

Paradise Lost

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[0 : 00] And righteous Father, we thank you for the truth of your word, that it is a lamp to our feet and a light to our path.

We acknowledge that in and of ourselves we are incapable of understanding or accepting the truth of your word.

And therefore we desperately need the help of your spirit to enlighten the eyes of our understanding so that we may behold marvelous things in your word.

That we might offer our lives as living sacrifices, holy and pleasing to you. And that we might be also encouraged by your promises revealed in your word.

Help us, O Lord, to hear your word and to receive it as it is in truth, the word of God, that is able to build up us in faith and in strength for each day.

[1 : 01] And we ask these blessings now in the name of him who is the seed of the woman, who is the seed of Abraham and the seed of David, who is our righteous king, Lord Jesus Christ. In his name we pray. Amen.

Let me ask you a simple question. A simple question.

Do you know of anyone who struggles with guilt? Do you know of someone, either in your family, a friend, a co-worker, or whoever it may be, someone who struggles with guilt?

What about you? What about you? Do you struggle with guilt? I ask this question because this is something that if we're all honest, in the deep chambers of our heart, in private moments, at some time we all have struggled with some measure of guilt.

Now there are varied reasons for this. For some, it may be because of a difficult or a failed marriage.

[2 : 34] Or it may be because being a parent. Perhaps as a parent you know the challenges that one encounters each day raising up children.

And when you look at your own parenting at times, you find that your own heart is deeply pinched with your own inadequacy. And perhaps for others here, your reason for perhaps struggling with guilt is that you may have had some dreadful experience, some terrible ordeal in your past.

It may be as horrific as someone having experienced rape, abortion, or even abuse. And these things plague your mind and your heart deeply with a tremendous sense of guilt.

And then there may be others of you who may have experienced, in some measure, reaping to the flesh, and now having seen that sowing to the flesh, reaping the consequences.

And they may be, perhaps, past drug life, some immorality. It may be greed. It may be covetousness. It may be a measure of different things.

[3 : 53] And so you're experiencing some measure of guilt. And then for others, it may be simply you've said something with your mouth, you've uttered something with your lips, and you think about those to whom you've spoken to, a friend, a co-worker, a spouse, a loved one.

And your conscience is pinched at times with a measure of guilt. Now, the world presents its own reasons for why you and I experience guilt.

And it has its own remedy. There are some psychologists who would tell us and suggest to us that when you actually begin to speak of guilt, that is harmful, that is bad.

It actually infects your own esteem. And therefore, their counsel is that you should deny the guilt even exists. But then there are others who would say, dealing with guilt, you should shift the blame. You should perhaps, some of them invent terms and names to diagnose this issue. And then others create some kind of label. And all of this, all of this is done in order to excuse personal responsibility.

[5 : 14] And then even sadly, some professing Christians, some professing Christians do also imbibe what the world is saying towards guilt. They're depreciating it, they're denying it, or they're undermining it.

In Genesis 3, however, the Bible presents us with the origin of guilt, but also its remedy. In Genesis 3, we read of how not only do we encounter guilty sinners, but we also encounter how a gracious God deals with guilty sinners by providing to them a promise that ultimately will overcome their adversary.

And so we read there, in Genesis 3, that the reason of guilt and the judgment of guilt, but it also gives us guilty sinners great hope because of the promises in Genesis 3.

Turn with me to Genesis 3, please. So I want us to see as we begin our study also in this chapter, or continue in this chapter, that although the righteous Lord seeks guilty sinners, although the righteous Lord seeks guilty sinners and judges his guilty creatures, He nevertheless graciously promises victory over their adversary.

[6 : 58] He graciously promises victory over their adversary. Let's read Genesis 3, beginning in verse 8.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man and said to him, Where are you? And he said, I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.

He said, Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat? The man said, The woman whom you gave to be with me, she gave me the fruit of the tree, and I ate.

And the Lord God said to the woman, What is this that you have done? 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 above all livestock, and above all beasts of the field.

[8 : 18] On your belly you shall go, and thus you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring.

