

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabible.org](mailto:pastorpat@waukeshabible.org).

**Date:** December 14, 2008

**Title:** “Your Days Are Numbered” - The Promise of a Deliverer

**Text:** Genesis 3:15

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

## The Storyline of the Bible

Date: Dec. 14, 2008  
 Title: "Your Days Are Numbered" – The Promise of a Deliverer  
 Text: Genesis 3:15  
 Theme:

### **Introduction:**

After last week's study, one of the congregants made the statement, "Well I feel worse now than when the study began." The intent of last week's study was to create in us a yearning for the deliverer and deliverance. We are continuing to build in our anticipation of the one who is to come in the story of God.

Recently the news spoke of atheists placing a sign criticizing Christianity alongside a Nativity scene in the Legislative Building in Olympia, Washington. The sign was posted by the Freedom From Religion Foundation. One spokesperson noted, "The atheist message was never intended to attack anyone." It reads as follows.

"At this season of THE WINTER SOLSTICE may reason prevail. There are no gods, no devils, no angels, no heaven or hell. There is only our natural world. Religion is but myth and superstition that hardens hearts and enslaves minds."

It is the same ideology present in the Humanist Manifesto II written in 1973.

"As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to live and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. [We] can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful."

<http://www.americanhumanist.org/about/manifesto2.php>

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Both of these expressions are echoes from the Garden. They are both utterances from Adam. Whether you are an avowed atheist or a practicing theist, everyone recognizes the presence of evil. There are only two options to the problem. Either we can fix the problem or God must intervene. The story of God tells us that He will write into the His story a hero.

Sin has a limited shelf-life. The fall into sin was not something unforeseen and God's response to sin was not a reaction. **Both the villain and the hero are a part of the storyline of God.**

In our last study we left off by simply noting how from the very beginning God planned a deliverer and deliverance. Two passages were noted. **First**, God provides for a future deliverer (Gen. 3:15). **Second**, God provides immediate deliverance (Gen. 3:7, 21). In today's study I would like to expand on this idea.

"In the book [of Genesis we have] the first prophesy of the coming Messiah (Genesis 3:15). At this point, the Messiah is not seen as a savior for the Jewish people (they are not yet in view) but as a victor over the enemy of mankind, Satan."

"Man in his darkest hour, condemned by the greatest of failures, first is approached by God. It was God who called Abraham and gave to him those things which were unearned. And Genesis is the book which informs us that the Savior would be bruised for the redemption of man and that Satan would be crushed by Christ." (John J. Davis, *Paradise to Prison: Studies in Genesis* [Grand Rapids: Baker, 1975], 27).

I believe it is always important to put any study into its larger context.

### **THE BIG PICTURE**

Nov. 30	The Person and Purpose of God
Dec. 7	"Now What?" - The Presence of Evil
<b>Dec. 14</b>	<b><u>"Your Days Are Numbered" - The Promise of a Deliverer</u></b>
Dec. 21	"What Child Is This?" - The Seed of the Woman - Part 1
Dec. 24	"What Child Is This?" - The Seed of the Woman - Part 2
Dec. 28	"Hallelujah, What a Savior" - The Victory of God
Jan. 4	"Where Do We Go From Here?" - The Mission of God in the Mission of the Church - Part 1
Jan. 11	"Where Do We Go From Here?" - The Mission of God in the Mission of the Church - Part 2

### **Its Eternal Value:**

Against the dark backdrop of mankind's sin is laid the presence of God's hope. God does not leave man to himself. God has written the hero into His story. God will show Himself mighty to save by the introducing of hope. No matter how we view the unfolding of events, God always provides a way of escape. He is always mighty to save.

### **The Storyline:**

From the beginning God wrote into the story the presence of a deliverer. As such, the need for deliverance is presupposed. We have already noted how the story is about the person and purpose of God. His purpose is seen in the presence of a villain and the "advent" of a deliverer or hero. The character of God will be accentuated by the villain and the hero. Today's study will focus on the introduction of the hero's idea.

### **The Problem:**

In our failure to fully grasp the seriousness of our fallen condition we have deceived ourselves in believing we can do it apart from God. This self-will, self-rule has led us and will continue to lead us to ruin. Our only hope is God.

