

a paper from GENESIS 3:14-15:
ON THE PROTOEVANGEION

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PREFACE

The purpose of this paper is to consider the theology of redemption pronounced by The Almighty in GENESIS 3:14-15 in what is commonly known as “The Protoevangelion,” and the connection of GOD’s plan of salvation for men between The Old Testament and The New Testament.

TABLE OF CONTENTS

I. A PROPOSITION

II. INTRODUCTION

III. THE TEXT OF THE PROTO-EVANGELION

IV. THE BIBLICAL PROMISE OF REDEMPTION IN THE PROTOEVANGELION

V. GENESIS 3:14-15 – WHAT THE TEXT MEANT THEN

1. “And the LORD God said unto the serpent,”
2. “Because thou hast done this,”
3. “thou art cursed above all cattle, and above every beast of the field;”
4. “upon thy belly shalt thou go,”
5. “and dust shalt thou eat all the days of thy life:”
6. “And I will put enmity between thee and the woman,”
7. “and between thy seed and her seed;”
8. “it [he] shall bruise thy head,”
9. “and thou shalt bruise his heel.”

VI. GENESIS 3:14-15 – WHAT THE TEXT MEANS NOW

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6. “And I will put enmity between thee and the woman,”
7. “and between thy seed and her seed;”
8. “it [he] shall bruise thy head,”
9. “and thou shalt bruise his heel.”

VII. IN CONCLUSION

VIII. REFERENCES

ABSTRACT

The Proto-Evangelion is The Promise of GOD's redemption to fallen man first given in The Garden by GOD Himself – the remedy for The Fall of Adam and Eve into sin – and The Promise of The Coming Messiah, Who would restore the world and men to full fellowship with GOD. After our First Parents fell into disobedience, The LORD pronounced punishments upon Adam, upon Eve and upon the serpent and thus the devil. It was the serpent who the devil had controlled as his instrument to tempt Adam and Eve into joining him in rebellion against GOD. So it is upon GOD's curse upon the serpent and thus the devil in GENESIS 3:15 that we find the promise of The One Who would come to defeat Satan: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel!" [KJV]

It is in The First Advent of The Messiah JESUS CHRIST that the final victory over the devil and sin's terrible effects upon men and creation are reversed, being sealed by the passion, death, resurrection and ascension of our Lord. Our Father in Heaven calls and equips us His saints with the weapons of spiritual warfare to fight the ongoing battles against the devil and evil, where although we do indeed suffer the attacks of Satan in this life, The Church marches on to crush the head of the serpent. Saint Paul sounds the battle call to us in EPHESIANS 6:10-12, "...Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places!" [KJV]

That crushing of the devil and evil will be complete when our Saviour JESUS CHRIST returns at His Second Advent, then to set up His eternal New Garden of Eden over all the earth as it is now in Heaven! This is the strength and hope of The faithful Christian man, even in the midst of life's trials, that our Head JESUS CHRIST will complete as He promised the crushing of the one who beguiled our First Parents in The Garden, and who has continued to strive to wound man ever since! And when GOD's prophetic clock of salvation finishes its course, we who are saved in CHRIST will be there to rejoice with Saint John as he foresaw in REVELATION 21:2, "And I John saw the holy city, new Jerusalem, coming down from GOD out of Heaven, prepared as a bride adorned for her husband!" [KJV]

EPIGRAPH

PSALM 98:9 - "...for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity!" [KJV]

EDITORIAL NOTE

In my transliteration of The Hebrew Text, I represent the letter א aleph = ' and the letter ע ayin = "

It is the practice of faithful Jewish people to not pronounce The Name of GOD - יהוה - out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute השם "HASHEM," which means simply "The Name."

I. A PROPOSITION

The Proto-Evangelion is The Promise of GOD's redemption of the world and of men first given in The Garden by GOD Himself – the remedy for The Fall of Adam and Eve into sin – and The Promise of The Coming Messiah, Who would restore the world and men to full fellowship with GOD!

II. INTRODUCTION

When Adam and Eve were placed by The Creator in The Garden of Eden, they were given only one prohibitive Command, that they should not eat from the tree of the knowledge of good and evil. As GENESIS records, the devil - who had usurped control of a serpent in That Paradise – beguiled Eve and thus Adam into rebellion against GOD by doing this one thing which GOD had forbidden. The LORD then issues three judgments: against the serpent and thus the devil; against Eve and thus womankind; against Adam and thus mankind. And yet within these judgments is the promise of the restoration of man's fellowship with GOD, as Vos puts it, in the coming of The "One Who [is] prepared for the ultimate showing of [Divine] Grace" from before time began at The Cross: JESUS CHRIST!¹

Walvoord and Zuck give this overview: To Eve, GOD pronounced His judgement in GENESIS 3:16 that "...she would have pain in bearing children, and that she would be mastered by her husband whom she desired."² To Adam, GOD pronounced His judgement in GENESIS 3:17-18 that "...he would experience great pain in scratching out a livelihood."³ Upon mankind, GOD pronounced in GENESIS 3:19 that "[physical] death will be his end ... [and his body] will return to the ground."⁴ And upon both Adam and Eve, GOD pronounced His judgement in GENESIS 3:24-25 that they be "...sent him forth from the garden of Eden..."⁵ Such are the fruits of Original Sin upon mankind: "male dominion, agonizing labor [for daily survival], painful childbearing ... [, physical] death" and loss of communion with GOD in both this world and the next.⁶

But in GENESIS 3:14-15 we find "The Protoevangelion," That Great Promise of the redemption of the world and mankind from sin and death – both physical and spiritual – in The Advent of The Messiah! As Walvoord and Zuck observe, here GOD pronounces a curse upon the serpent and thus upon Satan, promising "a perpetual struggle between satanic forces and mankind..." focused on The Coming of GOD Incarnate as Saviour JESUS CHRIST!⁷ Since The First Coming of CHRIST, The Church has been brought forth and The Grace of GOD unto salvation is offered, no longer only to ancient Israel, but now to all mankind! And in The Second Coming of CHRIST, His Kingdom

¹ 1, Vos, Chapter Four, p 41, paragraph 1.

² 2, Walvoord and Zuck, GENESIS 3:14-19, p 33, paragraph 2.

³ 2, Ibid., paragraph 3.

⁴ 2, Ibid., paragraph 3.

⁵ 3, KJV, GENESIS 3:24-25.

⁶ 2, Walvoord and Zuck, GENESIS 3:14-19, p 33, paragraph 6.

⁷ 2, Ibid., paragraph 1.

on earth shall be as it is now in Heaven, where victory will be complete and Evil will be no more!

