



The Sermon

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Genesis 3:9-15

"The First Gospel Message"

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TRANSCRIPT

So if you would, take your Bible and turn with me to Genesis chapter 3. Today we're going to be looking at verses 9 through 15. And it's our custom here at Trinity to preach verse by verse through entire books in the Bible. So we find ourselves this morning in Genesis chapter 3, starting with verse, 9 and we'll go through verse 15, Lord willing. So I want to begin by reading this. The title of this message is "The First Gospel Message." It will become obvious to you when we reach verse 15.

So beginning in verse 9, "Then the Lord God called to the man, and said to him, 'Where are you?' He said, 'I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.' And He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' The man said, 'The woman whom You gave me to be with me, she gave me from the tree, and I ate.' Then the Lord God said to the woman, 'What is this you have done?' And the woman said, 'The serpent deceived me, and I ate.' 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 the heel.'" This is the reading of God's inspired Word. Let us now go to the author in prayer.

[Prayer] Father, as we have read this passage, we already sense the magnitude, the importance of these verses. They tower like a tall mountain over even other verses, because they're so strategic. They lay the foundation for the rest of the history of the world. Everything rests upon this, and we could not even make sense out of what we see going on all around us, except we understand this passage. So, Lord, we ask today that You be our teacher, that You give us instruction. Give us a Christian worldview. Give us sound doctrine. Give us strong theology, and use it, apply it to our lives, so that we will be transformed yet further into the image of Him who crushed the head of the serpent. So, Lord, we thank You that we can gather here today. We pray that You would maximize now this opportunity for Your glory, for our good, in Christ's name. Amen. [End]

Well, I've entitled this message "The First Gospel Message" because that's exactly what we find here. It is the first mention of the gospel in the entire Bible. The first mention of the gospel did not start with Matthew, Mark, Luke, and John; and it did not start with Isaiah, or the psalmist David. The first mention of salvation and the Savior is found right here in this passage that we are looking at today, that before man ever sinned, God already had the way back to Himself planned. This is known as the *proto euangelion* among theologians, which very simply means "the first gospel," "the first proclamation of the gospel." And here it is at the very outset of the Bible.

This is the first mention of the death and resurrection of Jesus Christ. This is the first mention of His victory at the cross. This is the first prophecy of the coming Messiah, who would gain salvation for His people, and in so doing, win a great victory over sin and over Satan. This is the first gospel sermon ever to be preached; and the preacher was none other than God Himself, who is the architect of the gospel. And no one can preach the gospel like God can preach the gospel.

And the congregation is relatively small. The congregation is the serpent, and Adam, and Eve. And the sermon is a tour de force. The sermon that God preaches here pronounces both condemnation and salvation. There is both guilt and grace. There is both bad news and good news in this first gospel sermon, as it addresses both the serpent and the Lamb of God who would

take away the sin of the world. And with these verses, we pick up the narrative in which Adam has sinned.

God created a perfect world, and placed him in a perfect world. Adam lived in paradise, he had the whole planet to himself. And there was only one tree that God said, "You may not eat of"; it is the tree of the knowledge of good and evil, and it was an expression of God's mercy, because He wanted Adam to remain innocent of what is evil, knowing how it would pollute his mind and pollute his heart if he had the knowledge of evil; and in perfect goodness God forbid Adam to eat from that tree, lest it defile his own soul.

Well, the devil, who had already sinned in heaven, had risen up against God in heaven, and led a revolt against God. In the very presence of God he rallied a third of all of the angels. How persuasive is the devil, to be able in the very presence of God in heaven to convince a third of the angels to, "Follow me and not Him who is upon the throne." And God said, "You will not be here any longer," and cast him down to the earth. And we find him here now, the power behind the serpent. And as the devil now speaks through this serpent, he has beguiled and seduced and tempted and lured Eve, who in turn influenced her husband in this act of cosmic treason against Almighty God. And as soon as Adam and Eve committed this sin, they were immediately aware of their own guilt and their own shame, and they went and hid themselves from God.

So we pick up the narrative at this point in verse 9. And I want you to note first, "The confrontation with God. The confrontation with God." We read in verse 9, "Then" - stop right there. That means "right then." There's no time interval in between their original sin and God coming to look for them."

