

26-0208p Transcript

26-0208p - Beginnings - Genesis 3:16-19, Scott Reynolds

Bible Reader: John Nousek This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok, xAI)

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Judgement and Mercy

Scripture Reading

Scripture Reader: (0:04 - 0:57) John Nousek,

Genesis 3:14-15 (NASB) - Good evening greetings open the service. The Scripture reader, John, reads Genesis 3:14-15, where God curses the serpent to crawl on its belly and eat

Scripture continued

dust, and declares enmity between the serpent and the woman, and between their seeds. The woman's seed will bruise the serpent's head, while the serpent will only bruise his heel. (0:57)

Transcript (0:04 - 20:47), Preacher: Scott Reynolds

(1:02) It's good to see everybody. We're continuing our journey (1:06) through the first 11 chapters of Genesis and this evening we're diving deeper (1:11) again into chapter 3. This morning we explored verses 14 and 15 where God (1:19) pronounces a curse on the physical serpent that will crawl in its belly and (1:24) eat dust all the days of its life. And the puppet master behind it all, Satan, God (1:32) declared there would be enmity, an ongoing war between the seed of the (1:39) woman and Satan's seed. And ultimately the seed of woman will crush the serpent's (1:44) head while the serpent will only bruise his heel.

This came right after Satan's (1:50) successful temptation of the woman who then influenced her husband to sin as (1:57) well. We saw how God and his sovereign wisdom would use the very person. I just, (2:06) this is almost a jaw-dropper when you realize what happened there.

God (2:14) would use the very person, Satan the seed, the woman, to bring about his (2:20) ultimate defeat through her offspring. That's a beautiful reversal. The deceived (2:27) becomes the instrument of the deceiver's downfall.

That only God. Now God's (2:36) attention turns directly to the woman as he announces the consequences of her (2:41) sin. So let's read this together, Genesis 3, 16.

So the woman, he said, I will (2:51) greatly multiply your pain and childbirth, and pain you will bring forth (2:57) children. Yet your desire will be for your husband and he will rule over you. (3:04) There are two main consequences here for the woman, and we'll focus first on (3:10) the pain and childbearing, and later we'll address her desire for her husband (3:14) and his rule over her.

So first God says to her, I will greatly multiply your pain (3:22) and childbirth, and pain you will bring forth children. This is one of the most (3:30) familiar elements of the consequences in Genesis 3. It's etched in our cultural (3:37) memory. But let's pause and think back to when you first

encountered this passage, (3:44) perhaps before you knew much about the Bible.

What did you expect God's (3:49) judgment on the woman to look like? Something drastic, like immediate (3:54) death or total destruction? I know I did. When I first read this as a young person, (4:03) I braced for something severe. Maybe even the serpent's fate extended to humanity.

(4:09) I was surprised that on the surface no one seemed to die right then and there, (4:15) and painful childbearing? I understand I was a young man, young boy, when I first came (4:23) across this childbearing, that caught me totally off guard. It seemed almost (4:30) unexpected as a primary consequence. Why would God target that? I suspect the (4:37) woman herself, Eve, standing there in that raw, real-time moment, might have felt a (4:44) mix of perplexity and gratitude.

She wasn't struck down right there on the (4:51) spot. Her life was spared. But unlike her, we have the luxury of hindsight.

We view (4:59) this historical account from a post-resurrection vantage point, after the (5:05) seed of the woman, Jesus Christ, has indeed crushed that serpent's head. And (5:13) we have the full sweep of Scripture to illuminate what happened. So let's dig (5:18) into this together and see what we can glean.

Notice how God's words to the (5:24) woman immediately follow the prophecy in verse 15. The Bible's first gospel (5:33) promise, the initial hint that Satan and sin would be vanquished. God said he (5:40) would put enmity between you and the woman, and between your seed and her seed.

(5:47) He shall bruise you on the head, and you shall bruise him on the heel. So here the (5:53) woman is central to the redemptive plan. Her contribution, her seed, her offspring.

(6:02) Through childbearing, she would play a pivotal role in bringing forth the one (6:08) who would defeat evil. Imagine Eve listening intently as God addressed the (6:14) serpent. Her ears may have perked up at the mention of her and her seed, (6:20) realizing she had a significant part in the solution.

Her life wouldn't end right (6:27) there. She would bear children, and through that lineage, victory would come. (6:35) Then God turns to her and says, I will greatly multiply your pain and childbirth.

(6:43) In pain you will bring forth children. Suddenly, it clicks. The consequence is (6:52) perfectly tailored.

The very process that now becomes essential because of sin, the (6:59) bearing of children to fulfill the promise, will be marked by intensified (7:06) pain. This isn't arbitrary. It's a direct result of sin entering God's good (7:13) creation.