He shall bruise your head, and you shall bruise his heel. To the woman he said, I will surely multiply your pain and childbearing. In pain you shall bring forth children.

Your desire shall be for your husband, and he shall rule over you. And to Adam he said, Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, you shall not eat of it.

Cursed is the ground because of you. In pain you shall eat of it all the days of your life. Thorns and thistles it shall bring forth for you, and you shall eat the plants of the field.

By the sweat of your face you shall eat bread, till you return to the ground. For out of it you are taken. For you are dust, and to dust you shall return.

[9 : 18] The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins and clothed them. And the Lord God said, Behold, the man has become like one of us in knowing good and evil.

Now, lest he reach out his hand and take also the tree of life and eat, and live forever. Therefore the Lord God sent him out from the Garden of Eden to work the ground from which he was taken.

He drove out the man, and at the east of the Garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

So end God's reading of his word. Let's pray again and ask God's blessing upon his word. Father, only you, by your grace, can enable the preaching of the word this morning.

And there are those here who are deeply, deeply struggling with guilt. And there are others here who know not the remedy for it. We pray now that as the word is opened up, that you might show to them their sin, the conviction of it, and that you would also exalt the Lord Jesus Christ as the remedy for guilt.

[10 : 34] Help us each now, as we hear your word, to receive it and be blessed by it this morning, we pray. In the name of our risen Lord Jesus Christ. Amen.

Amen. Well, as I stated already, what I hope to show this morning is that although the righteous Lord seeks guilty sinners and judges his guilty creatures, he, however, has graciously promised that there is victory over the adversary.

He has graciously promised that there is victory over their adversary. Now, you remember, we began last week looking at Genesis 3. And Genesis 3, remember, fits into the storyline of what the whole Bible is dealing with.

Moses is writing to the children of Israel. They are on the brink of entering into the promised land. And so he's writing to that generation. And he is informing them of what took place in the beginning. And the question is, well, why? Why is Moses going all the way back to explain to them what took place back in Genesis 1 and 2? Well, the reason, it seems, is that when you think that Israel is getting ready to go into the promised land, they have all these nations, and God is telling them that he is going to give them the victory over these nations.

[12:04] How are they going to be assured when these other nations have gods that the God who has given them this land, who has delivered them out of Egypt, is going to ensure victory for them? And so what Moses then does is that he then traces back, essentially, why they came out of Israel, out of Egypt, that is God's promise to them, and he then traces it all the way back to the beginning to show that the God who is their God, the Lord God, who has brought them out of Egypt, is the same God who is the creator.

He is the God over all the gods. He is the God over the Hittites, the Canaanites, so that as they were going into the land, they would be reminded that this is the God who has made a promise, and that he would fulfill that promise.

Now in Genesis 1 and 2 we see the creation. As you remember, God created everything and he culminated with this statement. He said that everything was very good.

It was perfect. There was harmony. There was no disorder. Adam and Eve were naked and they were innocent. And then we turn over to Genesis chapter 3.

What do we read? We read the fall. We read that there was a temptation and then there was a subsequent fall. Now in Genesis 3 verse 8 we pick up.

[13:25] We pick up where we see that first the righteous Lord seeks guilty sinners for their repentance. The righteous Lord seeks guilty sinners for their repentance.

obedience. We see that in verse 8 through 13. Now why do I say that it is the righteous Lord who seeks guilty sinners?

Well we'll notice first of all, let's read together in verse 8. It says, And they heard the sound of the Lord God walking in the garden in the cool of the day. And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

It's very clear at this point that Adam and Eve or the man and the woman more precisely at that point having sinned having recognized that they had disobeyed God sin entered into the world and now they are bearing the consequences of their guilt and what is the result?

They now turn away and decide to hide from God the one with whom they had what? Communion and fellowship. The one who relished their souls.

[14:31] The one that they had delight and joy in. And now they are hiding from God. They are not seeking God. But in verse 9 you read there it says But the Lord God called to the man and said to him where are you?

And so we see that it is the righteous Lord who seeks guilty sinners for their repentance and the first thing he does is that he actually seeks their repentance by initiating the contact.

