

Late Breaking News

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Date: 22 June 2002

Preacher: Harry Robinson

[0 : 00] This morning is that of Genesis chapter 3 and verses 14 to 24, which you will see is written in sort of poetic form as it appears on the page and concludes the dramatic chapter that begins with the serpent being more subtle than any of the wild creatures that the Lord God had made.

Well, the passage consists of God the Lord addressing three persons, if you want.

The first is God addresses the serpent. And the second is that God addresses the woman. And the third is that God addresses the man.

And I want just to comment briefly on those three encounters. With the serpent, who was more crafty than any other beast, we're told that he will be feared, that he will be a deceiver, that he will constantly be at enmity with humankind, that though he is a deceiver, humankind will know that they are being deceived by him.

That's part of the agony of our human existence is to be deceived and yet to know at the same time that we are being deceived and not do anything about it.

[1 : 58] So it says of this serpent that his head will be bruised, which I would take to be a mortal injury, the serpent will inflict in turn a crippling wound on humankind.

That is, the son of the woman will bruise his head and he will bruise his heel. So I'd like you to think of the serpent as the deceiver and I'd like you to recognize that one of the basic realities of our lives, of the lives of all human beings, is that they are readily deceived.

Secondly, that they choose their deception and they choose to allow themselves to be deceived.

And this is the result of Adam and Eve and the serpent, where Adam knew clearly what the command of the Lord was, you are not to eat the fruit of the tree of life.

And yet he chose to be enticed by his wife into taking that fruit and so disobeying the command.

[3 : 35] And that's sort of the basis of our relationship to God is that we know who God is on the one hand, but we choose to be deceived about it on the other.

So then you move to the conversation with the woman. And the woman is confronted by the Lord with the consequence of her disobedience.

And so it describes her travail. And I would like you to think of the fact of your own travail in the course of this life.

The travail of the woman is to bring forth children and the birthing and bringing up of children is to be her travail.

But ultimately, that child, the child of the woman, will ultimately bruise the serpent's head.

[4 : 39] He will ultimately put to death a deceiver so that we can no longer be deceived. But it says about her also that she is caught in a relationship which is a mixture of desire and domination.

This is what marriage is all about. In case you haven't figured it out from the Bible, it's a matter of desire on the one hand and domination on the other.

You want your desires to be met and you want yet to maintain domination. And the struggle goes on between man and woman who have desires for one another and yet want to dominate one another.

And it goes back and forth. The struggle is a perpetual struggle. And so that when you come under the dispensation of grace through the redemption which is in Christ, desire and domination are to change to love and to cherish.

Rather than desire and dominate, you are to love and to cherish. And that's a very important step to take.

[6 : 03] And many marriages never take it. Desire and domination tend to be the perpetual struggle. And nobody discovers, by the grace of God, what it means to love and to cherish one another.

So the struggle goes on and the breakdown of the relationship continues constantly. So she must learn to love and to cherish as must her husband.

And so that the whole direction of her life is that she is intent on returning to the garden rather than heading out into the wasteland.

Now this is a curious thing. One of the gentlemen who has a substantial home on 54th Avenue, just in from Canby, has a massive front lawn which is kept with meticulous care so that it constantly looks like a golf green.

And he takes amazing care of his lawn and his gardens. And it's beautiful what he's done. So that it's a very strange thing.

[7 : 35] Fran and I have this property over on Main Island. And I mean, it's just bush and bramble and all sorts of stuff. And yet we seem to be under a compulsive desire to turn it into a garden.

We're not very far along, I might say. There's a great deal to be done. But it's strange to me what a powerful instinct we have to be gardeners.

You know, that humankind finds great fulfillment in that. And I think it's because we are from the garden and we desire to return to the garden.

Well, that's what the woman is to do. Set her longing on returning to the garden rather than heading out into the wasteland of despair, which is the serpent's purpose in his deception.

So the third person that is spoken to is the man. And while the woman's travail is to bring forth children, the man's travail is to put bread on the table.

[8 : 49] Bread that he has earned by the sweat of his brow. And he's caught in the situation as illustrated in this chapter.

man is caught in the tension between obeying his wife or listening to the pleading of his wife and listening to the command of God.

And so he's caught in that situation, wanting on the one hand to please his wife and wanting on the other hand to obey God.

And the breakdown of the relationship is right there. And it's very difficult. Submitting to the deception, which starts with Satan, the serpent, you either submit to this deception or you struggle to obey while you are in the travail of earning your bread by the sweat of your brow.

And this again is the picture of the wife seeking to dominate her husband while he seeks to dominate her. and both of them fail to capture the grace of loving and cherishing, which is the promise that is made to us through the new covenant.

[10 : 29] Man is a gardener too, and he's in a constant struggle with thorns and thistles, which will take over his garden very rapidly unless he's constantly attentive.

