

Week #: 2 Text: Genesis 2:8 – 3:24 Title: Sin  
Songs: God of Wonders  
He Reigns  
Videos: \_\_\_\_\_  
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Genesis is broken up into two parts:

- Primeval history is told in Genesis chapters 1-11.
  - “*Primeval*” comes from two Latin words meaning “first” and “age”, so **Primeval History is the story of the first age**. It’s the story of what happened first.
    - All great stories have a beginning, a middle, and an end:
      - **Beginning:** answers who the story is about and where does it take place. This section usually ends with an event that changes the world for our characters, an event that turns their world upside down.
      - **Middle:** the characters try to make things right. They try to fix what was broken in the beginning.
      - **End:** where we find out if the characters efforts worked, if they can make their world whole again.
    - **Genesis is the beginning of OUR story.** We know the world is broken, we know things aren’t going quite right, and we long for things to be fixed and made whole, to work the way they were supposed to work from the start. These first chapters set the stage for the rest of the Bible, and for all of history. The world really doesn’t even make sense until you’ve read the first eleven chapters of Genesis.
- Patriarchal history is told in Genesis chapters 12-50.
  - Patriarchal History is the story of God working through a series of fathers to save the world.

### Adonai: the name of God. In Hebrew יהוה

- The Tetragrammaton is the unpronounceable four-letter name of God
- The Tetragrammaton, referred to in rabbinic literature as *HaShem* (The Name) or *Shem Hameforash* (The Special Name), is the word used to refer to the four-letter word, *yud-hey-vav-hey* (יהוה), that is the name for God used in the Hebrew Bible.
- The name, which some people pronounce as Yahweh and others (mostly Christians) as Jehovah, appears 5,410 times in the Bible (1,419 of those in the Torah).
- It is unclear what the original pronunciation of the word was, due to the longstanding Jewish prohibition on speaking God’s name aloud. Instead, a variety of pseudonyms are used, such as
  - (Lord), *Elohim* (God) and *HaShem* (The Name).
- The four letters of the Tetragrammaton form the root meaning “to be,” and some have understood the original meaning to be “He-Who-Is,” or “He who brings being into being.”
- The origin of the taboo on pronouncing God’s name aloud — viewing this as irreverent or possibly even a violation of the commandment not to take God’s name in vain — is not entirely clear. However, some

attribute it to a Temple practice in which only the High Priest was allowed to utter the name, and only when in the Temple and reciting the priestly blessing.

- When the Masoretes wanted to preserve the pronunciation of the words used in the Bible they ran into a problem when YHWH, the proper name of the Lord that was forbidden to be pronounced, occurred. To circumvent the problem, the Masoretes inserted the vowel symbols that go with *adonai*, indicating that whenever the reader saw YHWH, he had to say *adonai*.
- When later readers saw the name YHWH combined with the symbols for *adonai*, they erroneously concluded that YHWH was to be pronounced as Jehovah.

Eden: **אֶדֶן** (Ayin, Daleth, Noon)

- Means “well-watered”, “pleasure”
- The masculine noun אֶדֶן (*'eden*), meaning foundation, base or pedestal
  - It is used for the sockets or bases for the side panels of the tabernacle (Exodus 26:19) and the bases of its pillars (Exodus 38:10).
  - The bride of the Song of Solomon likens the legs of the groom to pillars set on pedestals of pure gold (Song of Solomon 5:15).
  - Ezekiel sees the altar in the New Temple standing on a wooden base (Ezekiel 41:22).
  - Most strikingly is the usage of our word *'eden* in Job 38:6, where it denotes the foundation of the earth and is used in parallel with the phrase פִּנְתֵּה אֶבֶן (*'eben pinnatah*), meaning corner stone.
    - The corner stone returns in Psalm 118:22, where it metaphorizes the rejected but resurrected and glorified Christ (Matthew 21:42).
  - In practical Biblical usage, the word *'eden* conveys a sense of solidity and foundation. It ties things together (like Christ — Colossians 1:17) and it gives solid footing (like the Words of Christ — Matthew 7:24)

## Genesis 2 Complete Jewish Bible (CJB)

2 Thus the heavens and the earth were finished, along with everything in them. <sup>2</sup> On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made. <sup>3</sup> God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

**(A: iv, S: ii)** <sup>4</sup> Here is the history of the heavens and the earth when they were created. On the day when *ADONAI*, God, made earth and heaven, <sup>5</sup> there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for *ADONAI*, God, had not caused it to rain on the earth, and there was no one to cultivate the ground. <sup>6</sup> Rather, a mist went up from the earth which watered the entire surface of the ground.

