

Christians At Texas State Bible Study—Genesis #6

The Line of Life With Adam (2)

Verses:

Gen. 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel. **21** And Jehovah God made coats of skin for Adam and for his wife and clothed them.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

The First Proclamation of the Gospel in the Entire Bible

The promise in Genesis 3:15 that the seed of the woman would bruise the head of the serpent is the first occurrence of the proclamation of the gospel in the entire Bible. In that verse, the Lord spoke to the serpent, who was Satan: "And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel" In this verse we have the woman and the seed of the woman. Both the woman and the seed of the woman have an individual aspect and a corporate aspect.

The woman here signifies first Eve and then the virgin Mary, and the seed of the woman is Christ (Isa. 7:14; Matt. 1:23; Gal. 4:4). There is a wonderful prophesy in Isaiah 7 telling us that a virgin shall be with child and that her child shall be called Immanuel, God with us. The fulfillment of that prophesy is in Matthew 1. In Galatians 4, Paul affirmed this fulfillment by saying that Christ was born of a woman (v. 4).

In His human living, Christ bound the serpent as the strong man (Matt. 12:29), and the serpent as the prince of the world had nothing in Him (John 14:30b). In His human living He, the seed of the woman, cast out demons by the Spirit of God and bound the strong man so that He could plunder the goods from his house. All of us were at one time in Satan's house, where we were Satan's goods. However, Christ bound Satan, the strong man, and took us back. Now we are His possession, His goods, and His treasure. Jesus declared, "The ruler of the world is coming, and in Me he has nothing" (v. 30b). It should be a great comfort to us that there is a person in our spirit in whom Satan has absolutely nothing. When the Lord said that Satan had nothing in Him, it meant that Satan had no ground, no chance, and no possibility of anything in Him.

The bruising of the serpent's head by the seed of the woman is the destroying of Satan by the Lord Jesus through His death on the cross (Heb. 2:14; John 3:14; 1 John 3:8; Psa. 22:16). Genesis 3:15 was fulfilled on the cross. Christ was born of a woman. As the seed of the woman He bruised the head of the serpent on the cross. According to Hebrews 2:14, He destroyed the devil on the cross. The devil has been destroyed by Christ as the seed of the woman. Genesis 3:15 also says that that the serpent would bruise this seed's heel. This also happened on the cross. While Satan was destroyed on the cross, Satan wounded Christ by nailing His feet to the cross, as was prophesied in Psalm 22:16. On one hand, Satan was destroyed, undone, annihilated on the cross; on the other hand, he bruised Christ's heel on the cross, wounding Him by nailing His feet to the cross. This was the fulfillment of Genesis 3:15.

Not only did this seed bruise the serpent's head; this wonderful seed was the embodiment of the divine life, which is the Triune God Himself. In Christ's death, the shell of His humanity was broken and His life was released. Then in resurrection His life was dispensed into us as many grains to make us His duplication (John 12:24). Hence, Christ's death was both devil-destroying and life-releasing, and His resurrection was life-dispensing, making us the duplication of God for His expression in this universe.

By coming into His believers as the life-giving Spirit (1 Cor. 15:45), Christ works Himself into them as the threefold conquering seed in humanity (Matt. 13:3-9; 1 Pet. 1:23; 1 John 3:9). This is the burden of the message. We need to see objectively, actually, and factually that Christ as the seed of the woman destroyed Satan on the cross. However, we also need to see that as the life-giving Spirit, this wonderful threefold conquering seed came into us. There is a conquering seed in our spirit. There are many negative things in us that need to be conquered, defeated, and overcome. We cannot conquer these things in ourselves; however, we have a victorious conquering seed in us! Every day we need to let this seed grow and have its way in us.

Christ as the seed of the woman is the complete God becoming a perfect man for the dispensing of Himself into humanity to destroy Satan and to save the believers in Christ from sin and death (John 1:1, 14; Matt. 1:23; Heb. 2:14; Matt. 1:20-21; 1 Cor. 15:53-57). This is the first aspect of the seed. God pronounced judgment on Satan on the cross. He destroyed Satan, nullified sin, and swallowed up death. However, this sentence of death has to be executed in time. This life-giving seed who is the life-giving Spirit has come into our spirit. Now we need to give Him the free course in our being so that He can destroy Satan subjectively in our being. In this way, He can efface and swallow up death in our being by the growth of Himself as the life-giving seed.

It is good to pray daily, "Lord, bruise in me the serpent's head. Cause him to suffer loss in me. Cause him to lose all his territory in me until all the territory in my being is Your territory." Every day we need to give the Lord the ground in us to bruise the serpent's head within us. If we want to eliminate from our being, by Christ's life swallowing up all Satan's poison of death in us, we need to depend on Him in the principle of His Body.

Romans 16:20 is a marvelous promise: "Now the God of peace will crush Satan under your feet shortly." This verse is a promise that we need to claim. This promise was to the church in Rome. This means that the promise is fulfilled in the Body life, in the practical church life (Acts 2:46). Satan is crushed under our feet in the church life in reality. It is easy for a man to kick a small stone down the street. However, if that stone is built into a wall, it cannot be kicked. We are like little stones that Satan wants to kick. When we are built with other believers, Satan has no way to "kick" us. On the contrary, the God of peace crushes Satan under the feet of the built up believers.

