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## Genesis

### Chapter 3 - God's Grace Questioned

#### The Curse of Deception (vs. 14-15)

**Genesis 3:14-15:** The LORD God said to the serpent,  
“Because you have done this,  
Cursed are you more than all cattle,  
And more than every beast of the field;  
On your belly you will go,  
And dust you will eat  
All the days of your life; and I will put enmity  
Between you and the woman,  
And between your seed and her seed;  
He shall bruise you on the head,  
And you shall bruise him on the heel.”

We open up this wonderful book of the beginnings and we read about God's goodness everywhere. How

wonderful He is to us. He didn't have to do those things for us, but He did, and it was out of His graciousness. It was out of Who He was. Nevertheless, our response is less than appropriate. Our response is that we begin to listen to every lie and deception that comes our way. There's just something within us that says we want more. The thought is that when you're blessed and you're given so many wonderful things, there would be a point where you go, "I'm very content." But then you realize it's not the magnitude of stuff that you get that brings contentment; it's the heart change. So, we come into a place of beauty, we come into a place of perfection, and God's grace is shown. Not one good thing does He withhold, and yet there's something inside that says, "I'm being cheated. He's withholding something." And the deceiving one comes in and plants the thought that you had already been thinking, as we understand within the passage. Well, man falls, but now in this particular text, we're not dealing with the falling of man specifically; we're dealing with the deceiver who came in to deceive. It's hard for us to believe that there is a deception that comes into our life, that there are those that are wicked

that have an agenda to hurt. Our perception is that everybody is fundamentally good. Of course, that's a misnomer because as the Psalmist says, "In sin my mother conceived me." But we also know that there are those that fall and there are those that push. As we look at this particular passage, we're going to be seeing those that do the pushing; the deceivers.

There's an interesting Psalm, if you turn with me to Psalm 58, that in some way even aligns with this particular text as we even see the name of the serpent, or a serpent being referred to within the passage. In Psalm 58, the psalmist begins to really describe a heart that is just plain wicked. Once again, I think we live in a society that perceives that everybody can be really good, but the defining is very clear here in Psalm 58. Let me just read it to you,

(Psalm 58:1) "Do you indeed speak righteousness, O gods?"

Do you judge uprightly, O sons of men?"

(Psalm 58:2) No, in heart you work unrighteousness; On earth you weigh out the violence of your hands.

(Psalm 58:3) The wicked are estranged from the womb;  
These who speak lies go astray from birth.

(Psalm 58:4) They have venom like the venom of a  
serpent;

Like a deaf cobra that stops up its ear,

(Psalm 58:5) So that it does not hear the voice of  
charmers,

Or a skillful caster of spells.”

Pretty interesting, isn't it?

In Proverbs 26, if you turn there with me, the Psalmist begins to describe those that are deceptive. Once again, it's very clear that there's the malevolent, nefarious activity that's going on that goes beyond just falling but into the realm of actually causing harm.

(Proverbs 26:18) “Like a madman who throws  
Firebrands, arrows and death,

(Proverbs 26:19) So is the man who deceives his neighbor,  
And says, “Was I not joking?”

(Proverbs 26:20) For lack of wood the fire goes out,  
And where there is no whisperer, contention quiets  
down.”

It is interesting that it uses the word “whisperer” because of course, that's the name of “snake” or “serpent,” which makes reference to that.

(Proverbs 26:21) “Like charcoal to hot embers and wood  
to fire,  
So is a contentious man to kindle strife.”

“Well, now finally it's going to go out.” No, no, no. Always stirring up.

(Proverbs 26:22) “The words of a whisperer are like dainty  
morsels...”

Another way to convey “whisperer” would be to murmur or to complain, or to slander or to back bite. You don't want to be really noisy about talking behind peoples back. You want to be a whisperer.

“The words of a whisperer are like dainty morsels,  
And they go down into the innermost parts of the body.

(Proverbs 26:23) Like an earthen vessel overlaid with silver dross

Are burning lips and a wicked heart.

(Proverbs 26:24) He who hates disguises..."