III. THE TEXT OF THE PROTO-EVANGELION

GENESIS 3:14-15 in The King James Version: ⁸

¹⁴ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

GENESIS 3:14-15 in The Biblia Hebraica Stuttgartensia: ⁹

¹⁴ וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחַשׁ כִּי עָשִׂיתָ זֹאת אֲרֹר
אֶתְּךָ מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־בִּטְנֶךָ תֵּלֵךְ וְעָפָר
תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:
¹⁵ וְאִיבָהּ אִשִּׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעֲהָ
הוּא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנֵנּוּ עַקְבֵּי: ס

I offer this transliteration: 14. VAYYO'MER [HASHEM] ¹⁰ 'ELOHIYM 'EL-HANNACHASH, KIY "ASIYAT ZO'T, 'ARUR 'ATTAH MIKAL-HABHEMAH, UMIKOL CHAYYAT HASSADEH, "AL-GECHONECHA TELECH, VE"AFAR TO'CHAL KAL-YEMEY CHAYYEYCHA. 15. VE'EYVAH 'ASHIYT BEYNECHA UVEYN HA'ISHSHAH, UVEYN ZAR"ACHA UVEYN ZAR"AH, HU' YESHUFCHA RO'SH, VE'ATTAH TESHUFENNU "AQEV. ¹¹

I offer this wooden translation: "And (He) said The LORD GOD to the serpent, Because you did this, being cursed you over all the beast(s), and over all the animal(s) [of] the field, upon the belly of you will go, and dust you will eat all [the] days [of] the life of you! And enmity I will put between space of you and between space of the woman, and space between the offspring of you and between the offspring of her, he will bruise you [on your] head, and you will bruise him [on] the heel."

IV. THE BIBLICAL PROMISE OF REDEMPTION IN THE PROTOEVANGELION

Within the curses pronounced in The Proto-Evangelion is its very message of man's hope for redemption. As Sproul observes, "...The First Gospel is couched in

⁸ 3, KJV, GENESIS 3:14-15.

⁹ 4, BHS, GENESIS 3:14-15.

¹⁰ It is the practice of faithful Jewish people to not pronounce The Name of GOD - יהוה - out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute השם "HASHEM," which means simply "The Name."

¹¹ In my transliteration of The Hebrew, I represent the letter א aleph = ' and the letter ע ayin = "

terms of enmity and alienation [and not in words of reconciliation and harmony]. CHRIST proclaimed a Gospel of peace, but in GENESIS the message is about conflict. As part of the curse GOD placed upon the serpent, He decreed that He would put enmity between the serpent and the woman, between the serpent's seed and the woman's Seed."¹² The Good News which our First Parents heard was that "...the mortal enemy of the human race will ultimately be vanquished. ...that the evil one who led in temptation and fall will not be the friend of fallen people in need of redemption. [For JESUS CHRIST,] The Enemy of the serpent [the devil] will emerge as our Ally, indeed as our Champion in cosmic conflict!"¹³

Manetsch notes that The Protoevangelion "...point[s] to the ongoing battle between the human race and Satan, and the ultimate victory achieved through The Cross work of The God-Man, JESUS CHRIST."¹⁴ Indeed, within GENESIS 3:14-15 is recorded The Great Promise of eventual victory of Good over Evil; of the redemption of the world and men from sin and its sting of earthly and eternal death; of the struggle between the men who love GOD and men who serve darkness; of The Advent of The Messiah JESUS CHRIST Who would defeat the devil, death, sin and sorrow; of salvation by GOD's Grace through The Covenant with men through first ancient Israel and then through The Church; of the restoration of fellowship of men with The Almighty both earthly and eternal; of the coming of GOD's Kingdom on earth as it is in Heaven!

Vos sees 3 elements in The Almighty's pronouncement of judgments: First, GOD reveals His total sovereignty over the course of events and all the offending parties, where The LORD says and it is done: "GOD says, 'I will put enmity.' [This is]... not an appeal to man but a Divine Promise. Nor does GOD merely instigate or promote enmity; He sovereignly 'puts' it!" Second, GOD changes the heart of man, delivering him from being an ally of the devil to an adversary: "GOD being the mover in the warfare against Satan, ...[He now rescues man, making him] the ally of GOD." Third, GOD declares that the enmity He puts between the woman and the devil shall extend over time to both their seeds in following generations: "GOD's promise is to effect that He will keep up the enmity in the line of human descent and will not allow it to die out... [Therefore] GOD saves not merely individual men, but the seed of the woman" as well.¹⁵

V. GENESIS 3:14-15 – WHAT THE TEXT MEANT THEN

What did Adam and Eve, the patriarchs and then ancient Israel see in The Proto-Evangelion? How much did they see of The Promise of GOD's redemption of the world and of men first given in The Garden as the remedy for The Fall of Adam and Eve into sin? And how clearly did they understand The Promise of The Coming Messiah Who would restore the world and men to full fellowship with GOD?

¹² 5, R. C. Sproul, internet article "The Proto-Gospel," paragraph 9.

¹³ 5, Ibid., paragraph 10.

¹⁴ 6, Manetsch, article "John Calvin's Interpretation of Difficult Passages in GENESIS," A. GENESIS 3:15 – The Protoevangelion, p 9.

¹⁵ 1, Vos, Chapter 4, The Three Curses, p 42, paragraph 1.

1. “And the LORD God said unto the serpent.”

VAYYO'MER [HASHEM]^{16 17} 'ELOHIYM¹⁸ 'EL-HANNACHASH –
וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ - And (He) said The LORD GOD to the
serpent... This verb 'AMAR אָמַר here means “to utter; to say,” given in an ongoing
form.¹⁹ The Almighty is “saying” His Words directly to the devil, who had worked his
evil in The Garden through the serpent. Here The LORD GOD speaks in His
pronouncement of This Passage in an ongoing sense, in that His judgments given here are
continuously in force; they apply to all generations of men, until GOD’s final redemptive
purposes are fulfilled. By speaking His Word, GOD is commanding to come into effect
that which He says.

So although both Adam and Eve had to be punished for their rebellion against The
LORD, the ultimate object of The Proto-Evangelion is the source and cause of man’s
Fall, the devil. So GENESIS 3:14-15 is directed by GOD Himself – face to face in The
Garden - directly against the serpent and thus the devil. What GOD said here is known to
us because Adam and Eve were made aware of The Words of The LORD pronounced
there, and eventually to Moses by Divine Revelation. It is likely that our First Parents
were witnesses, personally beholding and hearing this Divine judgement upon Satan there
in The Garden, for in the following verses of GENESIS 3 GOD gives His Divine
judgement upon Adam and Eve themselves.

