

A lush, sunlit forest scene. A large, gnarled tree trunk is prominent on the right side, with sunlight filtering through the leaves, creating a warm, golden glow. In the distance, two figures are visible: a woman on the left holding a basket, and a man on the right. The overall atmosphere is serene and natural.

Genesis Ch 3

Part 3

The Curse, Faith Found, God Provides, God Protects

Genesis 3:14–15

- *'ārūr* (אָרוּר) — “cursed,” divinely condemned.
- *gāḥōn* (גַּחֹן) — “belly,” posture of humiliation.
- “Eat dust” = idiom for total defeat (cf. Micah 7:17; Isaiah 65:25)
- The curse extended to all creation, showing that sin disrupts nature itself.
- sin affected more than humans. When Adam fell, his authority over creation was corrupted (Genesis 3:17–19; Romans 8:20–22). The ground was cursed, thorns and decay began, and death entered the world. Sin broke the original harmony between man, animals, and the earth—turning a perfect system into one of struggle, predation, and entropy.

Was It A Snake?

- The *nachash* (serpent) was more than an animal—it represented the spiritual adversary, Satan, who worked through it.
- Genesis 3:14 describes **judgment**, not **biological transformation**.
- *Nāḥāš* (נָחָשׁ) can mean “serpent,” “shining one,” or “enchanter.”
- The curse “on your belly you shall go” symbolizes **humiliation**.
- “Eat dust” is idiomatic for **defeat**, not diet.
- The *nāḥāš* may describe a radiant spiritual being later identified as *ha-satan*. The snake form is the enduring *symbol*, not the origin.

- God didn't turn a walking reptile into a snake; He issued a visible emblem of Satan's humiliation.
- The serpent's crawl preaches the fall every time it moves.
- Rebellion always ends beneath what it sought to rise above.
- The focus is theological—**the humbling of pride**, not zoological mutation.

When Did Satan Fall?

- His rebellion preceded Eden.
- *Isaiah 14:12–15* — “How you are fallen from heaven, O Lucifer...”
- *Ezekiel 28:12–17* — “You were in Eden... till iniquity was found in you.”
- Satan (Lucifer) was a high-ranking cherub who fell through pride, desiring equality with God.
- Result: He was cast from his heavenly authority to the earthly realm.

A Closer Look

- Already fallen, Satan appears as deceiver, using the serpent to extend his rebellion into humanity.
- Adam's fall delivered dominion of earth into Satan's control (Luke 4:6).

Stage	Description	Reference	Result
1. Before Eden	Prideful rebellion	Isaiah 14, Ezekiel 28	Lost heavenly position
2. In Eden	Temptation of mankind	Genesis 3	Gained temporary dominion of earth
3. End Times	Final defeat	Revelation 12, 20	Eternal judgment

Adam Is Fallen, Now What? VS 15

- *'ēbāh* (אִיבָּה) — “enmity,” perpetual hostility.
- *zera* (זֶרַע) — “seed,” singular masculine, pointing to Christ.
- *shuph* (שׁוּף) — “bruise” or “crush.” Dual use: injury vs. destruction
- The virgin birth is implied — “seed of the woman.”
- Isaiah 7:14 — “Behold, the virgin shall conceive...”
- Galatians 4:4 — “Born of a woman...”
- Romans 16:20 — “The God of peace will crush Satan under your feet shortly.”
- History’s entire conflict is between two bloodlines — the spiritual seed of Satan and the redeemed seed in Christ.

The Gospel.

- Christ's heel was bruised at the cross; Satan's head will be crushed at His return
- Revelation 19:11–21 — the Seed returns to end the rebellion.
- Now faith in this statement is what saved Pre-Christ
- People before Christ were saved by faith—trust in God's promise of redemption—not by law or sacrifice.
- Salvation has always been by grace through faith (Genesis 15:6, Romans 4:3).

- Abraham believed God's promise, and it was "counted to him for righteousness."

- **Faith object:** Not general belief in God, but trust in His revealed promise of a coming Redeemer (Genesis 3:15).

Genesis 3:16–19 First, The Curse Of Women

- *‘iṣṣābōn* (עִצְבוֹן) — “pain, sorrow, labor.” Used for both physical and emotional distress.
- *těshûqāh* (תְּשׁוּקָה) — “desire,” meaning an urge to control or dominate, seen again in Genesis 4:7.
- *māshal* (לְשַׁל) — “rule,” to govern or have dominion.
- *arbeh`arbeh`iṣṣēbōnēk wěhēronēk* — “Multiplying, I will multiply your sorrow and your conception.”

The repetition (“I will greatly multiply”) intensifies the result. It’s not merely physical pain—it’s multiplied emotional and spiritual pain.

- *‘iṣṣābōn* — sorrow, anguish, hardship. The same word later describes Adam’s toil (v.17). Both male and female now share suffering as a result of sin.
- *hērōn* — conception or pregnancy. The process of bringing forth life now includes distress.