Scripture is telling you that deception and hatred are inextricably tied together. They're always together. If somebody deceives you, they're hating you.

"He who hates disguises it with his lips,

But he lays up deceit in his heart.

(Proverbs 26:25) When he speaks graciously, do not believe him,

For there are seven abominations in his heart.

(Proverbs 26:26) Though his hatred covers itself with guile,

His wickedness will be revealed before the assembly.

(Proverbs 26:27) He who digs a pit will fall into it,

And he who rolls a stone, it will come back on him.

(Proverbs 26:28) A lying tongue hates those it crushes..."

Once again, giving that tie.

"...And a flattering mouth works ruin."

Scripture is clearly identifying the deceiver. The deceiver is one who comes in and has an intent to do harm.

If you turn with me to Habakkuk 2, it gives this interesting text, and we're going to try not to spend too much time on the deceivers in this regard, but it is important to realize that there are those that work this work.

(Habakkuk 2:15) “Woe to you who make your neighbors drink,

Who mix in your venom even to make them drunk

So as to look on their nakedness!”

You mean there are actually people that do that? There are actually people that have that intent?

(Habakkuk 2:16) “You will be filled with disgrace rather than honor.

Now you yourself drink and expose your own nakedness.

The cup in the LORD’S right hand will come around to you,

And utter disgrace will come upon your glory.”

The passages all make references to those that come into a realm and have an agenda. Scripture talks about this specifically in books, like in the New Testament, 2 Peter 2,

as it begins to talk about those that come in with a purpose to deceive and take advantage of. You read this as well in the book of Jude. It actually talks about the fact that they are hidden reefs in your love feast; clouds without water. That is to say, they promise great things but give no benefit. Actually, Scripture goes on to talk about the fact that they're doubly dead in their fruit. Scripture then reveals the fact that the deepest part of hell, the darkest part of hell is reserved for them. James will tell us, "Don't let many of you become teachers; knowing that you will incur a stricter judgment." The Scripture is making reference to those that do the leading, those that do the deceiving. You want to make sure that truth is being proclaimed. Of course, obviously the opposite of deception is truth. So, in this particular passage that we're going to be looking at, we're going to see the enmity between deception and truth that is going to be set against. This is in the context once again as well with the serpent. The serpent is described, his very name makes reference to a "whisperer" that comes.



It is surprising to me, a lot of our neighbors in my particular neighborhood, and I suppose in some of your neighborhoods as well, like this time of year, They like the whole spooky thing. And I remember as a kid, I liked being scared and stuff. I get that part, but it is amazing to me how in love we are with death. I mean, the things that were on this one particular lawn were clowns, and they didn't look really happy. Then off to the side, there are graves and then people's feet sticking up out of the graves and heads and things like that. I just thought of myself, "It's almost like we embrace evil." The very thing that brought such hurt and pain to us is the thing that we seem to celebrate the most. I mean, I'm seeing more celebration of this in this particular time than any other thing. I mean, even Christmas is being overshadowed by this particular time. It's telling me that part of the deception is that we begin to grow complacent and almost cavalier about evil and about sin. If we can get you to joke about it, if we can get you to make fun of it, if we can get you to actually see it as really a non-issue and innocuous, then you begin to celebrate it, and it begins to be something fun. Then, if we can get you to celebrate it,

then you no longer perceive anything that you've done as really that bad.

As we look at Genesis 3 and in particular the verse that really heads this up, as God then turns to the woman, as man has already put blame on the woman. Here again, it's amazing to me, our perception is that God is in some way holding back things from us and God goes, "Yes, I'm holding back things from you. I said, 'Every good thing,' I'd give you; not every evil, bad, horrific thing." And man goes, "Well, I'd like some of that too." So, in this particular passage, we see the treachery, the selfishness of man. We see the shame that comes in. We see fear come in through the whole text and we see disparagement and blame as a part of this; things that Adam and Eve would have never really known had they not pursued this venture into a kind of knowledge of that which is calamitous and evil. Now, they begin to be a part of this and as well as they begin to understand deception.

