

# THE PENTATEUCH I: GENESIS

## WEEK 3

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# OUTLINE

## FIRST TOLEDOT

## THE SPECIAL CREATION OF MAN

Narrative Features

Theological Features

## THE FALL OF MAN

Narrative Features

Theological Features

## STRUCTURE OF THE FIRST TOLEDOT

The First Toledot runs from 2:4 to 4:26 in roughly three acts:

1. The Special Creation of Man and Woman
2. The Fall of Mankind
3. The Immediate Consequences of the Fall

Concentric Narrative Pattern:

A	Introduction of Man	2:4-17
B	Introduction of Woman	2:18-25
C	Introduction of Serpent	3:1-5
The Fall of Mankind (3:6-13)		
C'	Judgment of Serpent	3:14-15
B'	Judgment of Woman	3:16
A'	Judgement of Man	3:17-24

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# CONTRAST WITH GENESIS 1

If Genesis 1 is a Google Map, then Genesis 2 is “Street View”: they are mutually complimentary but not inter-translatable.

Some Notable Differences:

1. Genesis 1 emphasizes the image of God; Genesis 2 emphasizes the material origins
2. Genesis 1 describes mankind's roles on earth (1:28)
  - ▶ Procreation- Children do not (re)appear until Genesis 4:1
  - ▶ Dominion- Possibly Manifested in Genesis 2 in naming the animals (2:19-20) and cultivating the ground (2:15)
3. In Genesis 1, Man and Woman appear to be created at once, but separately over a significant period (months? years?) in Gen 2.

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# PROVISIONS OF THE GARDEN

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What does God provide in the Garden for Adam?

1. Beautiful Trees, Good for Food (2:9)
2. Water—Four Rivers (2:10-14)
3. Work— Gardening, Farming (2:15)
4. Robust Freedom— Abundant Beautiful Trees Contrasted with The Tree of Knowledge of God and Evil
5. Creativity and Science—Familiarity with and Naming of the Animals (2:18-20)
6. Wife, as Companion (2:21-22)
7. Sexuality (2:24-25)

## ORIGINS OF HUMAN SEXUALITY

Concerning Divorce, Jesus says:

*Mark 10:5-9—“It was because your hearts were hard that Moses wrote you this law,” Jesus replied. 6 “But at the beginning of creation God ‘made them male and female.’ 7 ‘For this reason a man will leave his father and mother and be united to his wife, 8 and the two will become one flesh.’ So they are no longer two, but one flesh. 9 Therefore what God has joined together, let no [anthropos] separate.”*

Jesus is implying that anything that deviates from Genesis is a perversion of God’s original design.

# THE WARNING

Francis Schaeffer claims this is no spooky tree.

*But God has not made a bad tree. He has simply made a tree. And there is nothing intrinsic about this tree that is different in any way from any other trees. Rather, God has simply confronted man with a choice. He could just as well have said, "Don't cross this stream; don't climb this mountain." (Schaeffer, 71-2)*

# THE WARNING

## Some difficulties:

- ▶ There is another tree, the tree of life together with the tree of knowledge of good and evil at the center of the garden.
- ▶ The Garden of Eden is a unique place that represents (not merely as representation) God's presence.
- ▶ God tends to forbid things that are genuinely bad for us; here, knowledge of good and evil are beyond our creaturely ken.

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# THE IDENTITY OF THE SERPENT

The internal evidence tells us the following:

- ▶ “Crafty”—also used at times to mean ‘wise’ in Proverbs and Job
- ▶ “than” permits the translation, “crafty like no other wild animal”
- ▶ “which the Lord God had made.”
- ▶ In light of Gen 1:31, the serpent was part of a creation that was “very good.”

These altogether imply that this is an especially smart non-human, created by God and, at that time, very good.

# THE IDENTITY OF THE SERPENT

External evidence points more directly to Satan:

JOB 40 There is decent evidence that Leviathan describes Satan from the Prologue

ISA 27:1 In that day the Lord will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea.

EZE 28:13,4 You were in Eden, the garden of God . . . You were anointed as a guardian cherub, for so I ordained you.

REV 12:9 12:9-The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Note: proper snakes are nowhere else described as capable of speech or having independent spiritual significance

# THE SERPENT

## Further observations:

- ▶ From a literary point of view, it would be distracting to have a huge excursus on Satan's origins and identity here
- ▶ The author has not even finished describing the more immediate, local problems of mankind
- ▶ It is hardly implausible that Satan's best tactic was to enter the Garden as a beast. (Cf. Mark 5: 12,13)

## How might Adam and Eve have reacted if Satan appeared as-

- ▶ An Angel?
- ▶ Another human?
- ▶ Another animal?

## THE SERPENT

*What may this mean? Language of man pronounc'd  
By tongue of brute, and human sense express'd?  
The first at least of these I thought denied  
To beasts, Whom God on their creation day  
Created Mute to all articulate sound . . .  
Say, for such wonder claims attention due.  
(IX.553-6; 566)*

*I was at first as other beasts that graze  
The trodden herb, of abject thoughts and low  
. . . Till on a day, roving the field, I chanc'd  
A goodly tree far distant to behold,  
Loaden with fruit of fairest colours mix'd  
Ruddy and gold: I drew nearer to gaze;  
When from the boughs the savory odour blown,  
Grateful to appetite, more pleas'd my sense  
(IX.571-2; 575-80)*

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# JUDGMENT

God says in 2:17, “for in the day that you eat from it you will surely die.”

What exactly happened?

- ▶ Aware ‘Naked,’ this term is different from 2:25; connotes exposure, rather than safety
- ▶ For Woman- Difficulty in Childbirth and with Man
- ▶ For Man- Toil with the Earth, Extension to Adam’s Dominion (Cf. Romans 8:20-22)
- ▶ Genuine Physical Death (Gen 5:5)
- ▶ Exile—(Cf. Mark 15:34, 1 Thess 1:9)
- ▶ (not in the text) Eternal Exile: Damnation (Cf. Daniel 12:2)

# GOD'S MERCY

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What are some examples of God's mercy and provision even after the Fall?

1. God does not arrive instantaneously but comes in the course of time.
2. God asks Adam and Even questions, rather than indicting them immediately.
3. God provides them with skins to cover themselves
4. God prophesies their redemption (the seed of the woman, 3:15) before even delivering their sentence of judgment!

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