

Welcome to "Retreat 2010"



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Session #5

Within the Abrahamic Covenant were the promises that were pregnant with the future of God's whole covenantal kingdom both its old and new covenant stages

Genesis 3:1 starts with the serpent the woman and then the fall, the first thing that Satan tries to do is to question the terms of the covenant

At the outset you see Satan challenging God's authority and challenges His right to make an arbitrary prohibition

Remember now in our using the models of the ancient near eastern treaties that these models are not based on negotiation but the right of the suzerain king to rule with absolute power

God and Adam are not equals in this arrangement. God is the Creator who has absolute rights to decree anything He desires and it is Adam's duty to submit and yield to God's authority

Satan goes to the woman and tells her to evaluate the terms of the covenant for herself

So Satan not only questions the conditions and terms of the God's command to Adam. But also God's motives in giving this prohibition. In other words Satan is trying to convince the woman that God is holding back what He has and is being petty to not give to the woman what He has and wants just for Himself

The garden of Eden was like a temple and Adam had the priestly task of guarding it just like the Levites would end up doing in the temple. Adam should have stepped forward to confront the serpent and should not have let his wife hold a theological discussion with the serpent at all.

Even though Eve sinned she had not broken the covenant with God because she was not the covenant head but rather it was the sin of Adam that caused the fall of mankind and not that of Eve

But because of Adam's failure they both fell into sin
Their physical nakedness now becomes a symbol of their spiritual nakedness. And they have lost the righteous covering that they initially had in the garden.

They try and hide from God and cover themselves with fig leaves and they desired to run away from the holiness of God

Definition of the “kingdom of God” - The kingdom of God has come whenever God exercises His sovereign power to bestow His holy realm on His holy people through His obedient king.
God's people in God's place under God's obedient King

The covenant that God made with Adam his vassal king has now been broken and the kingdom of God was taken away
Remember God did not enter into a covenant with all of humanity individually but He enters into the covenant with Adam who represents all of humanity

It was the transgression of the covenant by God's vassal king that plunged the rest of mankind into a curse. Because the disobedience of the vassal brought judgment on all of the people that he represented.

Therefore the judgment is that Adam and Eve must be banished from the garden of Eden, which is the kingdom of God

Now in order to receive the kingdom of God after the fall what do we need?

➤ We need a second Adam another vassal King that will be a covenant keeper in our place.

If we are expelled from the kingdom because of the disobedience of a vassal king then we can only return to the kingdom through the obedience of a vassal king

And so that is what happens in Genesis 3:15 and we see that God provides by grace a way for His people to return to His kingdom

Adam and Eve hear the sound of God walking in the garden. This is a theophany which is a physical representation of God's presence

Same kind of thing we see with Moses and the burning bush, or the cloud comes to fill the tabernacle or the temple

So at the very moment you would expect the wrath of God to come against Adam and Eve instead He pronounces judgment on the serpent. And it is here that we see the very first sign of God's grace at the very point we should see His wrath.

Don't you see the same thing throughout the prophets in the OT? In Isaiah, Jeremiah and Ezekiel you have the same feature. What has happened with Israel? They have broken the covenant with God. We can see that they are a corporate Adam who stand naked spiritually as a nation before God.

And God sends His prophets to say now it is time for My curses to be executed against My unfaithful people. God says that He is going to raise up the Assyrians and the Babylonians to wipe out His own people.

It is at the very moment of God pronouncing His judgment that we read the prophets predict, then a virgin will bear a child and His name will be called Immanuel. They speak of the fact that David is like a tree and that his royal lineage is like a great oak tree that will be chopped down by the Assyrians and the Babylonians. But though it has been reduced to a stump a stem is going to spring up from that stump. It will come from the stem of Jesse and there is going to be a new Messiah figure in the last days and it is through Him that God will restore His promises to Israel.

God is going to raise up His vassal king that will restore the people to His kingdom

When God says I will put enmity between you and the woman this is what we call in theological terms "regeneration."

What has happened is that Adam and Eve have broken covenant with God and now they have a covenant with the devil. They are enemies of God but now friends with the devil and following his plan

But God says I will not let that relationship continue and I will bring enmity between the serpent and the woman and between your seed and her seed.

When we were in our unregenerate state as fallen sinners in Adam we loved our bondage to sin, we were enslaved to our lusts because that is exactly what we wanted.

But now God has broken in with His grace and replaced the affections that we had with our former slave master sin and has given us a new affection for God and His promises. He has replaced a heart of stone with a heart of flesh.

The seed of the woman and the seed of the serpent is a collective aspect of the seed to those who are believers and non-believers. So the seed of the woman refer to all those who are elect, they are the ones who have been regenerated from out of the mass of fallen humanity and have been given a new heart.

Genesis 3:15 *Between you and the woman, And between your seed and her seed;*

Again this is the collective seed but when you go to the next part of

Genesis 3:15 *there is going to be a narrowing down He shall bruise you on the head, And you shall bruise him on the heel.”*

In this respect we this to be an individual dimension

He in the Hebrew is a singular, masculine, pronoun and so we have a shift from the collective in the text to the singular

We know that there is a play between the collective and the singular because we see this as the apostle Paul writes in Gal. 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ.

