

Remembering the Fallen

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[0 : 00] Well, if we could, for a short while, and with the Lord's help, if we could turn back to that portion of Scripture that we read in the book of Genesis, and chapter 3.

Genesis chapter 3, and if you read again at verse 8. Genesis chapter 3, at verse 8.

And they, that is Adam and Eve, they heard the sound of the Lord God walking in the garden in the cool of the day. And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man and said to him, Where are you? And he said, I heard the sound of you in the garden, and I was afraid, because I was naked and I hid myself.

He said, Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?

[1 : 08] And so on. As we were saying to the children, today is Remembrance Sunday.

And it's a day in which our nation, many people gather at war memorials and places of worship. They gather the length and the breadth of Great Britain to remember those who lost their lives in the horrors of war, both past and present.

And it's now over a hundred years since the end of the First World War. And we're still gathering together to remember the fallen. And it's good for us to remember the fallen.

It's good for us to remember the millions of people who innocently suffered at the hands of the enemy. It's good for us to remember the men and women who were wounded and died on the battlefield in order to bring peace between the nations of our world.

It's good for us to remember those who left our villages and left the shores of our island never to return again. It's good for us to remember those who lost their lives, even in the Islea, with the safety of home only in sight.

[2 : 25] And yet they lost their lives there. It's good for us to remember. It's good for us to remember and give thanks to the Lord for bringing us through one of the darkest centuries of our history.

But you know, it's also good for us to remember and to continue to pray for those who are still serving in our armed forces. It's good for us to remember to support those still experiencing the effects of war, whether physically or mentally.

My friend, it's good for us to remember the fallen, lest we forget. But you know, I want to say this morning that it's good for us to remember that we are fallen.

On a day like today, it's good and right and proper for us to remember the fallen, those who died through the awful tragedies of war. But you know, it's on a day like today that we can't escape from the fact that our Bible explains to us why we remember the fallen.

We remember the fallen because we ourselves are fallen. We're fallen. We've fallen from that perfect estate wherein we were created.

[3 : 42] And so today, as we remember the fallen of wars past and wars present, I want us to remember that we are fallen. We are reminded that we are fallen in this well-known chapter in Genesis chapter 3.

And I'd just like us to look at this chapter today under three simple headings. Genesis chapter 3 under three headings. The covenant, the chaos, and the Christ.

The covenant, the chaos, and the Christ. We'll look again at verse 8. It says, And they heard the sound of the Lord God walking in the garden in the cool of the day.

And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord called to the man and said to him, Where are you? And he said, I heard the sound of you in the garden and I was afraid because I was naked and I hid myself.

He said, Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat? Now Genesis chapter 3, it's an important chapter in the Bible because it explains to us how our world came to be in the state of ruin that it's in today.

[4 : 57] And we often refer to the events that took place in Genesis 3, we refer to this chapter as you might have it in your title, as the fall. Because Genesis chapter 3 is the account of when mankind, along with all of God's creation, we fell into a state of sin and misery.

But you know, when we read the first two chapters of our Bible, when we read Genesis chapters 1 and 2, we're given the account of our Genesis, our origin, our beginning.

And as we can read there, it wasn't a beginning from something. It was a beginning from nothing. Because our Genesis, it wasn't the result of millions of particles just colliding together at speed, producing this massive explosion, this big bang followed by millions of years of evolution.

No, your Bible, my friend, it unashamedly states before you, in the beginning, God created the heavens and the earth.

God created this world by speaking into the void of darkness and lifelessness. and out of nothing were told by the word of his power, light and life came into being.

[6 : 17] God said, let there be and it was and he saw that it was very good. And that's all you read in Genesis 1. God said, let there be and it was and he saw that it was very good.

But as you know, when we come to day 6 of the creation, the last action of God's creative work was when he created man, ourselves.

God says, let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.

My friend, the creation of man was God's greatest act because like a potter working with clay, God intimately and intricately formed and fashioned Adam and Eve out from the dust of the ground.

