

26-0208a Transcript

26-0208a - Beginnings - Genesis 3:14-15, Scott Reynolds

Bible Readers: Wyatt Woosley and Mike Mathis

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Beginnings: The Curse and the Promise-Genesis 3:14-15

Scripture Readings

1st Reading (0:04 - 1:23): Wyatt Woosley

Genesis 3:1-7 (0:04) *Good morning. I will be reading Genesis chapter 3 verses 1 through 7. (0:12) Now the serpent was more cunning than any beast on the field which the Lord God had made. (0:19) And he said to the woman, Has God indeed said you shall not eat of every tree of the garden? (0:25) And the woman said to the serpent, You may eat the fruit of the trees of the garden, (0:29) but of the fruit of the tree which is in the midst of the garden, God has said, (0:35) You shall not eat it, nor shall you touch it, lest you die. (0:40) The serpent said to the woman, You will not surely die, for God knows that in the day you eat of it (0:48) your eyes will be opened, and you will be like God, knowing good and evil. (0:54) So when the woman saw that the tree was good for food, and it was pleasant to the eyes, (1:00) and a tree desirable to make one wise, she took of its fruit and ate. (1:06) She also gave to her husband with her, and he ate. (1:11) Then the eyes of both of them were opened, and they knew that they were naked, (1:15) and they sewed big leaves together, and they made themselves coverings. (1:21) This concludes this reading. (1:23)*

2nd Reading (1:28 - 3:05): Mike Mathis

Genesis 3:8-13 (1:28) *The second scripture reading for this morning will be from Genesis, the third chapter, (1:36) reading from verse 8 through verse 13. (1:42) And I'll be reading from the New King James Version. (1:46) And then they heard the sound of the Lord walking in the garden in the cool of the day, (1:55) and Adam and his wife hid themselves from the presence of the Lord among the trees of the garden. (2:06) Then the Lord God called to Adam and said to him, Where are you? (2:14) So he said, I heard your voice in the garden, and I was afraid because I was naked, (2:21) and I hid myself. (2:24) And he said, Who told you that you were naked? (2:28) Have you eaten from the tree of which I commanded you that you should not eat? (2:34) Then the man said, The woman whom you gave to be with me, she gave me of the tree, and I ate. (2:46) And the Lord God said to the woman, What is this that you have done? (2:53) The woman said, The serpent deceived me, and I ate. (3:00) That completes the reading. (3:03) May God bless his word. (3:05)*

Transcript (0:04 - 30:38), Preacher: Scott Reynolds

(3:10) Good morning. (3:11) It's good to see everybody, especially with the way the weather has been lately.

(3:17) I'm glad you braved the elements and the extreme cold we've been having. (3:23) So we continue our study in Genesis 3 in our journey through the first 11 chapters of Genesis. (3:34) And today we delve into Genesis 3, verses 14 and 15, a passage that reveals not only (3:43) the consequences of sin, but also the first shimmering ray of hope for humanity's redemption.

(3:52) Let's read the verses together. (3:56) The Lord God said to the serpent, Because you have done this, cursed are you more than all cattle (4:03) and more than every beast of the field. (4:07) On your belly you will go, and dust you will eat all the days of your life.

(4:13) And I will put enmity between you and the woman, and between your seed and her seed. (4:22) He shall bruise you on the head, and you shall bruise him on the heel. (4:29) These words

come immediately after the tragic fall of the man and the woman in the Garden of Eden.

(4:38) Deceived by the spirit, the woman ate the forbidden fruit. (4:43) She then offered it to her husband, who also ate, thus introducing sin and death into the world. (4:55) But even in judgment, God weaves mercy.

(4:58) This passage curses the serpent, prophesies ongoing conflict, and hints at ultimate victory (5:07) through the seed of the woman. (5:10) As we explore this, seeking to understand and apply the Bible, let us consider three main points. (5:18) The curse on the actual serpent.

(5:21) The significance of the seed of the woman. (5:24) And the mysterious prophecy of Satan's demise. (5:30) The curse on the actual serpent.

(5:33) A puppet in the hands of evil. (5:37) By the way, you know if you put D in front of evil, you got double? (5:42) Just saying. (5:44) First, let examine the curse pronounced on the serpent itself.