Interpretation:

- **Physical Dimension:**

Labor pains, miscarriage risk, and vulnerability in childbirth are direct outcomes of the fall.

- **Emotional Dimension:**

Fear, anxiety, and sorrow connected to motherhood (worry for children, loss, heartbreak) are now part of life.

- **Spiritual Dimension:**

The joy of co-creating life with God is now mixed with pain—reminding humanity that even life itself now

- comes through suffering.

- This mirrors God's plan of redemption—life now comes through pain, just as salvation would come through the suffering of Christ.

- Just as Eve would bring forth life through pain, Mary would later bring forth the Messiah—the ultimate *Seed of the woman*—through pain and rejection.

- Pain in childbirth isn't punishment; it's a *reminder* of humanity's brokenness and dependence on God's grace.
- Every birth echoes redemption—life emerging from suffering, mirroring Calvary.
- God redeems the pain by using it to point forward to new life in Christ (John 16:21).

“Your desire shall be for your husband, and he shall rule over you”

- *těshûqāh* — desire, longing, urge to control or possess (appears again in Genesis 4:7 about sin desiring to rule over Cain).
- *māshal* — to rule, govern, have authority.
- The verse is not romantic; it describes **relational tension**.
- The woman’s “desire” will be to influence or control her husband, but his response will be to “rule over” her, often harshly.

- The equality of partnership in Genesis 2:18 (“a helper comparable to him”) is now strained by sin’s distortion of authority.

- The fall introduced a hierarchy of struggle, not creation of one—what was once loving leadership became domination and resentment.

- Marriage after the fall carries built-in friction. Without submission to Christ, leadership and love are replaced by control and conflict.
- Redemption in Christ restores proper balance: “Husbands, love your wives... wives, submit to your husbands, as to the Lord” (Ephesians 5:22–25).
- Only under the Spirit’s rule does “desire” turn back into mutual devotion instead of manipulation.

God's Design Was Never Erased — Only Distorted

- In Genesis 2:18, before sin, God made Eve as “*a helper comparable to him*” — equal in value, distinct in role. After the fall, sin distorted this design:
- The woman's *desire* became the urge to control.
- The man's *rule* became self-serving dominance.
- This is not how God intended it—it's what sin produced.
- Only through Christ can the relational curse be reversed.
- **Ephesians 5:22–25 (NKJV)**
- THIS IS THE POINT OF EPH 5:22-25 NOT THAT THE CHURCH IS THE BRIDE!

This passage is not about superiority—it's about **restored harmony** through mutual surrender to Christ.

- The woman's submission becomes **willing trust**, not oppression.

- The man's headship becomes **sacrificial service**, not control.

Both now serve under **Christ's lordship** instead of competing for it.

Problem from the Fall

Redeemed Response in Christ

Desire to control

Choose to trust God's order and timing

Fear of being unheard or undervalued

Rest in identity and worth in Christ

Man's harsh leadership or passivity

Practice sacrificial love and humility

Division and resentment

Daily submission to the Spirit (Gal. 5:16)

The battle ends when both husband-and-wife **yield to the same King.**

- This struggle isn't about gender—it's about *authority*.
- Satan attacked God's order in Eden by reversing it (serpent > woman > man > God).
- Redemption restores the right flow (God > man > woman > creation).
- Any household that honors this structure walks in spiritual covering and peace.
- The curse created competition.

The cross created restoration.

Victory comes when both partners stop trying to rule and start serving under Christ's rule.

Don't Forget!

- Knowing *good and evil* is not wisdom but **moral independence**—the claim that man and woman can now decide for themselves what is right and wrong instead of submitting to God's authority.
- The new knowledge corrupted every relationship:
- **With God:** They now judged Him—hid from Him instead of trusting Him.
- **With each other:** They blamed and competed, each deciding what “good” looked like.
- **In marriage:** Eve now interprets “good” as leading; Adam interprets “good” as avoiding conflict or control. Both act from self rather than submission.
- This is the root of the battle in Genesis 3:16. Each partner now acts as their own moral authority.

The Result of “Knowing Good and Evil”

- Humanity moved from **objective morality** (defined by God) to **subjective morality** (defined by self).
- Judges 17:6 — “Everyone did what was right in his own eyes.”
- Society now runs on personal standards rather than divine authority.
- **Ongoing Problem**
- Even believers can slip back into the same mindset when:
- They judge truth by emotion or culture rather than Scripture.
- They redefine sin as “preference.”
- They treat God’s Word as advice, not authority.
- It is not the absence of faith that ruins morality—it’s the replacement of God’s definition with human reasoning.