Still, do we really understand what we've done when we have sinned? Do we understand when we pursue

something selfishly, how it really hurts? Do we fathom when we put the blame on somebody else, how crushing that is to them? Do we see or are we just so introspective that we can't seem to grasp the gravity of it?

(Genesis 3:13) “Then the LORD God said to the woman, “What is this you have done?” ...”

Once again, very simplistic in the Hebrew, it would just simply be “*mâ*”. That's pretty simple, isn't it? “What?” It is in the demonstrative, which means that there's a lot of emotion and feeling in this. As Scripture says, “do not grieve the Spirit of God.” (Ephesians 4:30) I remember when it was first brought up to me that I could actually grieve God; a speck of dust could actually bring grief to the God of the universe. It's such an amazing thought. The Scripture tells me in this passage that God was feeling deeply. “What are you doing?” It's a good question to ask because once again, man doesn't think about all the ramifications of what he does, nor does he think about the depth of hurt that he's caused. We're called by God to think about these things, to consider what has happened.

“Then the LORD God said to the woman, “What is this you have done?” ...”

And the woman immediately goes into the realm once again of not talking about what she's done, but what somebody did to her, and that is one of the reasons why we find ourselves being taken away from really repenting of our sins before God. So, she puts the blame on the serpent. Now in this passage, we're going to be talking about specifically the one who deceived, the deceiver and the fact that he pushed, but I want you to keep in the back of your mind that whole concept of “What is this you've done?” Because in some way it's going to come together. The whole thing of the serpent has really followed us, and here it is kind of a bizarre thought as well that man would almost fall in love with the serpent. In this particular passage, we're going to see the curse that is given to the serpent and the fact that at one time, obviously the serpent was not crawling on its belly; at one time, the serpent was speaking.

(Genesis 3:14) “The LORD God said to the serpent,  
“Because you have done this,  
Cursed are you more than all cattle...””

Actually, the word that He uses within the passage is “*b<sup>a</sup>hēmâ*,” which actually comes from a Hebrew root word which refers to the fact that it's mute or cannot speak. Now, we know according to this particular text that the serpent was speaking. So, in many respects, we're going to see that he's going to be silenced as part of the curse. “You're going to be lower than the speechless ones.” It's one of the statements that is being made.

“... Cursed are you more than all cattle,  
And more than every beast of the field;  
On your belly you will go...””

One of the statements that we saw in the Psalm is, “You thought you were going to be elevated, but I'm going to bring you low.” So, you see God's promise to do that. It is the thought of man that “If I can deceive then I'm going to be higher than everybody else, and it is in the deception that it's going to exalt me.” But Scripture is saying, “No, you're going to be brought low. It will bring you low. It will

not only tear down others, but it will bring you down as well.” And He makes reference to this.

As it goes on, it says,

“... On your belly you will go,  
And dust you will eat...”

I mean, you can't get any more to the ground than that.

“... All the days of your life;

(Genesis 3:15) And I will put enmity...”

Once again, division is always connected with deception.

“And I will put enmity

Between you and the woman,

And between your seed and her seed...”

“Her seed,” making reference to the fact that there's going to be a clear difference; that is the Promised One, as we'll go on to see a little bit later that the Promised One that will come, will be the representative of the truth. So, the enmity will be between deception and truth.

As we know that Cain killed his brother Abel, at the end of Chapter 4, there will be one that will be raised up.

(Genesis 4:25) “Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “God has appointed me another offspring in place of Abel, for Cain killed him.””

(Genesis 4:26) To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.”

So, God was preserving one that would come and proclaim. Of course, as we've been reading the Book of Galatians, it's not “seeds” plural, it's “seed,” singular, and the promise and the hope was that One would come.

Romans 16 would make reference specifically to this, of the One crushing the head of the serpent. So, the hope was that truth would come, but truth and deception are always going to be at odds. This is one of the fallacies of the world where the world comes together, and they go, “Can't we all get along?” And I would say, no. Truth and lies cannot exist and Scripture is very clear about that. So, there is a right and there is a wrong and the two cannot coincide. Now, man likes to blur it. Of course, the deception is, if we can blur it and make it mysterious and

make it interesting and fun, then of course, you swallow the whole thing, but there's a truth of right and wrong. This is actually what's being said within the passage.

