

The Drama of Redemption
Adam and Eve
Tom Rempel – Faith Bible Church
January 5, 2020

I started watching it right, somewhere about two-thirds of the way through, and, I gotta be honest, I haven't got a clue what I was watching. It was a lot of action and some pretty significant dialogue, but I didn't understand the story plot or the line until about three-fourths of the way through the movie. I began to realize that it was a movie that had a message, which most of them do, about what happens when children with autism are not properly recognized and addressed in the early stages of their life.

They threw in a flashback here and there, and you started to connect that there was a story, a bigger story, but couldn't really comprehend. When it was all said and done, I still don't know how the thing begins, and if it's on TV again, I probably will DVR it and try to understand it because I've got a grandchild that's autistic, and it made sense. But quite honestly, in the middle, I didn't have a clue.

Which is kind of the way that many of us read our Bibles. We get little flashbacks. We pick up a piece here and there, but we really don't understand it because we don't know how it starts. Quite honestly, we're not really sure how it ends. We're just caught somewhere in the middle trying to make sense out of it.

I know that because when we were in **Romans**, Paul periodically would give us a flashback scene to the Old Testament, and I would highlight that story, and, don't take this personal, but for many of us there was just this kind of glazed look on our eyes like, is Rempel just making this up, again, kind of thing. It was a failure to recognize how it all fit together.

That's why I think God laid it on the heart of the elders that this should be the year that we begin in **Genesis**, and we take a journey together through the Scriptures, **Genesis** to **Revelation**, and my consultant team labeled it, "Route 66, Every Sign Points to Jesus."

We're going to follow a personalities, my son is an academic by wiring, and I bought him a cup of The Mill coffee, and I said, "So, Rob, if you were

going to teach **Genesis to Revelation**, what format would you choose to use.”

And he said, “Well, I think I would give like the dates and the history,” he’s a history major, so, of course. So he went through this great thing, and I just knew it was just like athlete’s scalp for me. That is not me. It’s not going to work. And after about ten minutes of surveying the Scripture the way he would teach it in an adult Sunday school class in his church or something, he said, “Well, Dad, quite honestly, the Bible is simply a story.” And he said, “I think the best way to approach it is to tell the story.”

The story is about a God Who created humans for relationship with Himself. So for that reason, for forty-six of the fifty-two Sundays of this year, we’re going to look at God’s relationship with specific individuals. If we handle the text rightly, when we’re done, you should be able to answer three questions:

What does it say about God?
What does it reveal about man?
How does it point me to Jesus?

So whether I’m preaching or someone else is preaching, that’s the story.

You see, they had four hundred years of oppression in their history. Other than my brother, Clayton, I don’t have any friends who can remember four hundred years back. It’s just like four hundred years ago, we can’t remember four years ago. Yet that was the only history that they had as a people, and in their rear-view mirror were these ten jaw-dropping miracles, incomparable demonstrations of God’s power and superiority to all the gods of Egypt. And the waters of the Red Sea had just returned to their original places and had wiped out the entire strongest military force of the world in that day.

So the children of Israel stand in a new land in a new season of their history, and their minds are full of questions. So Moses, being a great leader, he fills in the information necessary for them to understand things like:

Who ARE we?
Why are we here?
What is our purpose?
And where are we going?

As a good leader he went back to the beginning, and so Moses writes the story of Creation, first of all for the children of Israel who are on a journey of only two hundred and forty miles. That's the craziest thing about the story of the Exodus is that from Egypt to home, to the land that's been promised is two hundred forty miles. So, if they're able, there's about two million of them, but if they're only able to cover only ten miles a day, they're less than a month from their destination. How could they ever have imagined that they would average six miles a year, that it would be forty years before they arrived home.

To that congregation, the author Moses, their leader, and I gotta be honest, a young friend, young pastor friends, have been encouraging me along the way, and I don't know if they think I'm losing it or what, but they were telling me ... I got a text yesterday from two of them. One of them said, "So tomorrow's the new series, right?"

I said, "Yeah."

He said, "How you're doing?"

I said, "I'm sweating bullets."

I loved his answer, he said, "You got this one."

Well, God's got this one because there's so much in here that we could miss, and as Linda said, "You pay so much attention to the details, so how in the world are we going to do the big picture with the details?"