2. “Because thou hast done this.”

KIY “ASIYAT ZO'T - כִּי עָשִׂיתָ זֹאת - Because you did this... “Because,”
GOD says to the devil, “you have done or made this evil thing to My creation and to man
who is made in My Image...” The sense here is that the devil’s evil work in tempting
Adam and Eve into rebellion against GOD was a one time and completed thing, though
yet all men are tainted with the total depravity of that sin nature by Original Sin.²⁰

¹⁶ It is the practice of faithful Jewish people to not pronounce The Name of GOD - יְהוָה -
out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to
substitute הַשֵּׁם “HASHEM,” which means simply “The Name.”

¹⁷ 7, Whittaker’s R-BDB Hebrew Lexicon, B2326 יְהוָה יְהוָה proper noun of The Deity
YAHWEH, p 217. This is The proper Name of The GOD of Israel, as in EXODUS 3:15,
common to The Old Testament. The 4 Hebrew [consonant] letters without vowel points that is
used in The Hebrew Scriptures for The Personal Name of The Creator - יְהוָה - transliterated into
English as YHWH without vowels. Adding vowels to the English transliterated consonants
yields YAHWEH [HASHEM].

¹⁸ 7, Whittaker’s R-BDB Hebrew Lexicon, B482, GOD - אֱלֹהִים - 'ELOHIYM: ...4. אֱלֹהִים =
GOD. Noun common masculine plural absolute, p 43.

¹⁹ 7, Whittaker’s Revised BDB, B622 [‘AMAR] אָמַר verb - utter, say. qal vav consecutive
imperfect 3rd person singular masculine, p 55.

²⁰ 7, Whittaker’s Revised BDB, B7712 [‘ASAH] עָשָׂה verb do, make, qal perfect 2nd person
masculine singular, p 796.

The thing done by Satan here is his devious enlistment of man into his rebellion against GOD. This is the same Lucifer who was cast out of Heaven, who desired to usurp the very Throne of The Almighty! We read of the devil's presumptuous rebellion and fate in ISAIAH 14:12-15, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of GOD: I will sit also upon the mount of the congregation... I will ascend above the heights of the clouds; I will be like The Most High. Yet thou shalt be brought down to hell, to the sides of the pit!"²¹

So it is noteworthy here that The LORD does not interrogate the devil, to discern why he had seduced Adam and Eve into sin. For Satan was already known to be an infamous enemy of GOD and those that love The LORD, irredeemable in his wickedness. So Henry observes, "...GOD did not examine the serpent, nor ask him what he had done nor why he did it; but immediately sentenced him, ...[First,] Because he was already convicted of rebellion against GOD, and his malice and wickedness were notorious ...[and openly known]; ...[Second,] Because he was to be for ever excluded from all hope of pardon; and why should any thing be said to convince and humble him who was to find no place for repentance? His wound was not searched, because it was not to be cured...!"²²

What was the wicked thing which the devil had done to Adam and Eve? The beginning of man's alienation from The Creator, which began as a terrible shame in their overwhelming awareness of their disobedience to GOD! So Litton observes, "Shame and fear took possession of breasts which had hitherto been strangers to these emotions. 'they knew that they were naked;' [GENESIS 3:7] They became conscious of the loss of the original righteousness in which they had been created, and conscious of the [immediate] result, in the emancipation of sensual desire from the control of reason and of the will!"²³

Even so, GOD's Presence walked in The Garden and called out to Adam and Eve, though The Almighty knew full well where they were and what had happened. Why? To give them opportunity to confess, repent and ask for Divine forgiveness. But instead we read in GENESIS 2:10 of Adams weak response to The LORD, "...I heard Thy voice in The Garden, and I was afraid, because I was naked; and I hid myself."²⁴ Again GOD gave Adam opportunity to confess, repent and seek His Grace, for The Almighty replied in verse 11, "...Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"²⁵

²¹ 3, KJV, ISAIAH 14:12-15.

²² 8, Matthew Henry, GENESIS 3:14-15, Sentence Passed on Serpent; Intimation of Messiah, introduction.

²³ 9, Litton, The Fall of Man, p 134, paragraph 2 – p 135.

²⁴ 3, KJV, GENESIS 2:10.

²⁵ 3, KJV, GENESIS 2:11.

But Adam, not being able to escape The Creator's Presence, instead blamed his wife Eve, who in turn blamed the serpent the devil. Thus do the devil's damnable works for a time in creation's history fracture the fellowship of GOD and man! As Litton says here of the turmoil now brewing in Adam and Eve, "And with shame was conjoined fear; fear of the gracious Being Whose approach had hitherto been the harbinger of holy and happy fellowship!"²⁶ So Satan thought he had won over mankind to his cause!

3. "thou art cursed above all cattle, and above every beast of the field:"

'ARUR 'ATTAH MIKAL-HABHEMAH, UMIKOL CHAYYAT HASSADEH – אָרַרְתָּ אֶתְּהָם מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה - being cursed you over all the beast(s), and over all the animal(s) [of] the field... The verb is from 'ARAR אָרַר, meaning "to curse." Here GOD is, by His spoken Word of judgement, cursing the serpent in the present as the creature - and thus the devil - stand before Him to receive The Divine verdict upon their heads.²⁷ As the serpent is cursed above all other living physical creatures, so the devil is cursed above all other living spiritual creatures.

Wycliffe observes here that "The Lord singled out the originator and instigator of the temptation for special condemnation and degradation," not merely a physical beast, but in truth Satan, who is the father of lies. Though The Passage here talks of a literal serpent that beguiled Adam and Eve, that beast was in fact controlled and possessed for this moment of infamy in time by the devil. This unfortunate beast then "...was to represent not merely the serpent race, but the power of the evil kingdom," the temporary domain of the created one once called Lucifer and his fellow fallen angels!²⁸

4. "upon thy belly shalt thou go."

"AL-GECHONECHA TELECH - עַל־גִּחְוֹנְךָ תֵּלֵךְ - upon the belly of you you will go... Was the serpent race in The Garden before this able to stand in some way erect before their appointed masters Adam and Eve? Eve must certainly have been comfortable in the presence of the serpent and speaking with it before The Fall. But now the serpent and its kin will – from the verb HALACH הָלַךְ - forever "go, proceed, move..., depart, go away, ...come, approach, arrive ...[in both] space and time" before GOD and man on its belly in disgrace.²⁹

The curse upon the serpent - and thus upon the devil and all those who follow him and make themselves the enemies of GOD – is as Walvoord and Zuck observe, "...the announcement that the snake, crawling and eating dust, would be a perpetual reminder to mankind of [the both the daily dangers of] temptation and [the Original Sin upon all men as a result of] The Fall, and ...an oracle about the [demonic] power behind the snake."

