

What Does the Old Testament Say About Jesus?

Part 1: “In the Beginning”

Introduction: To decipher what the Old Testament says about Jesus, we must start with the beginning; the beginning of the Biblical Narrative, particularly in the first three chapters, but even passing through the whole book of Genesis, tells us why this God-Man Jesus is so spectacularly important, and I would include, because of the importance to the whole narrative, it is why it is constantly under such attack from the enemy. As the enemy says in the beginning, “Did God really say?” And so, the world pressures us to question the goodness of God and His perfect, timeless Word, so that we might be provoked to some form of disobedience as Adam was. We must hold firm, we must be steadfast, and provide the truth of God in spite of the world’s lie; the creation account gives us crucial details as to what the rest of the book is all about! It all points us directly to Christ, yet, without Genesis, we do not have a need for Christ, let alone a reason for finding any value in His teaching.

Thesis: Let us take the time to consider the Biblical narrative which leads us to Jesus, beginning with the Genesis of all things.

I. The Creation and the Fall Account

A. God, I AM, is.

1. Scripture says plainly in Genesis 1 that, “In the beginning, God”
 - a) There is a fundamental tenet of the faith that, if we are to profess our faith in Christ, we must at the core believe.
 - b) Simply stated, that fundamental tenet is “God is.”
 - c) I will always come back to this, because it is completely and totally foundational to everything else in our faith; if we do not

start at God, then we can never know Christ, let alone honor Christ.

d) Hebrews 11:6 tells us plainly that without faith, it is impossible to please God, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him.

e) In order for us to honor God, we must believe that God is; and what's more, we must believe that He has spoken.

2. The rest of this particular text in Genesis 1 gives a plain account of the Creation narrative as a whole, concluding with day 6 and the creation of man (the beginning of chapter 2 details the Sabbath day of rest on day 7).

a) God speaks, and things are.

b) He spoke the light, the stars, the heavens, the earth, the critters and fishes, and you and me into existence; for God, who is all-powerful, this work is simple and for us, incomprehensible.

c) Notice, when he creates on day six, God says something in His Word that we must keep in mind this morning; on day 6, after He had created all things, man (and the Law of God for man) included, He said it was very good.

d) And so we have, the God who is, the I AM, who created all things VERY GOOD in six days.

B. In the beginning, God establishes what some would call the "Covenant of Works."

1. Now, I would mention in passing that in terms of what is called “covenant theology” I do find how the covenants are laid out and taught to be quite beneficial.

- a) Do not be perturbed by the thought of “covenant theology” because it does not and is not something to be confused by, though there is a lot of confusion within the theological realms by what is meant by covenant theology.
- b) To put it quite simply, hopefully, there exist in Scripture three absolute, primary covenants that are completely and totally fundamental to what we believe in the faith.
- c) These covenants are “the covenant of works” which is what we will discuss shortly, the “covenant of redemption” which is what God the Father and God the Son covenant with One Another to redeem by the Blood of the Lamb the elect of God, and the “covenant of grace” whereby God covenants Himself to His people by grace through faith in Jesus Christ, to keep them and love them for ever and ever, amen.
- d) Now, I raise these here, simply to place before you the thought of the “covenant of works” which, if you do not believe in the theology of it, you ought to at least agree with the Scriptural narrative.
- e) That is to say, God gave Adam specific commands; God tells Adam to “be fruitful and multiply” and to “take dominion over all

the earth” and God tells them “Do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it, you shall surely die.”

- f) Now we can pause there and say, “that is covenant language; God will bless Adam for obedience and curse him for disobedience.” - minimally, if you are concerned about the theological doctrine of covenant theology, that is one thing, but at the very least, in the beginning, there is a command from God and a promise of blessing and cursing.
- g) God, in His mercy, though Adam soon rebels, in the wisdom and mercy of God, Adam and Eve are removed from the Garden lest they take hold of the “Tree of Life” and eat; it appears, in the narrative, that if Adam had obeyed, he would have been allowed to eat of the tree of life, thus “earning” life, but, as it stands, he rebelled.

2. In Genesis 3, we have the account of the fall of man.

- a) We all know the story, but, on the off chance that it’s been a while or maybe you do not know it at all, let’s discuss some details.
- b) As mentioned previously, God commands Adam to be fruitful and multiply and to take dominion of the earth and subdue the earth; I would note here that, according to Genesis 2, when God gives this command to Adam, Eve is not yet created.

- c) Genesis 2:7 tells us that God created man to keep the garden, Genesis 2:15-17 tells us the command of God to not eat of the tree of knowledge of good and evil, and after naming all the creatures, Genesis 2:20-25 gives the account of the creation of Eve.
- d) This little detail in terms of timing is important; you see, as the serpent, according to Genesis 3:1, was more “crafty” than any other beast of the field.
- e) We do not get information on how long Adam had disciplined Eve in the commands of the Lord, however, we know that the serpent approaches Eve and says, “Did God actually say you shall not eat of any tree in the garden?”
- f) Eve answers with the truth, saying, “We may eat of the fruit of the trees in the garden, but God said, “You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.”
- g) The crafty, wily serpent tells Eve, “You will not surely die. For God knows that when you eat of it, your eyes will be opened, and you will be like God, knowing good and evil.”
- h) The woman, falling prey to the serpent and the temptation categories listed in James (that is, the lust of the eyes, the lust of the flesh, and the pride of life), looks upon the fruit, sees that it is good for eating and desirable to make one wise, and takes that fateful bite.

- i) Her husband, who was with her, takes and eats of the fruit also and immediately, their eyes are opened and the two saw that they were naked, therefore they sewed fig leaves together to make loincloths.

