

**By Prophets Bard Foretold: Seed of the Woman**  
**Genesis 3:15; Galatians 4:4**  
**ABC 12/2/18**

Christmas is probably the most widely celebrated of all the world's holidays, involving more people & nations than any other. But at the same time, it's probably the most misunderstood of all major holidays. Others honor famous people or historical events. But Christmas honors a divine Person & remembers a divine event. Santa Claus, parties, gift giving, decorations, & family get-togethers don't reflect the true meaning of Christmas. There's nothing man-made about the Christmas story. It's the most miraculous, compelling story in history. Those who truly celebrate Christmas do so by remembering the profound reality that God sent His only begotten Son to die for the sins of all who put their faith in Him. Although the most complete accounts of Christ's birth appear in the gospels of Mt & Lk (Mt 1:18–2:12; Lk 1:26–2:20), they aren't the 1<sup>st</sup> biblical references to the coming of God the Son. After Adam & Eve's disobedience plunged the human race into sin, God promised that one called the seed of the woman would come (Gen 3:15) to **destroy the works of the devil** (1 Jn 3:8). In his prophecy concerning his sons, Jacob said about Judah, & the coming Messiah, **The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, & to him shall be the obedience of the peoples** (Gen 49:10). Moses had in mind the future Messiah when he told the people, **The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him** (Dt 18:15–18). Ps 2 records God's promise that His Son, the Messiah, would come to rule the world. Isaiah predicted that **a virgin will be with child & bear a son, & she will call His name Immanuel** (7:14). Isaiah also predicted the Messiah's sacrificial death as a substitute for the sins of His people (52:13–53:12). Daniel predicted the time of His coming (Dan 9:25–26). Micah the place of His birth (Mic 5:2). The OT is full of prophecies concerning the Messiah's life & ministry, so much so that on the road to Emmaus the risen Christ rebuked His followers for failing to recognize their significance & applicability to Him:

**"O foolish men & slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things & to enter into His glory?"** Then beginning with Moses & with all the prophets, He explained to them the things concerning Himself in all the Scriptures (Lk 24:25–27; 44–47).

Every page from Genesis to Malachi looks with anticipation to the coming of this Messiah. But an understanding of Gen 3 is essential to an understanding of the gospel. Why? Because without an understanding of sin & our guilt we can't understand or embrace God's grace. It's unintelligible unless you 1<sup>st</sup> understand you need it. & it's the doctrine of sin which accurately & adequately explains to us what our need is. In other words, understanding Genesis is foundational for appreciating the message of this season. If we don't know why it is that Jesus had to come, we can't appreciate what He's accomplished in His coming; nor can we appreciate the predicament we're in without Him, & starting in Gen 3 puts everything in perspective. **Gen 3:1-19** PRAY

Gen 3:15 is the 1<sup>st</sup> promise given after Adam & Eve ate the forbidden fruit in the Garden of Eden. It's also the 1<sup>st</sup> gospel sermon ever preached. These words contain the 1<sup>st</sup> promise of redemption in the Bible. Everything else in the Bible flows from these words. The English preacher Charles Simeon called this *vs the sum & summary of the whole Bible*. He said, *as the oak with all its luxuriant branches is contained in the acorn, so was the whole of salvation, however copiously unfolded in subsequent revelations, comprehended in this one prophecy.*<sup>1</sup> Although you may not see it at 1<sup>st</sup> glance, Jesus is here. He is the ultimate Seed of woman who would one day crush the serpent's head. In the process His heel would be bruised. These words would be fulfilled thousands of years later at a place called Calvary outside the city of Jerusalem. But all of that was in the future when God spoke these words.

This morning we're beginning our Christmas series for 2018. Our theme is *By Prophet Bards Foretold*. During these weeks leading up to Christmas we'll look at 4 OT predictions of His coming, the 1<sup>st</sup> being *The Promised Seed* (Gen 3:15). I trust these sermons will prepare our hearts for Christmas & increase our devotion to Jesus Christ, the prophesied Son of God born in Bethlehem so long ago.