The Biblical Remedy

- **Romans 12:2** — “Be transformed by the renewing of your mind.”
- Renewed minds submit moral judgment back to God.
- The Spirit enables discernment that restores true good and evil.
- Truth returns when believers measure by Scripture, not by society.
- The world’s chaos is the fruit of Genesis 3: man defining good and evil for himself.
The Church’s drift comes when believers repeat the same error in softer form.
Restoration begins when God’s Word, not human opinion, becomes the final standard.

The redeemed counterpoint

- Christ restores the knowledge of good and evil to its proper source—**the mind of God**.
- **Hebrews 5:14** — mature believers have “senses exercised to discern both good and evil.”
Discernment now comes from the **Holy Spirit**, not self-definition.
- **Romans 12:2** — “Be transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God.”
Submission to God’s Word reverses Eden’s rebellion.

- When either spouse decides *what's right* apart from Scripture, the fall repeats inside the home.
- When both yield decisions to God's Word, the curse's power weakens.
- True unity returns only when **truth replaces opinion** and **Spirit replaces self**.
- The knowledge of good and evil gave man the illusion of autonomy.
It broke harmony with God and birthed conflict between man and woman.
Redemption restores dependence—God again defines good and evil, and peace follows submission to Him.

Every marriage now faces the same spiritual pressure:

- The woman's temptation → to lead, control, or "fix" her husband.
 - The man's temptation → to dominate, withdraw, or abdicate (renounce one's throne) responsibility.
- Both stem from *self-rule*—the same "knowing good and evil" that replaced God's authority.

- **First Step:**

- Admit that the battle is spiritual, not personal.
Ephesians 6:12 — "We wrestle not against flesh and blood..."

- **Second Step:**

- Submit to God's Order Before Each Other
- Spiritual order restored:
- God → Christ → Husband → Wife → Family
- This is not hierarchy of worth but of function.
Submission and headship are acts of trust—choosing God's design over our instinct.

Example: The Cycle of Control and Restoration

- A husband makes a poor financial decision. The wife feels anxious and takes charge, saying, “I told you this would happen.” He reacts defensively, withdraws, and communication shuts down. The Eden pattern repeats: control, blame, isolation.
- **Restored Pattern (in Christ):**
- **The wife’s response:** “I feel worried about this, but I trust God is leading us. Let’s pray before we plan our next step.”
- **The husband’s response:** “You’re right, I acted on impulse. Let’s seek God’s direction and talk through it together.”

Steps

Step	Action	Biblical Reference	Result
1	Pray together daily for unity	Matthew 18:19–20	Invites God's presence into decisions
2	Read and apply Scripture, not feelings	Psalms 119:105	Restores shared truth base
3	Confess quickly, forgive freely	Ephesians 4:26–32	Ends cycles of blame
4	Respect roles without rivalry	Ephesians 5:22–25	Restores order and peace
5	Speak blessing, not control	Proverbs 18:21	Shifts tone from power to grace

Spiritual Reinforcement

- **Galatians 5:16** — Walk in the Spirit, not the flesh.
- **Philippians 2:3–4** — Esteem the other as more important than yourself.
- **Colossians 3:14** — Love is the bond of perfection.
- The believer's daily victory comes by surrendering—not asserting—authority.
- The marriage curse began when self replaced surrender.
Christ restores unity when both husband and wife return authority to God.
The plan is simple: pray together, obey Scripture, forgive quickly, serve humbly.

The Curse on the Man and the Ground (v.17–19)

- 'ădāmâh (אָדָמָה) — “ground,” root of *Adam*, showing the unity between man and soil.
- 'iṣṣābōn again — “toil, pain,” now used of man’s labor.
- 'āphār (אָפָר) — “dust,” matter of mortality.
- Creation was cursed because of the serpent (Creation, understand that man is different that all other creation including the angels.)
- The Ground was cursed because it was the root of Adam.
- Labor was not new—Adam already worked in Eden—but now it would be *toil*, resisted by nature.
- “Thorns and thistles” are types of sin’s fruit—symbols later seen in the crown of thorns placed on Christ, showing He bore the curse.

- Work remains good but now carries frustration; the goal is no longer joy alone but survival.
- Christ redeemed labor's futility (Colossians 3:23–24).
- The sweat of man's brow points to dependence on grace rather than self-sufficiency.
- **End-Time Tie:**
- Romans 8:19–22 — Creation groans, waiting for redemption.
- The curse on the ground will be lifted in Revelation 22:3 — “There shall be no more curse.”

The Theology of Dust

- “For dust you are, and to dust you shall return.”
- God reminds Adam of his origin and destiny.
- The phrase signals the entry of death—spiritual, physical, and eventually eternal without redemption.
- Mortality becomes the visible mark of sin.

- Revelation 20:12–13 — all the dead raised from dust to judgment.

- The redeemed receive incorruptible bodies, the curse fully undone.

