

# They Speak Of Me

*<sup>27</sup> And beginning with Moses and all the Prophets,  
he interpreted to them in all the Scriptures the things concerning himself.  
(Luke 24:27. ESV)*

*<sup>39</sup> You search the Scriptures, for in them you think you have eternal life;  
and these are they which testify of Me.  
(John 5:39. NKJV)*

## **By The One Man**

**May 4<sup>th</sup>, 2014**

**Genesis 1-3**

**Romans 5:12-19**

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### **Introduction:**

Good morning! We are beginning a new series this morning called “They Speak Of Me”. Open your Bibles quickly to Luke 24:27. The verse I’m going to read to you comes from the story of Jesus on the Road to Emmaus with the two disciples. They are sad because Jesus has died and they meet a man on the road that they are kept from recognizing; the reader knows this man as Jesus and he will soon reveal himself as such to the disciples, but as they walk he opens their minds to understand the Scriptures. Look at what Luke says about that in verse 27:

#### **Luke 24:27 (ESV)**

*<sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*

Jesus preached a Christ centered sermon to these two disciples from the Old Testament beginning with the 5 Books of Moses. I wish Luke had recorded it but many commentators make the point that if he had, the rest of the New Testament would be somewhat redundant. You understand that don’t you? The New Testament – the Letters of Paul, the Letters of John, the Letters of Peter, James and Jude are, essentially, the rendering of that sermon. They explain to people, from the Old Testament, all the things the Scripture says about Jesus. Did you know that the New Testament contains over 1,600 quotations or allusions to Old Testament Scriptures? There are only 281 pages of the New Testament in the copy that I brought into the pulpit with me this

morning so that means there are roughly 6 Old Testament citations or allusion per page in your New Testament. Have you ever stopped to consider that? The New Testament is essentially an inspired commentary on the Old. Together they explain who God is, who we are and why we need Jesus. That's what Jesus was teaching the disciples in the time between his resurrection and his ascension. Look at Luke 24:44-47, this is the farewell discourse now, right before Jesus went back up into heaven:

**Luke 24:44-47 (ESV)**

<sup>44</sup> Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

<sup>45</sup> Then he opened their minds to understand the Scriptures,

<sup>46</sup> and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead,

<sup>47</sup> and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

He preached the Gospel of Jesus Christ from every page of the Old Testament and that is what we are going to try and do over the next several weeks. My goal for the next several weeks is to look at some of those passages in the Books of Moses – the Pentateuch, through the lens of the Apostolic letters in order to preach the Gospel of Jesus Christ from the Old Testament. We're going to start with Moses because that's where Jesus started and then maybe in the future we'll do a second version of this series looking at the Prophets and the Psalms. For now, though, turn with me to the first story in the first book of Moses, the story of Adam and Eve. Turn in your Bibles to the story of Adam as found in Genesis 1 - 3.

Now, we did a full-length sermon on this text back in January of 2011 – we did a whole series on this and you can find that series on Genesis 1-11 on the website. My goal today is not to walk you through the text at that level – at the tree level; but rather to walk through at the forest level looking for three things. I want to read the text in such a way as to discover with you something about who God is, who we are and why we need Jesus.

We'll begin reading at Genesis 1:26-27:

**Genesis 1:26-27 (ESV)**

<sup>26</sup> Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

<sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them.

So here we see that humanity has tremendous value and worth. Unlike the animals, human beings are made in the image and likeness of God. They are the official representatives of God over all things. They are created in complementary forms – male and female – equal and different, reflecting as they do the inner workings of the Trinity which itself is characterized by equality in essence and diversity in person, role and work. Fast forward to Genesis 2:15:

**Genesis 2:15-17 (ESV)**

<sup>15</sup> The LORD God took the man and put him in the garden of Eden to work it and keep it.

<sup>16</sup> And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden,

<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

We see here that the man was created first, in verse 18 the Lord begins to make a woman from the rib of the man, but here in verses 15-17 we learn that a man is created first, he is supposed to work and he is supposed to obey. He is not autonomous – he is not a free agent – he is to live and work under the command of God. God in making humans does not surrender his Sovereign rights over creation. Creation was called into being by the Word of God and it will continue under the Word of God.