**1. Context** Because this vs is so important in the history of redemption, we need to understand something about its context. Suddenly, paradise is not so beautiful. Adam & Eve have just eaten the forbidden fruit & sin has entered paradise. As Paul puts it, they **exchanged the glory of the**

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<sup>1</sup>*Horae Homileticae: Or Discourses*, p 36

incorruptible God for an image in the form of corruptible man & of birds & four-footed animals & crawling creatures (Rom 1:23). They exchanged the glory of fellowship with God for a taste of forbidden fruit. CS Lewis put it this way: *Eve gave up fellowship with God to worship a vegetable.*<sup>2</sup> Adam & Eve sin & their 1<sup>st</sup> impulse is to hide from God. Their 2<sup>nd</sup> is to make excuses for their sin. Adam blames the woman & Eve blames the serpent. Suddenly paradise isn't so beautiful. Under a nearby tree the serpent lies quietly. He alone is happy. He delights in what's happening. But as God surveys the wreckage of the fall, He immediately begins to pass sentence. He begins with the serpent before getting to Eve & Adam. **14-15**

Our salvation begins with a curse! It's encouraging to me to know that the good news comes at the time the curse comes. God doesn't wait days, weeks, or years. He embeds in the curse itself the gospel, because God is by nature a Savior & a Redeemer & gracious & merciful & marked by lovingkindness. Before God even lays out the price that men & women are going to pay, before God even pronounces judgment on them, hope, mercy, grace, salvation, & good news appear. Before God even banishes Adam & Eve from Paradise & forbids them to ever come back, before punishment is placed on their backs, hope is placed in their hearts. God is by nature a gracious, merciful, compassionate, forgiving God, & so He plants hope in the midst of the curse. It's like Rom 5:20, **Where sin abounded... what? Grace abounds even more.** When God comes to the garden & confronts Adam & Eve, He does so by asking questions of them. That, in & of itself, is an indication of the kindness of God. He wasn't asking questions because He needed information. He was asking questions like you ask your children when they're caught red-handed doing something you've told them not to do. He was trying to cultivate a response of repentance. But when He comes to speak to the serpent, He asks no questions! He delivers a curse. Look at vs **14**.

The language of the whole section, everything that God says to the serpent & then to Eve & Adam, is in the form of judgment. God is handing down judgment, justly, on rebellion, sin, & evil. & there are consequences for Eve & for Adam. But notice that God doesn't say to Eve or Adam,

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<sup>2</sup> Quoted by Derek Thomas, [www.fpcjackson.org/resource-library/sermons/christmas-viewed-from-afar-eden/](http://www.fpcjackson.org/resource-library/sermons/christmas-viewed-from-afar-eden/)

*Cursed are you.* But to the serpent He says, **cursed are you.** & yet in that curse there's a hope & a promise to us. God is the speaker & the serpent is being spoken to. In 2 short vss God passes judgment on the serpent for his part in the fall of humanity. 1<sup>st</sup>, he's cursed above every other animal. 2<sup>nd</sup>, the serpent will crawl on his belly forever. 3<sup>rd</sup>, he'll eat dust all the days of his life. The bad news for the serpent is there isn't any good news for him. God doesn't ask him what he did or why he did it because He'd already judged Satan when He threw him out of heaven. Even though vs 15 contains the 1<sup>st</sup> mention of the gospel, there's no hope for Satan because he's forever excluded from God's plan of salvation. In some ways, the Fall marks Satan's finest moment. When he deceived Eve, & Adam chose to follow her, he thought he'd won the battle with God. But his victory was short-lived. Everything since then has been downhill for him.

**2. Prophecies** With that as context, what is predicted here? We can summarize its predictions in 3 short phrases. 1<sup>st</sup>, this vs tells us there will be ...

