

Genesis in Biblical Perspective
The Gospel of Christ from Genesis
The Gospel Revealed – Genesis 3:13-24

This is the word of God. Genesis 3:13-24.

13 Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.” **14** The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. **15** I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” **16** To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.” **17** And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; **18** thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. **19** By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” **20** The man called his wife’s name Eve, because she was the mother of all living. **21** And the LORD God made for Adam and for his wife garments of skins and clothed them. **22** Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” **23** therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. **24** He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.
May God bless this His Word to the heart of His people.

About a year ago our church acquired a couple of venues to allow people to see the movie “The Passion.” They have redone it now where they have taken some of the violence out and it is now being played again. There were a number of times in that movie that powerfully struck my heart and soul. No movie can ever ultimately portray elements of the passion of Christ to redeem us. A movie cannot show one the Father being pleased to crush His Son under judgment. That cannot be displayed. The love of the Son in giving Himself, although there were great attempts in the movie show that aspect. While the physical agony was displayed with great fervor and vividness, the fact is that no one can display the agony of the soul; “Eloi, Eloi, lema sabachthani?” which means, “My God, My God, why have you forsaken me?” (Mark 15:34) This is where Jesus bears the hell and wrath that is due for His people, paying for all of their sins for all of time. However there are ways that fall heavy on my soul in parts of the movie. One is where Jesus falls on the Via Dolorosa and His mother reaches out to Him. He arises and says a quote from Revelation 5:21, “Behold I am making all things new.” That was a moment I just wanted to rise up and shout, “Praise the Lord!”

He went to the cross to redeem His people and make all things new for them, ultimately a new heavens, a new earth, a new heart, a new spirit, a new family and a new kingdom. "Behold I am making all things new."

One of the most powerful moments is at the very outset of the movie where Jesus was in the garden agonizing in prayer over the work of redemption that He would drink the cup of suffering, the cup of atonement. He would drink it to the last drop. This cup would He drink for us? As He is going before the Father in that moment the agonizing in prayer is so deep and so intense that a particular medical phenomena occurs. His capillaries begin to burst and the sweat that is pouring from Him is now filled with blood. It is at that moment that the film maker attempts to show the viewer the lurking Satan seeking to devour Him, to swallow this Savior whole. Then from this text the filmmaker reaches to show what is about to happen as Jesus arises from His knees in prayer the slithering personification of evil, the snake, begins to come up to Him seemingly to entangle Him, to inflict the fatal wound upon Him. Just as Jesus seems to be the most vulnerable, as He stands, He raises His foot and His heel crushes the head of the serpent. It is this text right here. In the midst of the curse comes the promise of grace that heaven's Warrior will win the victory for fallen humanity and redeem them from their sins.

This particular text as it unfolds reveals "The wages of sin is death" and therefore God's sentence of death is now being evoked with the Word. It was listed twice in the text when it says "curse." The curse of sin is now falling. The curse of sin is falling upon all of creation, all creatures and those who are made in His image who are to be His vice regents and stewards over all His creation. Finally, the leaves that covered the man and woman, the trees that they were hiding from and the blame that they were putting on one another, the words are uttered, "I ate." Now, the curse of sin comes. The wages of sin is death. The writer of this text now shifts from a prose of a historical narrative to the prose of poetry and lays out with beautiful symmetry, the curse falling upon creation, the creatures and upon those created in His image. It begins with the serpent, the very personification of Satan.

Notice these interesting phrases the writer uses. The first is to the serpent. He says to the serpent in Genesis 3:15, "*I will put enmity between you and the woman.*" Very clearly, this is not only the physical allergic reaction of the woman to the snake, but this is dealing with the serpent representative and personified of Satan that enmity increases for there are three listed. First is enmity between the woman and the serpent, then there is the enmity between the woman's offspring and the serpent. Adam called the woman Eve because she is the mother of all the living so her offspring is all the living. Thirdly there is enmity between a very specific offspring. This particular seed, the Seed, in enmity with the serpent will engage in a combat that is mortal in nature. The serpent will bruise the heel of this One but this One will bruise the head. Notice the word bruise in Genesis 3:15. It is an interesting word and is only used four times in the Old Testament. This when properly translated means a deep bruise, a hurtful bruise, something that has a depth of pain to it. In fact, one of the ways this word "bruise" is translated in extra Biblical literature is by the word "batter."

Putting the word “batter” in place of the word “bruise” in the text would read, “*He shall **batter** your head, and you shall **batter** His heel*” (Genesis 3:15). It is one of a violent confrontation that will take place.