(5:50) God says to the serpent, because you have done this, cursed are you more than all cattle (5:56) and more than every beast of the field. (5:58) On your belly, you will go and thus you will eat all the days of your life. (6:03) And notice that this curse is directed at the serpent.

(6:09) A real physical creature that Satan used as his instrument. (6:16) The Bible identifies the serpent as being influenced by Satan, as Revelation 12-9 calls (6:23) him, that ancient serpent who is called the devil and Satan, the deceiver of the whole world. (6:32) But why punish the actual serpent, this unwitting puppet, in Satan's scheme? (6:39) This question leads us to consider the nature of demonic influence and possession in scripture.

(6:47) We see a parallel in the New Testament account of the demon named Legion. (6:52) In Mark 5, 1-13, Jesus encounters a man possessed by many demons who beg him to send them into (7:01) a herd of swine. (7:04) Jesus grants permission.

(7:07) And the demons enter a large herd of about 2,000 swine. (7:12) That means there's got to be about 2,000 demons that possess that poor man. (7:20) Causing them to rush down the steep bank and into the sea and drown.

(7:26) Here the animals suffer as a result of demonic possession. (7:30) They become vessels for evil and pay a price for it. (7:34) Are there other biblical accounts of animals possessed by demons? (7:39) The scriptures don't explicitly detail others like this.

(7:43) We have the story of Balaam's donkey in Numbers 22, where the animal speaks, (7:48) but that's through the intervention of the angel of the Lord, and he's no demon. (7:54) And he doesn't possess it. (7:56) He enables it to speak.

(8:00) In the plagues of Egypt, frogs overrun the land in Exodus 8, but there's a miraculous judgment, (8:10) but that's a miraculous judgment from God, not demonic possession. (8:15) So the Legion account stands as the primary example illustrating that demons can inhabit animals, (8:22) but it also raises a key point. (8:26) Permission seems required.

(8:28) In the case of Legion, the demons plead with Jesus for permission to enter the swine. (8:36) They don't act unilaterally. (8:38) They need approval from the sovereign Lord.

(8:42) This suggests that demonic forces operate under God's ultimate authority. (8:47) Even Satan

himself had to seek permission to test Job, Job chapters 1 and 2, (8:55) or to sift Peter like wheat, Luke 22, 31. (9:01) If demons require divine permission to possess or control a body, whether human or animal, (9:09) then the serpent and Jesus was an innocent bystander of puppet in the hands of evil.

(9:16) Or was it innocent? (9:19) Did it allow itself to be used, or was it compelled under God's permissive will? (9:25) The herd of swine possessed by Legion had no choice on whether the demons could enter them, (9:33) but it seems they had a choice of whether they would allow the demons to control them or not. (9:40) It hardly seems reasonable that the demons would ask for permission to enter the swine (9:47) and then immediately go run off and drown the animals. (9:54) They would lose the very bodies they just asked to inhabit.

(9:59) More likely, the swine, once possessed, refused to allow the demons to control them (10:06) and chose to drown themselves instead. (10:11) Therefore, if the serpent, while possibly not having a choice on whether Satan would possess it, (10:19) had a choice, it appears, of whether or not it would submit to Satan's will. (10:26) In submitting, it became complicit in the deception.

(10:32) Thus, the curse falls on it as a consequence, serving as a visible reminder of sin's ripple (10:39) effect. (10:41) The animal world, too, roams under the curse of sin, as Romans 8 verses 20-22 teach. (10:56) For the creation was subjected to futility, not willingly, but because of him who subjected it (11:03) in hope.

(11:04) And I ask, in hope of what? (11:09) Hold on to that thought. (11:12) Now, consider the specifics of the curse on the serpent. (11:16) Mobility limited to crawling on its belly and eating dust.

(11:21) This implies a profound change, and keep that in mind. (11:25) Major, fundamental changes are being made right here in real time. (11:33) Today, we observe serpents slithering along the ground, limbless and dust-bound.

(11:40) But did the serpent have limbs before the curse? (11:44) The text suggests yes. (11:46) If it had no limbs prior, wouldn't it already have been moving on its belly? (11:52) How, then, would God's declaration, (11:56) On your belly you will go, constitute a curse? (12:00) It would be redundant, merely stating the obvious. (12:05) Therefore, it's reasonable to conclude that the serpent originally moved in some other (12:10) way, perhaps with limbs, wings, or another form of locomotion.