"Then the Lord God called to the man." Please note that God is the initiator. God is always the initiator; and a fundamental principle of theology is God is always previous, God is always out ahead of everything. And here God takes the initiative, "and He called to the man." Now you need to understand this word "called" is a very strong word. It's not like a wife

calling for her husband. It's a Hebrew word that means "to utter a loud sound." It means "to roar." It means "to roar like a lion." The word was used, for example, in Jonah 3:4 when Jonah went through Nineveh and cried out 40 days, "and Nineveh will be destroyed."

And so God here, with all the authority that belongs to Him, "He called out with a loud voice." He didn't whisper. He didn't mumble. But with a loud voice, "He called to the man," – not to the woman, but to the man; not to the woman and the man, but to the man who is responsible for this relationship – "and said to him, 'Where are you?'" Now the purpose of the question is not for God to gain information. God is omniscient. God knows everything. Hebrews 4:13 says that, "There is no creature hidden in His sight, but all things are open and laid bare before the eyes of Him with whom we have to do."

The Holy Spirit is represented in the book of Revelation as "having seven eyes," meaning He can see in every direction, He knows everything. God has never learned anything. Even when we pray, we're not updating God from our last prayer request. Psalm 139 says, "He knows every word that we will say before we even ever say it." And so when He says, "Where are you?" the purpose was not to find Adam's location, it is for Adam to have to carefully give thought to where he is, because he is hiding from God. And the intention here is to probe the conscience of Adam, and secure a confession of sin from him. This sin by Adam demands an account to what he has done. And so God now demands that Adam give an explanation of himself. And there is no hiding from God. The Bible says, "Be sure your sin will find you out." Private sin on earth is public scandal in heaven. God knows every sin that has ever been committed.

And so God takes the initiative and He approaches Adam for a time of reckoning and divine accountability. And Adam is hiding. And this is where the entire human race has been ever since this moment: hiding from God, running away from God. Unbelievers are not hungry for God. Unbelievers are not seeking God. If you had a seeker-sensitive church service, unbelievers would not show up. It would be God who would show up, and believers who would show up, because unbelievers have been hiding from

God from the very beginning. And here's what you need to understand. Unbelievers want what God can give them - joy, peace, happiness - they just don't want God. They just want what God can give, they don't want the giver. And that's exactly where Adam is right now, he is hiding from God. And that is what we see in the world all around us. There was no traffic jam this morning to get to church, okay. The traffic jams will be for other activities and other events in this city, because everyone is running away from God who does not know God.

So the second I want you to note, in verse 10, "The cowering of Adam. The cowering of Adam." Adam's response is very revealing. We read in verse 10, "He" - referring to Adam - "said, 'I heard the sound of You in the garden,' - that sound is probably the voice of God calling repeatedly to Adam; and Adam says - 'and I was afraid.'" And rightly so. He should have been afraid. Adam felt guilty. And you know why? Because he was guilty. And guilt is a good thing, because guilt lets you know there's something wrong with your soul. Guilt is really like pain to your body.

Pain is actually a good thing, because it lets you know you broke your ankle. You don't want to continue to walk on your ankle if it's broken. The pain is sending out a signal that you've got to stop and take care of this right now. And that's exactly what guilt does. When people have come to me in the past for counseling and they say, "I feel so guilty about," whatever they've done, I don't rush in and say, "Oh, you shouldn't feel guilty." No, "The mere fact that you're here is an indication that you feel guilty, and that is good, because you should not be happy in your sin."

So he says, "I was afraid." And this word for "afraid" is a very strong word. It means to be terror struck. It means to be shaking like a leaf in a storm. It means to have a troubled conscience on the inside, and to be filled with dread, and to be terrified. You know what is the greatest fear for an unbeliever who has committed sin? The holiness of God. The holiness of God. And so, again, God was the last thing Adam wanted to encounter. He didn't want to find God, for the same reason a thief doesn't want to find a policeman. He doesn't want to find God. His conscience is killing him, and rightly so.

The word "conscience" means "with knowledge." "Con" is the prefix, it means "with." "Science" means "knowledge." Con-science, or conscience, means "with knowledge." And God in His mercy, He has made us with an innate sense of right and wrong. And Romans 2 says, "He has written the moral law upon her heart." Every person born into this world has a conscience, and you know what is right and what is wrong. And Adam here knows that he has done wrong. He knows that he has sinned against God, and it is his conscience that is guilty, it is his conscience that is haunting him, and he gives the explanation why this is so.