They were made in the image and likeness of their creator and they were made even to reflect and imitate the glory of their creator. They weren't created to reflect their own glory or seek their own glory by their fame or their fortune or even their frivolities.

[7 : 36] No, man's chief end, this is it, this is what we need to get. Man's chief end was and still is to glorify God and to enjoy Him forever.

I'm sure you learned that when you were in Sunday school. I'm sure you were reminded even as a child that that's your chief purpose in life, to glorify God and to enjoy Him forever.

But what we must understand is that it was because Adam and Eve were made in the image and likeness of God, they were the apex of creation.

Adam and Eve, the humanity which God had fearfully and wonderfully made, they were the climax and culmination of creation.

You could even say that when it came to Adam and Eve, God saved the best till last. He made them as His last creative act.

[8 : 33] He made them on day six, at the end of day six, God saved the best till last. Because when God created Adam and Eve, He created them as we're told, male and female.

He created them after His own image and in His own likeness. And He endued them with perfect knowledge, righteousness and holiness. But you know, more than that, when God created Adam and Eve, He gave them dominion.

He created them with dominion over the whole of creation. God created what we could call the kingdom of Eden. And He placed King Adam and Queen Eve into the kingdom of Eden.

And as king and queen, Adam and Eve were to have dominion, they were to have authority over the whole of the creation. They were to rule in the kingdom of Eden.

And God had given them this responsibility to ensure that the earth was fruitful and it multiplied.

They were to subdue the earth. That's what the Lord said, subdue the earth and have dominion over all the creatures by ruling as king and queen, as monarchs in the kingdom of Eden.

[9 : 46] And that's what we were singing about in Psalm 8. The psalmist was praising the Lord. He was saying, how excellent in all the earth, Lord, our Lord is thy name. The psalmist was praising the Lord for the beauty and the glory and the perfection of his creation.

But more than that, he was praising Adam and Eve. That God had created them and crowned them with glory and honour and even dignity.

He was praising God for creating man with such perfection. And you know, I want to pause at that bit where it says in Psalm 8, Adam and Eve were crowned with glory and honour and dignity. Dignity. You know, my friend, every time I consider the creation account, I'm made to realise that what we need to rediscover in our day and generation is that we were made with dignity. Because contrary to public opinion, we aren't here by scientific accident. We aren't here by some random chance of biology. No, we are here and we have a life and we have an existence. [11 : 02] We've had a beginning because our genesis, it all began with God. And God, this is the thing, God has a love and a care towards his creation that he has created us with dignity and he looks upon us with love and compassion.

But you know, when we remove God as our creator and we claim that we've evolved from monkeys, we're taking away our dignity. We remove the purpose for our existence. We remove our reason to live. We're removing even our chief end to glorify God and enjoy him forever. My friend, as helpful as science is, it doesn't dignify man. Because in the eyes of science, we're insignificant. We're only a number. A number in the untold numbers in this world. We're not important to anyone. But you know, with the promotion of atheism through our television and even through our media, we're being fed the lie that we have no dignity. We have no dignity unless we're in control of our own life and destiny.

[12 : 16] Because for our atheistic nation, dignity is all about the right to terminate life. But my friend, dignity is about discovering the point to life.

Dignity is about discovering who made us and why he made us. The point to life is to glorify God, to enjoy him forever. And that's what the Bible emphasizes to us again and again.

That is God's creation. We're precious. We're important to God. We're loved by God. Because every single one of us here this morning, we have been uniquely, personally, individually made and formed in his image and his likeness.

The Bible says that it's in him that we live and move and have our being. God reminds us that our breath is in his hand, not our own. And we're to worship him and glorify him because he's our creator.

And he brought us into being. He formed us in our mother's womb. He knit us together. He gave us a beginning. He gave us an existence. He made us a living soul.

[13 : 25] And he made us with so much dignity that one day he will ask us to give an account. And I've said this to you before, my friend.

You are so important to God. So important to him that he's going to ask you about the life that he gave to you. And he's going to ask you what you did with it.