When I consider the serpent within this setting, we realize that there is clearly a goal to deceive. It is in this deception that we would think that with the curse, and you look at the curse, I mean, he's going to be silenced; he's going to be brought lower than any other thing. He's ultimately going to be defeated because he's actually picking a fight with the undefeatable God. Nevertheless, man, in spite of all this, though, the serpent seems to lose its beauty, and though it seems to lose in some way his stature, which seems to be taken away from him, it's so bizarre that man still seems to embrace the serpent.

We know that to be true because if you look with me in Exodus 7, God was going to do miracles before the Pharaoh. Now, we know according to the Egyptian histories there's basically three main serpent gods that the Egyptians have which was carried on. You go, "Why would they make serpents gods?" That's a pretty good



question, isn't it? I mean, isn't it strange that man would elevate the very thing that God lowered, and the tendency of man to do that? So, one of the serpent gods actually had for its purpose, to devour the souls of men; which is interesting that they worship something like that. One of them was a god of chaos, and the other was a symbol of royalty, which oftentimes you would see them on their hats or whatever that would convey. It was actually called the "green god," which I don't know if it was environmental or whatever it was. Anyway, Exodus 7, if you if you look with me during the time of Moses, and he's going to be doing the miracles before. If you remember, God gave him this cane and he throws it down and it becomes a serpent.

(Exodus 7:8) "Now the LORD spoke to Moses and Aaron, saying,

(Exodus 7:9) "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw it down before Pharaoh, that it may become a serpent.'"

That was God's idea. It's pretty interesting. Now, here again, you need to ask a question, why would God use that as a symbol? The answer is pretty clear, the Egyptians worshipped the serpent.

(Exodus 7:10) “So Moses and Aaron came to Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent.

(Exodus 7:11) Then Pharaoh also called for the wise men and the sorcerers...”

Underline the word “sorcerers” there, “*kāšap̄*,” actually means “to whisper spells.” So, you're kind of getting into the whole genre of this. There's a whisperer of spells and enchanter and witchcraft and sorcery that is directly tied with the serpent; the whisperer serpent, who whispers in your ear; the deceiver. Why is it we're so enchanted by whispering, and the secret arts, mysteries, hidden things, things that were not privy to?

It says this,

“Then Pharaoh also called for the wise men...”

Which in the passage, probably is emphasizing “shrewd.”

“... and the sorcerers, and they also, the magicians...”

Which are diviners. Probably the best way to describe them would be like drawers of the horoscope and drawers of lines that would in some way tell hidden things is what they would do through this.

“... the magicians of Egypt, did the same with their...”

Watch the phrase here,

“...secret arts.”

Now, you're going to be surprised, this word is actually seen only two times in all of Scripture. The other time it was seen was in Genesis, and the word for “secret arts” is literally the flaming sword of the angel at the garden. So clearly, they are identifying with the whole garden scene, serpent, a flaming sword. It is a picture of this magical sword. So, these things go down through history and somehow find their ways distorted and twisted in the minds of men. Men began to worship the very things that they should actually be trying to avoid and try to go away

from, but there's something about it that continues to draw them.

(Exodus 7:12) “For each one threw down his staff...”

More specifically, even their flaming magical swords. So, if they were flaming and then they looked like snakes, you can kind of see how that goes. I remember the fireworks that actually light, it folds out and looks like a snake. Did you ever have any of those? I'm trying to cut down on those.

“For each one threw down his staff and they turned into serpents. But Aaron's staff swallowed up their staffs.”

