

Most of this is the punishment of Satan who had hidden himself in the body of a serpent, but the note of hope is there. He will crush your head. Of course Jesus did that at Calvary, where He destroyed the power of Satan there at Calvary and we find that echoed in the Book of Romans. In Rom.16:16-20 we have the statement which echoes this wonderful promise. He says the God of peace will soon crush Satan under your feet. So Paul knew that the promise was that the seed of the woman would bruise= indeed be God Himself. Jesus Christ, the Second Person of the Trinity would crush Satan under His feet. Satan would bruise him. Satan would subject Him to terrible suffering where He bore our sins on the cross, but He would crush Satan. So Satan's power is destroyed in principle. Paul said there is still something to come. It is going to be completed when our Lord Jesus comes back and puts a complete end to the power of Satan. The crushing started at Calvary. It is done in principle at Calvary. It will be done in complete fulfillment when Jesus comes back.

So here in Genesis we have the beginning of two of these great hopes that we find in Romans. We have the beginning and terrible nature of sin; its is shown. We have the wonderful promise of salvation in Christ. We do not yet have anything about Israel. Israel does not come until later. But there are many things in the OT that deal with all three of these great emphases. But there is one passage in particular that I would like to look at which combines all three, and looks at the three great emphases we find in Romans together and relates them to one another in a very important way. Dealing with the immediate problems and looking forward to what Christ would do.

This is a section of the Book of Isaiah that is sometimes called the Servants passage, or the Servant's Song. It is a passage that deals with God's promise to deliver His people from exile. After the people of Israel were taken away from their land and forced to walk hundreds of miles across the desert country over to Mesopotamia, and were there suffering in exile. They then could read Isaiah's prophecy which God gave to him and in that we find united these three great emphases: the emphasis on sin; the emphasis on what Jesus Christ would do, and the emphasis on God's dealing with Israel.

So I call your attention now to Isa. 41 where this section starts. Is. 41 -- We will not have time to look in detail because I want to bring out something that the whole passage here. But in this ch. you have an account of people filled with terror as Cyrus, the great Persian conqueror is coming with a tremendous army and you read about the people being filled with terror and fear and they idols to look to them, to try to find deliverance in them. Verses 1 to 10 give a vivid picture of this. But then after giving this picture of the fear of the nation before Cyrus, then he turns to Israel and he shows that Israel should not have this sort of fear. In vv. 8-10, he says: "But you O Israel my servant, Jacob whom I have chosen, you descended from Abraham my friend. I took you from the ends of the earth, from the farthest corners I called you. I said, You are my servant. I have chosen you and have not rejected you." You are my servant, He said. He does not say, Israel you don't need to fear when all the other nations are terrified because Cyrus is coming with his great