Fast forward to Genesis 3:1-8:

**Genesis 3:1-8 (ESV)**

<sup>1</sup> Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?”

<sup>2</sup> And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,

<sup>3</sup> but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”

<sup>4</sup> But the serpent said to the woman, “You will not surely die.

<sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup> So 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 to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

<sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup> 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.

Here we learn something very surprising about God. God allows his creatures to be tested. God doesn't tempt Adam and Eve to sin but he does allow the devil to tempt them. Why is that? That isn't answered here but the Apostle James speaks about it in the New Testament. He says:

**James 1:12-15 (ESV)**

<sup>12</sup> Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

<sup>13</sup> Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one.

<sup>14</sup> But each person is tempted when he is lured and enticed by his own desire.

<sup>15</sup> Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

James says that when people face TESTS and TRIALS they are receiving a blessing. It is good. It is from God – that's where blessings come from ultimately, isn't it? God ordains testing for his human creatures so that he may give them the crown of life. What does that mean? It means that faith isn't faith until it survives a little testing. Faith doesn't take hold of eternal life until it passes through a little fire. What does that imply? It implies that Adam and Eve were on probation. God allowed a little test so that passing the test he could grant them eternal life. They failed the test and therefore fell under the sentence of death. They were tempted – that is lured away into sin – not by God but by the devil. The devil impregnated the womb of their own pride and lust with the seed of suggestion and in their own lusts it conceived and gave birth to sin and sin to death. God ordains tests and trials FOR OUR LIFE AND BLESSING but in our lusts we turn them to curse and death.

So from this text in Genesis we learn something about God – he permits testing so that he may grant life – and we learn something about ourselves; our lusts turn testing into curse and death with the help of the great suggester Lucifer the Devil. The devil puts the seed of a thought and our lusts give birth to sin and death. That's who we are – sin incubators who are very susceptible to suggestion. Particularly if that suggestion inclines in the way of our natural lusts and pride. People want to be God – they want to be autonomous, they want to do what they want to do and the devil points them in the way. But that way leads to death.

How does God respond? Will he countenance sin and rebellion? Fast forward to Genesis 3:22.

**Genesis 3:22-24 (ESV)**

<sup>22</sup> Then 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 of the tree of life and eat, and live forever—”

<sup>23</sup> therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken.

<sup>24</sup> **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.

God is too holy to dwell with sin. He drove out the man and he withheld the gift of eternal life. But. He also made a promise. Go back to Genesis 3:15. Speaking to the serpent he said:

**Genesis 3:15 (ESV)**

<sup>15</sup> 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.”

God promises that a seed of the woman will come and break the curse, defeat sin and death and restore to humanity what they lost in the Garden. A child will come! A seed of the woman will come. From this we learn that God is holy and yet also merciful. He does not leave mankind to perish in a state of sin and misery. He makes a promise and he speaks a word of hope.

Let's quickly summarize what we have learned about ourselves and about God from this story.

About ourselves we have learned:

**What This Story Says About Us:**

**1. People have tremendous dignity and worth**

Men and women are tremendously dignified creatures. We are not computers made of meat, we are not glorified chimpanzees; we are male and female, created in the image and likeness of God. We are special! I don't care what PETA says, I don't care what Dawkins says, PEOPLE ARE SPECIAL. Along with C.S. Lewis I think it might be a good thing that we don't see now the full dignity to which we will one day be restored because if we did, I think we might be tempted to worship ourselves. We are the image and likeness of God – by the way, that's one of the reasons why we're commanded not to make images of God in commandment #2 – because WE ARE THE IMAGE AND LIKENESS OF GOD! If you break commandment #2 you are not just assaulting the law of God you are assaulting the dignity of human beings and ultimately the dignity of the God-Man Jesus Christ. Human beings have wildly exalted value and worth – every life is precious and should be treated as such – from embryo to the grave, people matter, amen? Amen. That's the first thing we learn about ourselves.

