

“THE GOSPEL ACCORDING TO MOSES”

HOLINESS

DON MAURER

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Don: Okay. All right. I’ve entitled this presentation “*The Gospel According to Moses.*” Maybe a more accurate title would be “*The Fall of Man, and the Gospel According to Moses.*”

Obviously, this section of Scripture is very foundational. If you don’t understand this, you’re not going to understand the rest of the Bible. And, unfortunately, our culture in America, and in the Western world, is rapidly disowning and denying this portion of Scripture, to our peril.

Now let me just tie this in with the Christmas season. If you listen to Wish or 3wS, you’re probably already sick of all of the Christmas music they’re playing. (That’s what they call it; that’s not what I call it.) But Christmas is really kind of a strange phenomenon in the world. It’s a combination of Santa, reindeer, elves, trees, shopping, presents, feasting, and underneath all of this, and the hustle and bustle, there is a little Baby that the world doesn’t quite know what to do with, and would just as soon not have to deal with, more and more. Or, at least, let’s relegate Him to that status, and bring Him out every year. But don’t take His claims seriously! Don’t reckon the fact that He grew up, or anything like that, and makes demands on people’s lives!

Now this is the world’s attitude. But do we know why Jesus came? Well, I just want to talk about that this morning, not just how He came, but why He came. This is not just a sudden event, but it is talked about in the very beginning of the bible. Hence, my title *The Gospel According to Moses.*

Now last week Ted did a very good job of talking about grace from the beginning, in Genesis 1, and part of Genesis 4. He talked about the fact that God provided us a space in which to breathe, that He gave us light and life, and everything fit for us who were made in God’s image, every tree, and the fruit of those trees, good for food, available to the man whose intellect, I am convinced, had to be above that of Aristotle, or Einstein, or whoever comes to your mind.

The institution of marriage in chapter 2—the man and the woman, perfectly united to each other, the only perfect marriage that has ever existed. Perfect communion with, and access to God.

I kidded Ted earlier this week. When he told me he wasn’t going to be here, I told him that I wished he would have been here for moral support. Jim Boice called it “Camelot.” Maybe you remember in the ‘60s, during the Kennedy administration, that it was called “Camelot” because of all the glitz and glamour of that administration. Of course, we know that things weren’t quite as rosy as first thought. But there was a musical at that time called “Camelot,” which talked about England and the knights of the round table, and King Arthur and Queen Guinevere, and all that kind of thing. I know: real men don’t like musicals! I understand that. (*Laughter.*) Bill McCoy was saying to me, “Who starts a conversation, and then sings about it?” (*Laughter.*) And I know: real men don’t like tea, either. I remember my brother, a couple years ago, was making fun of a musical

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that we were watching, and he began to sing to my nephew, who was little at the time, “Josh, you behave, or I’m going to give you a lickin’.”

Anyway, this was Camelot. This was the ideal situation. But then something happened. And, for the sake of time, I’m not going to have people read the Genesis Scriptures. I’ll have people—

Sig: Hey, Don, we have access to them. There are three of us who have access to the outline—maybe some others; I don’t know.

Don: Okay. That’s great.

Sig: Sig has it, Brian Whittington has it, and Don Belt might get it any second. And Tom Muller.

Don: Very good. Genesis 2, verses 16-17. Sig, would you read that for us, please?

Sig: “And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat. But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it, you shall surely die.”

Don: Okay. Now notice here. Literally, the Hebrew says, “Eating you shall eat,” and “dying you shall die,” or “eat eat,” or “die die.” That is how it literally reads. And that will be important later, when we come to Eve, and what she said to the serpent.

But God said, (paraphrase), “Hey, have at it! Have at it with all the trees of the garden. Eat what you want, except for the tree of the knowledge of good and evil, for in the day that you eat it, dying you shall die.”

