atheist or the unbeliever. And I'll have more to say about that at the end of our lesson.

Okay. So if there are no other comments or questions, let us go to Genesis 1, verses 7-15. Oh, I'm sorry; 3, not 1. 3, verses 7-15. Rich, would you read that?

Rich: 3:7-15?

Don: Yes.

Rich: Okay. *“Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loin coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day. The man and his wife hid themselves from the presence of the LORD among the trees of the garden. And the LORD God called to the man and said, ‘Where are you?’*

“He said, ‘I heard the sound of You in the garden and I was afraid because I was naked, so I hid myself.’

“And He said, ‘Who told you that you were naked? Have you eaten from the tree which I commanded you not to eat?’

“The man said, ‘The woman whom You gave to be with me, she gave from the tree, and I ate.’

“Then the LORD God said to the woman, ‘What is this you have done?’ And the woman said, ‘The serpent deceived me, and I ate.’

“The LORD God said to the serpent:

*‘Because you have done this,
Cursed are you more than all cattle,
More than every beast of the field.
On your belly you will go,
And dust you will eat all the days of your life.
And I will put enmity between you and the woman,
And between your seed and her seed.
He shall bruise you on the head,
And you shall bruise Him on the heel.’*

Don Maurer: Okay; thank you, brother. Now first of all, notice the folly of trying to cover up their sin and to hide from God. We try to do that all the time, right? They experience shame, something hitherto unexperienced, and they experience fear also. The God who they couldn't wait to commune with now they are afraid of. And they think that they can hide from the Lord. Read Psalm 139 and find out, of course, that this is impossible.

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And of course people do the same thing today, right? They hide from God. They either deny that he exists, or as Bruce said they invent a God of their own imagination rather than Biblical revelation. And they try to cover up their sin with good works—their righteousness. Of course the Bible says that our righteousness is as *“filthy rags.”*

Okay, but here’s the beauty of this. Even though they try to hide from God, what does God do? Here we see the beginning of the gospel, which we’re finally getting to. God initiates to repair this broken relationship. Even though it’s a confrontation, He comes with compassion. He comes with mercy to redeem Adam and Eve and His chosen people from our fallen race. It’s absolutely wonderful! Here is mercy, brothers; here is grace.

God says to the man, *“Where are you?”* Now obviously God knew where Adam was. And some commentators say that what God is saying is something like this: “Adam, where are you now? Look what your sin has done.” Of course we see what it has done. As I said before, it has ruptured their communion with God so that now they are afraid of Him and want to hide from Him. It creates marital discord. And Adam has the audacity to blame not only Eve but God for his sin: *“The woman You gave to me.”*

And yet, in spite of all this, God exercises His grace and compassion and begins to restore the relationship with Himself. And brothers, isn’t it the same way with us? *“While we were yet sinners, Christ died for us.”* It was not because we first loved Him, but because He first loved us.

And now we finally see the gospel through the curse of the serpent. This is an amazing prophecy in Genesis 3:14 and 15.

Now why is the snake cursed? Is there something inherently wrong in being a snake? Of course not. But the snake is a type of Satan. You know, in the Bible we have people like Adam, Moses and David who were types of Christ. But the serpent is a type of Satan.

The serpent is cursed to crawl on its belly and to eat dust. Now was it upright before? Was it beautiful? Maybe; we don’t know for sure. But the passage talks about it crawling on his belly and eating the dust, something that the prophets talk about in the Old Testament. Many of the prophets say that Israel is going to eat or lick the dust of their enemies. This is the language of defeat—military defeat. And this is the curse of the serpent. This could be the first announcement of Satan’s ultimate doom and judgment.

And then God says that there will be enmity or hostility or opposition between Satan’s seed or offspring—the offspring of the serpent—and that of the woman. Or as John MacArthur says, “From now on there will be the saints and the ain’ts.”

Rich: Hey, Don?

Don: Yes?

Rich: Bruce said that the serpent (Lucifer) literally means “the shining one; the shining truth angel.”

Don: Okay, Rich. Wow!

Rich: So the serpent was quite beautiful.

Don: Okay, thank you. I’d forgotten about that. That really sheds a lot of light on that. You know the old saying. There are three kinds of people in the world: those who can count and those who can’t. (*Laughter*) Right. Okay, thank you. I was wondering if you guys were awake. (*Laughter*) Well, the Bible says there are two kinds of people in the world—the saints and the ain’ts—those who are the children of God and those who are not. They are children of the devil, *“children of wrath,”* as Ephesians 2 says, or children

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of the devil, as Christ called the Pharisees. And it’s disconcerting, but should it surprise us that there is such hostility today to the message of the gospel in our culture and around the world? No, it’s because of this hostility because of Adam’s sin.

There is hostility between the seed of the serpent and the seed of the woman. Now my translation, the New King James, capitalizes the word Seed when it talks about the Seed of the woman. And I think that they probably interpret it to mean Christ. That’s very interesting.

