

MESSIAH IN THE OT

Week 3 – The Messianic Hope... Where Do We Begin?

February 5, 2019

Read Luke 24:1-27, 36-47.

O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?" ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Jesus appearing to His disciples after the resurrection told them, *These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me* (Luke 24:44). Jesus shared with His disciples that the entire OT speaks of Him!

To the Pharisees, the Jewish religious leadership, Jesus said, *You search the Scriptures (the OT), for in them you think you have eternal life; and these are they which testify of Me... For if you believed Moses, you would believe Me; for he wrote about Me. ⁴⁷ But if you do not believe his writings, how will you believe My words?* (John 5:39, 46-47)

JESUS IS THROUGHOUT THE OT!!! There is definitely a Messianic theme, a Messianic hope in the OT. Jesus declares it! We are going to understand Messianic prophecy in light of the PROMISE-PLAN of God in Scripture. This comes under the 4-word design: CREATION FALL REDEMPTION RESTORATION

God was not only predicting, foretelling, prognosticating what would happen regarding the Messiah, God was just as MIGHTILY working out His PROMISE-PLAN in the everyday course of events in the arena of history. That promise-plan is what we read throughout Scripture. God made promises and we read of the outworking of those promises in Scripture – in the history of Israel.

The OT presents God's plan for the nations through the nation of Israel (Deut. 32:8). And, within God's plan for the world, following sin entering the world, we read the unfolding of God's plan of redemption for both Jew and Gentile.

The OT is divided into two distinct parts.

God Deals with Mankind:

Genesis 1 – 11 covers approximately 2,000 years and encompasses God's dealings with mankind. There were no Jews or Gentiles. There are four significant events recorded: creation; the fall of man; the universal flood; the division of mankind at the Tower of Babel. And we are told of 70 nations from Noah's three sons: Shem, Ham, and Japheth.

God Deals with Israel:

Genesis 12 – Malachi 4 - covers approximately 2,000 years. God selects a man, Abram, from one of the nations...from Ur of the Chaldees/Babylon (modern day Iraq)...and enters into an eternal, unconditional covenant with him and his descendants. Promises include personal blessings to Abram, promises to Abram and his descendants (a nation, land, and the Messiah), and blessings that include the rest of mankind. God promised to use Israel as an instrument of blessing for the world (Gen. 18:18).

2

Genesis 12 – 50 records the growth/lack of growth of Israel. In the space of approx. 200 years, Israel grew to 70 people!? Gen. 46:26-27 - *All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all. ²⁷ And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.* Sixty six persons plus Jacob, Joseph, Ephraim, Manasseh. Abraham had stated in Gen. 24 that his son, Isaac, should not marry a woman from the land of Canaan. And that held true for Jacob as well (Gen. 28:2). Disobedience led to intermarriage! BUT why specifically 70 noted? Deut. 32:8 – God ordained a plan where the # of the nations (70 – Gen. 10) corresponded to the # of the children of Israel (Gen. 46:27)

Exodus

Following 430 years in Egypt (Ex. 12:40-41), at the time of the first Passover in Egypt, 2+ million were delivered by God through Moses. Num. 1:45 - *So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who were able to go to war in Israel— ⁴⁶ all who were numbered were six hundred and three thousand five hundred and fifty.* Add to 600,350 those who were not able to go to war (those too old and those too young) and wives. God had blessed Israel (created by God – Jacob – father of the 12 tribes of Israel – Isa. 43:1) with people.

In order to function as a legitimate nation, Israel needed laws by which to live. At Mt. Sinai God gave Israel the law comprised of 613 commandments. And, the tabernacle was constructed.

The children of Israel remained at Sinai approx. eleven months (Num. 10:11)

The Promised Land

From Mt. Sinai it would've taken the children of Israel 11 days to travel to Kadesh Barnea, the border of the Promised Land (Deut. 1:2). God had told the children of Israel to go in and possess the land (Deut. 1:8). Instead, twelve spies went into the land to search it out (Deut. 1:20-25). Ten spies brought back a negative report and did not wish to enter the land. Joshua and Caleb encouraged the people to possess the land. Penalty for disobedience: 40 years wandering in the wilderness during which time the first generation, aside from Joshua and Caleb, would die (Num. 14:26-35).