It is not that man and woman are looking for God but it is the God of heaven who is coming to them and initiating to seek them because they had disobeyed.

Now we know that in the scriptures route that salvation is of the Lord. It is God who is seeking sinners. It is not man that is seeking sinners.

It is not man who is seeking God. In fact you remember in Romans chapter 3 in verse 10 it says what? There is none who understands. And then it says in Romans 3 verse 10 it says there is none who seeks God.

[15:46] There is none who seeks God. Romans 3 verse 10 And the point that Paul is arguing is that because of who and what man and women are because of their sinful nature men and women are not looking and desiring God.

In fact they are opposed to God. In Romans chapter 8 and verse 7 it speaks about how the natural mind is at enmity with God. Now I know that that is something of a strange statement for many. There are those who will say they are seeking God. But they are not seeking the God of the Bible. They are seeking a God of their own creation of their own mind. They are not seeking the God of holiness righteousness and justice because they know that the minute they come into the presence of God they want to flee.

They want to run. You remember that Peter when he came into the presence of the Lord Jesus and he recognized he was in the presence of a holy one he says what? Depart from me. And if angels veil their faces who have never known sin if angels veil in their faces before the holy one what do you think then of a sinful boy or girl man or woman?

And so therefore it is not man or woman who is seeking God it is God who seeks sinners. In fact you remember that the Lord Jesus says in Luke chapter 19 verse 10 he says what?

[17:12] The son of man has come to what? Seek and save the lost. And you remember also Luke chapter 15 the whole parables there of the lost what?

Sheep lost coin. What's the point there? It is what? God is the one that is seeking sinners. It's God who is doing it. But not only does we see here that God is the one who is seeking sinners by his initiation but he is seeking guilty sinners for their repentance by his interrogation.

So not only is he seeking guilty sinners by his initiation by seeking them but he also is seeking guilty sinners by his interrogation. God asks three questions three questions and there seems to be an ascending order that the first question notice in verse 9 is where are you?

Where are you? Now that seems quite an innocent question isn't it? Now does the omniscient God the God who knows everything that ever was and ever will be the God who knows our very thoughts before they enter our mind is he suddenly falling into relapse as if he doesn't know where Adam and Eve are located he knows exactly where they are but the question is for them where are you?

It's to prompt in their own conscience in their own mind to bring them ultimately to repentance but notice the second question let's read on the second question then is after Adam then replies and says I heard the sound of you in the garden and I was afraid because I was naked and I hid myself now the second question he said who told you that you were naked?

[19:01] You can see now he's going from where are you and he's drilling now who told you that you were naked? And then the third question which really probes and burrows into the very conscience and mind of Adam have you eaten from the tree of which I commanded you not to eat so God has interrogated the first man and he's brought the first man to a point in which he wants him to acknowledge to confess his sin but how does the first man respond how does Adam respond?

Adam says the woman that you gave to be with me she gave me something to eat you see it there in verse 12 the man said the woman whom you gave to be with me she gave me the fruit of the tree and I ate what is Adam doing at this point?

What is he doing? He's excusing his sin he's blame shifting he's transferring his own guilt and saying that you are the one who should be responsible Lord it is you who gave me this woman and therefore you should be blamed and you know such excuses still continue today such excuses still continue today in fact some of you may have known of the name of Tullian Trevisian he was a pastor in Florida a church called Coleridge and there was an incident that took place recently in which he had to resign and the reason why he had to resign is because he sadly had committed adultery and I want you to listen to what he said regarding why he committed adultery he said I resigned my position at Coleridge Presbyterian Church right in Fort Lauderdale some of you would have known the large church Presbyterian where I resigned my position today due to ongoing marital issues as many of you know I returned from a trip a few months back now listen very carefully and discovered that my wife was having an affair heartbroken and devastated I informed our church leadership and requested a sabbatical to focus exclusively on my marriage and family as her fear continued we separated and then he goes on and says sadly and embarrassingly I subsequently sought comfort in a friend and developed now notice the language an inappropriate relationship myself the question is why is it that if he as he calls it inappropriate relationship which is adultery if he committed adultery why does he need to just bring his wife into it he's shifting blame I committed adultery I have no excuse that's the truth end of story you don't need to bring in your wife and we do the same thing we do the same thing brothers and sisters all of us here we when we are pinched in our conscience and when God comes with his word and begins to touch in that very area of your life that you should not be eating of or he commanded you not to do this where he says you're not to gossip and you gossip and someone comes to you and says brother sister you know that your tongue that lip of yours is speaking things that it shouldn't speak and you begin to say that person said something to me and I felt now I'm obliged to say something back to them and you and I can multiply examples we can multiply examples of blame shifting but then you see that not only