**A. Endless Conflict** It's interesting that God doesn't say, *Here's what you need to do, Adam & Eve.* No, He says, **I will put enmity between you & the woman, & between your seed & her seed (15).** What He's saying is that He is the solution! It's His grace that will take the 1<sup>st</sup> step, but not just the 1<sup>st</sup> step, but His grace will take every step & will accomplish all His purposes: *I will put enmity between you & the woman. & I will put it between your seed & her seed,* & the whole Book of Genesis is the story of those who followed Satan & those who followed God. The ones who followed Satan are the seed of the serpent & those who follow God are the seed of the woman. Cain, though physically from Eve, was of which seed? The seed of the serpent. Abel was of the seed of the woman, of that promised believing line that God spared & protected. & so God emphasizes His intervention on man's behalf in this divinely provided enmity that He speaks about in the curse of the serpent. The history of humanity is one of long war. Across the ages, a terrible conflict rages between 2 groups into which all people are divided. We're either the seed of the serpent or we're the seed of the woman. We either live in the grip of Satan's deceptions or we're the heirs of redeeming grace & children of God. & between those 2 groups, there will be perpetual enmity, hostility, & animosity. & as we read through the pages of Scripture, isn't that

exactly what you see over & over again? Cain killing Abel, enmity. Noah mocked & rejected by his generation, enmity. Jacob & Esau, Isaac & Ishmael, Israel & the nations, the Church & the world, enmity, warfare, conflict. This is a war that God has established between the woman & the serpent. But God's curse against the serpent contains an implicit blessing for the woman & for all mankind. For God to put enmity between Satan & the woman is to drive a wedge between the woman & the one who wanted to undo her. God is establishing a barrier, a hostility between the woman who'd been enticed & the one who'd deceived her. But it's not just an individual conflict between these two. In Gen 4:8, God immediately begins to explain to us that not all men are of the good seed of Eve. Cain is not of the seed of the woman. In other words, he isn't in the redemptive line. John tells us that Cain was of the evil one (1 Jn 3:12). So though he was born of Eve, he wasn't of the seed of woman. He wasn't of the redemptive line which God established. & so the seed of woman doesn't refer to all mankind. It refers to the descendants of the woman in whom God has placed enmity in their hearts against Satan. It refers to those whom God has redeemed out of the world. Who is Satan's seed? Gen 4-11 gives us a genealogy of those who were in rebellion against God & His people, but it also gives us a genealogy of those who were of the seed of the woman. In Gen 4:25-26, the Lord gives Eve a son in the place of her slain son, Abel, & his name is Seth. & it's from Seth that the line of the woman descends. Enoch, for instance, is descended from Seth (5:23-24). Lamech is descended from Seth (5:28-29) & is the father of Noah (6:8-9, 22). & so we see the degeneracy of the seed of Satan & we see the grace which is displayed in the seed of the woman. This is the godly line that leads to Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Gideon, Ruth, David, Daniel, & eventually culminates in the person of Jesus Christ. But Satan has his seed too. Throughout history in every generation, in every country, in every city, in every village, in every tribe & clan & family, Satan has his people. That line starts with Cain & goes to the wicked generation of Noah's day, to the Pharaohs who opposed Moses & the Canaanites who mocked Joshua. It includes all the pagans of antiquity as represented by Goliath who laughed at David & at David's God, those who hated the prophets & murdered them in cold blood. Then we come to the days of Jesus. When He was born, Herod tried

to kill Him. When He grew up, the Pharisees opposed Him & plotted to take His life. Satan even infiltrated His inner circle, filling the heart of Judas with evil. When He was arrested, men lied about Him. When Pilate offered to release Him, the crowd cried out for Barabas instead. Matthew Henry puts it well when he says, *It was the devil that put it into the heart of Judas to betray Christ, of Peter to deny Him, of the chief priests to prosecute Him, of the false witnesses to accuse Him, & of Pilate to condemn Him, aiming in all this, by destroying the Saviour, to ruin the salvation.*<sup>3</sup> Who was behind the crucifixion of Jesus? In one sense, it was the ungodly line of Satan. Beginning with Gen 3:15 there's now a fundamental division in the human race. Francis Schaeffer speaks of this: *From this time on in the flow of history there are two humanities. The one humanity says there is no God, or it makes God in its own imagination, or it tries to come to the true God in its own way. The other humanity comes to the true God in God's way. There is no neutral ground.*<sup>4</sup> The seed of the woman & the seed of the serpent have opposed each other continuously across the centuries. The struggle continues to this present day. Remember the words of Jesus in Jn 15:18-19. **If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.** Being hated by the world is part of the continual conflict that goes back to Gen 3:15. Endless conflict. 2<sup>nd</sup>, ...