I’ve often wrestled with this, because it says, “In the day you eat of it, you shall surely die.” Well, they didn’t die that day. Was God lying? Well, no, He wasn’t. “Dying you shall die” really solves the problem, because they started dying that instant, as we all do. I mean, we’re born, and we deteriorate from there. That’s not a very optimistic way to look at things, but that’s the way it is. And even though Adam lived for 930 years, and Methuselah for 969, the life spans decrease, particularly after the Flood, and now, as a rule, we’re threescore and ten years, or fourscore—seventy or eighty years. But death is a horrible thing. Brian, would you read Romans 5, verse 12, please?

Brian: “Therefore, just as through one man sin entered the world, and death through sin, and death spread to all men, because all sinned.”

Don: Okay. That is the New Testament commentary on what we read here, and it’s very interesting to me that John MacArthur points out that Jewish commentators do not believe in original sin. According to them, we are all born just like Adam was—neutral, or basically good. Jews and Muslims, interestingly enough, are at each other’s throats all the time, yet they have this in common. They don’t believe in original sin. Of course, they have to explain that, and they don’t. The Koran doesn’t explain it, and nothing in Jewish literature does, about why there is death, why there is sin, why there is suffering. Only Christianity provides that proper explanation. So it’s quite interesting there. Man is not born neutral, or good, but totally depraved, spiritually dead.

Now let’s go to **Satan’s Temptation and Man’s Fall**. Brian, would you read Genesis 3:1-7, please?

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Brian: “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said that you shall not eat of any tree in the garden?””

“And the woman said to the serpent, “We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.””

“Then the serpent said to the woman, “You shall not surely die. For God knows that in the day you eat of it, your eyes will be opened, and you will be like God, knowing good and evil.””

“So when the woman saw that the fruit of the tree was good for food, that it was pleasant to the eyes, and also desirable to make one wise, she took of the fruit and ate it. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves coverings.”

Don: Okay. Thank you, Brian. This is a fascinating passage. Now I know that I’m preaching to the choir here, but this is history. This is not allegory. This is not myth. This is not a fairy tale. We could get into all kinds of speculation. Did animals talk before the Fall? How could it be that the devil possessed a serpent? We just don’t know all of that, because Scripture doesn’t give us a lot of detail about it. But the apostle Paul, who was no dummy, considered it history. Tom, would you read 2 Corinthians 11, verse 3, please?

Tom: “But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity which is in Christ.”

Don: Okay. So Paul obviously believed that this was a historical event. This is probably shortly after Satan’s fall, and the fall of the demons. He is referred to as a serpent in Revelation. Sig, Revelation 12:9, please?

Sig: “So the great dragon was cast out, that serpent of old, called the devil and Satan, who deceives the whole world. He was cast to the earth, and his angels were cast out with him.”

Don: Okay, a monumental event there, mystery of mysteries, which we may be discussing throughout all eternity; I don’t know. But anyway, notice the first word that Satan says. In the New King James, it’s “Has God indeed said?” Really, it’s “Has God said?” You know, atheism and apostasy don’t happen overnight, do they? It starts with skepticism, a little bit of doubt, and Satan is very subtle here. “Hath God really said?” And he starts out with, “Has God really said that you’re not supposed to eat of any trees of the garden?” Well, obviously, see how Satan distorts those things?

And Eve, of course, doubts God at that point. As Bruce has said so many times, the battle for us today, even in the church, is for the inerrancy and the sufficiency of Scripture. And Satan bombards us through the media, in all kinds of ways, to doubt God’s word. Hath God really said that we are created beings. Come on! We’re just products of evolution. Don’t you know that? Has God really said that we’re only supposed to have sex within the bounds of marriage? Come on! That’s old fashioned; that’s prudish. Or that marriage is between a man and a woman? Why, come on; that’s

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so restrictive! Has God really said that Christ is the only way to heaven? Why, there are all kinds of religions out there, and if you don't believe in heaven, believe in reincarnation, or that you're just dead when you die, whatever. Yes, Satan is very good at planting doubt in us, isn't he?

Participant: Hey, Don?

Don: Yes, Sig?