Moses shamed me. He's leading a congregation of two million people that are nomadic. They're pitching their tents, and then they're packing up, and they're moving, again. He's dealing with all of their internal struggles and issues. He's the go-to judge. He's the one that represents the people to God and God to the people. And in the midst of all that he finds time to write five books.

I'm almost seventy years old, I haven't even written one book. Writing Saturday notes to prepare your hearts for Sunday is a challenge to me, and he wrote five books. The first book he wrote begins with these words, "In the beginning God" The children of Israel need to understand, "Who are we? Why are we here? Where are going? What is our purpose?"

And Moses' answer to those questions begins with simply, "In the beginning, God" which introduces us to the great drama of redemption. He sets the stage here in **Genesis 1:1-25** where Moses reminds them that God is the Designer of Creation. He is also the Creator. He is the Builder, and third, He is also the Assessor. Over and over it says, "... and God said, let there be ... , and it summarizes by saying, "... and it WAS." And then six times God steps back as the Designer, as the Builder and assesses the work that He has done, and He says, "It's good ... it's good ... it's good."

On the sixth day God provides the cast of characters that will play out this drama, this scene, on the stage that He has created which is the heavens and the earth. The world that we know was simply the stage that He designed, purposed, and created so that the story of redeeming grace could be lived out in real time and space. So he creates a cast of characters beginning in ...

Genesis 1:26

²⁶ Then God said, "Let us (plural) make man in our image, after our (plural) 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."

²⁷ So God created man (singular) in his own image,
in the image of God he created him;
male and female

Those are the actors. That is the cast.

Now, there are so many ... so many things in these three chapters for which we have no time. But they're marked up big-time in my Bible. So, for my sake only, probably, but if, as we're studying through these characters, your heart is stirred with questions and all that, I'd like to invite you to join me on Wednesday nights from six-thirty to eight o'clock in Room 1, and we'll just do an informal, unstructured discussion on what we missed or how did we get there with it.

The first thing to notice is that this cast of characters are real. There was an original Adam and Eve. They didn't simply evolve. But they were designed and crafted by God. Moses wants Israel to know that, "You didn't just happen, but you were designed for a purpose. That purpose is that you

should rule over the world and subdue it. So we have the theme of God's blessing."

In order to allow this drama to live out fully, the Creator, the Designer, does a final assessment in ...

Genesis 1:31a

And God saw everything that he had made ...

... now that the stage is set, and now that He has provided the cast of characters, He looks at it and He said ...

Genesis 1:31b

... it (is) very good.

Now, there's going to be all these dangling issues out there. Is it possible that God's stage was intended to be God's Tabernacle here on earth? "The heavens are not sufficient to contain Him," as Solomon would say at the dedication of the Temple, and "The earth isn't even sufficient to be a footstool to Him." But God created the heavens and the earth as a place where He could dwell in relationship with man.

Is there as suggestion here that the Tabernacle is simply a miniature reproduction of Creation? That the Temple was simply a miniature reproduction of Creation that God Who designed it in order that He could dwell there with His creature? When He gets done with His first, as it were, Temple or Tabernacle, he looks at it and says, "That's very good."

And then He doesn't have anything more to do. It's the seventh day, and in **Genesis 2:1-3**, God just has to ... it's all done, so He just sits back to enjoy what He's created. He's assessed it, it's very good, got nothing more to do. "I'm just going to sit back and enjoy." That's where the problem starts.

So the next thing that He does is He provides all of the props necessary for this drama to be lived out on this stage called the ...

Genesis 2:4-7

4 ... the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.

⁵ When (there was) no bush (on) the field was yet in the land and no small plant of the field had yet sprung up — for the Lord God

had not caused it to rain on the land, and there was no man to work the ground, ⁶ and a mist was going up from the land and was watering the whole face of the ground — ⁷ then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Just for your curiosity, again, I confess the reason I'm sweating bullets is that I'm a problem-solver. You know, if you come to me with a problem, I'm not assuming you're just coming for a sounding board. It's just my wiring to say, "You told me your issue because you wanted me to give you a three-point resolution."

In our marriage it does not work out that well. Linda says, "You can preach three-point sermons, but you can't solve my life's issues in three points."

Leaving these danglers out there is going to be a challenge, but I'm going to try. Did you notice that in the first chapter He was identified as "God," "Elohim"? It's just kind of the generic, cultural name for the gods. He's "God." Now what Moses wants us to understand is that you came from a world where they had a god for every season and for every county and every city and every activity of life, but our God, our Elohim, is not like their elohims in that our Elohim is powerful. He pre-exists that which He created. He was not a created being, but He, "in the beginning God," He doesn't argue for His eternality, He just draws that God existed, and "He created."