**B. Temporary Defeat** You, Satan, **shall bruise him**, the Redeemer Messiah, **on the heel**. *You will strike His heel, you will kill Him, but in the killing of Him He'll raise many to life.* Our salvation begins in Genesis with a promise of both death & victory. This is a costly victory. The only way that what Adam & Eve have done can be reversed is for the very Seed who is promised to bear the curse they deserve. The Seed of woman will be bruised on the heel. If you've ever snapped an Achilles' tendon (or both of them), you know how painful this can be. You end up on crutches, taking painkillers, & having surgery. Heel trouble slows you down. But it doesn't kill you. When God says **you shall bruise him on his heel**, it refers to the fact that in this life Satan sometimes wins the battle. He has many tools in his arsenal & he uses them against the people of God.

<sup>3</sup> *Commentary on the Whole Bible: Complete & Unabridged*, p 14

<sup>4</sup> *Genesis in Space & Time*, p 115

Sometimes we're wounded by discouragement, criticism, anger, bitterness, or perhaps by plans that go astray, dreams that never come true, projects that never come to fruition, or goals that are frustrated. If you want proof that Satan wins a temporary victory, visit the cemetery. Every grave testifies to his power. So this text reminds us that the Christian life isn't a bed of roses. Not only is there continual conflict but the bad guys are actively fighting us. There's another meaning, however. When Christ died on the cross, Satan struck His heel. Where were the nails pounded in? His hands & feet, right? On Friday about sundown, when they took the dead body of Jesus down from the cross, it appeared that Satan had won the battle. But on Sunday morning, the true Victor walked out of the grave, alive from the dead. Listen to these words of Spurgeon:

*Look at your Master & your King upon the cross, all stained with blood & dust! There was His heel most cruelly bruised! When they take down that precious body, & wrap it in fair white linen & in spices, & lay it in Joseph's tomb, they weep as they handle that casket in which the Deity had dwelt, for there, again, Satan had bruised His heel. It was not merely that God had bruised Him, "though it pleased the Father to bruise Him."*

*But the devil had let loose Herod, Pilate, Caiaphas, the Jews & the Romans, all of them his tools, upon Him whom he knew to be the Christ, so that He was bruised of the old serpent. That is all, however! It is only His heel, not His head which is bruised! For lo, the Champion rises again! The bruise was not mortal nor continual. Though He dies, yet so brief is the interval in which He slumbers in the tomb that His holy body does not see corruption, & He comes forth perfect & lovely in His manhood, rising from His grave as from a refreshing sleep after a long day of toil! Oh the triumph of that hour!*<sup>5</sup>

Satan delivered a terrible blow to Jesus on Good Friday. No doubt he thought he'd thrown a knockout punch. But he was wrong. All he did was strike Jesus on the heel. As painful as it was, that suffering was nothing compared to what Jesus did to Satan. Back in Gen 3 we read, **cursed are you**, Satan. Adam & Eve never hear God say, *I curse you*. Why? Because the Seed of the woman, God the Son will bear the curse of His Father on the cross in their place & in the place of all who trust on Him. He has to lift His voice up to His own Father & say, **My God, My God, why have You forsaken Me?** (Mt 27:46). & both the Father & the Son know the answer to that question. What is it? Sin. In Eden, Adam & Eve have listened to the serpent who said to them, *There's something better than God & it can only be found in disobeying Him. & if you'll disobey*

