

Genesis 3C

[Gen. 3:14](#) The LORD God said to the serpent,
 “Because you have done this,
 Cursed are you more than all cattle,
 And more than every beast of the field;
 On your belly you will go,
 And dust you will eat
 All the days of your life;

[Gen. 3:15](#) And I will put enmity
 Between you and the woman,
 And between your seed and her seed;
 He shall bruise you on the head,
 And you shall bruise him on the heel.”

- Curses...
 - Only two mentioned
 - The word (arar) is used 70 times in the OT
 - Always reflect's God's divine judgment
 - Example

[Jer. 17:5](#) ¶ Thus says the LORD,
 “Cursed is the man who trusts in mankind
 And makes flesh his strength,
 And whose heart turns away from the LORD.

- God begins with the serpent
 - Because you have done this...
 - Meaning the deception in verse 13
 - Cursed are you more than all cattle and beast
 - On your belly you will go
 - Eating dust
 - Talking about the snake (the host)
 - Loses ability to move on legs, perhaps
 - Eats dust?

- Isaiah 65:25
- Why condemn the snake? Just a host for Satan
 - First it was crafty (arum) and now it's cursed (arur)
 - Not condemnation per se, but rather a memorial to give us a reminder of this seminal event
 - Potter vs Clay
- Verse 15 moves to Satan
 - Enmity between snake and the woman makes no sense in the case of snakes and women
 - Yes many woman hate snakes, but sod do men
 - Other women like snakes
 - Besides, what does God accomplish by creating dislike between women and snakes? Nothing
 - The enmity is between women and Satan
 - Why women and not all men?
 - And it goes on to say between one seed and the other seed?
 - Verse 15 begins a deeper meaning from what's captured in verse 14
 - The issue here is no longer between women and snakes as in verse 14
 - It is between what each represents in the moment
 - The serpent is representative of The Enemy and his offspring – the corrupted men who are his
 - John 8:44
 - 1John 3:8-13
 - 2Cor 11:12-15
 - There are two kinds of people in the world, and they just got created here
 - One group follows the enemy and one God

- And all are born in the camp of the enemy
 - Eph 2:1-3
- So God places enmity between the enemy and mankind
 - Particularly between the enemy's children and God's children
 - They will be enemies forever
 - Satan's attacks will no longer come against unsuspecting targets
 - Satan will battle against an army of God's choosing and equipping
 - His job won't be easy any longer as it was with woman
 - Why the woman's seed...why not Adam's seed?
 - I continue to submit to you that Adam did not have a claim to faith as yet, while Woman having been deceived out of her obedience, was still a child of God spiritually
 - God says, therefore, that Woman represents the heroes of the faith at this point vs. Satan who owns mankind through Adam's fall
 - By one man, all men inherited sin
 - Rom 5:12-15
 - One – heis
 - Singular as opposed to many

[Rom. 3:12](#) ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;
THERE IS NONE WHO DOES GOOD,
THERE IS NOT EVEN ONE."

[Luke 17:35](#) "There will be two women grinding at the same place; one will be taken and the other will be left.

- Woman stands as a sinner, yes, but being deceived, she was still faithfully trying to be obedient to God's word
 - Adam made no such effort and proved himself to be without trust and faith in God's word
- There is a second meaning to verse 15, found in the second half of the verse

- Proto Evangelium
 - The verse talks about two seeds
 - The seed of woman and the seed of Serpent or Satan
 - Gal 3:16
 - Seed of woman – virgin Mary
- These seeds will bruise one another
 - Word for bruise is shuph
 - Interpreted differently because of the context
 - “He” bruises on head
 - You bruise on heel
 - Still talking to the serpent, so “you” must be the serpent
 - Who is “He?”
 - No reference to he in these verses
 - He is Christ, the seed who must come by a woman to destroy the enemy
 - 1John 3:8
 - Heb 2:14
 - Matt 13:36-43
- Ultimately, the enemy gains the limited victory over Christ on the cross
 - He bruises Christ – a short-lived, temporary blow
 - But Christ’s blow is to Satan’s head
 - God plans for His son’s death back in the garden
 - But also plans Satan’s demise by the work of His Son

[Gen. 3:16](#) To the woman He said,
 "I will greatly multiply
 Your pain in childbirth,
 In pain you will bring forth children;
 Yet your desire will be for your husband,
 And he will rule over you."