He says in verse 10, "Because I was naked, so I hid myself." Well, Adam's been naked from the day he was born, he's never worn clothes. But now he is painfully aware of his nakedness. He has this new self-awareness now, that he is defiled, that he is polluted, that he is full of shame, and he is naked, and there is no covering for his guilty heart, there is no covering for his guilty soul. There is nothing in between his sin and Holy God.

He said, "so I hid myself." Why did he hide himself? Because in order to avoid meeting God, he wants to run away from God, he wants to hide from God, he wants to escape from God. How foolish to think that anyone could hide from the omnipresent, omniscient God of heaven and earth. And again, this is the state of every unconverted person in the world. Adam is now plagued with a sin nature. He now immediately has become stained on the inside of his soul. Once living in a state of innocence, he now is polluted with sin on the inside, and there is no covering for his sin, and so he hides from God. This is true also of every believer.

Psalm 14:2-3 needs to be heard at this point. Psalm 14:2-3 is so important, it's actually repeated verbatim in Psalm 53:2-3, and it is so important the apostle Paul quotes it in Romans 3:11 as he presents the premier case in the entire Bible for the total depravity and utter corruption of the human soul in sin in Adam. This verse reads, "The Lord has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God."

Is anyone seeking after God? God's answer: "They have all turned aside, together they have become corrupt." And in fact, everyone who is involved in a false religion is not looking for God, they are running away from the one true God to find a God of their own making. And so this is our challenge in evangelism. This is our challenge in missions and outreach, because those to whom we must witness to, they are hiding from God. And that is why we have to go into the world and be used by God to search for them, and find them, and bring the gospel to them, because every single one of them is hiding from God. They may be in church; but nevertheless, they're hiding from God.

Now, third, I want you to see the conviction of sin. In verse 11 we read, "And He" - God - "said, 'Who told you that you are naked?'" Well, Eve certainly didn't, and Adam certainly did not, and the serpent did not, and God has not yet done so. What is the answer to this question, this diagnostic question, "Who told you that you were naked?" And the answer is Adam told himself. It was his own guilty conscience that was throbbing like a headache, and there was no relief for him anywhere. And it was Adam's own innate sense of right and wrong that told him that, "You are naked."

The next question, verse 11, "Have you eaten from the tree of which I commanded you not to eat?" That's really not a question, that's a statement. That's like yesterday, early in the evening, we had guests come over for dinner. And I was sitting up in my study looking at this, and my wife lovingly said, "Are you going to come down?" That was not a question, that was a very directive question: "You need to be here to answer the front door when our guests arrive." That's the same kind of question. I mean, you talk about a disclosing question, "Have you eaten from the tree of which I commanded you not to eat?" That is to say, "You have eaten from the tree that I commanded you not to eat." God is like a prosecuting attorney here, bringing charges against the one who is guilty in the high court of heaven.

No one will ever be converted until they know of their condemnation under sin. No one will ever desire the good news - which will be in verse 15 - until they know the bad news. No one will ever be saved until they know

they're lost. No one will ever have salvation until they are first convicted of sin, not convicted of loneliness, not convicted of being insecure, not convicted of, "I've got a lousy job." No, convicted of sin, of breaking the moral law of God. Without conviction of sin, no one will ever enter the kingdom of heaven. "God has sent the Holy Spirit into the world" - John 16:8 - "to convict the world of sin and righteousness and judgment."

When you were converted, it wasn't a birthday party. When you were converted, God pinned you down, and God brought prosecuting charges against your heart. There's no easy believism, and there's no cheap grace. And it is the office work of the Holy Spirit, graciously and lovingly to expose our heart before God, so that we see ourselves as God sees us. That in turn drives us to the cross. That drives us for the mercy and the grace and the forgiveness of God.

So though God is bringing conviction of sin, it is for a higher and greater purpose. This is like the physician who says to you, "You have cancer and you are dying," but then gives you the remedy, that you may live. It was not unkind to the doctor to tell you that you have terminal cancer; you want the truth, you want to know where you stand, and you want to know, "Is there a remedy? Is there any hope?" And what God is doing here is bringing Adam to see his need before a holy God.

Well, this leads to verses 12 and 13, "The concealment of sin." You would have thought that Adam would realize, "The game's up by the question God has just asked me. He knows everything about me. He knows where I am. He knows what I've done." But Adam will now play the blame game, and he will shift the attention away from himself. This is like the alcoholic husband, "It's the bartender's fault. It's my family's fault," always pointing away from himself, and never assuming personal responsibility for your actions and for what you've done.