God preached the gospel to man, promising that the seed of the woman would come and bruise the head of the serpent. Adam believed in this gospel. We know that he believed it because he named his wife Eve, which means *living*. Had Adam not believed the gospel, he would have named his wife *dying*. Then God came in to justify man. He clothed Adam and his wife with the coats of skins, which were probably skins of lambs. That God clothed them with lambskins means that God slew a lamb. Although Adam and Eve should have been slain, God slew a lamb instead, and its blood was shed for their forgiveness. After being clothed by God with a coat of lambskins, Adam became one with the lamb; thus, the sinner became one with the Substitute. When we believe in the gospel, Christ is put upon us as our covering righteousness (Luke 15:22), and we are put into Christ (1 Cor. 1:30), making us one with Christ. In such a union, whatever Christ is, whatever He has, whatever He has done and will do, and whatever He has attained and obtained are ours.

The Overcoming Seed

If we are going to grow in life, we need to take care of two parts of our inner being—our spirit and our heart. Matthew 5:3 says, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens." If we are going to grow in life day

by day, we need to be those who exercise our spirit daily to be poor in spirit. To be poor in spirit is not to have a poor spirit. We do not have a poor spirit; rather, we have an excellent spirit. To be poor in spirit is to have a spirit that is emptied of all the old knowledge that we have, including our past experiences of Christ. To be poor in spirit is to have an evacuated spirit, a spirit that is empty and wide open to receive the fresh dispensing of the Triune God. Every day we need to open our entire being up to the Lord and empty ourselves of all our old knowledge, all our past experiences, and everything of the past so that we can receive something fresh, new, and living from the "now" Triune God. It is very critical that we be poor in spirit. We do not want to be people who cannot receive anything fresh because we have the attitude that we have heard and seen everything before. We want to be fresh, new, living, young, and vital with the Lord, always receiving His fresh dispensing, revelation, and experiences. We should say, "Lord, I do not ever want to be stale. I want to be fresh with You. I want my service to be fresh. I want to walk in newness of life. I want to serve in newness of spirit. I want to be empty and open, always receiving Your fresh dispensing."

We also need to take care of our heart. Christ is the conquering, victorious seed in Matthew 13, who sows Himself into the human heart. If He is going to grow in us and display His victory in all of us, we need to take care of the "soil" of our heart. Surely, there is no problem with the seed itself; the problem is with the soil. For this reason, we need to exercise our spirit in prayer to allow the Lord to have a way in the soil of our heart. According to Matthew 13 there are four kinds of soil. The first is the wayside, which is hardened by worldly traffic. Day by day we should pray, "Lord, keep my heart soft toward You. I don't want my heart ever to be hardened toward You. Keep every inch of the soil of my heart soft toward You and soft for You to grow in." We do not want to be hardened in our will toward the Lord, nor do we want to be rebellious or be hardened in our disobedience. We want our heart to be soft toward Him. We need to enter the Lord's presence, open our heart to Him, and allow Him to make His home in our heart (Eph. 3:17). Then He will show us our heart's real condition.

The second kind of soil is rocky. A seed that is planted in rocky soil springs up immediately and looks very healthy; however, when the sun's heat comes, the plant withers because it has no root. There are cases among us in which people get saved or come into the church life and spring up quickly. Yet when tribulation, persecution, trial, and "heat" come, they "wither and die." This happens because there is something within them that no one can see but God. Under the soil are rocks, which frustrate the growth of the seed. Because of the rocks, the seed has no depth of earth and therefore no root. These rocks, which may exist in all of us, can be hidden sins-sins that no one but God and you know about. Because of these sins, we need to open our heart to the Lord and say, "Lord, I don't agree with any hidden sins. I confess every sin to You. I'm not hiding from the light. I open to You. I want to remove these rocks from within my being. Lord, I don't want any hidden sins." These rocks can also be personal desires. It is possible for us to have a desire other than the Lord Himself. Another rock can be self-seeking. If we are self-seeking, although we pursue the Lord, we do so for ourselves. If we pursue the Lord for ourselves, we will only pursue Him as long as it benefits us. Then when something happens that does not seem to be to our benefit, we will want to abandon the Lord. Another big rock that lies within our hearts is self-pity. Our pitying of ourselves is a rock that frustrates the growth of life in us.

The third kind of soil is the thorny soil. Thorns are the deceitfulness of riches, the anxieties of life, and the cares concerning things other than the Lord. These things are thorns that choke the seed within us. Because the Lord spoke this parable, every day we have to open to the Lord and pray, "Lord, keep my heart soft. Lord, I don't want any rocks or thorns in the soil of my heart. I do not want to have the anxieties of this age and be influenced by the deceitfulness of riches." Riches are very deceitful. Although we may spend our money and time to acquire more money, land, houses, and cars, at the end of our life all these things will mean nothing to us. In Luke 12 the Lord told a parable about a man whose land yielded much. His yield was so large that he did not know what to do with it. So he determined to build larger barns in which to gather his wheat and goods. Then he said to his soul, "Soul, you have many goods laid up for many years; rest, eat, drink, be merry" (v. 19). Then God said to him, "Foolish one, this night they are requiring your soul from you; and the things which you have prepared, whose will they be?" (v. 20). The Lord seems to have been saying, "Man, you have all of this wealth in these many barns. But what about your soul?" Instead of being taken over by the seed of life, his heart was preoccupied with the deceitfulness of riches and the anxieties of life. The parable concludes, "So is he who stores up treasure for himself and is not rich toward God" (v. 21). Brothers and sisters, we need to pray, "Lord, make me rich toward You." That is the only thing that counts. We need to give the Lord the way to grow in us.

Let us take care of our spirit and our heart every day. The Lord said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit" (John 12:24). He then continued, "If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him" (v. 26). We follow the Lord into the ground to die. That is the way that the life within us grows and is released. Life is released by our dying daily. That means that we need to die to ourselves daily, live to God daily, reject ourselves daily, and live by another life daily (2 Cor. 4:10-12). This is the way we grow.

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