He's not going to ask the animals out in the field to give an account. He's not going to ask the hills or the rivers in Barvis to give an account. But he will ask the people of Barvis to give an account. You are as important as that to God. And you know my unconverted friend, this is what you need to be ready for. You need to be ready for that great day when God will ask you about your life.

Because as Genesis 3 is reminding you this morning, is that there is a covenant that was made with God long ago. And it was broken. And that covenant brought sin.

[14 : 35] It brought chaos into our world. God made a covenant with King Adam. It was a binding promise. And the promise was that Adam would remain king in the kingdom of Eden on the condition of his obedience to the covenant promise.

And you know the promise. The covenant promise was clear. You may eat of every tree of the garden but of the tree of the knowledge of good and evil you shall not eat. For in the day that you eat thereof you shall surely die.

It was once said that Adam and Eve were given a paradise of yes and a single tree of no. A paradise of yes to enjoy one single tree of no.

Don't go near it. Don't touch it. And we might be tempted to think well it's only a tree. What's the big deal? But it's what the tree represented. Just like your wedding ring it's only a ring but it's what the ring represents.

The tree represented a covenant. A covenant promise. A promise. And as you all know promises with God they matter. And the condition of the covenant was obedience will bring life.

[15 : 48] Disobedience will bring death. And as we know from even reading the chapter disobedience brought death. Because the fall took place.

The fall took place when Adam and Eve who were fearfully and wonderfully made they were made as the apex of God's creation. They had perfect knowledge righteousness and holiness. They were sinless beautiful and glorious. They were the perfect king the perfect queen ruling over the perfect creatures in this perfect creation in the perfect kingdom of Eden in a perfect world enjoying this perfect relationship with God a perfect life even a perfect marriage. They were absolutely perfect. They had it all my friend. They had it all. But they lost it all. They lost it all. They fell from that perfect a state wherein they were created and they plunged this world into chaos.

They plunged this world into chaos. What was the chaos? That's what I want us to see secondly. The chaos.

[17 : 07] The covenant and the chaos. Look at verse 9. We see the chaos there. The Lord God called to the man and said to him where are you?

And he said I heard the sound of you in the garden and I was afraid because I was naked and I hid myself. He said who told you that you were naked? Have you eaten of the tree which I commanded you not to eat?

And you know when I read these verses do you know I'm reminded of what Alan Duncan McKinnon from Brew said at the unveiling of the Barvis and Brew War Memorial in May 2017.

I'm sure many of you were there. As you know Alan Duncan is one of our elders although he's now housebound at the age of 99. But it was 1938 just to give you a bit of background 1938 at the age of 18 Alan Duncan joined the Royal Navy Reserves and he served both king and country for the duration of the Second World War.

And during the war Alan Duncan was part of the invasion of North Africa Atlantic convoys and also the Arctic convoy. I'm sure many of you have heard about this before.

[18 : 24] But you know whenever I would sit with Alan Duncan in his home he would always talk about where he served in the war. He wouldn't talk about the details of what went on in the war like many of those who served in the war.

But what always got to Alan Duncan and he always came back round to this. That in God's providence when he was part of these Arctic convoys travelling towards Russia Alan Duncan he was given compassionate leave.

I'm sure you've heard the story. He was given compassionate leave because his mother was thought to be dying. And Alan Duncan he was allowed to leave his ship. His ship was the HMS Lapwing.

And he was allowed to return home to be with his dying mother. But it was while Alan Duncan was on compassionate leave in March 1945 that the HMS Lapwing was torpedoed by a German submarine.

And 158 of Alan Duncan's crewmen they were lost that day in the cold Arctic Sea. And the few survivors of the ship they said that the ship went down in only 10 minutes.

[19 : 34] But you know what always got to Alan Duncan was that he should have been on the ship. He should have been there. And in many ways speaking to him he always felt guilty for surviving when so many of his comrades were lost.

And yet what was remarkable is that even though he was on compassionate leave to watch his mother die his mother didn't die. She didn't die for another year or so.

She survived until after the war was over. But you know when I read back to these verses when I read these verses in Genesis 3 I'm reminded of what Alan Duncan said at the unveiling of the Barbison Brew War Memorial in 2017.