So we read in verse 12, first, Adam's concealment of sin in verse 12. Please note, "The man said," - that would be Adam - "The woman whom You gave to be with me, she gave me from the tree, and I ate it." Talk about a



sleight of hand. It's a twofold blame, if you'll think about it. Not only does Adam now blame his wife who lured him into this, but he blames God who gave him this wife. And so Adam is doing all that he can to repel any conviction of sin. That conviction of sin is pounding at the door of his heart, and he is unplugging the doorbell, he is throwing the key away, he is doing everything he can not to answer this knock. He is passing the blame to his wife, and then to God. He is stubborn of heart, he is hard-hearted, and he tries to justify his sin by pointing to his circumstances. He plays the victim card: "I'm not responsible for my sin because of who I live with and because of where I live and the hand that was dealt me to play."

Think about this. God put Adam in a perfect world. He put him in paradise, literally. He gave Adam the entire planet to enjoy. God heaped up goodness upon goodness upon goodness on Adam, and there was only one little tree that he couldn't eat from out of the entire earth. And so what does Adam do? He eats of that tree; and after he eats at that tree, he blames God, "for the woman that You gave me." Adam would rather choke to death than to confess his sin to God.

This cover-up, this concealment is still in the human heart, and it's still with us today. It seems today, in society especially, that no one wants to assume responsibility for their sins, they want to play the blame game: "Well, God, You made me this way. It's the parents You gave me, that's why my life has gone astray. It's the gender You made me; I didn't want that. God, that's Your fault. It's the siblings that I grew up with. It's the school that I attended. It's the wife You gave me. It's the husband You gave me. It's the genes that you gave me. It's the DNA; my family DNA is in me, that's my problem. It's my sexual orientation."

Whatever is the foul excuse that is being offered, we live in a society of victims. No one will stand up and say, "It's me, it's me, it's me, O Lord, standing in the need of prayer." "It's the president You gave us. It's the politicians You gave us. It's everything but me." And it all started right here with Adam, and it's in the bloodstream, and it is passed down to every child at the moment of conception, and we enter into this world with lies, and passing the responsibility to someone else. I think we need to look hard

at ourselves and see to what extent, even as a Christian, "Do I continue to pass the buck and fail to confess my sin before God?"

Well, in verse 13 we see Eve doing the same thing. Eve, we read in verse 13, "Then God said to the woman, 'What is this you have done?'" And God holds her personally responsible and personally accountable to Him. Though her husband is the head of their union; nevertheless, she too is responsible for the influence of her life upon her husband. And God asks this penetrating question, "What is this you have done?" Well, what she's done is she's been duped by the devil. She has fallen prey to his seduction.

And notice what she says: "And the woman said, 'The serpent, the serpent, the serpent deceived me, and I ate. The devil made me do it. I didn't really do it, the devil just got ahold of me. The devil made me do it.'" She was deceived, 1 Timothy 2 tells us that. But again, she will not assume personal responsibility for the influence that she brought to bear upon her husband.

And there is a weakness that every husband has for his wife, and his wife must be very careful to use that influence with him. And though he is the head of the house; nevertheless, he has a weakness towards his wife, as she is a counselor, as she is an advisor, as she is a helper. And that role can be used for either good or for bad; and in this case, it was used for bad, as she helped lead her husband into destruction, and more than that, lead the entire human race under the curse of God. So Eve chooses to join this massive cover-up scheme. Even with God Himself directly questioning her, she still will not admit wrongdoing. And that is so much like the human nature.

This leads, finally, to verses 14 and 15, "The curse on Satan." First - the first of several curses; we'll be looking at the rest next week - but this first curse is upon Satan. And beginning in verse 14, "The Lord God said to the serpent." So this curse will be pronounced upon the serpent. But it is more than just the serpent, it is the power behind the serpent. It is the dark sinister power that is speaking through the serpent. It is the stunning intelligence of a superpower behind this serpent that is so easily dismantling the human race at the very outset, "The Lord God said to the

serpent," – and in reality He is also speaking to the devil himself, the power behind this serpent – 'Because you have done this, because you have deceived Eve, because you have lured her into sin, and she in turn has lured her husband into sin, cursed are you.'" Let's just stop right there.