Sig: Can I ask you a question?

Don: Of course!

Sig: In 2 Corinthians, I don't know that I recognized this before, but where Paul is saying that somehow, like the serpent deceived Eve, so our minds might be corrupted from the simplicity that is in Christ. Would you care to explain that a little bit? I'm not sure what Paul is trying to say there.

Don: Well, I haven't prepared that, but, of course, at the time Paul was being lambasted by the Corinthians. Well, you know, you're not really one of the apostles! And they were all tied up in Gnosticism. They were all tied up in what they had to teach as far as asceticism and everything, and the Judizers, of course, were a big problem too—that you had to follow the laws of Moses in order to be justified, and that kind of thing. That's the best I can do for now, brother. Sorry, but that's what I would say. Their minds were being corrupted from the gospel, adding all these other manmade doctrines. That's what I would say.

Sig: I was wondering what Paul was referring to by “the simplicity that is in Christ.”

Don: Well probably it's what Bruce was talking about—that we have all we need in Christ for justification, for sanctification, for salvation, that we don't need to go to manmade rules, the doctrines of Gnosticism, or the doctrines of the Judizers—that you had to keep the laws of Moses, and everything like that. That's what I would say. Sorry; I just didn't prepare—

Sig: That's all right. Thank you.

Participant: Don?

Don: Yes?

Participant: I'm trying to quickly find the Scripture, and I can't remember if it's in 1 or 2 Corinthians. It talks about the foolishness of the cross.

Don: 1 Corinthians 1.

Participant: He's speaking about how simplistic the message is, and how the natural man thinks this is absolutely foolish. And Paul talks about how he's not a great orator. So it might be something along those lines.

Don: Sure, sure. Very good. Yes, the cross is foolishness to Jews and a stumbling block to Greeks. It has always been that way.

Now Eve, of course, begins to doubt God. It's interesting. She seems to say,—and I listened to a sermon my pastor preached on this passage a couple of years ago,—in the Hebrew it comes out, not so much in English, but she seems to say, “Well, God said that we may eat of the trees,” implying that He really would rather that we didn't, but we may eat. Is that what God said? No. Have at it! Freely eat all you want from the other trees. “But of the tree in the midst of the garden,” we're not to eat it, neither shall we touch it.

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Now notice how Eve adds those words. God never said, “Neither shall you touch it.” It would probably have been a good idea if she hadn’t, but God hadn’t said those words. And she says, “lest you die.” No, God said, “Surely you shall die,” not “lest you die,” or “you might die.” So there’s a little bit of doubt there that Satan is planting

But then, of course, the frontal assault occurs in verse 4, doesn’t it? “You shall not surely die.” Probably the first lie that was ever told, at least the first lie that is recorded for us in Scripture. “You shall not surely die.” That’s a direct contradiction to what God says.

And, of course, Satan is very busy doing that today. There’s no hell! Come on! Live any way you want to! You don’t have to believe in Jesus for your salvation, because there is no judgment. There is no hell. Like John Lennon—“Imagine! There’s no heaven. No hell below us.” That’s Satan’s mantra there, very much so.

And, of course, what happens here is that Eve looks at the fruit. It looks good. It seems to be good for food, just like sin allures us. And she eats it, and she gives it to her husband.

It’s very interesting to me that Arthur W. Pink—and I agree with him—says that every one of the Ten Commandments was violated in this act of Adam and Eve eating the fruit. It was their idol. It was their graven image, their god. They profaned and blasphemed the name of the Lord by not believing what He said. They forfeited their own Sabbath rest and the Sabbath rest for all mankind. They dishonored their heavenly Father. They committed spiritual murder. They plunged the human race into physical and spiritual death. They committed spiritual adultery by abandoning God. They coveted and stole what did not belong to them. And they believed that God was a liar, saying that they would surely die, and not believing Him. It’s very interesting.

We really don’t see the consequences of the Fall in graphic detail. This quote I have from John MacArthur is rather lengthy, but I think that he really says it very well.