Moses was not permitted to go into the Promised Land due to disobedience (Num. 20:7-12). Moses died in the wilderness. Joshua led the nation into the Promised Land. Joshua directed the armies of Israel in the destruction of the Canaanites (read Dt. 9:1-6). Joshua then divided the land, giving each of the 11 tribes a delineated area. The tribe of Levi was given 48 cities scattered throughout the land (Josh. 21:1-3). (6 cities of Refuge – Joshua 20) Each individual tribe was instructed to complete the conquest of the land by

eliminating each Canaanite. Israel chose to disobey. Judges 1:27-36 – records the incomplete conquest of the land.

Judges

When Joshua died, God did not replace Joshua with a new leader for Israel. God's plan was a theocracy: God would rule Israel. God would govern through the law given at Sinai. Israel did not obey the law. Judges records a repeated cycle: Israel's departure from God; God's chastisement (military defeat); Israel's prayer pleading for deliverance; God raising up Judges to deliver Israel; not heeding the Judges.

3

The United Kingdom

At the end of three centuries of repeated failure, Israel demanded a human king! King Saul reigned (from the tribe of Benjamin – what's wrong with that picture?). King David was then anointed as Israel's greatest King. It was with King David that God cut the Davidic Covenant which promised a kingdom and a throne forever through King David's line, through the tribe of Judah. King David's son, Solomon, reigned following the death of David. King Solomon was the third and last king to rule over all of Israel's 12 tribes.

The Divided Kingdom

Due to Solomon's sins (I Kings 11), the United Kingdom was divided into 10 tribes in the north under the Kingdom of Israel and two tribes in the south under the Kingdom of Judah. For two centuries the two kingdoms coexisted sometimes as friends and at other times as enemies. In 722 BC Assyria carried the Kingdom of Israel into captivity (II Kings 17:5-18). Beginning in 605 BC, God used Babylon to chastise the Kingdom of Judah. The temple in Jerusalem was destroyed by Babylon in 586 BC. Judah lived in captivity for 70 years as foretold (II Chron. 36:15-21; Jer. 25:1-11).

Return from Exile

In fulfillment of His promise, God restored many of the people to their own land. The final period in the OT history of Israel is recorded in Ezra and Nehemiah. The second temple is constructed. The glory did not dwell in the second temple. The last prophet recorded in the Hebrew Scriptures is Malachi through whom God warned Israel that if they didn't repent God would strike the earth with a curse (Mal. 4:5-6). Following Malachi, 430 years of "silence" ensued, with no prophetic message from God.

How do we understand the promise-plan in this overview?

We've clearly seen the connection between the OT and the NT. I do think we're beginning to appreciate the OT as teaching a Messianic theme, a Messianic hope! God's plan of redemption decreed in eternity past unfolds in the OT.

ETERNITY PAST....

Psa. 90:2 - Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

Micah 5:2b - ...*The One to be Ruler in Israel, Whose goings forth are from of old, from everlasting.*"

Isa. 53:10 - *But the LORD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering/an offering for sin*

Rev. 13:8 – *Jesus is ...the Lamb slain from the foundation of the world.*

What does the Bible tell us about CREATION?

John 1:1 – *In the beginning* (we need to understand this as the beginning of the time-space-material universe) *was the Word, and the Word was with God, and the Word was God* (the eternal pre-existence of God the Son).

Gen. 1:1 - *In the beginning God created the heavens and the earth.*

Psa. 19:1 - *The heavens declare the glory of God;*

4

Rom. 1:20 - *For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.*

Gen. 1:1 - *In the beginning God created....* The Hebrew reads *Bereshit bara Elohim*. *Elohim* in Hebrew is "God." The *im* ending of *Elohim* tells us that this word is a plural word. We comprehend at the outset that God is a plurality. *Bara* in Hebrew is "create." *Bara* is in the singular. God, a plural noun, created, a singular verb. NOT grammatically correct.

What are we being told from Scripture – from the outset?

God is a plurality but the verb for creating tells us that there is UNITY within that plurality!