II. The Protoeuangelion

A. The Broken Covenant:

1. Scripture plainly teaches that in Adam, all are born into sin.
 - a) We can refer to this idea as the “federal headship” of Adam.
 - b) His breaking of the covenant places each of his progeny into the broken covenant and the curse following the broken covenant.
 - c) In Adam, all have sinned and fall short of the glory of God.
 - d) In Adam, all have exchanged the truth of God for a lie and worship and serve the creature rather than the Creator who is blessed for ever.
 - e) In Adam, mankind can look around and see the wrath of God towards sin and certain invisible attributes of God and choose to suppress the truth in unrighteousness.
 - f) Even in the womb, we are conceived in iniquity.
 - g) We are not sinners because we sin, on the contrary, we sin, because by nature we are already sinners with evil, deceitful hearts that would rather be God than serve God.
 - h) Adam and Eve demonstrated that when they consumed the fruit and hid from God; we demonstrated that in our shadowy misdeeds, fickle hearts, and wanton desires for destruction.

- i) Adam was told specifically what He must do to earn life, yet Adam rebelled against God, and therefore in Adam, we are born into this broken covenant of works only ever receiving unto ourselves the just punishment for breaking that covenant with God and for rebelling against Him.

2. The wages of sin is death!

- a) As God told Adam, on the day that you eat of the tree of the knowledge of good and evil, you shall surely die.
- b) When Adam ate that fruit, he did die, though not physically just yet (that would come about several hundred years later) but spiritually speaking, he had died.
- c) Adam, now in sin, would soon be held accountable for the breaking of the covenant of works; we would be too, were it not for grace.
- d) Spiritually speaking, he was dead, totally depraved and unable to glorify God in his flesh; according to Ephesians 2 and several other passages, we were too, since we are born in Adam.

B. Now, what does the narrative say about Jesus specifically, as that is the topic for our sermon series?

- 1. First, this narrative tells us that in time, somebody was coming to crush the head of the serpent.
 - a) Of course, there is more to curse upon the serpent than merely wiggling around on its belly; there was a seed of the woman, Eve,

who would soon come to crush the serpent's very head, even while the serpent wiggled around on its belly eating dust.

- b) When God says there is enmity between the serpent and the woman and her offspring; we can see this plainly in how the wicked one seeks constantly whom he may devour and how his forces of darkness are constantly leading humanity down every possible depraved corridor.
- c) Even following the literal line of genealogy between Eve and Jesus, we can see rampant examples of how the enemy and his servants would seek to destroy the seed of the woman, from Abel being killed by Cain, to Abraham and Lot persecuted by many kings, to David's battles with the Philistines, and the manifold attacks Israel might suffer (and some of those, by the way, are also judgements of God upon that people); and finally to Jesus, whom the enemy sought to kill through Herod, Pilate, the Pharisees and even the Lord's disciple, Judas, whom Satan had entered.
- d) The enemy was constantly seeking to destroy the Savior and at last, the Savior hanged upon that tree; indeed, the enemy must have cackled maniacally thinking he had at last overthrown the God of All Glory by killing His Son on the cross.
- e) Perhaps for three days, there was a bit of a party amongst the hellions of earth, yet we know that all the enemy did in killing Jesus on the cross was bruise the Lord's heel; it was a minor,

temporary wound; in dying and raising again, the enemy's head was crushed, destroyed, and his reign on this earth is no more.

- f) The strong man is bound, his goods plundered, and cast into the lake of fire where he will continue to wiggle upon his belly, eating dust, and burning in God's wrath for ever and ever.
- g) This is the finality of the curse upon the serpent, but what about man?

2. Second, this narrative provides a glimpse as to what is required to cover sin.

- a) We may not think anything of it as it seems like a comment that is just tossed into the narrative, but we are told in Genesis 3:21, that God took skins and covered Adam and Eve with them.
- b) Adam and Eve to that point had not seen death; suddenly, God takes and kills an animal, shedding its blood, and covers the fig-leaf covered Adam and Eve.
- c) Though they tried to hide their guilt in their own works (fig leaves), God covers them with the blood of an animal.
- d) There is a picture here; our works can never cover us, but the works of God can.
- e) Sin requires our death; the justice and wrath of God can only be satisfied when sin is dealt with properly, which is eternal condemnation in hell.

- f) We will either pay that price with our own lives, OR, as God did for Adam and Eve, God can take upon Himself that price (which we might call the Covenant of Redemption).
- g) God must offer a substitution, a sacrifice that can take away our sin and satisfy the requirement of our sin.
- h) God does just that; in covering Adam and Eve with the skin of an animal, God is telling us that the One that would crush the head of the serpent, would have to take upon Himself the penalty of our sin, and satisfy the requirements of the Law Himself!
- i) Christ now, as that animal's blood did for Adam and Eve, has shed His blood for His people (without the shedding of blood there can be no remission of sin), and as the animal's skin, He covers us with His own finished work and righteousness.
- j) The verse itself does not necessarily tell us how the seed of the woman would die on the cross, but it does tell us, particularly with the hindsight of the New Testament, that the blood of the Son of God and the imputation of His righteousness to His people would be necessary for their salvation and redemption from the curse of sin.

Conclusion:

This is a long sermon, I know, but hear beloved that God's plan has been such from before eternity past. God within Himself, within the Godhead, had decreed to glorify Himself through the redemption of His people through the death, burial, and resurrection of Jesus Christ;

by believing in that Gospel, God by grace redeems His particular people and provides for them the riches of grace in Christ forever and ever. This is not a contingency plan that God did not expect; no, this was expected all along and in this ultimate sovereignty and providence, God saw fit to provide for us Jesus, the lamb slain before the foundation of the world. He knew all along and God tells us that much in the very beginning of His Word. As we move forward in the next few weeks, may we with eager longing and expectation look forward to the coming of Christ, our King, Our Savior, and Our God!