Because at the age of 97 if you remember he was standing from his wheelchair leaning against this war memorial.

This man who had seen and smelled the stench of war and he said you know I'll never forget what he said. He said the reason war exists and the reason this memorial has been erected in our community is because Adam broke the first covenant with God.

[20 : 49] Adam broke the first covenant with God. My friend today we remember the fallen. The fallen who died because of the tragedies of war.

God but we must also remember that we are fallen. We are fallen and we're fallen because Adam broke the first covenant with God.

As we said Adam and Eve were given a paradise of yes but a single tree of no. The condition of the first covenant was that obedience will bring life. Disobedience will bring death.

And when Adam broke that first covenant with God our world plummeted into chaos. And this is the thing as king and head of the creation when Adam sinned we sinned.

When Adam fell we fell. When Adam died we died. Because the covenant says the catechism the covenant being made with Adam all mankind sinned in him and fell with him in his first transgression.

[22 : 02] But you know the day and age we live in we don't like to stress the depravity of mankind and the awfulness of sin because well we want to take sin lightly. We want to just brush it off and think that it's something naughty and we don't want to worry about sin.

But you know I always go back to the catechism. Most of you have learned it I'm sure. If you haven't read it in many years go back to it. Do you know our catechism has seven questions which address the subject of sin?

And that's because the Puritans who wrote the catechism they had this huge emphasis upon sin because they believed that the only reason a sinner would ever seek Jesus Christ as their saviour is if they first of all realised how awful their sin was.

That's why our catechism asks these questions like why is there sin in the world? Where did sin come from? What is sin? Does everyone sin?

What is the extent of our sin? And with every question that the catechism asks we're to see the chaos we're to see the sin and misery that breaking the first covenant with God has brought upon us.

[23 : 17] In fact question 19 in the catechism maybe you know it off by heart. what is the misery of that estate where into man fell? In other words how awful is our sin?

How much chaos is really in this world? And the catechism says all mankind by their fall lost communion with God they are under his wrath and curse they're so made liable to all the miseries of this life to death itself and to the pains of hell forever.

That's how awful it is. That's how much chaos is in our world. My friend because of our sin we've lost communion with God. Because of our sin we're under his wrath and curse.

Because of our sin we're made liable to all the miseries of this life. We're made liable to sickness.

We're made liable to suffering. We're made liable to sorrow.

Because of our sin death is a reality that we see all the time. And because of our sin if we die without Christ we'll be subject to the pains of hell forever.

[24 : 29] That's how awful it is. That's how much chaos is in our world today. But what does our chaotic world do with sin? What do sinful people do with sin?

What do you do with your sin? We do just what Adam and Eve did. We hide it. When we sin we try and hide it.

We try and cover it up. We try and even run away from it. so that we don't have to think about it.

And that's what Adam and Eve did. They tried to hide themselves from the presence of the Lord.

But as you all know you can't run from God. You can't hide from God. Adam and Eve certainly couldn't. We're told in verse 8, they heard the sound of the Lord God walking in the garden in the cool of the day.

And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man and said to him, where are you? Now when we read those words we're not to think that the Lord was out for an afternoon stroll in the garden of Eden or playing a game of hide and seek with Adam and Eve.

[25 : 40] No, the language that's used here expresses that the Lord thundered into the garden. As soon as they had sinned, as soon as the covenant was broken, the Lord roared into the garden to find Adam and Eve.

The Lord thundered through the garden in search of sinners. And he says, where are you? Where are you? And it's not this jovial, come out, come out, wherever you are.

It's Adam, where are you? Where are you? What have you done? And Adam confesses in verse 10, he says, I heard the sound of you in the garden because I was afraid, because I was naked, and I hid myself.

And the Lord responds, who told you that you were naked? Before the fall, Adam and Eve, they didn't know shame, but when they fell from that perfection, they knew that they were naked, they

knew that they were laid bare before a holy God.

Who told you that you were naked? Who told you that you sinned? And you know, it's a great question, my friend, isn't it? Because it was Adam's God-given conscience that told him.

