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Sermon preached by Pastor J.W. Tyler
on Thursday Evening,
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Lesson. Genesis 3.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3.15

What a tremendous concentration of divine truth is couched in this one verse of Holy Scripture, spoken by the Lord Himself immediately after the solemn fall of man when Eve had succumbed to the tempter and had taken of the fruit of the tree which was in the midst of the garden and given to her husband.

I want to strike a note first of all, how in the chapter the truth is generally, by the majority assailed as being mythology, a figment. Not only those in profligacy, but a large proportion in the religious world criticise the account written by Moses by inspiration, of the fall of our first parents. A number of pernicious doctrines have sprung up in the earth: one is Humanism. If a person believes in the Biblical account of the complete fall, the utter ruin of man, he can never be a Humanist, for he considers that the panacea for all ills lies in the being of man, and he can cure all ills.

We have something else, insidious and pernicious, and if I give it a plain title it is free will. A person who believes in the complete fall of man cannot permanently believe in free will. I am prepared to accept that gracious people have been and are confused in their minds for a number of years. If the Holy Ghost is in them, teaching and deepening His work, they must be delivered from free will, because the main plank of free will is a sort of subtle introduction into the human mind that there is a residuum of active ~~xxx~~ goodness that can respond to God; that we are not so completely bad that we cannot respond to His words. No person blessed with the Holy Ghost can permanently believe in free will. I am prepared to accept that many are confused in their minds for a

while. For instance; no free willer can say with Toplady,

"Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die." (143)

So let us come to the application. Do we truly believe in the Scriptures as the inspired volume, the Word of God? Do we believe in the plenary and verbal inspiration from the first syllable in Genesis to the last in the Revelation? Do we? How we need to be established in these truths! So I will take up the fundamental doctrine. Do we believe in the doctrine of God, of the Trinity, of the creation of man in His own image, in his innocency, his communion with God? Do we believe in the account of the fall of man, in the entrance of sin into the fair paradise they enjoyed, the injection by Satan through the medium of the serpent of the temptation and the reception of it? It is amazing to me. Satan through the serpent projected the first temptation, and there was a moment of time when the mind and person of Eve became receptive of it. That is why the watchword was given by our blessed Lord in the garden when He knew His agony, and coming to the three favourite disciples He found them sleeping while He was in agony. This is a solemn, sad feature of humanity: it will hit you both ways, in yourself and others. You are asleep when you should ^{be} awake. You are often asleep when you should be thinking of the Passion of our blessed Lord; when members of His mystical Body are in agony. When you are in agony others are asleep. It is a solemn trait in fallen nature to sleep while others are in tragedy and agony. So long as it does not touch Britain, or the Dicker, or Hailsham, or Sussex it is easy to go to sleep. When He came to His disciples He said; "What, could ye not watch with me one hour?"

Life is one hour: the time of our stewardship is one hour. The whole time of our spiritual life is one hour. The time of fulfilling our stewardship is only one hour. The time of a mother's life, who fears God, in a father's life is one hour, It is not long. "Could ye not watch with me one hour?"

Then, Watch and pray." This is a great preventative in the Kingdom against falling into the snare of Satan. Listen to the conclusion of it; "that ye enter not into temptation."- that ye be not receptive of temptation. That is where the trouble begins. If your mind and state is such that you receive it, you become receptive of it, not resistive. It is mysterious how an innocent creature could be receptive of the projected temptation. Do you believe this? So she saw,- they were friendly; the serpent must have been a beautiful creature, one of the most beautiful in the earthly paradise, but he was made a vehicle by Satan. They had a dialogue; "and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," she had received the temptation. "She took of the fruit," the venom had entered, flooding her being. She gave to her husband and he did eat, and completely ruined them.