²⁶ 9, Litton, The Fall of Man, p 135.

²⁷ 7, Whittaker's Revised BDB, B869 ['ARAR] אָרַר - curse. qal passive participle singular masculine absolute, p 76.

²⁸ 10, Wycliffe, GENESIS 3:14, Cursed art thou, p 8.

²⁹ 7, Whittaker's Revised BDB, B2412 [HALACH] הָלַךְ - to go, come walk, qal imperfect 2nd person masculine singular, p 229.

So are we reminded and warned whenever we consider these passages in GENESIS of the "...perpetual struggle between satanic forces and mankind," of which we who are saved by The Body and The Blood of The Redeemer are His soldiers serving daily in this struggle! ³⁰ As Vos observes here, "In the curse upon the serpent lies a promise of victory over the serpent and his seed. His being condemned to go on his belly enables the woman's seed to bruise his head, whilst the serpent can only bruise the heel of the seed of the woman!" ³¹

5. "and dust shalt thou eat all the days of thy life:"

VE'AFAR TO'CHAL KAL-YEMER CHAYYEYCHA -

וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ: - and dust you will eat all [the] days [of] the life of you! The serpent will in an ongoing sense always eat dust– from the verb 'ACHAL - אָכַל – to eat. What is this that the devil will eat forever? Nothing less than the consequences of his role in tempting of Adam and Eve to rebel against GOD, which is to forever eat the ashes of The LORD's judgement! ³² As part of GOD's curse upon the serpent and therefore the devil, Wycliffe observes, "As long as life continued, men would hate him and seek to destroy him!" ³³ And even when The Almighty's Kingdom comes to earth as it is in Heaven under the loving and glorious rule of The Messiah King Redeemer JESUS CHRIST - even then – GOD declares in ISAIAH 65:25 that "...dust shall be the serpent's meat..." ³⁴

As Calvin says here so well of GOD's smiting judgement upon the serpent and thus the devil, "For thus he, who had exalted himself against The Image of GOD [in man], was to be thrust back into his proper rank; as if it had been said [by The Almighty], Thou, a wretched and filthy animal, hast dared to rise up against man, whom I appointed to the dominion of the whole world; as if, truly, thou, who art fixed to the earth, hadst any right to penetrate into Heaven. Therefore, I now throw thee back again to the place whence thou hast attempted to emerge, that thou mayest learn to be contented with thy lot, and no more exalt thyself, to man's reproach and injury!" ³⁵

6. "And I will put enmity between thee and the woman."

VE'EYVAH 'ASHIYT BEYNECHA UVEYN HA'ISHSHAH –

וְאֵיבָהּ אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה - enmity I will put between [the] space of you and between [the] space of the woman... Here GOD continues to address the serpent, announcing that He will – from the verb SHIYT שִׁית – put and set in an

³⁰ 2, Walvoord and Zuck, GENESIS 3:14-19, p 33, paragraph 1.

³¹ 1, Vos, The Three Curses, p 42, paragraph 1.

³² 7, Whittaker's Revised BDB, B449 ['ACHAL] אָכַל verb – to eat, ...receiving consequences of action, good or bad, [to eat the ashes of judgement], qal imperfect 2nd person masculine singular, p 37.

³³ 10, Wycliffe, GENESIS 3:14, Cursed art thou, p 8.

³⁴ 3, KJV, ISAIAH 65:25.

³⁵ 11, Calvin, THE BOOK OF GENESIS, CHAP. III, 14. Thou art cursed above all cattle, p 167.

ongoing sense enmity between the serpent and the woman.³⁶ This enmity – from ‘EYVAH - אֵיבָה - is the intense “personal hostility” towards the devil for which Eve and her daughters will forever remember in their agony of childbirth and in the dominion of their men over them.³⁷

This enmity of hostility between man and Satan is placed, as Calvin notes, for our protection and good: First, by His swift and great judgement upon the serpent and thus the devil in The Garden, done in the presence of Adam and Eve. GOD desires “...that men may learn to beware of Satan as of a most deadly enemy; then, that they may contend against him with the assured confidence of victory.”³⁸ For we fight an already defeated foe! Second, GOD gives us the innate knowledge that the devil is our enemy, which “...is ingrafted in us by nature to flee from Satan as our adversary. And, in order to show that he should be odious not to one generation only, GOD expressly says, ‘between thee and the seed of the woman’...”³⁹ For the devil is the enemy of mankind in all generations!

It is the intense “personal hostility” towards the devil for which Adam and his sons will forever remember in their agony of toil to eek out a living for themselves and their families. It is the “intense hostility” that both man and woman shall have towards the devil for the suffering and death which Original Sin has brought them. It is a constant reminder set there by GOD of the terrible consequences of sin, and the ever present need of all men and women to repent of their iniquity and come humbly to the Grace of The Almighty. As David writes in PSALM 24:3-5, “Who shall ascend into the hill of The LORD? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from The LORD, and righteousness from The GOD of his salvation!”⁴⁰

7. “and between thy seed and her seed;”

UVEYN ZAR”ACHA UVEYN ZAR”AH - וּבֵין זְרַעֲךָ וּבֵין זְרַעֲהָ - and space between [the] offspring of you and space between [the] offspring of her... Understanding the use of ZERA” זֶרַע - seed - is crucial to the meaning of The Protoevangelion. Whittaker gives us a wide range: it may mean the “offspring of mankind,” either collectively or individually. So it may mean one’s “...descendants, posterity; seed of the woman; seed of the patriarchs (especially Abraham); ...especially of seed of David as anointed to reign, as sitting on [a] throne...” It may mean those

³⁶ 7, Whittaker’s Revised BDB, B10222 [SHIYT] שִׂיַת verb – put, set, ...appoint [the snares of enmity], ...set one’s mind to, give heed, attention, qal imperfect 1st person common singular, p 1004.

³⁷ 7, Whittaker’s Revised BDB, B416 [‘EYVAH] אֵיבָה noun - personal hostility, [as] between men, [as] between [the] serpent & woman, [as] between peoples, noun common feminine singular absolute, p 33.

³⁸ 11, Calvin, THE BOOK OF GENESIS, CHAP. III, 15. I will put enmity, paragraph 2, p 169.

³⁹ 11, Ibid, paragraph 3.

⁴⁰ 3, KJV, PSALM 24:3-5.