**Questions:**

1. Before sin was there salvation?
2. Before sin was there a need for a deliverer or deliverance?
3. If man cannot save himself from his fall, what must happen?
4. What does sin bring as a consequence, and what is sin's opposite?
5. What two elements are set in contrast to each other in Genesis 3:15?
6. What are the differences between Genesis 3:7 and 3:21?
7. What can we conclude from Genesis 3:21? What had to happen for 3:21 to be a reality?
8. How would Abraham become a blessing to the entire world from Genesis 12:1-3?
9. Do you think it is correct for the reader to see a Christological idea in Genesis 22:8?
10. Notice the language of Exodus 12:13, 23. Think of what has happened already in God's actions to save His people. Why blood? Why is the shedding of blood basic to the purpose of God?
11. Does the book of Leviticus presuppose something more permanent to which the one who offered looked? Is the partial, temporal, and repetitive nature of the sacrifices creating the desire for permanence?
12. Read Isaiah 53. What strikes you when you read this chapter? Read verses 10 and 11. What strikes you when you read these verses?
13. Notice how the Old Testament record of Malachi leaves the reader expecting more. If you were a believing Jew in 5BC, what would you be looking for?
14. How does your sin make you feel? What are your thoughts concerning sin?
15. Do you believe there is an answer to sin? Is this answer adequate; is it enough?
16. What is the present relationship of your sin to God's response?

The Holy Spirit is calling to us from this passage to consider three ideas.

**To Know:** The Holy Spirit desires for us to know He is the only hope of mankind.

**To Choose:** The Holy Spirit desires for us to choose Him to save us from our sin.

**To Feel:** The Holy Spirit desires for us to feel the joy of choosing Him as our only hope from sin's damnation.

**Introduction:**

Salvation always comes through judgment in various ways. Salvation for the nation of Israel at the Exodus came through the judgment of Egypt, and this pattern is repeated throughout the OT. When God saves Israel, he delivers the nation by bringing judgment on the nation's enemies.

Salvation for all believers of all ages is made possible by the judgment that falls on Jesus at the cross. The cross allows God to be just and the justifier of the one who has faith in Jesus (Rom 3:24-26). Even though members of the remnant live before Jesus, saving faith is explicit trust in the promises of God. I believe the promises of God begin in Genesis 3:15, and I think that many of these promises concern an anointed redeemer whom God will raise up to accomplish the salvation of his people—Messiah. So even though OT saints don't know that the Messiah will be named Jesus, grow up in Nazareth etc., they have heard God promise to raise up a man who will save them and they trust God to keep his word. So they are saved by faith in God's promised Messiah.

<http://jimhamilton.wordpress.com/2006/05/18/salvation-through-judgment-for-the-glory-of-god/>

**Outline:**

Although public speakers can tend to exaggerate, I believe without exaggeration that our present study could occupy the subject matter for a lifetime and we would still be limited in what we see. This morning I will consider only nine ideas as it relates to God's promise to provide both a deliverer and deliverance.

We will begin where God does with Genesis 3:15. The great pastor Charles Haddon Spurgeon on November 26, 1876 made the following comment concerning this most notable text.

"THIS IS THE FIRST gospel sermon that was ever delivered upon the surface of this earth. It was memorable discourse indeed, with Jehovah himself for the preacher, and the whole human race and the prince of darkness for the audience. It must be worthy of our heartiest attention." "Christ the Conqueror of Satan," A Sermon (No. 1326) Delivered on Lord's-Day Morning, November 26th, 1876, by C. H. SPURGEON, At the Metropolitan Tabernacle, Newington <http://www.spurgeon.org/sermons/1326.htm>

- I. God promised that the seed of the woman would bruise the head of the serpent (Gen. 3:15).

"In Genesis 4, there is an immediate outworking of the conflict between Cain, the seed of the woman, and sin that is couching at the door, whose desire was to have Cain. This struggle between good and evil would always be there in the human race, but ultimately the seed of the woman would bruise the head of the serpent's seed." (Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* [Grand Rapids: Baker, 1988], 145).

"Here a blessed promise lies like a pearl in a shell. The serpent's curse is for us a blessing, for Jesus our Savior is therein foretold." (*Spurgeon's Devotional Commentary on Genesis 3:15*).

"The person is to come by the woman, and by her alone, without the concurrence of man. Therefore the address is not to Adam and Eve, but to Eve alone; and it was in consequence of this purpose of God that Jesus Christ was born of a virgin; this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent." (*Adam Clarke's Commentary on Genesis 3:15*).

"A gracious promise is here made of Christ as the deliverer of fallen man from the power of Satan. By faith in this promise, our first parents, and the patriarchs before the flood, were justified and saved." (*John Wesley's Notes on the Bible* commenting on Genesis 3:15).

In this study I am trying to protect us from jumping too far ahead of the revelation. I want us to feel what they initially felt. This text simply tells us that a conflict will transpire between the seed of the woman and that of the serpent. Therein lays a promise of future justice and grace

against the present debacle caused by mankind. Without giving us too much release please note the language used by Paul in Romans 16:20, "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you."

II. Adam and Eve were clothed with animal skins (Gen. 3:21).

This is an initial act of grace on God's part toward those who stood in rebellion against Him.