And then we come to that glorious passage in Genesis 3:15, which is an amazing prophecy. The Greek word is *proto-evangelium*, in other words, the first gospel; the first hint of the gospel is right here in this passage.

Now it’s very interesting. Obviously we need the rest of Scripture to develop that. I don’t know how much Adam and Eve understood at this point about the coming of Christ. They knew that there was some good news, but I don’t know how much they understood. And of course it takes the rest of Scripture—progressive revelation—to develop this.

For example we have the promise of Genesis 12, where God says to Abraham that all nations shall be blessed through him and his Offspring, his Seed, who is Christ. In 2 Samuel 7 King David, who wanted to build a house for the Lord, is promised that the Lord will build him a house, and that the Lord will set up His Seed after him, and that He would establish His kingdom forever. And it can’t just be referring to Solomon because Solomon had most of his kingdom, except for the tribe of Judah—the tribe that Christ comes from—he had that taken away from him because of his sin and idolatry. So it must refer to Christ.

In Luke 1 verse 35 Gabriel says to Mary that the Lord will give to Christ *“the throne of His father David.”* Of course Isaiah in chapter 7 verse 14 prophesies the virgin birth of Christ, which is fulfilled in Matthew 1 verse 23. And two verses earlier Joseph receives the good news that Mary will bring forth a Son. And they *“will call His name Jesus, for He will save His people from their sins.”*

Christ shall bruise or crush the head of the serpent. But the serpent will bruise—and some translations say “strike”—His heel. The sacrifice of Christ is pre-figured in the Old Testament through the animal skins that God clothed our first parents with, through the substitute of the lamb for Isaac with Abraham, and the Passover lamb.

Now Satan’s futile thought, being the supreme blockhead that he is,—and he still thinks this way,—was thinking, “I’m going to destroy Christ; I’m going to destroy mankind.” And he tried every way he could to do it. When Christ was born Herod tried to kill him. Satan tried to thwart Christ through the temptation in the wilderness, through what Peter said in his rebuke: *“Lord, this shall never happen to You!”*, and his denial of Christ, in Gethsemane and ultimately at the cross. Satan probably thought, “Oh, I’ve got Him now!”

But no! Satan’s head was crushed. The very thing that Satan thought was going to be Christ’s undoing turned out to be Satan’s undoing. Satan’s head was crushed; Satan was bruised by the sacrifice of Christ.

There’s a very interesting passage in John chapter 12, verses 31 and 32 in that regard. Jesus says in the Upper Room the night before His crucifixion: *“Now is the judgment of*

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this world; now is the ruler of this world cast out. And I, if I am lifted up from the earth, will draw all men” (or peoples) “to Myself.”

The cross was the decisive blow to Satan in God’s unsearchable wisdom. And I think we need to remember that. Christ doesn’t say, “Sometime in the distant future when I come Satan will be dealt with.” No, He said, “Now is the prince of this world cast out.” That might have been what Jeff had in mind last week when he talked about Satan no longer being able to deceive the nations. Yes, he’s still active. But he’s kind of like a chicken with its head cut off. He is still trying his level best to tempt people and to cause them to sin. But he is a defeated foe. And I think that we have to remember that.

It wasn’t Cain or Seth who Eve may have thought would be the man to deliver them. It wasn’t Noah, as Lamech says. It was the promised Seed, Christ. Christ’s atoning sacrifice ensured the salvation not just of Adam and Eve, or a family like the family of Abraham, or a nation—the nation of Israel,—but people *“from every tribe, language and nation.”* Christ didn’t just make salvation possible; He accomplished it for us. And all I can say is hallelujah!

Now I’d like to conclude with this. As I alluded to earlier, many people, even Christians—and I think we have all struggled with this; I know I have,—why did God ordain that evil should exist? Why has evil come into the world? Why has God permitted and allowed and ordained that evil and suffering should plague us?

Well I think John Calvin has something very interesting to say about this. He echoes the sentiments of Augustine. He says that if man had not sinned, if Adam and Eve had not sinned in the garden, and sin would not have entered the world, we would only know God as our Creator. And as wonderful as that would have been, because of the work of Christ we know Him now as our Redeemer. And that is infinitely more glorious. We wouldn’t know the extent of Christ’s love, of God’s love in sending His only-begotten Son to endure the agony, the horror of crucifixion, and really the equivalent of hell for us; we wouldn’t know that if sin had not entered the world. It’s not that God in any way countenances or condones sin. He ordains what He hates to bring about what He loves.

We think of all the horror sin has caused—all the suffering, all the misery, and the eternal damnation of those who are not in Christ. And we wonder why; was it worth it? Well, Augustine and Calvin say that God had a grander purpose in His infinite wisdom with sin in the world than without it. Like I said, it’s something that’s hard for us to understand. But we may understand it more fully when we’re with the Lord in glory.