Secondly we learn that:

**2. People suppress the truth in unrighteousness**

It wasn't that Adam and Eve didn't know the Word of God – Adam surely knew it and he was standing right there when the devil spoke to Eve – that wasn't the problem, it was that Adam and Eve knew a better deal when they heard it – or at least they thought they did. The devil offered them moral autonomy – the authority to decide right and wrong for themselves and in the desire to grasp that prize, they twisted, mishandled and misrepresented the word of God because that's what people do. The Apostle Paul said that:

**Romans 1:18-20 (ESV)**

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

<sup>19</sup> For what can be known about God is plain to them, because God has shown it to them.

<sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

It wasn't that Adam and Eve didn't know – its that they didn't want to know because knowing has obligations. This is what people do! They close their eyes to what is obvious to them so that they feel justified in living however they want to! Bertrand Russell was the most famous atheist of the late 19<sup>th</sup> and early 20<sup>th</sup> century – he was the Richard Dawkins of his day. He was once asked what he would say to God if he should in fact meet him when he died and God were to ask him why he never believed. He answered: “Not enough evidence, God, not enough evidence!”<sup>1</sup> Is that really true? Is it really true that the heavens do not provide enough evidence for the existence of God? Is it really true that creation doesn't speak of a good and wise God to whom our obedience is due? Is it really true that the universal witness of inner conscience and the inner testimony of the Spirit furnishes insufficient evidence for the knowledge and worship of God? Or is it that Bertrand Russell, like all humans, would rather suppress the truth in unrighteousness so that he can live however he damn well pleases? Indeed that is how all men are damned, and all women too, by suppressing the truth about God which is evident to all so that they may live however they please. That is what all people since the time of Adam have done apart from Christ.

What then do we learn about God in this story? We learn many things, but perhaps these two are most appropriate for us to notice:

**What This Story Says About God:**

<sup>1</sup> <http://www.bethinking.org/is-christianity-true/the-evidence-for-christianity>

First of all we see that:

**1. God intends to grant life to those who have faith and maintain covenant loyalty**

God put the man in the garden and gave him access to the Tree of Life. His access was dependent upon obedience and covenant loyalty. It seems that we are to understand Adam as being in a time of “faith probation”. That is what James is saying in James 1:12:

<sup>12</sup> Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

For faith and love to be real they have to be tested and Adam failed the test. He did not show covenant love to God, rather he took the first counter offer he received. His failure however, does not change God’s intention to grant life, as indeed the rest of the Scripture makes very clear. God promises to send someone to do what Adam failed to do. More on that in a moment.

Secondly we learn that:

**2. God will not dwell with sin**

God drove Adam out. God would not grant eternal life to a sinful man. He is too holy to look upon evil and indeed cannot look at wrong – Habakkuk 1:13. God will not share space and time with sinful men and women. He has not surrendered his Sovereign Rights over all created things and he has not ceased to be holy, holy, holy.

This story tells us a lot about who God is and who we are and it leaves us wondering who will save us from this body of death. The last question we want to ask of this passage is how does it prepare us to receive Jesus Christ as our Saviour and Lord?

To answer that question I need to teach you a word and show you a text. The word is “typology”. One of the ways that the Old Testament points us to Jesus is through typology. Typology means

that something in the Old Testament suggests a structural correspondence that prepares us to understand the redemptive ministry of Jesus Christ. It can be a person – like Adam or Moses or Jonah, or a place like the temple or Jerusalem, or an event like the Exodus or the Passover – any of these things can suggest structural analogies or theological equivalents that prepare us to understand Jesus. Now, I'm not making this up, this comes from the New Testament. Paul in 1 Corinthians 10 is talking about Moses and the people of his day and the events of the Exodus and then he says:

**1 Corinthians 10:6-12 (ESV)**

<sup>6</sup> Now these things took place as examples for us, that we might not desire evil as they did....

<sup>11</sup> Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

<sup>12</sup> Therefore let anyone who thinks that he stands take heed lest he fall.

The Greek word translated in verse 6 and 11 as “example” or “examples” is the Greek word *tupikos* from which we get the word “typology”. Stories, people, events, in the Old Testament that ultimately point to the identity and work of Jesus Christ to save a people for himself; that is typology. Now theologians generally recognize three types of typology in the Old Testament:

- i. A relation of similarity
- ii. A relation of opposition (Adam-Christ)
- iii. A relation of progress<sup>2</sup>

Here, in the story of Adam we are supposed to see an example of typological opposition. Adam is an analogy for Jesus, but in an opposite way. Don’t worry if that confuses you, thankfully we have the Apostle Paul’s inspired explanation. Turn to Romans 5:12-19. Paul says:

**Romans 5:12-19 (ESV)**

<sup>12</sup> Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— ....