- Then God turns to the woman (working backward)
 - She will give birth to children in pain
 - An act of discipline
 - It provides a memorial of the pain God must now endure through His in giving opportunity for new life
 - Rom 8:22-23
 - John 16:17-22
 - Women carry in their body a reminder, though painful, of the work God must do on behalf of the world to correct for this mistake
 - Though this is chastisement in one sense, like all good chastisement, it is grace
 - Ultimately, the woman is being told that she will be given the privilege of giving birth to the Messiah
 - Woman will have a desire for her husband and he will rule over her
 - Teshuqah – only appears here, Gen 4:7 and Song of Sol.
 - Means longing
 - In this new fallen world, there will be pressures on the family and on relationships
 - The importance of keeping the family together
 - No worries before sin
 - Now the family unity is strengthened
 - And in light of increased discomfort in childbirth, there will still be a strong desire to be united with the husband

- Juxtaposed with man having headship
 - Eph 5:22-30
 - Have authority but use it to protect and lift up
 - To defend and rescue
 - To be the one to take the lead in this new battle
 - Grace to the woman yet again

[Gen. 3:17](#) Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

Cursed is the ground because of you;
In toil you will eat of it
All the days of your life.

[Gen. 3:18](#) "Both thorns and thistles it shall grow for you;

And you will eat the plants of the field;

[Gen. 3:19](#) By the sweat of your face

You will eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return."

- God reserves the longest statement for Adam
 - He listened to his wife's voice...wrong?
 - It raises the obvious point by comparison...who's voice did he not listen to?
 - And notice, Adam didn't listen to the serpent's voice – only the woman's voice
- God issues the second curse
 - Cursed is the ground
 - Not Adam directly

- Why the ground?
 - First, chastisement & memorializing man's mistake
 - Second, the futility of man's work is memorialized
 - Man's pain in fruitless efforts at work will be contrasted with the pain of God's work resulting in glory
- Finally, man will return to dust – physical death is pronounced
 - Also grace...man's corrupt body must be replaced
 - If not, man would live forever eternally sinful
 - Psalm 102:24-28
 - Also, the ground must be replaced too.
 - 1 Peter 1:22-25
 - The earth will wither
 - We are born again of a new seed
- Now, woman will suffer these fates as well
 - She suffers the curse on the ground
 - Like Adam, she must sweat and toil and she will return to the ground, since she is Adam's flesh
 - Rev 22:3 – the curse ends one day

[Gen. 3:20](#) ¶ Now the man called his wife's name Eve, because she was the mother of all *the* living.

[Gen. 3:21](#) The LORD God made garments of skin for Adam and his wife, and clothed them.

- Odd set of verses
 - Why name woman now? Why not in Chap 2
 - The name Eve means mother of all the living

- The word Chay – as in living, renewed
- Adam was just told that from her would come the seed to correct this problem
- God’s word spoken to Adam (as before)
- But this time, He believes
 - And he takes an action consistent with his belief (unlike before)
 - He renames his wife
 - She already had a name (2:23)
 - He renames her to show his belief in God’s promise about her
 - He becomes a believer
- Go then brings propitiation
 - Where man was trying to do his own work in making a covering for sin
 - Now by repentance and faith, God can provide his own covering for them
 - He takes an animal and puts it to death and uses his hide for the clothing
 - The first death to cover the first sin (limited atonement)

[Gen. 3:22](#) ¶ Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever”—

[Gen. 3:23](#) therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

[Gen. 3:24](#) So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

- The man became like one of Us (plural reference to God – elohim)
 - Trinity at work again

- This is a conversation for our benefit
 - God is concerned that man has at his disposal the capability to avoid the death God just demanded
 - This is grace in two ways:
 - It is grace to provide for the replacement of the corrupted body
 - It is grace to ensure that men aren't left alive to be used by Satan indefinitely
- So in verse 23 we have the reason man was removed from the garden
 - Punishment?
 - Grace?
 - "...therefore..."
- God had to guard the entrance to prevent man from returning to the garden
 - This guard was in place for 1,630 years (until the flood)
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