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<sup>5</sup> *Christ the Conqueror of Satan*, preached 11/26/1876, <http://archive.spurgeon.org/sermons/1326.php>

*Him you'll be like Him.* & they believed it & they acted on it & it plunged them into misery. & so God looks at the people who've chosen something over Him & says,

*I'm going to war for you. & I'm sending My Son for you. & I am going to visit the curse that you deserve for your rebelling against Me & preferring something else other than Me over Me, I'm going to visit that curse of Him in your place so that as you believe on Him, you will receive all the blessings that He alone deserves.*

This is the beginning of the prophecies of the coming of Jesus into this world. The 1<sup>st</sup> indication of the 1<sup>st</sup> Christmas. It's an ancient foretelling of the incarnation. Endless conflict, temporary defeat, & 3<sup>rd</sup>, ...

### **C. Certain Victory He shall bruise or crush you on the head & you shall bruise him on the heel.**

Let's compare these 2 phrases. 1<sup>st</sup> it's the heel vs the head & 2<sup>nd</sup>, it's bruising vs crushing. When Jesus died on the cross, He delivered a crushing blow to Satan. Who do you think won that battle? Heel wounds are painful but they don't kill you. No one survives a crushed head. The Cross was God's death-blow against Satan. When Jesus died & rose from the dead, he utterly defeated Satan. Phillips Brooks tells us how Jesus won the battle even while He was dying:

*He was wounded sorely; a life all torn & bleeding He dragged out to the end; but when the end came it was victorious. Look at Him on the cross.... Sin has taken the Savior & fastened Him there. It has driven in the nails & crowded down the crown of thorns upon the forehead. It has seemed to have its own way with Him, & all the while, with those hands closing in agony over the nails, He is crushing its life out.... Sin is tormenting Him, but He is vanquishing sin.<sup>6</sup>*

This raises a question: If Satan has been crushed, why does he still seem to be doing so well 2,000 years later? We know that Satan is indeed alive & well on planet earth. How can a defeated being who was crushed by Christ have so much power? The answer is that at the Cross Satan was judged & his sentence pronounced. However, he's now free to roam the earth awaiting his final punishment. In the end he'll be completely crushed. The ending has already been written. Is 65 pictures the moment when the curses of Gen 3 are finally & irrevocably reversed. Listen to Isaiah's prophecy & keep your eye on the curses of Gen 3 & notice how each of them is systematically undone in the promise of the new creation, all of them but one, the curse on the serpent. Listen to Isaiah, **They will not labor in vain**, the curse on work undone. **Or bear children for calamity; For they are the offspring of those blessed by the LORD, & their**

<sup>6</sup> *Sermons: Seeking Life, & Other Sermons*, pp 290-291

descendants with them (23), the curse on childbearing undone. Vs 24, **before they call, I will answer; & while they are still speaking, I will hear.** The alienation our sin has caused between God & us is undone. **The wolf & the lamb will graze together, & the lion will eat straw like the ox (25).** The natural world is renewed. & **dust will be the serpent's food (25).** The judgment on Satan remains. It's not reversed.

**3. Application** Let's wrap up by considering how all of this applies to us today.

**A. The Christian life will always be a struggle.** *Struggle* implies effort, sweat, exertion, & difficulty. That's why Paul uses the image of a runner, a boxer, a wrestler, & a soldier. The Christian life isn't easy; it's hard work that demands your full commitment. Until the day you die you'll struggle against temptation. Sometimes you'll win, sometimes you'll lose. Don't get discouraged because the Christian life isn't easy. It's not supposed to be easy. We're at war. Life is hard, times are difficult, & the enemy attacks constantly. But when we see ourselves wrestling against sin, sins that frustrate us & so often defeat us, but sins which we can never become comfortable with, we're seeing an evidence of the new life that God has given us through Jesus as He promised in Gen 3. This passage reminds us that in all those whom God redeems, He plants a spiritual enmity in our hearts so that we can no longer love & tolerate sin in ourselves. We long to see sin mortified in ourselves, but we cannot do it on our own. We must depend upon the grace of the Holy Spirit. But we can never be satisfied with a state of living apart from God again, because He's planted in us an enmity against sin.