"Cursed are you." Everyone in the world is either cursed or blessed. There's not an in-between category, there are only two categories in the world; and every unbeliever is cursed, and every believer is blessed. Psalm 1:1, "How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers." The believer is graced and favored by God, it's the opposite of being cursed. But to be cursed is to be judged and condemned by God.

Now I know we want to soft-pedal that today in pulpits and in churches that we have only a God of love. Just think about this: one sin and eternal death has come to the entire human race. We do not understand how holy God is, and we do not know how reprehensible our sin is to a holy God, and we see it loud and clear. One sin, and the curse will come upon the entire animal creation. The curse will come upon the serpent. The curse will come upon Satan. The curse will come upon the woman, "And you will bear children in childbirth." The curse will come upon Adam, "That you will now work by the sweat of your brow."

Just one sin has condemned the entire human race. That's how holy and just God is. Now we will see in verse 15 in just a moment how loving and merciful God is, that His grace will triumph over His justice. But this is the black velvet backdrop upon which the diamond of His grace will be placed.

So He says, "Cursed are you." Please note, this came immediately. There's no lag time here. "Cursed are you more than all cattle." So that means all the cattle are cursed. And then He says, "And more than every beast of the field." That means every beast, every bird, every fish, every animal creature is also under the curse. And there will now be enmity between the animals. And there will now be an order of survival, as one will feed on the other, and one will feed on the other, and one will feed upon the other.

This had been a garden. This had been a wonderful place of peace and harmony and unity, even among the animals. But now the curse comes down hard on the serpent, upon all the animals, and upon the devil himself. Romans 8:20 says, "The creation was subjected to futility," all of creation. And so now you have earthquakes, and now you have hurricanes, and now you have tornadoes, and now you have tsunamis, and now you have devastation that takes place on the earth that was not there previously in the garden.

And God says, "On your belly you will go, and dust you will eat all the days of your life." This serpent was made to slither on its belly, which may imply that he originally had legs and was originally upright and was originally able to walk like the other animals with legs. But now with this curse upon sin, the wages of sin is death. "On your belly you will now go, and dust you will eat." Snakes don't eat dust, but it's a metaphorical figure for abject humiliation. He's already been cast down from heaven to the earth, and now on the earth he's cast down to the very ground. He could not be subjected any lower.

And then notice it says, "all the days of your life." This is irrevocable. This is irreversible. There is no removal of this curse upon the devil, it will last forever. There will be no pardon from this punishment, because it has been committed against Holy God in heaven.

The serpent here is to be understood as more than a mere snake. His ability to speak and the vile things that he says is a clear indication of that, though not explicitly stated. But we read throughout the Bible Satan speaking through men. He is the power behind the throne of evil world rulers. Right now this very moment Satan is bringing to bear his influence of darkness and depravity upon world rulers to conspire against God's order. He is the power behind false teachers and false prophets and false religious leaders. First timothy 4:1 speaks of seducing spirits and doctrines of demons. And John 8:44, Jesus said to the Pharisees, "You're of your father the devil, and the lust of him you shall do, for he was a liar from the beginning." Behind every false teacher and every false religious leader is the devil.

But further, the devil even speaks through Christians and through believers. He spoke through Peter, did he not? And in Matthew 16:23, after Jesus had announced that He was going to the cross, Peter said, "O Lord, may it never be!" What did Jesus say? "Get behind Me, Satan." Satan was speaking right through Peter. And when we read in the book of Acts, when the church was thriving and growing, Satan always wants to infiltrate from the inside the purity of the church. And Satan filled the heart of Ananias and Sapphira in Acts chapter 5:3, and Peter said, "Why has Satan filled your heart to lie to the Holy Spirit?" It's no problem believing that the devil spoke through a serpent, he's continuing to speak through God's creatures to this present day.

This devil is known as Satan, Lucifer, Beelzebub, Belial, the Evil One, the tempter, the prince of this world, the god of this age, the ruler of the kingdom of the air, the accuser of the brethren, the serpent, the dragon, an angel of light. No, we're not surprised that Satan has such devastating power as to speak through a serpent, that's kid stuff for the devil. And what is he doing in the world right now? He is promoting false religion, deceiving the nations, blinding the eyes of unbelievers, sending out false prophets, holding unbelievers captive to do his will, tempting believers and luring them into sin, inciting persecution against believers, aligning government authorities against the true church - Sound familiar? - sowing tares among the wheat, snatching God's word from hearts as soon as it's been sown," et cetera, et cetera, et cetera. No, we are up against a sinister force that is stronger than any one of us individually or collectively. It is only as we have on the full armor of God and stand strong in the grace of God are we able to stand strong and to defeat the devil.