It is a rather lengthy curse that comes to the woman and it does not end there. In Genesis 3:16 it goes on to say, *To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.”* The curse continues to the point that now all of humanity faces the reality of death and as it faces death immortality is no longer available. In fact, the tree of life is now guarded and one cannot come and partake of the tree of life without something being done to open up the way to the tree of life. Therefore immortality is gone, death is introduced and as death is introduced now humanity continues through child bearing but the child bearing is not the innocence and the joy that was displayed early in the creation “that you will be fruitful and multiply.” Now it shall be with pain, not only physical pain but emotional pain of bringing forth children in a broken world. The pain of bringing forth and raising children in a world that is at enmity against God and even the pain of bringing up children in broken marriages for the curse of sin even penetrates into the covenant of marriage.

Remember that beautiful marriage back in Genesis 2 where God made man, male and female, to image Him and He gave them a covenant relationship of intimacy where the man is a man who leads his wife in the covenant and the wife is a suitable help maker taken from his side to come along side and compliment him? This beautiful relationship is where one plus one equals one where the Lord makes the two into one and now the curse enters in beyond the serpent and into the woman. As it comes to the woman it even enters in to the marriage relationship itself. One may think, “Harry where does that take place?” The end of Genesis 3:16 says, “*Your **desire** shall be for your husband, and he shall rule over you.*” The word “desire” used here is only used three times in the Old Testament; Genesis 3, Genesis 4 and in the Song of Solomon. It is a very difficult word to translate. Some think the word desire used here means the woman will desire her husband in a sexual way. That is not the way it is used here. The key is understanding what this word desire means here.

The clue is in Genesis 4. Remember Cain and Abel and how the Lord did not receive Cain’s offering but He did receive Abel’s. Genesis 4:5-7, **5** *but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.* **6** *The LORD said to Cain, “Why are you angry, and why has your face fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its (Its meaning sin) **desire** is for you, but you must rule over it.”* In essence the Lord is saying, “Cain, look you’re upset because I don’t receive your offering. Your problem is not that I am not receiving your offering. Your problem is the sin that contaminated your offering. Let Me tell you about sin Cain.” Here the Lord gives a picture of a lion when He refers to sin. He goes on to say, “Sin is crouching at the door. Here you are walking through the door and on the other side of the door sin is crouching, ready to leap upon its prey. As it is ready to leap upon its prey, this sin’s desire is for you. It wishes to engulf you, to engorge itself with you. This sin wishes to completely master you but you must master it.”

So what is the Lord saying? When sin has entered in, not only to the creation, the serpent is subjected to humility. When it says the serpent will crawl upon its belly eating the dust it is not talking about it literally eating dust. It is saying that the serpent is subjected to humility. In fact notice that the entire animal world is subjected to humility, it includes the wild animals, the domesticated animals but the humiliation is even further to the serpent. It is even further humiliation not simply physically but the spiritual personification that the serpent represents. Therefore the serpent now is not only with all of the other animals of the world created by the hand of God but now there is enmity between the serpent Satan and the woman, the serpent Satan and the woman's seed, and the serpent Satan and the Seed that will come from the woman who will engage in combat with serpent. There will be bruising of His heel and battering of the head of the serpent that will also take place. That curse now extends to the woman through the reminder of pain in childbirth and extends to the reminder of the sin of brokenness which will extend to the pain of raising those children in a broken world. It extends even beyond that in the marriage relationship where it is now broken and the woman's desire is no longer to be the help mate of the husband but to conquer him, to master him and to rule over her husband. There is fallen humanity and femininity in the marriage relationship.

Now what will be the man's response to the woman's desire to conquer, to rule over, to take his position from him? What will be the man's response to the fallen woman when she says, "I do not want my calling as a help mate, a completer. I am a conqueror. I want his position."? The man's response is the last part of Genesis 3:16, "*he shall rule over you.*" There is no benevolence here. Again the key is in the Hebrew word for "rule." The Hebrew word is a verb made from a noun. The noun is the Hebrew word "tyrant." Take "tyrant" and make it into a verb. That would be the sense of the translation. "*He shall tyrannize you*" whether it is by physical tyranny, emotional tyranny, verbal tyranny or abandonment the response of the fallen man to the fallen woman in the marriage covenant is no longer the unity of two complimenting each other but it is now the competitiveness of conquest and tyranny. The curse extends into the marriage covenant itself.