<sup>7</sup> Then *ADONAI*, God, formed a person <sup>[a]</sup> from the dust of the ground <sup>[b]</sup> and breathed into his nostrils the breath of life, so that he became a living being. <sup>8</sup> *ADONAI*, God, planted a garden toward the east, in 'Eden, and there he put the person whom he had formed. <sup>9</sup> Out of the ground *ADONAI*, God, caused to grow every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

<sup>10</sup> A river went out of 'Eden to water the garden, and from there it divided into four streams. <sup>11</sup> The name of the first is Pishon; it winds throughout the land of Havilah, where there is gold. <sup>12</sup> The gold of that land is good; aromatic resin and onyx stone are also found there. <sup>13</sup> The name of the second river is Gichon; it winds throughout the land of Kush. <sup>14</sup> The name of the third river is Tigris; it is the one that flows toward the east of Ashur. The fourth river is the Euphrates.

<sup>15</sup> *ADONAI*, God, took the person and put him in the garden of 'Eden to cultivate and care for it. <sup>16</sup> *ADONAI*, God, gave the person this order: "You may freely eat from every tree in the garden <sup>17</sup> except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die."

<sup>18</sup> *ADONAI*, God, said, "It isn't good that the person should be alone. I will make for him a companion suitable for helping him." <sup>19</sup> So from the ground *ADONAI*, God, formed every wild animal and every bird that flies in the air, and he brought them to the person to see what he would call them. Whatever the person would call each living creature, that was to be its name. **(S: iii)** <sup>20</sup> So the person gave names to all the livestock, to the birds in the air and to every wild animal. But for Adam there was not found a companion suitable for helping him.

<sup>21</sup> Then God caused a deep sleep to fall upon the person; and while he was sleeping, he took one of his ribs and closed up the place from which he took it with flesh. <sup>22</sup> The rib which *ADONAI*, God, had taken from the person, he made a woman-person; and he brought her to the man-person. <sup>23</sup> The man-person said, "At last! This is bone from my bones and flesh from my flesh. She is to be called Woman <sup>[c]</sup>, because she was taken out of Man <sup>[d]</sup>." <sup>24</sup> This is why a man is to leave his father and mother and stick with his wife, and they are to be one flesh.

<sup>25</sup> They were both naked, the man and his wife, and they were not ashamed.

## Genesis 3 Complete Jewish Bible (CJB)

Now the serpent was more crafty than any wild animal which *ADONAI*, God, had made. He said to the woman, "Did God really say, 'You are not to eat from any tree in the garden?'" <sup>2</sup> The woman answered the serpent, "We may eat from the fruit of the trees of the garden, <sup>3</sup> but about the fruit of the tree in the middle of the garden God said, 'You

are neither to eat from it nor touch it, or you will die.”<sup>4</sup> The serpent said to the woman, “It is not true that you will surely die;<sup>5</sup> because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil.”<sup>6</sup> When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took some of its fruit and ate. She also gave some to her husband, who was with her; and he ate.<sup>7</sup> Then the eyes of both of them were opened, and they realized that they were naked. So they sewed fig leaves together to make themselves loincloths.

<sup>8</sup> They heard the voice of *ADONAI*, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of *ADONAI*, God, among the trees in the garden.<sup>9</sup> *ADONAI*, God, called to the man, “Where are you?”<sup>10</sup> He answered, “I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself.”<sup>11</sup> He said, “Who told you that you were naked? Have you eaten from the tree from which I ordered you not to eat?”<sup>12</sup> The man replied, “The woman you gave to be with me — she gave me fruit from the tree, and I ate.”<sup>13</sup> *ADONAI*, God, said to the woman, “What is this you have done?” The woman answered, “The serpent tricked me, so I ate.”

<sup>14</sup> *ADONAI*, God, said to the serpent, “Because you have done this, you are cursed more than all livestock and wild animals. You will crawl on your belly and eat dust as long as you live.<sup>15</sup> I will put animosity between you and the woman, and between your descendant and her descendant; he will bruise your head, and you will bruise his heel.”

<sup>16</sup> To the woman he said, “I will greatly increase your pain in childbirth. You will bring forth children in pain. Your desire will be toward your husband, but he will rule over you.”

<sup>17</sup> To Adam he said, “Because you listened to what your wife said and ate from the tree about which I gave you the order, ‘You are not to eat from it,’ the ground is cursed on your account; you will work hard to eat from it as long as you live.<sup>18</sup> It will produce thorns and thistles for you, and you will eat field plants.<sup>19</sup> You will eat bread by the sweat of your forehead till you return to the ground — for you were taken out of it: you are dust, and you will return to dust.”

<sup>20</sup> The man called his wife Havah [life], because she was the mother of all living.

<sup>21</sup> *ADONAI*, God, made garments of skin for Adam and his wife and clothed them.

**(A: v, S: iv)**<sup>22</sup> *ADONAI*, God, said, “See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and living forever — ”<sup>23</sup> therefore *ADONAI*, God, sent him out of the garden of ‘Eden to cultivate the ground from which he was taken.<sup>24</sup> So he drove the man out, and he placed at the east of the garden of ‘Eden the *k’ruvim* and a flaming sword which turned in every direction to guard the way to the tree of life.