But Paul also says that not only is the seed singular and refers to Christ but there is also a collective dimension to this seed and we see this in Galatians 3:29 And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.

The way these two are related is through the federal headship of Christ and those whom He represents.

Another way you can see this in graphic terms is through 1 Samuel Chapter 17 between Goliath and David the shepherd boy. Now we are thousands of years into redemptive history but we see how this is playing out. We have the two seeds in a collective group that are against one another.

The two groups are the Philistines and the Israelites

Take 1 Samuel 17:1-9 and apply it to Genesis 3:15. Here you have the collective armies but from both of these armies you have one that steps forth. Goliath from the army of the Philistines and David from the army of the Israelites.

Here we have an expansion of the promise that we see in Genesis 3:15 that is in a type form. But one day we will see the full embodiment of this when Christ defeats Satan at the cross.

Genesis 3:15 is teaching that the seed which is to come will be a second Adam because what was the first Adam supposed to do to the serpent.

Adam was to have executed the serpent because it was his responsibility to protect and guard the garden. But Adam abdicated his kingdom authority and so we see that the second Adam (Christ) will in fact crush the head of the serpent.

But because of sin it will be different. The first Adam would not have needed to suffer because there was no sin but the second Adam will have His heel bruised in the process.

Because that now sin has entered the world we need someone who will not only obey God in our place, but who will also take the wrath of God that we deserve.

And since the second Adam will conquer Satan He then will open for us a way to the tree of life.

Jesus the second Adam will obey God and He will lead us back to the tree of life so that we might eat and live forever
Genesis 3:15 then contains the whole Bible in a nutshell

It teaches us that there will be two groups of people, the regenerate and the unregenerate. They will be hostile to one another and that is why the non believers always persecute the believers.

It also tells us that this conflict will narrow itself down between two foes - the one is Christ and the other is Satan
Christ is going to accomplish this in the form of a judicial confrontation with Satan.

And that is why when you turn to the gospels in the NT, as soon as Jesus is baptized and anointed with the Holy Spirit what do you see? Then you see the Holy Spirit lead Christ into the wilderness to be tempted by the devil.

And what is the ultimate temptation? Bypass the cross.

So all throughout the ministry of Jesus He is casting out demons and they are constantly saying Jesus of Nazareth we know who you are the holy One of God, have you come here to torment us before the day of judgment.

We see Jesus battling Satan when he uses Peter as a temporary mouth piece again to try and get Jesus to bypass the cross. It is a victory that happens as a paradox as we see victory through weakness. This was different from what the Jews were thinking which was Jesus is now going to throw out the Romans and set up the kingdom of God.

But all through the OT there were indicators that the way in which the second Adam would accomplish His task would be through humility.

This is the one act of righteousness that Paul is referring to in Romans 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

The obedience of Christ begins at the moment of His incarnation, He became obedient to the point of death as we learn from Phil. 2:8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Since Jesus came and performed this fulfilling of the Law as the Federal head of all mankind then He earned God's kingdom for His people. Jesus merited eternal life by His own obedience. It was works for Christ so that it might be grace for us.

Genesis 3:15 - definition for the kingdom of God is the exercise of God's sovereign power, to bestow His holy realm on His holy people, through His obedient King

We see each of these elements in Genesis 3:15, first God creates His holy people and it is God who says I will put enmity between your seed and the seed of the serpent. If God had not done this then all of mankind would have been in total alliance with the devil.

And there would be no remnant had God not been gracious to make a way for that to happen.

Remember what God said to Elijah, no I have reserved 7,000 who have not bowed their knee to Baal

God is the one who reserves the remnant, God is the one who creates the remnant.

In Genesis 3:15 we see that the coming of the kingdom of God is a sovereign initiative, it is God creating this people for Himself, in spite of sin and in spite of man's failure

Second, the kingdom involves the bestowal of God's holy realm upon God's holy people

The seed that is to come will grant to those the tree of life which is in the midst of the garden

Gen. 3:23 *therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.*

Gen. 3:24 *So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.*

Cherubim are angelic beings that are stationed around the very throne of God

The only way back in to the garden of Eden is to pass through that sword. And Jesus had to take that sword in our place so we could get back to the tree of life

Christ is not bringing us back to the same position that Adam had prior to the fall. Because if we were at the same place Adam was then it would mean that we were still on probation.

Christ not only causes us to be back in the garden but also causes us to eat at the tree of life. Because He is the tree of life and partakes of that life when they believe in Him.

We are not returning back to a place where we can fall again, but we are receiving that which Adam lost and what he failed to obtain through obedience

What we gain in Christ is not limited to what we lost in Adam -
Gerhardos Vos

God always deals with man through a covenant head and through
whom obedience is the key

After Adam and Eve recognize they are naked and then God gives
the promise of the seed that is to come

In verse 20 it says that the man called his wife Eve, because she was
the mother of all life

Where did Adam get the idea that Eve was the mother of all of life?

Well he got this from the promise in Genesis 3:15.