So we believe in the absolute fall of man; in the total ruin of man, in the death that descended,- spiritual, moral, intellectual, corporeal, and if grace prevent not, eternal death. Do you subscribe to this? Why do you? There is only one way whereby we rightly subscribe to it: by the regenerating grace and teaching and revealing light of the Spirit, and the impact of divine holiness and majesty on your person. Isaiah "saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory....Then said I, Woe is me! for I am undone." (Isa.6.1-5) If you know God you will know yourself. There is only one way to know yourself; that is, to know God. Immediately His glory, majesty, holiness is felt in your being you begin to know yourself. So how do we know it? Because we have been taught and have proved it, and it is a solemn proving. "For I know that in me(that is in my flesh,) dwelleth no good thing." (Rom.7.18) and you have not learned it in five minutes or five days. You have been learning it for perhaps fifty years, and as every day passes you learn more of it. So it brings you to the conclusion of our own apostle; "O wretched man that I am! who

shall deliver me from the body of this death?" (Rom.7.24)

I speak as led, and I make a reference here as I pass to one point of divine teaching. It is not right for a child of God to set up a standard and say; "The Lord taught me in this way." and expect all to know exactly the same divine method as in their own case. Some know in their early days what Saul did on the road to Damascus. They know terror, the fear of damnation, the thunder and lightning of Sinai. They have seen great depths and felt their ruined state; the Lord has appeared for them, revealed His dear Son and before are twenty they are pardoned sinners. You may find others with a shallow knowledge of sin. I do not mean they are unreal; they know little of sin. It may be fifty years before they come to the place another poor sinner came to in five months, Some never come into a deep part until their last days. In the last year or two of life, perhaps in an illness the Lord strips them and gives them a sight of themselves as they have never had before. So I feel we should be tender, and certain; whether the Lord deals with you as a lion or a moth you will be brought to the same place. It has been expressed in the hymn;

"A guilty, weak, and helpless worm,
On Thy kind arms I fall." (764)

That is the place, to lose your last mite, your last rags; to know that innately there is nothing good, no righteousness; so that all centres in the worthy Lamb.

"That we're unholy needs no proof;
We sorely feel the fall." (181)

I do not say it lightly, God knows: it is amazing that after all the divine teaching we still search to see if we can find some good, but there is none. It is all in Him. So you subscribe, I know, to the solemn doctrine of the utter ruin, the complete fall of man.

I will name another point. It would appear from the sacred terminology of the chapter that soon after the fall the Lord quickened them into life. You say; What is the main plank of faith? "And the eyes of them both were opened, and they knew that they were naked." You will see how wonderfully the Lord dealt with them. The curse was pronounced, and they

were driven out. Blessed be God, there is another garden to go to. Have you been to this garden?

"Eden, from each flowery bed,
Did for man short sweetness breathe."

Where can you turn to? To dear Gethsemane. O this garden where the Lord drank the curse for you!

"But of life, the healing tree
Grows in rich Gethsemane." (802)

and you know I can say to you, we are not ignorant of both sides,- the majority in this place now, older and younger. Banished from the earthly paradise we fly to rich Gethsemane where the tree of life grows.

So immediately it appears their eyes were opened, they received quickening, they knew they were naked, and they tried to cover themselves. The Lord God provided them with coats of skin. They were ashamed and convinced of sin. How amazing, astonishing, divine it is to find while the Lord pronounced the terms of the curse He preached the gospel. He spoke to the serpent,- to Satan. I am not now to look at verse 14. I have not sufficient understanding. In the word He uttered He brings forth from the Covenant of Grace, from His great heart of love His design and purpose to redeem His chosen, and He brings out of His treasure house the method of doing it. A wonder it is to read these words. So we are not surprised when He began to instruct the two erstwhile sorrowful disciples on the Emmaus road with their limited understanding,- they had heard the words of the Lord before He suffered but their knowledge had not gone beyond the tomb. We get into a lot of dark places because we do not see beyond the tomb. He reproved and taught them, and He began at Moses. "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses." No wonder, because Moses wrote the very words that God spake after the fall of man. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke 24.26.27)

So for a little while as the Lord helps me, I will view the subject matter of this remarkable word. He said to the serpent; "And I will put

enmity between thee and the woman, and between thy seed and her seed." I shall possibly dwell more on the second clause. "I will put enmity between thee and the woman." What is enmity? Hatred. I will try to make a few deductions. "I will put enmity between you, Satan, and the woman. This woman, as born again, and her husband, - or if you like, the Church of Christ. I will put hatred between you, Satan, and My Church. And I will put enmity between thee and the woman, and between thy seed and her seed." Satan's seed is the wicked and all that is sinful. "and her seed." Her seed shall be, who? "My own well beloved, only begotten Son who should assume holy humanity in her womb." "The power of the highest shall overshadow thee." (Luke 1.35) - and you will have your seed, the wicked and everything from the pit. And her seed, - Immanuel. "Thou shalt call his name JESUS: for he shall save his people from their sins." (Matt.1.21) There is to be hatred between the two.