He also does it by the spoken word. Our God is a powerful God Who communicates, Who speaks, and He speaks with power. And then you come to the second chapter, after He looks at everything that He has spoken into existence, except for humanity which He formed from the dust of the ground, He said, "It is very good," and something changes between the chapters. Suddenly, the generic "Elohim," our Elohim is greater than their elohim, suddenly becomes "Yahweh, Elohim." "Jehovah God," or your text says, "LORD God."

Why? Because our God is not only powerful and supreme and eternal, but He is also relational. "Yahweh" is the title of the relational God. So He is establishing a relationship in what is His, as it were, His Temple in this creation with His creature. And He forms him from the dust that He had made.

You'll notice in **Genesis 1** that He also formed the animals from the dust that He had made. What is the difference man and animal? We live in a world that doesn't know, or we really don't distinguish. A world that can slaughter babies in the womb by the thousands and throw you in jail if you leave your puppy in the backyard for twelve hours. What's the difference?

Israel needed to know. We need to know.

The difference is that we are living beings because He breathed His breath into man. He formed the man, and unlike the animals, He breathed the breath, the Spirit of God, and man became a living soul.

We must move on.

Genesis 2:8-9a

⁸ And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹ And out of the ground the LORD God made to spring up every tree (underline this) that is pleasant to the sight and good for food.

An ecological paradise. And then He throws this in ...

Genesis 2:9b

The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

So He's got trees growing everywhere, but there are two particular trees. Here on a Saturday night, no, I encourage to go through and mark the number of times He talks about the tree. If I didn't miss any, I think there's seventeen times in **Genesis 1-3** where He talks about the tree. And you're like, "What's with the tree?" You know, Moses leading two million people in the wilderness, he's got his hands full because they're not getting along. He has to mediate resolutions between their problems and all that. So he didn't have time to take his manuscript to an editor and have him say, "Could we come up with a restatement for "tree"? Could we ...

Why would God start the story seventeen times pointing to a tree?

Now there's one solitary prohibition. In **Genesis 2:10** we talk about four rivers which means that this garden is the center of His created universe. They flow out in four different directions. He starts to pick up this theme of

a river. Is it possible that this idea of a river, a life-giving flow, would show up later in the story? But the prohibition ...

Genesis 2:15-17

¹⁵ The Lord God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ 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.”

God gave a verbal instruction, a commandment.

Now, the interesting thing is that in **Genesis 1**, every time God said, “it was so” ... “it was so.” But He throws in this subtility that’s going to cause us some problem in **Genesis 3** in that God says, “There’s two trees. There’s this tree of life, and there’s this tree of the knowledge of good and evil, and if you eat of THAT one, the day you eat of it, you’ll die.”

And then the marriage made in heaven.

Genesis 2:18-19a

¹⁸ Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” ¹⁹ Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them.

The mark of Adam’s authority as God’s under-ruler on the earth was the authority to give names to things. He said,

Genesis 2:19b

... whatever the man called every living creature, that was its name. ²⁰ The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam (now we’re introduced to Adam, pronounced “uh-DAWM,” A-w-d-a-w-m, for Adam) there was not found a helper fit for him.

So we begin this study it’s important to notice that the name “Adam,” if you do a search through the Bible, only appears, I think, twenty times. Actually it appears twenty-one. One of those is a village in a valley called Adam. He, by name, but over and over you ask yourself the question, “Why does He just keep calling him, “the man,” “a man,” “the man,” “the man”? And periodically, not often here, He calls him “Adam.” And so the relational God “Yahweh,” “Elohim” ...

Genesis 2:21-23

²¹ ... Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up (the) flesh. ²² And (that) rib that the Lord God (made) from the man ... a woman and brought her to the man. ²³ Then the man said,
“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”

... and the shortest marriage ceremony in history, also the first, two people without belly buttons standing buck naked in the garden with God as the officiant, they hear Him say ...

Genesis 2:24

Therefore a man shall leave his father and his mother
and hold fast to his wife, and they shall become one flesh.

Marriage is God’s design, not some human construct for order. Marriage is designed by God, created by God, it is executed by God. It is defined by God, and before there could be an in-law problem, God addressed it, for this cause “a man to leave his father and his mother.”