Then He turns to Adam. He begins the curse with Adam by saying, "Adam I made you and spoke to you but you said 'no' to My voice and 'yes' to your wife's voice. Because you have listened not to the voice of the Lord but to the voice of your wife who listened to the voice of the serpent, now all of this work that you do in My creation is subjected to futility and emptiness. When you labor the vines will cast their grapes. When you harvest you will lose it. You will sweat and still you will have nothing. You will gather and it will come to naught. I now bring the curse to work." Notice that work was not a curse but a gift back in creation in the age of the innocence of humanity but He now brings curse to the work of man's hands. Now instead of a garden it is a jungle. Instead of order there is disorder and instead of that which bears fruit there will also be the thorns and the thistles. Instead of that which brings forth profit now they are weeds. Instead of the sweetness of gathering now it is sweat by the brow and frustration. Instead of a return there is naught. Eventually the very dirt that the man works

from which was his cradle, now becomes his crypt. Man who was taken from dust to the glory of God said 'yes' to the glory of self and now will return to dust as his crypt. The wages of sin is death. In Genesis 3:24 God says He set a guard so that man may not have the tree of life anymore and He cast man out of the garden of His presence. The relationship even with the Lord is now broken. Thus sin has entered in.

Does one remember those glorious moments in creation? When God made man in His glorious image and he took from the man the woman from his side and he took them both and gave them this marriage covenant? Then He said to the man and woman, "labor, subdue the earth, and rule over all of the creatures, domesticated and wild. Now be fruitful and multiply." Every single area has now been destroyed and broken by the curse. Fruitful and multiply? That will bring pain in bringing forth children. Subdue the earth? That will bring frustration, sweat of the brow, futility, all being vanity under the sun. One will labor and build and it will be like sand castles washed away in a moment. Then there is the privilege of ruling over the creatures and now there is just enmity. There is no lamb with the lion but the lion consumes the lamb and would even consume the man.

But in the midst of this curse is the dawning and the revelation that the grace of God is greater than all of our sin. Even here at the midnight of the curse of sin comes the dawning of grace. Do not miss this. Praise God when He says to the serpent, "I will put enmity between you and the woman and all of her offspring." Praise the Lord for that enmity. Very easily we who are born dead in our sins who walk according to the course of this world, who walk according to the prince of the power of this air, very easily He could have given us over into league with Satan. We could have been collaborators with him against the Living God but even in the fallen state of humanity God put enmity between us and Satan and it does not even set well in the soul of men and women who are in rebellion against God. It also does not set well with the kingdom of darkness and Satan himself. God put the unsettledness of enmity even in fallen man and woman.

The promise of God breaks through life. In essence He says, "I don't give you over, I give you enmity with the kingdom of darkness. Then here is where My promise comes to glory. I will give the woman the Seed, not just offspring but I will give her the Seed of the new Adam." It is a very careful use of the word where the seed of the woman will have enmity because biologically that is not what women have. Women have the egg and men have the seed but there is coming a gift through the woman that will be a Seed and that One will be not one of Adam with his own sin nature, this will be a new Adam. By the first Adam came sin and death but to the woman He says, "I'll give a Seed, a new Adam and that Adam will come forth and win the victory over the serpent and Satan."

Even in the midst of that promise He gives the prophecy that the virgin birth is already anticipated and accommodated for there will be a supernatural birth with a woman with seed without a man. Here the very first promise of not just God's plan to redeem us but the Person He will use, His Son. By a man came death, Adam, by a man will come the resurrection of the dead, Jesus

Christ, the Seed of the woman. So not only is there this promise that a victory over Satan, evil, the curse and everything that will come through the enmity God put there but the enmity will come because God will raise up a Champion and that Champion will overcome the adversary. That Champion will win the victory. How do I know He has won the victory? I know He has won the victory because while He will be bruised to the core of His being upon His heel, that is not a death blow. He will batter the head of the serpent and that is the death blow. He will win the victory. The serpent's head will be crushed. The bruising of a heel brings agony but the battering of a head brings death.

Then the promise and the prophecy comes alive for those who missed it because now is given the picture. Instead of Adam and Eve falling into the dust and dying on that day animals are sacrificed, a substitution is made. Innocent blood of the creatures is shed. God is giving a picture of the Lamb of God, His Son who will come. He will go through His passion and be bruised to the core of His being but will win the victory. But when He goes to the cross He will pay for our sins. With His blood shed we are forgiven and then with the righteousness of the Lamb, just as Adam and Eve shed their self made leaves, came out from behind their trees and God clothed them with the skins of the animals so we come out from our leaves, our works righteousness, the trees we are hiding behind and we come freely and say, "Oh God I have sinned against You." The Lord says, "You're forgiven. The blood of the Lamb has been shed. You are washed clean. The righteousness of the Lamb clothed you and every time I look at you I see the perfections of My Son. You are accepted in the beloved."

The promise is given. The prophecy is established and then the picture is displayed. Then from Genesis 4 to Revelation 22 is this glorious promise fulfilled step by step by step until the Lamb comes again. There are so many passages to refer to at this point but I have only one simple takeaway for this study. This one begs for this one. If one is a Christian today, one does not get saved all over again but if it could be done then I would. I hope that one knows it today like one has never known it before that in the midst of this curse of sin as it is falling down there are words that one does not hear that are postponed and if uttered and all would have come to an end that day the word that would have been uttered would have been the word "guilty." Yet that word was not uttered in Genesis 3 because they would be uttered thousands of years later at a place called Calvary where Jesus Christ took our place. There the word that we should hear, the verdict being "guilty" then was pronounced on Jesus, the Lamb of God, and He paid for all our sins on that day. We are forgiven.