We're introduced to God's Spirit in Gen. 1:2 - ... *And the Spirit of God was hovering over the face of the waters*

In Gen. 1:3 – we hear God's Word as He created. God speaks forth creation.

Who is the Word? Jesus! John 1:1 – *In the beginning was the Word and the Word was with God, and the Word was God!*

And God "saw" that it was *tov* – good. (Gen. 1:31 – very good – at the sixth day). We read of each day of creation – the evening and morning – and what God created...and it was *tov* – good. What God created was perfect – it was from GOD!! Psa. 18:30 - As for God, His way is perfect. The goodness of creation is understood in relation to three aspects of goodness: completeness, purpose, and morality. The creation was complete, lacking in nothing - with respect to what God intended to create for His purpose (note Gen. 2:1-3). And, we understand that the creation in Gen. 1 and 2 is morally good (upright, principled, according to GOD'S standard), without sinful corruption.

Genesis 1 describes the creation of our world as it relates to God's purpose for man. Man is the capstone of God's creation. In construction terminology, the capstone is the high point of a building. Man is the crowning point of God's creation. Man is made in the image of God: will, intellect, emotions. Man was created in an unfallen state, in innocence, and given dominion. What is dominion? God charged man to rule over His creation as His, God's, representative:

Gen. 1:26-28 - *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."* ²⁷ *So God created man in His own image; in the image of God He created him; male and female He created them.* ²⁸ *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.*

5

Does man have dominion now? No. It was taken from him by the adversary. Will dominion be restored to man? YES (Dan. 7:13-14, 27). God's original plan REMAINS His plan. God's will can never be thwarted. What we see in creation IS God's plan and will take place when Jesus physically returns to establish His Kingdom.

God dwelled with man. God walked with Adam and Eve. Adam and Eve lived in the presence of God. There was no need of a temple or sacrifice. Man was innocent and God dwelled with them. Genesis 2 presents more detail. God had placed man and woman in "paradise" – Eden...the Garden of God which is BEYOND our imagination. There was only one restriction – don't eat the fruit of one tree – the tree of the knowledge of good and evil. REMEMBER: 1 John 1:5 – God is light and in Him dwells NO DARKNESS AT ALL. AND, take note of Gen. 3:22 – following man's sin - *Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil.* This verse informs us that God knows of evil. He is NOT the source of evil.

In the Garden God communed with Adam and Eve; He spoke with them. What did He share? What did God talk about with Adam and Eve? Did God share any part of His plan? Did Adam and Eve know the character of God before the fall? That's a HUGE question! Did Adam and Eve know God as the CREATOR?

Rom. 1:20 - *For since the creation of the world His invisible attributes are clearly seen... We know that Adam and Eve saw God's "invisible attributes" – Who He is...they saw His love, grace, mercy, holiness, justice, faithfulness. Immutability (God doesn't change) ...being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*

In Genesis 1 & 2 we read of a perfect creation with unfallen man as God's representative on earth, ruling over and nurturing God's creation. And then in chapter 4 of Genesis we find jealousy and murder; in the following chapters in the book of Genesis mankind goes from bad to worse.

WHAT HAPPENED? Genesis 3 answers this question.

Gen. 3:1 - 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, 'You shall not eat of every tree of the garden'?" A serpent suddenly appears in the Garden of God - uninvited! The serpent is said to be one of God's creatures, therefore, we must take this creature literally. This creation of God is a serpent...a snake. (Keep in mind, if we've never read the Bible, we do not know the identity of the serpent at this point)

Isa. 14:12-15 - Lucifer - I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation... I will ascend above the heights of the clouds, I will be like the Most High.

Rev. 12:9 - So the great dragon was cast out, that serpent of old, called the Devil (accuser) and Satan (adversary), who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

6

We will call this creature "the serpent" as that's what this entity is called in the text. And, he is noted as adversarial. And, the pronoun "he" describes this creation of God. Notice the serpent's approach. The serpent is more than a mere serpent. He speaks. We really don't know if this was common. Scripture tells us that the serpent was "more cunning than any beast of the field." Something is noticeably different about this "beast."

Observations

The serpent recognizes God.

We note intelligence and knowledge.

The serpent speaks as if he has a connection to God.