did the blame shifting end with Adam we also read that the woman Eve then goes on and the [23 : 07] Lord God says in verse 13 what is this you have done so now God comes to call account the woman not just the man the man is called to account and notice the order he comes to the man first and then he comes to the woman by the way you would notice previously that when the serpent came he inverted the order he came to the woman first and left and the man was right there but now God comes and shows the proper order God first man and now woman and he said to the woman what have you done and what is her response she didn't repent she didn't confess no she then says the serpent deceived me and I ate the serpent deceived me and I ate and sadly she too did not confess and acknowledge her own guilt now listen to this quote

God wills to save when man wills to die here is God seeking sinners for their repentance God wills to save that's his purpose to save when man wills to die he moves to save when man moves to perish it is God who is coming he is moving he is coming he is coming into the situation for what purpose he doesn't come with a legion of angels to condemn he could have done that that would have been right if he done that he doesn't come with peals of thunder and lightning he comes with the question seeking seeking their repentance and their confession but not only do you see that the righteous lord seeks guilty sinners for their repentance now let's look secondly at the righteous lord judges guilty creatures for their transgression the righteous lord judges guilty creatures for their transgression and the first thing he does in judging is that he now having spoken with adam having spoken with the woman he now comes and doesn't give the serpent a chance and he says the lord god said to the serpent because you have done this curse it are you above all livestock and above all beasts of the field on your belly you shall go and thus you shall eat all the days of your life and so here you have the righteous lord judging first of all the serpent and in that judgment he curses the serpent you see it there in verse 14 cursed are you above all livestock now one cannot deny that the way that this pronouncement is made this curse itself there is an aspect that is dealing with the serpent itself that is the animal because he was the instrument by which satan as we read in revelation 12 verse 9 he was the instrument by which the serpent used to tempt the woman and so god comes and what curses the serpent and in that curse you see that he is going to be loathed despised and hated above all the beasts of the field but that seems to be not the primary focus of the curse the primary focus is not just to the animal but to the one who instigated the one who what tempted through the serpent

Eve and so he's cursing this devil or the Satan and he says in verse 15 here it is I will put enmity between you and the woman and between your offspring and her offspring there is going to be an inversion where apparently Eve having been betrayed been deceived by the serpent she's now going to despise and loathe and hate Satan ultimately but with that also you see that he says there is going to be between your offspring and her offspring there is going to be this hostility and what is that what is this hostility that is going to take place between the seed of the woman and the seed of the offspring the seed of Satan what is that what is that offspring he's referring to well when we go into Genesis chapter 4 what do we read of we read of Cain and Abel

Cain what seed of the serpent essentially the wicked one actually what killed murdered his brother Abel who was the seed who is the seed of the righteous one and we see this hostility developing throughout the Old Testament all the way into the New Testament where you remember that when the Lord Jesus was before the Pharisees and they began to accuse him he said to them what you are what like your father Satan the father of lies and so those who are of the wicked those who are ungodly those who are unrighteous are essentially the ones who are opposing the righteous the godly and we see it all today we see it very much even today where there are in lands right now where you have believers who are committed to the Lord Jesus Christ and those in that land are actually what persecuting and putting to death those who are committed to Christ and some of you may even know something of this reality that when you speak the truth and tell someone that you are not to have that man or that woman you are not to live like that people rise up and they begin to say all kinds of things about you and insult you and persecute you all because of the sake name of Christ and so you have this entity that's going forward from the very beginning of the righteous and the wicked and still continues today and will continue all the way until the end but not only does he curse the serpent you notice that in God's righteous judgment he also punishes the woman in verse 15 verse 16 to the woman he said I will surely multiply your pain and child bearing in pain you shall bring forth children your desire shall be for your husband and he shall root over you one doesn't need a lengthy exposition to any female here who's had children to explain the reality of pain and