And so you have the picture of the man as a gardener and in his battle against thorns and thistles, which so readily take over his garden, as does the power of evil and the deceptions take over his life.

So he's constantly up against that struggle. And he resigns himself to seeing the hopelessness of his struggle while he looks around him and sees that the whole of creation seems to move from dust to dust.

And he accepts that despair about his own life. He says, I have come from the dust. I will return to the dust.

And that's the despair, which is at the core of human experience, to move from dust to dust.

[11 : 49] And the meaninglessness of that is quite overwhelming. Well, the reason that this is happening is that man has, by being taken out of the garden and not able to return, he has lost access to the tree of life.

And that access must be regained. And the whole story of the New Testament is the story of the man born of a woman by whom access to the tree of life is regained.

That is, Jesus Christ. Now, there's a, John Donne, I think in his, in one of his poems, makes this amazing statement.

He says, we think that Christ's cross and Adam's tree stood in one place.

The tree that marked the point of separation between God and man when man was driven out of the garden is replaced by a cross.

[13 : 16] And we have access to that cross through faith in Jesus Christ. We come to the cross in repentance because we know that we have willfully and, and deservingly being driven from access to the, to the tree of life.

But we come back to the tree of life as the cross of Christ and we share the fruit of the tree of life which is for the healing of the nations.

So that you see what happens and the strange anomaly which seems to be at the heart of the Christian faith is that the place of man's deepest failure becomes the place of man's redemption. the cross of Christ is man's deepest failure and the cross of Christ is the beginning of our redemption. So that what is happening in this Holy Communion service which you have come to this morning is that you will come to receive as it were sacramentally the fruit of the tree of life the fruit of that tree which is the cross of Calvary and in which Jesus himself says this is my body which is given for you this is my blood which is shed for you and we come from our deception and our rebellion and our travail to the place to the place where we are renewed in our hope and given the gift of life through partaking of the fruit of the tree of life which sacramentally for us is the body and blood of Christ and so

I invite you to take part wholeheartedly in your participation in the tree of life which is the cross of Christ Amen not everyone that saith unto me Lord, Lord shall enter the kingdom of heaven but he that doeth the will of my Father who is in heaven let us pray for the whole state of Christ's church militant here in earth Almighty and ever living God who by thy holy apostle has taught us to make prayers and supplications to give thanks for all we humbly beseech thee to receive these our prayers which we offer unto thy divine majesty beseeching thee to inspire continually the universal church with the spirit of truth and unity and concord and grant that all they that do confess thy holy name may agree in the truth of thy holy word and live in unity and godly love we beseech thee to lead all nations in the way of righteousness to guide and direct their governors and rulers that thy people may enjoy the blessings of freedom and peace grant unto thy servant

[17 : 38] Elizabeth our queen especially in this week of the commemoration of her coronation 50 years ago grant to her and to all that are put in authority under her that they may truly and impartially administer justice to the maintenance of thy true religion and virtue give grace O heavenly father to all bishops priests and deacons especially to thy servant Michael our bishop and David our archbishop that in this time of tension and stress and in the preparation for the synod that they may both by their life and doctrine set forth thy true and living word and rightly and duly administer thy holy sacraments prosper we pray thee all those who proclaim the gospel of thy kingdom among the nations we think of all those who've gone out from this congregation in that work of that ministry to all thy people give thy heavenly grace and especially to this congregation that with meek heart and due reverence we may hear and receive thy holy word truly serving thee in holiness and righteousness all the days of their life and we most humbly beseech thee of thy goodness to comfort and succor all them who in this transitory life are in trouble sorrow need sickness or any other adversity and we are asked to pray this morning for baby Andrew in Edmonton for Jerry for Bob for Penny and for

Ilo and our prayer is to be the prayer of faith that through these circumstances of their lives they may come to the place of submission and the place of healing and restoration take a moment to remember those who are known to you personally and then we remember before thee oh lord all thy servants departed this life and thy faith and fear we bless thy holy name for all who in life and death have glorified thee beseeching thee to give us grace that rejoicing in their fellowship we may follow their good examples and with them be partakers of thy heavenly kingdom grant this oh father for Jesus

Christ's sake our only mediator and advocate to whom with thee and the holy spirit be all honor and glory world without end amen I think I've missed the cue to have the offering received so could you do that just before we enter into the communion service service to his mission of life to him to a m to his

L his. Mmm o or Thank you.

Thank you.

[23 : 05] Our God, accept these gifts, and with them search our hearts, that we may be filled with a response of love to thy graciousness and to thy goodness towards us.

We ask this in Jesus' name. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

by thought, word, and deed against Thy divine majesty. We do earnestly repent, are heartily sorry for these are misdoings.

[24 : 57] Have mercy upon us, most merciful Father, for Thy Son, our Lord Jesus Christ's sake. Forgive us all that is past. Grant that we may ever hereafter serve and please Thee in newness of life to the honor and glory of Thy name.