Gen. 3:1 - Has God indeed said, 'You shall not eat of every tree of the garden'?' The serpent is essentially saying to Eve, "Surely, most certainly God could not have said this, could He?" The serpent wants to cause doubt in Eve's mind. He wants to deceive.

According to Genesis 1, all of creation came into existence in response to the Word of God. God created through His Word. The key words of chapter one are, "God said..." When the serpent approached Eve, the Word of God is precisely what Satan first questioned, and then denied!

The serpent didn't mention either the "tree of life" or the "tree of the knowledge of good and evil." But his question brought up the forbidden tree in Eve's thinking and Eve spoke of the forbidden tree. The serpent took Eve's eyes off God's MOST GENEROUS BLESSINGS! Eve is now only thinking of God's limitations on their lives.

God told them, "...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die" (2:17). Interesting that God doesn't say "if" you eat from it. God knows the end from the beginning.

In answering the serpent's question, *Has God indeed said, 'You shall not eat of every tree of the garden'?* (Gen. 3:1), Eve told the serpent, *We may eat the fruit of the trees of the garden; ³ 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.'* " (3:2-3). Eve ADDED to God's word! Eve exaggerated. But, Eve forgot what God had told them re: the judgment that would come about should they eat – "...in the day that you eat from it you shall surely die"!

The serpent was creating doubts in Eve's mind regarding the goodness of God – focusing her on what was forbidden rather than on ALL that God had freely given to Adam and Eve. Is this the adversary's approach with us?

The second attack - "*And the serpent said to the woman, 'You surely shall not die!'*" (Gen. 3:4) The serpent slandered God's character! The serpent is labeling God as a liar! Gen. 3:5 – *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.* The serpent is insinuating that Adam and Eve were incomplete without the knowledge of evil. And the serpent is suggesting that as one

7

eating of the forbidden fruit, she would enter into a new and higher level of existence. She would become like God. At that moment, she snatched the fruit and ate it. Gen. 3:6 - *She also gave to her husband with her, and he ate.* Adam was with Eve, listening to the serpent, or so it seems. AND, Gen. 2:16-17 tells us that God had given the command NOT to eat of the fruit of this particular tree – TO ADAM! It was Adam's responsibility to communicate God's words correctly to his wife. When Eve extended the fruit to Adam, he ate without hesitation!

Immediately there was separation from God. Adam and Eve hid from God. Gen. 3:8 - *And they heard the sound/voice of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God....* In the original Aramaic text, the word for sound/voice is MEMRA – which means "Word." The Rabbis have taught that the Memra is the same as God yet distinct! (John 1:1) And God sought them out! While the serpent's question was designed to bring about the fall of man, God's questions seek reconciliation and restoration with man. Notice that no questions are asked of the serpent. There is no intention of restoration for this creature. His doom is sealed.

Gen. 3:9-10 - *Then the LORD God called to Adam and said to him, 'Where are you?' ¹⁰ So he said, 'I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.'* Adam didn't offer God much in the way of confession of sin. God probed more deeply, seeking an admission of wrongdoing.

Gen. 3:11 - *Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?*

Gen. 3:12-13 - *Then the man said, 'The woman whom You gave to be with me, she gave me of the tree, and I ate.'* ¹³ *And the LORD God said to the woman, 'What is this you have done?' The woman said, 'The serpent deceived me, and I ate.'* Adam blames God and Eve...Eve blames the serpent!

Regarding judgment, God FIRST speaks out against the serpent.

Gen. 3:14 - *So the LORD God 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, and you shall eat dust all the days of your life.* The serpent was demoted from an upright position, perhaps, to that of crawling on his belly and eating dust.

God then speaks to the power behind the serpent who, as Lucifer, exercised his will against God. And so, God tells the adversary...

Gen. 3:15 - *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.*

What do we understand re: Gen. 3:15?

- This is a verse of judgment and promise! God curses the physical serpent and then the adversary, Satan, which provides hope for Adam and Eve!

8

- "Enmity" is used several times in Scripture as a blood feud (Num. 35:21-22; Eze. 25:15) which is a long lasting bitter conflict.
- The hatred will be between the seed (descendants) of the serpent ("many" seed), followers of Satan, and the Seed of the woman, followers of God. Conflict enters the world between the two distinct groups. Spiritual warfare.
- The context then moves to the future.

