

Saviour:
Saviour in the Fall
Genesis 3, 6, 11

March 12, 2017

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Introduction: : Easter is on Sunday, April 16, this year. On the Thursday and Friday of Holy Week, our Sanctuary Choir and Orchestra along with **Ballet Magnificat** will present a musical oratorio titled, *Saviour*. **Ballet Magnificat** is a professional Christian ballet company that has been described as the premiere Christian dance company in the United States. Their professional touring companies have performed both nationally and internationally.

I have been listening to this music in preparation for preaching now through Easter. It is stirring and worshipful. This work is about God's passion for His people. The story, which takes us from creation through resurrection, is a picture of God pursuing His people.

To prepare us for own reflection and celebration of Easter, I want to explore the same theme of **Saviour** for our preaching times between now and Easter. I want to pursue that same idea that we see woven into Scripture that God's passionate pursuit of us did not start at the cross. His passionate pursuit of us that calls us to relationship started at creation, and we continue to see it in the fall.

When we read Genesis, we said last week that we see the beginning of several things. Obviously, we see the beginning of creation. Not long behind that, we encounter the beginning of sin. Many people rightly refer to this beginning of sin simply as The Fall. Created to be in perfect relationship with God, Adam and Eve, tempted by Satan, sinned.

There are several things that I would like you to notice this morning. I actually want you take a collective look at three stories with me that are in pretty close proximity to one another.

Genesis 3—Adam and Eve's sin—Man's rebellion

Genesis 6-9—God's Renewal through the family of Noah—We could see this as beginning again.

Genesis 11—Man's rebellion through the tower of Babel—We could see this as failure again.

All of this points us to the ongoing story of God's redemption that comes through Christ. Because of that, we see the Gospel even in the fall.

The Fall establishes that sin is a problem.

Genesis 3:1-6-- ¹ Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden?'"

² The woman said to the serpent, "We may eat the fruit from the trees in the garden. ³ But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'"

⁴ "No! You will not die," the serpent said to the woman. ⁵ "In fact, God knows that when you eat it your eyes will be opened and you will be like God, knowing good and evil." ⁶ Then the woman saw that the

tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate it; she also gave some to her husband, who was with her, and he ate it.

The Tempter The first thing you ought to notice in Genesis 3 is that the serpent is crafty. This personification of Satan in Genesis 3 is consistent with the word “devices” in 2 Corinthians 2:11 and Ephesians 6:11, which instructs us to “put on the whole armor of God that {we} might be able to stand against the wiles of the devil.” The devil’s way is a scheming way.

The Tactics: 6 Stages of Sin

- Deceit—

The scheme of the devil is that he deceives. He lies! In the Gospel of John (8:44) Jesus said, “Satan does not stand in the truth, because there is no truth in him.” In this same scripture, Satan is called a “liar and the father of all lies.”

- Doubt

Notice the way that the serpent begins the conversation with Eve. “Has God indeed said, ‘You shall not eat of every tree of the garden.’” In Genesis 2:16-17 we read what God said. Satan comes behind that and distorts the word of God and thus creates a doubt for the word of God. Interestingly enough, we see from Eve’s response that she even added to God’s word for she added “or touch.” God, according to 2:16-17 never said this.

This is still the scheme of Satan. Take any issue that we do not like what God’s Word says. Our first temptation will be to say, “Well, maybe that’s not what God meant.” We take away and sometimes even add to God’s Word.

This is the place where all sin starts. Here’s the way this doubt works. First, we become deceived. Deceived, we doubt the word of God. When we begin to doubt the word of God, then we begin to question the Bible’s accuracy. If we question the accuracy, we replace the truth of the Bible with another view—a view that comes from the world.

Someone has said it this way: “Satan puts a question mark where God put a period.”

- Desire

Now doubting the Word of God, we fall to our desires.

- Decision

- Defeat

- Denial—

We begin to blame God.

This is the constant central conflict of History.

The Fall establishes that sin has a penalty.

Genesis 3:7 tells us of the consequences of sin. The story of Babel in Genesis 11 is a good illustration as well.

¹ At one time the whole earth had the same language and vocabulary. ² As people migrated from the east, they found a valley in the land of Shinar and settled there. ³ They said to each other, “Come, let us make oven-fired bricks.” They used brick for stone and asphalt for mortar. ⁴ And they said, “Come, let us build ourselves a city and a tower with its top in the sky. Let us make a name for ourselves; otherwise, we will be scattered over the face of the whole earth.”

⁵ Then the LORD came down to look over the city and the tower that the men were building. ⁶ The LORD said, “If they have begun to do this as one people all having the same language, then nothing they plan to do will be impossible for them. ⁷ Come, let Us go down there and confuse their language so that they will not understand one another’s speech.” ⁸ So from there the LORD scattered them over the face of the whole earth, and they stopped building the city. ⁹ Therefore its name is called Babylon, for there the LORD confused the language of the whole earth, and from there the LORD scattered them over the face of the whole earth.

Here is the truth of sin. Sin separates us from God both now and forever.

That’s the whole point of this sermon. Sin separates us from God. The Prophet Isaiah made this clear as recorded in Isaiah 59:2, “But your iniquities have separated you from your God...”

The story of Babel is such a good illustration of this. The people tried to make their way to God, but their sin caused them to be even farther away from God.

It is important that we recognize that sin separates us from God both now and forever. Now—in that our sin causes us to feel away from God. Forever—in that the sum total of our unforgiven sin is an eternity apart from God.

The Fall establishes that God desires to pardon.

Where sin abounds, grace abounds. Here is the reason for the cross!

Follow the story. God wanted the people of Babel to scatter and fill the earth. This is also what God told Adam and Eve upon creation. The people of Babel wanted to stay to make a name for themselves. God scattered them.

God always has a plan. God has a plan to deal with the sins of the world. That plan was Jesus coming to live among us so that He might pay the penalty for sin on the cross.

The Fall establishes that we still have a point of choice.

God’s extension of grace provides a choice for us to receive His grace. He will not make you receive His grace. He will not make you receive His forgiveness. This is our choice. The cross does not mean universalism. The cross does not mean that all are saved. But, it does mean that God has made provision for the problem of your sin.