

Genesis 3:15 as a prophecy of Christ

<http://buff.ly/2dVSvdP>

Romans 16:20 - The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

The Targums were supposed to clarify the Torah text for those who didn't understand the Hebrew. But Targumists walked a fine line.

Rabbi Judah (2nd century A.D.) declared with paradoxical vehemence, "He who translates a biblical verse literally is a liar, but he who elaborates on it is a blasphemer."

The Targums on the curse of Genesis 3:15 point to Messiah

Targum Onkelos: "And enmity I will put between you and the woman, and between your son and her son. He shall be recalling what you did to him in the beginning; and you shall be observing him in the end."

Targum Pseudo-Jonathan: "And I will place enmity between you and the woman, and between the offspring of your sons and the offspring of her sons. And it will happen: when the sons of the woman will observe the precepts of the Torah, they will aim to strike you on the head; and when they will forsake the precepts of the Torah, you will aim to bite them in the heel. But for them there will be a remedy; whereas for you there will be no remedy. And they will be ready to make a crushing with the heel in the days of King Messiah."

Fragmentary Targum: "And it shall be: when the sons of the woman observe the Torah and fulfill the commandments, they will aim to strike you on the head and kill you; and when the sons of the woman will forsake the precepts of the Torah and will not keep the commandments, you will aim to bite them in their heel and harm them. However there will be a remedy for the sons of the woman, but for you, O serpent, there will be no remedy. Still, behold, they will appease one another in the final end of days, in the days of the King Messiah."

Targum Neofiti: "And I will put enmities between you and the woman, and between your sons and her sons. And it will happen: when her sons keep the Law and put into practice the commandments, they will aim at you and smite you on the head and kill you; but when they forsake the commandments of the Law, you will aim at and wound him on his heel and make him ill. For her son, however, there will be a remedy, but for you, serpent, there will be no remedy. They will make peace in the future in the day of King Messiah."

The "seed" of Eve is discussed in *Genesis Rabbah* 23:5 commenting on Genesis 4:25

"And Adam knew his wife again; and she bare a son, and called his name Seth: For

God, said she, hath appointed me another seed instead of Abel, whom Cain slew.” Rabbi Tanhuma said in the name of Samuel Kozith 2 : [She hinted at] that seed which would arise from another source, 3 viz. the king Messiah. (i.e. not from a Jewish stock, Messiah being descended from Ruth the Moabitess;

Eve expected of a divine Messiah deliverer

Genesis 4:1 - And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

It literally says “I have gotten a man: Yahweh.” Eve expected for her child to be the divine messiah. (Of course she was wrong about the timing).

“The word ‘Yahweh’ is the third person singular of the future tense of the verb ‘to be.’ It means ‘he will be’ or ‘he who will be.’” This would be the first mention of Yahweh by any character other than the narrator.

She “would have been using the word in a broader sense, meaning perhaps ‘the one who brings into being,’ ‘gives life,’ or ‘delivers.’” So the best translation of Eve’s words would be, ‘I have brought forth a man, even the deliverer.’ Eve was expressing her hope for a remedy regarding the curse of Gen. 3:15

God first revealed the true meaning of his name to Moses:

Exod. 6:3 should be understood as “I appeared to Abraham, to Isaac, and to Jacob in the character of El Shaddai, but (in the character of) my name Yahweh I did not become known to them.” The emphasis is on the personality connoted by the name, not the title itself.

Genesis 4:1 - In the *Jerusalem Targum* and *Targum Pseudo-Jonathan*, the former translates the phrase ‘I have gotten a man: the angel of Jehovah.’ The latter reads, ‘I have gotten for a man the Angel of the Lord.’ Though the mentioned Aramaic paraphrases read Gen. 4:1 as the supernatural birth of the Angel of the Lord, the appositional use of ‘eth is evident. This rendering was a means for Jewish scholars to preserve the authenticity of a correct translation without insinuating an unorthodox interpretation. If the divinity of the Messiah were a true claim of the OT, it would make Jesus’ claims and works all the more fulfilling.

Additionally, Luther is often cited for having translated the verse literally, ‘I have gotten a man, namely (or even), the Lord.’

Other allusions to expectations of an immediate deliverer:

In Gen. 5:21-24, for example, the reader is informed concerning Enoch and his son Methuselah. Interestingly, Methuselah literally means, “When he dies it will come,” or since there is no neuter in Hebrew, it actually reads, ‘When he dies he will come.’”

See

RECENT TRANSLATIONS OF GENESIS 3:15 - Calvin Theological Journal - 1971
<http://buff.ly/2dy3yHd>

The Septuagint rendered the word *shuph*, traditionally understood as "bruise" or "crush," by quite a different word, meaning to guard or to watch. The Vulgate chose two different words in Latin, respectively describing what the woman's seed would do to the serpent and what the serpent would do to the woman's seed. The first word, *conterere*, means "to crush," while the second word, *insidiari*, means "to lie in wait."

The fact is also well known that the LXX chose to render the Hebrew pronoun *hu'* with *autos*, making it a masculine, whereas the Hebrew does not demand anything more than a neuter. The Vulgate, on the other hand, rendered this same pronoun with the feminine *ipsa*, thus giving support to a mariological understanding.

Seed is "zera" in Hebrew -

One definition given of *zera* is: "seed as marked by moral quality = persons (or community) of such a quality."

Prov. 11:21b is rendered by JB as follows: "but the race of the virtuous will come to no harm" (lit.: the *zera* of the virtuous)

If this meaning of *zera* would play any role at all in Gen. 3:15 then one might, while retaining something of the "offspring" notion, understand the two "seeds" to stand for two "races," two "communities," each marked by a moral quality.

Seen in Cain/Abel, Jacob/Esau, etc. throughout Israel's history.

The Exodus is seen as a fulfillment of the promise to crush the serpent's head and bring about a new creation (Ps 74:12-17, where the serpent is Leviathan; Isa 51:9-10 and Ps 89:10-13, where the serpent is Rahab). Likewise the conquest is seen as crushing the serpent's head in Hab 3:13-14.

Though the serpent was crushed in the exodus, he must be crushed in the future (Isa 27:1). There will be a divine child (Isa 9:5-6), who is the true progenitor of the righteous seed (Isa 53:10).

Satan's seed

Jesus: John 8:37-58 - If ye were Abraham's children, ye would do the works of Abraham. ...Ye are of your father the devil.

Matthew 23:33 - Ye serpents, ye generation of vipers (sons, seed of the serpent), how can ye escape the damnation of hell?

In the same way, Paul is saying that the promise was not to these two seeds (Seed of Serpent and seed of the woman, later reflected in the seed of Isaac and the seed of Ishmael) but only the one spiritual seed, those who belong to faith / Christ and are thus a singular unity, headed by him.

Galatians 3:16 - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

See

http://postbiblical.info/PDFS/The_Curse_on_the_Serpent.pdf