Before the fall, the world was one of harmony and blessing without curse (7:19) or brokenness. Childbearing, as part of God's command to be fruitful and (7:24) multiply, Genesis 128, might have involved some natural effort, but now it's (7:30) dramatically amplified, sharpened into severe, acute suffering. So look at the (7:38) Hebrew here for a moment.

It's emphatic. It forcibly emphasizes the phrase (7:47) greatly multiply. It uses a double verb form that I can't pronounce, but I know (7:54) it's two verbs, stressing certainty and degree.

God isn't just adding a little (8:02) discomfort. He's intensifying it profoundly. And the Hebrew

words for pain (8:09) go beyond just the physical agony of labor.

They encompass the whole experience, (8:16) hardships and anxiety during conception and pregnancy, the risk of miscarriage, (8:22) the dangers of delivery in the fallen world, and even the emotional toil of (8:27) motherhood afterwards. It's not limited to the birth moment. The entire journey of (8:35) bringing life into a broken reality is now laced with struggle.

Theologically, (8:42) this carries deep layers of meaning. First, it's continual reminder of sin's (8:48) devastating effects. Every generation of mothers feels this, pointing back to our (8:56) shared human fall and our desperate need for redemption.

Yet, woven right into it (9:03) is hope, the first gospel's promise. The pain and childbearing is set against a (9:11) backdrop of redemptive victory. The very process that hurts will bring the Savior.

(9:19) Life emerges through suffering, a theme that echoes through Scripture and (9:24) culminates in Christ's own death and resurrection, where ultimate life bursts (9:29) forth from ultimate pain. Even in judgment, grace shines through. Children will still (9:37) come.

Fruitfulness persists. Right after this, Adam names his wife Eve, the mother (9:45) of all living, in verse 20, affirming blessing amid the curse. And here we see another beautiful (9:54) layer of Hebrew wordplay that ties together.

Her name is *Chavah*, which echoes the word (10:02) *chai*, meaning living or life. And Adam calls her *Chavah* because she is the mother of all *chai*, (10:11) all living things. This isn't accidental.

It's a profound pun. Amid the curse, God highlights (10:19) her role as life giver. The multiplied pain and childbearing is real and severe, but it's tied (10:28) directly to the promise in verse 15, the seed that will vanquish sin.

The pain is purposeful (10:37) because through it comes life, and ultimately the life giver, Jesus. The very toil points (10:45) forward to redemption, where life triumphs over death. As a result of sin, everything changed.

(10:54) Physical, emotional, relational realities shifted. Pain and childbearing is one stark example, (11:02) but it's embedded in a story of promise, redemption, and victory through Jesus, the seed of (11:08) the woman. Let's let the truth shape how we view our own struggles in this fallen world.

(11:16) So now let's turn to the second consequence. God pronounces on the woman in Genesis 3.16, (11:24) yet your desire will be for your husband, and he will rule over you. We've just seen (11:32) how sin brought intensified pain and toil into the beautiful gift of childbearing, (11:39) the very process tied to the promise in verse 15 that the woman's seed would crush the serpent.

(11:47) Now God addresses the relational sphere, the marriage bond itself, the one flesh union (11:55) that was meant to reflect harmony and mutual partnership in Eden. Both of her consequences (12:04) were related, and they were both related to the marriage relationship, which is interesting. (12:13) Before the fall in Genesis chapters 1 and 2, a picture of equality and complementarity, (12:21) both man and woman created in God's image, given joint dominion over creation, becoming one flesh (12:27) without any hint of hierarchy or dominion.

There was no power struggle, no imbalance, (12:35) just perfect unity. And Genesis highlights this

unity through another striking wordplay. (12:41) In Genesis 2.23, where God made woman from Adam's rib, and when Adam first sees her, he says, (12:52) this is now bone of my bones and flesh of my flesh.

She shall be called *ishah*, woman, (12:59) because she was taken out of *ish* for man. *ish* for man, husband, and *ishah* for woman or wife. (13:08) The words are strikingly similar, like two sides of the same coin, emphasizing the profound (13:15) complementarity and oneness.

They fit together perfectly, derived in sound and meaning to (13:24) show they belong to each other, completing one another in God's design. No dominance here, (13:30) just mutual belonging, a partnership where together they reflect the image of God. (13:36) But sin fractures everything, and here God describes how that fracture (13:40) hits the core of human intimacy, turning harmony into conflict.

(13:47) The key phrase is, your desire will be for your husband. The Hebrew word for desire used here is (13:55) a rare term, appearing only three times in the Old Testament. Here in Genesis 3.16, (14:03) a woman's desire for her husband.