(12:16) God altered the serpent physically, instantly, removing its means of elevated movement, (12:25) humbling it to the dust as a perpetual symbol of degradation and defeat. (12:32) My friends, this curse teaches us about accountability in God's creation. (12:40) Even instruments of evil face judgment.

(12:44) It reminds us that sins affect everything—people, animals, the earth itself. (12:50) But praise be to God, that curse isn't the end, it's intertwined with a promise of hope. (13:00) The seed of the woman, a revolutionary revelation.

(13:07) Moving to verse 15, God shifts from the serpent's curse to a broader conflict. (13:13) He says, And I will put enmity between you and the woman, and between your seed and her seed. (13:21) Notice, it is God who is causing this enmity, this feeling of hostility, of hatred, ill will, (13:32) animosity, this antagonism.

(13:35) God says, I will put enmity between you and this woman, and between your seed and her seed. (13:45) And here also, we encounter the intriguing phrase, her seed, the seed of the woman. (13:52) Why? Why emphasize the woman in this way? (13:57) Would not simply—why not simply say, the seed of the man and the woman, (14:02) as we might say if we knew about modern genetics? (14:07) Or, why not say, the seed of the man, or focus on Adam? (14:15) Why? Because she was the one directly deceived by the serpent, as Paul reflects in 1 Timothy 2, (14:25) verse 14.

(14:27) Yet God sovereignly turns that very point of vulnerability into the pathway of victory. (14:33) The promise centers on her lineage, her offspring. (14:38) The fact that she is the one Satan deceived is the very reason God uses her to defeat Satan.

(14:50) Think about that. (14:53) And notice something profound in the Hebrew language itself. (14:58) There's an interesting wordplay that God embeds here in the narrative.

(15:06) Later, in Genesis 3, 20, just five verses later, Adam names his wife Eve, or Chavah. (15:15) And yes, there's a C there, and CH, but it's not like Chavah, like we would say. (15:23) In Hebrew, the C is a guttural sound.

(15:27) So it's Chavah in Hebrew, and that means life. (15:31) So Adam names his wife Life, which I thought was interesting, (15:37) because she would become the mother of all living. (15:41) The name Chavah sounds strikingly like the Hebrew word chai, which means living or alive.

(15:50) This isn't mere coincidence. (15:52) It's deliberate divine design in the very words of Scripture, and even as judgment falls (16:02) and death enters the world through sin, God points forward to life, (16:08) abundant, enduring life through the woman. (16:12) She who was deceived and brought death's curse upon humanity becomes, in God's redemptive plan, (16:20) the bearer of the seed who will bring life to all.

(16:25) Chavah, the living one, the mother of all living, this wordplay highlights how God transforms (16:35) the source of the problem into the channel of promise. (16:40) The enmity God places between the serpent and the woman isn't just conflict, (16:46) it's the setup for triumph through her descendant. (16:52) This linguistic hint underscores the prophecy that immediately follows, (16:57) as we will soon see.

(17:00) This hope is woven into the fabric of language from the moment sin enters. (17:08) Immediately after they sin, we get a prophecy of redemption. (17:19) In biblical language, seed often refers to offspring or descendants.

(17:25) As in Genesis 15-5 where God promises Abraham's descendants as numerous as the stars. (17:32) But notice it's the woman's seed here, not the man's. (17:36) This is unusual and profound, especially when viewed against ancient worldviews.

(17:44) In the ancient Near East, and even up through the 18th century, (17:50) people believed that the man provided the seed for reproduction (17:55) and the woman was merely an incubator, like soil nurturing planted seeds. (18:01) As geneticist R.C. Punnett noted in his 1913 work, Mendelism, about this worldview, (18:10) the seed came from the man, the woman provided the soil. (18:15) This misconception persisted until the advent of microscopes (18:19) in Gregor Mendel's groundbreaking work in the 19th century, (18:23) which revealed that both parents contribute equally to the genetic makeup of the offspring.