- The word “seed” in Hebrew (*zerah*) is a masculine noun. Regarding the woman, we need to note that a woman does not have a seed. “Seed” in Hebrew means semen! A woman has an egg. The influence of a man is not noted in this verse. Adam is not brought into this equation.
 - Could this be speaking of a supernatural human birth?
 - Is there a hinting of a virgin birth?
- The hatred/enmity extends in the future to the “Seed” of the woman and the seed of the serpent. The “Seed of the woman” is noted as “He.” We definitely see an individual.
- The actions of the “He” in the future are the result of the bruising.
- The serpent will receive a head wound – a mortal wound – death/destruction.
- The Seed of the woman will receive a wound on His heel; this is not a death wound. But, the Seed of the woman will experience suffering. To what is this pointing?
- In the midst of the context of SIN, IMMEDIATELY God provides THE resolution for sin. In the midst of judgment there is a promise. This is the first promise we see in Scripture about an individual Who appears to be the resolution for sin. Gen. 3:15 has been called *protoevangelium* which means the “first gospel”. “Gospel” is good news! What is the good news from God? Against the backdrop of sin and judgment, God promised hope in the provision of “the” resolution of sin.
- The first Messianic prophecy declares that “the” resolution, the Messiah, will be born of a woman, not a man. This runs contrary to the Biblical norm. Male descendants, exclusively, are recorded in the Biblical genealogies – other than in Matthew 1.
- AND the first Messianic prophecy clearly teaches us that the Messiah would SUFFER. The first Messianic prophecy doesn’t tell us He would first come as a conquering King. He would SUFFER. He would be one of us – He would be human. AND the first Messianic prophecy seems to suggest that this would be a supernatural birth (virgin birth) because a woman does not have a seed (*zerah* - masculine noun meaning semen!)
- God’s judgment begins with “I will”! We read in Isa. 14:13-14 that Lucifer had expressed his desires through five “I will’s” – the fifth one: “I will be like the Most High”! We see conflict ensuing between the will of Almighty God and the will of a defeated foe!!! Spiritual warfare has begun!

Regarding God's plan, we need to know that God CREATED – He revealed Himself. Man responded in rebellion. Man sinned against God! The first two events of the 4-word plan/design/pattern: CREATION FALL

Following the FALL, God promised REDEMPTION and RESTORATION.

How was God to bring about REDEMPTION? Through the REDEEMER. Who is...JESUS.

9

The PROMISE-PLAN of God – His plan of redemption on earth unfolds from the third chapter of Genesis through to the end of Revelation! Each aspect of the Messiah and His work has been linked into an ongoing stream of announcements in Scripture.

What we're going to call the PROMISE-PLAN of God formed one continuous message placed into Israel's history! AND consider that God's mercy, grace, love, holiness, justice, faithfulness, immutability (He does not change) are brilliantly displayed against the backdrop of sin!

This verse encompasses both a curse and a promise.

- The first promise of a coming Messiah in Scripture comes in God's rebuke of Satan which speaks to Satan's ultimate destruction. The Messiah was to come to both destroy Satan and to deliver man from under Satan's dominion. This theme continues through the NT.
- The destruction of Satan gives Adam and Eve HOPE even in their punishment. There is no redemption for Satan. The judgments placed upon Adam and Eve are softened by the promise of deliverance. Eve will suffer birth pangs in bearing children, but this pain will be eased by the knowledge that the "Seed" of the woman to come will cause Satan's destructions. The woman's "Seed" will be Satan's destroyer.
- Gen. 3:20 - *And Adam called his wife's name Eve, (for the first time) because she was the mother of all living* – because there was HOPE.

Satan was dealt a death blow at the cross. What seemed like Satan's moment of triumph when Jesus was crucified, was actually his greatest defeat. Jesus rose from the grave and conquered man's greatest oppressor - death.