He says this. “Now this is, by far, the saddest event in history, obviously. All problems, personal and environmental, all that is wrong, evil, immoral, incomplete, all that is decaying, all that is inferior, all failure, all disappointment, all weakness, all sadness, all sorrow, all pain, all disillusionment, all trouble, all discomfort, all remorse, all regret, all conflict, all hate, all jealousy, all envy, all bitterness, all vengeance, all fear, all crime, all selfishness, all confusion, all lies, all deception, all error, all intimidation, all manipulation, all deviation, all distortion, everything that fails to be as perfect as God is, came from this one event. This, then, is a monumental event. It truly defines life in our universe. It is the reason for all imperfection and death.”

And he goes on here. “The Fall, and the impact of that fall, has touched every part of the universe. It is accurate to say that absolutely everything wrong in our world is because of sin. If there were no sin, there would be nothing wrong. If there were no sin, everything would be very good, as it was on day six. But, because of sin, everything is very bad—from world wars, terrorism, mass murders, serial killings, plain crashes, auto accidents, fires, crippling and maiming of people through accidents, nuclear reactor disasters like Chernobyl, radiation, poisoning, pollution, cancer, heart disease, all illnesses, to all broken relationships—all divorce, all orphaned children, all drugs, all

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crime, all dereliction in all forms, all confusion, all conflicts, all struggle, all disappointment, all anxiety, all fear, all guilt, all depression, all sorrow, all failure, all remorse, as well as all lust and selfishness and pride and hatred and covetousness and rebellion, and murder and stealing, and sexual acts outside of marriage, and irresponsibility, and disobedience to parents—in summary, all evil, all sadness, all failure, all death, is because of sin.”

Now that says it all, doesn't it? It really does! And, worst of all, worse than all of these things, loss of communion, perfect communion, with God.

So now we come to **God's Confrontation**, and for the sake of time, I'm not going to have someone read Genesis 3:8-13. Let me just go through it very quickly.

Participant: Don?

Don: Yes?

Participant: Before you jump into that section, I don't know if there's a perfectly acceptable answer on this one. With Adam being there, Eve sinned first.

Don: Yes.

Participant: Adam was with her. Is there any sense as to what Adam should have done, because he was the first Christ, if you will, for the second Christ to come, according to Romans 5. I mean, could he have eliminated all of this? This might be too hypothetical.

Don: Well, it is hypothetical, because we know that this is what God ordained.

Participant: Right.

Don: However, Adam, as Eve's head, should have been there. I mean, we don't know where he was at the time of the temptation—whether he was right there with her, or far away, or whatever. We don't know how big the garden was, or anything. But Adam, presumably, should have been there to say, “Now Eve, this is not a good idea,” lovingly. Of course, how does Satan get to Adam? Through his helper, through the one who was supposed to help him, and guide him. It's very interesting. But, beyond that, Brian, I don't think I can do a very good job of answering your question, because it is hypothetical.

Participant: Don, this is Dale.

Don: Yes.

Dale: May I add the fact that God, when He made the garden, and put Adam and Eve there, one of the things that Adam was to do was to care for the garden. So he didn't stop Satan from getting into the garden

Don: Well, yes. But we don't know, and we're not told, that he came to Adam first.

Dale: No, he didn't. But what I'm trying to say is that, if Adam had guarded the garden, all of this wouldn't have happened.

Don: It's hard to say, Dale. You know, we're just given so few details. What should have happened is that Eve or Adam should have said, “Beat it! Get out of here!” I mean, how would you feel if a snake started talking to you? I'd be pretty scared, out of my wits.

Participant: Do you think they realized that they were talking to Satan?

Don: Don't know.

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Participant: But I think you said it all earlier. God ordained all this. God ordained it.

Don: That’s right. It doesn’t get them off the hook, as far as their responsibility goes, but you’re absolutely right, Bob. God ordained it, absolutely.