Brothers, remember this: we’re on the winning side; we have the victory. It may not always seem like that. Every day we hear the news. And every day we see sin just enveloping our culture more and more through corporations and government and everything. We might get discouraged. But the victory is ours, brothers’ the victory is ours in Christ, who has crushed the head of the serpent, and has provided for and promised us eternal life. And all God’s people said,—

Brave Men: Amen.

Don Maurer: Any questions or comments before we end?

Don Bishop: Don, in looking at the ways God confronted Adam and Eve, I think it’s a pattern for us for confronting sin in ourselves and in other people. It’s a pattern for households.

Don Maurer: Mm-hmm.

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Don Bishop: When they explain that they ate of the tree God doesn't come and tell them, “You're only human; I understand that. But I'm going to provide a way for you.”

Don Maurer: Mm-hmm.

Don Bishop: He confronts them with their sin and the results of their sin, and then provides a means of restoration.

Don Maurer: Yes.

Don Bishop: Much of psychology today is just overlook it because you're only human; that's the way it is. And try your best to overcome it.

Don Maurer: Or you were born this way.

Don Bishop: Yeah. God confronts the sin, shows them the devastation and the cost, and then provides a means of restoration.

Don Maurer: Yes. And conversely, Don, I would say that He doesn't crush them either.

Don Bishop: No.

Don Maurer: He doesn't say, “There's no hope for you. Look what you've done! You're no longer My children; you're out of My kingdom.” So thank you; very, very good.

Don Bishop: That's a pattern for church discipline.

Don Maurer: Very much so.

Don Bishop: We don't discipline for the sake of just kicking them out, or of crushing them. We do it to restore them..

Don Maurer: Exactly; for reclamation. Very good. Okay,--

Jim Hamilton: Do we know what happened to Adam and Eve?

Don Maurer: Do we know what happened?

Jim: Yup.

Don Maurer: You mean whether they were saved?

Jim: Yes.

Don Maurer: I would tend to think that they probably were. Scripture doesn't say explicitly. But obviously from the account of Cain and Abel we know that Abel offered a sacrifice. I would imagine that they taught Cain and Abel and their children the ways of the Lord. We know at the end of Genesis 3 that Adam believed the promise of God because he names Eve, the mother of all living. And then we know at the end of chapter 4 of Genesis that it says that people began “*to call upon the name of the LORD.*” So I would certainly assume that Adam and Eve taught their children—and they must have had an awful lot of them, incidentally—the ways of the Lord. So I believe that Adam and Eve were saved, though Scripture doesn't explicitly say so. It's interesting that Adam's name is not mentioned in the faith hall of fame in Hebrews 11. It starts with Abel but not Adam for whatever reason.

David Miller: I also think it's interesting that Adam and Eve did not procreate before they sinned.

Don Maurer: Yes; that is interesting, isn't it? Yep, mm-hmm.

Gary Craig: They were told to be fruitful and multiply.

Don Maurer: Yes, Gary; they were told to be fruitful and multiply.

Gary: They didn't actually do it until afterwards. They didn't have enough time for it.

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Don Maurer: And another thing Scripture doesn't let us know—and I've always been curious about this—is how long of a duration was it between Adam and Eve in the garden and the Fall? How short or long of a time was it? I would say it was probably pretty short, but we don't know. Yes?

Gary: You were talking about whether Adam and Eve were saved. I was hearing a commentator talk about how Eve exclaimed that God had given her a male child. He made it sound like she was looking forward to a Messiah.

Don Maurer: Yes, and there are people who seem to teach that; I know pastors who have taught that. I'm not totally convinced. That's possible. I know certainly that the father of Noah, Lamech, did believe that. “Here is the man that God promised who will deliver us from the curse.”” And Eve may have thought the same thing as well, because she doesn't say anything about Abel. After Cain, and after Seth is born, she says, “Here is a man to replace Abel because Cain slew him.” Interesting. Go ahead.

David: I foolishly told God that I was tired of being a long-suffering saint. *(Laughter)* And He immediately told me that suffering is none of your business.

Don Maurer: Oh yeah. It's kind of like what Jesus said to Peter when he was asking about John. “*Lord, what about this man?*” And Jesus in effect says, “None of your business. *Follow Me.*” So you know, God has a way of doing that, doesn't He? Okay. Well, if there are no more questions or comments, thank you. And Lord willing, Jeff will be here next week. So let's close in prayer.

Father, thank You for this time that we've had together once again. Lord, no matter how many times we look into Your word and study it, it is always refreshing; it is always wonderful; we always learn something new. But Father, we pray that as Bruce has said many times, that we don't just go away knowing something, but Lord that we would do something with what we've learned, and all to the praise and honor of Jesus Christ, in whose name we pray. Amen.

Brave Men: Amen. *(Applause)*