Two people without belly buttons looking at each other in the garden saying, “What’s a father and a mother? I haven’t got one of those. Do you?”

According to **Luke 3**, the last verse of the text when it does the genealogy of Mary, it traces it all the way back to Seth and his father, Adam, who is the son of God. His father was God. And God blessed the marriage.

That’s an interesting place. There is perfection in the garden. There is completion in the garden. The stage has been set. The dwelling place of God among man is perfect in every way, and then we come to **Genesis 3**, and what **Genesis 3** does is it writes the story of every problem that we address today. When Israel asked the question, “How do you explain four centuries of abuse, assault, brutality, oppression under the hand of a cruel and mean despot?” Moses’ answer is **Genesis 3** of the story.

Today, whether you are the perpetrator of abuse on others or you’re the victim of the insensitive mistreatment of others, the bottom-line explanation for the why is **Genesis 3**.

Genesis 3:1

Now the serpent was more crafty than any other beast of the field that the Lord God had made.

He (the serpent) said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?”

A couple of points to make. We can talk about this Wednesday in our informal dialogue. I just want you to notice that the woman did not exist when God gave the prohibition. He gave it to the man. Then He created the woman, and the serpent went to the woman who did not hear directly from the lips of God the mandate. And he challenges her, “Did God actually say, ‘You shall not eat of any tree of the garden’?”

Genesis 3:2-3a-b

² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ^{3a-b} but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, (and now she adds something God did not say) neither shall you touch it ...

I thought my Western-Nebraska-Berean-Fundamental-legalistic upbringing was novel and generationally new. There’s the legalist right there. I don’t trust myself to take a nap in the shade of the tree of the knowledge of good and evil because the temptation is going to be so great. So I’m going to add one more guideline to God’s instruction. That’s what a legalist does. I put some extra boundaries on myself. So she says, “... and God said, ‘You’re not even to touch it, lest you die.’”

Genesis 3:4-6

⁴ ... the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, (you will know) good and evil.” ⁶ 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.

Marriage Failure Number One

When men abandon or fail to fulfill their mandate to defend and protect their families and rather than lead, they simply stand by and listen. This whole dialogue between the serpent and the woman took place in the presence of Adam who simply listened.

Just for your notes. Notice the progression of Satan's strategy:

Number one, he casts doubt.

Number two, he adds to God's Word.

Number three, he will outright lie.

Number four, he will appeal to your pride.

You want to be like God? Who needs God's wisdom when if you just take one bite, you will have the wisdom of God? YOU can determine what is good and bad, what is right and what is wrong, what is righteous and what is evil. Why would you wait for God to define that?

Satan's strategy has worked down through the centuries, and regrettably it's working really well in our generation today. We have decided that we will determine what is right and what is wrong. Our wisdom will be greater than God's wisdom.

Notice the steps from seduction to sin. "She saw, she delighted, she desired, she took." In my college study tonight, we're starting the book of **Romans 1**, and **Romans 1** ends with, "They're not content to rebel by themselves, but she gave it to another."

Pastor George, we called him "Gid9gi" because that's what his grandfather called him, my first associate in G-burg. used to repeatedly use the statement he got from his uncle Charlie which was this: "No one leaves the will of God, alone." When you sin, you always take others down with you.

We read ...

1 John 2:16

(We are led into sin because) the desires of the flesh
and the desires of the eyes and (the boastful) pride of life.

Genesis 3:7a

Then the eyes of both (of them) were
opened, and they knew that they were naked.

They were embarrassed in the presence of each other. There's no voyeurs in the garden. They're the only two in existence, and already they don't trust each other. There is a wedge driven in this perfect relationship so ...

Genesis 3:7b-9

^{7b} ... they sewed fig leaves together and made themselves

loincloths. ⁸ And they heard the sound of the (relational) God (Jehovah 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 (here it is, again, among) the trees of the garden. ⁹ But the LORD God called to the man and said to him, “Where are you?”

And that begins another story line through the Scriptures. When you have sinned, you don't want to go to dinner with the family that night. You've got a stomachache. You've got a headache. You've got homework that's gotta be turned in in the morning. You will do everything you can to avoid the dinner table. When man becomes aware that he has sinned, he does not seek God, but God seeks him. This perfect, holy, and righteous God is not only a powerfully speaking God, but He is also a gracious, seeking God.

