

INTRODUCTION

1. We are now turning our attention from the fall of man to the punishment of man and the curse on all of creation found in Genesis chapter 3.
2. Please take God's Word and turn to Genesis chapter 3.
3. This morning we are looking at verses 14-15.
4. Romans 6:23 (NKJV) For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
5. There are wages for your sin.
6. It's the great pay out.
7. But what it's paying you're not wanting.
8. Paul says it's death.
9. In Genesis 3:14-15 we hear what accompanies our lives leading up to our death.

10. The whole story is verses 14-19 (READ).
11. Notice the order of the confrontation in verses 9-13 is Adam, Eve, then the serpent but now the order is reversed.
12. The punishment...[is] in the order in which each sinned: to begin with, the tempter; then the woman who was the first to eat; and last the man who ate after his wife.¹
13. We will see the punishment of the serpent in verses 14-15, the punishment of Eve in verse 16, and then the punishment of Adam in verses 17-19.
14. First...

LESSON

I. The Punishment of the Serpent (vv.14-15)

The serpent isn't questioned by God only judgment is given.

The phrase "Because you have done this" tells us that Eve's statement about being deceived by the serpent was not a lie but true.

¹ Cassuto, U. A Commentary on the Book of Genesis: Part I, From Adam to Noah (Genesis I–VI 8). Trans. Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1998. Print.

Even though Adam and Eve took some time to finally admit what they did, they did confess it.

Adam says in verse 12, “I ate.”

Eve says in verse 13, “I ate.”

Even though they shifted blame, they did confess their sin. But what is missing is their remorse.

Sure they had guilt, shame, and fear but they lacked humility.

A. The Serpent is Cursed (v.14)

Genesis 3:14 (NKJV) So the Lord God said to the serpent: “Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life.

1. “Cursed more than all cattle”
2. Cursed “more than every beast of the field”

Cursed are you above all cattle, and above all the beasts of the field.

‘According to the greatness of the serpent so was his downfall: because he was *cunning* above all, he is *cursed* above all’.²

Not only is the expression *above all* repeated here, but there is a play on the assonance (resemblance of sounds³) between עָרוּם *‘ārūm* [‘cunning, shrewdness’] and אָרוּר *‘ārūr* [‘cursed’].

The verbal correspondence points to parallelism of thought.

Since the serpent transcended all the beasts in shrewdness, and used this shrewdness for evil purposes, he will also surpass in his curse all the beasts of the field, and even all the cattle, whose life as a rule is harder than the free existence of the wild animals.⁴

3. The curse is two fold:

a) “On your belly you shall go”

Upon thy belly. Ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ (LXX.); “meaning with great pain and

² Bereshith Rabba, xix 1; see the note in Theodor’s edition, pp. 170–171

³ <https://www.dictionary.com/browse/assonance>

⁴ Ibid., Cussato.

difficulty.” “As Adam’s labour and Eve’s conception had pain and sorrow added to them (vers. 16, 17), so the serpent’s gait” (manner of walking)⁵ (Ainsworth).⁶

- b) “And you shall eat dust all the days of your life”

Isaiah 65:25 (NKJV) The wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain,” says the Lord.

To “lick the dust” or “eat the dust” “is equivalent to being reduced to a condition of meanness, shame, and contempt” (Bush); “is indicative of disappointment in all the aims of being” (Murphy).⁷

It does not necessarily mean that the snake will live on dust, or eat nothing but dust for its food, but rather that as a crawling animal its mouth will be near the ground, and its food will be dusty.

⁵ <https://www.dictionary.com/browse/gait>

⁶ Spence-Jones, H. D. M., ed. [Genesis](#). London; New York: Funk & Wagnalls Company, 1909. Print. The Pulpit Commentary.

⁷ Ibid., Spence-Jones.

“Dust” translates the same noun used in 2:7 and may be translated “dirt,” as in New American Bible (NAB), NJV, SPCL.⁸

So, eating dust is mainly a graphic figure of speech indicating its humiliating judgment and fall.⁹

Leviticus 11:42 (NKJV) Whatever crawls on its belly, whatever goes on all fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they are an abomination.

Snakes represent all that is odious, disgusting, and low. They are branded with infamy and avoided with fear.¹⁰

A recent Gallup poll that asked adults what they were afraid of reveals that more people -- 51% -- fear snakes than any other suggested possibility.¹¹

⁸ Reyburn, William David, and Euan McG. Fry. A Handbook on Genesis. New York: United Bible Societies, 1998. Print. UBS Handbook Series.