Genesis 3:20–24

- “And Adam called his wife’s name Eve, because she was the mother of all living.”
- Naming her “Eve” shows Adam’s faith; despite the curse, he believed life would continue.
- This is the first expression of hope after judgment—Adam hears God’s promise of the Seed (v.15) and responds with faith in life, not death.
- Faith looks forward even in failure. Adam trusted God’s promise before seeing it fulfilled.
- Every believer is called to speak life in the midst of judgment.
- This act foreshadows the believer’s confession of faith—naming life where death entered.
- Revelation 12:1–5 — The woman again brings forth life amid conflict; Eve’s hope is completed in Christ’s return.

Verse 21: God's Covering

- The LORD God made tunics of skin, and clothed them.”
- The first physical death recorded in Scripture. An innocent animal's life was taken to cover the guilty.
- **Symbolism:**
- *Tunics of skin* = the first blood sacrifice.
- The concept of **atonement** (covering) begins here.
- God replaced man's fig leaves (human effort) with His own provision (divine grace).
- Man's attempt at righteousness (fig leaves) can never cover sin; only God can provide true covering.

- Self-made coverings—excuses, good works, religion—cannot hide sin. Only God's provision in Christ can.
- God doesn't ignore sin; He covers it through sacrifice.
- The principle: forgiveness costs life—fulfilled fully at the cross.

Verses 22–23: Banished but Preserved

- “The man has become like one of Us, to know good and evil... lest he take also of the tree of life, and eat, and live forever.”
- Man now possesses moral knowledge without holiness—an unbearable combination.
- Eternal life in a fallen state would mean endless corruption. God’s banishment was mercy, not cruelty.
- When God removes something we desire, it may be protection, not punishment.
- Death, for the redeemed, is a gift—our exit from the curse.
- The separation shows God’s grace: He limits sin’s reach until redemption is complete.
- Revelation 2:7; 22:2 — Access to the Tree of Life returns in the New Jerusalem.
- What was lost in Genesis is restored in Revelation.

Verse 24: The Cherubim and the Sword

- *Keruvim* (כְּרוּבִים) — plural of cherub, mighty guardian beings associated with God's throne.
- *Lahat ha-cherev* (לַהֵט הַחֶרֶב) — “flame of the sword,” symbolic of divine holiness and justice.
- The eastward direction appears later in the tabernacle—man must approach God's presence from the east through blood.
- The cherubim later appear above the Ark of the Covenant, symbolizing the barrier between sinful man and holy God.
- The flaming sword represents the Word of God (Hebrews 4:12)—it both judges and reveals the path back through sacrifice.
- God guards holiness; access to eternal life requires atonement.
- The path to the Tree of Life is reopened only through Christ, who passed through the sword of judgment for us.
- The cherubim remind us: fellowship with God is sacred, not casual.

Where is the Garden Now?

- **The Garden was real, but its location was sealed and changed**
- Genesis 2:10–14 locates Eden near the Tigris (*Hiddekel*) and Euphrates Rivers.
- After the Flood (Genesis 6–9), the earth's surface was completely reshaped. Rivers, mountains, and landmasses changed.
- **Henry Morris** notes that the Flood erased Eden's geography—its physical location is lost or buried beneath sediment.
- There is no place on earth today where the original garden can be visited.

The Cherubim's role ended when access to the Tree of Life was removed

- The cherubim guarded access to **the Tree of Life**, not the land itself.
- When God removed the garden from man's reach (Genesis 3:24), the cherubim's assignment was complete.
- Scripture never records them remaining on earth; their next appearance is **in Heaven's throne room** (Ezekiel 10, Revelation 4).

The “way” to Eden now exists spiritually

- The “way to the Tree of Life” is reopened through **Christ**.
 - John 14:6 — “I am the way...”
 - Revelation 2:7 — “To him who overcomes I will give to eat from the Tree of Life, which is in the midst of the Paradise of God.”
- “Paradise” is now **in Heaven**, not on earth (Luke 23:43; 2 Corinthians 12:2–4).
- So Eden is **preserved in another realm**, not destroyed—awaiting restoration.

In the end times, Eden reappears restored

- Revelation 22:1–2 — The Tree of Life returns in the New Jerusalem.
- The river of life flows again, echoing Genesis 2's description.
- The cherubim no longer guard against man; they now **worship around God's throne** because redemption is complete.
- Eden's restoration is future, in the New Heaven and New Earth.

In Closing...

- **Verse 20:** Faith expressed — Adam names Eve in hope.
- **Verse 21:** First sacrifice — God provides covering.
- **Verses 22–23:** Mercy through separation — protection from eternal corruption.
- **Verse 24:** Guarded holiness — the way back requires blood.
- **Core Truth:**
 - Genesis begins with man's rebellion and ends with God's redemption plan in motion.
 - The first Adam was driven out of the garden; the last Adam (Christ) will open the gate again (John 14:6).