[26 : 59] It was Adam's God-given conscience that awakened him and alerted him to the chaos of sin in his life. It was Adam's God-given conscience that told him he was a naked sinner laid bare before a holy God.

It was Adam's conscience that affirmed to him, he's a lost, hell-bound sinner in ruin and in need of God's gracious remedy. But what about you?

What about you? Does your God-given conscience bother you? Does your conscience awaken you and alert you to the chaos of this world?

Does your conscience remind you that before the eyes of God? You are laid bare. You have nothing to cling to.

Does your conscience tell you that you need to be saved? Does your conscience remind you that you need to seek the Lord with all your heart? Does your conscience affirm to you of the danger that you're in without Christ?

[28 : 11] Because without Jesus Christ as your saviour, you've lost communion with God? You're under his wrath and curse. You're so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

God, my friend, does your God-given conscience bother you? Does your conscience bother you? Or do you just choose to ignore it? Do you just ignore what your conscience tells you? Well, as you remember the fallen of war, remember that you are fallen.

Remember that when Adam broke the first covenant, it brought chaos. But the wonder of it is that God in his grace and mercy, he has provided for us the Christ.

And that's what I want us to consider lastly and very briefly, the Christ, the covenant, the chaos, and the Christ. Look at verse 11.

[29 : 17] He said, Who told you that you were naked? Have you eaten of the tree which I commanded you not to eat? The man said, The woman whom you gave to be with me, she gave me fruit of the tree and I ate.

Then the Lord God said to the woman, What is this that you've done? The woman said, The serpent deceived me and I ate. You know, when the Lord questioned Adam about his sin and disobedience, the first thing he did was he blamed his wife.

The perfect marriage was already under strain. It was already experiencing the chaos of the fall.

They started blaming one another for their sin. Adam blames Eve.

Eve blames the serpent. No one wants to take the blame. No one wants to confess their sin before the Lord. No one was ready and willing to seek the Lord's forgiveness. Instead, they were ready and willing to blame someone else.

They were ready and willing to blame someone else for the chaos in their life. God And you know, my unconverted friend, sometimes I wonder if that's what you do too.

[30 : 27] That your excuse for not being a Christian today is because you blame your circumstances. You blame the situations that you've experienced. You blame the things that have been said to you by people or even Christians.

you blame other people, other things, for you not being a Christian. And I'll put up my hands and I'll say it that when you look at a Christian, all you'll find is failure.

You'll find failures. Yes, you'll find many failures in the Christian. You will find many failures in the church. They're everywhere, easily pointed out.

You'll find many of them, but you won't find any failures with the Christ. You'll find many failures with a Christian, with a church, but not with a Christ.

And the thing is, you need to come to the Christ with your failures, because they're your failures.

And that's who you need to come to, because that's what Adam and Eve were encouraged to do.

[31 : 39] Adam and Eve, when they sinned, when they broke this first covenant, we're told at the end of Genesis 3, they were driven out of the garden, driven out of the kingdom. They were dethroned.

Queen Eve and King Adam, they were dethroned by the Lord and exiled out of the garden of Eden. But what's so beautiful about Genesis 3 is that when the Lord drove them out, he didn't cast them off.

He didn't say, I'm done with you. He didn't say, you have no hope. He didn't say, you're beyond hope. No, the Lord graciously drove them out with a promise. The promise of another covenant. The promise of hope. Look at verse 15. The Lord said, 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.

Now reading that we might not understand too much about it, but this verse, Genesis 3 verse 15, is the first time the gospel is preached in the Bible. In fact, this verse becomes the theme of the whole Bible, from Genesis to Revelation.

[32 : 48] But this verse reaches its climax and culmination at the cross of Calvary. Because it was at the cross that the seed of the woman, the seed of Eve, those who were descended by ordinary generation, they reached all the way down to Jesus.

The seed of the woman crushed the head of the serpent. It was at the cross that the broken covenant and the chaos of this world were dealt with by Jesus Christ.

Where Jesus Christ, the King of Heaven, he humbled himself to the position of fallen sinners like me and you, in order to save fallen sinners.