“...of [a] seed of righteous,” or of evil. As a nation, it may mean the “...people of Israel.” It may refer to “...future generations,” especially a “...seed marked by moral quality...,” or lack thereof.⁴¹

“Thy seed” – ZAR”ACHA זָרַעְךָ - is the seed of the devil, those who choose the death of earthly and eternal servitude and bondage to Satan and his darkness. “Her seed” – ZAR”AH זָרַעְהָ - are the righteous of GOD – the righteous children of Eve, who choose life and liberty in The LORD’s Grace, embodied in and fulfilled by The Incarnation of The Promised Redeemer of GOD. The Saviour is the righteous seed of David, anointed to reign over Heaven and earth, seated now at the right hand of GOD. He is the seed of the woman Eve, conceived by The HOLY SPIRIT in the womb of The Virgin, who crushes the head of the devil and his dominion. The Victory is in part here now - through Israel and The Church - and will be complete at The Second Advent of The Messiah!

Henry makes these three observations here: First, This Passage shows that The Messiah was to be of “...the seed of the woman, ...[Eve]; therefore His genealogy ...[in LUKE 3] goes so high as to show Him to be the son of Adam...”⁴² Second, The Lord’s temptations, sufferings and death on The Cross at the hands of the devil and his servants fulfill the prophesy here “he shall bruise his heel,” for “...while the heel ...[of The Messiah was] bruised on earth, it is well that the head is safe in Heaven.”⁴³ Third, the mortal wounding and crushing to death of the devil and his kingdom by CHRIST and His saints. By GOD’s Grace, The Messiah “...treads Satan under His people's feet ...and will shortly cast him into the lake of fire... And the devil's perpetual overthrow will be the complete and everlasting joy and glory of the chosen remnant!”⁴⁴

8. “it [he] shall bruise thy head.”

HU’ YESHUFCHA RO’SH - הוּא יְשׁוּפֶךָ רֹאשׁ - he he will bruise you [on your] head... The verb here is SHOF שׁוּף meaning bruise in the ongoing and continuing sense,⁴⁵ to “...wound [or] cover with darkness.”⁴⁶ The object of the verb is head -

⁴¹ 7, Whittaker’s Revised BDB, B2751 [ZERA”] זָרַע noun – sowing, seed, offspring, masculine noun..., p 282.

⁴² 8, Matthew Henry, GEN. 3:14-15, Sentence Passed on Serpent; Intimation of Messiah, II, 3, (1).

⁴³ 8, Ibid., (2).

⁴⁴ 8, Ibid., (3).

⁴⁵ 7, Whittaker’s Revised-BDB, B10105 [SHOF] שׁוּף verb – to bruise, cover, qal imperfect 3rd person singular, p 1003.

⁴⁶ 12, Davidson, entry for SHOF שׁוּף “to bruise, wound; to cover with darkness,” p 707.

R'OSH ראש - given in the singular, meaning the head of a human being, the head of an idol, the head of an animal – “particularly a serpent,” or the stronghold of a fortress. ⁴⁷

The New American Bible reads here, “...He will strike at your head...” ⁴⁸ Likewise The New International Version, “...he will crush your head...” ⁴⁹ The Young’s Literal Translation gives us, “...he doth bruise thee -- the head...” ⁵⁰ So the seed of the woman is here in the form of a Person Who will strike at, crush, bruise, wound and cover with darkness the head of the seed of the serpent. And as the head is the topstone of the body, if it is mortally wounded, the body can not survive. The head of the devil being struck down by The Messiah, the devil’s kingdom shall likewise fall!

For as Keil and Delitzsch observe, the real enemy is not a mere serpent, but “Satan, who incessantly opposes the seed of the woman and bruises its heel, but is eventually to be trodden under its feet!” Salvation of man is promised, not through the seed of Adam, but that of Eve. For Eve is the mother of the human race and through her the devil brought forth the fall of man. Further, the woman’s seed, “...to which the victory over the serpent and its seed is promised, must be the human race.” ⁵¹ But how is the human race to overcome the spiritually superior might of the devil? Who then is to arm men with the spiritual weapons of victory? Such a victory can only come by The Saviour Who must be both fully GOD and fully Man but without sin!

Man’s redemption in by spiritual seed of the woman – projecting through the line of Noah, Seth, Abraham, Isaac and Israel’s line through David – focuses and culminates through The Virgin Mary, in whose womb is conceived by The very Spirit of GOD The Person of The Messiah! So Keil and Delitzsch conclude, “This spiritual seed culminates in [The] CHRIST [The Anointed One of GOD], in Whom the Adamic family terminated, henceforward to be renewed by [The] CHRIST, as the Second Adam, and restored by Him to its original exaltation and likeness to GOD!” ⁵² It is GOD The Messiah Who is promised in The Protoevangeion, The Promised One Who gives men the spiritual weapons for victory over the devil and his minions!

9. “and thou shalt bruise his heel.”

VE' ATTAH TESHUFENNU “אָתָּה תְּשׁוּפֵנּוּ עָקֵב: - and you you will bruise him [on] the heel. Here we have the same verb as just considered - SHOF שׁוּף - to bruise. ⁵³ The serpent and his seed shall “bruise, wound and cover with

⁴⁷ 7, Whittaker’s Revised BDB, B9107 R'OSH ראש noun – head of [a] man, [of a] woman, ...of [an] idol; head, of animals, [particularly] of [a] serpent, dog, ass [or] sea-monsters;...stronghold..., noun common masculine singular absolute, p 910.

⁴⁸ 13, NAB, GENESIS 3:15.

⁴⁹ 14, NIV, GENESIS 3:15.

⁵⁰ 15, YLT, GENESIS 3:15.

⁵¹ 16, Keil and Delitzsch, 1. The Pentateuch, The First Book of Moses, Chap. II, 9-15, p 101.

⁵² 16, Ibid., page 102.

⁵³ 12, Davidson, entry for SHOF שׁוּף “to bruise, wound; to cover with darkness,” p 707.

darkness” the heel of the One Who is the seed of the woman. ⁵⁴ “He will,” in The NAB, “strike at your head...” ⁵⁵ “He will,” in The NIV, “crush your head...” ⁵⁶ The injury inflicted here is however not to the vital structure of the head, but to merely the heel of the body of The Person of the seed of the woman. A body may not readily survive if its head is crushed, but may do so if the heel is so injured. A wound to the heel is however constantly painful and slow to heal!