"Adam took leaves from an inanimate, unfeeling tree; God deprived an animal of life, that the shame of His creature might be relieved. This was the last thing Adam would have thought of doing. To us life is cheap and death familiar, but Adam recognized death as the punishment of sin. Death was to early man a sign of God's anger. And he had to learn that sin could be covered not by a bunch of leaves snatched from a bush as he passed by and that would grow again next year, but only by pain and blood." (Marcus Dods, *The Book of Genesis*, 25, 26 quoted in Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* [Grand Rapids: Baker, 1988], 149).

"It is very likely that the skins out of which their clothing was made were taken off animals whose blood had been poured out as a sin-offering to God; for as we find Cain and Abel offering sacrifices to God, we may fairly presume that God had given them instructions on this head; nor is it likely that the notion of a sacrifice could have ever occurred to the mind of man without an express revelation from God." (*Adam Clarke's Commentary on Genesis 3:21*).

Remember how in vain our first parents attempted to cover their shame, guilt and fear? Isaiah 64:6 tells us that all of our righteous works are as filthy rags. There is nothing we can do to undo what was done. Our depravity is so great that nothing short of God can undo what was done.

"These coats of skin had significance. The beasts whose skins they were must be slain; slain before their eyes to show them what death is. And probably 'tis supposed they were slain for sacrifice, to typify the great sacrifice which in the latter end of the world should be offered once for all. Thus the first thing that died was a sacrifice or Christ in a figure." (*John Wesley's Notes on the Bible* commenting on Genesis 3:21).

In this one verse five ideas can be noted.

B. An established limitation

What man did was inadequate. Only God could undo what was done.

C. An innocent victim

The animal that was sacrificed did nothing to deserve death.

D. A blood sacrifice

When the animal was offered in sacrifice its blood was shed. From the beginning God's pattern was established, "Without the shedding of blood there can be no forgiveness of sin" (Heb. 9:22).

E. A substitution

The animal sacrificed took the place of the guilty party.

F. An acceptable offering

God accepted the blood sacrifice of the innocent offering in order that the sin of Adam and Eve could be forgiven. From the larger ideas expressed in Genesis 1-11 God begins to narrow the promise of a deliverer through an individual and his offspring.

III. God promised to Abraham a seed through which the worlds would be blessed (Gen. 12:1-3).

We must see how Galatians 3:8 and 9 speak to Genesis 12:3.

<sup>8</sup> "The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'ALL THE NATIONS WILL BE BLESSED IN YOU.' <sup>9</sup> So then those who are of faith are blessed with Abraham, the believer" (Gal. 3:8, 9).

"The point of the passage is clear, 'God's action proclaimed in the promise to Abraham is not limited to him and his posterity, but reaches its goal only when it includes all the families of the earth.'" (Westerman, *Genesis*, 2:152 quoted in Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* [Grand Rapids: Baker, 1988], 264).

IV. Abraham believed God would provide a lamb when asked to kill his son (Gen. 22:8).

"In telling Isaac that God would provide the sacrifice, Abraham actually deferred the answer to his son's question to God, gave God a way out of the ominous event that lay ahead, and covered his own intent to slay the son that God had provided." (Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* [Grand Rapids: Baker, 1988], 399).

"Here we find the same obedient unshaken faith for which this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who in the fullness of time should take away the sin of the world, and of whom Isaac was a most expressive type." (*Adam Clarke's Commentary on Genesis 22:8*).

“Christ the great sacrifice of atonement was of God's providing: when none in heaven or earth could have found a lamb for that burnt-offering, God himself found the ransom.” (*John Wesley's Notes on the Bible* commenting on Genesis 22:8).

V. The scepter of God (Gen. 49:10; Num. 24:17; Isa. 9:6, 7).

“The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples” (Gen. 49:10).

“I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth” (Num. 24:17).

<sup>6</sup>“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. <sup>7</sup> There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this” (Isa. 9:6, 7).

“This verse moves into promise for the eschatological future, looking beyond the normal period of Israel’s history to the dawn of the messianic age. The ‘scepter’ was the symbol of kingship – it would be Judah’s. The word is paralleled with ‘lawgiver’s staff’ to strengthen the idea that the theocratic administration would remain with Judah. Most commentators recognize that it indicates a person because of the pronouns in the context. The prophecy, although dim in its details, provides an early hint at the coming of Messiah.” (Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* [Grand Rapids: Baker, 1988], 140).

God is putting into play this great deliverer and the deliverance. He is putting in place His ruler, His reign, His realm.

VI. The blood of the Passover lamb saved the firstborn in Israel (Exo. 12:13).

<sup>13</sup> “The blood shall be a sign for you on the houses where you live; and **when I see the blood I will pass over you**, and no plague will befall you to destroy you when I strike the land of Egypt. . . <sup>21</sup> Then Moses called for all the elders of Israel and said to them, ‘Go and take for yourselves lambs according to your families, and **slay the Passover lamb**. <sup>22</sup> You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. <sup>23</sup> For the LORD will pass through to smite the Egyptians; and **when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you**. . . <sup>27</sup> you shall say, ‘It is a Passover sacrifice to

the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, **but spared our homes.**" And the people bowed low and worshiped" (Exod. 12:13, 21-23, 27).