child bearing but this is the origin of it this is the origin of it that in bearing a child the Lord actually multiplied and the language is very very strong it's emphatic that I will greatly multiply your pain in child bearing and so the punishment for the woman is that her and all of those subsequent to that will incur and experience pain in bringing forth children and so she will have sorrow and pain but there's also another aspect that she would be subject to and that is she would be subject to the man that the language here look back there you say your desire shall be for your husband it's the same word and it seems like an innocent word but the same word is used in

[31 : 16] Genesis chapter 4 and verse 7 where it says where the Lord is speaking to Cain and he says if you do not do well now notice sin is crouching at the door its desire is for you it's the same word and the idea is that sin is at the door of Cain and is seeking to what rule over him and so the idea there is that in God's punishment that there would be the desire to rule over the man and God subjected now we must distinguish that when God created man and woman there was an order there was a subjection but the difference is that after the fall there is a difference after the fall there is more almost like a servitude there is a desire to dominate so the woman would want to rule over and the man would want to dominate and so you see that all over the place today now in homes in families where there is desire that the female wants to rule over and the man just wants to almost crush at times that's why in the new testament you read that husbands are to love their wives if you love your wife you will not crush them and dominate them like that but not only does he punish the woman but he also punishes the man and how does he punish the man well the first thing he punishes the man he says there is the environment that is his surroundings his habitation and to Adam in verse 17 he said because you have listened to the voice of your wife and have eaten of the tree of which I commanded you you shall not eat of it curse it is the ground because of you now it's interesting that the very fruit and tree that it was not to actually touch not touch but not to eat that garden that was going to provide all of his needs all of his heart's desires now he would have to labor it would not be do so freely and so easily for him so the first thing to notice that in the punishment is that the ground became cursed and all of the universe you see all of the earth has been affected by this we see it in our shrubs we see it in our weed it's quite evident but then secondly notice that in his punishment he says go on in pain you shall eat of it all the days of your life thorns and thistles it shall bring forth for you and you shall eat the plants of the field and so the ground will not bring forth its harvest so easily and there will be pain and anguish and toil for the man and all of those subsequent to that but then you have also in verse 19 by the sweat of your face you shall eat bread till you return to the ground for out of it you are dust for you are dust and to dust you shall return and then the final punishment is that he would return to the ground from where he came he would die and God's promise that you shall surely die would be fulfilled so you have got the righteous

Lord judges his guilty creatures he judges he curses the serpent he punishes the woman and he punishes the man now if that was the end of the story that would be pretty depressing that would be really discouraging but bless God that's not the end in fact it is the beginning it is the beginning because the gracious Lord promises victory over their adversary and where do we see that we see that in verse 15 look with me there we see in verse 15 in the midst of God's what judgment we have this promise that he shall bruise your head and you shall bruise his heel and that is the seed or the offspring will bruise the head of the serpent now what is the seed now I want to develop this with you so you can understand a little bit more of what this seed or offspring is you remember that as Genesis develops and all the way into the New Testament there is this what history that's being developed throughout you have first of all Cain and Abel Cain kills Abel but then there's what Seth and Seth is what seed of the woman so after Seth you then have this lineage going on in the Bible where it traces all the way through to Noah and then through Noah you see his sons and it traces through to Shem and then from Shem it traces through to Abraham now that's significant because the seed in Genesis 12 is promised that Abraham would have a seed turn with me Genesis 12 and see this where God is making this promise in Genesis 12 here you have God making this promise to Abraham he says in verse 1 now the Lord said to Abraham go from your country and your kindred and your father's house to the land that I will show you and I will make of you a great nation and I will bless you and make your name great so that you will be a blessing and I will bless those who bless you and him who dishonors you I will curse and in you all the families of the earth shall be blessed and so God is making this promise to Abraham that in him who ultimately Paul says in Galatians that this one in whom all the nations will be blessed is the

