

Genesis 2

1. The second creation narrative: 2:4- end.

- a. It is a very tactile creation, God as a gardener, giving Adam CPR
- b. Note that the soul is not well defined but is tied to the breath of God.
- c. Dust: tied to our Ash Wednesday liturgy
- d. Rivers rush out of Eden: Tigris & Euphrates in Iraq
 - i. Gihon – in Jerusalem and Pishon Nile?
 - ii. 8: Eden “Fertile plain” in Sumerian
- e. Note the two distinct trees: knowledge and life
- f. V. 18 God makes the animals but Adam names them
- g. The rib from the side – not above or below – not from the dust
- h. Anesthesia: how did we miss this for four thousand years?
- i. One body: complimentary; recall land ownership laws in Sumeria
- j. Naked: only children feel no shame
- k.

2. Genesis 3

- a. The snake is more “cunning”
 - i. “Arum” It can mean crafty or prudent
 1. Most common use is in Proverbs eg 22:3
 - a. A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
 - ii. This is not the evil one (Milton) but the voice of nature
 - iii. V. 4 not ‘die’ instantly but become subject to death
 - iv. “like gods” knowing good and evil
 - v. They eat together (not just a seduction)
- b. God walking in the garden in the cool of the day
- c. Hiding in the bushes: knowledge does not make you smart
- d. Is this the “fall?”
 - i. Is God overreacting? But it would have been easy to avoid
- e. Strike with the heel (BVM)
- f. Crawling in the dust – among that which is unclean
- g. The woman: cursed with pain but still has desire
 - i. St Augustine of Hippo: cupiditas is transmitted and lust is a sign of the fall

- ii. Our desires themselves are disordered Sexuality is not a sin!
Its misuse is
- iii. Romans 1:18 ff. Idolatry is the first sin
- h. The man:the curse of labour
- i. V. 21: garments – God still cares for the in spite of it all
- j. Who is the us? The angelic host? The Trinity”

A few words on people’s ages, prob represents a distancing of man from God

Gen. 6:3

“Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.”