All right. Now first of all, notice the folly of trying to cover up their sin, which we do all the time, right? They experienced shame, something hitherto unexperienced, and they think that they can hide their sin, and cover themselves up. And we do that all the time, right? My good works, my righteousness, whatever. No, our righteousness is as filthy rags.

And they think that they can hide from God. But what does God do? He initiates this. He comes with compassion. Even though it’s a confrontation, He comes with compassion. He comes with mercy to redeem His fallen race. It’s unbelievable! It’s absolutely wonderful! Here is grace!

And they think that they can hide from God, which is foolish. Sig, would you read Psalm 139:9-10, please?

Sig: Yes. “Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascent into heaven, You are there. If I make my bed in hell, behold, You are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me.”

Don: Okay, brother. Thank you. Now this, of course, is the folly of sin, isn’t it? Before this, Adam and Eve couldn’t wait to be in the presence of God. Now they’re afraid of Him, and want to hide from Him—the first instance of fear. And yet God, as I said before, in His grace, comes to them, seeks them.

God says, “Where are you?” Now, obviously, He knew where Adam was. But some commentators say that what God was saying is, (*paraphrase*), “Adam, where are you now? Look what this has done to you! Look what this sin has done to you!” Nakedness, of course, wasn’t a problem before. Adam said, (*paraphrase*), “Well, I was afraid because I was naked, and I hid from You.” Well, you know, his nakedness wasn’t a problem before. What’s the problem now?

And, of course, here is the first instance of marital discord. Adam blames Eve. “The woman You gave to be with me.” And then, ultimately, he blames God, doesn’t he?

Eve confesses that she ate of the fruit, but blames the serpent. So there we go.

Now, finally, **The Gospel Through the Curse of the Serpent**. This is an amazing prophecy. Tom, Genesis 3:14-15, please.

Tom: “So the LORD said to the serpent, “Because you have done this, you are cursed more than all cattle, and more than every beast of the field. On your belly you shall go; you shall eat dust 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 your head, and you shall bruise His heel.”

Don: Okay. This is an amazing prophecy. Now why is the snake cursed? Is there something inherently wrong in being a snake? No, God created snakes. But the snake is a type of Satan. We talk about people in the bible, like Adam, Moses and David being types of Christ. Well, we have here a type of Satan. And, of course, the snake is cursed.

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It’s cursed to be on it’s belly, and to crawl. Was it upright before? We don’t know. But it’s talking about eating the dust, or licking the dust, something that the Prophets talk about in the Old Testament—that Israel is going to eat or lick the dust of their enemies. It’s the language of defeat, and this is the curse of the serpent. This could be the first announcement of Satan’s ultimate doom and judgment.

And then He says that there is enmity or hostility or opposition between Satan’s seed and the Seed of the woman, or the offspring of the woman, or as John MacArthur likes to refer to it as, “the saints and the ain’ts.” You know the old saying. There are three kinds of people in the world—those who can count, and those who can’t. (*Laughter.*) Okay, good. I was wondering if you would get that. (*More laughter.*) It took Sig about ten minutes to get it the other night. (*Laughter.*) Not really. Only about one minute.

All right. But there are some Scriptures here that I’d like to have people read. Sig, would you read, in connection with this, John 8, verses 43-44?

Sig: Yes. “Why do you not understand My speech? Because you are not able to listen to My word. You are of your father the devil, and the desires of your father you want to do.”

Don: all right. These are the words of Jesus, not politically correct in our day and age. But He is telling the Pharisees, “You are of your father the devil,” as all of us were at one time. All right. Matthew 10:34-36. Tom, please?

Tom: “Do not think that I came to bring peace on earth. I did not come to bring peace, but a sword. For I have come to set “a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man’s enemies will be those of his own household.””