Because they believed in the first promise of the gospel then they
were justified and saved. And to show that they are justified and no
longer naked sinners we see in Genesis 3:21 that God clothes them.
And this clothing is representative of the righteousness of Christ.

Here we have a type that shows that it was the covering that came from an animal that had to be slaughtered

They had to be covered by a righteousness that only God can provide and not one that resulted in something that did or tried to sow together to cover themselves.

Genesis 3:15 is not just a neat prophecy about the coming of Christ but rather is the foundation for the whole Bible

The entire Bible then becomes the out working of that promise
And the book of Genesis is going to be a fleshing out of that promise

There are two main genealogies in Genesis, in Genesis 5 you have Adam till Noah and his three sons, Shem, Ham and Japheth
And then in Genesis 11:10-26 we have the genealogy that takes us from Shem to Terah and his three sons, Abram, Nahor and Terah
Notice in both of the listed generations here you have 10 key figures and the three sons which is a symmetrical and may only be a small representation

But the key is when God makes the promise to Eve regarding the seed then we can see that God take this promise as very serious.
The first 11 chapters of Genesis are ancient history and it is given in an overview fashion

But from Genesis 12 till the end of the book the video camera slows down and now we go into the details in the life of Abraham, Isaac, Jacob and his 12 sons

Because what is going on with Abraham is the key to the rest of the Bible

Why does Moses trace the seed promise from Seth to Abraham?
He does so because these genealogies are the introduction to the rest of the people that we will see in Genesis 12-50
Abraham is the patriarch of OT because he is the forefather of Israel

The genealogies are the link that we have to the promise of the seed and Abraham

God's special relationship with Abraham is the unfolding of the original promise that God made with Adam and Eve in the garden after they fell

The promises that God gives to Abraham are the expansion of the seed promise that Adam and Eve get in Genesis 3:15.

The seed promise in Genesis 3:15 is sometimes known as the mother promise. Because it is the promise to beget all the other promises in the Bible

The first aspect of the mother promise that gets expanded in the patriarchal promise is the promise concerning the seed

The first time this word appears in a theological sense within the context is Genesis 3:15

And then from Genesis 12 till the end of Genesis the word for seed appears 37 times, because this section of Genesis is preoccupied with the meaning of the seed

Remember that Abraham and Sarah do not have children and so they ask LORD when are you going to give us the seed that You promised?

We are shown through the genealogy from Seth to Abraham that this is the seed that was promised to Adam and Eve

But we are talking about the seed promise here in the collective sense
And there is the individual aspect of the seed that will come to crush
the serpents head

Isaac was the singular seed raised up as the child of Abraham and
Sarah and in this way becomes a type of Christ

Just as Abraham is about the sacrifice is only begotten son, so God
the Father does sacrifice His only begotten Son

The second aspect to the promise is the land

The garden of Eden was a sanctuary and a holy realm, where God dwelled with His holy people

And the cherubim protected this garden because this was still God's holy place

The mother promise shows to us a seed which will come to allow God's people to come back into the garden and eat at the tree of life forever.

So in Genesis 12 we are told that Abraham's seed will receive the land of Canaan

Here we should see the connection between the garden of Eden and the land of Canaan.

In Genesis 13:10, the context is where Abraham and Lot are fighting over their herds

Gen. 13:10 Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—this was before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar.

This happened 400 years later when Israel came up out of Egypt and they entered the land of Canaan under the leadership of Joshua. It seems that the land of Canaan gives us a picture of God's holy realm and the return one day for all who are in Christ to return to the garden.

A land flowing with milk and honey that brings to mind this image of a paradise.

When God is building the tabernacle and the temple, within the architect design we see God using images to reflect paradise such as palm trees, pomegranates and also the lamp stands and the cherubim.

Why is this so important?

Because we tend to read the seed promise and just another interesting prediction of a coming Messiah

But what we miss are the foundational promises of the seed promise given to us in the Abrahamic promise

The OT is all about Israel and the land. And how God is dwelling in midst of His people in the tabernacle and the temple as long as they remain holy.

This is happening because of what God promised in Genesis 3:15 and the expansion of that promise with Abraham

The OT is showing us how God is fulfilling the promise that He gave to Abraham

God is fulfilling His word and He is doing what He said that He would do

The nation of Israel are God's holy people in God's holy realm and leading Israel throughout her history are all the vassal kings, one after the other whether it be Joseph, Joshua or King David.

When Joshua leads the nation of Israel into the promised land you see the seed of the woman crushing the head of the seed of the serpent.

The Canaanites are being judged and God is driving them out of His land because of their unrighteousness
God is bestowing His holy people back into His holy land through His obedient King

We know what happens in that Israel fails to be obedient and the vassal kings fail to follow God like they should

Genesis 1-2 "The kingdom offered"

Genesis 3-50 "the kingdom promised"

Exodus - Malachi "the kingdom prefigured"

Matthew-Jude "the kingdom inaugurated"

Revelation "the kingdom consummated"

Stage 1 is fulfilled in Israel but stage 2 is fulfilled in Christ

The first stage of fulfillment is not the real thing and it but a type

The second stage is the reality as is permanent and lasting. It does not end in failure like the first stage did