Is it possible that this is the picture that we get when we get to the Gospels where it says that Jesus “did not come to be served but to serve and to give His life a ransom for many” when he said, “He came to seek and to save that which is lost”?

Genesis 3:9-11

⁹ But the LORD God called to the man and said to him, “Where are you?” ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree (here it is, again) of which I commanded you not to eat?”

In **Genesis 1** whatever God commanded, it was so, and it was good. By the time you get to **Genesis 3**, when God commands, it's no longer so.

Genesis 3:12

The man said, “The woman whom you gave ... me (They immediately begin to pass the blame), she gave me fruit of the tree, and I ate.”

It's not my fault. Did I ask for a wife? No, no. Singleness was just fine with me. I had man's best friend. I had a whole bunch of man's best friends. I didn't ask for what YOU said is best for me if I have a wife, God. Ultimately, this isn't on her. This is on YOU.

Another scene that runs through the Scriptures Man always blames others, but ultimately, man blames God: “God, you knew what You were doing. You

knew how I'd react if You did that to me. God, my rebellion against You, this is on You.

Genesis 3:13a

(So) the LORD ... said to the woman, "What is this that you have done?"

He didn't argue with Adam. He just turns to the woman. She said it was ...

Genesis 3:13b

"... the serpent that deceived me, and I ate."

Genesis 3:14a

The LORD ... said to the serpent ...

... did you ever notice when people pass the buck, by the time it gets to you, the green's rubbed off, and you can't cash it in?

The Lord said to the serpent,

Genesis 3:14b

"Because you have done this,
cursed are you above all livestock
and above all beasts of the field;
on your belly you shall go,
and dust you shall eat
all the days of your life.

... and now, mark **Verse 15**, the first proclamation of the Gospel in all of the Scripture, and notice this, was declared to Satan, not to the couple that had sinned. Whoa! What are we supposed to do with that? He said ...

Genesis 3:15-16

¹⁵ 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."

¹⁶ To the woman he said,

"I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be contrary to your husband,
but he shall rule over you."

The first command that He gave to this couple, the key characters acting on His stage was that, "You are to be fruitful and multiply and fill the earth."

And now he says, the consequence of your chosen rebellion will be you will continue with the mandate I gave you, but it will be painful.

Genesis 3:17

¹⁷ ... 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;

God is so gracious. He could have cursed Adam. He diverted the curse that Adam deserved to the ground.

Is it possible that some day another Son of God will not be so blessed? But that the curse that was earned by Adam in the garden will fall upon the Second Son of God when He hangs on a tree just outside the garden?

Genesis 3:18-19

¹⁸ thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
¹⁹ By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”

The curse against the woman was in the first mandate as, “You shall be fruitful and multiply and fill the earth, but there’ll be pain in the delivery of your children.” The curse against the man was the second mandate which is “You are to rule and subdue over the earth, and now you’ve got a battle on your hands.” The curse of Adam attacks my lawn every July.

Genesis 3:20

The man called his wife’s name Eve ...

When does Eve get to name anything? He gets to name all the animals. He gets to name his wife because she was “the mother of all the living.” And what is that? In the midst of the judgment for sin, the first man exercises an act of faith. You see, for their rebellion, God should have snuffed them out

on the spot. And yet, he heard God say to the serpent that “the seed of the woman will crush your head, and believing the Word of God, Adam says, “Your name is Eve because you’re going to be the mother of all the living.”

Genesis 3:21

And the Lord God made for Adam and for his wife garments of skins and clothed them.

Bloodshed ... in Paradise, and we begin to see a portrait of sacrifice. The deaths of the non-offending innocent designed by God to cover the guilt of the guilty.

Genesis 3:22a

Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil.

He has decided to be his own wisdom, pass his own judgment ...

Genesis 3:22b

Now, lest he reach out his hand and take also of the tree of life and eat, and live forever ...”

... in his separated condition from God. And as though I haven’t frustrated you enough ... this first couple are created with eternal life which they forfeited by an act of rebellion.

How do we answer the question about “by faith receive the gift of eternal life”? Will I in my act of rebellion forfeit it as well?

Genesis 3:23

²³ therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ 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.

... lest that man should enter and eat and live forever in his condemned, separated condition.

We’ve seen a lot about God. Regrettably, we have gotten an understanding of the fallenness and the sinfulness of man. But what do we see of Christ? I’m just going to suggest some references, and we’ll leave it dangle for a while.