Without wanting to break the spell note how 1 Corinthians 5:7 speaks to Exodus 12:13.

"Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. **For Christ our Passover also has been sacrificed**" (1 Cor. 5:7).

Remember, there is still a lack of clarity as to who and when, but they know there is more to come. None of this is random. All of these are street signs leading us to the city of God.

VII. God gave a temporal means to secure temporal atonement for the sins of His people (the book of Leviticus).

Fifteen times the word "atonement" is used in Numbers. It is used seven times in Exodus. It is not used in Genesis or Deuteronomy. It is, however, used forty-three times in Leviticus. The book of Leviticus lays down the manner in which sinful people are to approach God. The Hebrew word "atonement" is **kippur**. We know it as **Yom Kippur** or **The Day of Atonement**. It means "expiation."

"The Levitical sacrifices were efficacious (i.e. effective/powerful) both for restoring the covenant relationship (i.e. citizenship) and (when offered in faith) for the actual forgiveness of particular sins, but this efficacy (i.e. ability) was derivative (i.e. not inherent within the animal sacrifice), needing to be validated by the one all-sufficient sacrifice of Christ on the cross." (*Bible Knowledge Commentary, Old Testament*, 166).

In the book of Leviticus the first sixteen chapters place emphasis on the five sacrifices (i.e., The burnt offering (1), The grain offering (2), The peace offering (3), The sin offering (4), and The trespass offering (5)). Chapter sixteen concludes with **Yom Kippur**. All of this prepares His people for something more.

VIII. Isaiah the prophet spoke of a servant who would suffer and satisfy the Father's wrath (Isa. 53:10-11).

<sup>10</sup> "But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. <sup>11</sup> As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities" (Isa. 53:10, 11).

John Wesley correctly notes and makes this keen comment, "God was the principal cause of all his sufferings, tho' men's sins were the deserving cause." (John Wesley's Notes on Isaiah 53:10)

Could any of us have penned these words? Sometimes I think we think we can out think God, that God is so plain that He is completely understandable. It is the mystery of the story that leaves me in sackcloth and ashes.

“While we survey the sufferings of the Son of God, let us remember our long catalogue of transgressions, and consider him as suffering under the load of our guilt. Here is laid a firm foundation for the trembling sinner to rest his soul upon. We are the purchase of his blood, and the monuments of his grace; for this he continually pleads and prevails, destroying the works of the devil.” (*Matthew Henry’s Concise Commentary* on Isaiah 53:10, 11)

IX. Malachi the prophet spoke of the Lord’s messenger who would come in the spirit of Elijah (Mal. 3:1, 4:5, 6).

“The Jews always understood it of the literal Elijah. Their saying is, ‘Messiah must be anointed by Elijah.’” The Jewish people knew there was more to come. They knew that a forerunner would precede the Messiah. They knew and they waited.

“[This theme] clarifies the task and the hope of human beings. What must sinners do? They must confess their sin and trust in God’s goodness for provision of life. What can sinners hope for? They can look forward to release from the curse and anticipate the ultimate victory over evil.” (Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* [Grand Rapids: Baker, 1988], 140).

### **SHEPHERDING THE PEOPLE:** (What is the NEXT STEP?)

When Jesus spoke to the rich young ruler, the ruler left downcast and broken. As Jesus continued instructing His disciples the following conversation ensued.

<sup>23</sup> And Jesus said to His disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. <sup>24</sup> "Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." <sup>25</sup> When the disciples heard this, they were very astonished and said, "**Then who can be saved?**" <sup>26</sup> And looking at them Jesus said to them, "**With people this is impossible, but with God all things are possible.**" (Matt. 19:23-26).

In the story of God the condition of man is bleak beyond comprehension, but God. God will provide a way, an only way, and a way that He makes open. All of this prepares us for the coming and leaves us with a spirit of anticipation, of expectancy.

Imagine if we were Old Testament believers: We know in all of the shadows there is something more. Something more is to come, something more than what we have. We live contented, but yearning. We live with unrest, but promise. There is a restless faith. There is uneasiness, there is something more and we die in hope having not yet attained the promise.

<sup>39</sup> “And all these, having gained approval through their faith, did not receive what was promised, <sup>40</sup> because God had provided something better for us, so that apart from us they would not be made perfect” (Heb. 11:39, 40).

1. If you do not know Jesus as your Savior, then please let me introduce you to Him. He is the answer to your problem. Sin exists, but grace reigns because the cross still stands.
2. May all of us enter into the advent season and may the Holy Spirit place within us a yearning to see Him come again?