(18:30) Yet here in Genesis, written over 3500 years ago, (18:35) the Bible attributes seed to the woman. (18:39) Implying she possesses literal genetic material from which descendants come. (18:46) This aligns perfectly with modern science.

(18:50) Women contribute ova, equal in importance to male sperm. (18:56) Passages like Genesis 16-10 where God promises Hagar (19:01) that he will multiply her descendants and literally their seed, (19:06) I will multiply your seed, reinforces this. (19:12) Such accurate terminology, far ahead of human knowledge, points to divine inspiration.

(19:19) The Bible isn't a science textbook, but when it touches on natural matters, it's unerringly true. (19:28) The seed of the woman foreshadows a unique birth, one not involving a human father. (19:37) As fulfilled in the virgin birth of Jesus in Matthew 1 verses 18-25.

(19:46) This seed isn't just any descendant, it's singular. (19:50) He, pointing to a specific person. (19:54) Later in scripture, he will be referenced as the anointed one, the Messiah.

(20:00) Enmity or hostility will exist between Satan's followers and this coming redeemer. (20:08) But victory belongs to the woman seed. (20:12) So, what is Satan's consequent? (20:17) Mysterious prophecy.

(20:20) Finally, let's unpack the prophecy of Satan's demise in Genesis 3-15. (20:27) He shall bruise you on the head, and you shall bruise him on the heel. (20:34) This is no ordinary curse.

(20:37) It's a divine declaration of war, an ultimate triumph. (20:41) Satan, the power behind the serpent, receives a veiled but certain sentence. (20:48) Scholars call this the protoevangelium, the first gospel, the initial good news of salvation.

(20:57) From the very dawn of sin, God doesn't leave humanity in despair. (21:02) He introduces the Messiah through prophecy. (21:07) The he here is the seed of the woman, a singular male person, (21:12) who will engage in cosmic battle with Satan.

(21:16) The imagery is vivid. (21:18) Satan bruises the Messiah's heel, causing temporary pain and suffering like a snakebite. (21:25) But the Messiah bruises or crushes the serpent's head, delivering a fatal blow.

(21:33) This predicts the Messiah as a suffering yet victorious redeemer. (21:38) Jewish scholars have noted this as a promise of a deliverer (21:42) who is hindered temporarily but triumphs ultimately. (21:48) The prophecy serves as the foundation of all subsequent messianic promises.

(21:55) This theme echoes through the Old Testament. (21:59) Genesis 49.10 promises Shiloh from Judah's line. (22:04) Through Abraham, Genesis 12.3, all nations will be blessed.

(22:09) Isaac and Jacob carry the promise, Genesis 26 and 28. (22:15) David's throne is eternal, 2 Samuel 7 verse 16 and Isaiah 9, 6 through 7. (22:22) And Isaiah 53 details the suffering servant who bears our sins, wounded for our transgressions. (22:30) Each prophecy narrows the focus building on the first gospel.

(22:37) Just a few short years before the fulfillment of the gospel, Genesis 3.15, thousands of years later, (22:46) there is a conversation recorded in the Bible between the very participants of the prophecy. (22:55) The seed of the woman, Jesus, and the serpent, Satan. (23:04) In Matthew 4 verses

5 through 7, it is the second temptation of Christ.

(23:11) And Satan, in his tempting, quote, scripture to Jesus, it goes like this. (23:18) Matthew 4, 5 through 7. (23:22) Then the devil took him into the holy city and had him stand on the pinnacle of the temple. (23:28) And he said to him, if you are the son of God, throw yourself down for it is written, (23:35) he will command his angels concerning you.

(23:39) And on their hands, they will bear you up so that you will not strike your foot against a stone. (23:48) Jesus said to him, on the other hand, it is written, you shall not put the Lord your God (23:55) to the test. (23:57) What makes this exchange so intriguing is not only the word spoken, (24:05) but which scripture Satan chooses to quote.

(24:10) Psalm 91 verses 11 and 12. (24:14) The verses do promise divine protection for the faithful, and especially for the Messiah. (24:20) And as you can see, by the way, Satan properly, accurately quoted the scripture.

(24:32) And the verses do promise divine protection for the faithful, especially for the Messiah. (24:37) And Jesus rightly counters with Deuteronomy 6, 16, refusing to test God presumptuously. (24:45) But the real irony lies in what comes next.