Lord Jesus that is through Abraham and then you have Isaac then Jacob and then Judah here is this lineage being traced through a seed and when it comes to Judah there is a promise that there would be one who would sit on the throne a righteous seed would sit on the throne forever then you go further on and you go into 2nd

[37 : 39] Samuel chapter 7 turn to 2nd Samuel chapter 7 and you see here this mention again of the seed or offspring 2nd Samuel chapter 7 verse 12 and 13 when your days are fulfilled and you lie down with your fathers I will raise up your offspring after you or seed who shall come from your body and I will establish his kingdom and verse 13 he shall build a house for my name and I will establish the throne of his kingdom forever whose kingdom is this being established forever it's not Solomon certainly Solomon was a descendant of David but his throne isn't established forever the throne that's being established forever is revealed in the

New Testament in Matthew's gospel how does the genealogy begin the first chapter what was the genealogy it begins with what the seed of Abraham and the seed of David why because it's connecting the fact that there is this one who is coming who is the fulfillment of all that took place in the Old Testament seed of a woman seed of seed of Abel seed of Shem seed of Abraham seed of David and then we come and in Galatians chapter 3 verse 16 it says what turn to Galatians chapter 3 verse 16 here Paul in the midst of Galatians is arguing that salvation is by faith alone it's not by the works of the law and in chapter 3 he then draws out and says in verse 16 now the promises were made to

Abraham and to his offspring and it does not say and to offsprings referring to many but referring to one and to your offspring who is Christ this is what I mean and he goes on the law which came 430 years afterwards does not annul a covenant previously ratified by God so as to make the promise void what is his point his point there is that that seed that was promised from all the way back especially with Abraham and then tracing it back through from Abraham going back to Shem and Noah and tracing all the way back to Adam in Genesis 3:15 that promise is the Lord Jesus Christ the fulfillment of that promise now why is that significant that's significant for us because there is ultimately victory that's coming over the adversary Satan you and I live every single day tormented tortured and tempted by Satan by the flesh and by the world but ultimately there is going to be an end and the

Lord Jesus Christ the seer the woman is the one who is assuring believers that there will be a victory ultimately over the adversary and that paradise will be restored paradise will be restored why do I say that turn over to Isaiah chapter 11 two texts Isaiah and Isaiah chapter 11 Isaiah 11 read verse 1 and then I'll read verse 4 through 9 Isaiah 11 chapter 11 verse 1 there shall come forth a shoot from the stump of Jesse and a branch from his roots shall bear fruit speaking about the Lord Jesus you can read through that and see who else fulfills the comments in verse 2 and in verse 3 and his delight shall be in the fear of the

Lord then in verse actual 4 we read on but with righteousness he shall judge the poor and decide with equity for the meek of the earth and he shall strike the earth with the rod faithfulness the belt of his loins now here's the key in verse 6 through 9 notice what's taking place now the wolf shall dwell with the lamb and the leopard shall lie down with the young goat and the calf and the lion and the fattened calf together and a little child shall lead them the cow and the bear shall graze and the young shall lie down together and the lion shall eat squirrel like the ox and in verse 8 the nursing child shall play over the hole of the cobra and the weaned child shall put his hand on the adder's den what's taking place what's happening there here is

[43 : 06] God promising that there is coming a new heaven and there's a new earth there is a paradise that's going to be restored and in that restoration all the enmity and lion and lamb together they eat lions eat lamb you don't have children putting their hands over a cobra then there is going to be a transformation that takes place at the end of time and the coming of the Lord Jesus and there is going to be a paradise restored what took place in the garden of Eden is going to be restored at the end of life Revelation chapter 22 turn to Revelation chapter 22 to see this in Revelation chapter 22 verse 1 through 5

