



Lesson 5  
Study of Genesis  
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Disc 5

GRAFTED IN FELLOWSHIP  
KING GEORGE

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**My Notes:**

Gen 3:11 – And He said, Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat? (HRB)

- Who told you you had something to be hidden?
- God shifts the issue from “I need to hide” to “I have been disobedient”
- Adam’s response: “I was just following the leader”
- Eve’s response: “It was the snake’s fault”

Serpent

- God does not ask the serpent
  - +I can’t help being the way You created me
  - +They listened to me and not You
- The serpent violated the boundaries between human and animal

Curse

- Gen 3:14 – The Lord God told the serpent, you are cursed.
- What does God remove from the serpent that makes him so cunning?
    - +removes ability to walk and talk

Gen 3:15 – enmity

- This becomes the Messianic prophecy read back into this verse
- The original audience reading this came out of a society that worshipped snakes, recognized snakes as dangerous—their bite can kill
- It is about the relationship between snakes and human beings

Gen 3:16 – to the woman He said

- What is missing?—no curse!
- God did not curse Adam & Eve
- He cursed the snake and the land
- Curses are “prescriptive”: what will be done as a result of My will

**Your Notes:**

-Adam & Eve are “descriptive”: recounts what the inevitable consequences of their behavior will be

-For Eve: greatly multiply pain in child-bearing

+atsav – (eetz-vo-nech: 6093) - 6087 טָצַב, טָצַב [ˈatsab /aw·tsab/] v. A primitive root; 1 to hurt, pain, grieve, displease, vex, wrest.

+Creation no longer works in perfect harmony

+Humans alienated themselves from the harmony

+Their unordered existence IS sorrow

-Your desire (teshuqah)

+Only occurs 3 times in scripture

--Here

--Chapter 4

--Song of Solomon

+Usually understood as sexual desire

+Chapter 4 (Story of Cain) God says sin desires (teshuqah) over you

+No sexual connotation

+To control over, director

-What is the desire of the ezer kenegdo?

+To lead, control, protect, provide, offer spiritual direction to her husband

+This desire does not change, but he will rule over you

+Man no longer trusts her

-Adam: because you have listened to the voice of your wife

+Adam was to “remember”

+Adam listened to Eve instead of to God

+The ezer is to be the intermediary between God and man

+The “checkpoint”: man is to remember if that is what God said

Cursed is the ground

-Adam was to be the caretaker of the Garden (earth)

-You are still the caretaker, but now the earth is going to fight you

Gen 3:20 - Adam called his wife’s name Chavva

-Why is this important?—He is naming her

-Sign of dominion

-Adam fulfills the first part of the results of the fall immediately

-He reduces her to an animal

-Nahum Sarna’s Comment: In Targum Onkelos, this name is translated in a way that reminds us of another word – in Aramaic, it means snake.

-Adam names her according to what caused her to fall—a

constant reminder of her failure

-Skip's opinion: What should Adam have done that would have changed everything?—forgive!

-God forgives them, but Adam does not respond in kind

-New Testament: what is the job of the husband in relation to the wife?—As Christ loved the church

Gen 3: 24 – drove out the man

-Once the third element (my own will) is introduced, they are no longer fit, ordered, orderly for the Garden

-Only one other place in the Bible with the word for cherubim (mikedem): The Tabernacle at the Ark of the Covenant, guarding the Torah

-Jewish tradition refers to the Torah as the Tree of Life!

-The cherubim at the Tabernacle invite you to the Torah; the cherubim at the Garden prevent you from coming to the Tree of Life!

-If you want to have what the Tree of Life offered, there is only one place in this life to go: the Torah!

-The blessings of God come through obedience to Torah!

-God removes Adam and Eve because they are no longer orderly, but I forgive you and provide you with another way—a second Tree of Life

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Gen 4:1 - 1. Ve•ha•Adam ya•da et-Cha•vá eesh•to va•tá•har va•té•led et-Ká•yin va•tó•mer ka•ní•ti eesh et-Adonái. (Hebrew World)

-No personal name in Hebrew is ever preceded by the definite article (ha) [Note: the Hebrew World also capitalizes Adam as if it is a proper noun.]