Of course, theirs was clearly a trick and a deception. Yet, Pharaoh's heart was hardened, and he did not listen to them as the Lord had said. The passage actually goes all the way back to that. Now, the thought is, “Wow, God is more powerful and He's revealing Himself over the serpent.” It doesn't end there. We find the Israelites going into the wilderness and murmuring and complaining as they seem to have a habit to do, and what do you think God sends to punish them? Yeah. Why would He send the serpent to punish them? Because they still had the

facsimile of worship; just had the golden calf; they had the desire to worship the very things that they were being pulled out of. We have these things that are kind of in us, the life that we live, the place that we live. These are all part of our life and we've grown complacent, maybe even cavalier, about the things that are evil in our lives. We've learned to joke about them. We've learned to live with them, and we've learned to actually perceive sin, that it really isn't that big of a deal. So, it's so much a part of our lives that it's taken hold of us and the very things that we worship would cause us to turn against God. I mean, think about it, the serpent implanted the very thing that she was wrestling with, but that whole thing, "Did God say this? I think He's trying to shaft you." And you can hear those words not only in your heart, but in the world, "Is God really loving? God really doesn't care for you." I mean, you can hear the early stages of the Psalmist going, "The world is telling me this, 'There's no hope in Him. Don't listen to Him.'" We've almost gotten used to the voices.

Numbers 21, if you look with me, is that particular incident. We see the battle that is going on for the souls of men. In Numbers 21, the Israelites head to mount Hor. (Numbers 21:4) “Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient...”

We probably would best describe that as “vexed.” It actually means “short of spirit,” which would be described as somebody that is, quite frankly, just curt towards God. “What are You doing? Why are You leaving us here? We should have gone back to Egypt.” They're talking against God. Don't you think it's bizarre that we've gotten used to people talking against God? We've almost become accepting of that. Now, if somebody offends us, ok, well, that's where we draw the line. We should draw the line against those who talk against Him, because that's the serpent himself talking to us.

(Numbers 21:5) “The people spoke against God and Moses...”

It's not a strange thing that the serpent has another name; his name is Satan, which means adversary or “diabolos,” which means “slanderer.” It shouldn't surprise us that he has other names because all of them are really just plain descriptive. It's very interesting that in Revelation 12:9, he actually begins to describe Satan in terms of Satan, “diabolos,” “the serpent of old;” the one who accuses the brethren.

“The people spoke against God and Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food.””

(Numbers 21:6) “The LORD sent fiery serpents ...”

Why? That's exactly what they were doing. Galatians 5 says, don't take your freedom and devour one another. One of the reasons why John the Baptist goes, “Brood of vipers,” which devoured each other. Even from birth, they would begin to eat each other up. So, what an interesting picture.

“The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died.”

(Numbers 21:7) So the people came to Moses and said..."

Here's an epiphany, "We've done something wrong."

"... because we have spoken against the LORD..."

To speak against somebody, to slander somebody, to hurt somebody, we think nothing of it. It is so strange that God would have to send something such as this to reveal what we actually look like. It's literally God holding up a mirror and going, "You see what you look like? You see what you're doing?" "We've sinned."

(Numbers 21:8) "Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard...""

Our thoughts are that when you look at the medical field, you see this snake around the pole, that this is where they get it from. That's not where they get it from. They get it from Asclepius, and they get it from Caduceus, which there's one that they have two serpents around the pole with wings; that would be the god that is worshipped, I think with the Romans and more specifically, with the Greeks. The myth and story of Asclepius goes, the serpent



spoke in his ear, and the serpent told him how to help people get healed. Wouldn't that be just like the devil saying, "Healing is with the serpent"? The same thing was true with the Egyptians. They designated the serpent as one having power to heal or bring good. So, God is revealing just the opposite. That God would have to reveal that is here again, a strange thought because we know from the very beginning of the garden that wasn't true. But deception is so powerful that man begins to fall in love with the very thing that they should be hating. We see this in the text. So, a very poignant point here I know I may be taking a side journey here, but I think it's important to see that God is going to demonstrate, not only how horrific our sins are, but He's going to get us to consider it.

So, the way the passage reads is,

(Numbers 21:8) "Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard..."

Now, you can just describe that as a sign; a sign to be lifted up. "Take this sign to be lifted up."

“... and it shall come about, that everyone who is bitten, when he looks (“rā'â”) at it...”