A commentary on it is throughout the Bible. One such commentary is in Revelation 12. The commentary of Genesis 3 is throughout the whole Bible but here is the summation in the apocalypse of John in Revelation 12. Revelation 12:1-11, **1** *And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2* *She was pregnant and was crying out in birth pains and the agony of giving birth. 3* *And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. 4* *His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood*

before the woman who was about to give birth, (here is the enmity) so that when she bore her child he might devour it. 5 She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, 6 and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days. 7 Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, 8 but he was defeated, and there was no longer any place for them in heaven. 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. 11 And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

It is a glorious moment when Jesus Christ goes to that cross. He, Himself, knows what that moment is about. Before He goes to that cross He knows exactly what is about to take place. It is at that moment when all of creation hangs in the balance, the One sent from heaven, the new Adam has come to do the work. This is seen in John 12. Notice what the Savior says in John 12:27-32, **27** *“Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. 28 Father, glorify your name.”* Then a voice came from heaven: *“I have glorified it, and I will glorify it again.” 29 The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.” 30 Jesus answered, “This voice has come for your sake, not mine. 31 Now is the judgment of this world; now will the ruler of this world be cast out. 32 And I, when I am lifted up from the earth, will draw all people to myself.”* Satan is not alive and well on the planet earth. He is defeated. He has been cast down. He still moves about like a roaring lion. He is still greater than any one of us that stood alone against him but we are not alone against him if one is in the Lamb. If one is in the Lamb then one is forgiven of all their sins because His blood has been shed. His Spirit is within that one and *“He who is in you is greater than he who is in the world” (1 John 4:4).* The One who is in you has won the victory over sin, Satan, hell and over the grave.

Not yet has that victory been consummated in its final appearance but it is sure. It has been accomplished. Satan has been defeated. He has been battered upon his head. God has sent forth the Seed. God has sent forth Heaven’s Champion, Jesus Christ. He has come and Satan has sought to devour Him even from the garden with the murder of Abel, with the thousands of the Hebrew children killed in the days of Moses, with the ones in the days of Herod that were killed. Satan has always sought to devour the Sent One from God but he would not do it for the Lord God provided a refuge for Him and He has encapsulated Him. He has given Him the power that is above all other power and all authority has been given to Jesus Christ in heaven and on earth. He has been bruised upon His heel as He was mocked and ridiculed by His own brothers, sisters, His own home town of Capernum, Bethsaida, Jerusalem, cast

out by the Sanhedrin tribe by the Romans, all who would reject Him bruising Him to the very heel of His existence. But He has risen up and raised the right foot of redemption and has crushed the head of the serpent. Therefore you may live.

Come from the trees. Come from the leaves. Come to Heaven's Champion. Even in this day He will turn your work into worship to the glory of God even in a fallen world. He can redeem one's marriage. Instead of a woman competing with her husband God will raise up Christian women who will compliment their husband, submit to them, respect them and honor them. Instead of men who rise up in tyranny against their wives will be men who will follow their Savior, lay down their lives for their wives, sacrifice themselves and take the towel and kneel as their Savior did to serve their wives. Come to the One, Jesus who has won the victory. He makes all things new.

Prayer:

Father, thank you for the moments together in Your Word. Lord, this is such a beautiful picture of prophecy and promise even in the midst of the falling and the consequence of sin, now in fullness in Jesus Christ. Father we would not hide behind leaves of our own works, we would not hide behind the trees of this world and we would not blame one another but we would confess that we are sinners and that Jesus Christ, Heaven's Champion has won the victory over the serpent, over sin, over death, over hell and over the grave. O grave where is your victory? Death where is your sting? We are not under the Law but under the grace of the Lord Jesus who fulfilled the Law for us. He bore its penalty for us and has accepted us with the robes of righteousness, His righteousness. O God for those who have never made that glorious confession of Christ, who have never fled from the leaves and the trees and said, "Oh Lord here I am, save me from my sins" God grant it to them this day. For those who know Christ as Lord and Savior, I simply ask this day that You give them great joy. It was not of us or because of us. It is of You and because of You, from You and it is all through Your Son in which there are no longer simple promises but now the promises are "yes" and "amen" through the Promised One. Lord may we raise up our voices and live our lives with the liberty of our victorious Champion, Jesus Christ. We will give You praise for the One having entered in through the white heat of combat for our souls is now set down in victory. Jesus Christ the lover of our souls be praise and glory forevermore, Amen.