Wycliffe offers here what is the endpoint of this study, in that “we have in this passage ...The Protoevangelium, [The] First Gospel,” the announcement of a prolonged struggle, perpetual antagonism, wounds on both sides, and eventual victory for the seed of woman. [For] GOD’s promise that the head of the serpent was to be crushed pointed forward to the coming of Messiah and guaranteed victory, [So from the earliest point of The Fall,] This assurance fell upon the ears of GOD’s earliest creatures as a blessed hope of redemption!” ⁵⁷

VI. GENESIS 3:14-15 – WHAT THE TEXT MEANS NOW

Now we come the age of The Church which The LORD has graciously placed us in. Our understanding of The Protoevangelium is completed in JESUS CHRIST, Who men throughout The Old Testament in this life could only hope for, but Who now claims us for His own! He is The Promise of GOD’s salvation to us Incarnate, The Second Adam Who redeems both creation and men from the effects of The Fall brought forth by The First Adam in The Garden! It is JESUS The CHRIST Who now restores both the world and us His saints back into fellowship with Himself – both now and forever!

1. “And the LORD God said unto the serpent,”

VAYYO’MER [HASHEM] ^{58 59} ‘ELOHIYM ‘EL-HANNACHASH –
וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ - And (He) said The LORD GOD to the serpent... Original Sin caused “the true life of creation” – that Paradise on earth given by GOD to man in The Garden of Eden - to be “lost through sin,” bringing with The Fall all

⁵⁴ 7, Whitaker’s Revised-BDB, B10105 [SHOF] שׁוּף verb – to bruise, cover, qal imperfect 2nd person singular, p 1003.

⁵⁵ 13, NAB, GENESIS 3:15.

⁵⁶ 14, NIV, GENESIS 3:15.

⁵⁷ 10, Wycliffe, GENESIS 3:15, I will put enmity, p 8.

⁵⁸ It is the practice of faithful Jewish people to not pronounce The Name of GOD - יְהוָה - out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute השם “HASHEM,” which means simply “The Name.”

⁵⁹ 7, Whittaker’s R-BDB Hebrew Lexicon, B2326 יְהוָה יְהוָה proper noun of The Deity YAHWEH, p 217. This is The proper Name of The GOD of Israel, as in EXODUS 3:15, common to The Old Testament. The 4 Hebrew [consonant] letters without vowel points that is used in The Hebrew Scriptures for The Personal Name of The Creator - יְהוָה - transliterated into English as YHWH without vowels. Adding vowels to the English transliterated consonants yields YAHWEH [HASHEM].

the terrible consequences of rebellion against The Divine King! But as Poythress says, “It is restored through GOD coming to be ‘GOD with us!’”⁶⁰

So The LORD revealed to men in ISAIAH 7:14, “...The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His Name Immanuel.”⁶¹ Here is what our First Parents could not see, but over which we rejoice! The holiness of GOD expands - according to His redemptive will - from Noah, through the patriarchs, through His dwelling among His people Israel at The Tabernacle, and now – by virtue of The Incarnation of The Son of GOD – through His Church!

So Poythress observes, “The Tabernacle ...[was] a renewed version of The Garden of Eden,” and there GOD’s holiness was protected, enabling Him to dwell among His Old Covenant nation Israel.⁶² Now in JESUS CHRIST, The Living Tabernacle of GOD Who took on flesh, GOD’s holiness expands to all the corners of the earth and throughout Heaven in and through His New Covenant Church! And as He promises, The New Jerusalem will come at the end of the age - The New Garden of Eden – where GOD’s holiness will fully dwell with His saints on earth as it is now in Heaven! So Saint John foresaw in REVELATION 21:2, “And I John saw the holy city, new Jerusalem, coming down from GOD out of Heaven, prepared as a bride adorned for her husband!”⁶³

2. “Because thou hast done this.”

KIY “ASİYAT ZO’T - כִּי עָשִׂיתָ זֹאת - Because you did this... The alienation brought about of man to GOD by the work of the devil in The Garden has sown its terrible seeds of human sin, suffering, pain and death since The Fall. And but for The Grace of GOD, no man would have any hope of escaping these sad ends, both earthly or eternal! For GOD sees all men in all that we do as clearly as He saw of our First Parents in their sins! And no mere external covering can hide our sins from Him!

For in an unredeemed state of Original Sin, all men share with Adam and Eve in their consciences that oppressive conviction of guilt, which causes them to flee from He Whose very Being convicts men of their sins in their hearts! This is even more so when we with stiff necks refuse, in spite of GOD’s constant longsuffering and offering of Grace, to acknowledge our sins and repent! For we are ever torn between doing what we know is right versus what we know is wrong! So Saint Paul writes in ROMANS 7:22-23, “For I delight in The Law of GOD after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members!”⁶⁴

⁶⁰ 17, Poythress, The Furniture of The Tabernacle, p 19, paragraph 2.

⁶¹ 3, KJV, ISAIAH 7:14.

⁶² 17, Poythress, The Furniture of The Tabernacle, p 19, paragraph 2.

⁶³ 3, KJV, REVELATION 21:2.

⁶⁴ 3, KJV, ROMANS 7:22-23.

Even so, GOD's justice is tempered with His mercy, that we may reenter into earthly and eternal fellowship with Him through The One Who Adam and Eve only glimpsed the promise of! So we read in Hebrews 4:13-16, "...but all things are naked and opened unto the eyes of Him... Seeing then that we have a Great High Priest, that is passed into the heavens, JESUS The Son of GOD, let us hold fast our profession! ...Let us therefore come boldly unto the throne of Grace, that we may obtain [GOD's] mercy...!"⁶⁵

3. "thou art cursed above all cattle, and above every beast of the field;"

'ARUR 'ATTAH MIKAL-HABHEMAH, UMIKOL CHAYYAT HASSADEH –
אַרְוֹר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה - being cursed you over all the beast(s), and over all the animal(s) [of] the field... All the animal kingdom, as part of the earthly creation, were put under the headship of man in The Garden. Therefore, as Keil and Delitzsch observe, "The punishment of the serpent corresponded to the crime. It had exalted itself above the man; therefore upon its belly it should go, and dust it should eat all the days of its life. ...Although this punishment fell literally upon the serpent, it also affected the tempter [Satan]... [who] became the object of the utmost contempt and abhorrence; and the serpent still keeps the revolting image of Satan perpetually before the eye [of man for] ...a perpetual degradation" of the once glorious angelic Lucifer before his rebellion against The Creator!⁶⁶

The prophet Isaiah was shown the fall of Lucifer from GOD's Heavenly Kingdom and the reason for it in ISAIAH 14:12-15, "How art thou fallen from heaven, O Lucifer, son of the morning! ...which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of GOD... I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell...!"⁶⁷ Such a being as the devil can only be cast into hell and judged for all eternity by GOD The Creator Himself. This same tempter, working through the serpent in The Garden, can only be defeated by the spiritual seed of the woman by the spiritual weapons of victory secured for us by JESUS THE CHRIST! As Saint John declares in I JOHN 5:5, "Who is he that overcometh the world, but he that believeth that JESUS is The Son of GOD," The promised Redeemer of man!⁶⁸

4. "upon thy belly shalt thou go."