Romans 5:12a

Just as sin came into the world through

one man, and death through sin ...

... death by the way, is separation. Separation of the Spirit from the body is physical death. He said, “in the day that you eat of it you will surely die.” Adam lived for 930 years, but he died that day because spiritual death is separation of man from his God.

Romans 5:12a

... death spread to all men, because all sinned.

Romans 5:17

If because of one man’s (transgression), 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.

Romans 5:19

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

1 Corinthians 15:22

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

1 Corinthians 15:45, 47, 49

⁴⁵ The first man Adam became a human being; the last Adam became a life-giving spirit ...

⁴⁷ The first man was from the earth, a man of dust; the second man is from heaven.

⁴⁹ Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

One day, the flaming sword that guards the gate will be shattered by the Second Adam.

The question that comes to your mind when you’re reading this is the first son of God, **Luke 3**, if that first son of God was given a command and rose up and rebellion the first time he was tempted, is it possible that there will be a second Son of God, a Second Adam, Who when He is tempted will, in fact, be tempted in every way like we are, and yet without sin?

How do we get the most out of the year ahead of us? Let me tell you how to pack for the journey. You never know whether you just take a light carry-on, or you just take, like, check your suitcases and take a couple of carry-on bags. Here's how you pack for our journey for the year ahead of us.

Number one, you need a Bible. You need a Bible, and hey, I love the electronic. I use it all the time. Unless you're really skillful at taking notes in it and highlighting it, I would suggest you just get yourself a cheap paper version because I'm going to ask you to highlight and mark as we go.

You need a marking pen. Right when you say, I don't want to lose that, it's not that you'll ever look at your notes again, but there's something about hearing it and writing it that makes it stick.

The third thing you need is a journal. Twenty years ago I had the privilege of going to Israel with some brothers in the church, and some dear friends gave me this leather journal before I left. I can sit down and go back to Israel by simply flipping through its pages. I had Dr. Bob taking all the pictures that we needed because he's better at it than I am, but I have sketches in here of things I didn't want to forget. You need to get yourself a journal.

You need to purchase yourself a reading plan. Are you going to read **Genesis** to **Revelation** with us? Many of you have already begun that. This is day five. It's not that far to get caught up. You've got nothing else to do this afternoon. The NFL games are all pre-determined before they even kick the ball off, so it's not a big deal. No tension left there at all. So, sit down and figure out what reading plan are we going to use. You can go to our website. You can get readscripture.org. We love this one simply because embedded in it is the Bible project videos, and I'll introduce you to those next week. They're amazing at simplifying and explaining. I watched the first eleven chapters of **Genesis** this morning in seven-and-a-half minutes, and it was phenomenal. I told Linda, "How can they take all of that and summarize it in seven minutes? I get forty-five minutes, and I can't even get close to covering three chapters.

A friend of mine sent the Blue-Letter Bible. That's the one Linda and her mom are using because the other one has you read in the Old Testament, the Psalms, and the New Testament, and by the time you get to the end, you've just got a lot of stuff you don't know. The blue-letter version just takes you through systematically, reading the Scriptures. Read these chapters today. Sometime this year you'll get to the New Testament but-not-tomorrow kind of things.

And then I'm personally using the chronological, the yearly chronological Bible, again this year. Just to kind of set the pace.

But you need to come up with a reading plan for yourself. As Brad said, if your life is so busy, you've got three preschoolers, and things are going crazy, we've got a couple of resources. One, just simply find some time to read what is on the back of the bookmark in your bulletin, that will help you be prepared for next Sunday's study. If that's all you're able to do, praise the Lord. Do that.

For families, our children's ministry has put together an incredible, little study journal, a weekly reading thing. I messed them up in that I made some scheduling adjustments after they had already gone to print, so I'll loan that one, and I'll bring you up to speed.

I would suggest for those of you who are family saying, "What will we do with the kids to help them read along?" Go back to our information desk this morning. Get a copy. Maybe you use it for your family. Next week I'll try to present some, perhaps, children's Bibles and give some insight as to which one might be the best for you.

But the last thing I would suggest is you need to have a traveling partner. Unless there's someone else to share these things with, you read it, and you're going, "Who do I bounce this off of?" Find someone, either at work or at school or in the neighborhood or in the family who is willing to talk with you about what you're learning together as you study God's Word.

Route 66. **Genesis** to **Revelation** where Every Sign Points Us to Jesus. Welcome to the journey.