(24:50) The very passage Satan quotes is immediately followed by Psalm 91, 13. (24:58) It says, you, that's the Messiah, will tread upon the lion and the cobra. (25:08) The young lion and the serpent you will trample down.

(25:15) Right after promising angelic protection, the psalm declares that the one who God protects (25:22) will decisively crush dangerous enemies. (25:29) Symbolized here is the lion and the young lion and the serpent or dragon. (25:35) And many interpreters see these creatures as pointing to Satan himself.

(25:40) The serpent recalls Genesis 3 and Revelation 12, 9, while the roaring lion echoes in 1 Peter 5, 8. (25:50) In other words, by quoting Psalm 91, 11, and 12, Satan inadvertently directs attention (25:57) to the very next verse, a prophecy of the Messiah's total victory over him. (26:05) The promised seed will trample the serpent underfoot, crushing its head, just as foretold (26:14) in Genesis 3, 15. (26:17) I will put enmity between you and the woman and between your seed and her seed, (26:23) and he will bruise your head and you shall bruise his heel.

(26:28) Notice how perfectly the imagery fits together. (26:32) The act of trampling the serpent's head naturally bruises the heel of the one doing the stomping. (26:40) Messiah's decisive blow against Satan comes at great personal cost.

(26:46) His heel is bruised in the process, most clearly fulfilled in the cross. (26:53) But the serpent's head is crushed in final defeat, (27:00) most clearly fulfilled in the resurrection and ultimate triumph. (27:06) Satan, in his arrogance, quotes a scripture that promises protection for the Messiah and (27:14) then unwittingly points straight to the prophecy of his own destruction.

(27:19) What he meant for temptation became an unintentional announcement of his doom. (27:29) The New Testament reveals the fulfillment in Jesus Christ. (27:33) Born of a woman, Galatians 4, 4, without earthly father, Jesus suffered on the cross, (27:40) his heel bruised by Satan's schemes.

(27:43) But in resurrection, he crushed Satan's head, Hebrews 2, 14 and 1 John 3, 8. (27:51) As

Colossians 2, 15 declares, Christ disarmed the rulers and authorities. (27:57) He made a public display of them, having triumphed over them through him. (28:04) The first gospel isn't vague poetry.

(28:08) It's God's blueprint for salvation. (28:11) Hope realized in the gospel. (28:16) To our conclusion, from cross to crown, I'm sorry, from curse to cross to crown.

(28:26) My friends, Genesis 3, 14 and 15 shows a God who judges sin but overflows with grace. (28:35) The serpent's curse reminds us of sin's cost. (28:39) The seed of the woman reveals divine wisdom, highlighted beautifully, (28:44) and that Chayah, chai wordplay, the naming of Eve, pointing to life amid death.

(28:51) The first gospel prophecy assures us of victory in Christ. (28:57) This enmity ripples into human relationships too. (29:01) Originally, man, ish, another Hebrew word for man used in Genesis chapter 2 and 3, (29:08) and woman, ishah, or harmonious partners.

(29:13) Their very names, ish and ishah, echoing unity and oneness in Hebrew. (29:21) But sin fractures that bond, as we'll explore more fully tonight (29:26) as we talk about the consequence of sin to the woman. (29:31) As restorers of the New Testament Christianity, we proclaim this gospel.

(29:37) Christ died for our sins, according to Scripture, (29:40) was buried and was raised on the third day, according to Scripture. (29:45) 1 Corinthians 15, 3 and 4. (29:48) So to partake in His victory, hear the word, Romans 10, 17. (29:53) Believe in Jesus, John 8, 24.

(29:57) Repent of sins, Acts 17, 30. (30:00) Confess Him as Lord, Romans 10, verses 9 and 10. (30:04) And repent and be baptized for the remission of sins, Acts 2, 38 and Mark 16, 16.

(30:16) Then live faithfully, Revelations 2, 10. (30:21) If you're not yet in Christ, why not? (30:24) The seed has crushed the serpent. (30:28) Claim that victory.

(30:30) If you need the prayers of the church, come forward as we stand and sing. (30:34) And may God bless us as we walk in His light.