Now, he could have used a word that just basically says “glance at it,” but it's not that word. He uses the word that says, “somebody is considering deeply.” So, they're looking at this and they're discerning something. “If they will look on this and they discern.”

So, Moses put a fiery serpent on the pole. “Let them look at this and tell them, ‘You need to look at this, but not just glance at it. You need to look and discern what you've done. Think about what you've done.’”

You read in 1 Corinthians 11, and it makes reference to the fact that when you're coming to the Lord's table, and Paul goes, “When you come to the Lord's table, you're not coming to worship God. You're thinking about yourself. You're just cramming food down your mouth and you're trying to make yourself look better than everybody else.

That's not the reason we come.” And then he says this,  
“Examine yourself.”

You come to 2 Corinthians 13:5, and he says,

“Test yourselves to see if you are in the faith...”

There is this sense of considering.

As Paul will say in 1 Corinthians 11, “If you'll examine yourself then you won't have to be examined by me, but you need to look about what you're doing.” One of the great things about reading the testimony of Paul is you can hear him go, “I was a blasphemer. I was killing people. I mean, I was dragging them off. I was taking them to prison. I was throwing my garment down saying, ‘I want them dead.’” You know what Paul is doing? He's considering what he had done. That's always necessary to come to repentance. You have to realize that you're a sinner.

As Titus 3 says, remember we too once were hateful, hating one another. Then, the kindness of God appeared; He saved us. Much of salvation is us taking a moment and considering what we've done; the harm that we brought.

The passage says in Haggai 1, verses 5 and 7, “Consider your ways!” When he uses the word in that particular text, “consider,” it actually can be defined as “a sign set up; which is the interesting picture that we have within this particular passage.

Something even more bizarre than this is that when Moses makes this, and this happens and those that looked were saved, we have another passage all the way down the road to where Hezekiah was king. If you’ll look there with me in 2 Kings 18. You know, sometimes you're reading through these books, and you read these particular passages, and you don't think anything of them. It's good to visit them in the context once again of where it comes from.

(2 Kings 18:1) “Now it came about in the third year of Hoshea, the son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah became king.”

(2 Kings 18:2) He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother’s name was Abi the daughter of Zechariah.

(2 Kings 18: 3) He did right in the sight of the LORD, according to all that his father David had done.

(2 Kings 18:4) He removed the high places and broke down the sacred pillars and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made, for until those days the sons of Israel burned incense to it..."

I don't get it, do you? We just can't seem to hate sin. The cunning of the serpent still exists. His beauty is gone, his stature's gone, but he's still slithering around. That people would be drawn, attracted continually, to the very thing that would bring them low is so strange, isn't it?

So, in John 3, Jesus gives this example. It was one of the greatest passages dealing with our salvation, isn't it? "For God so loved the world that He gave His only begotten Son." Who was He talking to? Well, He was talking to a man that knew all about the Old Testament; in specific, he knew very clearly about Numbers 21. He was a Sanhedrin. He was a scholar of Scripture. Jesus would kind of insult him in the sense of going, "Haven't you read this?" But we'll pick up in John 3:10,

“Jesus answered and said to him, “Are you the teacher of Israel and do not understand these things?”

He's talking to him about being born again.

(John 3:11) “Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony.

(John 3:12) “If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?”

(John 3:13) “No one has ascended into heaven, but He who descended from heaven: the Son of Man.

(John 3:14) “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”

Do you know what He's talking about? He's saying, “When I'm on that cross, I want you to consider what put Me here.” If you stare long enough, you know what you'll see? You'll see a serpent wrapped around Him holding Him on the cross for you. Scripture is telling us that you have to consider this just like it was considered in the Old Testament. If you'll consider what you've done, you can

be saved, but you have to think about this. See, the cunning of the serpent is that it's that it's such a marvelous thing; it's such a high thing.

Isaiah 14 makes reference to the fact that Babylon perceived itself so great, so wonderful; the one who would oppress; the one who would strike the peoples in anger, persecute the people. How bizarre it is that we would be attracted to something such as Babylon, and yet we are.