-The verse should not be translated as, “and Adam knew Eve”

-It should be, “and the man knew Eve”

-Why is this important?

-The English translation makes it sound like there is an intimate relationship between Adam & Eve

-This is a reflection of Eve's reaction to Adam's naming her

Still in verse 1: And she bore Cain

-I have acquired

-kaniti and kayin: the words are linked

Cain:

**7014** קַיִן, קַיִן, קַיִן [Qayin /kah·yin/] n pr gent. The same as 7013 (with a play upon the affinity to 7069); *Additional Information*: n pr m Cain = “possession” Kenite = “smiths”.

kaniti:

**7069** קָנָה, קָנָה [qanah /kaw·naw/] v. A primitive root; **1** to get, acquire, create, buy, possess.

-eesh: man—she had a child, not a man

-I have a new man, a new eesh

et YHVH

- The direct object should be eesh (man), but it is YHVH
- the structure is that she acquired God
- The resolution: the verb indicates Eve negotiated a deal with God
- This reflects her desire—what does she want? She wants an object for her ezer kenegdo
- In her mind, she is creating the same way God created a new man
- The only way she can do this is in partnership with God
- Desire: our deep-seeded need to create
- Purchase
- This also transfers to Cain
  - +Cain tries to barter with God
  - +Cain's reaction: I am in charge and I will eliminate the problem in my life – Abel
  - +kayin (Cain) is the same as the word for “acquired”:  
purchased, bartered, paid for, negotiated
  - +Cain's sacrifice is a negotiation: Cain brings “some”;  
Abel brings the best

-Abel's name

**1893** הֶבֶל [*Hebel* /*heh*·*bel*] n pr m. The same as 1892; GK 2040; Eight occurrences; AV translates as “Abel” eight times. **1** second son of Adam and Eve, killed by his brother Cain. *Additional Information:* Abel = “breath”.

**1892** הֶבֶל [*hebel*, or (*rarely, abs.*), *habel* /*heh*·*bel*] n m. From 1891; TWOT 463a; GK 2039; 73 occurrences; AV translates as “vanity” 61 times, “vain” 11 times, and “altogether” once. **1** vapour, breath. **1A** breath, vapour. **1B** vanity (fig.) adv. **2** vainly.

**1891** הִבַּל [*habal* /*haw*·*bal*] v. A primitive root; TWOT 463; GK 2038; Five occurrences; AV translates as “become vain” four times, and “make vain” once. **1** to act emptily, become vain, be vain. **1A** (Qal). **1A1** to become vain. **1A2** to be utterly vain (with cognate acc). **1B** (Hiphil). **1B1** to cause to become vain. **1B2** to fill with vain hopes.

-God does not condemn Cain's sacrifice; not the right attitude of heart

- Cain does not accept his responsibility (just like Eve)
- Get rid of the problem causing me grief (just like Eve)
- One more level of alienation: not related to the ground that resists him
- Attempts to build a city: for protection (doesn't trust God for protection)

Reason for Flood

- Every thought and imagination of man was evil
- The road to desire takes full charge

Desire is essential

- The key is: we don't control it

## Cain's Genealogy

-End result: Lamech

-verse 23-24 - And Lamech said to his wives, Adah and Zillah, Hear my voice, you wives of Lamech; listen to my words; for I have killed a man because of my wound, and a young man because of my hurt. For Cain is avenged sevenfold, and Lamech seventy seven. (HRB)

-More violence and arrogance

Gen 4:25 - And Adam knew his wife again, and she bore a son. And she called his name, Seth, for Elohim has appointed to me another seed in place of Abel because Cain killed him. (HRB)

Va•yé•da Adam od et-eesh•to va•té•led ben va•tik•ra et-sh'mo Shet ki shat -li Elohim zé•ra acher tá•chat Hé•vel ki ha•ra•go Ká•yin. (Hebrew World)

-It is his proper name and not "ha adam"

-Her name is not in it

-Son named him Seth: appointed

-This is a change in her attitude

-nevakah: appointed, royalty, priest

-Uses a word that reflects the essence of "God made them male and female"