In Genesis 4.7, where sin's desire is for Cain, (14:10) but he must rule over it. And in Song of Songs, Chapter 7, Verse 10, where it's used positively (14:19) as the man's desire for the woman in a romantic, affectionate context. (14:25) Because the word is so rare, interpreters have wrestled with its exact nuance.

Two primary views (14:33) emerge. First, a persistent longing or attraction, even amid the hardship. Many (14:41) traditional and lexical sources see it as longing or attraction.

The yet, as in, yet your desire (14:51) will be, and some translations suggest contrast, despite the multiplied pain of childbearing (14:57) and the struggles of family life in a fallen world, the woman will still have a deep pull (15:05) toward her husband for intimacy, partnership, and union. It's a grace note the relational bond (15:13) endures, drawing her toward marriage and family, even when it's costly. And the other view of the (15:21) desire here is a conflicted or controlling urge, influenced by the parallel in Genesis 4.7, (15:30) sin's desire for Cain.

Some scholars in the 1970s and many complementarian interpreters since argue (15:40) that desire here carries an adversarial edge, a sinful desire to dominate, control, or usurp (15:48) authority over the husband. Just as sin crouches to master Cain, the woman's fallen inclination (15:57) might be to challenge or overpower her husband. The husband's rule then becomes a distorted counter (16:04) to that urge.

Whatever the nuance we emphasize, and the majority of the lexical evidence leans (16:11) toward longing rather than opposition. The overall picture is clear. Sin introduces conflict and (16:21) imbalance into marriage.

The beautiful mutuality of Eden captured so poetically in the *ish*, *ishah* wordplay (16:30) gives way to struggle. The Hebrew word for rule means to govern or have dominion, and here it (16:38) describes a hierarchical dynamic where the husband exercises authority, or often in a harsh (16:45) dominating way than loving leadership. This isn't God's perspective ideal, it's descriptive of fallen (16:53) reality.

Sin distorts what was good. The woman's longing persists but now coexists with relational (17:01)

pain and vulnerability and power imbalances, and the husband's rule shifts from gentle leadership (17:07) to potential domination or self-controlled self-centered control. And throughout history, (17:14) this is played out in patriarchal structures, misuse of authority, abuse, resentment, and the (17:20) battle of the sexes.

Marriages become battlegrounds instead of sanctuaries of love, and I'm not (17:27) talking about those who may have been enlightened by Christ. I'm talking about the world in general, (17:33) and the depraved world acts this way. Think about it.

Every strained marriage, (17:40) every power struggle between husband and wife, every instance of where authority is wielded (17:46) archly or submission is demanded without love, traces back to this fracture in Genesis 3. (17:54) It's part of the broader brokenness sin brought, not just thorns in the ground or pain and birth, (18:00) but thorns in the closest relationships where the once perfect *ish* and *ishah* now face tension (18:09) instead of seamless unity. Yet even here, grace glimmers. The very desire that draws a woman to (18:17) man keeps the human race going, keeps family forming, keeps the promise alive.

And remember, (18:24) this consequence sits right after the gospel prophecy. The seed of the woman will crush (18:29) the serpent through childbearing, yes, but ultimately through Christ, born of a woman, (18:36) Galatians 4. In the New Testament, redemption begins to heal these distortions. Christ bears (18:44) the curse, Galatians 3.13, and in him relationships are restored toward mutuality.

There is neither (18:52) Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus, Galatians 3.28. (19:00) Husbands are not called to domineer but to love sacrificially, as Christ loved the church, (19:06) Ephesians 5.25, laying down their lives, not ruling harshly. Wives are called to respect (19:13) and partner, not in fear but in freedom of gospel love, Ephesians 5.33. The gospel pushes back (19:22) against the curse, inviting us toward marriages that reflect Eden more than Eden's loss, (19:29) where *ish* and *ishah* can once again find true oneness in Christ. So what does this mean for (19:36) us? If you're married, recognize that any relational friction isn't just personality (19:42) differences.

It's part of the false legacy. Bring it to the cross. Husbands fight the temptation to (19:49) dominate, love as Christ loves.

Wives fight the temptation to control or withdraw, respect (19:56) and partner in grace. If you're single or in painful relationships, take heart. (20:02) Christ's victory over sin means ultimate healing for all our broken bonds.

This verse doesn't lock (20:10) us into the curse. It diagnoses the problem so we can run to the Savior who resolves it. (20:17) The seed has come.

The serpent is crushed, and in him we glimpse marriages and all relationships (20:25) made new, echoing the original harmony of *ish* and *ishah* and the life-giving promise of *Chavah*. (20:34) The gospel redeems even this part of the fall. And that's the lesson for tonight.

(20:41) We'll extend the invitation. Final, we stand in saint.