⁹ Morris, Henry M. [The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings](#). Grand Rapids, MI: Baker Books, 1976. Print.

¹⁰ MacArthur, John, Jr., ed. [The MacArthur Study Bible](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.

¹¹ <https://news.gallup.com/poll/1891/snakes-top-list-americans-fears.aspx>

An estimated 50,000 people are killed every year by snakes.

The most venomous snake in the world is the Inland Taipan, also known as the Western Taipan. Its venom is highly toxic and can kill a human being in under 45 minutes. More than 80% of those bitten by the Inland Taipan die.¹²

There are nearly 3,000 species of snake in the world.

Only around 375 snake species are venomous, and only a small proportion of these are potentially harmful to humans.¹³ But of those that are. Here is a list of the 6 deadliest snakes to humans:

Saw-scaled viper. ...

King cobra. ...

Tiger snake. ...

Inland taipan. ...

Faint-banded sea snake. ...

Black mamba.

¹² <https://www.bbc.com/news/world-36320744>

¹³ <https://www.arkive.org/snakes/>

And the most venomous is again the inland
taipan which resides in central east
Australia.¹⁴

After cursing the physical serpent, God turned to the
spiritual serpent, the lying seducer, Satan, and cursed
him.¹⁵

In verse 15...

B. Satan is Cursed (v.15)

And I will put enmity between you and the woman,
and between your seed and her Seed; He shall bruise
your head, and you shall bruise His heel.”

1. Hostility will exist between Satan and Jesus

“The woman” is Eve. In Revelation 12 the woman
is Israel.

There will be hostility with the woman and with
her seed

“Her seed” specifically here refers to Jesus and
His virgin birth

¹⁴ https://en.wikipedia.org/wiki/Inland_taipan

¹⁵ MacArthur, John, Jr., ed. [The MacArthur Study Bible](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.

This is a messianic prophecy, but it also contains an immediate focus: Eve will have children who will be in conflict with the serpent (Satan).

This conflict between Satan and humanity has been ongoing ever since, and it began with Adam and Eve and their offspring (Genesis 4).¹⁶

Ultimately, there will be hostility between Satan and Jesus.

When he attacks Jesus he also attacks those who follow Him.

The “Enmity” has the intensity of hostility experienced among nations in warfare (e.g., Ezek 25:15; 35:5) and the level of animosity that results in murder (e.g., Num 35:21). The language of the passage indicates a life-and-death struggle between combatants.¹⁷

Both this context and other passages suggest that long-lasting enmity is meant (cf. Num 35:21–22; Ezek 25:15; 35:5).¹⁸

¹⁶ <https://www.gotquestions.org/pain-in-childbirth.html>

¹⁷ Mathews, K. A. Genesis 1-11:26. Vol. 1A. Nashville: Broadman & Holman Publishers, 1996. Print. The New American Commentary.

¹⁸ Wenham, Gordon J. [Genesis 1–15](#). Vol. 1. Dallas: Word, Incorporated, 1998. Print. Word Biblical Commentary.

2. Jesus will “bruise your head”

God’s words to Satan (v. 15) are called the protevangelium, “the first Gospel,” because this is the first announcement of the coming Redeemer found in the Bible.

“Her seed” (i.e., the seed of the woman is a reference to Jesus and His virgin birth. Seed comes from the man not the woman)

Warren Wiersbe says, “To God’s Old Covenant people, this verse was a beacon of hope (Gal. 4:1–4); to Satan, it was God’s declaration of war, climaxing in his condemnation (Rom. 16:20); and to Eve, it was the assurance that she was forgiven and that God would use a woman to bring the Redeemer into the world (1 Tim. 2:13–15).”¹⁹

3. Satan will “bruise His heel”

Satan would bruise the Messiah’s heel.

The heel wound here speaks of suffering and even of physical death, but not of ultimate defeat.

¹⁹ Wiersbe, Warren W. Be Basic. Colorado Springs, CO: Chariot Victor Pub., 1998. Print. “Be” Commentary Series.

So Christ suffered on the cross, and even died, but He arose from the dead, victorious over sin, hell, and Satan.²⁰

Isaiah 53:3-7 (NKJV) He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. 6 All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.

It should be noted that neither the man nor the woman are cursed: only the snake (v 14) and the soil (v 17) are cursed because of man.²¹

²⁰ MacDonald, William. *Believer's Bible Commentary: Old and New Testaments*. Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.