<sup>17</sup> For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

<sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

<sup>19</sup> For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

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<sup>2</sup> As per Graeme Goldsworthy, Gospel-Centered Hermeneutics (Downers Grove: InterVarsity Press, 2006), 246; citing E. Jacob.

Obviously Paul is making an opposite comparison; he wants us to understand the work of Christ through the lens of the structural analogy offered by the story of Adam. That's where we'll end today. How is Jesus a Saviour in the opposite pattern of our father Adam? There are many points of comparison but let me leave you with these two.

## How Is Jesus A Saviour In The (Opposite) Pattern Of Adam?

### 1. As in Adam all died, so in Christ all may live

<sup>17</sup> For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Here is what Paul is saying. He's saying that when Adam fell, all people lost the reward of eternal life. Those were the stakes. Had Adam passed his probation, all his children would have been born able to obey God and to enjoy him forever<sup>3</sup>. As it is, because he did not, we cannot apart from the grace of God in Christ. The guilt of Adam has infected and affected us all. That's what the Bible says. That's part of the doctrine of imputation. Adam's sin is credited to our account. We are born sinners who sin. Is the sin carried in our genes? Is it an environmental thing? Is it a legal thing? Yes, yes and yes. But mostly the last yes. Certainly we are born with a sinful disposition, certainly our environment sharpens and encourages that disposition but the real problem is that we are born under the legal sentence of death – we are born outside of the eternal kingdom of God and under the curse of sin and death. Adam's sin, unlike the sin of any man after him, had consequences for every person on the earth. Well has it been said that there are only two people who matter in the Bible – Adam and Jesus. In one all died, in the other all may live.

Jesus is the second Adam. He is the fresh start. He is the new creation. If you become a son or daughter of God through faith in Jesus Christ you will share in all that Christ earned through his successful probation. What you lost in Adam – eternal fellowship with God, peace with other people, dominion over creation – all of that, will be given back to you through union with Jesus Christ. As in Adam all die, so in Christ all may live.

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<sup>3</sup> See A.A. Hodge, Outlines Of Theology (Carlisle Pennsylvania: The Banner of Truth Trust, 1999), 301.

**2. As all died through Adam's pride and rebellion so all may live through Christ's humility and obedience**

Look at verse 19:

<sup>19</sup> **For as** by the one man's disobedience the many were made sinners, **so by** the one man's obedience the many will be made righteous.

Paul is saying that the obedience of Christ was a negative image – think back to the old days of photography – of the disobedience of Adam. It was what it wasn't. Think about it. Adam was tested in a garden. He had all the food he could desire. And he failed. Jesus was tested in the desert after fasting for 40 days and 40 nights and he succeeded. He did what Adam didn't. He trusted in the Word of God and maintained covenant love and loyalty to the Father. Adam was proud and reached up for something – moral autonomy – that was not his to grasp. Jesus did the opposite.

**Philippians 2:6-8 (ESV)**

did not count equality with God a thing to be grasped,

<sup>7</sup> but emptied himself, by taking the form of a servant, being born in the likeness of men.

<sup>8</sup> And being found in human form, **he humbled himself by becoming obedient** to the point of death, even death on a cross.

One man reached up and all died; one man came down that all may live. One man thought himself too dignified to obey, one man spoke only what the Father had given him and became obedient, even to the point of death on a cross.

My friends, this is our way back! This is Jesus! The author and perfector of our faith! The Mediator of a new and better covenant. Repent of all your human ways – repent of your pride, your suppression of the truth in wickedness and cast yourself on Christ, trusting in his obedient life and death for your salvation and you will receive back everything you lost and are losing still in sinful Adam. You will receive life abundant and eternal. Behold the Lamb of God who takes away the sin of the world! This is Jesus, this is the Gospel and this is the Word of the Lord. Thanks be to God.