Don: Okay. What do you hear at this time of year from a lot of the carols and cards? “Peace on earth; good will to men.” Now the Scripture does say that. I think that a more accurate translation would be like some of the newer ones—“peace on earth to those on whom God’s favor rests,” or “with those in whom God is well pleased.” “Peace on earth, good will toward men” seems to indicate in the minds of a lot of people that man is going to conjure up peace, and manufacture it. Well, it hasn’t happened, and it won’t happen until Christ comes back. What is meant here is that Christ gives us His peace. We have the peace of God, as believers. And one day, there will be perfect peace. He’s the Prince of Peace.

But Christ said, (*paraphrase*), “No. don’t think that I’ve come to bring peace on earth at this time.” There is going to be division. There is going to be hostility among people, even members of your own family. And we see that all the time with people, particularly those who come to Christ from other religious backgrounds, like Judaism or Islam.

Participant: don, I have a question for you.

Don: Yes.

Participant: You said, from the quote before in John, “You are of your father the devil, and the desires of your father you want to do.” How did the Pharisees, or anybody like us, all of a sudden become descendants of the devil. Isn’t Christ referring to Adam, and not to the serpent?

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Don: I’m not sure I get your question, brother.

Participant: Well, we didn’t descend from a snake.

Don: No.

Participant: We’re descendants of Adam.

Don: Yes, and what did Adam do?

Participant: Well, Adam sinned.

Don: All right.

Participant: But that’s what I’m saying. I mean, I guess I’m confused. Our descent is from Adam.

Don: Our descent is from Adam, yes.

Participant: Christ is calling Adam part of the devil, right?

Don: Well—

Participant: Or is that twisting something?

Don: No. He’s not calling Adam part of the devil. But what He is saying is that now, because Adam’s sin and guilt have been transferred to all of us, our allegiance now is to the devil. The devil is the one who the Scripture says is the god of this world. It says, in numerous Scriptures, that the whole world is in the power of the evil one. I don’t know if I’m making myself clear. Can anyone—

Participant: Because earlier, too, in the reference that was made earlier, in the Revelation passage, where Satan fell, and some of his angels.

Don: Yes.

Participant: So—

Participant: John MacArthur is saying that God is punishing America today, and I believe that’s true.

Don: Well, I believe it’s true, too. He’s really punishing the whole world, and not just America. That’s for sure. But, Sig, I don’t know if I made myself clear there, or not. We were children of the devil—we are not now, because we’re in Christ,—but those outside of Christ are, in that it is their allegiance. They sin. They can’t help but sin. They do what the devil wants them to do, and they don’t give it a second thought, except when they’re caught, or something, and they suffer the consequences. So maybe we can talk about that some other time. John 1:12-13. Brian, please?

Brian: “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Don: So, the children of God are those who are in Christ. Now, of course, that is so politically incorrect and repugnant to many people in our culture today that it isn’t even funny. But this is what the word of God says.

Yes, we are to love our enemies, that’s true. But there is enmity, there is opposition, between the seed of the serpent, those who are the children of the devil, (and Sig, I understand your dilemma now, but we’ll talk about it some other time), and the Seed of Eve, of the woman. And the word Seed in the NKJV is capitalized, and so they interpret it to mean Christ, which I also do.

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This is an amazing prophecy, and it’s interesting, because, in Scripture, the women don’t have seed. It’s the men who have the seed, right? Could this be an allusion and a prophecy of Christ’s virgin birth? I think so! It’s the first hint of the gospel. The fancy Greek word there is *protoevangelium*, all right?

It’s progressive revelation, and you see it unfolding here and in other places. Sig, would you read Genesis 12:1-3, please?

Sig: Certainly. “Now the LORD had said to Abram, “Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a great nation. I will bless you, and make your name great, and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you. And in you all the families of the earth shall be blessed.”

Don: Yep. And, of course, this is not just referring to Israel, is it? All the families of the earth shall be blessed in Abraham.

And then, of course, we come further, and it’s not only the seed of Abraham, but the seed of David. Brian, 2 Samuel 7:12-13 and verse 16, please.

Brian: “When your days are fulfilled, and you rest with your fathers, I will set up your seed after you, who will come from your body. And I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. Your house and your kingdom shall be established forever before you. Your throne shall be established forever.”