Verse 15 continues this curse: "And I" - God is a speaker, and verse 15 here is such an important verse - "and I will put enmity" - who will put the enmity there? God will put the enmity. And the word "enmity" means "hatred," "hostility," "extreme conflict," "bitter fighting between parties." God says, "I will plant the hostility and the hatred between you" - referring to the serpent - "and the woman" - Eve - "and all that will come from Eve," - as we will see - "and between your seed" - that's referring to all unbelievers - "and her seed" - that is referring ultimately

to the Lord Jesus Christ who would be born of a woman Galatians 4:4, but also all believers who are born again by the Spirit into the family of God.

And down through the centuries and down through the ages there will be this titanic clash between children of light and children of darkness. And this explains the conflict that we see in the world all around us this very moment, between what is right and what is wrong, and what is good and what is evil; and we are in the midst of the fight of our lives, and it all comes back to this curse that God has pronounced upon the serpent for dragging Eve and then Adam into this skirmish. This spiritual warfare is seen in every arena of life in the world today. This spiritual warfare between good and evil, and right and wrong, and heaven and hell is in politics, it is in the media, it is in education, it is in the classroom, it is in families, it is in religion, it is even in churches. There is the offspring of Satan, and there is the offspring of the woman, and there are no other categories. There's not even Baptists and Methodists and Presbyterians and independences, et cetera, there's only children of light and children of darkness. And there is a collision that has been taking place from the dawn of human history, and it is only escalating.

Jesus called one of the seven churches in the book of Revelation in Revelation 3:9, "the synagogue of Satan," where Satan has set up camp in those churches that pervert His word. And the apex of this conflict is between the devil and Jesus Christ, and it started the moment Jesus was born into this world. And the power behind Herod, who issued the command to kill every baby boy two years and under, was ignited and initiated by Satan through Herod, to try to destroy the Lord Jesus Christ when He was but a baby. As soon as He entered His public ministry when He returned to Nazareth, He read Isaiah 61:1, "The Spirit of the Lord God is upon Me, for the Lord has anointed Me to preach. Today this prophecy has been fulfilled in your ears." They rose up in rage and tried to throw Jesus, in Luke 4, off a cliff; and behind that driving that was the devil himself.

Previous to that, the devil, in the wilderness 40 days and 40 nights, and the devil tried to disqualify Jesus. The entire time of His earthly ministry here upon the earth all the way to the cross was the devil in conflict with Jesus.

And he was the force behind the crowd that's crying out, "Crucify Him! Crucify Him! Release Barabbas. Crucify Him!"

Now this conflict will only escalate to the end of this age when the Lord Jesus Christ comes back. And there will be wars and rumors of wars. There will be great tribulation at the end of the age. And stirring the pot will be the devil himself.

Look at the end of verse 15, and we're finished. You may be thinking, "Wow, this has been a heavy message." Well, you want the truth, don't you? We come to the good part now, the really good part, because again, there's no good news until you know what the bad news is. Once you know what the bad news is, the good news becomes great news, phenomenal news. This is the phenomenal news.

So in the middle of verse 15, this extraordinary prophecy and declaration by God the Father of what is to come, it is the pronouncement of the coming Messiah, the coming Savior of the world. It is the introduction into human history of this truth of the person and work of the Lord Jesus Christ. And here it is at the very outset of the Bible: "He shall bruise you on the head." The "he" refers to none other than the Lord Jesus Christ, who would be the seed of the woman. He would be born of a virgin. He would enter into the human race. He would become one of us. He would have flesh and blood, a body just like you and me.

"He shall bruise you on the head." The word "shall" indicates the certainty of it. And the word "bruise," literally out of the Hebrew, means "to crush," "to batter." And it's an imperfect verb, which indicates that this infliction of this crushing force that Jesus will bring upon the devil, it will be repeated with many blows. Ultimately it will point to the cross.

"He shall bruise you" - the devil - "on the head." And that is a metaphor for a devastating blow to be inflicted upon the devil at the cross, from which the devil will never recover. It will be a debilitating loss. And the

New Testament verifies this fulfillment. In John 12:31, listen to these glorious words of Jesus, as He now approaches the cross: "Now judgment is upon this world; now the ruler of this world will be cast out." Verse 33: "He was saying this to indicate the kind of death by which He would die."