²¹ Wenham, Gordon J. [Genesis 1–15](#). Vol. 1. Dallas: Word, Incorporated, 1998. Print. *Word Biblical Commentary*.

II. The Punishment of Eve (v.16)

To the woman He said: “I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.”

Eve’s punishment was threefold:

A. Increase in Sorrow and Conception

According to this verse, there was some pain in childbearing. God says, “I will greatly multiply your sorrow and your conception.”

He’s going to “multiply” what you already have.

1. Jesus spoke of the sorrow and anguish of a woman in labor in John 16:21 (NKJV) A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.
2. Isaiah said in Isaiah 13:8 that the Day of the Lord will be like “pangs (sharp pains) and sorrows will take hold of them; they will be in pain as a

woman in childbirth.”

3. In chapter 26, verse 17 in describing the trouble Judah had it was “as a woman with child is in pain and cries out in her pangs.”
4. 1 Timothy 2:14-15 (NKJV) And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

B. Struggle with Desire to Lord over Husband

“Your desire shall be for your husband”

This is not referring to sexual desire.

It’s a desire to lord over her husband.

It’s a desire to reverse roles.

C. Struggle with Husband Forcing His Leadership

“And he shall rule over you”

He will have to force his role that he is to lead Eve not

the other way around.

III. The Punishment of Adam (vv.17-19)

Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. 18 Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. 19 In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.”

God tells Adam because he listened to Eve rather than God...

A. Cursed is the Ground (vv.17-18)

“For your sake”

The reason given for the curse on the ground and human death is that man turned his back on the voice of God, to follow his wife in eating that from which God had ordered him to abstain.

The woman sinned because she acted independently

of her husband, disdaining his leadership, counsel, and protection.

The man sinned because he abandoned his leadership and followed the wishes of his wife.

In both cases, God's intended roles were reversed.²²

Now the ground would not yield to them what they had in the Garden of Eden.

“in toil you shall eat of it”
What he plants he may not get.

He will have to till the ground, remove weeds and anything else that would prevent growth.

Verse 18 says, “Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.” “Thorns and thistles” is referring to the “shrub” (siah) of the field in 2:5.

It says in Genesis 2:4-5 (NKJV) This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, 5 before any plant of the field was in the

²² MacArthur, John, Jr., ed. The MacArthur Study Bible. electronic ed. Nashville, TN: Word Pub., 1997. Print.

earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground.

The “shrub of the field” or “shrub” is a generic term for a low, woody plant, with varying densities of stems and branches.²³

The “herb” of the field was the bread (Heb.esebh) is also in 3:18 and refers to “bread” in verse 19.

“Bread” was made out of esebh but the ground must be cultivated in order for it to grow.

So esebh was barley, oats, wheat, any cultivated grain you make bread out of.

B. Cursed is Your Labor (v.19)

In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; For dust you are, and to dust you shall return.

He now has “toil” (v.18) and “sweat” (v.19) with his labor.

²³ Swanson, James. [*Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)*](#) 1997 : n. pag. Print.

The phrase in the sweat of your face—that is, through toil, which will bathe your face in sweat.²⁴

The phrase *For out of it you were taken* would remind Adam of his creation. He was made from dust.

It's like God saying to Adam, "You wished to be like God and to transcend the status of the earthly creatures, but you must not forget that although you were created in the Divine image, your body was derived from the ground, and everything in nature must return in the end to its original source."²⁵

CONCLUSION

1. There is consequences for sin.
2. War with Satan, increased pain in childbirth, lording over husband, forcing rule over wife, cursed ground, great toil in getting bread.
3. Man all creation is now cursed.
4. What was once said to be very good and is now very bad.

²⁴ Cassuto, U. A Commentary on the Book of Genesis: Part I, From Adam to Noah (Genesis I–VI 8). Trans. Israel Abrahams. Jerusalem: The Magnes Press, The Hebrew University, 1998. Print.

²⁵ Ibid., Cassuto.

5. Sin has entered in.
6. Death and hell are real and so is Satan.
7. Romans 8:18-22 (NKJV) For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now.
8. But Jesus won the victory over Satan, sin, and death.
9. He “bruised” his head even though he thought he was victorious by bruising his heel.
10. As I said last week, this passage has a lot of mercy and grace.
11. God is very kind and gracious to all of us by not giving us what we deserve but giving us what and who we need.

12. Let's thank Him now for what He has given us.
13. If you're here today without Jesus, I plead with you to come to Him and give Him your life.
14. If you'd like to talk more about this, see me after the service.
15. Let's pray.