Don: Okay. Now I realize, of course, that Solomon was the immediate fulfillment of that. He built the temple of the Lord, and everything like that. But there are passages there that indicate that this kingdom is to be forever, and, of course, Solomon, because of his sin, his idolatry, most of his kingdom was taken away from him, except the tribe of Judah, which is the tribe that Christ came from. I have Luke 1:35 written there also, where Gabriel says to Mary that the Lord shall give to Christ the throne of His father David. Isaiah 7:14. Tom, please.

Tom: Behold, the virgin shall conceive and bear a son, and shall call His name Immanuel.”

Don: All right. And, of course, that’s fulfilled in Matthew 1:23. Very, very good. Now from Luke 1:26, we know that the virgin’s name was Mary, and that Joseph, of course, receives the news. Sig, would you read Matthew 1:21, please?

Sig: “And she will bring forth a Son. And you shall call His name Jesus, for He will save His people from their sins.”

Don: He will save His people in their sins, right?

Participant: From.

Don: No, from; that’s right.

And notice. The prophecy says, “He shall bruise,” (and some translations say “crush,” or “strike”) your head. Satan’s futile thought was “Well, I’m going to destroy mankind.” If I can read the mind of Satan, (which I hope I don’t), but “I’m jealous! Look at this creature that god has made—man! I’m going to destroy him!” And he tried every way he could. When Christ came, of course, Herod tried to kill Him, right? The temptations in the wilderness. The cross! His heel was bruised. The cross occurred, and

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Satan probably thought, “Oh, I’ve got Him now!” But, no! Satan’s head was crushed. That’s a very interesting Scripture that Jesus talks about in John 12:31-32. Brian, would you read that for us, please?

Brian: “Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself.”

Don: Notice! Before Christ’s crucifixion, He says, “Now is the judgment of this world,”—not some time in the distant future, when I come back. No, now! The cross was the decisive blow to Satan. It was the bruising of Christ’s heel, but the crushing of Satan’s head. And even though, of course, Satan still is active, and acts like a chicken with its head cut off, yet he is a defeated foe, and we have to remember that.

Now it’s interesting to me that Jared Nelson pointed this out to me when I talked to him earlier this week. Eve may have thought that Cain and Seth were the promised man whom God refers to here, the seed of the woman. “I have gotten a man with the help of the LORD,” or “from the LORD.” Jim Boice points out that the literal Hebrew there just says, “I’ve gotten a man, the Lord.” So she may have thought it was Cain. Of course, we know what happened with Cain, don’t we? And then Seth, also, at the end of the chapter. (*Paraphrase.*) “God has given me someone to replace Abel, because Cain slew him.”

And then, interestingly enough, the father of Noah, Lamech, in Genesis 5:29 also says that God will use this one to deliver us from the curse of the ground that God has cursed.

But it wasn’t Cain. It wasn’t Seth. It wasn’t Noah. It wasn’t Moses. It wasn’t David. It was Jesus. What did Jesus say? “I will build My church, and the gates of hell will not prevail against it.”

We have victory, brothers. We’re on the winning side. It may not seem that way all the time, and we might get discouraged. But brothers, the victory is ours.

And so, this Christmas season, or any time of year, you contemplate that. Contemplate the coming of Christ, and why He came, that He came in order to fulfill that glorious prophecy and promise of Genesis 3:15.

Let us pray. Father in heaven, thank You. Thank You for the fact that we were able to get together this morning, Lord, despite the bad roads and everything like that. Father, I thank you for these faithful men, who have shown up to hear Your word from this very stumbling and weak servant. Father, if there was anything that I said that was not true to Your word, please forgive me. Please nullify it. Help us only, Father, to embrace what You have taught. And thank You, Father, thank You for the great promise of a Redeemer, so early in Your word. Thank You for the Lord Jesus Christ, and it’s in His name that we pray. And all the Brave Men said, “Amen!” *Applause.*)