And how did he save us? By taking our sin upon himself, by dying in our place, by promising to us that through faith we have eternal life, by trusting in him with all our heart.

And you know the wonder of this covenant that God promised as he drove Adam and Eve out of the garden. When Adam and Eve sinned, the first question God had was where are you?

[34 : 00] But when Adam and Eve were driven out of the garden, the question God now has for sinners is where are you? where are you? That's what God wants to know today.

Where are you? Where are you? You know, my friend, have you come to this Christ for salvation? Are you trusting in Jesus Christ with all your heart? Where are you? you? Because like Adam and Eve were fallen, were laid bare before a holy God in need of his mercy and his grace.

Where are you? Today we remember the fallen. And it's good for us to remember the fallen. But it's also good for us to remember that we are fallen.

And how we are fallen. and we're fallen because Adam broke the covenant which resulted in the chaos of sin. But God in his grace and mercy, he's provided for us the Christ.

[35 : 16] And it was at the cross that the broken covenant and the chaos was dealt with by the Christ. And now in our fallen state, in our fallen state, we must come to Jesus.

Because your Bible will tell you so clearly, the wages of sin is death. But the free gift, oh the free gift held out to you today, the free gift of God is eternal life through Jesus Christ, our Lord.

Remember the fallen. people, because you are one of them. May the Lord bless these thoughts to us. Let us pray. Oh Lord, our gracious God, we give thanks to thee for the hope that thy word gives to us.

That even though we were created in perfection, we now look at ourselves and we realize that we are so fallen. We live in a broken world with broken people living broken lives.

But Lord, we thank thee and we praise thee that this Jesus came into the world to seek and to save the lost. He came to bind up the brokenhearted. He came to heal our wounds.

[36 : 43] He came to save us from our sin. And Lord, help us then to come to him, or to come to this cross anew, confessing nothing in my hands I bring, but simply to thy cross I cling, Lord, bless thy word to us today.

Remind us anew of thy grace and thy mercy, and that we would seek it whilst we're still on mercy's ground. Bless us then, we ask. Go with us and to this day we pray.

And Lord, keep us on mercy's ground until we find thee, for we ask it in Jesus' name and for his sake. Amen. Amen. We're going to bring our service to a conclusion by singing the words of Psalm 143.

Psalm 143. Psalm 143, it's in the Scottish Psalter.

It's the second version of the Psalm. We were looking at this Psalm very briefly, at the war memorial in Borb, and particularly the verse, verse 5, but we're going to be singing verses 6 to 8.

[38 : 01] But it says, I remember the days of old, I meditate on all that you have done. And we're saying that in this Psalm, David is looking back as the king of Israel. And he was wondering why or where was the Lord in the midst of all their battles.

David looked back and considered the soldiers who be sent into war, those who died because of war and the heartache it brought because of war. And yet he came to realize that when he looked

back on his knees, he knew that the Lord was still there.

And that's why he prays, verses 6 to 8. He stretches his hands to the Lord. He trusts in the Lord.

And that's what we need to do. We need to come like David, on our knees, stretching our hands to the Lord and trusting in the Lord for his loving kindness towards us.

Psalm 143, page 439, from verse 6. Lo, I do stretch my hands, to thee my help alone, for thou well understandst all my complaint and moan, my thirsting soul desires, and longeth after thee, as thirsty ground requires, with rain refreshed to be.

Down to the verse marked 8, to God's praise. O I did stretch my hands, to thee my help alone, for God's visions item song, andprints after thee, after Thee, a thirsty ground requires with rain refresh to peace.

[40 : 18] Lord, let my prayer prevail to answer it makes beat.

For lo, my spirit affair, hide not Thy faith in need.

Lest I be like to those that do in darkness sit.

For him the tower goes into the dreadful pit.

Because I trust in Thee, O Lord, cause me to hear Thy loving kindness free.

[41 : 39] when morning doth appear, cause me to know the way within my path should be.

need. For why my soul on high I do lift up to Thee.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. Amen.