Through Jesus Christ, our Lord. Amen. Almighty God, our Heavenly Father, of His great mercy has promised forgiveness of sins to all that with hearty repentance and true faith turn unto Him.

Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life.

Through Jesus Christ, our Lord. And hear what comfortable words our Savior Christ saith to all that turn to Him. Come unto me, all that labor and are heavy laden.

And I will give you rest. God so loved the world that He gave His only begotten Son to the end that all that believe in Him should not perish, but have eternal life.

[26 : 22] Hear also what St. Paul said. This is a true saying, worthy of all to be received, that Christ Jesus came into the world to save sinners.

Hear also what St. John says. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous. And He is the true propitiation for our sins.

The Lord be with you. Lift up your hearts. Let us give thanks unto our Lord God.

It is very meet right in our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty and everlasting God, Creator and Preserver of all things, and in all the company of heaven.

Therefore, with angels and archangels and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory.

[27 : 37] Glory be to Thee, O Lord Most High. Amen. Amen. Blessed is he that cometh in the name of the Lord.

Blessing and glory and thanksgiving be unto Thee, Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only Son, Jesus Christ, to take our nature upon Him, to suffer death upon the cross for our redemption, who made there, by His one oblation of Himself, once offered a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in His holy gospel, command us to continue a perpetual memorial of that, His precious death, until His coming again.

Hear us, O merciful Father, we most humbly beseech Thee, grant that we, receiving these Thy creatures of bread and wine, according to Thy Son, our Savior Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood, who in the same night that He was betrayed, took bread, and when He had given thanks, He break it, and gave it to His disciples, saying, Take, Eat, this is My body, which is given for you, do this in remembrance of Me.

Likewise, after supper, He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is My blood of the new covenant, which is shed for you and for many, for the remission of sins.

Do this as oft as you shall drink it, in remembrance of Me. The peace of the Lord be always with you, and together, we do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but we are not worthy so much as to gather up the crumbs under Thy table, but Thou art the same Lord, whose property is always to have mercy.

[30 : 08] Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sins may be, and our souls washed through His most precious blood, and that we may evermore dwell in Him, He in us.

Amen. Amen. Amen. Amen. Amen. The body of our Lord Jesus Christ, which was given for you, preserve thy body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for you. Feed on him in your heart by faith with thanksgiving. The blood of our Lord Jesus Christ, which was shed for you, preserve thy body and soul unto everlasting life.

The blood of our Lord Jesus Christ, which was shed for you, preserve thy body and soul unto everlasting life.

Open dead voice. Open your heart and bekommen the five years.

[31 : 48] Embrace your heart, or intellect, or envy. Open your spirit with your spirit, please take number one closer to this body. Inside you will find a finding of an eternal life.

The profile of all my Lord Jesus Christ is called gish and soul unto olsun. The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for you. Feed on him in your heart by faith and with thanksgiving. The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for you. Feed on him in your heart by faith and with thanksgiving. The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life.

Take and eat this in remembrance that Christ died for you. Feed on him in your heart by faith with thanksgiving. The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life.

[33 : 06] Take and eat this in remembrance that Christ died for you. Take and eat this in remembrance that Christ died for you. The body of our Lord Jesus Christ which was given for you.

The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life. And so unto everlasting life. Take and eat this in remembrance that Christ died for you.

The body of our Lord Jesus Christ which was given for you. The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life.

The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life.

The body of our Lord Jesus Christ which was given for you, preserve thy body and soul unto everlasting life. Peter, take and eat this in remembrance that Christ died for you. Feed on him in your heart by faith and with thanksgiving.

[34 : 06] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. On page 85, let us pray.

[35 : 19] Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread.

Forgive us our trespasses as we forgive them that trespass against us. Lead us not into temptation. Deliver us from evil. For thine is the kingdom, the power, and the glory forever and ever. Amen. Almighty and ever-living God, we most heartily thank thee that thou dost graciously feed us in these holy mysteries with the spiritual food of the most precious body and blood of thy Son, our Savior Jesus Christ, assuring us thereby of thy favor and goodness towards us that we are living members of his mystical body, which is the blessed company of all faithful people.

They're also heirs through hope of thy everlasting kingdom. And here, together, we offer and present unto thee, O Lord, ourselves, our souls, and bodies to be a reasonable, holy, and living sacrifice unto thee.

And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ, our Lord, to whom with thee and the Holy Spirit be all honor and glory, world without end.

[36 : 58] Amen. Stand and say the Gloria. Amen. Glory be to God on high, and in earth peace, goodwill towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty, O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.

Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us, for thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Amen. O peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God and of his Son, Jesus Christ, our Lord, the blessing of God, Almighty,

the Father, the Son, the Holy Spirit, be amongst you and remain with you always.
Amen. Amen. Amen.