**B. Our victories won't come without wounds.** If it pleased the Lord to bruise His own Son, how shall we escape the wounds of life? If Jesus suffered in doing the will of God, so will we. At the Cross Satan struck a blow & wounded Christ in His heel. & even after His resurrection His body bore the marks of His suffering. The same will be true for us. We will struggle hard in this life & in struggling, we'll be wounded. But don't despair. Be thankful & struggle on! If you feel like running away from your struggles, remember there's nowhere to run. If you leave the battlefield today, you'll wake up to find yourself on another battlefield tomorrow. So you might as well stand & fight. To quote Phillips Brooks again, *He is a foolish dreamer who expects an easy & bloodless*

*victory for any noble plan. But yet, success waits before every good cause if it can only persevere & struggle on with its wounded heel.*<sup>7</sup> There is no victory without wounding, no progress without pain.

**C. God's plan of salvation is wrapped in a Person.** Gen 3:15 is the 1<sup>st</sup> mention of the gospel in the entire Bible. Jesus, the seed of the woman, would one day make His entrance into this world in a most unlikely fashion. As the centuries rolled on, Satan kept winning victories & God kept raising up men & women who continued the godly line on the earth. Think of this vs as the top of a wide funnel. When the promise was given, no one could've imagined the coming of Jesus. The seed of the woman simply meant He must be member of the human race. But after the flood the line was narrowed to Noah's descendants, then later to Shem's descendants, & later came to rest on one man, Abraham, the father of the nation Israel. Then to his son Isaac, to Isaac's son Jacob, to Jacob's son Joseph, & then to Joseph's son Judah. Centuries later the line was narrowed to the house of David. Finally, some 9 centuries after that, the line came to rest on the firstborn Son of a virgin named Mary. What started with the whole human race has narrowed to just one Man, Jesus Christ. He didn't come in the usual way; He came by means of a virgin birth. No one before or since ever entered the world as He did. Thus He is the ultimate seed of the woman since no man was involved in His conception. When God wanted to save the world, He didn't send a committee; He sent His Son. When God wanted to say, *I love you*, He wrapped His love note in swaddling clothes. When God wanted to crush Satan, He started in a stable in Bethlehem. When John Wesley wrote the familiar carol, *Hark, the Herald Angels Sing*, he wrote 2 vss not included in our hymnal. One is based on Gen 3:15 & contains excellent theology.

*Come, Desire of Nations, come, Fix in us Thy humble home.  
Rise the woman's conquering Seed, Bruise in us the serpent's head.  
Adam's likeness now efface, Stamp Thine image in its place,  
Second Adam from above, Reinststate us in Thy love,  
Hark, the herald angels sing, Glory to the newborn King.*<sup>8</sup>

One thing I want to leave with you this morning from this text is that our salvation isn't an afterthought. It's not plan B. Right there in the Garden of Eden when sin entered the world, God

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<sup>7</sup> Ibid, p 291

<sup>8</sup> #238 in our hymnals

set His love upon us. That's the purpose of God in all of history: OT history, NT history, our history, & future history. It's about the triumph of the Lamb. It's about the reign of King Jesus. So this Advent as we look out on a dark & uncertain world, our hope isn't in the sentiment of the holiday season. Nor is our confidence in our own abilities. Much less do we find our hope in politicians or earthly power. Our confidence & our hope lies in the Baby of Bethlehem, born of a woman, & He has crushed the serpent's head. & because He has, because the Baby of Bethlehem became the Man of Calvary, Paul could say to us, **The God of peace will soon crush Satan under your feet** (Rom 16:20). That's the victory of the Seed of the woman. The Lord Jesus Christ is our victory.