Heb. 2:14 - *...through death He might destroy him who had the power of death, that is, the devil.*

The "place of the skull" has an interesting history. This location of Jesus' crucifixion is called both Calvary and Golgotha. The Greek word κρανίον (kran-ee-on), translated as Calvary, means skull. The word Golgotha is a Hebrew word which also means skull-better known as the "place of the skull." The crushing of Satan's head is our first clue as to why Jesus was crucified on Calvary, the place of the skull. Moses prophetically writes that there will come a time when the future "Seed of the woman" will crush the head of the serpent.

There are no verses in Scripture which state, “Now what you’re about to read is a Messianic prophecy!” One of the statements/challenges that we may hear from a Jewish person who is not yet a believer in Jesus – who is fairly knowledgeable about his/her Judaism is “If Jesus is really the Messiah, and if he is so important, why doesn’t the Torah speak of him at all?” Whether or not one accepts a passage as Messianic depends largely on how one understands the person and the work of the Messiah! There were Jewish people in Jesus day and Jewish people today who only understand the Messiah as KING Messiah Who would bring peace to the earth. There are Jewish people who, when presented with Isa. 53, would respond, “This is not Messianic.” WHY? Because in Isa. 53 we have an individual who SUFFERS and dies! As students of the word of God, we need to know the complete work of the Messiah! What are the works of the Messiah? (heal, redeem, die, resurrect, ascend to heaven, sit at the right hand of God, physically

10

return, establish His kingdom on earth, rule as King on King David’s throne in Jerusalem...). Look what Gen. 3:15 is telling us against the backdrop of sin...the first man and woman rebelled against God...and we IMMEDIATELY see the resolution for sin – the One Who would come and reign as King first? NO!!! The ONE Who would SUFFER for sin – the ONE Who would be in battle against an adversary – the ONE Who would bruise/crush the adversary’s head – a mortal wound will happen to this adversary – and the “Seed of the woman” will SUFFER!!

The first Messianic prophecy clearly teaches us that the Messiah would SUFFER. The first Messianic prophecy doesn’t tell us He would first come as a conquering King. He would SUFFER. He would be one of us – He would be human. BUT the first Messianic prophecy also suggests that this would be a supernatural birth (virgin birth) because a woman does not have a seed (zerah - masculine noun meaning semen!)

Genesis 3 goes on to tell us of God’s judgment on the woman and on the man and the curse on the earth. “Return to the ground.” Man, because of sin, was changed immediately. He was separated from God, and, became liable to all the sufferings and miseries of life, and to death. And, man was ashamed.

Gen. 3:7 - *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*

Gen. 3:21 - *the LORD God made tunics of skin, and clothed them.* In lieu of the fig leaves they crafted for themselves. The first physical death should have been the man and his wife...but it was an animal. WHY? What message was being declared?

- Someone sins – there must be death. (Rom. 6:26 – *the wages of sin is death*)
- We’re understanding a substitutionary death in this verse. An innocent animal taking the place of one who sins.
- And, we’re understanding that blood was shed.

How much did Adam and Eve realize?

Gen. 3:20 – Adam calls his wife Eve – for the first time. Eve means living. There is HOPE.

Gen. 4:1 gives us Eve’s response when she gave birth to her first son, Cain. Gen. 4:1 - *Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, ‘I have gotten a man: Jehovah.’* This is the Hebrew rendering for Gen. 4:1. Eve appears to have understood from the prophecy in Gen. 3:15 that the serpent would be defeated by a God-Man (supernatural birth suggested) and that she gave birth to Jehovah. Eve took God at His word. She understood God’s promise. The timing, however, wasn’t God’s timing! Eve was believing that the promise was fulfilled immediately! She believed that Cain, her first child, was the promised God-Man. If the translation is indeed, *I have gotten a man: Jehovah*, from Gen. 3:15 we understand that God’s antidote for sin would be HIMSELF coming in the flesh. Eve was soon to realize, after Cain killed Abel, that Cain was not the One Who would carry out the promise of God.

QUESTIONS

What did you understand?

11

What did you not understand?

Have you written out your observations? If so, what are they?

As the first Messianic prophecy, how does Gen. 3:15 lay out the promise-plan of God?

SUGGESTED HOMEWORK

Reread the handout with the Bible references.

If you have questions, write them out.

If you have a different view than what has been presented in this lesson, write it out.

Share with at least one person what you’re learning.

Read Week 4’s handout when you receive it.