The Prophecies of Jesus

Genesis 3:15

Lesson 2

* Hello. My name is Ken Samuel, and this is the second part of an eleven-part series on the prophecies of Jesus that was originally created by Stephen Katz. Today, we are going to analyze the first prophesy in the Bible that missionaries claim refers to Jesus, Genesis 3:15. <click>
* Surely you know the story of Adam and Eve. So, after the devil inspired the serpent to deceive Eve, and she and Adam ate the forbidden fruit, the Lord God said to the serpent, “I will put enmity between you and the woman, and between your seed and hers; he will crush your head, and you will strike his heel.” So, here is the missionaries’ interpretation of this verse: <click>
* Eve’s seed is Jesus Christ. <click> The serpent’s seed refers to Satan. <click> When it says that Satan shall strike Jesus’ heel, it is referring to Jesus’ torture and death. <click> And, Jesus will crush Satan’s head when he throws the devil into the lake of fire. <click>
* So, the missionaries’ interpretation of Genesis 3:15 is as follows. <click> Eve’s seed refers to one of her descendants, and, of course, the missionaries believe that it is Jesus, the Jewish messiah. <click> And the serpent’s seed refers to the evil one who comes after it, the devil himself. <click> So, when it says that Satan shall strike Jesus’ heel, it’s talking about the torture of Jesus and his death on the cross. <click> And, since a wounded heel is not a permanent wound, Jesus’s death was not permanent either. <click> And in the end, Jesus will defeat Satan once and for all after the millennial kingdom, as prophesied in Revelation, chapter 20. <click> Satan will not recover from this attack in the same way that when a person’s head is crushed, that’s fatal. <click> In addition, this prophecy also says something about the virgin birth. <click> In the Bible, the seed of conception is always the man’s sperm. But here, it talks about the *woman’s* seed, which is highly unusual. <click> It says this, because, in the case of Jesus’ conception, no sperm was involved, since the Holy Spirit did the man’s part. In this case, the only human seed was Mary’s egg. <click>
* Now let’s give the opponents of the missionaries a chance to talk. They say, “Hey. The literal interpretation of Genesis 3:15 is far more simple, and it’s completely true, so the missionaries’ crazy spiritual interpretation is completely unwarranted. <click> Eve’s seed is talking about all of her descendants, of course. <click> And the serpent’s descendants are the snakes of all time, obviously. <click> So, what do snakes do to humans? They sneak up behind them and bite them on the heel. <click> And what do humans do to snakes? They step on their heads, killing them.” <click>
* So, the anti-missionaries say that Genesis 3:15 is talking about the animosity that has always existed between humans and snakes. Uri Joseph said, “The enmity between snake and man, from mankind’s perspective, stems from the fact that, in general, snakes are pests, even dangerous pests. From a snake’s perspective, it is an animal without the ability to reason, and, thus, it acts on natural instincts — it must eat to survive, and its main job is to look for sustenance while protecting itself from predators.” <click>
* And the anti-missionaries also note that, although the English word “seed” can be singular or plural, the Hebrew word that it’s translated from, “zarah” is plural. So it’s can’t refer to Jesus, a single man. <click> Also, the serpent’s seed couldn’t possibly be Satan, since he is not a descendant of a serpent. Throughout the Bible, there is no spiritual use of the word “seed.” It is always meant to be interpreted literally. <click>
* Now, what do the missionaries say about those arguments. <click> Well, the claim that the word “seed” is always literal in the Bible is simply false. Isaiah 1:4 says, “Oh, sinful nation, people weighed down with guilt, seed of evildoers, sons who act corruptly!” So, in this verse, God calls the nation of Israel the seed of evildoers in the same way that Jesus called the Jews sons of the devil in John 8:44. <click> And, as for the argument that there’s no reason to interpret Genesis 3:15 in a spiritual way, the missionaries observe that the context of that verse is spiritual. <click>
* What about the anti-missionaries claim that “zarah” is plural? Literally, yes it is. But the Bible is sometimes flexible with the number of nouns and the tense of verbs. <click> In fact, Genesis 4:25 uses “zerah” as if that word was singular. “Adam made love to his wife again, and she gave birth to a son and named him Seth, saying, ‘God has granted me another *child* (zerah) in place of Abel, since Cain killed him.’” Here, “zerah” is referring to Seth, who is just one person. <click> And remember that Genesis 3:15 says of the seed of the serpent, “*he* will crush your head, and you will strike *his* heel.” It doesn’t say, “*they* will crush your head, and you will strike *their* heels.” <click>
* In addition, anti-missionaries never advocated a literal interpretation of Genesis 3:15 until they heard the missionaries claim that it was about Jesus. Before that, Jews interpreted it spiritually. In the second century AD, they wrote, “And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless, for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the *King Meshiha*,” the messiah. So Jews said that Genesis 3:15 referred to the messiah, just like the missionaries do. <click> Also, when Jews translated Genesis 3:15 from Hebrew into Greek in around the second century BC, they chose to translate “zarah” into “spermatos,” which is singular. <click>
* So, I’m not going to tell you who’s right. You may decide for yourself who you want to believe, the missionaries or the anti-missionaries.