Revelation chapter 22 here is John seeing what heaven would look like the new heaven and the new earth and in verse 1 chapter 22 it says then the angel showed me the river of the water of life bright as crystal flowing from the throne of God and of the Lamb through the middle of the street of the city also on either side of the river now notice what's there the tree of life the tree of life where did you hear tree of life mentioned!

before in Genesis chapter 2 there was a tree of life and knowledge of good and evil go on he says there is a tree of life with his twelve kinds of fruit yielding its fruit each month the leaves of the tree were for the healing of the nations no longer will there be anything accursed but the throne of God and of the Lamb will be in it and his servants will worship him they will skip down to verse 14 blessed are those who wash their robes so that they may have the right to the tree of life and that they may enter the city by the gates what takes place in Genesis 22 is a restoration of Eden there's a tree of life there is the lamb and God is in the midst of it in the!
God was in the midst of! working and communing with the first man and the first woman and there's a tree of life and what takes place when you come to the end of the book of the Bible there's a tree of life and in the midst of it is what?

The dwelling of the lamb and God's people paradise is restored Eden is restored and we have this promise!

[46 : 08] that was made back in Genesis 3 15 that this is the very beginning of all what God is doing God has this great magnificent purpose and plan which is the salvation of his people and what is he doing he's showing that through the seed of the woman which is culminated in the Lord Jesus Christ he is bringing the nations from far away he's bringing them to his dwelling place he's bringing them back to Eden so that they may commune and worship with him and Satan meanwhile will be what cast into hell Satan will not be running free forever he will be condemned he will be defeated and where does that defeat take place where does that defeat take place that defeat takes place when Satan came with all of his might and all of his strategy with all of his subtlety and craftiness and tried to persuade the

Lord Jesus Christ tried to persuade him not to go to the cross he takes Peter's lips and tries to persuade him and in the garden of Gethsemane there too you see Satan with all of his craftiness seeking to persuade him and surely when the Lord Jesus hung upon the tree when he hung upon that tree and the nails were pierced through his hand when he left heaven and its glory and its wonder for guilty sinners like you and me when he hung there Satan must have thought he had victory Lord Jesus Christ rose three days from the grave he realized he realized he was defeated victory had been assured he had been defeated and conquered listen to these words Satan may entice you with many things sweet to your sense he comes and offers to you the world wealth riches whatever you want he provides he will give to you and so he comes enticing you with many things sweet to the sense but brothers and sisters when he comes like that where do you go where do you look you look to the cross and you see him there no!

he may terrify you with his roarings as a lion show him the wounds of the lamb and he is gone he may stand as your accuser at the judgment seat but if you are washed in the blood of Jesus he can find no mark in you by which to claim you as his own and be assured if you are one with Jesus by faith!

his full not partial is yours and the God of peace he says shall bruise Satan under your feet shortly the fact that it seems at times there is a delay doesn't mean it's not true God has promised that victory has taken place already on the cross and there is coming again the Lord Jesus Christ for all of his people for those who love him those who long for him he's coming again and at that moment your eyes and my eyes will be satisfied in him who is altogether lovely and the reality is that there are some here this morning who are still covering themselves with their own works of righteousness they think that they're not as bad as some others and they cover themselves with their works they cover themselves with thinking that they come to church and they give freely and generously to the church they think that if they continue to live a moral life but the moral life that God demands is perfect righteousness and all of your filthy rags all of your garments are as filthy rags all of your righteous deeds are nothing in the sight of God dear one dear one

God comes seeking he comes seeking to save sinners he did not treat us like Satan Satan has no hope and if you're living here this morning this morning hearing my words hearing my voice the God who comes seeking and saving is calling you to repentance and faith in the Lord Jesus Christ he's not here to condemn you as long as you have breath look to the Lord Jesus Christ see the seed of the woman and to know that there is victory assured in him that you the guilty may be acquitted of your guilt that you the condemned might be able to say these words with all of us who know that we deserve guilt and deserve judgment that you may be able to say these words therefore there is now no condemnation to those who are in Christ

[51 : 52] Jesus there is victory over the adversary and over your sin because of the gracious promise that God has given in the Lord Jesus Christ let us pray to God to God him to him him to him!