(Isaiah 14:10) “Sheol from beneath is excited over you to meet you when you come...”

And the context is of course, the king of Babylon, and the segue is that the devil was the king of Babylon.

So, it reads this way in verse 9,

“Sheol from beneath is excited over you to meet you when you come;

It arouses for you the spirits of the dead, all the leaders of the earth...”

Which by the way, were all tricked and deceived by you.

“... It raises all the kings of the nations from their thrones.

(Isaiah 14:10) “They will all respond and say to you,  
‘Even you have been made weak as we,  
You have become like us.

(Isaiah 14:11) ‘Your pomp and the music of your harps  
Have been brought down to Sheol;  
Maggots are spread out as your bed beneath you  
And worms are your covering.’

(Isaiah 14:12) “How you have fallen from heaven,  
O star of the morning, son of the dawn!  
You have been cut down to the earth,  
You who have weakened the nations!

(Isaiah 14:13) “But you said in your heart,  
‘I will ascend to heaven;  
I will raise my throne above the stars of God,  
And I will sit on the mount of assembly  
In the recesses of the north.

(Isaiah 14:14) ‘I will ascend above the heights of the  
clouds;  
I will make myself like the Most High.’



(Isaiah 14:15) “Nevertheless you will be thrust down to Sheol,  
To the recesses of the pit.”

If you exalt yourself, you'll be humbled; if you will humble yourself under the mighty hand of God, you will be exalted. Scripture tells us right from the very start that deception will not have an elevated place. You will go down to the recesses, and yet, somehow, we still seem to believe the lie.

If you look in Isaiah 47, I think it's because Babylon has a lot of tricks. I mean, the thought is that the sensual one dwells in security. If you look at the beginning of Chapter 47,

(Isaiah 47:1) “Come down and sit in the dust,  
O virgin daughter of Babylon...”

The reason why it's called “virgin” is because up to this point, it's been untouched by war.

You go on and it says, “The day is coming when you’re no longer going to be tender and delicate; not attractive anymore.”

(Isaiah 47:5) “Sit silently, and go into darkness,  
O daughter of the Chaldeans,  
For you will no longer be called  
The queen of kingdoms.”

Drop on down to verse 8,

“Now, then, hear this, you sensual one,  
Who dwells securely,  
Who says in your heart,  
‘I am, and there is no one besides me.  
I will not sit as a widow,  
Nor know loss of children.’

(Isaiah 47:9) “But these two things will come on you  
suddenly in one day:

Loss of children and widowhood.

They will come on you in full measure

In spite of your many sorceries,

In spite of the great power of your spells.

(Isaiah 47:10) “You felt secure in your wickedness and said,

‘No one sees me,’

Your wisdom and your knowledge, they have deluded you;

For you have said in your heart,

‘I am, and there is no one besides me.’”

(Isaiah 47:12) “Stand fast now in your spells

And in your many sorceries

With which you have labored from your youth;

Perhaps you will be able to profit,

Perhaps you may cause trembling.

(Isaiah 47:13) “You are wearied with your many counsels;

Let now the astrologers,

Those who prophesy by the stars,

Those who predict by the new moons,

Stand up and save you...”

Trickery; deceitfulness of man. “Oh, they're not going to trick me.” How complacent are you to sin? How complacent are you to sin? You begin to embrace the very thing that the world tells you to do, and you go, “This is

how I'm going to become somebody.” And God goes, “Didn't you read Genesis? This is how you become low.” Great pictures.

### **Closing Prayer:**

Father, we come before You today and we just ask You to speak to our hearts. We know what man is saying. We know what the world is saying. They've actually bought into the whole thought process of the snake in the grass. We've embraced the very things that You have repelled. We've worshipped the very ones that You have brought low. It was Your kindness that would wrap Yourself in the hostility of man, the very thing that we worship the most, and show us our sins for what they really are. We come to the cross and we begin to consider, “I did that.” God, we don't want to get complacent and cavalier about our sin. Change our hearts even today.