At the cross, the Lord Jesus Christ, through his humble obedience to the will of God, and giving His life a ransom for many, He literally came down hard and crushed the power, the one who has the power of death, even the devil. Hebrews 2:14, "He Himself" - referring to the Lord Jesus Christ. And the word "Himself" indicates He and no one else, *Solus Christos*, Christ alone - "He Himself partook of the same," - flesh and blood - "that through death" - referring to His death on the cross - "He might render powerless him who had the power of death, that is, the devil."

When the world looks at the cross, they see defeat. When you and I look at the cross, we see nothing but pure victory and triumph. Jesus was not a victim, He was a victor at the cross, as He crushed the head of the serpent. First John 3:8, "The Son of God appeared for this purpose, to destroy the works of the devil." It was a one-on-one collision, and in His death Jesus devastated the devil.

Now the end of verse 15: "And you" - the devil - "shall bruise" - same word here - "shall bruise Him" - referring to Jesus - "on the heel." Not the head, but the heel; and the difference is Jesus will crush the head of the serpent at the cross, the serpent will bruise the heel of Jesus. It is a blow from which Jesus will recover. It was not to the head, it was to the heel; and it is a foreshadowing of the resurrection of Jesus Christ from the dead. He will come back to life, it will not be a final defeat. It was a victory at the cross. And He will come back to life, and He will rule and reign forever, and He will be the Savior of His people. He will be seated at the right hand of the Father on high, and whosoever shall call upon the name of the Lord shall be saved. "All authority in heaven and earth has been given unto Me."



What a passage verse 15 is, that in the midst of the spiritual warfare that is going on all around us, in the midst of the pollution of the culture and the society and the country and the nation, in the midst of all that is threatening us, we have the steadfast hope of victory in the Lord Jesus Christ. And if there was ever a reason for you to be committed to Jesus Christ, this is it. And so I wonder, I ask you: "Are you a child of God? Have you been born again? Have you believed upon this One who has crushed the head of the serpent?"

If so, then you have the forgiveness of your sins. If so, there is a covering for your nakedness. If so, the Father has been satisfied in His wrath towards you. You now have peace with God through our Lord Jesus Christ. If you have believed in Jesus Christ, you now are reconciled to this Holy God, and you are no longer hiding from God, and you are no longer fearful and in dread. Perfect love casts out fear. You now have a personal relationship with the One who loves you and has sent His Son into this world to die for your sins.

How glorious of God. God could have just left Adam hiding. He could have just left him naked. And what we will eventually see at the end of chapter 3, God will clothe Adam with the skin of an animal, and it will be a foreshadowing of the Lamb of God who takes away the sin of the world. There was mercy and grace even for the man who committed original sin. "Where sin does abound, grace does much more abound."

If you're here today without Christ, there's no need for you to keep hiding. There's no need for you to keep arm's distance from God for whatever reason the Lord has brought you here today. The gates of paradise are swung open to you today, and God has provided the way of salvation for you through sending His Son Jesus Christ into this world. And so if you've never come to Christ by faith, if you've never believed in Jesus Christ, behold, now is the accepted time; behold, today is the day of salvation. Come to Christ today. If you have Christ, you have everything. If you don't have Christ, you don't have anything.

Come to Christ; receive His mercy, His forgiveness, His grace. He'll change your life; He'll live inside of you; He'll walk with you every moment of every day. He's preparing a place in heaven right now for everyone who puts their trust and faith in Him. One day He will come back for you, and He will take you home to the Father; and there you will live with Him forever and ever and ever. You do not have to live under condemnation, you can live in salvation if you will believe upon Jesus Christ. This is the very cornerstone of human history, everything else will be built upon these verses. This is the only explanation for the world, and this is the only solution for a world that is perishing: it is in this Deliverer, the Lord Jesus Christ. Let us pray.

[Prayer] Father, these verses are just higher than the heights of heaven, and deeper than the depths of the earth. It is so hard for us to even put our arms around all the implications and ramifications of what You have said in these few words. Lord, this is so utterly profound, and yet it is so simple. It is so simple, that the least among us here today can believe this and be saved. So, God, we implore You, we plead with You, do business in hearts here today; let no one leave here today without Christ. Bless every believer here. May You give discernment and understanding of what we have studied today, in Jesus' name. Amen.