As we face the world this Advent season it's not in despair but with bright hope that even in the darkest moments the Lord Jesus, the Light of the world, shines brightly in the darkness of the blackest night, reminding us that though things may look ever so bleak, dawn is coming soon. A new day, a new creation, when the God of peace shall crush Satan under our feet & every last trace of the curse is eradicated & gone forever. That is our hope. Do you live in hope like this? It's not in ourselves & not in one another. Our hope is in Christ alone & that is the message of our text, it's the message of Christmas. It's our message for the world. There's good news for you in the Seed of the woman, the Baby of Bethlehem, the Man of Calvary, the Lord on the throne, a perfect Savior of sinners.

Are you of the seed of woman? Are you in that godly line? Then you must trust in the promised One who has already come & is coming again: the One who was born in Bethlehem, who died on the Cross, who was laid in the tomb, who was raised again from the dead on the 3<sup>rd</sup> day, & who ascended on high. He will come again, conquering & to conquer. If we don't understand this, the story of the incarnation doesn't make sense, because Jesus' birth was because of the mercy of God. It was God's strategy for forgiving our sins. & so the question isn't simply, *what's the reason for the season?* as good a question as that is. But, *what is the reason for the reason?* & the reason for Jesus' coming into this world is the mercy of God in response to our sin. That is the

problem. Jesus is the solution. May God bless His Word to us as we approach this Advent season & may we rejoice in the certainty of the victory Christ has gained for those who trust Him. PRAY

### *Communion*

As we come to the communion table & remember Jesus' death & resurrection, we are once again reminded that the unfolding drama of redemptive history had reached its apex. Plans made in eternity past found their culmination in time. The hour had come in which the Son of Man would offer Himself as the perfect & only atoning sacrifice for sin. The hour had come when the sinless One would be made sin for believers that they **might become the righteousness of God in Him** (2 Cor 5:21). The hour had come when Christ would cancel **the certificate of debt consisting of decrees against us, which was hostile to us taking it out of the way, having nailed it to the cross** (Col 2:14). This was the hour when the OT prophecies of Messiah's death would be fulfilled; when the serpent's head would be crushed (Gen 3:15); when the suffering Servant, **a man of sorrows & acquainted with grief** (Is 53:3), would be **pierced through for our transgressions ... crushed for our iniquities & have the chastening for our well-being fall upon Him** so that **by His scourging we are healed** (5). It was the hour when the shadows of the OT sacrifices (Heb 10:1) would give way to the glorious reality of the final sacrifice, the Lamb of God (Jn 1:29; Heb 10:14). It was the hour of Christ's triumph over the prince of this world & the kingdom of darkness (Jn 12:31; 16:11; Col 2:14; Heb 2:14). It was the climactic hour when God, through Christ's sacrifice, would defeat sin, death, & Satan, & redeem a people for Himself. PRAY PASS

In Gen 3, the serpent's temptation was, *Take & eat something which God has not offered to you.* In order to undo that temptation, the blood of the Son of God would have to be spilt, & then He would turn to us at this table & say, *take & eat. This is My body, which is offered for you.* Jesus Christ, Seed of the woman, came to restore us to fellowship with God. As we eat of the bread, taste & see that God is good in that He has provided salvation for us through the life, death, & resurrection of His Son. EAT

You remember how when God drew from the first Adam his confession of sin, Adam nevertheless tried to dodge, he tried to blame shift, didn't he? You remember what he said? *The woman, who*

*you gave me to be with me, she gave me of the forbidden fruit to eat & I ate. It's not my fault; it's her fault!* Wasn't he saying in effect, *She's the guilty one! Condemn her; let me live! She's the guilty one! Condemn her; let me live!* But Jesus, the 2<sup>nd</sup> & better Adam, says the opposite. When God the Judge pronounces sentence on our sin, Jesus doesn't shift the blame. He takes the blame! Adam said, *She's the guilty one. Condemn her; let me live!* But Jesus says to God for us, *Though they are in fact the guilty ones, condemn Me! Let them live.* We drink of the cup remembering His death in our place for our salvation & praising Him for it. DRINK