"AL-GECHONECHA TELECH - עַל-גִּחְוֹנֶךָ תֵּלֵךְ - upon the belly of you you will go... GOD's judgement here upon the serpent - and thus Satan - is an awe inspiring judgement of evil which should convict all men of their need to resort to The Cross of our Lord JESUS CHRIST! For what? For both daily and everlasting victory over the world, the flesh, the devil, sin, separation from GOD and death! As Calvin observes here, the devil is thus "...condemned to perpetual infamy. [For] To eat dust is

⁶⁵ 3, KJV, HEBREWS 4:13-16.

⁶⁶ 16, Keil and Delitzsch, 1. The Pentateuch, The First Book of Moses, Chap. II, 9-15, page 99.

⁶⁷ 3, KJV, ISAIAH 14:12-15.

⁶⁸ 3, KJV, I JOHN 5:5.

the sign of a vile and sordid nature.”⁶⁹ How foolish is the man who insists, against GOD’s great love and mercy, to follow the devil into a like fate!

Sailhamer calls this picture of the serpent forever ‘eating of dust’ and ‘crawling upon the belly’ a picture of the devil’s “total defeat!”⁷⁰ This is a picture of the never ending terrible fate of all beings – both angels and men – who dare to life up their heads in rebellion against The Almighty! Isaiah, in his vision of ISAIAH 65 of the coming renewed Garden of Eden of GOD upon all the earth, foresees “...the ultimate defeat [and damnation] of the rebellious ‘seed.’ ...[and] the ultimate victory and reign of the righteous ‘seed,’ when peace and harmony are [fully] restored to creation.”⁷¹ But even then, as we read in ISAIAH 65:25, “...dust shall [still] be the serpent's meat...!”⁷² Such is the frightful eternal fate of every soul of man that refuses The Grace of The Lord JESUS CHRIST, forever joining the devil and his fallen angels in eternal separation from The Maker!

5. “and dust shalt thou eat all the days of thy life:”

VE”AFAR TO’CHAL KAL-YEMER CHAYYEYCHA -

וְעֵפָר תֹאכַל כָּל-יְמֵי חַיֶּיךָ: - and dust you will eat all [the] days [of] the life of you! Now GOD’s full curse rests upon the devil, his fallen angels and all men who would serve Satan over The LORD! Even so, the devil still comes out to battle and struggle against us! For though he is a defeated foe, he will not yield fully until The Lord JESUS CHRIST’s return.

It is placed upon the shoulders of men in this life who, by GOD’s Grace are saved in CHRIST, to carry out the daily battle unto victory against the devil and his evil snares! But GOD does not send us forth to battle Satan alone! He sends us forth with the victory already won, with all the weapons of spiritual warfare needed, with His angels going before us and His HOLY SPIRIT dwelling in and with us! The Divine judgement has already been pronounced! The means of the devil’s end has already been secured! And the fate of the evil one and his seed even now draws near!

So Saint John writes in REVELATION 20:10, “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever!”⁷³ This is part of the dust decreed for the devil, first that he shall forever eat the ashes of GOD’s judgement against him for seducing Adam and Eve! And second, until CHRIST comes again, that he should war with GOD’s saints in hopeless combat! Sor Saint Paul declares in I CORINTHIANS 15:55-57, “O death, where is thy sting? O grave, where is thy victory? The sting of death

⁶⁹ 11, Calvin, THE BOOK OF GENESIS, CHAP. III, 14. Thou art cursed above all cattle, p 167.

⁷⁰ 18, Expositor’s Bible Commentary, GENESIS 3:14-15, p 55, paragraph 1.

⁷¹ 18, Ibid., paragraph 2.

⁷² 3, KJV, ISAIAH 65:25.

⁷³ 3, KJV, REVELATION 20:10.

is sin; and the strength of sin is The Law. But thanks be to GOD, Which giveth us the victory through our Lord JESUS CHRIST!”⁷⁴

6. “And I will put enmity between thee and the woman.”

VE'EYVAH 'ASHIYT BEYNECHA UVEYN HA'ISHSHAH –

וְאֵיבָהּ אֲשֵׁית בֵּינֶךָ וּבֵין הָאִשָּׁה - enmity I will put between [the] space of you and between [the] space of the woman... Henry observes, “A perpetual quarrel is here commenced between The Kingdom of GOD and the kingdom of the devil among men; war is proclaimed between the seed of the woman and the seed of the serpent... [First,] That there is a continual conflict between grace and corruption in the hearts of GOD's people...”⁷⁵ For the devil is ever trying to tempt the faithful into rebellion against GOD as he did in The Garden! [Second,] That there is likewise a continual struggle between the wicked and the godly in this world...”⁷⁶ And until CHRIST returns, evil men who rebel against GOD will seek to wipe away the evidence of their sin and purge their consciences by oppressing even unto death the righteous!

Saint Paul writes of what this intense personal hostility brings – spiritual warfare against the mutual enemy of GOD and man – the devil his minions – who is ever scheming to bring more suffering, sickness, sin and death upon the heads of the children of Adam and Eve! So we read in EPHESIANS 6:10-12 the opening to the battle call before us, “...my brethren, be strong in The Lord, and in the power of His might. Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places!”⁷⁷

7. “and between thy seed and her seed;”

UVEYN ZAR”ACHA UVEYN ZAR”AH - וּבֵין זְרַעֶךָ וּבֵין זְרַעֶיהָ - and space between [the] offspring of you and space between [the] offspring of her...

Wycliffe offers that this is “a prophesy of a continuing struggle between the descendants of woman and of the serpent to destroy each other.”⁷⁸ So here is the prophesy of strife and warfare between those who serve hell and sin versus those who serve Heaven and righteousness; between those who reject the saving Grace of GOD versus those who joyfully are found secure in GOD's Mercy; between those who so foolishly reject salvation in JESUS CHRIST and those who are called to dwell within His Body The Church!

And though Adam and Eve could not then see as we now see - the coming of JESUS The CHRIST in His Person to defeat the person of the devil at The Cross - still it

⁷⁴ 3, KJV, I CORINTHIANS 15:55-57.

⁷⁵ 8, Matthew Henry, GENESIS 3:14-15, Sentence Passed on Serpent; Intimation of Messiah, II, 2.

⁷⁶ 8, Ibid.

⁷⁷ 3, KJV, EPHESIANS 6:10-12.