I will come to the application of it. It means there is hatred, awful hatred, between Satan and Christ. Satan hates Christ and hates all His seed and every work of the Spirit, and all the gifts of God and the graces of the Spirit; and everything of the pit and the wicked and everything in us that is sinful hates the Lord and grace. I will spell it out in terms that are internal. This is the conflict in you between sin and grace, flesh and spirit, the devil and Christ, and this is ^{what} you will walk. He has put enmity between Satan's seed and the seed of the woman. You hate the devil and the devil hates you. Sin hates grace, and grace hates sin. If you do not know this there is nothing in you. It is only those who have life, the grace of God, who have this enmity against them, and daily, hourly conflict. The flesh battles against the soul. The grace of God enables you to hate sin, so there is constant conflict under your own roof, your own skin, - a company of two armies. You go to bed with, get up with, walk about with your greatest enemy and there is hatred between the two. This word came to me and I thought, no wonder we go through what we do: it is this enmity. I say to you dear people, if you mention this conflict to some, they are dense. A child of grace is like a touchstone; he knows the internal conflict, and what a battle it is! It is a wonder that the mind maintains its equilibrium, it is so bitter, protracted, extended. Listless

is sin; unwearied is the adversary: he does not grow tired. Poor soul, is this your life? You will need to "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephes.6.13) When you go to prayer you have got that in you that hates prayer: when you go to worship there is that in you that hates God. There is that in you that believes, and you believe in and love God, and in you is infidelity. You rejoice in love and praise, and there is that in you that would blaspheme. What about it? do you know it?

"And I will put enmity between thee and the woman, and between thy seed and her seed." I say to you, if you know this conflict go home praising God, bitter as it is. It shows you have got the life of God in your soul, you have got a new creation: this proves it. We read in the Psalm of Asaph "There are no bands in their death: but their strength is firm. They are not in trouble as other men." No, but you are.

"It shall bruise thy head, and thou shalt bruise his heel." This is the seed, + Christ. There is a remarkable word in 1 Timothy. I admit I have never really seen it until this evening. At the end of the second chapter we read; "And Adam was not deceived, but the woman being deceived was in the transgression." The last verse is; "Notwithstanding she shall be saved in childbearing," I always thought of it as a kind word to a dear woman that she should be brought through. "She shall be saved in childbearing." This is how the Lord's people are saved, because "a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." That is a great Scripture; you think about it. There is Adam and Eve, - the seed of the woman; - she shall be saved in childbearing because she shall bring forth a son. Is it not beautiful? "they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1.23) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9.6) She shall be saved in childbearing. "It shall bruise thy head." The dear Son of God incarnate will bruise Satan's head.

The head. Here are two parts of the body in contrast. The head is the great superior part of the human body, and it stands for power, influence,

and a degree of authority. The dear One shall bruise the head of Satan, - destroy his power. He destroyed his power when He rose from the tomb. He destroyed "him that had the power of death, that is, the devil." (Heb. 2.14) and He destroyed the power of death. You will prove He has destroyed the power of death because He has quickened you into life. You could never be quickened into life unless He had destroyed the power of death. He will quicken all His elect because He has destroyed the power of death. You will prove it. Satan would destroy you: it is impossible. He has destroyed his power; cancelled his malicious claim. See how wonderfully this is demonstrated. Israel said; "I have waited for thy salvation, O Lord." "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." (Gen. 49.33)

"And thou shalt bruise his heel." The sacred humanity of Christ was bruised by Satan, and that part of the Church that walks over the earth, and we are that part now. The devil bruises us. Don't be surprised, my friends, at the battle. Bruising indicates a blow, squeezing, pounding, beating by Satan, - only as he is allowed, - and you are bruised. You will feel as I do, and as Mr J.H. Gosden said; "I am a broken vessel." You are so bruised by Satan. Give Him the glory! the seed of the woman has destroyed all Satan's power. Amen.