⁷⁸ 10, Wycliffe, GENESIS 3:15, I will put enmity, p 8.

was enough that they stood in GOD's Presence in The Garden that day and heard The Almighty speak. Why did GOD will their presence at the sentencing of Satan? As Vos observes, that they might "...trust in GOD's grace and power to bring deliverance from sin!"⁷⁹ Manetsch quotes Calvin here, agreeing that "...the 'seed' means the posterity of woman generally. But since experience teaches that not all the sons of Adam by far, arise as conquerors of the devil, we must necessarily come to one head, that we may find to whom the victory belongs. So Paul, from the seed of Abraham, leads us to CHRIST!"⁸⁰

So Vos observes, "The promise is, that somehow out of the human race a fatal blow will come which shall crush the head of the serpent."⁸¹ And indeed it has, in The Person of JESUS CHRIST! As Walvoord and Zuck put it, this is our struggle between the offspring of Eve – "Cain, then all humanity at large, and then CHRIST and those collectively in Him" – versus "the offspring of the serpent... demons and anyone serving his kingdom of darkness, those whose 'father' is the devil."⁸² We however now live what Adam and Eve only hoped for in The Protoevangelion: the promise of the ultimate victory of Good over Evil in GOD's redemptive plan! For the ultimate Good of the seed of Eve is The Messiah JESUS CHRIST!

8. "it [he] shall bruise thy head."

HU' YESHUFCHA RO'SH - הוּא יְשׁוּפֵךְ רֶאֶשׁ - he he will bruise you [on your] head... There is, as we have seen, the widely held view that The Person of JESUS CHRIST is referred to as The One Who bruises and crushes the head of the serpent, the devil – "He shall bruise thy head!" And if the head is so wounded, the body is doomed to death! And indeed, it is the completed work of our Lord at The Cross which gives us that victory! But until The Lord returns as He promised, the fight is left to we who are saved by The Body and Blood of our Saviour JESUS CHRIST!

Our role as Christians is not passive in this warfare; GOD calls us to pick up His armour and fight the good fight as soldiers of The Cross! So Calvin also observes that, until CHRIST does return, it is we The Church on earth who are called to bruise and crush Satan's head in the authority of our Lord's victory: "...the power of bruising Satan is imparted to faithful men, and thus the blessing is the common property of The whole Church; but ...[CHRIST], at the same time, admonishes us, that it only has its commencement in this world; because GOD crowns none but well-trying wrestlers."⁸³

As Wifall observes, "...GENESIS 3:15 ...stands within the royal 'messianic' tradition connecting The Old Testament and The New Testament." How so?

⁷⁹ 1, Vos, Seed, p 42.

⁸⁰ 6, Manetsch, article "John Calvin's Interpretation of Difficult Passages in GENESIS," A. GENESIS 3:15 – The Protoevangelion, p 9. Manetsch quotes John Calvin's Commentary on the identity of the "seed" of the woman, which GOD reveals will crush the head of the serpent, the devil.

⁸¹ 1, Vos, Seed, p 41.

⁸² 2, Walvoord and Zuck, GENESIS 3:14-19, p 33, paragraph 1.

⁸³ 11, Calvin, THE BOOK OF GENESIS, CHAP. III, 15. It shall bruise, paragraph 3, p 171.

JEHOVAH – GOD The Father – in The Old Testament is The Divine Messianic Deliverer of ancient Israel. In The New Testament, JESUS CHRIST – GOD The Son – is “...the fulfillment of Israel’s history within the same royal or ‘messianic’ framework, now applied to JESUS as The ‘Messiah’ of The Church!”⁸⁴ This is the victory that Saint John writes of in JOHN 3:16-17, “For GOD so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For GOD sent not His Son into the world to condemn the world; but that the world through Him might be saved!”⁸⁵

9. “and thou shalt bruise his heel.”

VE’ ATTAH TESHUFENNU “AQEV - : **וְאַתָּה תְּשׁוּפֵנוּ עַקֵּב** - and you you will bruise him [on] the heel. Here The Protoevangelion hints that the devil and his seed, though already defeated by CHRIST’s resurrection, still wounds the righteous. Satan thought he had won when he worked through evil men to see the crucifixion of CHRIST, but that wounding of CHRIST’s heel passed away on the third day when The Lord arose from the grave! And as the saints of CHRIST, we The Church still suffer wounds from the devil and evil forces in this life, though our victory of eternal life in Heaven has already been secured by the glorification of our Saviour.

Indeed, as The Lord suffered in His passion and death for a time for us, so we must expect to bear our own crosses in this life. With His wounds we are healed, and with His victory we are saved. This is the fulfillment of the prophesy of The Suffering Servant and Glorified Redeemer King of ISAIAH 53. So we read in ISAIAH 53:4-5, “Surely He hath borne our griefs, and carried our sorrows... But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.”⁸⁶ But we then read in ISAIAH 53:11, “He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities!”⁸⁷

VII. IN CONCLUSION

Manetsch summarizes both the struggle and victory first promised in The Protoevangelion from a sermon of Calvin: “The Church is locked in a desperate battle with Satan, the wicked prince of this world. The hoards of hell harass and frequently harm the people of GOD. But Christians must resist Satan’s devilish designs, take courage and not fear. GOD will rescue His children even from the precipice of hell and will ultimately grant them victory. For in CHRIST, the seed of the woman has decisively crushed the serpent’s head – this is the promise that Christians must live by!”⁸⁸

⁸⁴ 19, Wifall, article “GENESIS 3:15 – A Protoevangelium?” Conclusion, p 365, paragraph 2.

⁸⁵ 3, KJV, JOHN 3:16-17.

⁸⁶ 3, KJV, ISAIAH 53:4-5.

⁸⁷ 3, KJV, ISAIAH 53:11.

⁸⁸ 6, Manetsch, article “John Calvin’s Interpretation of Difficult Passages in GENESIS,” A. GENESIS 3:15 – The Protoevangelion, p10, paragraph 1. Manetsch summarizes the victory message of a sermon by John Calvin on the “seed” of the woman – The Church militant and eventually victorious – Which crushes the head of the devil now in part, and Whose Master JESUS CHRIST will accomplish completely at His Second Advent.

For as we have seen, The Protoevangelion is The Promise of GOD's redemption of the world and of men first given in The Garden by GOD Himself – the remedy for The Fall of Adam and Eve into sin – and The Promise of The Coming Messiah, Who would restore the world and men to full fellowship with GOD! Therefore let men and angels tremble before the coming again of The Son of GOD, JESUS CHRIST! For as PSALM 98:9 declares, "...for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity!"⁸⁹ In The Name of GOD The Father, and The Son and The Holy Ghost! AMEN.

⁸⁹ 3, KJV, PSALM 98:9.

VIII. REFERENCES

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